

WISHING ALL OUR READERS A HAPPY NEW YEAR!

PENTECOSTAL HERALD

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OPEN DOORS FOR THE NEW YEAR.

By The Editor.

WE have entered the open doors of the New Year. How swiftly the year 1928 has passed away for those of us who have been full of desire for the advancement of the glory of God, the salvation of souls, and the betterment of the race. Indolence makes time heavy. Its wheels drag and the years are long and weary. To the industrious, the days fly by and the train of time pulls out from the station almost before we have time to get aboard, and we whirl through the months with marvelous rapidity.

What shall we do during the year 1929? We must have an objective. We must undertake something. There must be some sort of definite end in view. There must be plan. There must be economy of time and good, hard, honest work. The aimless life will be a useless life. If there is no objective, there can be no definite plans and no intelligent concentration of effort. We must have an object so worthy, a purpose so urgent that we will lay wise plans and devote ourselves with cheerful energy to the accomplishment of ends desired.

Let it be remembered that, what *ought to be done may be done*. Do not become discouraged or surrender because a worthy object seems to be beyond our powers. Remember God. Do not let yourself forget that there is a great, Almighty, resourceful God; that he hears prayer and gives help; that on the mountains round about us there are invisible chariots and horses; that those that be for us are more than those that be against us. We must be thoughtful and wise. There must be no personal pride or ambition corrupting our objectives and our plans. The glory of God and the blessing of humanity must stand out far above all things else. Then we can work with a will. Then we can pray with faith for answer to prayer.

Personally, at the opening of this New Year, I am thanking God that the past year has been crowded with unusual service. He has answered prayer and renewed my strength like the eagle's. I had a hope and dream of a sequestered spot with some good books to rest a bit and watch with quiet interest the procession pass along, but the battle is so hard, the foes are so numerous, the needs are so great I cannot afford to desert the ranks of active service and retire to the evening shades. O, that the God of my orphan babyhood, the guide and comforter of my youth, the strength and joy of my manhood, may gird me up for better battle than in any of the past years; that in this good year of 1929 I may see his name glorified in the spread of his gospel, in the salvation of souls, in the increased circulation and effectiveness of THE PENTECOSTAL HERALD, in a great revival of holiness in Kentucky, and in the spread of the gospel and experi-

A NEW YEAR'S WISH FOR YOU.

"The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace."
(Numbers 6:24, 25, 26.)

"The Lord Bless Thee."

How shall He Bless Thee?
With the gladness that knoweth not decay
With the riches that cannot pass away
With the sunshine that makes an endless day—
Thus May He Bless Thee!
"And Keep Thee!"

How Shall He Keep Thee?

With the all-covering shadow of His wings
With the strong love that guards from evil things
With the sure power that safe to glory brings—
Thus May He Keep Thee!

ence of full salvation in Jesus Christ all over this great continent and around the world. Give me an interest in your prayers that my body may be strong, my mind clear and active, my soul pure, and my heart on fire for the spread of the gospel of full redemption and the glory of the blessed Redeemer, our Lord and Savior Jesus Christ.

THE NEW YEAR.

THIS is the first issue of THE PENTECOSTAL HERALD for the year 1929. I trust THE HERALD has been interesting and helpful to its many readers. We published enough sermons in these columns last year to make two large volumes if printed in book form.

We sent out enough printed matter in these pages last year on the subject of holiness to make a large book on that gracious doctrine and experience. The revival reports put into book form would make two large books. The camp meeting reports would make a good sized book. The matter printed in THE HERALD the year of 1928 against the attacks on the inspiration of the Scriptures by modern liberals would make a large and useful volume.

The many excellent discussions on the various phases of religion, doctrine, life and service printed in THE HERALD the past year would make, in book form, several good sized volumes. Letters of appreciation of the work THE HERALD is doing have come into this office by thousands. For this, we feel profoundly grateful, and we pray God to give us special grace and wisdom for the work of the coming year.

Our one supreme desire is to help the people in these trying times to find the Lord, to know the truth, to be saved from all sin, to live for God and humanity, to serve their fellowbeings, and to get safely home to

heaven. Sacks full of letters have come from those who claim to have been helped. We praise God and gird ourselves for earnest effort to make 1929 the best year in the history of THE HERALD. One of the hopeful features about THE HERALD is that it has large room for improvement, and it shall be our purpose to make it much better the coming year.

God helping me, I shall keep the flag flying against all forms of modern liberalism that is breaking in upon us from many quarters. I ask no favors, and give no quarters to the spirit of skepticism that would tear the Bible to tatters and undertake to rob our Lord of his Godhead, blood atonement, and saving power. I believe the Bible is a divine revelation from God. I love its truths, adore the God it reveals, and trust for full salvation in the Christ it offers. I crave the abiding, comforting and empowering of the Holy Spirit it promises. I rejoice to have spent much of my life in the service of the blessed Trinity, but regret that my service has not been better. I cast my mistakes and sins under the atoning blood of Christ and, if I enter the new year, it will be with a song. If I die, I'll go home to heaven washed in the precious blood of the Lamb.

Let us gird ourselves for battle as never before, giving ourselves more completely to the Lord, being filled more and more with his Holy Spirit, and pressing the work with an untiring and devoted faith in the great task of the world's evangelization. Let every reader of THE HERALD make it a point to bring the doctrine of entire sanctification to some one who has not heard of this gracious truth. Circulate books, hand out tracts, give away copies of holiness papers, help to educate young preachers who are to go out and publish abroad the gospel of a full salvation, contribute something to send sanctified missionaries to the foreign field, and keep your own heart fired with a passion for the lost about you. Our faith is strong for a year of victory. Let us put on the whole armor of God and go forth in the strength of HIM who is mighty to save and strong to deliver. Pray for us, that God may grant us wisdom and grace for every good word and work, and so guide us that his name may be glorified and his people blessed. Let us see to it that by divine grace we put ourselves into that blest company who love God, then without doubt or fear we can claim the "All things." Let us live this year as though it were our last; and who knows, but before another twelve months shall have passed away, some who are reading these lines will have conquered the last enemy and gone home to be with the Master forever.

"Thou art with me I know,
I feel the sweet flow
Of the sin cleansing wave's gladd'ning tide.
I am washed from my sin,
Made all holy within,
And in Jesus sweetly abide."

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OF ASBURY THEOLOGICAL SEMINARY

KINGDOM NOTES FROM THE FAR EAST

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



Away back in Chinese history Emperor Shi Hwangti, who reigned seventeen hundred years before America was discovered, began the great Chinese Wall. He has been known as the Napoleon of China. In the course of time he became vain and proud; he has been described with a high pointed nose, slit eyes, a pigeon breast, a wolf voice and a tiger heart. He was stingy, cringing and graceless. He decided that he wanted all Chinese History to begin with him, so he ordered all books of history, poetry and classics burned and he killed off all the scholars he could find. How much this reminds us of Job 32:9, "Great men are not always wise."

Of this poor, conceited Emperor and his stone wall may be applied the words of Pope in his "Essay on Man":

"Chaos of thought and passion, all confused;
Still by himself abused or disabused;
Greatest half to rise, and half to fall:
Great lord of all things, yet prey to all;
Sole judge of truth, in endless error hurled;
The glory, jest and riddle of the world."

Martial law still prevails in Shanghai. It is an armed camp—Chinese, British, French, Japanese, Italian, etc. Frequently as we returned to Bethel after speaking in the city at night, we passed through sections bristling with bayonets. We have been stopped often by soldiers who inquired as to our destination, who we were, etc., etc. One night we were asked if any Russians were in our car. They are determined to wipe out Communism. It is a deadly thing and the Nationalists show no mercy; when a man is proven to be a Communist he is beheaded right soon. They have sometimes nailed the head up in some public place in the Chinese City so as to warn all those inclined to bolshevistic tendencies, as to what awaits them, if they carry on any propaganda. Bolshevism, both politically and theologically, is of the Devil. The British Weekly said recently:

"The real spirit of Bolshevism is accurately revealed by the famous, or infamous, cartoon published on the front cover of one of the principal Red magazines, showing a Russian workman, with sleeves rolled up and a sledge hammer in his hand, with his foot on the first rung of a ladder, and the following wording underneath: 'I have already smashed our earthly thrones and now I am going up to shatter the throne of God.'"

"You might put the whole case for Bolshevism first and last in these terms—that it is the unflinching proposal to eradicate from human nature every vestige and reminiscence of Christianity."

I have recently been reading an Essay from the pen of Rev. J. MacGowan, for fifty years a Missionary in China. It is entitled: "The Way to Win the Whole World For Christ." In this article he sets forth "Three great Principles of actions that workers in the mission field should never fail to carry out."

1. The first of these is that the preaching of the Gospel to the heathen is the first and supreme duty of the Missionary and may in no circumstances be neglected.

2. Second great principle is that no person, man or woman shall be accepted for service in the foreign field whose heart is not aflame with the passion for preaching the Gospel to the heathen. Anyone lacking that supreme motive will only prove a hindrance to the spread of Christ's Kingdom.

3. Third great principle is that no Missionary Society or any of its agents shall interfere in any way with a native church, by exercising authority over it, or by assisting it with funds either for its support, or for the building of its school or church.

This last statement is a trifle extravagant, I think, and may seem strange to American

readers who have been giving their money to foreign missions, but the fact is that self-supporting churches have frequently been the most spiritual, while those who have been kept going with foreign money have crystallized into formal affairs and ceased as soul-winning centers. Some one told me since I have been in China that one of the things that has hindered the work of God has been the fact that the Chinese have not been sufficiently thrown upon their own resources, but have learned too much to feed out of mission hands. I have preached in two American-built churches in China, the money being American and the plans of the church also. In both instances the architecture of the church was totally unsuited to China, and in both instances a lot of money was spent uselessly. One of those churches today is empty—the other decidedly too large and ridiculously out of keeping with Chinese needs as a place of worship.

Now let nothing that I have said ease up the consciences of folks who make little or no contribution to foreign missions. The fact is, that today in China consecrated missionary money placed in the right hands for the spread of the pure gospel and Bible holiness can go farther and accomplish more than ever. In the holiness campaign now on under the leadership of Dr. Mary Stone and Miss Jennie V. Hughes, of "Bethel," Shanghai, and carried on in the North by such a veteran missionary as Rev. C. W. Troxel, of the National Holiness Association, will be touching China in all the Provinces and giving the gospel of holiness to countless thousands. We are about to launch The Chinese "Guide to Holiness" as a monthly, and the work of translating a lot of holiness literature has been started at Bethel. Consecrated money spent just now in holiness evangelism in China will pay the richest dividends in souls.

About the most remarkable conversion in the history of China Mission was a noted Confucian Scholar who has been known as Pastor Hsi (Shee). His life written by Mrs. Howard Taylor, is a wonderful story. He became one of the noted preachers of the China Inland Mission. He had a unique way of preaching, rarely taking a text, preferring to make use of a whole passage or chapter. Here is an example from Acts 27, the story of Paul's shipwreck.

1. *The Indifference of the Unsaved.* They pay no heed to the message of God through his servants; just as the centurion and the captain of that ship turned a deaf ear to the warnings of Paul.

2. *The prosperous beginning of a course of sin.* "The South wind blowing softly."

3. *The short lived character of the sinner's happiness:* The wind and tempests soon arose.

4. *The sinner's futile efforts to save himself:* Undergirding the ship and casting away the tackling.

5. *The despair of the soul:* Neither moon nor stars for many days appearing: all hope of rescue gone.

6. *The need of perseverance on the part of God's servants.* Paul's advice at length prevailed.

7. *The final salvation of all who obey God and trust his promises:* The whole ship's company brought safely to land.

Coffins are very much in evidence all over China. Many people have their coffins in the house with them. I read of a young man who returned home after a long absence and he made a present of a coffin to his mother. Of course, it was appreciated because the Chinese cannot endure the thought of not being buried in a coffin. That great Chinese statesman, Li Hung Chang, who went around the world to study Western ways and civilization, always carried his coffin with him. It

was a big piece of baggage but where Chang went his coffin went with him.

It is a rare thing to go through the streets without seeing a coffin suspended on bamboo poles and carried on the shoulders of eight or ten coolies. Yesterday we passed one of those funeral processions and saw the sons in sackcloth heading the coffin. They wear much sackcloth on these occasions, especially the sons as they fear it was due to some wrong doing or sin of theirs that their father died. Along with the coffin go bands of music and bearers carrying banners, pictures, chairs, the ancestral tablet and other things. One funeral procession was headed by two immense wooden figures of men over ten feet high with faces on them depicting terror and dreadfulness. We were given to understand that these were the guides and guards of the spirit of the departed in the other world. These figures were so unspeakably ugly and wicked looking that it would seem as though there could only be one possible place where they would be welcome.

Heathen religion has no "immortality to preach and no Jesus to pilot the dying across the dark sea of death into the ports of eternal bliss and felicity."

DR. RIDOUT'S ENGAGEMENTS IN ASIA

Tokyo, Japan, Jan. 1-6 (1929).

Kobe, Japan, January 8-15.

Korea, February 1-March 3.

Permanent address, Bethel, Box 533, Shanghai, China.

SALVATION REVIVALS.

REV. A. S. HUNTER.



SALVATION is received by heart faith (Rom. 10:10), as distinguished from intellectual assent. Heart faith is possible only after true repentance for sin. Genuine penitence is caused by conviction of sin by the Holy Spirit. The sin convicting work of the Holy Spirit is largely contingent upon Spirit-filled believers (John 16:7, 8). A Spirit-filled person or church is a praying person or church.

Thus are salvation revivals, the only kind worth having, quickly traced directly back to revival conditions in the church and community, produced by a Spirit-filled, praying church. This is God's normal way for salvation revivals, local, general and worldwide. "As soon as Zion travailed, she brought forth." (Isa. 66:8), is God's figure showing us the relation his people sustain to the salvation of the lost about them. A woman cannot have her babe on her bosom, until she first travail in birth for it. Neither may we expect babes in Christ, except as we travail in prayer for souls. In Nature God provides a loving, tender mother to nurse and nourish the new born infant; and soul travail for the salvation of the lost, prepares the church to be a nursing mother to the new converts.

In a coal mining town in Pennsylvania, a small Methodist society had been faithful amid adverse circumstances. With no church building, their public services were limited to Sabbath afternoons in the public school-house, where they had Sabbath school every week, and preaching once in two weeks. They faithfully maintained prayer and class meetings in their various homes each week, and their family altars daily. This condition existed several years. In my second year as pastor, a small church building was erected and dedicated at great sacrifice by the new members. This was one of four preaching places, and ours was the only church organization in the town. At once, we went into

the revival meeting for which they had prayed and waited, and with most gracious results. Though their number was less than one half of one percent of the population of the place, of very wicked people, they had kept revival conditions there, and the impact of that meeting was felt throughout the community and beyond. Did space permit, I could recite various events showing the influence those few Christians had over the people, generally.

In an isolated village in the Allegheny Mountains of Pennsylvania, of some 300 or 400 souls, was a Methodist society of fewer than forty members. They had a small church building, and maintained the regular weekly program of services, with preaching every second Sabbath in the afternoon. On my third trip there, some of them asked about a revival. They had not had one in a long time. Their children and neighbors were unconverted; and the unusually large number of young, unmarried men in the village, due to the coal mines and stone quarries, were rough and wicked. Some of the church people were very solicitous for the salvation of the unconverted. When they learned that I was engaged in a revival meeting at another point on the circuit, they proposed to have prayer meetings until I could be there. In the winter weather, they kept the church warm, and each evening they would gather about the altar for prayer for their families and neighbors. This continued for some weeks. The first night I preached there, three young girls from the Sabbath school were converted, after deep repentance and earnest prayer. When they knelt at the altar, one of the praying men exclaimed, "Praise God! This is only kindling wood! We're going to have a big fire here!" And we did! When the special meetings closed, there were scarcely half a dozen persons of responsible age in the place, who were not converted; and some were sanctified. All those wicked young men were part of the harvest. One of them held out for two weeks, and when he knelt at the altar, he soon went over on the floor as one dead. He was confined to his bed for three days, and to the house for a week. His testimony was, "I fought God for two weeks, and he nearly killed me!" Those few praying, travelling people had plowed and prepared the ground in advance.

An old time country Methodist church had dwindled to a few unspiritual, indifferent, careless members. In the early days of Methodism, it had been a center of spiritual life and power, where people attended in large numbers from a radius of ten or twelve miles. The shifting of population had left it stranded, like a log when the water recedes. It was a populous community, but with very few saved people. The few members were discouraged, and proposed to abandon it. One fully saved, Spirit-filled man stemmed the tide. He declared that God was not done with the old place, but that they should have a revival and get sinners converted and sanctified. He was regarded with amusement or ridicule. But, he was praying for a revival! At conference, the presiding elder, instead of cutting them off, as they expected, told me, the new appointee, that the place was a part of my regular work. The first time I met the praying man, he greeted me about like this: Grasping my hand with a firm grip, he began pumping my arm, as he exclaimed, "Glory to God, Brother Hunter! We're going to have a big revival here this winter (it was then November). I've been praying for it every day for a year, and every time I pray for it, I get a blessing on my own soul. Now, God would not do that, if he was not going to answer my prayer! O, it's coming! We'll see this old house full to the doors!"—it seated near 500. His faith was honored. The usual congregation had been between twenty and thirty. In the most inclement weather of the winter, people came five and six miles and filled the place. Many were converted and some sanctified. People were convicted

at home, who had not been in the meetings. Faults were confessed, estrangements healed, enmities settled. Previous to that meeting I had labored earnestly through three weeks at another point, with little visible results. There was enmity and division in the church, and they would not confess and repent. But, some from that neighborhood, went to the other meeting and were saved. One man from that place attended the other meeting some, but did not himself get into the current. He said to the praying man, "This is the kind of a meeting we need at our place." The other replied quickly, "Why, the Lord tried to give one, and you would not have it!"

I know what God can do through a few earnest, praying, travelling people. We need not wait for the entire church to get on its knees. The promise is to two of you who agree. While I have known some gracious revivals where there was seemingly no travail in the church, the other is God's plan. God does not send natural babies into the world, except there is a loving mother to care for it; nor is it his way to send spiritual babes where there is no travelling church to mother them.

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## "I Will Hear What The Lord Will Speak"

(Psalm 85:8)

C. V. FAIRBAIRN.

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WHY will men, even professing Christians, refuse to do what God's Word plainly declares they must do? Dr. Schofield relates how a certain man puzzled for a long time over a certain passage of Scripture. Finally, however, he decided to take it to mean just what it appeared to mean on the very face of it. At once the passage became delightfully simple. O God, give us hearts willing to hear and heed Thy Voice. Amen.

Hosea complains that the people of his day were "destroyed for lack of knowledge," not because they did not have the chance to know, but because they "rejected knowledge." (Hos. 4:6). Isaiah, who prophesied about the same time, accuses them, "Thou didst not lay these things to thy heart." (Isa. 47:7). To Ezekiel, the Lord said, "They come into thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." (Ezek. 33:32). Just how deliberate was this rejection, in Isaiah's time, and again in Jesus' time, can be gathered from Christ's quotation from Isaiah, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should turn to me, and I should heal them." (Matt. 13:15). And what terrible denunciation does Stephen hurl into the teeth of his adversaries, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." (Acts 7:51).

Beloved, we are just now considering a very important matter. Well spake the Holy Ghost, "He that hath ears to hear, let him hear."

Millions profess to be on the way to heaven. Brother, you do. Sister, so do you. So do I. Jesus says, "There shall in no wise enter into it anything that defileth." (Rev. 21:27). And again, "Without holiness no man shall see the Lord." (Heb. 12:14). Now, if we are not pure and holy, we have no hope of entering the pearly gates. But, "Blessed are the pure in heart; for they shall see

God." (Matt. 5:8). But we cannot be made all pure and holy unless we hear God's Word, give heed, and walk in the light of it. Jesus' very simple and plainly worded prayer was, "Sanctify them through thy truth; thy word is truth." (Jno. 17:17). His Word must be believed, that is, received in faith. If thus received, then, since we really believe it is even as God says, we will act according to it. Hence Peter says that God "purified their hearts by faith" (Acts 15:8, 9): and again, "Ye have purified your souls in obeying the truth through the Spirit." (1 Peter 1:22).

Now, if *entrance to heaven* is conditioned upon purity of heart; and *purity of heart* depends upon obedience to the truth; and *obedience to the truth* will never be unless we in faith receive the Word as the very expression of God's thought and will for us; how far short, then, do many, many, many fall, who, though they profess and contend that they do believe and receive the Word as *his very word*, nevertheless show very plainly, by refusing to walk in the light of it, that their faith is not so very profound after all.

Why, we cannot have any fellowship with him even here, unless we so accept the Word, and walk according to it. It is "the entrance of Thy Word" which "giveth light." (Psa. 19:130). "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (Jno. 1:7). Now, if we do not walk in the light, then we walk in darkness. We must, therefore, have gotten away from God; for "God is light, and in him is no darkness at all." (1 Jno. 1:5). Then what are we? "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth." (1 Jno. 1:6). Then here we are walking in darkness because we have refused to give heed to the Light, his Word. But, "the path of the just is as the shining light, that shineth more and more unto the perfect day;" while "the way of the wicked is as darkness; they know not at what they stumble." (Prov. 4:18, 19). Then, if we walk not according to truth, but in darkness, we are not even justified, say nothing about being sanctified wholly.

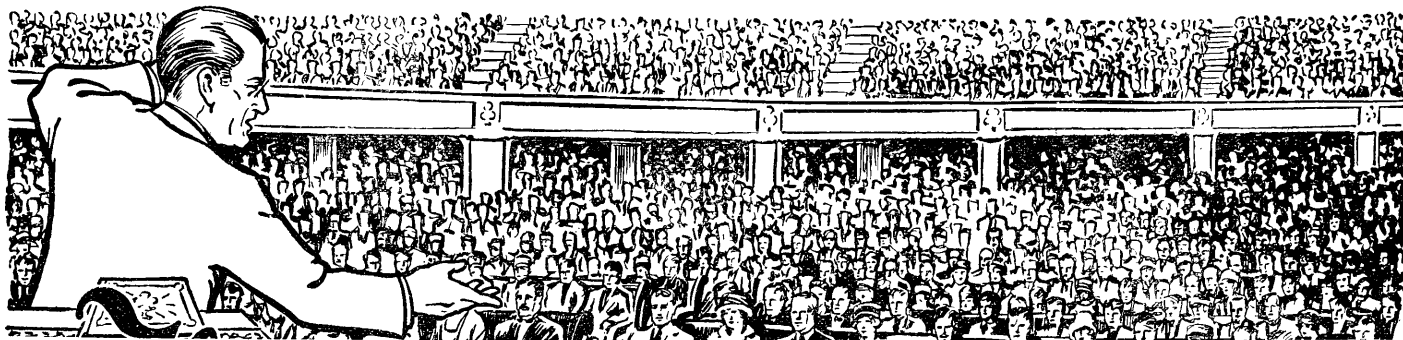
IN OBEDIENCE ONLY IS THERE SAFETY. —

It is "he that keepeth my sayings" that "shall never see death." (Jno. 8:51). It is "whosoever heareth these sayings of mine, (Christ's) and doeth them" that is "likened unto a wise man, which built his house upon a rock." (Matt. 7:24-27). If we reject his Word, he will reject us; for "because thou hast rejected knowledge, I will also reject thee." (Hos. 4:6).

Why do men refuse to walk according to God's Word? Because of the pride of their carnal hearts. "The wicked through pride of his countenance will not seek after God." (Psa. 10:4). Then, "Hear ye, and give ear; be not proud: for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountain, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive." (Jer. 13:15-17). O, beloved, let us take the only safe course. "Today if ye will hear his voice, harden not your hearts." (Heb. 3:15).

Special Notice!

Frequently, we shall have in this paper special messages to those hungering and thirsting after righteousness. It will be a short, pointed bit of instruction on how to enter the experience of entire sanctification. Send THE HERALD to your friends who need this instruction. We shall also have messages on "How to Win a Sinner to Christ." We shall have instruction to a seeker on how to find Christ. Help us to sow THE HERALD broadcast everywhere. H. C. MORRISON.



A NEW YEAR'S MESSAGE.

Dr. Walter Benwell Hinson.

"Sleep on now; rise, let us be going."
(Matt. 26:45).

IN the greatest desert song that has ever been written—a song that could not have been written, only that God helped the writer—Moses tells us what we all know to be true if we are thoughtful and earnest, as he says, "We spend our years as a tale that is told." Did you ever stop long enough to think of what that sentence means? He told you a story standing in the sunlight or under the stars; and the recital of his experience was very beautiful in your ears. But you undertook to tell it a week later; and that which occupied thirty minutes as the speaker told it to you, occupied less than two minutes as you retailed it to another. Only the high out-jutting peaks of the story were remembered by you; all the details of it were forgotten. And Moses inspired by God dared to say that that is the way we spend our years—"as a tale that is told."

Now you can tell whether that statement is true or not if you look back over the year that is just about to close. What millions of words you said! How many of them can you recall? What multitudinous words were poured into your ear! How many of them do you remember? It is questionable whether any man could stand up here tonight and repeat twenty sentences that he has either said or heard during 1928. "We spend our years as a tale that is told!"

And how ceaselessly we endeavored and accomplished and achieved! What hundreds of finished tasks fell from your fingers and from mine! What multitudinous deeds we wrought! How many of them can we recall? How many of them stand up clear as Mount Hood when the air is rare and thin? Startlingly few! How much was crowded into your life and mine during this past year! What novels might have been written about it! What psychologies were in it! But how much of it can you recall? Three hundred and sixty-four days! Yet how many of those days stand out clear and plain in your memory tonight? What people you met, with whom you conversed and had dealings, and who impressed your mind in various ways, and perhaps agitated your heart! But how many of those faces can you recall tonight? How many of those scenes appear to your mental vision? "We spend our years as a tale that is told!"

Where are all these words that we spoke? Where are they gone? I heard some one say today that a letter from India conveyed the news that a radio message given here in Portland was heard in that far-distant country. I wonder if those words we have spoken went any farther than India! I wonder what has become of them! Where are they? And as I wondered that, I began to think that perhaps after all the sky is nothing but a great sounding-board, and all these multitudinous words that we have spoken during the year that is dying are all somewhere. And if this be a hackneyed statement, it is a true and suggestive one—God knows every word

that you spoke during 1928! And I suppose every single word I spoke made some ineffaceable impression on myself, or on some one else—as on God.

And all the deeds that made up your experience during the year—where are they? There is a record of them in other lives though the act or the thought does not stay with you—

"It reaches through other lives far on." What about that record? It is not only in the lives of others, but it is in you; you are the sum total of your experience during this year. I remember when I crudely thought that God kept books, and that he had a great ledger, and under the name W. B. Hinson, he had written down the things I said and did and the sort of experience that made up my life. But very soon I saw the crudity of all that and I said, "I am the record; I am a part of all I have ever seen, or ever heard, or ever been—I am the record." Oh, my friends, at the last, God will not have to put out his omnipotent hand and move us to the right or to the left; for voluntarily and of our accord we shall move to the right or move to the left. You are the record of your experience of 1928!

I suddenly recall a horrible punishment they had in early English history, when for a certain crime they took the body of the man who had been murdered and hung it around the neck of the murderer. I know people who have done that concerning the past of life. I meet with some representative of that class almost every week of my life. I talked with a man not very long ago, and his reason for not attempting a better life, for not emerging from the mist and the shadow, and for not accepting the greatest blessing God has to give, was a sin he committed long years ago; and he had persisted in taking that sin and hanging it about his soul; and whenever an aspiration from God touched his brain or heart or spirit, that man said, "No, this past sin forbids that." And as I told him of the sunny promises of God, to them all he turned a deaf ear, and listened only to the thunder that came out of his past. That is a wrong use to which to put the past. How do I know it? Because if we all did it, heaven might close its twelve gates, and hell would rejoice, and all the world would grow hopeless and would despair and die.

But should we cut ourselves entirely from it? No! As I shall show you in a minute, very largely we sail over the same course year after year. Now the rock you struck in a certain latitude or longitude this year, you should mark on your life-chart and not strike that rock again. That is the wise use to which to put the past. What is that saying we have—"If a dog bites me once, it is the dog's fault; if the same dog bites me twice, it is my fault." There is some philosophy of life in that statement! There may be some extenuation offered for striking the rock once; but if you deliberately steer for that same rock a second time, I fear God will call you a fool who could not learn by experience!

And oh, out of that past there comes to us, if we are wise, great beacon lights of warning, and bells ringing out to tell where the rocks are just underneath the wave—solemn warnings, as well as great invitations. We should wisely use the past.

When I was back east, I heard of a preacher who was slandered; and he stepped out of his pulpit and remained silent ten years, until the scouring of conscience, declared the slander to be what it was—a lie from the pit of perdition. That preacher was a fool! Why should a man stop in his progress because a coyote screams upon a hill? In God's name, let the man go on, and let the animal do what it likes! Why should a man swerve from a high and holy purpose because of something rising up out in the darkness? That is foolishness; and yet most of us are doing that sort of thing.

I could go on until nine o'clock talking about this! Oh, the men who have told me, with sorrow in their tones, "We would join the church, only"—and then they hark back! Let me say it again solemnly and clearly, for I know I have God's truth back of this statement, no one has a right to take his past and hang it around his soul as you would attach a hundred pound weight to an imprisoned eagle! Cut yourself loose from it by the mercy of God and the cross of Christ! For

"I hold it true with him who sings,
On one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things."

Now is that in accord with this Book which furnishes me with all I have to tell you? It is! Whoever made a grosser blunder than did Simon Peter in the judgment hall when Jesus Christ was being tried? Whoever did a deadlier thing than three times over deny all knowledge of the Christ, and seek to make the denial believable by attaching an oath to it? But what did Peter do? He got the thing made right with his God. Whether he ever got it made right with his fellow disciples is not mine to say. But he made it right with God! And when at Pentecost the call came for a "rock man," this same man who had denied and blasphemed rose up and preached the most startling sermon that has been preached since Jesus went back to the glory. How did he do it? By cutting himself loose from the judgment hall, getting the sin forgiven and the wrong righted; and to quote that line again, "on the ruin of himself" he rose up to an unselfish Christian life, for which all the world is glad.

Make the application of that. Do not let your past lie there unrighted, so far as it is in your power to right it. But because you slipped and fell is no reason why you should never walk again. "To err is human;" and to seek forgiveness and live out your life for the welfare of the world and the glory of God is the Christian duty of every man who knows his God. "Sleep on now."

Mr. Gladstone expressed his contempt for "oncens." He meant by that the people who went to church only on Sunday morning.

They are not here now, for this is Sunday night! But in another sense, I have had disgust for the "oncners"—people who when we suggest what is easily within their power, say, "We used to"—this is their old stock phrase—"We have borne the burden and heat of the day." Well, there is a good deal of the "burden and heat of the day" to be borne yet, and in the name of God, I ask you when were you released from your obligation to serve him so long as you breathe! There is no discharge in this war! If you think the day has gone by when you can in any way by your life benefit man, aid the church, and glorify God, I say it is time you are in heaven! And the Lord get you there as soon as he can, for you may be of some service the other side of the stars, but you are no good down here! So you can say even to that past of high achievement, "'Sleep on,' for I am not bringing you into the future, and I am not depending on you for the rest of my life."

Concerning your future—what? "Rise, let us be going." And it looms before you and me today, if we are thoughtful—and if we are not thoughtful nothing looms up, unless it be our stupidity; it looms like a great sphinx, 1929! Question it, it makes no reply; appeal to it, there is no answer; and argue with it, you cannot for it takes two to make an argument!

You can know a great deal of 1929 if you have been thoughtful and watchful during 1928. Why? Because very largely your life will be duplicated in '29. The same old duties! How many mornings did I come in on that Fulton street car, aiming to be in my study before the clock struck eight? I shall have to do it again! How many tasks did I pick up day after day? I shall have to pick up the same old tasks again!

And so I say very largely we can forecast the year ahead by the year that has gone. I think it is interesting and beneficial to do it. I have known suffering; I have known sin; I have known bereavement; I have known slander; I have known pretty nearly everything that is bad; and yet I thank God for my life. And I had keen sympathy with Huxley, the agnostic, when I read a few days ago that he said in a solemn mood, "After all, I wish there existed another life; I am sorry I have the belief that I have; I wish I could share those Christians' belief." And he said, "Friend, I would sooner be alive in the heart of hell, knowing what was going on, than to have gone out of existence altogether."

I am glad I am alive; I am glad I shall never die; I am glad I shall live on for ever and ever! And I look back with you over this year that is gone; and as I think of the year that we shall face in a few more hours—the "New Year" as we call it, it is largely another chapter very similar to the year that is gone. Rise! Face it! Meet it! It ought to be a better year than the last, because of your added experience and your growth in knowledge and in actual wisdom; and by the avoidance of those things, the existence of which you did not know before, but you know them now, you can make your life more serene and stable, and have more poise and power than you ever had before. Greet the unseen with a cheer! It brings you another opportunity.

"Let us be going."

"I saw you tremble," said a marshal of Old France to Ney. He said, "You did; and if you had trembled as I trembled, you would have run away from the foe. But I took my trembling in my grip and won the fight." Certainly that is what men have done! And that is what you can do! It is not a poul-tice you want; it is a whip cracking around your souls, goading you forward! Of course, there is fighting; but do you not know that every fight is a possible medal for high behavior and great bravery? So greet the unseen with a courageous soul.

You have been hurt, did you say? Do you suppose there is any one under God's sky to-

night who has not been hurt? "It is hard pounding," said Wellington on Waterloo's red plain; "but we will see who can pound the longest." That is the spirit with which to face the future! Stop the groan; let loose the cheer!

"So they have torn you, maimed you;
Better men fared thus before you,
Fired their ringing shot and passed,
Madly charged, and died at last.

"Well, charge again; to grief be dumb,
Let the victors when they come,
When the forts of folly fall,
Find your body by the wall."

and over that body of yours let the next generation march into magnificent victory!

I heard of a minister in this city who the other day said he hoped that the Lord would take him home very soon, for he was tired of all the struggle and the hostility that surrounds the church today. That is the very reason I pray God to keep me alive! There is a fight on; let us get into it! Never mind where, for as I said long ago there is good fighting all along the line! Start in anywhere you like, and you will find the red flag of Calvary raised in opposition to the black banner of hell! Get in and do your part!

I am wondering if I dare say one word to you. It is keyed up very high, and I did not always realize that there was music—martial music—in the soul for it. The word is this: The highest courage is the courage that dares to fight a losing fight. Convince a man of certain victory, and he can easily hold his own; but when it is stand there and die, then the highest courage is called for.

No sir, the world is not going to get better! We slew twelve million people in the last war, and we have the gases all ready to slay fifty million in the next war; and the engine of destruction is better put together for its devilish purpose now than it has ever been in the days that are gone! And he who stands on the side of God stands in the minority, we may just as well admit a fact. And God is calling you to display the highest courage possible, to "fight the good fight of faith" when all the odds are against you. Dare you do it? "Rise," says Christ, "let us be going." Let us face it, and endure like good soldiers! This is a little inkling of the heroic which is in the Christian religion!

Sometimes I blame myself very much because I do not preach more about heaven and rest; and then I take courage again by remembering that after all it is a world of conflict; and while there is a good deal about rest in this Bible, there is more about fighting the good fight. And always in that particular mood I go to Paul, and I hear him talk about the hardness to be endured, and the fighting to be done, and the need of "the whole armor of God," and I get comfort again. It is fighting time now, and it is not a skirmish that is on us; it is a bloody battle. And there is not quarter to be asked, or given, for it is straightforward fighting! There is no discharge in the way, I tell you again. Who here will listen to Christ say, "Rise up, let us be going," and dare march on, keeping step with the King?

You elderly folk—have you been doing this? Can you look back on the past with satisfaction? Can you say with Browning:

"I was ever a fighter, so one fight more—
The best and the last!"

Do not stop! Do not rest on bygone achievements!

"Let the dead past bury its dead!
Act—in the living present!
Heart within, and God o'erhead!"

And you young people, I call you to contemplate the heroic in the Christian religion! I call you to gaze upon the Christ, the great Hero of eternity! And he looks at you, and this is the way he talks—let me give you a specimen of his speech—"If any man will come after me, let him deny himself, and take up his cross daily, and follow me; so shall he be my disciple." Does that not make

your pulse jump? Does it not make your heart tense, put the glint in your eyes, and stiffen your very soul, and nerve it to high endeavor? Thank God! Can you flinch from it? Can you shrink back, and like John Mark, want to go home to your mother? Then God help you, for you have fallen before the high opportunity, and you have let enterprises of high moment slip from your reach! Oh, play the man! Do not dodge! Do not shirk! Do not shrink! Let whoso will stay by the stuff; but you get out where the sun glances on the bayonet, and fight to the accompaniment of a magnificent thunder that seeks your life! You young men, will you rise up to that? You young women, will you essay that sort of life?

They gave colors to a regiment once to replace the flag that had been torn in many a fight; and after that banner had been presented, the whole regiment—by pre-converted movement, of course—stepped forward a pace towards that flag, and as one man those men shouted:

"Through fire or sword, through weal or woe,
Unwavering and in faith,
Where'er those sacred colors go
We follow to the death."

Shall we be less strong, less noble, and less courageous, we who look at our banner—blood-red, for it represents the cross? Shall we falter? Shall we consider ignoble ease, personal gain, and comfort? Or shall we hurry to where the fight is the fiercest, the foe most unmerciful, and desperate the result? "Quit you like men, be strong."

Three or four times today I have urged the making of good resolutions, in view of the coming year. I brush out of my way the foolish people who say that if you have broken a resolution in the past, you should not make another. That is all nonsense! Make your resolves larger, stronger and bigger ones than you have ever made before. When you cease to resolve, do you know what illustrates you? A fish floating down the stream; if there is any resistance at all, there is some life in that fish; but when there is no resistance, the fish is dead. So long as a soul struggles, aspires, and resolves, there is hope; but when the soul ceases so to do, the angels know that soul is dead. Make your resolves! You know what you ought to do; to pray more; to read your Bible more; to interest yourselves in the things of Christ more than you have ever yet done; and this last—to hand your life over to the Lord Jesus Christ and really say to him:

"I will go where you want me to go;
I will say what you want me to say;
I will be what you want me to be."

Will you do it? If I could say aught else to goad you into the doing of it, I would say it; but I do not know what else to say. Jesus Christ calls you; what is your reply? My reply is this: He may do anything he likes with me but this one thing, I do not want to be discharged from the fight. He can do anything else he likes; but by his own name, I beg him not to discharge me from the fight. I wish that might be your decision too! "In God's name and in God's strength, I am going to rise to a higher and better life."

Dr. G. W. Ridout's new book, "Revival Blessings" is full of matter of the most vital interest to soul winners. Do you want a history of the great Revivals? It is here together with chapter after chapter of the most vital matters on Revivals, Soul Winning and Evangelism. Dr. Ridout gave these lectures at Asbury College and there was a demand for their publication. Those who heard the lectures wanted the book. Here it is! We make this offer to preachers and evangelists. Send us One Dollar and after examining it if you do not want to keep it return it to us and we will give you your Dollar back.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER I.

FIGHT OR FLIGHT.

IT was like "a clap of thunder from a clear sky," a trite expression frequently used when something occurs which seems to be impossible.

John Huston stood with a small note in his hand which he had read twice, with a fixed gaze upon the ground at his feet. The note had just been handed to him by the colored man who was a house servant at Judge Gray's. The colored man stood waiting with a large, well done-up package in his hand.

The note read like this:

"My Dear Mr. Huston:

"I was married today in the county seat at two o'clock, to George Hendricks. It is most fortunate for you, as well as myself, that I had an awakening from the fancies of the immature mind of the thoughtless girl. I am sending you the letters which you have written to me, and asking that you return mine, all of them, by the colored man who brings yours with this note. It is the desire of my husband, and in harmony with my own wishes, that there be no sort of communication between you and myself for the present.

"Respectfully,

"MRS. GEORGE HENDRICKS."

In order that the reader may appreciate the astonishment with which young Huston was so completely nonplussed, we must give you a bit of background.

John Henry Huston was the only child of Howard and Mary Huston, humble, but most excellent people, who died and left him an orphan when ten years of age. He had lived in the home of his uncle, William Brown, the brother of his deceased mother. This uncle owned a farm a short distance from the town where he had attended public school, had graduated from the high school, and had spent his freshman year in the small college located in the little city. He worked on his uncle's farm during the summer, attended to the chores about the barn during the fall and winter, and attended school. He was a strong, well built, handsome young fellow, just turning into his nineteenth year. We would not call him brilliant, but he had a strong mind hungering for knowledge, was a hard student and possessed unusual oratorical gifts. He held a good place in the respect of the faculty and appreciation of the student body. He was a quiet young man, never in any way, connected with any sort of dissipation which so frequently characterizes the college life of many young men. He was a handsome fellow, of the Greek type, a strong chin, a fine nose, rather large, well shaped mouth, and fine brown eyes which were penetrating, but full of kindness, flavored with a good hint of humor. He promised to be, when grown, a little above six feet in height.

This is perhaps, enough to say about the hero of this story for the present.

Now for a word about the author of the note, of which we have spoken above. Miss Annie Gray was the only daughter, in fact, the only child, of Judge Gray. She was a young woman of many attractions; not what you would call beautiful, but a large open, handsome face, a fine, graceful figure, and quite unusual in her rather dignified, quiet way of moving about her duties and in society. Her father was a lawyer of some distinction; had been County Judge for a number of years. A few years before the beginning of this story he had retired from office and the general practice of his profession. He owned a beautiful home, and had a comfortable income, had married late in life,

lived quietly, and lavished his affections upon a devoted wife and his beloved daughter, Annie.

During the first year of high school there sprang up a warm friendship between young Huston and Annie Gray. It ripened into a devoted first love, and it was understood in the school and community that, later on, this young couple was to be married.

Judge Gray was not especially pleased with this arrangement, but was wise enough not to add fuel to the flame by raising objection, but all the while hopeful that in due time, the proper man would come along and capture Annie's heart.

One of Judge Gray's objections to Huston, in fact, the principal objection was, that it was understood that Huston was to become a Methodist preacher, and the Judge felt that that did not promise for his daughter the life of ease and luxuries which he desired she should enjoy.

Judge Gray was president of the bank in the little city which we shall call Canton, and he was not entirely free from the thought of his daughter's future, when he assisted in bringing from the county seat the son of his former law partner, Mr. Hendricks, George Hendricks, who had recently graduated from an Eastern college, to become paying teller in the bank of which he was president.

The Judge made it a point to have young Hendricks, who was unusually attractive, frequently at evening dinner in his home. The young banker was at once attracted by the quiet dignity, the unusual intelligence and the sparkling wit of Miss Annie Gray.

It was back in the days of the horse and buggy, and Hendricks had brought with him a very handsome outfit, and many evenings after banking hours, he and Miss Gray had been seen driving along the country roads near the town.

Huston's attention had been called to these evening rides, but it had not disturbed him in the least. He had grown up among the best of women. He knew nothing of the changeable, fickle variety. Annie Gray was his first and only love. To him, she was all but an angel. Doubt was impossible, so far as her steadfast loyalty was concerned. He had not lived in the world long enough to find that girls are prone to appreciate a second lover. It is quite easy for them to fall in love with some plain boy with whom they are thrown in the early morning of life, and just as easy a little later on to be captured by a fascinating young man, some years their senior, who knows more of the world, and understands how to approach and win the affections of a young woman who may be finding her first love affair a bit prosaic.

Arousing himself from the reverie into which he had fallen, Huston went to his room, picked up the box in which he had kept, as his most sacred treasures, all the letters that had come to him from Annie Gray, bound them with a strong cord, and handed them to the colored man. When he fully realized the calamity which had befallen him his first impulse was to gather up his little belongings and flee the country, never to be seen or heard of in that region again. His second impulse was to go to the bank early next morning and give George Hendricks a thorough beating. He decided that it must be *fight or flight*.

(Continued)

The heart is deceitful above all things and desperately wicked. May we have a vision of it, that we may mourn our sin, and in broken-heartedness whilst lying trembling at the foot of the cross receive some token of forgiveness through the blood of the Lamb!

Asbury Theological Seminary Correspondence Department.

Out of a growing conviction of several years standing Asbury Theological Seminary is convinced that she can become serviceable to a large group of people in their homes, who are now deprived of student advantages. Among such people are pastors serving rural churches on small salaries, insufficient to allow them to give up their work and attend school, Sunday school superintendents, and teachers who are occupied with positions forbidding further work at school, but who would be glad to take courses qualifying them with a better understanding of the Bible, and still other Christian workers needing good conservative instruction in the Word of God. The following non-credit courses with descriptions given below are available by correspondence. More complete outlines of these courses together with application blanks for registration and rules for carrying on the work may be had on request.

The correspondence department is an entirely new department in our Theological Seminary and distinct from all other departments of work.

CHRIST IN THE OLD TESTAMENT.

15 Lessons. Price \$7.00.

The children in our schools learn abstract principles by means of concrete examples. In like manner the religious consciousness of Israel was trained through its history and its worship, by type and symbol, by judgment and deliverance, to an apprehension of the great truths of redemption in Christ Jesus. In this brief course the student learns the method of divine revelation as he studies the enlarging picture of the Christ from the beginning to its full-sized presentation in the "Word made flesh."

STUDIES IN THE NEW TESTAMENT.

16 Lessons. Price, \$7.00.

A course for Ministers, Sunday School teachers and Christian workers who want to do better work and yet do not have time or opportunity to attend Bible School or Seminary.

The purpose is, to make the New Testament more intelligible, more easily taught, and more dynamic; to make more efficient teachers, stronger and more helpful preachers, and more useful and holy Christians.

A STUDY OF THE BOOK OF ROMANS.

20 Lessons. Price, \$9.00.

The aim of this course is to give the student a comprehensive and practical understanding of this most wonderful epistle of the apostle Paul.

WESLEYAN AND BIBLICAL HOLINESS.

21 Lessons. Price, \$10.00.

This course comprises a study of the doctrine and experience of entire sanctification. It purposes to study the subject both from the historical and Biblical standpoint. Not only the theology of sanctification will be examined, but the experimental side will be discussed. The course should appeal to Christian workers in holiness meetings and to those needing help in their personal experience.

A SHORT COURSE IN NEW TESTAMENT INTRODUCTION.

18 Lessons. Price, \$8.00.

The course is concerned with a study of the books of the New Testament as to their right to a place in the New Testament Canon, authorship, purpose of the writing, date and place of composition, peculiarities of the writing, those to whom written and a brief survey of the content of each book. The course is intended not only to give the student a certain knowledge content with regard to the subject matter, but also to fix more firmly in his mind and heart the conviction that these books of the New Testament are Scripture and so the Word of God.

(Continued on page 7, Col. 3.)

GLEANINGS FROM THE EVANGELISTIC FIELD

LEWISTOWN, PENNSYLVANIA.

There is a small church here of the Pilgrim Holiness Denomination, only twenty-two members, but they are a power for God in the community, command the respect of bankers, merchants, and the city at large, have revivals right along, two special meetings in every year, pay the evangelists well, tears of joy running down their cheeks as they do it, because God sends in the money. They bought a property here one year ago, worth twenty-five hundred dollars, paid one thousand dollars on the debt, and I had the privilege of touching a burning match to the note of two hundred dollars that the Sunday school paid in one year. How do they ever do it? They tithe all their money into the church, do it gladly, pay all their debts when they come due, and are now making arrangements to build a church structure that will accommodate the crowds that come when they have special evangelists. I preached here ten days; crowds on Sundays that they could not accommodate at nights, and fine congregations during the week. Every service souls were seeking. They do not talk much to seekers but they do pray! These people made my heart rejoice as they drank in the truth and prayed while I preached. There will be an increase in the accessions, so the pastor told me. Greater knowledge of the way the kingdom is growing, for they gave me a fine list of subscribers to *The Pentecostal Herald*. Praise the Lord! These people dress the way they profess, live the Book, and command the skies. May their tribe increase!

George B. Kulp.

STEELE, NORTH DAKOTA.

A most gracious revival was held on the Steele charge with two weeks of meetings at Steele, and two more at Driscoll, N. D. Rev. Mark S. McKie, of Holt, Mich., was secured for the preacher, and did some splendid work. A full gospel was preached in the demonstration of the Spirit, and sinners were converted, backsliders reclaimed, and believers entered into the Canaan rest of perfect love. While the meeting was a hard pull all the way through the Lord blessed the Word, and the church was blessed at both places. Brother McKie is a young man, but wholly given up to the Lord, and his ministry in the Word is plain and clearly attended by the blessing of the Holy Spirit. No one can make any mistake in securing Brother McKie for revival meetings, because he will do the cause only good, and preach all the fundamental doctrines of the Bible and such as the Methodist Episcopal Church holds.

F. W. Gress.

REPORT OF EVANGELIST W. W. LOVELESS

We have not reported for some time, but we have not been idle. In September we held a revival with the Church of the Nazarene in Bowling Green, Ky. This young church has some of the salt of the earth in it. Rev. Frank Potts, a fine Christian young man, was their pastor at that time, but was planning to go to Bible School. God's presence was with us in every service, and the revival ended with a great altar service; souls finding God, and one fine Christian woman joining the church.

Our next engagement was in McDonald, Pa. Rev. Ella Boger, the good pastor, and her loyal people stood by us nobly with their prayers and help. God gave us some good cases of salvation in McDonald. This was our second revival with these good folks this year. As long as we live, the memory of our fellowship with these holy people will be a sweet remembrance to us.

Next we went to Coraopolis, Pa. Here we found a little band of holiness folks that were somewhat discouraged, but loyal to God. Rev. Benjamin Trunick is their good pastor. Our crowds were small to begin with, but gradually grew, until the last night we had the church nearly full. We did not see the folks crowd the altar to find God, but we did have a number of good cases of salvation.

We are now just in the beginning of what looks like a great revival with the Sunshine Mission in Columbus, Ohio. The saints are praying, the fire is falling, and seekers are finding God. We have not had a barren altar service since we began, and conviction is heavy. More later.

"I feel like traveling on." Yours for lost souls.

W. W. Loveless.

CECIL, PENNSYLVANIA.

We wish to report another good meeting in which a goodly number of souls prayed through to blessed victory at an altar of prayer. The town of Cecil, Pa., is made up of a people who have, in more recent years, landed upon our shores, consisting of Belgians, French, English, Scotch, Polish, Italians and else.

The Community Gospel Mission Church in which the meetings were conducted has been running for some nine or ten years and has been instrumental in leading hundreds into the light of full salvation. Some of our strong men of the Holiness Movement have labored there in the passing years; and the Mission has sent a number of students both to Asbury and Kingswood Colleges for their preparation for the ministry and mission field.

Some few years ago this body of devout worshippers launched an enterprise of an annual camp meeting ground. A beautiful woodland, some few miles out of town, was leased, a tabernacle built; dining room and cottages were placed upon the grounds, and such men as T. M. Anderson, Paul Rees, David

E. Wilson, Loveless and others have gotten in effective work in the giving of full salvation, which abides with very noticeable results.

Among these people is found a high type of a foreign element who are making the very best of American citizens, settled in their own neatly arranged homes. Many have only recently turned from their belief in Romanism and are strong in the Protestant faith. We were informed that there were nights when most a dozen different nationalities were represented in the congregation and there were services in which numbers of these were represented at an altar of prayer.

We shall not soon forget the sweet songs of victory, many of which were to us entirely new, that were used in these meetings. They were at times sung with such a full congregational volume that one would be caused to think of the day to come when all nations and tribes of earth shall join, in unison, in songs of praise to our coming King of kings and Lord of lords.

We have just closed a chain of eight revival meetings and are now enroute home for a week or ten days of rest with the family. These are strenuous days for both the hard worked evangelists and pastors, but we still have the encouragement to know that if the Word of God is preached in its purity by love and heartfelt persuasion results may still be had at the altar of prayer.

Fielding T. Howard, Evangelist.
Kingswood, Ky.

SALE CITY, GEORGIA.

The writer closed his year's work of strenuous evangelistic labors at Alexander City, Ala., Nov. 4, arriving at home on election day. My wife, who had remained at Waycross, Ga., with some friends for five months during my work in Mississippi and Alabama, joined me at Albany and we came home and re-opened same, which had been closed for almost seven months. Our yard had grown up in Bermuda grass, weeds, broomsedge, etc., reminding me of just how the human heart may become, if unkept by the great Gardener of the skies. We are home together to market wife's Pecans, which she is using to help several worthy institutions, and to help make up a large deficit in the writer's pioneer work for our Church of the Nazarene this year in taking the Gospel of full salvation to needy people in needy places. Ours has been a "labor of love" and God has given us some gracious times.

The writer was associated with the Collier Band of Texas. Our meetings all continued from four to six weeks. Large numbers fell at the altar of prayer, and many prayed through to victory. Yesterday, Nov. 19th, we received the sad intelligence that wife's father had passed on to his reward, at The Wesley Memorial Hospital, Atlanta. Rev. J. S. Lewis, for some forty-seven years was a Methodist preacher, sometime member of the South Georgia Conference, M. E. Church, South, of which he had been a supernuminate for several years. He was one of the early holiness preachers and a familiar face at Indian Springs Camp Ground ever since its organization. He was the father of sixteen children, twelve living. He was happily married four times, all of his wives preceding him to heaven. Won't that be a happy meeting? The writer's wife was daughter of his second wife who was Lillie Muchison, daughter of Dr. Muchison, of Arlington, Ga., and the author of the chapters, "Without Guile," in the well known book by the invincible John B. Culpepper, "Some Women I Have Known."

Wishing for all a happy closing of the year 1928, a Merry Christmas and prosperous and happy New Year, I beg to remain, one of his little ones under the blood.

W. W. McCord.

TABERNACLE BAPTIST REVIVAL SUCCESSFUL.

Evangelist Baxter F. "Cyclone" McLendon, of Bennington, S. C., preached the most soul-stirring revival sermons to the church it has ever been our privilege to hear. Souls were saved, backsliders reclaimed, saints built up and believers filled with the Spirit. It's the consensus of opinion among Tabernacle Baptist members that Bro. Mack is the strongest preacher and safest evangelist this church has ever had. He's now in a tabernacle revival in Earlsboro, Okla. Pastor A. Reilly Copeland says that Mack is in a class by himself because the Lord made the class. Pastor Copeland began a revival at Calvary Baptist Church, Mt. Calm, Texas, Nov. 26.

HUNTINGTON, WEST VIRGINIA.

Our conference met first of October. My first meeting after conference was at Spring Hill, W. Va., with the Methodist pastor, Eugene Dick. We had a hard pull, but we held onto the Lord and he answered by fire. We closed out with victory. A number bowed at the altar, either for regeneration, reclamation or sanctification.

From Spring Hill I went to Cold Fork, W. Va., with Rev. George Thumm, the Methodist pastor. This is a mining town. We began to shell the woods. Some got mad and stayed away for a few nights and then came back. The Lord answered by fire. We closed out with victory. I am at present in campaign at Keyford, W. Va., with Rev. H. E. Crowder, an old Asbury boy. This is a large mining town, and many difficulties to contend with, but the Lord is answering prayer and folks are coming to the altar. Praise his Holy Name forever. We find many true

men and women up and down the country who love free and full salvation. The old time gospel has not lost its power if presented in the power of the Holy Ghost.

Your brother in Christ,
W. A. Grogg.

WEST SONORA, OHIO.

Just a few lines to let our friends know we are still in the field as evangelistic singers and workers, and are glad to report we are busy and seeing some souls find God. To him be the praise. We are now at West Sonora, Ohio, with U. B. Church. This is our fourth campaign this fall. We are reaching a great many children in our boys and girls' work and consider it an essential part of a campaign, as we have proven the Scripture "a little child shall lead them." Who? The parents. We have and use several choruses in connection with our children's work that are very effective. Write us if you would like to have a new chorus song for your children.

Mr. and Mrs. W. C. Kinsey.
450 So. West 2nd St., Richmond, Ind.

BROOKSVILLE, FLORIDA.

The old-time power is coming upon the little city of Brooksville, Florida. We began here the 18th of November and will run through the 16th of December. We are in a large canvas tabernacle and God is present to bless at every service. The meeting started with the Methodists but has spread to every church in the city; there have been ninety-two professions at the altar in the old-time way up to this time. The first invitation was answered by fifty-two coming to the altar and confessing sins and accepting our blessed Christ in the good old-fashioned way. Brethren, the days of the visitation of the Holy Ghost have not passed. Jesus is the same he was in St. Paul's day.

We have January and February open for a church or city-wide revival.

Butts and Cunningham.

LOCKETT'S CHAPEL REVIVAL.

We began a meeting with Rev. J. R. Randolph at Lockett's Chapel, October 9, and closed October 21. Lockett's Chapel is on Monticello Circuit, was once a strong church but the members died and moved away and only six families remain. The pastor is a true yokefellow and had prepared the way for the revival. The schoolhouse is on same lot as church and the teacher brought the school out to the day services; most of the school claimed to be saved, others at the altar at different times. The congregations were large for that place. The Baptists came and helped us out very much. The Christians were wonderfully revived. It was at this church several years ago Mrs. Johnson organized the first Missionary Society. We stayed in the home of Bro. Oats. We found them some of God's elect. We ate dinner and supper out quite often.

Bro. Randolph is a faithful and devout pastor. We were to help him at Ellis, but not being quite ready will help them later. We spent ten and one-half months last Conference year in revivals; five hundred blessed, three hundred joined the church, six young men called to preach. I have been at home since Lockett's revival for a needed rest, but Sister Johnson is busy in her Jubilee meetings in her District.

Anyone wanting us write or phone us at our expense at Vine Grove, Ky.

Robert Johnson and Wife.

(Continued from page 6)

EASY LESSONS IN GREEK.

25 Lessons. Price, \$12.00.

In this course the teacher proposes to qualify the faithful student to read the New Testament in its original language. The student ought to be at least a ninth grade student to be eligible, a more advanced qualification would assure better work.

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This course consists of twenty lessons dealing in a very concrete manner with the problems involved in religious education. The purpose of the course is to indicate actual teaching and guidance procedure to be followed by the teacher in the practical problems arising in Sunday school work. Sunday school teachers interested in personal improvement will find this course most interesting.

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Dr. Morrison Still in the Hospital.

Dr. Morrison is now in his fifth week in the Deaconess Hospital, in Louisville, Ky. He has been very seriously sick. There is now apparently some improvement. The doctors fear other complications. If these can be fought off there is hope for permanent recovery. We will appreciate very much the earnest prayers of his friends.

MRS. H. C. MORRISON.

GOODBYE! OLD YEAR!

MRS. H. C. MORRISON.

"Good-bye, old year, you're going out,

Your reign is ended, close the book

With all its fear, its joy, its doubt,

No more within its pages look;

We'll meet its record by and by,

You're going out, old year—good-bye.

"Good-bye, old year, you have been true,

You kept the promises you made

Of spring and harvest time; we view

The heaps in barn and storehouse laid,

With thankful hearts; but you must die,

Your time has come, old year—good-bye.

"Good-bye, old year, the new year comes,

Her hands are filled with hope and cheer,

We greet her gladly; yet we turn

To drop for you a farewell tear,

To dimly hear your parting sigh,

You're going out, old year—good-bye."

—Selected.

The word "Good-bye" carries with it a tinge of sadness. This is especially true when we speak the parting word to a loved one, as there is a feeling that it may be the last time we shall see that face or hear that voice we love so well.

When we say Good-bye to the old year we are reminded of the varied experiences we have had—some of them sad, others joyous. Life is made up of sunshine and shadow. Longfellow had it about right when he wrote:

"Into each life some rain must fall,
Some days be dark and dreary."

It takes the rain—the unpleasant things—to make us appreciate that which is pleasant. So, after all, if the old year did hold some experiences that were not so pleasant, it carried

with it much that made it sweet to live. We have more good days than bad ones; more well days than sick ones; more friends than enemies; more of the milk of human kindness in life's cup than bitterness of disappointment and suffering. And, what reverses come, we are assured that, to the child of God, they are dropped into the mixture of life in order to render it more palatable and wholesome.

As we bid the year 1928 good-bye let it be with a determination that we shall enter upon the year 1929 with resolutions for better living, more serious conceptions of life, a greater love for our fellowmen, and a desire to leave a stream of influence that will bless those who have touched our lives during the fading year.

It were good if, in bidding the old year good-bye, we could forget all that has been unpleasant; all of the hasty words, the broken vows, the neglected duties, the unspoken words that should have cheered some disconsolate heart; the letter of comfort that should have been written, the smile and kindly word that some heart needed as we passed them along life's highway. But it is gone—that opportunity—and we are left with the sad reflection, which we trust will spur us on to amend the failures of the past, that such regrets shall not be lingering at the tomb of 1929, if we should be spared to see it.

How true it is that,

"The issue of the life to be

We weave with colors all our own,

And in the field of destiny,

We reap as we have sown."

Then, let us enter the New Year of 1929 "forgetting those things which are behind, and reaching forth unto those things which are before." Let us, as one has said, "Study Christ's life more and thou wilt soon learn to mend thine own." Let me admonish you and myself.

"Make a little fence of trust around today,
Fill the space with loving work, and therein stay.

Look not through the sheltering bars upon tomorrow,

GOD will help thee bear what comes of joy or sorrow."

A Holiness Correspondence Bible School.

In our travels for the last number of years, many people have asked me if they could not take Bible Lessons with Asbury College by correspondence. We have thought much on this subject. At a call meeting of the professors of the Theological Seminary at Asbury, it was decided that we could organize a correspondence Bible School and carry forward a work which we believe will be a great advantage to those who will avail themselves of the opportunity we offer. This correspondence school will be separate and apart to itself. It will not be a part of Asbury College or of the Seminary. We are publishing in this issue of THE HERALD a very clear statement which we trust will be interesting. After reading the course of study write to Rev. F. A. Larabee, D.D., Dean of the Theological Seminary, Wilmore, Ky., and he will be glad to answer any inquiries and give you all necessary information. We are hoping that this correspondence school will mean better prepared Sunday school teachers, and will open up a new interest in the Bible at the firesides of a great many homes during the coming winter.

Faithfully your brother,

H. C. MORRISON.

Notice!

This week we are starting our story, "The Crucifixion of John Henry Huston," which will be found on page 6 each week. We trust our readers will follow this story weekly and get the wonderful lessons which are to be brought out in it.

The Manger and The Cross.

BY PETER WISEMAN.



DURING a conversation on the Virgin Birth some time ago with one of our city pastors, a learned young man, he suggested, in support of his view, that it was not necessary to believe in the Virgin Birth in order to believe in Christ as our Savior, that only two of the evangelists recorded it. We asked him if he ever noticed that only two of the Evangelists record that Christ was born at all, and why not dispute his birth on the same ground? He replied, "I had not noticed this before."

THE SACRED RECORD RESPECTING THE INCARNATION.

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail! Thou art highly favored, the Lord is with thee; Blessed art thou among women! And when she saw him, she was troubled at his saying, and the angel said unto her, 'Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, 'How shall this be, seeing I know not a man?' And the angel answered and said unto her, 'The Holy Ghost shall come upon thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.' (Luke 1:26-31).

All that this record requires is faith. It is supernatural, of course, so is the Bible. To rule out the supernatural would leave us "nothing but leaves." If there is no Virgin Birth, there is no God-man; if there is no God-man, there is no salvation. And then, what?

HIS ONLY HOPE.

The fact of his coming argues its necessity. It is further argued from the fact of sin, with all its awful results. Man is in bondage, captive. He is lost. He is blind. He is dead. He is condemned and under the wrath of God. Nothing is clearer than that man is a fallen being, and helpless to redeem himself. Redemption must come from some outside source.

Redemption is not found in sin, not found in man, not found in the law, nor in works. It must come through atonement, made by one who can properly represent both God and man, and satisfy all the requirements of both. He must satisfy Deity and humanity, at the same time redeeming the latter.

There are said to be three probable ways of salvation, namely, the claims of the law, the virtue of works, and by expiation. As to the first, the Word says, "By the deeds of the law shall no flesh be justified." With respect to the second, it says, "Not of works lest any man should boast." It must, then, be by atonement or expiation.

This expiation must go from God in order to be valid and to avail with him. It must at the same time belong to humanity in order to be valid and to avail for humanity. Hence the necessity of the incarnation, God becoming man, the God-man. "There is one God and one Mediator also between God and man, and man Christ Jesus." (1 Tim. 2:5). "The God-man," says Dr. C. Morgan, "is the gateway between God and man. Through him God has found his way back to man from whom he had been excluded by rebellion. In him, man finds his way back to God from whom he has been alienated by the darkness

of his intellect, the death of his love, the disobedience of his will. God finds himself in this Person, and is with man. Man finds himself in this Person, and is with God. Through the God-man, Deity takes hold upon humanity. Through the God-man, humanity takes hold upon the Deity.

Christ became flesh. He took flesh, humanity, and dwelt among us. He came down to the lowest circumstances that he might redeem the lowest. He stooped to it, because of his love for us.

"FOR THIS CAUSE."

Christ did not come to this world as a journalist to study the customs, languages of a strange people. He did not come just merely to live a beautiful life—though he lived such a life. He did not come to give the world a code of ethics—though such a code may be gathered from his teaching. If this were his mission, why his death? Why not inaugurate an institution of learning in Palestine, become its President, teach and write books, and avoid the cross? No! No! He came to the manger, he took flesh, in view of the cross, to which he stooped as a vocation and upon which he died as Victor. The last time he went to Jerusalem, he was the most eager of the little band to get there, for he knew the purpose of his mission. "He went before them and they were amazed."

The life of Christ was the only life ever given up in this world. "No man taketh it from me. I have power to lay it down, and I have power to take it again." Men have died, it is true, sooner than they otherwise would for some great cause; but Christ alone actually gave a life which was forever in his keeping, that the race might be redeemed. "Men die sooner who must in any case die later; but Christ died for us who but for his own willingness could not have died at all." Nothing in the economy of redemption was for himself; he came for the race. His death was an act, an accomplishment, not an accident. He died as a Victim in the typical relationships which he bore, but he also died as VICTOR.

The death of Christ, then, was not that of a martyr, much less a criminal. "Was Paul crucified for you?" Christ's death was that of the sinless One, the God-man, who in his own body bore our sin on the tree. On the cross he accomplished human redemption, and from the cross uttermost salvation is offered to all, even to the lowest. Consider the Person of the cross, and the merit of the sacrifice is beyond dispute. "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God: from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified." For this cause he came into the world.

THE GREAT DYNAMICS.

In the Person, his mission, and his death, are infinite love, the dynamic of love. Love brought him down. His life was a life of love. "To measure the heart of the Infinite," says one, "we must get the dimensions of the cross." The cross is a proof and an illustration of the love of God, and also a proof and an illustration of the love of Christ. It was pure love, yes, infinite love, that caused him to be born among cattle, and live such a glorious life among the poor, upon that uplifted cross this crowned sufferer to fling wide his arms, and seek to lift the world back to his Father's side. It was infinite love!

In the Person, his mission, and his death on the cross, are infinite merit. There have been many great missions but never one just like his. There have been many great lives but never a life just like this one. There have been many crosses and many crucifixions. At the time of Christ's death, and at the same place there were two other crosses, but the center cross is different. It is "the cross"; the Person on it is an unique Person. His death also unique.

In the Person, his mission, and his death, are infinite power, the dynamic of power;

MOTTO FOR 1929.

"For me to live is Christ."—Phil. 1:21.

All for Thee, Lord, All for Thee!
All for the Christ who set me free—
I looked at the world with its pomp and show;
I look at self, too hard to know.
Lord, for Thy pleasure, like clay in Thy hand:
Give grace and a will to do Thy command.
Thy will, Lord, I'd seek to know;
Thee only I'd follow, who loved me so,
A life that will please Thee, my motto shall be;
A walk with Thyself blessed Savior, with Thee.
—R. Miller.

the power of an unique Personality; the power of an unique crucifixion, a death on the cross, which is called, "the accursed tree"; for upon it he died; yet it is the tree of life, for by its sacrificial Victor we live. In the cross there is power to break the power of cancelled sin and to set the prisoner free. There is cleansing power, and overcoming power; there is life eternal for all.

GLORIOUS OBJECT AND PURPOSE.

What was the object of his coming? The answer is found in one word—"lost." What was the purpose of his coming? Again the answer may be given in one little word—"save." "The Son of Man is come to seek and to save that which was lost."

The blessed Jesus came from heaven that we might be given a title to a fitness for, and go to heaven. He was born among cattle, died between thieves, that we may be reconciled to God. He was cradled in a manger that we might have a mansion. He became poor that we might be rich. He drank the awful cup of death that we might drink the wine of the kingdom. He wore a crown of thorns that we might wear a crown of glory. He became the Son of Man that we might become the sons of God. He was lifted up upon a cross that we may sit on a throne. He went to the tomb that we might be raised from it. He wept tears of sorrow that our tears might be wiped away. He died that we might not die. He became a sin-offering that we might be cleansed from sin. He came down to the manger, to the cross, to the grave, that he might lift us up to God. And he accomplished gloriously and triumphantly.

"THE WONDROUS MAN" STILL LIVES.

"There is a man whose tomb is guarded by love, whose sepulchre is not only glorious as a prophet declared, but whose sepulchre is loved. There is a man whose ashes, after eighteen centuries, have not grown cold, who daily lives again in the thoughts of an innumerable multitude of men; who is visited in his cradle by frankincense and myrrh. There is a man whose steps are unweariedly retold by a large portion of mankind, and who, although no longer present, is followed by that throng in all the scenes of his by-gone pilgrimage, upon the knees of his mother, by the borders of the lakes, to the tops of the mountains, in the byways of the valleys, under the shade of the olive trees, in the still solitude of the deserts. The greatest monument of art shelters his sacred images; the most magnificent ceremonies assemble the people under the influence of his Name; poetry, music, painting, sculpture, exhaust their resources to proclaim his glory, and to offer him incense worthy of the adoration which ages have consecrated to him. And yet upon what throne do they adore him? Upon a cross! "I am he that liveth and was dead, and behold, I am alive for evermore."

"Hath he marks to lead me to him,

If he be my Guide?

In his feet and hands are wound prints,
And his side."

THE GREAT PRINCIPLE.

The provision for the recovery of the race was provided by Christ. He trod the wine-press alone, but the application of that wonderful provision is still in process. We have something to do in this. In other words, the principle of redemption must be the principle of the Church, the body of Christ, and each

member of that body. Is this not the great thought in Col. 1:24, "fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church"? "I will make up the full sum of all that Christ has to suffer in my person." (Moffatt).

The principle of the mission of Christ is an eternal principle. "Without the shedding of blood there is no remission," no salvation, no progress, no Christian civilization. This is true domestically, socially, educationally, nationally, as well as spiritually.

As followers of Christ the principle of condescension which he manifested in coming to the manger, should have a special place in our lives; the principle of suffering for others should be ours, for there is the ministry of suffering; the same is true of love. If he gave his life for us, we ought to lay down our lives for the brethren. "He saved theirs, himself he cannot save." This is true morally and spiritually. He could not save himself and the world. He gave his life, his very self, for others. The same principle holds in our life. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Die to live; die that others may live; and in so doing we shall truly live.

Let us commemorate the gracious event of the coming of Christ to redeem the world as his holy followers, not as those who walk in the vanity of their minds, fulfilling the lusts of the flesh.

Hand-Me-Down Prayers.

What means this publication of "prayers" in our church, Sunday school and Epworth League literature? Do the editors think that people do not know how to pray? If so, they are partly correct! The church has become so unspiritual that many in it do not know how to pray. We need but listen to them to know this. They have had but little opportunity to learn how to pray. Many of them did not hear prayer at the family altar at home; they were not taken to class and prayer meeting, there to listen to godly men and women pray; nor to the public preaching where they heard the minister and other saintly persons pray. They did not come into the church by way of the mourners' bench, where real prayer is born of soul travail. How can they know what is true prayer? how to address God, how to reverently supplicate him? This condition is reciprocal. As the spirit of prayer declines, ready-to-wear prayers are provided; which, in turn, promote the further decline of the spirit of prayer, etc. Listen to the prayers from many average pulpits, and how much of genuine communion, petition, supplication is there in it? Jesus said that men (all men) ought to pray; that they ought to pray; that they ought always to pray; that they ought always to pray, and not to faint, or give up. What will be the end of a prayerless generation? Is it strange that the church, that individuals, are lacking in power from God? "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Prayer has its request! "That prayers, supplications, intercessions, thanksgiving, be made for all men." Intercessory prayer! Jesus, "in the days of his flesh, offered up prayers and supplications, with strong crying and tears"! How do we pray?
A. S. HUNTER.

"The Nightingale of the Psalms"

By Jarrette Aycock, is a beautiful exposition of the Twenty-third Psalm, and a booklet that is always in demand. If you want to make several inexpensive gifts—gifts that will bless humanity, present this book. The price is 25c each, 5 copies for \$1.00, or 12 for \$2.00.

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY

OUR BOYS AND GIRLS

A HAPPY NEW YEAR.

My Dear Boys and Girls:

Wouldn't it be nice if we could have a great gathering where all the boys and girls who write to our Page could assemble and get acquainted with each other? Often, in our travels, I meet with boys and girls who come up to me and call me "Aunt Bettie," saying they write to me through The Herald, and I feel as if they were really kinsfolk, and am always delighted to meet them. This is only a little taste of what it would mean if all of us could meet and know each other. But as that cannot be in this world, let us appoint a meeting time in the City of the skies, to which we are all journeying, and one by one will find our house of many mansions. It will be a time of rejoicing to know that we are safe from the sin and strife of this world and shall go out no more forever. What I want us to do is, that we resolve to get in perfect harmony with Jesus, and so live the coming year that if we should be called to bid farewell to this vale of tears we may have the assurance of a house not made with hands eternal in the heavens. I wish that every boy and girl, man and woman, who reads this page would give themselves fully to the Master, and determine that from this on their lives shall count for more in the service of the kingdom. I wish that every one may be saved the pain of separation from loved ones, by death, but it is not likely that such shall be the case, but we can pray that the sufficient grace may be given in every time of need. Study your lessons with an end in view—that you are going to make an intelligent, useful man or woman, devoting all of your talents to the Lord's work. The way to be happy is to be good, for no matter how many reverses may come, if we know we are right with the Lord, we can claim the promise that "All things work together for our good." May the Lord take special oversight of each one of you during the year 1929, and bring you into the place where you can best serve him and humanity. A Happy New Year to each of you!

Lovingly,
Aunt Bettie.

Dear Aunt Bettie: I am a little Iowa boy nine years old and in the fifth grade. My birthday is July 19. I have two sisters and one brother. My father is an M. E. minister. I am the youngest one of the family. My brother and I have a bicycle and we have lots of fun riding it. Who can guess my middle name? It begins with L and ends in E, and has seven letters in it. Whoever guesses it I will send a pretty card.

Wayne L. Warrior.
Gravity, Iowa.

Dear Aunt Bettie: Will you let a Colorado Springs girl join your happy band? I am eight years old and in the third grade. I go to Sunday school. Mama takes The Herald and I enjoy reading page ten. I hope to see this in print. Would like to be one of the cousins.

Mary Augusta Brumley.
301 S. Wahsatch Ave., Colorado Springs, Colo.

Dear Aunt Bettie: I am a little boy six years old. I go to school and love my teacher very much. My mother reads your page in The Herald to me. With love.

Arthur Moore, Jr.
Birmingham, Ala.

Dear Aunt Bettie: May I join your sunshine band of boys and girls? Thanks. I am from the good state of Kentucky. I have black hair (bobbed) gray eyes, and am sixteen years of age. My birthday is March 17th. Have I a twin? The one that can guess my first name I'll write them a long letter. It begins with V and ends in A, and has five letters in it. How many of you have a hobby? My favorite hobby is reading good, clean western stories. My favorite authors are Zane Grey and Gene Stratton Porter. I hope that notorious, slick-

headed W. B. is out car-riding when this letter arrives. This is my first attempt to write to The Herald and I hope to see it in print.

Helen Robertson.
Webbs Cross Roads, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am eleven years old and in the fifth grade. I have big blue eyes and blonde hair. I like my Sunday school and I attend it every Sunday. We take The Herald and I sure do like to read page 10. Who has my birthday, April 18? If you have please write to me. How many of you have a hobby? My favorite hobby is playing town-ball. As this is my first letter I hope to see it in print. Of course Mr. W. B. will snatch it the first thing.

Edith Robertson.
Webbs X-Roads, Ky.

Dear Aunt Bettie: Will you let a little Georgia boy join your band of boys and girls? Aunt Bettie, will you please print my letter this time. I and my twin brother live with our grandmother, who lived alone with her afflicted son until we came to live with her. We are eleven years old. Our birthday is Nov. 7. Grandmother is never well so we have most of the housework to do. We milk the cow, churn, sweep, make beds, wash dishes, get stove-wood, and wash clothes. Uncle Pierce can't work or care for himself, so we care for him. Grandmother is a Christian. She loves the Lord and tells us of his great love. We have never used a bad word. We are not Christians but we want to be and are striving to be. I want all the cousins to pray that we may be saved. Grandmother prays for us. We do want to go to heaven when we die, where there will be no more trouble. It grieves us to see poor grandmother suffer so much. We ask all the cousins to write us. We do not go anywhere hardly, and like to get letters.

J. M. and H. C. Stacy.
Rt. 1, Cohutta, Ga.

Dear Aunt Bettie: Will you please let a little boy of the State of Georgia join your happy band of boys and girls? I am nine years old, have light hair and blue eyes. I have a sister older than I, and the babies are twins, a boy and girl. They are three years old. I have never gone to school very much, as I am not strong and mother is never well. Doctors say she has heart trouble and the goitre on her neck bothers her. She is very nervous. I love my father and mother. I do not attend Sunday school but mother reads to me and tells me of the love of Jesus. I am not a Christian, but I hope to be some day. Cousins, will you pray that I may be saved. I want all the cousins to write me; will answer all letters received.

Lucus Whaley.
Rt. 3, Box 69, Dalton, Ga.,

Dear Aunt Bettie: I like to read page ten very much. I have a brother named after Dr. Morrison. Dr. Morrison baptized Gaynelle and me. Gaynelle is my sister. She is almost nine. I was ten Sept. 15, 1928. I am in the sixth grade at school. My teacher is Mrs. Roberts. I like her real well. My teacher's husband is the principal of our school.

Gordanelle Carnes.
Wilmore, Ky.

Dear Aunt Bettie: Will you kindly let a little Louisiana boy enter the happy circle of chatting boys and girls? This is my first letter to The Herald, which is a welcome visitor in our home every week. I am a good attendant of Sunday school every Sunday. I am seven years of age, being in the second grade. I am wondering who can guess my middle name? It begins with L and ends with E, and has nine letters in it. It is the name of a general of great importance. If anyone guesses my middle name I will write an interesting letter to them about an interesting trip we took up north. Charles O. Griswold. I guess your middle name to be Otis. If I am right please

do not forget your promise. Ona M. Budd, I guess your middle name to be Marie. If I am right please let me know if I am a good guesser. I hope this letter comes out in print as it is my first one to The Herald. I hope Mr. W. B. is picking cotton when my letter arrives.

Dwight L. LeJeune.
Marksville, La.

Dear Aunt Bettie: Will you please let an old Mississippi man join your happy band of boys and girls? I live away down in Southwest Mississippi. I am a reader of The Herald. I love to read it. I love to read page ten as well as the boys and girls. I want to hear from some of the boys and girls in South Carolina. My grandparents on my mother's side came from South Carolina. I would like to hear from some of them and what part of the state they live in. Who was the man that preached the first sermon? Where can you find it in the Bible? What was the first girl named that was born after Eve? Who invented the first song? I had better close with love to the boys and girls.

T. W. Reeves.
Rt. 3, Gloster, Miss.

Dear Aunt Bettie: I enjoy reading the Cousins' Page, and also writing to it. Some of you cousins from Kentucky write to me and tell me about your state. I sure do like to read stories about old Kentucky. I would like to see the great Mammoth Cave. Cousins, do you like good ghost stories? I do, but I don't believe in ghosts. I have a boy friend that does. I will bring a poem by Edgar A. Guest.

The Broken Drum.

"There is a sorrow in the household;
There's a grief too hard to bear;
There's a little cheek that's tear stained,

There's a sobbing baby there.
"And try how we will to comfort,
Still the tiny tear drops come,
For, to solve a vexing problem,
Curly Locks has wrecked his drum.

"It had puzzled him, and worried,
How the drum created sound,
For he couldn't understand it,
It was not enough to pound,
With his tiny hands and drumsticks,
And at last the day has come,
When another hope is shattered,
Now in ruins lies his drum.

"With his metal band he broke it,
Tore the tightened skin aside,
Gazed on the vacant space bewildered,
Then he broke right down and cried.
For the broken bubble shocked him,
And the baby tears must come,
Now a joy has gone forever,
Curly Locks has wrecked his drum.

"While his mother tries to soothe him,
I am sitting here alone,
In the life that lies behind me,
Many a shock like that I've known.
And the boy who's upstairs weeping,
In the years there are to come,
Will learn that many pleasures
Are as empty as his drum."

I say amen to that. In grown up years we will find many pleasures as empty as the little boy's drum.

Ivan Harmon Hutson.
Hamlin, Tex.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? I am a little girl seven years old, and in the third grade. I go to school every day. My teacher's name is Miss Bales. My father and mother take The Pentecostal Herald. I go to church and Sunday school nearly every Sunday. As this is my first letter I would be pleased to see it in print.

Helen E. Campbell.
Rt. 1, Jamestown, O.

Dear Aunt Bettie: In reading the 10th page of The Herald I concluded I would say a few words. I very much enjoy page ten, but how much more we would all enjoy it if we could just forget to describe ourselves and say a few words for Jesus. I sure enjoyed Chester A. Murray's letter in The Herald. I, too, enjoy nature very much and it is very true as he quoted, we may be "falsely accused and misunderstood" but we have the joy of knowing there is one who has said, "I will never leave thee nor forsake thee." During a meeting at Howell's Chapel conducted by Rev. Fielding T.

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Howard the past spring I was sanctified. Since God cleansed away the carnal nature that was within me, I have no desire for the wicked pleasures of this world but pray God that I may ever be a useful servant in his vineyard. I have a brother in Asbury College studying for the ministry, so Asbury is very dear to my heart. I only wish that it was my lot to be there with my brother in College as I graduated from the Elizabethtown High School in the spring of 1928. But we know that all things work together to the good of them that love the Lord. I have a sister in High

School, three sisters and a brother in the grades and baby brother at home. Rev. Jarbo is our pastor. We like him very much as he preaches a full gospel. I had the privilege of attending, for the first time, a camp meeting service at Silver Heights this summer. How many of the cousins like music? I for one sure do and am taking lessons on the piano at present. I must be going; if any one cares to write to me I will answer.

Yours in his service,
Genevieve Enlow.
Rineyville, Ky.

Dear Aunt Bettie: Will you let a little Louisiana girl join your happy band of boys and girls? This is my first letter to The Herald. My father has been taking The Herald for about thirty-three years. I enjoy reading page ten. I have two sisters, a mother and father for which I am very thankful. I am ten years old and in the sixth grade at school. I am a blonde. My teacher's name is Miss Amelia Tanner. I live on a farm and like farm life fine, although we live in the overflowed district the water came from five to fifteen feet deep on our place in 1927.

Audrey Adams.
Jonesville, La.

Dear Aunt Bettie: I am a reader of The Pentecostal Herald and think it fine. Was 40 years old Dec. 31. I have been confined to a wheel chair and bed for seven years with rheumatism. I am drawn in a sitting position; can only use my hands a little. Some days they are so sore I cannot use them to write. I sympathize with all who suffer as I have suffered so much but I try to look on the bright side of life. I am a Christian and belong to the M. E. Church. My wife died April 11, 1915. Left me with two little girls, so we have lived with mother and one sister ever since, but my youngest girl died March 11. It was so sad to give her up and we are so lonely without her, but God knows best and we must be submissive to his will. She was fourteen years old. My other girl is seventeen years old. She will finish high school this term, if nothing happens. My girls were both members of the M. E. Church, and mother and sister are too. Mother was seventy-one years old August 12, and she has been in poor health this year. My sister is telephone operator so she earns our living except what our friends help us. They have had a hard time since I've been down working and caring for me. I hope Aunt Bettie will print this for me as I hope to receive letters or any good books to read. Reading is a great pleasure to me as it help to pass the lonely hours away. I want to thank Bro. H. C. Morrison for sending me The Pentecostal Herald as it's such a good paper.

Owen J. Pickens.
Waterloo, Ala.

REQUESTS FOR PRAYER.

W. W.: "Please to pray that I may receive my strength, and that I may have unshaken confidence in the Lord."

Mrs. J. B. requests prayer for her sister who has suffered much and long with a pain in her head, that she may be healed.

A Reader of The Herald asks prayer that she and her husband may have complete victory over unpleasant circumstances that surround them.

NOTICE!

An appeal comes from a mother who needs clothing for her children whose ages range from four to twenty. Any one who feels led to send them something may address Mrs. Abbie Pittman, Bayou Labatre, Ala.

A NOTE TO METHODISTS.

If you want to be versed on what is happening in Methodism send for Dr. Ridout's book, "The Methodist Crisis, or The Fight for Orthodoxy." Price 15. Read about one of the greatest battles ever fought on the floors of an Annual Conference.

FALLEN ASLEEP

RAMSEY.

While working in factory at Newark, Ohio, Aaron Ramsey of Jacobsburg, Ohio, was injured by a fall, resulting in his death on Friday, Nov. 30. He was born in Belmont County, Ohio, Jan. 3, 1873, making his age 55 years, 10 months and 27 days. He had been a member of the Jacobsburg M. E. Church practically all his life, and during the years was a blessing in the church, a heavy giver to the Lord's cause.

Those left to mourn his passing to his reward are, his wife, Retta Jane Ramsey, his brother Orrville Ramsey, of Warwick, Ohio. Also nieces and nephews and a host of friends. Mr. Ramsey was a great lover of Camp Meetings and was found at Camp Sychar, Sebring and Hollock Rock many times.

Funeral services were conducted from the Jacobsburg M. E. Church, Monday, Dec. 3rd. Services were in charge of Rev. O. L. Benedum, of East Liverpool, Ohio. He was assisted by the pastor of church, Rev. Tippet, Rev. Gray of Salesville, Ohio, M. E. Church, and Rev. C. J. Reiff, pastor of the Bethesda Nazarene Church. Singing was in charge of Mrs. O. L. Benedum. The body was buried in the church cemetery at Jacobsburg to await the resurrection morning.

O. L. Benedum.

CRAWLEY.

On the morning of Sept. 6, 1928, the hearts of Mr. and Mrs. Osco Crawley were made sad as the angel entered their home and plucked from their arms their darling baby, Wilbur Joe, aged 17 months and 20 days. Little Wilbur was a sweet, beautiful baby and much loved by all who knew him. He was sick only a few days but suffered intensely. All was done for him that the loving and tender hands of his parents and friends could do, but to no avail.

His father, mother and little sister Nellie will sadly miss his childish prattle and sweet baby smiles and his presence brightening and cheering the home. But I would say to them, "Weep not for little Wilbur. Only think of him as a bright and shining angel with our blessed Lord who said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'"

Jesus has a better home for Wilbur than you had. He will never be sick or feel pain, but is happy, waiting and watching for you to come. Be faithful to God and it will not be long until you can go to live with Jesus and little Wilbur, where there will be no more sad partings but all is peace and joy and love.

Funeral services were conducted by Rev. W. F. Huddleston, assisted by the pastor, Rev. J. R. Thomas, after which his little body was laid to rest in the Spears Chapel burying ground to await the resurrection morn.

Lovingly his great aunt,
Ada Spear.

HARMON.

Mr. John A. Harmon was born in Crittenden, Ky., Jan. 5, 1850; died Oct. 28, 1928. Professed religion at Hurricane church at the age of nineteen and joined the M. E. Church, South. Lived a consistent Christian up to the time of his death. He held to the old-time doctrine of sanctification, taught by Dr. Morrison and many other old-time worthies. He always loved and honored The Pentecostal Herald and read the same up to the time of his death. May the blessings of God be upon Dr. Morrison in spreading Scriptural holiness over the land.

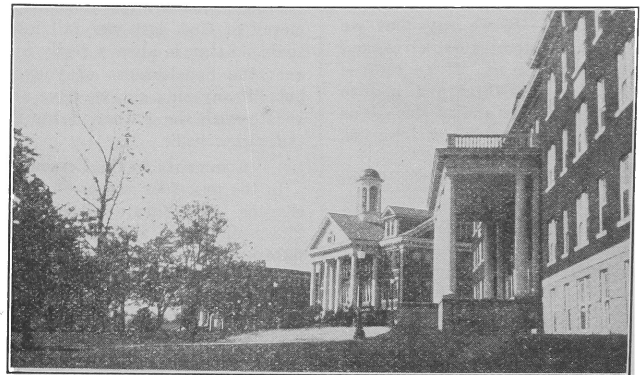
His wife,
Mrs. J. A. Harmon.

KEENE.

Miss Sadie Keene was born near Redlich, La., Acadia Parish, Feb. 7, 1912, the daughter of Mr. and Mrs. H. L. Keene, and died in the Methodist Hospital, Oklahoma City, Okla., at 2:10 o'clock Wednesday morning, Oct. 31, 1928.

She was 16 years, 8 months and 24 days old, when she died at the end of an illness of three weeks with typhoid fever, which was contracted while she

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For Bulletin, address

PRINCIPAL, GEORGE B. BURKHOLDER,
WILMORE, KENTUCKY.

was in attendance at Bethany-Peniel College, Bethany, Okla.

Miss Keene had entered Bethany-Peniel College in her Freshman year last September at the opening of the fall term of school. She had gotten adjusted in her studies and other activities of the College life there, and she had time and again written her parents and spoken to her friends about how well pleased she was with the place, the College, and the people of Bethany-Peniel College. Sadie was making excellent grades in all of her studies and was highly esteemed by both faculty and student body for her high Christian ideals and beautiful spirit of Godliness. At the last College prayer meeting she attended she gave a most beautiful and triumphant testimony of her Christian experience in God's saving grace and his sanctifying power. And among the things she said in her testimony she praised God for her loving, consecrated parents, for their Christian teaching and counsel to her, and also, for God having led her to attend Bethany-Peniel College, such a wonderful Christian school.

Sadie was always, from childhood, a bright and very studious pupil in her school work. During her high school life her deportment and literary ability were so marked and so very satisfactory that she was awarded five medals during those four years of high school work. From her very youth, Sadie had a most beautiful and charming disposition. Her short journey here on earth was characterized by a conscientious, obedient and an unselfish life.

She was converted early in life and was sanctified and united with the Ellis Nazarene Church during our church meeting at the Ellis Tabernacle last August. She lived a beautiful Christian life and left a bright testimony, before she departed this world, that she was ready to go to her Eternal Home.

Miss Sadie Keene leaves her father and mother, a younger sister, Mamie Opal, two little brothers, Henry Leland, Jr., and Roy William, together with a host of relatives and friends to mourn her absence from this world.

Her pastor,
Rev. Ed. N. LeJeune.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson II.—January 13, 1929.

Subject.—Sin. 1 John 1:5 to 2:6.

Golden Text.—If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:8, 9.

Time.—Not definitely known. About A. D. 70.

Place of Writing.—Unknown.

Introduction.—There seems to be no question as to the authorship of this epistle, the apostle John having written both it and the gospel that bears his name. In some respects the two writings are closely akin. They are children of the same father.

This writing does not carry the earmarks of an epistle, but rather those of a small book. It is not addressed to any one, nor to any group, in particular; although in its polemic nature the writer is certainly combating a troublesome sect of his day, who were known as the Gnostics. In some parts of the work he seems to be striking at the errors of Zoroastrianism, the doctrine that claims the creation of the two principles of evil and good in the universe. Barring these few individual thrusts, the epistle has a broad, general application to all Christians.

John's definition of sin is, perhaps, somewhat broader than most of us are accustomed to think. Our contention is that sin is the wilful violation of law. John calls sin *outlawry*, without any qualifying term. In that sense mistakes might be termed sins. Our error concerns a disregard of sins of omission. We look upon such sins as lying, stealing, adultery, drunkenness, etc., as being very flagrant; and, no doubt, they are. On the other hand, we do not seem to have tender consciences about refusing to love God with all our heart, soul, mind and strength, or the loving our neighbor as we love ourselves; whereas these sins of omission are just as atrocious in God's sight as any other class of sins.

As we enter upon the study of SIN, I suggest that we take some time to meditate upon the fact of sin and its awfulness. If we do not attain unto an adequate understanding of the nature of sin, we shall never be able to get a full comprehension of the glory of the atonement in Christ Jesus. Contemplate the immensity of the divine law in the light of the Divine Being of whose nature the law is but an emanation. It will give one some adequate idea of the nature of sin, if one can come to realize that it is treason against the Divine Government, and against the Divine Lawgiver. Every sin is a stroke at God's throne, and therefore at God himself.

May I take another suggestion? As we enter upon this study it will be well for each of us to have a private interview with God. One can search his own heart and life in some measure; but there may be dark corners and closets containing vile things, into which he will not pry without the light and leadership of the Holy Ghost. Face the matter honestly and squarely. Submit to God, and let him be your judge. Look closely for remains of the carnal mind. Remember that your committed sins are but the

fruit of the old tree. Be severe with yourself; but always remember the mercy of God, lest you fall into despair. Satan is always ready to suggest the hopelessness of your case; but, "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

Comments on the Lesson.

In the first four verses of this first chapter John deals sledge-hammer blows upon his antagonists. He is fighting men who had denied the verities of the Gospel. He places his personal knowledge of Jesus Christ against all their surmises, and drives home his argument with a vehemence that is almost furious. Three times in as many verses he declares that he had seen the Christ. He had seen him, handled him, gazed upon him; and now he calls him the Word of life, and in the second verse says that he was "that eternal Life, which was with the Father, and was manifested unto us." In the third verse he grows mellow, and tells his false brethren: "That which we have seen and heard declare we unto you, that ye may have fellowship with us"; but, mind you, "Our fellowship is with the Father, and with his Son Jesus Christ." They must come to a full faith in the Eternal Son, or he would have no fellowship with them.

5. **God is light, and in him is no darkness at all.**—This was a center shot at the heretics whom he was combatting. Light here means perfect holiness, and darkness means sin, or evil in any form. John is vindicating God against the errors of a semi-heathen religion that claimed to be Christianity. He could not brook so much as a semblance of a charge of evil against the God of Christianity.

6. **If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.**—That is tense. What will sinning brethren do with John? According to their notions, he must be a great heretic. But he is correct. A heart soiled with sin cannot have fellowship with a holy God. Sin and salvation will not mix any more than water and oil.

7. **If we walk in the light as he is in the light.**—I suppose that means about what the apostle meant when he wrote, "Every man that hath this hope in him purifieth himself, even as he is pure." That is a high standard; but will anything lower admit one into heaven? Walking in this way of purity with God, "we have fellowship one with another," fellowship with him; "and the blood of Jesus Christ his Son cleanseth us from all sin." No one can so walk, and fail to walk into the experience of entire sanctification.

8. This is John's answer to such as claim that they were born without a carnal nature. "If we say that we have no sin"—no inbred sin. God says we have. Some in John's day denied it, and some Modernists deny it now. Shall we believe God, or men? John says such teachers deceive themselves, and have no truth in them.

9. **If we confess our sins.**—Tell God about them with broken, contrite hearts, and beg for pardon. He is faithful and just.—Thank God! His faithfulness never fails, and since Je-

sus died for us his justice demands the salvation of every truly penitent soul. But he pledges himself to cleanse away all our iniquity, unrighteousness, carnality, inbred sin, the old man, or whatever we choose to call it, on the same condition that he forgives our sins—an open-breasted confession of it in our hearts.

10. **If we say that we have not sinned.**—God says, "We have all sinned, and fallen short of the glory of God." That is plain. He who says otherwise calls God a liar. That makes old Mrs. Eddy and her sort look shabby.

2:1. **That ye sin not.**—That ye may not sin. John would keep us out of sin by faithful warning; but if a man sin, his case is not hopeless—Jesus is our Advocate with the Father; and there is forgiveness for the penitent.

2. **He is the propitiation for our sins.**—He has made an atonement for us, has satisfied the claims of the divine law; so that God can now pardon a repenting, trusting sinner, and be a just God.

3. **We know him, if we keep his commandments.**—Jesus makes this the test of our salvation (John 15:10): "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." To know God, and Jesus Christ whom he has sent is to have eternal life. Not to know him is death—spiritual death.

4. This is a fearful verse. We have heard some preachers say that no man can possibly keep God's commandments. Surely such men do not know the way of salvation. Liars cannot be Christians. Impossible!

5. **Whoso keepeth his word.**—Obeys his commandments. In him very is the Love of God perfected.—Obedience and perfect love are twins inseparable. God has joined them together. Let no man put them asunder.

6. **He that saith he abideth in him ought himself also so to walk, even as he walked.**—That sentence is packed full, piled up, and running over all around the edges. If you wish to know its meaning, go and learn how Jesus lived while he was on earth, and then walk in his steps—live as he lived among men. "Practice makes perfect"; but you will need divine help all along the line.

EVANGELISTIC AND PERSONAL.

P. P. Belew: "The writer just closed a good meeting at Georgetown, Ill., where Rev. H. H. Stahl is pastor. It was a hard fought battle, but God gave us some gracious victories. We were pastor of this church seven years ago, and very much appreciated the privilege of laboring with them again. We found Brother Stahl a Christian gentleman and congenial collaborer, and he has a very splendid wife. We were given the most courteous treatment by both pastor and church. God bless them! We begin a meeting at Sidney, Ill., tonight. Pray for me. Home address, Olivet, Ill."

Jack Linn: "I want to highly recommend Evangelist Romie Marshall and wife. They are musicians of the first water, and sweet in their spirit. We have had them with us on different occasions and their work is genuine. Bro. Marshall is a great song director and soloist and his wife is a fine pianist. Bro. Marshall plays also

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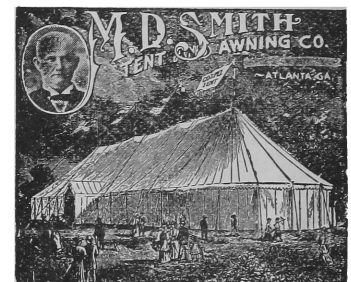
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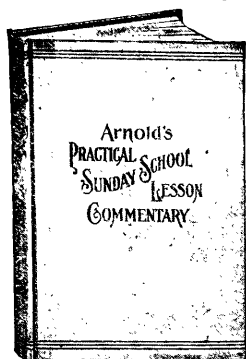
on Piano-accordion, and draws picture to illustrate his songs. Address them at Lewisburg, Ky."

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A. O. Quall: "Singing Evangelist and Preacher, Fred Canaday, of Portland, Ore., is spending his Christmas vacation in the East, and has time for a few meetings. This is your opportunity to secure a splendid evangelist who is on fire for God and has a passion for souls. Address him at 624 Oak Street, East Liverpool, Ohio."

Rev. Fred Andrews: "I desire to get in touch with a man and wife who are gospel singers and personal workers, who are consecrated to God and not afraid of hard work and who have the months of January and February, 1929, open. I have the Ft. Jefferson Charge of the M. E. Church, a three-point work, and I wish to begin just as quickly as I possibly can after New Year's day with my revivals. I cannot guarantee anything now more than entertainment; the finances will depend upon the interest that can be created. Any one who feels that God is moving you to answer this call write at once to Rt. 1, Greenville, O."

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Christmas is here again, the time of much giving,

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The time that all people, nation-wide sing about,

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Christmas! the best time of all the whole year,

Christmas, the Birthday of the Christ-Child so dear.

Christmas is here again, our eyes fill with tears,

Thinking of the friendless, for whom no one cares,

The pitiful beggar whose home is the street,

The blue sky a covering—with little to eat,

Feeling the struggles of life not worth while,

Might be a bit gladdened by our hand-clasp and smile.

Christmas is here again, O bless the natal day,

Of the holy Christ-Child, born among the hay:

Give him royal welcome; do a kindly deed,

Help his struggling children; fill some want or need.

Thus you do unto him, who did all for you,

On this Day of all days, love and faith renew.

Carrie Evans.

DENDRON, VIRGINIA.

I enjoy reading your most excellent paper, but I was grieved to read an article signed by one of the charter members of the Wakefield, Va., Tabernacle Association in which this party deliberately misrepresented the attitude of the ministers in this vicinity towards the tabernacle. I am sure none of us object to having others pray for us but we do object to unjust and unchristian criticism. I am sure I express the sentiment of the ministers in this vicinity when I say that we are not opposed to the Holiness Movement because we should all seek holiness of heart. We are not a class of preachers who sneer at Bible sanctification, but the trouble with the Wakefield meetings is, that entirely too many times have we discovered that some of the leaders make a great deal of sanctification during the meeting, but after the meeting closes they seem to leave their religion at the camp. It is the every day living of sanctification that really counts; and until some of the leaders of the Wakefield Association realize this important fact, it will be impossible for them to convince the public that sanctification means a changed life. I know whereof I speak, because I have had some of these leaders in my own church, and you can tell a tree by its fruit.

It will take consecrated leadership to keep the Holiness Movement moving. To be cleansed of sin, to be kept pure in heart, and to faithfully witness to the power of our blessed Lord to save and keep, means that we will not stoop to gossip, nor will we have a lot of jazz records in our home for our children's amusement, but rather keep our homes warm with the atmosphere of true Christian piety, and live up to our profession. Yes, we must be what we pretend to be if we expect to command the respect of the public.

E. B. White.

Pastor of the Dendron Christian Church.

MOUNT CARMEL CHURCH AND SCHOOL IN THE MOUNTAINS OF KENTUCKY.

No doubt our friends are looking for a report of the work here because it has been a long time since last we reported. The work has been moving on under the blessing of God. The summer station work was unusually good this year. We had some of the most remarkable cases of conversion and sanctification that we have ever seen. Our hearts are filled with gratitude for the spread of scriptural holiness in these mountains.

Our grade and high school is filled to capacity again. We are trusting the Lord to send us money to enlarge our dormitories and class rooms. We closed our first semester revival Oct. 22. Brother Joseph Lewis, of Wilmore, Ky., was the evangelist. Bro. Lewis preached a full gospel with much blessing and wisdom. We praise God for sending him to us. Many of our students sought the Lord definitely either for regeneration or sanctification. A large number of them bear the fruits of a real walk with God in his sanctifying power. Our hearts are blessed and encouraged as we see what the Lord is doing in our midst. The outpouring of the Spirit is often felt in a remarkable way.

We have the same faithful faculty that we had last year with the exception of R. L. Swauger, who has been given a year's leave of absence to finish his college work at Asbury. Genelle Day and Frances Davis are the grade teachers; Nina Dickson, Ross Louthan and Horace Myers are the high school teachers, and Mary Vandiver is the Matron, music and art teacher.

In this independent, interdenominational work of faith all of our finances come in direct answer to prayer. The board of trustees of the Mountain Missionary Society of Asbury College holds the deed to our property. The members of the board are: Miss Daisy Dean Gray, Miss Della McCall, Miss Martha Archer, Miss Mary Vandiver, Dr. L. R. Akers, Dr. F. H. Larabee, Mr. Lovejoy and Miss Lela G. McConnell.

We praise God for the prayer and help of this society. All our workers come from our holiness Bible schools and from Asbury College.

During the three years of our history scores of souls have sought the Lord at our altars in our station work and at our annual holiness camp meeting, and scores of young people have spent a year or more in our school. Some of our students have been with us these three years. We had four graduates last year. Three of these have a definite call into Christian work and are in Asbury College this year. A number of our present student body have calls into definite work. These things rejoice and encourage our hearts. To date (Oct. 29) we have received \$36,012.66. When Dr. H. C. Morrison dedicated our buildings September 8, 1925, we had a debt of \$25,000.00. It is now \$3,700.00. We have been able to put \$2,000.00 worth of improvements on the buildings and keep our living expenses of \$4,000.00 per year paid. The faithful teachers have made it possible to reduce the debt so much because they have sacrificed their salary each year.

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praise, thanksgiving and supplication and shout the victory by faith in his everlasting and unchangeable Word. We praise God for all the friends who pray for us and are helping to win these thousands of unchurched and unschooled mountain people who have unusual talents and ability and who are untainted with modernism.

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AYCOCK, JARRETTE E.
(Bethany, Okla.)
Blackwell, Okla., Jan. 6-20.
Dallas, Texas, Jan. 27-Feb. 10.
Denver, Colo., Feb. 13-24.
Baltimore, Md., March 3-17.

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

BELEW, P. P.
(Olivet, Ill.)
Racine, Wis., Feb. 4-24.

BENNAARD-REED EVANGELISTIC PARTY.
Woodland, Mich., Dec. 30-Jan. 13.

BEYLER, A. E.
(413 North Plum St., Plymouth, Ind.)

BOWMAN EVANGELISTIC PARTY.
(Lewistown, Ill.)

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

BREWER, GRADY.
(Evangelist Singer and Pianist)
(Highfalls, N. C.)

BUDENSICK, CLARENCE AND WIFE.
(Evangelists, Musicians and Children's Work)
(Miltonvale, Kan.)

BUDMAN, ALMA L.
(Song Evangelist)
(101 Carpenter St., Muncy, Pa.)
Pleasant Gap, Pa., Jan. 6-20.
Akron, Ohio, Jan. 27-Feb. 10.

BUSSEY, M. M.
(224 Lime St., Monrovia, Calif.)

CAIN, W. R.
(515 So. Vine St., Wichita, Kan.)
Newberg, Ore., Jan. 6-20.
Portland, Ore., Jan. 27-Feb. 10.

CALLIS, O. H.
(Cedarville, N. J., Jan. 6-27.
Bridgeport, N. J., Jan. 28-Feb. 10.
Springfield, Ohio, Feb. 17-March 10.
Hazard, Ky., March 17-31.

CAREY, A. B.
(Beacon, N. Y.)

CARTER, HAROLD S. C.
(Pequea, Pa.)

CAROTHERS, J. I. AND WIFE.
(10 W. 15th St., Colorado Springs, Colo.)
Centerville, Kan., Dec. 30-Jan. 13.
Raymond, Kan., Jan. 17-Feb. 3.
Fowler, Kan., Feb. 6-24.

CHATFIELD, MR. AND MRS. C. C.
(410 E. Carl St., Winchester, Ind.)

COPELAND, H. E.
(Oskaloosa, Iowa.)
Wyoming, Iowa, Dec. 30-Jan. 19.

COX, F. W.
(Lisbon, Ohio)

COX, STEUBEN D.
(Roanoke, Ind.)
Connersville, Ind., Jan. 6-20.
Winchester, Ind., Feb. 3-17.

CRAMMOND, PROF. C. C. AND MARGARET.
New Paris, Indiana, Jan. 6-20.
Caro, Mich., Jan. 24-Feb. 10.
Lansing, Mich., Feb. 12-24.

DAVIDSON, OTTO AND WIFE.
(Union City, Pa.)

DAVIDSON, J. E.
(Bladenburg, Ohio)
Samaria, Mich., Jan. 4-20.
Lulu, Mich., Feb. 17-March 3.

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)

DUNAWAY, C. M.
(216 N. Candler St., Decatur, Ga.)
Sebring, Florida, Dec. 30-Jan. 20.

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)

DYE, CHARLES.
(4 Rundle Ave., Piqua, Ohio)
Columbus, Ohio, Dec. 30-Jan. 13.
Lithopolis, Ohio, Jan. 20-Feb. 3.

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)

EDWARDS, J. E.
Cambridge, Ohio, Jan. 6-20.
Tipton, Ind., Jan. 28-Feb. 10.
Open date, Feb. 17-March 3.
Greentown, Ohio, March 10-24.

ELSER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)

ERNY, EUGENE.
3709 Midway Park, Chicago, Ill.)
Lennon, Mich., Jan. 6-27.
Linley, Iowa, Jan. 29-Feb. 10.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
Kenmore, Ohio, Dec. 28-Jan. 6.
Muncie, Ind., Jan. 10-20.
Council Bluffs, Ia., Jan. 27-Feb. 10.
Sioux City, Ia., Feb. 11-24.
New Castle, Ind., March 3-17.
Hominy, Okla., March 21-31.
Holdenville, Okla., April 2-14.

FLEXON, R. G.
(Glassboro, N. J.)
McKees Rocks, Pa., Jan. 6-27.

Pittsburgh, Pa., Jan. 29-Feb. 10.
Turnerville, N. J., Feb. 17-March 3.
Glassboro, N. J., March 10-24.
Marcus Hook, Pa., March 31-April 14.

FREER, W. M.
(Box 137, Pico, Calif.)
Columbus, Ohio, January.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Rochester, Pa., Dec. 30-Jan. 20.
Johnstown, Pa., Jan. 27-Feb. 17.
Elkhart, Ind., Feb. 24-March 10.
Owosso, Mich., March 17-31.

FRYHOFF, A. J.
(Columbus, Ohio.)
Boise, Idaho, Dec. 30-Jan. 20.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Akron, Ohio, Jan. 6-20.
Pasadena, Calif., Jan. 27-Feb. 10.
Troy, Ohio, Feb. 17-March 3.
Barberton, Ohio, March 5-17.
St. Louis, Mo., March 24-April 7.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Fort Wayne, Ind., Dec. 30-Jan. 13.
Columbus, Ohio, Jan. 17-Feb. 3.
Herrin, Ill., Feb. 4-17.
Newport, Ky., Feb. 13-March 3.
Tigman, Md., March 4-17.
Harrington, Del., March 18-31.

GALLOWAY, H. W. AND WIFE.
(University Park, Iowa)

GEIL, PAUL AND DORA.
Columbus, Ohio, Dec. 30-Jan. 13.
Kurtz, Ind., Jan. 16-Feb. 3.
Churubusco, Ind., Feb. 10-Feb. 29.

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)

GLEASON, REV. AND MRS. RUFUS H.
Mr. Gleason, Louisville, Ky., Nov. 7-25.

GREEN, JIM H., (And Sunny South Quartette).
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GREGORY, LOIS V.
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Shippensburg, Pa., Jan. 6-20.

GROGG, W. A.
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Huntington, W. Va., Dec. 30-Jan. 20.
Kenova, W. Va., Jan. 21-Feb. 10.
Grafton, W. Va., Feb. 11-March 4.
Kanawha City, W. Va., March 10-April 3.

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HAWK, M. R.
(711 Center Ave., Butler, Pa.)
Open dates.

HENDERSON, THOMAS C.
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London, Ohio, Dec. 30-Jan. 13.
Pittsburgh, Pa., Jan. 14-20.
Fremont, Ind., Jan. 27-Feb. 10.
Clarion, Pa., Feb. 17-March 3.
Markle, Ind., March 4-17.
Marion, Ind., March 18-31.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Marion, Ohio, Dec. 30-Jan. 13.
Sand Creek, Mich., Jan. 20-Feb. 10.
Indianapolis, Ind., Feb. 17-March 3.
Open dates after March 3.

HOWARD, FIELDING T.
(Kingswood, Ky.)

HOOVER, L. S.
(Tionesta, Pa.)

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Garden City, Kan., Dec. 30-Jan. 13.
Montrose, Colo., Jan. 13-27.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)
Tacoma, Wash., Dec. 30-Jan. 13.

JOHNSON, ANDREW.
(Wilmore, Ky.)

JOHNSON, RAY N.
Woodlynn, N. J., Jan. 6-20.
Riverside, N. J., Jan. 27-Feb. 10.
Rely, Md., Feb. 17-March 3.
Gibbsboro, N. J., March 4-17.
Camden, N. J., March 24-April 7.

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Oakes, North Dak., Dec. 30-Jan. 20.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Battle Creek, Mich., January.
Nelsonville, Ohio, March 29-April 17.
Owosso, Mich., April 9-17.

LEWIS, JOS. H.
(Wilmore, Ky.)

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)
Dothan, Ala., Dec. 30-Jan. 6.

LINCICOME, F.
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Chicago Evangelistic Institute, Jan. 9-13.
Rochester, N. Y., Jan. 16-Feb. 3.
Erie, Pa., Feb. 10-24.
Tarentum, Pa., March 3-19.
Rocky River, Ohio, March 20-24.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LONEY, CHARLES R.
(Evangelistic Soloist and Chorus Director)
(Grove City, Pa.)

LOVELESS, W. W.
(London, Ohio)
Pittsburgh, Pa., Jan. 5-20.
Celina, Ohio, Jan. 24-Feb. 10.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Bloomsburg, Pa., Jan. 6-20.

LYON, OSCAR B.
(Lawton, Okla.)

MCBRIDE, J. B.
Connell, Wash., Dec. 3-16.

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

McGHIE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)
Shadyside, Ohio, Dec. 26-Jan. 5.

McKIE, MARK S.
(Holt, Michigan)

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MARSHALL, R. P.
(Cartoonist-Evangelist)
(Lewisburg, Ky.)
Eufala, Ala., Oct. 15-29.

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Open dates.

MILLER, JAMES.
(1249 N. Holmes Ave., Indianapolis, Ind.)
Oklahoma City, Okla., Nov. 8-27.
Oklahoma City, Okla., Nov. 28-Dec. 16.

MINGLEDORFF, CLAUD.
(Douglas, Ga.)

MONTGOMERY, REV. MARY.
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Open dates.

PARKER, J. R.
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QUINN, IMOGENE.
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Portland, Oregon, Dec. 26-Jan. 27.
Greenup, Ky., Feb. 10-24.
Huntington, W. Va., Feb. 26-March 3.
Cincinnati, Ohio, March 4-17.
Corbin, Ky., March 10-31.
Pikeville, Ky., April 3-14.

REDMON, J. E. AND ADA.
(1231 N. Hiernes Ave., Indianapolis, Ind.)
Tampa, Fla., Dec. 30-Jan. 13.
Florida District, Jan. 20-Feb. 3.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Coban, Guatemala, C. A., Dec. 30-Jan. 10.
Chiquimula, Guatemala, Jan. 13-27.
Guatemala City, Guatemala, Jan. 29-February 3.
Agua Calientes, Guatemala, Feb. 5-10.
Port Barrios, Guatemala, Feb. 12-14.
Matanzas, Cuba, Feb. 17-27.
United States of America, March 1—.

REES, PAUL S.
(52nd & Hudson Rt., Rosedale, Kan.)

RICE, LEWIS J. AND EDDYTHE.
(2923 Troost Ave., Kansas City, Mo.)

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Michigan)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MALE.
(Morriton, Ark.)

ST. CLAIR, FRED
Mobile, Ala., October-Dec. 16.

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)

SHADE, N. B., M.D.
(Rt. 1, Box 27, Fort Lauderdale, Fla.)
Open dates after April 1st.

SHAW, BLISH R.
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SHANK, MR. AND MRS. R. A.
(191 No. Ogden Ave., Columbus, Ohio.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Latonia, Ky., Jan. 6-20.

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SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SWEETEN, HOWARD W.
(Ashley, Ill.)

TEETS, ODA B.
(Aurora, W. Va.)

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

VANDERSAIL, W. A.
(Findlay, O.)
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VANDALL, N. B.
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VAYHINGER, M.
Indianapolis, Ind., Jan. 2-20.
Chicago, Ill., Feb. 3-24.
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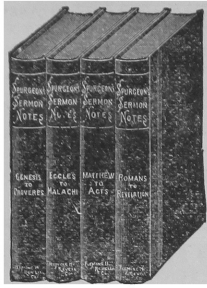
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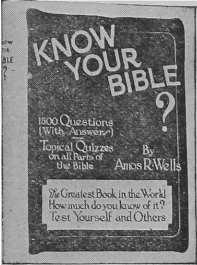
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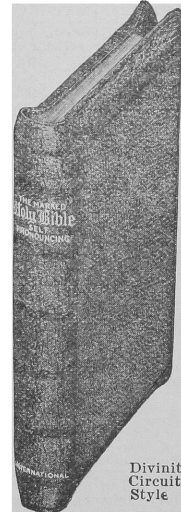
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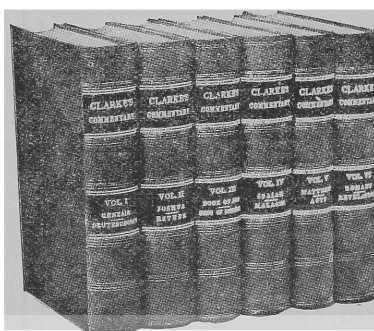
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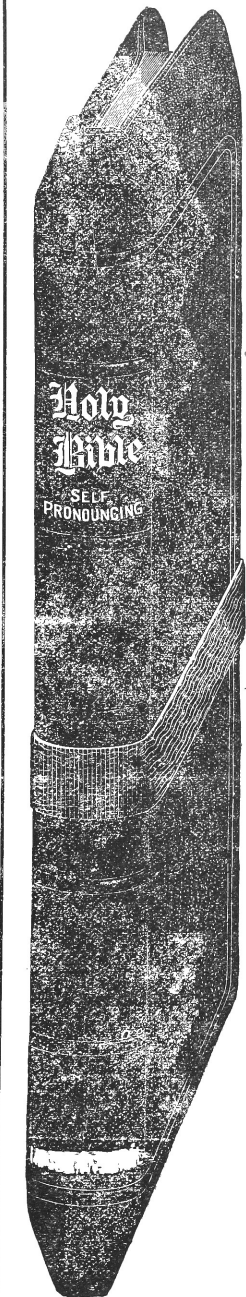
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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Jan. 9, 1929.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 41, No. 2.

SPREAD THE GOOD NEWS.

By The Editor.

A LONG with the blessing of entire sanctification there comes an obligation as high as heaven to spread the news of full salvation. Whatever the voice of unbelief and opposition may be there are many Christians who are hungering and thirsting after righteousness; they long to know the way into the Canaan of Perfect Love. Those who have crossed over are obligated to help those who would follow them into that goodly land.

* * * *

Those laymen, brothers and sisters, who have found the power of the cleansing blood of Jesus, should take a very active part in helping to spread the good news. While the ministers of a full gospel must be willing to suffer want, to endure persecution, to make large sacrifice, if necessary, that they may spread the good news of the full redemption found in Jesus Christ, the laity who know the fulness of the blessing of the gospel of Christ, like Aaron and Hur, must hold up the hands of those who proclaim the truth.

* * * *

Many, many times in the early history of what is known as the Holiness Movement, this poor man has labored day and night, from camp to camp and hall to hall, brush arbor to woodshed, preaching to multitudes and seeing many blessed, while sore embarrassed with financial obligations—grocery bills, dry goods accounts—and much that is incidental to the expenses of family life, which brought no little extra burden in the battle. I am not whining. Somehow I always met the obligations, but for ten or fifteen years I knew the drudgery of hard times and pressure, while multitudes of the well-to-do were giving most hearty approval, but little else, to the preacher. I am reminded now of assisting a certain brother who took real pains to raise quite a good collection at the close of a revival meeting. It was in a village church, but he looked after the meeting carefully and his generosity lifted a burden from my mind that seemed to help me soul and body. My gratitude to God and to the brother can never be forgotten.

* * * *

It may be that paragraphs like this are entirely unnecessary, but the time has come for a very earnest effort to revive our camp meetings, to arrange for some great holiness conventions, to put new life into the revival of full salvation and it will call for labor, for money, for self-sacrifice, for hard work, for earnest prayer, for faithful preaching. Let us gird ourselves afresh and get into the good battle for a mighty spiritual movement. Let us love and labor and give. This does not mean that we shall undertake to make preachers rich, to drain a community, to beg and ding-dong an audience. It simply means we must be faithful, enterprising, liberal and at it in earnest. There is many a man and woman who could rent a tent, set it up in the village or in some neglected community on the creek, get some earnest workers and win some precious souls. The days are pass-

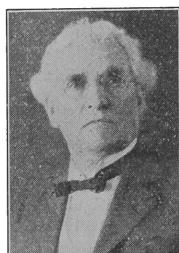
ing. Satan is ravaging the world like a hungry lion. Shall we not get very busy in the white harvest field? There are thousands of communities that are a spiritual desolation; they are almost without the gospel. They know nothing of true revival and of the gracious saving power of Jesus Christ. Can we not get something done among the people of such communities before it is too late? The reader will excuse these wandering thoughts, but oh, that the people who know the mightiness of Christ to save from all sin would give themselves with great zeal and earnestness to spread the gospel of full salvation!

Monthly Sermon.

REV. H. C. MORRISON.

REJECTED LIGHT.

Text: *"In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."* John 1:4, 5.



These words are found in the introductory to the Gospel by John. They refer to the coming of Christ among men and their failure to recognize him as the Messiah and Redeemer. This seems one of the strongest and most stupid blunders in all the history of the human race.

The Hebrew prophets had so clearly pointed out the coming of the Lord, and had given such minute details with reference to his character, his conduct, and his ministry and the history unfolding about him that it would seem almost impossible for these men who had familiarized themselves all their lives with the writings of the prophets to fail to recognize the Christ.

The only way to account for this blindness of the Jews, and their failure to recognize in Jesus the Messiah for whom they had looked and waited so long, is the fact that they were in a fearfully backslidden state. Spiritual things are spiritually discerned. They had only the letter without the spirit of law and prophecy. Jesus said to them, "If ye had known my Father ye would have known me." These Jews knew about God, but they did not know him. This blindness and failure to recognize Jesus as the promised Messiah and Redeemer of men was not confined entirely to these Jews or to any period in history or any one people.

With the progress of history, the growth of the church, the countless multitudes who can witness to the saving power of Jesus, we have in the church today vast multitudes of people who claim to be Bible students, who claim to be fully as pious, even more pious, than the Jews who rejected Jesus and manip-

ulated the influences and directed the course of events which finally brought him to the Cross who also deny the Godhead of Christ and his saving power. This is quite common in our day. Multitudes of people in the various churches are quite as slow to receive Jesus Christ as God manifest in the flesh, the only Saviour from sin, as were the Jews to receive him as the promised Messiah of prophecy and the Redeemer of his people. John very sadly records of the Jews of the time of Christ, "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." Is this not quite true today? Is Jesus not being rejected as Savior and Lord by multitudes of professed Christians? The rejecters of Christ today have far greater light than had the Jews. They also have the history and example of those Jews who secured the rejection and crucifixion of Jesus and yet they persist in denying his Godhead, his miracle-working power and his vicarious suffering and the atonement he made for a lost world upon the Cross.

If the church loses her touch with God, if she becomes busy with the temporal and material things of the Kingdom, if she is engrossed with the prejudice and pride of sectarianism, if she comes to use the holy things of God for selfish motives and for the gratification of the ambitious desires of men, then the church becomes as blind, possibly more blind, to the things of the spiritual kingdom than the world itself.

In the days of Christ on earth certain Roman officers believed in and accepted him as God's Son and representative on earth, while priests rejected and derided him, and even the publicans and sinners heard him gladly, felt the strange and blessed power of his personality and the truths which he preached, while those who were well versed in prophecy and would have been supposed to have received him gladly, were full of hatred and scorn against him. The attitude of Pilate, the Roman governor, at the trial of our Lord, was far more generous than the attitude of the chief priest and his adherents.

There is perhaps no blindness which makes it so impossible to discover the truths of salvation as the blindness of religious conceit, ecclesiastical prejudice, and the carnal ambitions of those who would prostitute the church from her true bridehood to Jesus and use her for the advancement of their own selfish motives and wicked designs.

Great light had shone upon Jerusalem and Judea, but the apostate church was too blind to behold its radiance and beauty. The calamities which followed were unutterable in ruin and horror. No people has ever been subject to more fearful suffering and utter destruction than were those Jews on whom the light had shone, and who rejected that light.

It should be borne in mind that the rejection of light brings darkness; the rejection of divine mercy brings judgment; evil follows

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OF ASBURY THEOLOGICAL SEMINARY

SHOWERS OF BLESSINGS IN ASIA.

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



As I write this we are in the midst of a wonderful revival at Ningpo, China, where it is an ordinary thing to see several hundred people seeking the Lord every day. Morning, afternoon and evening the meetings go on and missionaries of the Presbyterian, Baptist, Friends, English, Wesleyans, and Church of England are joining in the services. Sunday afternoon there were two Anglican Bishops in the audience and missionaries from both Europe and America.

Preaching through an interpreter is now an ordinary thing. It reminds me so much of my war experiences in France. Often I would see the guns mounted and fired and the man at the gun knew nothing as to where the shell was going. He was given his instructions, the range, etc., etc., and fired—perhaps the objective was ten or fifteen miles away, but that was nothing to the gunner; he knew if he was given the range the shell would do the business; so in preaching the gospel of holiness through an interpreter, one trusts that the Holy Spirit will accompany the truth and it will find its lodgment in the heart and conscience of the hearers. The most important thing is to have an interpreter that is filled with the Spirit and knows his Bible.

Ningpo is a city of 400,000 people. It was the birthplace of the Chinese Inland Mission. Here Hudson Taylor started, here he was married and a most ancient building site stands here as the first Mission Station of the C. I. M.

This City by the River has not a single automobile in it, nor have we seen a horse or wagon. The streets are too narrow to admit of either; all traffic is done by rickshaws and sedan chairs, and all freight is carried on the shoulders of coolies. During the wars of the past few years Ningpo has been in the hands of both the Southern Army and the Northern but it was never fired on.

The Baptists and Presbyterians have some fine school, church, and hospital property here. The city is built on both sides of the River Ningpo. Our residence during the revival is on the North Bank with Rev. E. M. Smith, (Presbyterian). We cross over the river every time we go to meeting. The ferry is a row boat capable of carrying a dozen or score passengers; a number of these boats go back and forth. If they attempted to put a regular ferry boat on the river there would be a revolt, perhaps a mob, because certain coolies have operated these boats for years past without number. Ningpo, however, is now on the eve of something modern. The present Mayor is a Boston man. He spent six years in Boston Tech, and graduated with honors. He now is projecting a great modernizing program in his native city. Already streets are being widened and modern buildings are going up. Modern water supply will be coming on and numerous other improvements.

A former Mayor was carried away with Communistic doctrines, but when the Nationalists got into control they rounded up all the radicals and took the former Mayor out and decapitated him—the most severe and humiliating punishment that can be dealt out to a Chinaman, because he hates the thought of going about in the next world without any head on him. The Chinese are great believers in the spirit world.

If I were to fully describe the scenes we have witnessed in the revival campaign in Ningpo, China, to some, perhaps, it might appear like a matter of exaggeration. If the like scenes were witnessed in a holiness convention in America I suppose someone would write it up with such adjectives as "Cyclones," "Landslides," etc., but as none of

such expressions are used out here I shall try to convey some idea of the work by transcribing a few things from my "diary" notes.

October 31. Left Shanghai by steamer "Hstin Pekin" for Ningpo. I have traveled in all kinds of ships, but never saw such a mass of humanity huddled together on a passenger ship before. Fortunately we had an experienced British Captain in charge of the ship who knew the river.

We had five sisters of charity on board. They had no stateroom or bed so the good captain turned the saloon into sleeping quarters and had cots brought in and fixed them up comfortably.

We had a Chinese Bible student with us who could play well on the piano, so we had a time singing revival songs before retiring. Strange how our American revival songs have taken hold of the Chinese. Such songs as "Come and Dine," "Jesus breaks you every fetter," "You need not look for me down in Egypt's sand," "Hallelujah, I have found it," are quite popular in our meetings.

November 1. Arrived at Ningpo 6:00 A. M., taken to Presbyterian Mission for breakfast. At 4 P. M. at the girls' school held a Leaders' Meeting to pray for the coming services. Quite a number of American Missionaries were present but the Chinese were there in large numbers and all the praying was done in Chinese. I spoke on Acts 19:2, "Have ye received the Holy Ghost since ye believed?" endeavoring to set forth the great need of knowing God in the Holy Ghost and giving the Spirit of the Lord the right of way in our lives as well as in all our work for God.

The various Missions have all united in this revival campaign. An Episcopal minister at this opening meeting gave us a very cordial greeting and spoke of the need of a revival.

November 2. The revival began this morning in the Presbyterian Church, the largest edifice in this city of 400,000. At 9:30 A. M., hundreds had gathered in the church and we preached from Acts 1:8. An altar service followed in which over fifty souls sought God.

In the afternoon at 4:30 church filled below and many in the galleries, students from all the Mission Schools were present. We preached on full salvation. Fortunately my interpreter, Pastor Andrew Gihn, is a fine evangelist; he follows the sermon with a burning exhortation and at once the altar is crowded and the aisles, and over 150 souls are seeking the Lord for pardon and purity. They wept and prayed and rejoiced as the Spirit moved them.

Nov. 3. Meetings began at 9:30 with a big crowd. Preached a holiness message. Again they rushed to the altar and everything was jammed with the crowd seeking God. They prayed and wept and sobbed and confessed and rejoiced. We judge over two hundred were on their knees seeking God for pardon and holiness.

We took supper at the Baptist Hospital and then at 7:30 preached in an improvised chapel to a crowd of nurses, employees and people from the neighborhood. Altar call was given and about 25 sought the Lord and several found salvation.

Sunday, Nov. 4. This was the great day of the Feast. At 10:30 we preached at North Bank but the room was too crowded to attempt an after meeting. At 2:30 the big church was crowded—galleries and all. We preached on Romans 8:2, contrasting it with Romans 7th, showing that there was something better for the Christian than the defeated life set forth in that chapter. We had a good time preaching deliverance from sin, both outward and inward.

Brother Andrew, my interpreter, followed up with an exhortation to the church to seek

holiness. When he opened the altar there was a rush to the front and over two hundred souls were down on their knees seeking the blessing. Scores of these were young people from the schools. We carried on till nearly dark. It was glorious to see souls coming through to victory.

Sunday night another crowd. Mrs. Ridout preached on the "Fire Baptism," Matt. 3:11, and at the close fully two thirds of the audience were at the altar and in the aisles and benches seeking the blessing.

This was a strenuous day. They tell us in the Tropics one has to be careful; they cannot be expected to do as much as they could do in the West, but we have thus far been kept in excellent health and the Lord gives us strength according to our day. Went to rest feeling that we had spent a full day and a glorious day in the service of the King.

November 5. This day another day of salvation. Testimonies are coming in of victories obtained through the blood. Preached at 9:30 on sanctification, 1 Thess. 5:23, in which I set forth what sanctification was not, then what it was, and what it could do for you. Then, how to obtain it and how it will keep you. The Spirit applied the Now to hearts so that when Andrew made the appeal, at once the altar was thronged and all available space filled with kneeling seekers. One hundred or more seeking sanctifying grace. Many prayed through and testified to receiving the blessing.

As we came into the 3 P. M. service we were met by a lady missionary who told us there was a woman who intended that afternoon to give up her Buddhist paper which she had prized so much and which she had paid twelve dollars for. It was a chart or guide into the other world so that when she died this paper burned at her funeral would be a "sure guide" to her into the great beyond. When we gave opportunity for testimony she came to the front and unfolded her paper and testified to the power of Jesus to save her completely, then she handed the paper to Brother Andrew who turned it over to me, which I shall prize as a precious memento of the Ningpo revival. The Spirit of testimony continued and one young lady, assistant to the pastor, in one of the churches told of her deliverance and the blessing God had given her. She spoke with power and unction and her testimony was greatly blessed of God. Oh, it is blessed to hear the Chinese Christians praise God for the same saving and sanctifying power as we enjoy in America. Thank God for the good old-fashioned holiness gospel. Well may we sing:

"We'll girdle the globe with salvation,

With holiness unto the Lord,

And light shall illumine each nation;

The light from the lamp of his Word."

One of the most wonderful testimonies at this service was that of Miss Morgan, an American missionary who has spent over 25 years in Yunnan Province, China, where she practically buried herself for Christ. She became sanctified at Bethel and came with us to the Ningpo meeting. She is a marvel of the sanctifying power, changed, transformed, purified, endued with power from on high and burning with intense zeal for God. She returns to her far away Province after Christmas taking with her a Chinese young lady saved and sanctified, the daughter of a Chinese preacher. Together they are going into that dark region of China to spread Scriptural holiness.

After the testimonies, we preached on Pentecost, Acts 2:17, and as Andrew was exhorting after the sermon people arose at different places and held on to the benches ready to make a rush to the altar; the moment the word "come" was given we suppose two hundred people were again on their knees in all parts of the church seeking their

Pentecost, and it was another great time in Zion. Oh, the hungry hearts of the Chinese for the pure gospel! Let no one say they are unemotional or unresponsive. In all my ministry I never saw such response to the gospel as we are witnessing these days in China. Hallelujah!

"Oh, for a thousand tongues to sing,
My great Redeemer's praise!

The glories of my God and King,

The triumphs of his grace."

November 6. 9:30 service began by Bishop Singh of the Episcopal Church, who spoke on Acts 4:23-30, after which we preached from Hebrews 12:1, 2: "Lay aside every weight, and the sin which doth so easily beset," "Follow peace" and "Holiness without which no man shall see the Lord." Again the altar full of Christians seeking holiness. A woman handed me a bundle of papers, red and other colors. They were her Buddhist papers containing prayers, merits, etc. It was one of the weights she had to get rid of.

At 4:30 P. M., crowd made up of young people from the schools, missionaries, men and women from various churches. Preached on, "For all have sinned and come short of the glory of God." Rom. 3:23. Was showing how we cannot get rid of sin by hiding it or deceiving, nor could our idols deliver us. Was strangely led to dwell on this point, because many worship Buddhist idols. In the midst of things Pastor Hshi came inside the altar and opened up a box and handed it to me containing merit papers, prayers and imitation paper money in abundance, such as they offer for the dead. A woman had turned all these things over to the pastor. She had been in the church probably, but was still clinging to these idol relics and papers. Now she gave them up, her hope and dependence for salvation would be on Jesus alone. It is wonderful when the Spirit works how people will give up their darling idols. At this service another great altar service at which many prayed through to victory.

At night we preached on Heb. 2:3 and limited the altar call to those who had not sought before and who needed converting grace. About 40 seekers.

November 7. Thought to close the meeting on Tuesday night as we were engaged to speak twice daily at Baptist Ministers' Institute (Chinese), but interest was so great that we announced another meeting for Wednesday night. When we entered the church crowd was greater than ever. We preached on Isaiah 1:18, and again had a crowded altar of sinners seeking God. So great is the interest that the meetings will go on every night up to Sunday. It is just like an old-fashioned revival meeting. The singing of American revival songs is wonderful and often the students on their way home sing, "Jesus breaks every fetter," "Showers of blessings," etc., etc. There is no difference; the old gospel for lost sinners produces the same effects everywhere.

OBSERVATIONS.

The human heart the same in China as in America. I saw exact duplicates of scenes I have witnessed in American revivals. No difference! The same spirit.

If our Missionary Boards would get their missionaries on furlough to take a course on soul winning and how to conduct revivals it would infinitely help Missions in foreign fields. How absurd to send missionaries to big modernistic schools to brush up on Psychology, Philosophy, Sociology, etc.! Nothing but waste of time and money. China needs missionaries filled with a passion for souls. Education plus the Holy Ghost is alright, but education minus the Holy Ghost is a snare and a delusion for the foreign fields.

Nothing attracts like a revival fire. People are coming from long distances to the meetings. People stay between the services; eating their lunches in the side rooms.

The President of one of the big Chinese Associations said to me that so many of his

preachers have the education but no power to win souls. He wanted me in my lectures to the Institute to spend one hour daily in evangelistic addresses to the preachers so that they might get the fire in their souls for soul winning. China's greatest need is a thousand preachers baptized with the Holy Ghost.

At the Chinese altar services all the women folks are decently attired—the only approach to flappers in China are some of the missionaries from America and England. I have seen a few of these around Shanghai and wondered what "pious" board sent them out! Certainly many come out as missionaries(?) who seem not to have any piety, prayer or passion for souls. Of course they reflect the type of Christianity prevailing in America which is so alarmingly worldly. The folks coming out to China as Missionaries ought to have a burning heart full of the love of God and a passion for souls.

WINGS.

REV. A. W. ORWIG.

"Under whose wings thou art come to trust."—Ruth 2:12.



WINGS are mentioned often enough in the Bible, from a spiritual point of view, to make them an interesting and profitable subject for consideration. But some men manifest a strong passion for artificial wings, at least in the form of flying machines, under various names. Flying in this manner has its fascinations and uses. But, after all, when God created man he did not furnish him with actual wings, as a part of his body; and therefore did not intend him to fly physically or naturally. There will be a time, however, when God will enable his true children to move at will through infinite space, and with unspeakably greater speed than all flying machines and every species of the feathered tribe. And there will be absolutely no fear or danger connected therewith. The very thought is most enrapturing to the devout heart. *Fly!* ah, yes, beloved in the Lord, our time for that is indeed coming. And it will doubtless begin when we shall be "caught up" from the earth, to some region "in the air," there to meet and greet the blessed Lord Jesus Christ. No effort on our part will be required, but we shall mount up with a buoyancy and ecstasy wholly beyond our present comprehension. Praise God for the certainty of that brilliant event!

But now let us consider wings as they relate to some of our Christian experiences.

We sometimes hear about *the wings of faith*. Blessed indeed is the one who really has them! Certainly every child of God should possess them. How they enable one to rise above the spiritual lowlands of doubt and discouragement into the realms of glad hopefulness and sweet assurance! On the other hand, how unbelief, fear and repining, often clip the wings of faith and keep one from soaring to those lofty and sunny heights of grace and power which our heavenly Father intends we shall experience! With the wings of faith we would the oftener (why not always?) be able to remove mountains of difficulties, as Jesus intimated, and then added, "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

We sometimes hesitate to obey God because we do not understand his purpose or fear results. It is said that John and Charles Wesley on one occasion discussed the doctrine of obedient faith, when the latter said, "If God told me to fly, and I had the wings, I would fly." His brother John answered, "When God tells me to fly, I will fly, wings or no wings." Of course he meant he would make the effort in God's name, believing that God would honor his faith by enabling him to fly, even though he might not give his trusting one literal wings. Ah, the wings of

faith can carry us where no other kind of wings can bear us.

"Look high, O soul! for what is earth but dust,

The fleeting shadow of the better things?

The heavens are thine if thou wilt use thy wings,

And sighs will turn to songs if thou wilt trust"

Whither will not the *wings of love* fly on errands of mercy and helpfulness? Consecrated men and women have forsaken home and friends and comforts and gone to "the uttermost parts of the earth" to carry the gospel message to those who have never heard it. But those self-sacrificing ones had the God-given wings of faith as well as of love. The wings of real *love* never grow weary. Only death itself can fold them to inactivity.

"Speed on the wings of love;

Jesus, who reigns above,

Bids us to fly."

And what will not the *wings of true prayer* do? They will surmount every difficulty, wrest victory from seeming defeat, open wide the windows of heaven, and bring down both spiritual and temporal blessings for ourselves and for others.

The wings of prayer are beautifully alluded to in Isaiah 40:31, as follows: "They that wait upon the Lord shall renew their strength; they shall mount up with wings of eagles," etc. The passage is very broad in its scope as to the benefits or results of the true use of the wings of prayer. The proper waiting upon the Lord gives poise and special efficacy to prayer. The wings of eagles are, so the wings of real prayer are effective as touching every human need. Weakness is turned into "strength," the halting one is made to "run" and faintness yields to superhuman vigor. Oh, for the "wings" of Holy Ghost inspired prayer that dissipates every spiritual cloud, pierces the skies and lays hold upon the very throne of God!

Has God wings? Figuratively speaking the Bible alludes to them very beautifully and forcibly. Very pathetically Jesus refers to his great willingness to have gathered together his erring ancient people, "even as a hen gathereth her chickens under her wings." Once more God speaks to the strong wings of eagles, as expressive of his protection afforded to his people. "Ye have seen how I bare you on eagle's wings, and brought you unto myself." And still again, referring to the mother eagle teaching its young to fly. God speaks of its bearing "them on her wings," etc. He thus illustrates his own patient and loving dealing with his children in protecting and helping them.

But there are other fine and impressive references to the "divine wings," both in the sacred Scriptures and in numerous hymns. We read of "the Sun of Righteousness" arising "with healing in his wings." What a beautiful picture of the efficacy of the atoning work of the Lord Jesus Christ! But the healing of those blessed "wings" are for soul and body. How compassionately he spread them over the people who thronged him that they might be healed of their spiritual and physical maladies! And is he less compassionate and able now? A certain poet says,

"Close to his bosom we may press

And feel his healing wings."

And still another writes,

"For he indeed is Lord of lords,

And he the King of kings,

He is the Sun of Righteousness,

With healing in his wings."

The Psalmist David loved to dwell upon the thought of deriving help from the divine wings. "Hide me under the shadow of thy wings," he prays. And he declares, "In the shadow of thy wings will I make my refuge." Ah, he knew the best place of safety in the time of trouble! Again he exclaims, "I will trust in the covert of thy wings." And as if he would emphasize the fact that we are to live by faith, rather than by sight, his poetic

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IS EVANGELISM IN VAIN?

Rev. Andrew Johnson, D. D.

WHAT is the matter with evangelism? Is the church so good that it does not need a revival? Is the world so bad that it does not want a revival? Has evangelism seen its best day? Has the modern age dispensed with old-time evangelism? Is there a new and better way in vogue? Are the customary periodical revivals relegated to the past as the by-gones of an emotional age?

Sixty-five evangelists advertised, in a recent copy of THE HERALD, "open dates." Twenty-four General Evangelists of the M. E. Church, South, made no report at all for the third quarter. What does all this mean?

We do not profess to be able to perfectly analyze the situation and to give the cause of this declension in the far-flung field of revival activity, but we offer the following reasons why evangelism is not flourishing as in former years. The reasons we offer are seven-fold, cast somewhat in the form of rhyme. But upon a close inspection it will be discovered that there is reason as well as rhyme in the premises. No one, therefore, who carefully studies the present situation or the *in statu quo* of the evangelistic movement in the United States can accuse the author of presenting in this connection "rhyme without reason." Here, then, is our outline:

Presidential year,
Pastoral fear,
Church out of gear,
Cost too dear,
People don't care,
Higher critics' sneer,
The Second Coming near.

Let us discuss these different propositions in the order in which they occur.

1. The presidential year. We all know that the great quadrennial political campaign waged in the election of a president is detrimental to revival work. In the very nature of the case it could hardly be otherwise. The minds of the people are absorbed in political affairs, the respective candidates and the vital issues of the national campaign to such an extent that it is extremely difficult to switch the attention of the public to the question of religious revivals. Nearly four months of the year are thus consumed in the nomination and election of a president. The presidential year, therefore, cuts quite a figure in its general effect upon the field of evangelism. There is this redeeming feature, however, in the recent political campaign a great moral victory was won which will exert a reflex influence upon the religious life of the American nation. This in turn will stimulate the work of evangelism.

2. Pastoral fear—a wholesome fear if you please. There have been so many mistakes made in the evangelistic work that it has caused prudent pastors to think twice, so to speak, before they dare to call evangelists to their churches. The innocent evangelists have to suffer often on account of the guilty, independent, free-lance, self-appointed evangelists who have hurt the work and injured the cause. The pastors have become disgusted, to a great extent, with the very thought of professional evangelism. The feeling of the average pastor may be expressed as follows: "I am almost afraid to call any evangelist and turn him loose on my congregation." Then there comes ringing down from the episcopal chair the charge or challenge: "Pastors, hold your own revivals! Every pastor should be an evangelist." Under all these circumstances is it any wonder that many pastors stand in awe and call not the evangelists? There may be hundreds of good, level-headed, safe and sane evangelists available and yet the good pastor, like Noah of old, moved with fear, prepares an ark to the saving of his house and holds his own revival meeting, or secures a fellow pastor to

assist him. It is the job of a jurist to be able to select the right man, for the right place, at the right time. The pastor must see the need of a revival, desire a revival and determine to have a revival. Good common sense, prayer, faith and divine Providence will direct him in making the right choice in the selection of a proper evangelist to assist him in a great soul-saving evangelistic campaign. Remember that the poor evangelist does not have the high privilege and prerogative to select the kind of a pastor he may desire to help in revival work. He has to take the pastors as they come—good, bad or indifferent. There are good and bad in all flocks, folds and fields of human endeavor.

Beyond a peradventure pastoral fear has put some of the evangelists in the rear. Pastors should not cast away their confidence in the accredited evangelists of their own church! Evangelists should stand by the pastors as co-workers in the extension of the Kingdom of God! (Eph. 4:11-13).

3. The Church out of gear. We are in the church, of the church, for the church and mean to stand by the church. It is the greatest institution on earth. Yet it is not perfect. It has its faults and infirmities. With all love and loyalty to the church as an institution we will nevertheless venture the assertion that the church is practically out of gear for aggressive evangelism. The modern trend of the church is away from revivals. Such a state of affairs is not to be hailed as an happy omen and a sure sign of unparalleled success. It would be far better for the prosperity of Zion in all its borders if the church of today were geared up for intensive and extensive revivalistic campaigns. It is an evil day for any church when it is out of harmony with the scriptural plan of revival activity. The church must change its gear if it intends to keep pace with the progress of modern civilization. It takes the steam of revival effort to furnish the power to enable the church to push ahead in its spiritual conquest of the world.

We must pray God to shift the gear of the ecclesiastical machinery from modernism to evangelism or the church is a goner world without end!

4. The cost too dear. This is another great hindrance to revival work. We hear the cry: "We cannot afford to put on a revival or an evangelistic campaign; it costs too much." Thousands of churches have refused to launch a revival campaign on account of the cost. It is true that some revivals or protracted meetings cost too much. Extravagance should by all means be avoided. Economy and efficiency can be and ought to be combined in evangelistic work. Some evangelists have been overpaid. This reacts and causes other evangelists to be underpaid. The financial side of a revival campaign should be carefully safe-guarded so as not to injure the cause nor to cripple the evangelist. There is a reason to all things. The laborer is worthy of his hire. We should not muzzle the ox that treads out the corn.

The cost of revivals is unfortunately the crux of the evangelistic movement. We might as well face the facts. Thousands of doors are shut to the evangelists because the churches deem the cost too dear. There needs to be a proper regulation of this part of the church's activity. We must have the "sinews of war" if we carry on the fight against the world, the flesh and the devil. As Sam Jones once said it takes three things to run a revival—grit, grace and greenback. It will not do to starve the evangelist on the one hand; nor make a "stall-fed calf" out of him financially on the other. We must keep in the middle of the road in revival work as well as in all other kinds of activity. We need more business in religion and more religion in business.

5. The people don't care. We have come upon a period of supreme indifference relative to religion. The world at large does not seem to care very much about sacred things. It is pleasure-mad and money-mad. The passionate pursuit of worldly pleasure is the peril of the age. "Gallio cared for none of these things." (Acts 18:17). "Woe unto them that are at ease in Zion." (Amos 6:1.) There is a spirit of Laodicean lukewarmness that has settled down upon the church of the present generation. Of all the things that paralyze evangelism this is the worst. The world is rocked in the cradle of carnal security. While this is the greatest hindrance to revivals it is likewise the greatest reason why we should have revivals. We must break up the indifference of the people in spite of all diabolical ingenuity of the devil!

6. The higher critics' sneer. The greatest opponent to higher criticism is evangelism. And on the other hand one of the greatest opponents to evangelism is higher criticism. The destructive higher critic does not believe in the old-time revival. He scoffs and sneers at it. We must not fail to take this into the account in our consideration of present day evangelism. It must not be ignored. The spirit of modernism is widespread in the church today. We are now beginning to feel its effects. Hundreds of church doors are closed to evangelists by the high hand of modernism. We must mobilize and fight modernism to a finish. If militant modernism gains the ascendancy and prevails in our churches the day of evangelism is forever doomed. Modernism and evangelism are incompatible elements. We stand for evangelism as opposed to modernism. More evangelism and less modernism is the need of the hour. This should be our watchword and cry!

7. The Second Coming near. Many read the signs of the times and tell us that the end is near; that we are living in the last days. It is said that this accounts for the hard times and declension in evangelism. It is more difficult to have meetings now than it was twenty-five years ago, yea, ten years ago. But there is one encouraging feature to this whole affair. We are to exhort one another so much the more as we see the day approaching. Many shall be purified, made white and tried in the last days just before the second coming of Christ. The great harvest of souls must ripen before the angel reapers descend from the sky to thrust in the sickle and cut the golden grain. We have now finished our discussion of the seven-fold reason for the present state of affairs in the far-flung field of evangelism. Let us, in view of all these things, buckle on the armour a little bit tighter and do more valiant service in the vineyard of the Lord. As evangelists let us make full proof of our ministry. (2 Tim. 4:5). Then evangelism will not be in vain.

Thoughts From Gethsemane.

By J. F. HARVEY.

WE would not presume to attempt to explain Gethsemane. All efforts to explain the suffering of the human soul of Jesus at that hour and in that place are utterly vain. However, there are many precious lessons we may learn, and much spiritual help we may receive by prayerful meditation upon this the most tragic hour in the life of our Savior.

As we approach this most sacred place and hour our shoes come quickly off our feet, for this is holiest ground. Our heads are bowed, our hearts subdued, and our souls are filled

with reverential awe as we look upon this strange struggle under the shadows of the trees in Gethsemane.

"Tis midnight: and on Olive's brow
The star is dimmed that lately shone;
'Tis midnight; in the garden now,
The suffering Savior prays alone."

It was a strange struggle, not understood by men, angels, or demons. His agony could not have been caused by the prospect of the painful scourging of his body, or the cruel death upon the cross. Millions of martyrs have gone singing to the burning stake, and shouted triumphantly amid the flames. We must, therefore, look far beyond the physical suffering of the most devoted martyr if we would appreciate what Jesus endured for us in the garden.

We believe that here was the climax of the redemptive sufferings of Jesus. The battle between holiness and sin, between purity and impurity was fought in Gethsemane. The two extremes met and the struggle was terrific. Calvary, with its cross, was necessary, but Calvary, in its deepest sense and in its holiest meaning, was in Gethsemane. We are convinced that the largest part of the redemptive price was paid in the unprecedented and indescribable agony of that night.

"Tis midnight; and for others' guilt
The Man of sorrows weeps in blood."

The agony and distress of the divine Son of God that night, can be consistently explained only on the ground that he suffered the Just for the unjust, that he might bring them to God. He became a sin-offering for the whole world, and in order that he might make a perfect atonement for sin, he must bear in his own body and soul the awful curse and penalty of sin. Sin must do its worst, and he must stand alone in his stern grapple with sin. He must accept in himself that which he would destroy. "For he hath made him to be sin for us, who knew no sin." 2 Cor. 5:21.

If Jesus would be the world's Redeemer from sin he must permit sin to grasp him, to embrace him, to hold him tight. He must take sin by the throat and strangle it to the death, and at the same time his own immaculate soul be unstained by it. Only in that way could he offer the perfect sin-offering as the Lamb of God that taketh away the sin of the world.

Included in this struggle, and we believe its climax, was separation from the Father. Jesus felt and knew it must be so. He saw the hour approaching when the sweet communion and the intimate relationship that he had ever with the Father, would be broken. That moment came when, on the cross, he cried, "My God, my God, why hast thou forsaken me?" We are sure that in Gethsemane he endured all the agony and suffering of a lost soul.

The climax of the agony and suffering of Jesus was the hiding of his Father's face. The horror of his contact with sin was thus intensified beyond all human comprehension.

"Go to the garden, sinner, see
Those precious drops that flow;
The heavy load he bore for thee;
For thee he lies so low."

Shall we follow him, as, with his disciples he leaves Jerusalem's streets and goes out over the Kedron brook toward the spot under the great old olive trees, a favorite praying place where he had spent so many nights in communion with the Father. Into the woods he goes, the disciples being left among the trees. Intense longing for fellowship is seen in his taking of the favored three, but even they must be left behind while he goes farther. How much farther no man can understand. We only know that he went all the way that we might be saved. He is on his knees, on his face, at full length upon the ground. The agony is upon him.

"Dark was the night, and cold the ground
On which the Lord was laid;
His sweat, like drops of blood ran down;
In agony he prayed,—

'Father, remove this bitter cup,
If such thy sacred will;
If not, content to drink it up,
Thy pleasure I fulfill.'"

It is said that the words used to express his agony are so intense that the translators are puzzled to find English words strong enough to put in their place. Does it seem strange that in that trying hour his humanity reached out for human fellowship and sympathy? To his chosen three he says,—"Tarry ye here, and watch with me." Listen, what is it that he is saying now? "My soul is exceeding sorrowful, even unto death."

"My soul is so dissolved in sorrow, my spirit is filled with such agony and anguish, that if speedy succor be not given to my body, death must be the immediate consequence. Now the grand expiatory sacrifice begins to be offered: in the garden Jesus enters fully into the sacerdotal office, and now, on the altar of his immaculate divinity, begins to offer his own body—his own life—a Lamb, without spot, for the sin of the world."

Angels came to strengthen him as some of the life, that on the morrow is to be freely spilled out, now reddens the ground. He is suffering the agony of a lost soul, the tortures of the damned. He had sin, death, and hell by the throat, and he must have divine help lest his body die before the battle is won.

"The Father heard; and angels there
Sustained the Son of God in prayer,
In sad Gethsemane;
He drank the dreadful cup of pain—
Then rose to life and joy again."

Marvelous sacrifice beyond words to tell, or mind to comprehend. Mercy and compassion for a prodigal world that can be received and enjoyed by the vilest sinner, if only he is willing to forsake his sins and trust in the Savior that suffered for him. He endured the agony and anguish that is our just desert. He tasted death for every man. He drank the cup to the last bitter dregs.

The whole world is represented as standing guilty and condemned before the tribunal of God. Into every man's hand the deadly cup is put, and he is required to drink the poison. Then Jesus enters, takes every man's cup out of his hand and drinks of the poison, and thus tastes, or suffers the death which every man otherwise must have undergone. He has redeemed us unto God by his own suffering and by his own blood. "Wherefore he is able to save them unto the uttermost that come unto God by him." There is no way of salvation, there is no peace, there is no hope, there is no holiness except through and by him. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all." (Isa. 53:6).

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

"But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they.

"My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin."

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OF ASBURY THEOLOGICAL SEMINARY

Benefits Derived From Temptation

REV. E. E. SHELHAMER.



HERE is a blessing promised to him that "endureth temptation." It is God's design and your privilege to come out of every trial in a better state than when you went in. If this is not your experience then you have suffered defeat just to that extent.

While upon earth Jesus met and defeated the devil at every turn, and in like manner, every one who is made partaker of his "Divine nature" can do the same today. "Because greater is he that is in you than he that is in the world."—1 John 4:4.

Rev. R. T. Williams says: "Jesus did not employ more divinity, more divine power in his own fight than he will give any poor struggling soul in the fight with temptation. Heaven will be richer and sweeter to us for having been tried and tempted here."

"So long as faith turns everything to God, puts all in God, and takes all from God, Satan cannot carry the city of the soul by either strategy or storm. Luke 22:31-32. Rev. 12:11. Standing watchful and well-armed in the full panoply of heaven, verily "One shall chase a thousand, and two put ten thousand to flight." Deut. 32:30.

"Unswerving fidelity to God and his Word is more essential than to know the extent of the enemy's power, or the subtleness and magnitude of the temptation. A perfect Christian would rather wrap himself in the blood-stained banner of the cross, and die on the field of battle than to betray the glorious Name of Jesus, by which he is called."

One benefit derived from temptation is an increase of humility. To look back and see the many different things which combined toward making a way of escape for you, while others more talented, were drawn under, and to feel that but for the grace of God, you would have been overcome; this will naturally produce a humble effect upon the soul.

Another benefit derived from temptation, is an increase of watchfulness and prayer. Jesus said (first) "watch and (then) pray lest ye enter into temptation." The more a soul becomes acquainted with the weakness of human nature and the power of the devil, the more it drives him to "renewed and redoubled watchfulness and prayer."

Another grand benefit to be derived from temptation is an increase of wisdom and ability to help others.

"It is a blessed thing to be able to assist immortal beings as they struggle through a thousand difficulties, discouragements, and besetments along the path of duty to heaven and eternal life. Happy indeed is the man who can speak the word which will put strength into the faltering feet. There are such people, and we have invariably observed that they are individuals who have been tossed about in many a spiritual storm, and walked in furnaces of fiercest moral trial."

"If the reader will turn to the biographies of the most devout men he will be struck with their description of sore temptation, and dreadful personal attacks of Satan upon their souls, which would have swept them from their feet, but for their steadfast looking to Christ and calling on God. Concerning the pre-eminent usefulness of these men, history leaves not a shadow of doubt. To such Christian characters we would rather go for help in time of great spiritual trial than any other class of God's people."

"The battle-scarred veterans of the cross, the men and women who have had frequent and awful fights with Satan, are the best counsellors. Many and various temptations have prepared them to be helpers indeed."

"With every triumph on this line, comes not only a sweet and delicious inward joy but

(Continued on page 9)

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER II.

OUT UNDER THE STARS.



FTER Huston had sent away the package of letters he went into his room, read the note again and again, and sat gazing into the fire. He shoved his school books aside, picked up his Bible, started to open it, then held it up in his hand, looked at it thoughtfully, and laid it aside.

Huston's religion had been most matter-of-course. He had been reared by Christian people, converted young. Believed and received the Bible without question or doubt. His love affair had been woven into his religious and church life. He and Miss Gray attended church, Epworth League, and all church functions together. They read the Bible together. They often prayed with each other. And Huston had gotten the notion that he and the girl he loved were sort of special favorites with the Lord. That they had been created for each other. And that a gracious Providence had brought them together, and that his guiding hand would constantly direct their course of life.

Now that she had been torn away from him, the skein of his life was so tangled and broken that he could not understand how it would be possible for him to rearrange the loom of his purpose and keep on weaving.

A horrible feeling came over him that his religious experience and love affair were so closely united and intermingled that he could not lose the one and keep the other.

The love of God and of a good woman often go together. The man who really reveres, honors, and loves a good woman is usually easily won to the Christian life. It's a rare thing that you find a man without reverence and respect for womanhood who is a devout Christian.

Huston was utterly bewildered. No one could possibly have brought him to believe that what had happened could have occurred. His love had been his inspiration. His heart was set to be a true and earnest minister of the gospel. And intermingled with all his thoughts, plans, and desires, was this girl whom he had loved so devotedly for three years. He felt completely bankrupt. His faith in his Bible, his Lord, and his call to preach, was shaken. He realized that a great anger, a desire for revenge, was rising up in him. He thrilled and throbbed with a sense of physical strength. He felt that he had power in his arms to rend to pieces the one who had taken away from him the one and only supreme desire of his heart.

He arose, put on his heavy overcoat, buttoned it up and went out into the night. He was panting for breath. He seemed to have asthma of the soul.

He walked rapidly up the road, turned in at a pasture gate and strode across a wide expanse of ascending field to the top of a ridge where there was a great rock. He threw himself down upon the rock, clasped his hands under his head and looked up into the heavens. It was a cloudless, moonless night. The air was pure. The vaulted sky was deep blue, and studded with countless stars.

He lay there meditating. A cow moored in the distance, a dog barked. A little animal scurried across the pasture. There was the whir of the wings of a night bird. And then a deep and awful silence fell upon the world. It seemed that all nature had gone to quiet sleep and left him alone in the stillness of the night with the stars looking down upon him.

A feeling of the vastness of creation, and

his own smallness came over him. All the anger went out of him. He reasoned with himself. He felt that he was so infinitesimal that he deserved nothing. That he had no right to claim anything. He felt that his very love had been unreasonable. That he ought not to have asked, or expected, a young woman to wait for him through the long years, and then unite her life with his when he could offer so little of the comforts and nothing of the luxuries of life.

The thing that overwhelmed him so completely was the religious phase of the situation. He had thanked God a thousand times for the love of this girl. That she was his divinely chosen wife. When now it appeared that this was all in his imagination; that God had nothing to do with it. He did not understand how he could go on praying and believing. The stillness of the night, and the glory of the heavens seemed to argue with him and warn him against the repudiation of his faith. But the whole machinery, plan and purpose of his life seemed to be shattered. He knew full well all of the fight was gone out of him. There was not the slightest desire for revenge. He only wished happiness and success to those two persons who seemed to have wrecked all his plans for life. He lay there in the deep silence of the night, there was not even the chirp of a cricket to disturb his meditation. Now and again the atmosphere so still seemed to throb with a great, gentle something, like the movement of a vast ocean wave. Did nature have a soul? And was this the throbbing soul of nature in the stillness of the night? Or was it the gentle presence of the Creator of all things?

He lay there gazing upwards in wonder. He meditated. He resolved to leave the country. He would not remain there and see so far away from him, so impossible to him, the girl he had loved so devotedly. He would not become the subject of the chaff and ridicule of the community. He would answer the call of the far-away West, and try as best he could to forget.

But what about his religion? The foundations of his faith seemed to be giving away. His very heart felt as cold and dead within him as if it had been stone. The very heavens above him reasoned that there was a Creator. These vast, shining worlds could not exist otherwise. It could not be a blind force. When I consider the heavens, the moon and the stars, what is man? He stopped there. Is all this vast universe the creation of Jove, a mighty omnipotent, far away, cold being, who has no concern or care for the individual? Or, is this Creator our Father, who art in Heaven? to whom we can come with every problem at all times with the hope of hearing and of help.

With these questions in his mind, and one long, last look into the heavens bending over him, he arose and returned to the house. On entering he noticed by the clock that it was fifteen minutes past three. He lay down upon his bed without taking off his clothes, and slept a troubled sleep. He arose early and commenced at once making his arrangements for flight to the far West.

(Continued)

An Important Book.

The Pentecostal Publishing Company has just gotten out a new edition of Romanism and Ruin, by Rev. H. C. Morrison. This book contains much valuable history and wise counsel that our people should be thoroughly acquainted with and should be considered in the conflict that is sure to come; in fact, is now coming, in this nation. Send to Pentecostal Publishing Co., for a copy of this book. Price \$1.00.

WINGS.

(Continued from page 3)

spirit breathes forth this sweet refrain, "He shall cover thee with his feathers, and under his wings shalt thou trust." Ah, David will do more than trust. For he declares, "In the shadow of thy wings will I rejoice."

"There is a safe and secret place

Beneath the wings divine,

Reserved for all the heirs of grace;

O be that refuge mine."

And in that immortal hymn beginning, "Jesus, lover of my soul," we have this beautiful prayer,

"Cover my defenseless head

With the shadow of thy wings."

Another poet sings,

"Deigns to call me his beloved,

Lets me rest beneath his wings."

It seems some of the sacred poets cannot refrain from incorporating into their hymns some reference to the divine wings as the secure sheltering place of God's children. But they have precedent for it in the Word of God. And now just one more such reference, without, however, exhausting the number.

"In the shadow of his wings

There is rest, sweet rest;

There is rest, there is peace, there is joy

In the shadow of his wings."

If we are really God's children we have the wings of faith, love and prayer. But with many of us the plumage might be somewhat larger and stronger. Others have had their wings more or less clipped by contact with various foes and influences, and while off their guard, like David, on one occasion, perhaps chafing under unpleasant but providential surroundings, we grow a little impatient at our trials and sufferings, and with him exclaim, "O, that I had wings like a dove, for I would fly away and be at rest." Of course his language, as to the wings of a dove, was figurative. But, dear reader, there is "a rest to the people of God" this side of Heaven. The "wings" of true consecration and faith will surely bring soul rest. When it can be truly said of us, as Boaz said to Ruth, "Under whose wings (the Lord's) thou art come to trust," we shall indeed have the highest order of peace and rest, even amid outward afflictions. But do not forget the right kind of "wings."

Fundamentalism Not Enough.

Modernism will send souls to hell—is doing it; but Fundamentalism cannot take us to heaven! Any one can fall off the top of a house to the ground, but no one can jump from the ground to the top of the house! Morally as well as physically, we naturally gravitate downward, not upward. While the devil is the father of Modernism, he is not himself a Modernist! He is not Unitarian. He knows the Deity of Christ. He knows the truth of the Bible, from lid to lid. He is orthodox in his belief. He "believes, and shudders"! On doctrinal points, he could be a Methodist! And yet, he is the devil just the same! It requires more than that sort of "belief" to save us. Good as they are, Fundamentalism and orthodoxy, cannot save us from sin and get us to heaven! We must "contend earnestly for the faith once for all delivered unto the saints," and we must do more than that. "With the heart (as distinguished from the intellect) man believeth unto righteousness." "The faith" which does not include "repentance unto remission of sins," "repentance toward God and faith in our Lord Jesus Christ," faith in the blood of Jesus to cleanse us from all sin; is hardly worth propagating. The present flood of Modernism shows that when heart faith is not there, head faith does not abide! When a soul is in the grip of the sin-convicting Spirit, his theology will straighten out, if it has not been straight. He wants to find the sin-pardoning God, and Modernism has no attraction for him! A. S. HUNTER.

GLEANINGS FROM THE EVANGELISTIC FIELD

REPORT OF MT. LAKE PARK CAMP MEETING FOR 1928.

Mt. Lake Park Camp Meeting under the auspices of the Association convened this year from the 29th of June to July 9th. This camp is situated in the heart of the mountains with most wonderful trees and lake and all conveniences for the people who come to enjoy the feast of good things.

This year marked one of the greatest camps in its history. The association spared no pains to make it a real, live, and spiritual camp meeting. For their workers they secured Dr. C. W. Butler, President of the Cleveland Bible Institute, Rev. Paul Reese, and Dr. C. H. Babcock, with Prof. Kenneth Wells and his wife as singers. A finer group of workers could not be found, and such beautiful harmony and love prevailed throughout the entire camp.

Dr. Butler gave us wonderful messages, his teaching cannot be excelled, and the people were enriched in their souls because of his faithfulness to God and the Word. Rev. Paul Reese was loved by all, and his ministry is one that is owned of God. The mighty messages that he brought to the people sent convictions to the hearts and lives which brought fruits for the kingdom of God.

Dr. C. H. Babcock, who had been at Mt. Lake Park at different times was received as their friend and brother. God anointed and blessed the word as he brought it to us from time to time, and hearts were blessed and faith was renewed and souls established in God. A wonderful time of salvation and the blessing of God came at each service and altars were crowded with seekers after God. God seemed to delight in blessing these three ministers by rewarding their labors with souls.

Prof. Wells and his wife need no introduction to the people, their messages in song and their fine spirit of co-operation not only in the song service, but at the altar, was much appreciated. They surely are the "sweet singer of the wonderful Gospel of Christ."

We could not overlook the fact that Brother C. M. Hood the President of the Camp is a man of God, not only interested in his own salvation, but is devoting time and energy to enlarging the camp each year. He has a wonderful staff of sanctified men to help him. Brother C. A. Lovejoy, Vice President, Wilmore, Ky., has a wonderful personality and knows the camp meeting work throughout. Dr. Daniel Westfall, of Pittsburgh, Pa., has served the camp for ten years, as Secretary and Platform Manager. He is a wide-awake, sanctified man and has but few equals in the camp meeting field, as platform director. The Assistant Secretary, Rev. M. W. Castle, of Spencer, W. Va., is a Godly man, full of faith and courage and has much to do with the details of the camp. Mr. J. P. Bohlander, of Elizabeth, Pa., is the efficient Treasurer. These are all Godly men, who love the Lord and rejoice in his work. Let us thank God and take courage and press the battle for great victories in the future. C. M. Hood.

GARFIELD, KANSAS.

After serving five years at Burdett where we had fruitful revivals and the membership largely increased, the last annual conference which met at Dodge City, Oct. 17 appointed us to the present charge. We arrived Oct. 26. It is only twenty-five miles from Burdett. We found a hospitable people and the work has a promising outlook.

The church, through the Aid Society, the Trustees and an individual's kindness immediately begun necessary improvements; papering the entire house and varnishing all wood work and making some outside improvements all at a cost of \$175.00, exclusive of much work donated.

The people have expressed a high appreciation of the gospel truth preached. A prayer meeting has recently been started, a good attendance the first meeting. Sixteen in attendance the second meeting, some driving a good distance.

The flu epidemic prevails in our midst now, seriously hindering attendance at school, Sunday school and preaching service.

We are trusting the Lord for a revival in the near future, and praying to that end. We welcome The Herald, and enjoy its many helpful articles, some written by acquaintances and former class mates of Asbury College. W. B. Summers.

LAKESIDE, MICHIGAN.

The Bennard-Reed Evangelistic Party just closed a very successful revival campaign with the Beamer Memorial Methodist Church, Kokomo, Ind. During the two weeks and a half more than 180 definite seekers were at the altar of prayer. Quite a number have been taken into the Beamer church and others are to come in later, so the pastor, Rev. R. L. Wilson, writes us. And by the way, Rev. Wilson is a real pastor. He is a man of sterling character who stands well with his own people and also with the pastors and people of the other churches of Kokomo. It was a genuine pleasure to be associated with Rev. Wilson and his good people. Rev. D. E. Reed, of Albion, Mich., conducted boys and girls' services each day after school. The average attendance was 300. We witnessed a great work among them. The altar was well filled from time to time with sinners seeking pardon and Christians seeking purity. The melting of the Holy Spirit was upon the congregation again and again. It was truly a great meeting. Dr. Bennett, the District Superintendent of the

Kokomo district, was present at one of the services and told the large crowd that he was delighted with what he had seen and felt during that great service. The Doctor is much loved by the men on the district. He told the men at a large preacher's council that he was more than delighted to have such meetings held in his territory. God be praised for the victory at the Beamer church.

During the ten days we have been here the Lord has given gracious victory. We have seen fifty or more seeking God for pardon or the blessing of heart purity. Rev. W. P. Manning is the Methodist pastor and is being used of the Lord to do a good work. We have known him for years and appreciate his friendship. We have also had very fine boys and girls' meetings here. Quite a number of young folk have given their hearts to the Lord. Mr. Reed is a splendid children's worker. Miss Hannah A. Dahlstrom, who has assisted the writer in a number of meetings, is singing and playing for us. Her work is very acceptable. She sings and plays in the Spirit. Besides her excellent work at the piano and her service in song, she has a burden for souls. She knows how to help seekers at the altar. It is always a delight to have her associated with us in the party.

Our next meeting is at Woodland, Mich., where all the churches of the town unite in a soul winning campaign. The writer held a meeting there two years ago when a large number of souls sought salvation. We ask the prayers of The Herald family. Yours in the good fight,

George Bennard.

HORTON, KANSAS.

We have just closed meetings in the First Methodist Churches of Pueblo and Canon City, Colorado. The church at Pueblo has a \$200,000 building and 1,000 members. Dr. Geyer, the pastor, has done a great work here. Pueblo is noted for its indifference to religion and it ran true to form while I was there. They have two great high schools and they solicited my talks for them. Fifty united with the church in this meeting.

The church at Canon City has 1,150 member. We began there two nights before the election. Hoover stopped off and spoke to us on his way to California. The local election ruined the town spiritually. The Klan put out a ticket and the local election developed into the bitterest fight I have ever seen. In the First M. E. Church there were Klan and anti-Klan men and women running for office. It left the most unsavory effect that I have ever observed.

We are engaged for three months in First Methodist Churches of the Kansas Conference; then we go to a great church in Ohio, and Illinois. Our dates are set until next fall.

Pastors are calling for help this year; they need it, when you consider the condition into which the church has drifted. Three great churches in the state of Washington are wiring and writing for dates, but I can't get to them. I have had to turn down calls to Nebraska, Ohio, West Virginia, Michigan, and Wisconsin this year. I am preaching against sin; and for salvation the best I know how. W. N. LaMance.

KANSAS CONFERENCE REPORT—TOPEKA DISTRICT.

The East Topeka Church and pastor engaged the Rev. John W. Waldron to assist them in a revival during October. The services began in a fine spirit of co-operation and prayer on Sunday, September 29. During the first three weeks 80 cottage prayer meetings were held, with a total attendance of over 600. A group of men gathered each evening fifteen minutes in the fellowship room of the church for prayer before the services began. We held three big praise and testimony services on the Sunday evenings before the regular services. There were 1200 personal calls made into the homes and places of business of our people. At the end of the third week 125 persons had bowed at an altar of prayer, many of whom had been members of the church for years without a personal experience of salvation. Some came to be converted, some to be reclaimed, and still others came for the Baptism of the Spirit. Some of the official members who had not been interested in doing personal work, after seeking and obtaining the baptism, went out of their own accord and have been winning souls to Christ.

We had planned to close at the end of the third week but on Sunday morning the congregation voted unanimously for us to go on for another week. That night we had the largest crowd that ever attended a service in this church. It was packed full and people stood in the back of the gallery through the entire service. The fourth week we did some intensive personal work and Brother Waldron gave a message each afternoon on personal evangelism to a group of workers. This week there were 50 more persons at the altar. One man over 80 years of age was reclaimed and a lady 55 was converted on Thursday night. Dr. Clyde W. Odom, our District Superintendent, was present at this service and intended to hold a second Quarterly Conference at the close of the service but decided it was best not to break in on the spirit of the service with a business session.

There was a very fine spirit of co-operation on the part of the churches and pastors of the other denominations in this part of the city. Two of the pastors who have been here longer than I said to me that it was the greatest spiritual awakening that East To-

peka has had for years. My officials seem to think that it is the greatest revival ever held in our church.

On Rally Day we set a new all-time record in Sunday school attendance with 315 present. Finances are in much better shape this year. We are meeting the payments on the building, World Service will be doubled and the budget will be paid in full. We have had as high as 85 persons in prayer meeting on Wednesday night with an average of about 50 since the revival. Pastor and people are rejoicing together in the work of the Lord.

In addition to my personal work, finishing my Fourth Year Course of Study, and serving as associate editor of the Topeka District Bulletin, I have preached in five evangelistic campaigns since January and had two other invitations which I could not accept. W. H. Roughton, Pastor.

REPORT OF MY SUMMER CAMPAIGN.

Wife and I left Jacksonville last May after a five-days' meeting at St. Matthew's Church in that city, with a splendid meeting, number of seeks and finders.

Greensboro, N. C., was our next meeting. This was at the Bible Training School. We found an army of young men and women out and out for God. We had a great time with those students.

Joy, N. C. This place is sixty miles south of Greensboro. Quite a number prayed through to God. We hastened back to the Bible School camp meeting, a gracious outpouring of the Spirit of God.

Richmond, Va. We found this city cursed with cigarette factories. I was told that 8,000 girls are working in these factories, helping to damn the young men. You can see a display on signs that will read like this: "Old Gold Cigarettes, not a cough in a carload." The health of these factory people is at stake. It seems that they are sapping the very vitality and pep out of them. No wonder that we have the testimony of Colonel Ginter just before he died, that he had three regrets: first, that he had never married; second, that he had never become a Christian; and greatest of all, that he had invented the American Cigarettes. They spend millions of dollars for advertising; they fly over cities in airplanes, and with the use of an amplifier say, "Smoke Old Golds, not a cough in a carload."

Winslow, N. J. Here I found a church-house, a graveyard, and three members. The foreign people are flooding this country, and crowding the Americans out of business, home and church. However, we had at the altar Italians, Armenians and a number of Americans.

Camden, N. J. Here I came across a dear brother, John Norberry. This was our first meeting since the Chicago Convention 25 years ago, where Brother Martin, Will Knapp, E. A. Ferguson and myself first met. This was a blessed, sweet remembrance of the yesterday. We began our meeting with him in a tent for eleven days. About five hundred bowed at the altar of prayer. One preacher who had preached the gospel for twenty-two years, and then backslid for fifteen years came back to God, and God shook the neighborhood through this man. Hundreds of people were saved through this man. I handed this meeting over to the pastor and Mrs. Ellis, from Philadelphia. They went on with the meeting for six weeks longer. Over one thousand people were saved. To God be all the glory.

Kutztown, Pa. This meeting was held in the large pavilion with a seating capacity of one thousand people in the public park. This town has a population of 2,700, the Dutch Reformed and two Lutheran churches—and all the difference in the doctrine of the two denominations is that one believes in using wafers at Communion, while the other believes in using home-made bread. All advocate a sinning religion. Sin every day in thought, word and deed; and they are practicing it every day. I heard more cursing in the two weeks while there than I heard two years in Florida. I have not found the standard of religion as low in these United States as I found it in Berks and Lehigh county. They are confirmed when they are fourteen years of age, take communion every six months for the remission of their sins, then they are good for another six months. These people are harder to reach than the Roman Catholics, and they surely have possession of that country. Tens of thousands of these deluded people don't even have a chance to get right with God. I was one of them once but the good Lord saved me. Thank God. God gave us a gracious meeting. People came for forty and fifty miles.

McKeesburg, Pa. This meeting was held among the Church of God people (the old Vinbearnians). These Dutch people know how to pray through to God. This was a seventeen-day feast.

Stony Run. This is the place where I discovered America, my birthplace. They put up a platform for me to preach from. This platform was fifty feet from the grave of my father, and mother, and sister; my first converts after I was saved when I drove thirty-six miles to tell them what Jesus had done for me and they were saved.

Marcus Hook, Pa. This pastor was sanctified in my meeting a year ago. This was a great meeting. The altar was filled every night. The space will not permit for full report. Closed the campaign at Bryson City, N. C., Dec. 5th. Saw over fifteen hundred people weep their heart out to God. Brethren, don't wait for calls. Go after the lost ones.

A. D. Buck, Jacksonville, Fla.

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(Continued from page 1)

close and rapidly on the heels of rejected good. Sodom and Gomorrah rejected mercy and fire rained down upon them. Nineveh repented and was spared and blessed. This is the logic of the Kingdom of heaven. This is in harmony with the eternal fitness of things. Judgments follow close after rejected mercy. Those who refuse the light of heaven must eventually be driven into the darkness of hell.

If you take the back track of history and look deeply into the cause of the calamities that have come upon the earth, the downfall of nations, the breaking up of empires and the destruction of peoples, you will find that sin has been the cause, that men have sought darkness rather than light. They have rejected the truth and chosen falsehood. They have hated holiness and loved iniquity. They have sown to the wind, and as sure as God reigns and his word is true, they have had to reap the whirlwind.

When the light of divine love and mercy shines upon men and they reject it, refuse to comprehend, to change their way, to repent of their sins and turn their feet into the paths of repentance, wisdom and mercy, ruin must inevitably follow. It is beyond the power of God to make the wicked happy, to give them peace, to grant them pardon and salvation if they will not repent and change their ways. By and by the fruitless tree must be cut down as a cumberer of the ground. This is true of individuals, of communities, of nations where great light is given and gracious opportunities are offered and special mercies extended and rejected. Fearful judgments follow. Finally, God must deal with men. In the end, there is one of two things that God in the nature of things is compelled to do with the individual and with the nation; he will pardon or he will punish. Those who will not receive life must have death. Those who utterly refuse heaven choose hell.

It is impossible to build an empire so large, to found a nation so strong, to organize armies so complete, to develop commerce so great and to amass riches sufficient to protect and guard yourself so secure that you may reject the light of heaven, refuse the commandments, counsels, and warnings of God and escape his judgments. The highway of history is littered with fallen empires, wrecked nations and ruined cities which have

refused divine guidance, refused to listen to the inviting and warning voice of God. Nations and people who have trampled upon divine law, have had their own way with themselves, and have met with inevitable disaster.

It seems hard for humanity to learn the all-important lesson that those who sow the seeds of rebellion against God must reap a harvest of punishment from God. Somehow, men persist in forgetting. By and by they refuse to listen to the voice of the past or to believe its solemn testimony and warning. They say there was no flood; there was no Sodom and Gomorrah; they would like to say there was no Babylon, Persian, Grecian, or Roman empires, but here on your bookshelves are the histories, and yonder on the desolate plains are the ruins which prove that when men and nations refuse the light darkness will inevitably follow. It has ever been so and will ever be so.

Infidels are telling us that the Gospel has failed; that it has been, and is now, insufficient to civilize and lift men out of barbarism, war, confusion and world decay. They should remember that the Gospel has never undertaken or promised to save men who reject it. The Gospel cannot produce a civilization in harmony with the character and teachings of Christ when the vast majority of the civilization deny or entirely ignore the divine origin and saving power of the Gospel.

How different the history of the world would be if men from the days of Abraham, with a fidelity like his, had have learned to obey the commandments of God, believe the promises of God and consecrate to him those things which they loved best.

Suppose the entire Hebrew nation had surrendered to the Lord Jesus as did the Apostle Paul and gone out with a burning zeal to convert the world. Long ago the banner of the cross would have waved over every nation. What would have been the result if all England, all the people of the churches in England in the days of Wesley had joined in sympathy, prayer and zeal in a holy consecration for the evangelization of the British Isles with John and Charles Wesley, Adam Clarke, John Fletcher and Richard Watson? Think of what a center of spiritual influence the British Isles would have become, and how that influence would have penetrated and permeated the great nations of Europe and made impossible the ravage, bloodshed and ruin of the World War.

Had Methodism kept the spirit of McKendree, had the Methodist preachers of this nation, North and South, East and West, been wholly sanctified, filled with the Holy Ghost, and kept the fires of revival burning everywhere, and before the people the constant call to an entire consecration and the sanctifying power of the Holy Ghost, we never would have had any civil war. Freedom would have come without bloodshed and the pages of history would glow with the records of the splendid victories of the Cross of Christ and the salvation of untold multitudes who have gone out in darkness.

Jesus Christ and his Gospel cannot illuminate the darkened souls of men who refuse to receive him, who will not comprehend, who persist in sin, in rejection of the truth, and go forward stumbling on in the darkness and pride of their own wicked hearts. Let those who are rejecting the Gospel with its light today make sure they will find darkness tomorrow. There is no darkness so dense, so black, and so eternal, as that which comes to those who will not receive the Bible. Take warning, follow being, and make haste to receive the Lord, to walk in the light here, and dwell in the eternal light hereafter.

Little hearts, O Lord, may love Thee,
Little minds may learn Thy ways,
Little hands and feet may serve Thee,
Little voices sing Thy praise;
Growing wiser, stronger, happier,
Loving Jesus all their days.

WHAT I MIGHT HAVE BEEN.

MRS. H. C. MORRISON.

W E remember reading of a dream a young woman had. She said: "I was alone in a big room, and a man came up to me with a woman who looked like me, but much prettier. She had red cheeks, such as the doctor said I might have if I'd take more exercise. She was taller, or I guess she looked taller because she stood so fine and straight. I began to talk to her. She had the sweetest voice and knew everything. She'd read all the books that I've always meant to read, and she could play the piano wonderfully, as I might if I only hadn't stopped practicing. And somehow, I felt she never lost her temper as I do, and that everybody who knew her must love her. I don't know how I knew all these things, for she didn't tell me. I just sort of felt them the way you do in dreams. Still I didn't know who she was, and she wouldn't tell me, so I asked the man and he said, 'Why, haven't you found out yet? She's the girl you might have been.'"

As we read this we could but apply it to the Christian life. We often forget the fact that we shall not only be held responsible for what we are, but for "what we might have been," with the resources of grace at our disposal. The difference in people is not so much in the diversity of their gifts or opportunities—although we allow that they have somewhat to do with shaping our lives—but the greatest difference is in the way we lay hold of the divine resources. This is proven by the lives of men and women who have come up out of the most discouraging and unfavorable environments and have, by drawing heavily upon the resources of grace, been wonders of the world.

Who would have thought that Abram, the unostentatious follower of the Lord, would have been dignified with the title "Friend of God?" The secret is not in the fact that he merited the name, from a human standpoint, but in that little bit of history we have of him where it is said, "Abram fell on his face: and God talked with him."

Ah, dear reader, this is the recruiting station, the manufactory where lives that count for something are turned out. The mercy seat is where the patterns of "what we might have been" may be seen. We get visions when our faces are turned downward, more frequently, than when we are gazing around to see how someone else is doing. You recall that Abraham wondered at some of the great promises God made him and thought God had gone beyond that which he had power to perform, but the Lord gently rebuked his unbelief by asking, "Is anything too hard for the Lord?"

There is where our difficulty usually lies; we limit the power of God to meet our poor human needs. Satan makes our weakness loom up so great before us, and so magnifies our unworthiness to our discouragement, that we are tempted to think God is not able to meet the situation; and this, too, in the face of that wonderful declaration that "All power in heaven and earth is given unto him." The enemy of our souls would have us forget the tender, gentle, drawing power of Jesus. He does not want us to remember nor believe that the promise, "Him that cometh unto me I will in no wise cast out," was meant for us. That man who had been converted from a sinful life gives the simple fact of how he was helped in time of need. He said, "I just crept to the feet of Jesus, and, greatly to my astonishment, he did not scold me—he knew I had been scolded enough; and he didn't pity me; and he didn't give me any advice either. He knew I had had plenty of that. He just put his arms around my neck and loved me. And when the sun rose I was a new man."

Ah, this is the Master's way of meeting our needs. He knows before we tell him, of our failures, our weaknesses, our broken resolutions, our attempts to do right and the chagrin and shame we have suffered in those fruitless attempts; but he does not scold, nor censure, but loves, pities, and draws us closer to him lest the enemy pull us a little farther from him. Yes, he remembers and prays for Peter that "his faith fail not."

But how are we to get back to the beginning of the way and become "what we might have been?" Is there no remedy for the mistake we have made in failing to avail ourselves of the opportunities to be "like him?" Surely there is a remedy whereby we can atone for the neglected means of grace and yet start up the ladder whose summit is crowned with the true riches of success. The illness of a son brought Abraham Lincoln to seek the "Land of beginning again." Mr. Lincoln kneeling by the bedside of his son realized that he had neglected his duties as a father and in the anguish of his soul he prayed, "O God, thou knowest how the cares of State weigh and how, because of it, I have not been the father I should have been. O great Father, spare the boy and forgive me the sin." The mercy seat is the place where all our difficulties may be settled, all our wrongs made right, all our sorrows healed, and all of our sins forgiven. Christ is the panacea for all of life's ills, the mender of broken resolutions, and the healer of every sinsick soul.

May we not be encouraged by the sentiment expressed in that wonderful poem written by Longfellow, "The Ladder of St. Augustine," in which he so beautifully makes our failures a ladder upon which we can ascend to higher things:

"All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend."

Then let us not be discouraged by these visions of "what we might have been," but remember that in Jesus Christ there is a provision of grace which reaches beyond the depth of failure and lifts us up to where we may be living examples of the saving power of God. And when the enemy comes in like a flood, tantalizing your soul with your shortcomings, admit it all, but remind him that, "Where sin abounded, grace doth much more abound," and with this armor of defense you will have put him to flight. In the language of the poet you will

"Not deem the irrevocable Past,
As wholly wasted, wholly vain,
If, rising on its wrecks, at last,
To something nobler we attain."

(Continued from page 5)

a realization of growing inward power. In this manner we go from strength to strength. In no way can we more quickly come into greater measures of spiritual vigor than by victory over temptation. It is the gymnasium where moral muscle is developed, or the campaign experience which makes the veteran.

We read that David first killed a bear, after that a lion, and later a giant. So it is still; we begin with small victories but grow mightier with every triumph and finally get to slaying giants easily.

Under such a progressive life, the things which moved us a few months or years ago, cannot do so now. Plains are traversed, rivers crossed and mountains climbed we once thought impassable and insurmountable. A wall is leaped over, a troop is run through or overcome, and Satan's attempted bonds are snapped like thread.

Suppose it were so, that the strength of every conquered athlete should go into the victor; then by and by who could stand before him! And suppose that the physical force of every animal slain would go into the body of the hunter and slayer; what a marvel of

HENRY CLAY MORRISON.

By Rev. D. Rand Pierce.

No laurel leaves are needed for thy brow,
To crown thy deeds and herald forth thy fame;
Upon High Heaven's scroll, long since, thy name
Was writ among faith's heroes, there to glow
When human monuments are dust. The snow
Of winter on thee rests; but still the flame
As calmly glides life's glittering sun to rest!

Some lay their blooms upon the silent bier
Of friends, and sob into the death-sealed ear
The words that would have cheered life's trying hour;
But thou, O man of God, whose ministry
Hath myriads blessed, take this I offer thee
In friendship's sacred name—one humble flow'r!
Tacoma, Washington.

physical power the man would become and nothing could withstand his onset.

Something like this takes place in the spiritual life. The force of the thing conquered becomes in a deep wonderful sense our own. And with victory over every foe, we cry with John—"This is the victory that overcometh the world, even our faith."

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—Jude 24, 25.

BY THE BLOOD.

ERNEST WESLEY.
Rom. 3:25; 5:9.

IVING attention to this great and blessed truth, let us first consider a few statements accepted as facts by all who believe the Bible to be the Word of God, God-breathed. What others think is of no importance or value.

1. All have sinned and come short of the glory of God.
2. Sin demands pardon and cleansing.
3. Without pardon and cleansing there can be no salvation.
4. Man has never yet discovered any method by which this can be obtained.
5. God has provided, revealed and offers his method by which all sinners can be pardoned and cleansed.
6. This one and only method is through faith in the Blood of the Lamb slain, in the plan of God, before the foundation of the world.

I. *What is God's way?* Without trying to explain any of the terms used: ransom, redemption, purchased, bought, etc., let us accept the fact testified to by all the redeemed now in glory as well as by tens of millions on earth: we are purchased, bought, redeemed through the death and blood shedding of Jesus Christ and in no other way, through "faith in the blood." How can this be? With God's "How" we have nothing to do. "Secret things belong to God; revealed things belong to us and our children." Jesus Christ, the Son of God, the God-man has met all the demands of justice, has fully paid the purchase price: this is all we need to know, all we need to believe. All who reject, all who do not accept this one and only plan of salvation refuse the "wedding robe" provided, trample the Blood of the new covenant under unhalloved feet. Praised be his Name—all who, by faith, "sprinkle door posts and lintel" and "wash their robes" have the right to enter in through the wide open gates into the city of God! Rev. 22:14.

While we remember that every one of heaven's ransomed hosts "ascribe their victory" and salvation to faith in the Blood, let us all also remember that none who seek to enter by "some other way" ever have found or ever can find before them an "open door": for all such there remains ignorance, bondage, darkness and eternal death. Just here

let me quote the words of Mr. Spurgeon: "The Blood shed on the cross was much more than the blood of man: how much more we know not." Without possible contradiction the union of Godhead and manhood in Lord gives infinite value to the Blood of the Lamb—value and efficacy enough to redeem a thousand worlds. "How," we know not.

II. *Some results from the Blood shed.*

1. *Redemption.* 1 Pet. 1:18, 19. Not redeemed with any precious things of the earth, but with the precious Blood.
2. *Justification.* Rom. 3:24, 25. It is only through the Blood that we are freely justified.
3. *Pardon.* Eph. 1:7. Remission of our sins is obtained only through the Blood.
4. *Cleansing.* 1 John 1:7. We have but one fountain opened for sin and uncleanness which is the Blood.
5. *Peace.* Col. 1:20. Our peace has been made with God through the Blood.
6. *Access.* Eph. 2:13. Naturally away from God, by the Blood we are brought nigh.
7. *Holiness.* Col. 1:22. Hebrews 13:12. Had there been no cross, no Blood shed, there would be no possibility of "that holiness without which no man can see the Lord."
8. *Purchased to be Christ's.* Acts 20:28. With his own blood our Lord "bought us." We cannot be his as long as we refuse this purchase fact.
9. *Guarded.* As the blood sign kept Israel in safety, so the Blood of the Lamb of God, accepted by faith as our redemption-price, keeps us in safety.

In a few words: if we believe the witness God has given us in his Word, we must believe that all spiritual blessings are offered and secured to us through the Blood poured out on Calvary's altar.

"O the Blood, the precious Blood,
Which Jesus shed for me,
Upon the Cross in crimson flood—
Just now by faith I see."

Who Is He?

REV. ROBERT L. SELLE, D.D.

It was from Bethlehem to Calvary,
In all the ways of life, he went for me.
There was no sorrow that he did not feel,
Nor any sickness that he did not heal.
There was no burden that he did not bear,
And none were left without his tender care.
There was no hill too steep for him to climb,
That he might find and save the lost on time;
No tears too scalding for his eyes to weep,
In ceaseless searchings for his long lost sheep.
There was no day too long for him to fast,
To bring us bread in quantities to last.
No trail too long or rocky for his feet,
And yet he was for all The way Complete;
No storm too fierce for him to brave and stand,

To make an endless calm for all the land.
No waters were too deep, or wide, or cold,
For him to cross to make secure The Fold.
His garden was Gethsemane; O, night,
What darkness he endured to give us light!
There was no gall too bitter for his lips,
For us, nor was he spared the keenest whips.
There was no cross whose weight he did not bear,

That he might lift the fallen from despair;
No death too tortuous for him to die,
That he might give to others life on high.
There was no sword too sharp to pierce his side—

The Prince of Life, and, too, The Crucified!
There was no grave too deep to lay him in—
The One who came to save the world from sin!

The angels sang for joy when he was born;
But when he died, the wicked hissed with scorn!

* * * * *

The resurrection glow was not too bright;
It was a gleam of heaven's morning light,
Which pierced the long and death-like night of gloom,
To light the world through Joseph's open tomb!

OUR BOYS AND GIRLS

Dear Boys and Girls:

I am giving you a beautiful poem from Brother Gray, thinking as you are all in school it will be especially interesting and appropriate. When I have anything real good I shall give my place to it, for you know "variety is the spice of life."

Lovingly,
AUNT BETTIE.

SCHOOL CHILDREN.

Dear children of the little school,
Who read and write, and spell by rule:
These lines of tender verse are penned—

To children by the children's friend.
In every school I find a joy,
My heart is with each girl and boy;
Assured by smiles and innocent glee—
"The friends I seek are seeking me."
Problems never seem easy to do,
English and Grammar, Geography too;

Exams and tests, mistakes and fears,
Your pleasures mingle sometimes with tears.

Sweet childhood days, too soon a-gone,
With study and play, and laughter and song.

"Kind hearts are more than coronets"

won,
Of labor and love, you'll have the sum.
O dear little school-house by the road
Where wild birds sing, and flowers nod:

Fond memories hover in thy air.
For dearest of all are the children there.

T. Richardson Gray.

ILLUMINATED TEXTS.

Abbie C. Morrow Brown.

Text. "A more excellent name."
Heb. 1:4.

Story. A little heathen boy learned in the Mission to love Jesus. Going to the Mission one day, he saw a devil worshipper who shouted, "This drinking cup of mine shall fly. There is no god stronger than my devil god." Little Pitram stepped into the crowd and said, "In the Name of Jesus it shall not fly." The devil worshipper cried to his devil god and threw rice at the cup, shouting, "It shall fly." It did not. Some of the crowd smiled, some shook their heads at Pitram, but he went happily on to the Mission.

Poem.
"Jesus- Jesus! dearest Name,
Bread of heaven, and balm of love,
Oil of gladness, surest claim,
To the treasures from above."

Prayer.
Father in heaven, to Thee I pray,
Help me in all I do or say,
To honor the Name of Jesus.

Dear Aunt Bettie: Will you let a little Oklahoma girl join your happy band. I am eight years old. I like to read in *The Herald* on page ten. I like to go to church and Sunday school and learn about Jesus. My grandfather is a Free Methodist preacher. This is my first letter and if I see it in print may come again.

Mamie Lou Ellison.
Rt. A, Ardmore, Okla.

Dear Aunt Bettie: Will you let a little Ohio girl join your happy band of boys and girls? I am twelve years of age. I go to school every day. I have five brothers and six sisters, and the three smallest ones are triplets, and that is why I don't go to Sunday school. When the babies get a little older I can go again. They are fourteen months old now. I want you to pray for me so that I can get back in Sunday school. My brother takes *The Herald* and I enjoy reading page ten. I am a Christian of the M. E. Church. I hope some of the cousins will write to me. I hope my letter will be in print.

Hazel M. Herrin.
Box 108C Prff BPIyshrdl

Dear Aunt Bettie: Will you let a Idaho girl join your happy band of boys and girls? I am twelve years old and in the sixth grade at school. I am five feet, one inch tall. My birthday is September 16. Have I a twin? My grandmother takes *The Herald* and I enjoy reading page ten. Who can guess my first name? It begins with L and ends with S. The one who guesses it I will write a letter. Delta

Trice, I guess your first name to be Martha. I hope Mr. W. B. is out hunting when this letter arrives. With love to all of the cousins.

Lois Sadorff.
Rt. 4, Moscow, Idaho.

Dear Aunt Bettie: May I join your jolly band of boys and girls? This is my first letter to *The Herald*. I have light brown hair, brown eyes and light complexion. I am in the sixth grade at eleven years old. My teacher's name is Miss Cullen. I like her fine. I belong to the M. E. Church. I am in the junior choir. We sing every third Sunday of the month. My middle name begins with a V. Some one guess it and write and tell me. I live at 274 Morton Ave., Albany, N. J.

Annette Gore.

Dear Aunt Bettie: I have been sick in bed and my daddy has been reading to me the letters from the children. I have a cat. I think it is the prettiest cat I ever saw. We have a good cook named Aunt Mary. Tell the boys and girls to write to me.

Agnes Sturdivant.
216 3rd Arlington P, Birmingham, Ala.

Dear Aunt Bettie: I am a little girl eight years old. I have been wanting to write a letter to *The Pentecostal Herald* in the children's Page for some time, but I have been very busy with my music and school work, so I have not had time. My grandmother Osborne takes *The Pentecostal Herald* and I enjoy the Children's Page. I don't suppose you will remember me, but I saw you at the Indian Springs camp meeting. I was there with grandmother. We go every year. I hope to see you there next summer. This is my first letter to *The Herald* and I hope to see it in print. I hope Mr. W. B. won't get me. I must stop and practice my music.

Bettie Osborne Withers.
640 Linwood Ave., Atlanta, Ga.
Yes, I remember you, Betty.
Aunt Bettie.

Dear Aunt Bettie: Will you please make room for a little Arkansas girl in your large circle? I have dark brown hair, blue eyes, and fair complexion, am five feet, one inch tall, am twelve years of age, weigh 88 pounds and am in the seventh grade. I am blessed with a father, mother nine brothers and five sisters. Who has my birthday, Dec. 16? My parents take *The Herald* and I enjoy reading page ten. I have a brother-in-law a minister of the gospel, H. F. McDonald, pastor of the M. E. Church, Leachville, Ark. I live on a farm and during my school vacation I go fishing. In the fall I go nut hunting.

Eunice Jarrett.
Blytheville, Ark.

Dear Aunt Bettie: I am a little Alabama girl; was eleven years old August 21, 1928. Who has my birthday? My name is Sarah Lois. I am in the fourth grade. I go to the B. Y. P. U. and to Sunday school at the Baptist and to the Methodist. I joined the Baptist Church this summer. I was baptized but I still am not saved. I want you and all the cousins to pray for me to be saved.

Lois Bivin.
Rt. 1, Billingsley, Ala.

Dear Aunt Bettie: Will you let a little Maryland girl join your happy band of boys and girls? I love to read page ten in *The Herald*. I am ten years old and four feet, five inches tall. I have brunette hair and blue eyes. I have light complexion. Can anyone guess my first name? It begins with R and ends with H. It has four letters in it. The one that guesses it I will write to. I guess I will close before Mr. W. B. comes in.

R. Darleen Hamshire.
Salisbury, Md.

Dear Aunt Bettie: Open the door and let a Racine jake fall in. This is my first time to write. I am four feet, two inches tall, and have brown hair and brown eyes. I am eleven years old. I go to Sunday school every Sunday, except when I am sick. I am

going to be an inventor and an aviator to boot. I have two sisters named Virginia and Gloria. My grandma likes pages one, two and three in your paper and the Bible stories and I like page ten. Will close and let some one else in.

Joseph Harold Schaefer.
Box 268, Racine, Ohio.

Dear Aunt Bettie: Will you let a little girl join your happy band of boys and girls? I am eleven years of age and have blond hair, blue eyes and fair complexion. This is the first time I have written to *The Herald*. My mother takes *The Herald* and I enjoy reading page ten. I am a Christian and go to the M. E. Church every Sunday. I have been sick for some time and I could not go to Sunday school. Well, as this is my first letter to *The Herald* I will close.

Mae Bell Gott.
Rt. 1, Sunny Side, Ky.

Dear Aunt Bettie: It has been about five years since I have written to *The Herald*. This is my second letter. I am still a reader of *The Herald*. I love to read good books, especially the Bible. How many of the girls have read "Beautiful Girlhood?" I think it is a wonderful book. I am a Christian. I do not go to shows, dances, card parties or anything of that sort. I am a lover of flowers and music. I play the piano. I was eighteen years young October 18. Cousins, I suppose you have all heard of Robert Wadlow, the ten-year-old boy who is growing so fast. He is six feet, eight inches tall and weighs two hundred and eleven pounds. He lives eight blocks from my home. I have seen him. Mr. W. B. usually jumps for a big bite, so I guess I had better ring off. I would like to hear from any of the cousins who care to write. Love to Aunt Betty and all the cousins.

Esther Minor.
2301 Judson Ave., Alton, Ill.

Dear Aunt Bettie: Will you let a Michigan boy enter in with your boys and girls? I am a reader of *The Herald*. I have been taking it eight months. I enjoy reading all the paper, but page ten is my favorite. I am at my brother's in Detroit, Michigan. I have been here three months. I got work at the Ford Motor Co. I have seen great things since I have been here. It's almost like home here, there are so many people here from home. I was raised in Kentucky on a farm. I enjoy living on the farm. I can ride the horses and calves and have lots of fun. I am a Christian and I pray for all who are in sin. I have been married. We lived together eleven months and my wife passed away to a better home where there is no more pain or sorrow. I am going to meet her in the great beyond where there is no more parting.

Clinton Warren.
Rt. 7, Box 40, Royal Oak, Mich.

Dear Aunt Bettie: I have been reading *The Pentecostal Herald* and am very interested in it. I think it is a wonderful paper. I enjoy reading the letters on page ten, also the articles. I haven't very much money, but I own a home in heaven that Jesus went to prepare for me, and no money can buy it, but some day I will live in it. I'm glad to hear so many boys and girls say "I'm a Christian." I have been a Christian since I was eleven years old. I am sixteen now and am doing some preaching. My birthday is Feb. 16. Please write to me, boys and girls.

Gordon Ruth.
Lyra, Ohio.

Dear Aunt Bettie: Will you let a Tennessee boy join your happy band of boys and girls? My mother takes *The Herald* and I enjoy reading it very much. I am a Christian and belong to the M. E. Church, South. I live on the farm and like farm life fine. I go to school and am in the sixth grade. How many of you boys like to hunt? I sure do. As this is my first letter to *The Herald* I hope Mr. W. B. will be visiting as I want to see this in print.

Hollan W. Stephens.
Rt. 2, Dyersburg, Tenn.

Dear Aunt Bettie: Will you move over and let a Tennessee girl join your happy band of boys and girls? My grandmother takes *The Herald* and I enjoy reading page ten. I am thirteen years of age. My birthday is Oct. 18. Who has my birthday?

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I have blue eyes, dark brown hair and fair complexion. I go to Sunday school every Sunday. I hope Mr. W. B. is out when this letter arrives, as I want to see it in print.

Geneva Cobb.
Rt. 2, Dyersburg, Tenn.

Dear Aunt Bettie: I just received my *Herald* and always read page ten first, which I very much enjoy. Aunt Bettie, your letter was very interesting last week. Glad you remembered all shut-ins and cripples. I have been a shut-in for many years. I haven't walked for eleven years. I sit up some, but lie in bed most of the time. I am a Christian and belong to the M. E. Church. My birthday is April 26th, and am 51 years young. Have I a twin? We live on a farm among the Ozark Mountains. They raise wheat, corn, hay, all kinds of vegetables, and big red apples. We have well kept highways and schools and lots of

churches. We are having plenty of beautiful sunshine this fall. I am not able to do any kind of labor at all, I write and read. I'll be glad to have a letter and card shower during the holidays and will answer all who enclose self-addressed and stamped envelope. I'd appreciate reading matter, or anything to help pass away lonely hours during winter season.

Your shut-in friend,
Mrs. Della Krone.
Vienna, Mo.

FALLEN ASLEEP

BAILES.

Mary Etta Bailes, daughter of Newman and Georgia Bailes, was born Jan. 9, 1914, and died Aug. 26, 1928, aged 14 years, 7 months and 14 days. She was a member of the Simpson M. E. Church near Summersville, W. Va. Her parting words were, "That as she passed through the shades of death she would enter into the great Eternity of Life."

She leaves to mourn her departure a father, four sisters and three brothers, her mother, one sister and one brother having preceded her. I was called to conduct her funeral service on August 27, while at Mt. Nebo. After she was laid to rest in the little cemetery near the church I talked to her father who told me about the beautiful way she passed out of this life.

"When we've said good-bye to the ones we love,
And we've safely reached our home above,
When we'll be with Jesus forever more,
Leaning on the everlasting arms."

Oda B. Teets.

BISHOP.

Marshall Edwards Bishop departed this life Nov. 2, 1928, after an illness of several weeks. He had lived to the age of 94 years, 7 months and 7 days. A valiant soldier has laid down his arms. He fought with the Grays in the Civil War, the marks of which he carried to his death. He fought for his God and for right for nearly three quarters of a century. A more zealous Christian would be hard to find. Sacrifice and self-denial were to him a joy and a thing of beauty did it but advance the cause of Christ on earth.

He has gone to his reward and hath heard it said, Well done good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many. Enter into the joys of thy Lord.

His beloved wife, Cornelia Ida Bishop, preceded him nearly two years ago. There are three sons, J. G. Bishop of New York, E. W. Bishop, of New Jersey, and J. H. Bishop of Lynchburg, Va., with a number of nieces, nephews and a host of friends left to mourn their loss. And who will really miss his wise counsel and Godly example. May his prayers be answered that not one of his loved ones be missing when the roll is called up yonder.

His devoted niece,
Eva H. Sizer.

MIXON.

The subject of this notice was born in North Conecuh county, Ala., 68 years ago and died in Georgiana, Ala., July 1, 1928.

Her parents were Christians and she was brought up in the fear and admonition of the Lord. She joined the M. E. Church in early life and began the Christian's warfare. With grace and the knowledge of the Lord, she sought to attain the higher light in true Christianity. In this sphere she lived and by precept and example taught the true way of holiness. She was uncompromising and believed in going to the top where beauty could be seen and where the warmth of her God could be felt.

She realized more and more that religion is the basis of every human well-being and as the years came and went she grew in grace and in the knowledge of the firmer conceptions of a genuine Christian womanhood.

We call her dead but not so; the tree has decayed but by the fruitage there lives to appease and enrich others.

Ye humble scribe, who in childhood played with her in the same yard and

watched her course through the years, feels his hopes strengthened and his vision brightened because of her life and our admonition. We might profit by the study of such lives. So as we pass, we too, shall find the gates ajar.

M. A. Lane.

ALBIN.

Miss Sarah Catherine Phyllis was born Nov. 6, 1868, in Henry Co., Ill. She was married to Mr. John Albin, Mar. 27, 1888. To this union five children were born, four of them having preceded their mother in death. In 1899 she moved with her husband from Jackson Co., Kan., to Oklahoma where she lived until her death, Nov. 27, 1928. She was converted and joined the M. E. Church at Sweetwater, Okla., in 1914. Was a faithful Christian until her death. She leaves to mourn her departure her husband, John Albin, one daughter, Mrs. Allegra Easterlin, three grandchildren, Betty Jo and Frances Jean Easterling, and Bessie Mildred Hill. Three brothers, Lee Phyllis, Paxico, Kan., Frank Phyllis, St. Marys, Kan., Embert Phyllis, Vermillion, Kan., and Mrs. Lizzie Thompson, of Elk City, Okla. All being present at the funeral except Embert Phyllis and Bessie Mildred Hill. The latter having arrived a few minutes late. While she had been in failing health for some time she was not seriously ill but three days. The funeral was held by Rev. Perry McArthur at the home. The body was laid to rest in the Mulberry Cemetery by the side of her two daughters.

Besides her immediate family she leaves other relatives and a host of friends to mourn her death.

WESTHAFFER.

Mrs. Harriet Elizabeth Westhafter, aged 71, passed away very suddenly, at 5:10 A. M. the morning of Nov. 19. She had gotten up, but came back to bed, as I supposed, to rest a little while. In a few moments I heard a peculiar noise, and on turning on the light, saw she was about gone. Never spoke, or made any struggle. She had been in poor health for years. That is the reason I retired from my active work six years ago last spring, and moved here, as this county was our home.

She was born near Gnadenhutten, ("Tents of Grace"). Converted when fifteen years old, uniting with the M. E. Church. Under the pastorate of Rev. Lewis, now of Mt. Vernon, O., she came into the experience of entire sanctification, writing me, that night to the place I was engaged in my evangelistic work. She said, "This afternoon I came into the blessing of entire sanctification. I have been praying three years for this experience. I am sanctified, praise the Lord." She lived it. A great Bible reader, also one that went regularly to her secret prayers. Her life no doubt was shortened by taking care of her parents, both lingering for months in each sickness. But her motto seemed always to be "Others."

In my pastorates in the North Indiana Conference she was greatly beloved by the people, though not able to do much work for the church. We had just built, during the past summer, our new home, naming it "The Alabama." (Here we rest) but her rest in this home built with a view to her convenience and comfort, was short, as we moved in the 28th of last August. We attended Sunday school and church on Sunday morning before her going. She seemed greatly interested in the services. While she never sang, she loved to hear the old-fashioned hymns. As we stood together while the congregation was singing the closing hymn, "Close to Thee, Close to Thee," she leaned against my arm and looked on the book. It seemed to me that something supernatural come from her to me. I can feel that touch yet.

Short services held the 21st at the home, the ministers of the city taking part and acting as pall bearers. At Gnadenhutten, Rev. P. B. Schaffner, pastor of the First M. E. Church, of New Philadelphia, gave a very inspiring and comforting message, then she was laid to rest in that beautiful cemetery near our son, who died of "flu" in 1919, also near her brother and parents. Surviving, the husband, two sons, and daughter, Charles A., of New Philadelphia, Raymond M.,

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Gnadenhutten, Ohio, Mrs. Edna A. Greene, Germantown, O., and eight grandchildren.

Her husband,
E. B. Westhafter.

PEACE.

Anne Ellen Kittle.

Long ago on a star-lit December night, to a group of simple-hearted shepherds was brought a message by an angel band.

"Twas the glad news of the Savior; the Prince of Peace. "Glory to God in the highest, and on earth peace, good will toward men."

Good will toward men! That is the keynote of peace. When men have in their hearts that love which works no ill to his brother; when malice is extinguished never to flare forth again; when avarice has been forgotten and its place lost in the memory; when self-glorification is converted into self-effacement; when men's hearts are set like a flint and will not be moved from the cause of righteousness; then and only then shall we find lasting peace.

Are we really in earnest concerning the peace question? If we are, let us prove it—let us act—individually, striving together in love toward the goal of peace; peace by the way of good will.

O, Prince of Peace, live in our hearts until

Our lives o'erflow in peace to all—good will.

REQUESTS FOR PRAYER.

N. F. Bray: "We request the prayers of The Herald readers for my wife who is in a sanitarium for the second operation."

A Reader: "Dear Herald readers please pray that my daughter may be healed who is seriously ill."

Please pray that S. E. E. may get a position.

Mrs. N.: "Will the Christian readers of The Pentecostal Herald pray that I might have more faith and trust in my Master, and that I might have the return of my health again."

SUNDAY SCHOOL LESSON

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

Lesson III.—January 20, 1929.

Subject.—Christ the Savior. Luke 15:3-7; Romans 5:6-10.

Golden Text.—And thou shalt call his name JESUS: for he shall save his people from their sins. Matt. 1:21.

Time.—The passage from Luke was spoken by our Lord in A. D. 30. Paul wrote to the Romans about A. D. 58.

Places.—Perea and Corinth.

Introduction.—Christ the Savior, the anointed Savior. We use the word Christ as a proper name designating our Lord; but in the New Testament its common use is descriptive, an adjective. It is the equivalent of the Hebrew word Messiah. Savior is the English for the Greek word Jesus, as is clearly brought out in the Golden Text.

There is a close parallel between our present-day spiritual condition and that of the Jews at our Lord's ministry on earth. They had no dream of salvation by faith, but were trying to save themselves by obedience to law. The tendency of the modern church is exactly the same. In truth, this seems to be the tendency of human nature. In the times of Martin Luther the Church had almost completely lost sight of the doctrine of salvation by faith. There is little said today about believing unto salvation; but the cry of "Do, Do!" is ringing throughout the Church. I am satisfied that we are not doing half enough; but I am just as thoroughly satisfied that we cannot whip spiritually dead people into action, unless we accomplish something on lines of church pride; and we certainly cannot save the lost by putting them to work out their salvation.

Man is lost, hopelessly lost, without a perfect Savior. He cannot even move toward God without prevenient grace; for no man can come to Jesus Christ, except the Father draw him through the Divine Spirit. This was the basis of the Gospel as preached by Jesus and his apostles. Jesus died because men were lost. He poured out his blood to satisfy Divine Justice, so that the Father could pardon sinful, lost men. St. Paul felt the full force of it when in his letter to the Romans he wrote: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Unless men are lost, such words have no meaning.

Although we were completely lost, had forfeited every right and every hope we had in the world, thank God Jesus has become for us a perfect Savior. But we must not get the idea that he made for us a commercial atonement, so that God either will, or must, save the entire race of men: he made a governmental atonement that makes it possible for God to pardon every soul who will repent and accept by faith the salvation provided for him through the blood of the cross. Remember, it is a conditional salvation: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." The atonement in Jesus Christ is full and free to every one that believeth, "but he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." The way of faith leads to everlasting life: the way of unbe-

lief leads to everlasting damnation.

Could we but realize the utter hopelessness of sin, we would never cease shouting because of the hopefulness of complete salvation through the only begotten Son of God. Some one has written very eloquently about the fact of SIN; he might write far more eloquently concerning the fact of SINNERS. Leaving the devil and the demons out of the count, the most wretched, woe-be-gone, miserable, blasted creature in God's universe is a Christ-rejecting sinner lost in eternity's night. We know nothing about hell, except what the Bible tells us; but to be polluted by sin, to be Godless and hopeless forever, would constitute an insufferable hell for any being created in God's image. Remorse! Remorse! It will ring throughout the lake of fire and brimstone forever. Look! Look!! The cross comes into view with its bleeding sacrificial Lamb. Look yonder at Joseph's tomb. The stone has been rolled away, and Jesus, our Savior, is alive forevermore. Begone with your Modernistic infidelity! He is God: Yea more; he is the GOD-MAN. The keys of death and hell are hanging at his girdle. Hope plumes her wings for an endless flight beyond the stars. Salvation full and free! All things are ours, because we are Christ's and Christ is God's. Hallelujah forever!

Comments on the Lesson.

It is useless to comment on this parable verse by verse. The people to whom Jesus was speaking could appreciate every word of it to the full. Its meaning is largely hidden from us in America, because we know so little about sheep and shepherds. What blunders we have heard men make in trying to interpret the twenty-third psalm. That wonderful poem must be seen in the light of a Syrian setting, or its beauty will be lost to the reader. The intimacy that exists between an Oriental shepherd and his flock must be understood before one can comprehend the full meaning of our Lord's parable. The beautiful story of Garibaldi and his soldiers finding the old shepherd out in the woodland in the darkness of night searching for a lost lamb may turn some light upon the subject. When a good shepherd housed his sheep in the late evening, if one were missing he could not sleep till it was found. He took the back-track over the way his flock had traveled during the day, hunting and calling the lost sheep by name until he heard its cry. Then with a glad heart and a bounding step he hastened to its rescue. Laying it on his shoulders, he bore it to the fold with a glad heart, dressing its wounds and petting it as though it were his own child. His happy soul could not rest till he had rushed out to tell the good news to his friends and neighbors who joined him in his rejoicings because he had found his sheep that was lost.

Our blessed Shepherd makes this a picture of himself rescuing a lost soul. How glad he must be when a sinner returns to the fold. All Heaven shouts. Listen to his gracious words: "I say unto you, that likewise Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

This would be a good time to sing:

"There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away
Far off the from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care."

The part of our lesson taken from the fifth chapter of Romans calls for a little more minute attention.

6. When we were yet without strength.—When we were hopelessly ruined by sin. In due time.—At God's appointed time—"in the fulness of time." Christ died for the ungodly.—I think it is E. P. Roe who tells the beautiful story in his Opening a Chestnut Bur of an old man who was a very great sinner. The old fellow could not see that he had any interest in Jesus until some one told him that he died for great sinners like himself. Then because he was such a great sinner he believed unto salvation. When Jesus saved Saul of Tarsus, a murderer, he reached the climax. No sinner needs to perish in despair.

7. Scarcely for a righteous man will one die.—The thought in this verse is not clearly expressed in our English translation. The meaning is that such a sacrifice of one's life is not common; but that it may occur in some cases and under some circumstances. The full meaning comes out in the next verse, and needs no explanation.

8. But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us.—That is glorious news to lost men. The apostle piles up his logic in the next verse.

9. Much more then, being now justified by his blood, we shall be saved from wrath through him.—There are no such thoughts in man-made religions. Their hope is to be saved through works. Christianity saves through the blood of God's Son alone. Our best deeds are but fruits of our salvation.

10. Read this verse carefully. In it Paul is making one of his great contrasts. "If, when we were enemies, we were reconciled to God by the death of his Son." That was blessed news; but something better must follow, or salvation would not be complete. The apostle is looking ahead. It is great to be saved from sin; and even that should keep us shouting happy forever, but the big thing is, not what we are saved from, but what we are saved unto. Ours is a salvation that will draw upon the resurrected, living Christ for ever for eternal life; and that eternal life is something far beyond mere existence. Although it was lost in the fall, in Jesus Christ we are again made partakers of the Divine Nature.

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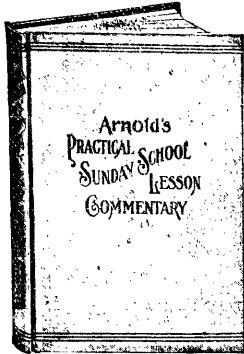


J. R. Gilbert, P. C., Fenholloway Circuit, Tallahassee Dist., Florida Conference: "The last two weeks of October we had a gracious meeting at Shady Grove Church. Time and again the altar was filled with seekers—some were definitely blest. Rev. W. R. Quinton, evangelist of Chipley, Fla., did the preaching. I do not believe any one could have done it better. As a preacher of the gospel he is clear, positive, convincing and Scriptural. We were greatly blessed and edified. Eternity alone shall know the results. We thank the Lord and take courage."

N. G. Griswold, Pastor M. E. Church, Fullerton, Ky.: "We have just closed a gracious revival at Garrison, Ky., in which there were 30 conversions, 30 accessions, 5 sanctifications and 12 baptisms. God was with us in great power. The evangelists were Sister N. H. Young and Edna May Trunklin, of Maysville. These sisters proved to be great workers for the Lord."

Perry R. Rood: "I will gladly accept calls for revivals in churches, camps, halls and home missionary meetings from any pastor or committee seeking an evangelist, for two or four weeks' meetings as the place might require. Have been in the active ministry, both pastor and evangelist, about fourteen years and know every phase of the pastor's work, and take delight in serving every way. God has given us hundreds of souls

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saved, sanctified, healed and added to the Church. I am an ordained elder and a member of the Ohio District Church of the Nazarene. For reference write Rev. Charles A. Gibson, Dist. Supt. Write or wire me; will come for free-will offering and lodging. Home address Middleport, Ohio."

J. B. McBride: "I will be in Cincinnati, Ohio, Carthage Nazarene Church, March 31 to April 14 for a revival, and I shall be glad to slate two or three meetings following that one, in Ohio, or adjoining states in order to save travel and expense to myself and for those who desire my services. Those who desire to write me, should address me according to my slate putting general delivery on all letters for quick replies, or in care of Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo."

NOTICE!

The National Association for the Promotion of Holiness will hold a Convention at the Nazarene Church in Syracuse, N. Y., January 22 to 27, 1929.

Dr. John Owen, of Taylor University, will be my co-worker. Rev. Armstrong will be in charge of the music. Rev. J. Long, President of the New York State Association, will be present and assist. Also Rev. Cassius L. Myers, President of the County Association, is co-operating.

All are uniting to make this a great rally of the holiness people of New York. We ask the holiness people to pray for this and each of the few special conventions that are to be held this season. Also let all within possible reach attend.

C. W. Butler, President.

HELP FOR THE BLIND.

Most people have an interest in the blind. Let us divide them into three classes: First, those who react in somewhat this way when passing a blind beggar on the corner: "Poor fellow! I don't blame him for begging. What else could he do? I must give him a quarter. I only wish it were ten times as much, but, dear me, there are so many other helpless ones like him that I must also help."

One who belongs to the second class is too well schooled in twentieth century methods of social service to encourage begging of any kind. He has learned the favorite slogan: "Help the Blind to Help Themselves," and he earnestly seeks to apply it. To this class, which is considerably smaller than the first, belong a great many benevolent Jewish people and non-professing Christians, who nevertheless have much real sympathy for those less fortunate than themselves. Their main object is to bring the blind to a place of economic independence by means of education and manual training. To this end, local organizations have been formed and much valuable legislation accomplished.

The third class is as small proportionately as Gideon's Band. Those in this class are in sympathy with all efforts to better social conditions among the blind, and to train them for trades and professions, but they realize that "man cannot live by bread alone,"—that after all, these are only second things, not first. The attitude of one belonging to this class might be expressed like this:

"As one who has learned that abounding life can come only through

an entire yielding to Christ, the Savior as Christ, the Master of every thought, word and deed, I am convinced that a life built upon any other foundation is 'as a house built upon the sand'; therefore, out of loyalty to my convictions, I am bound to do all in my power to bring my fellowman into this relationship. I do not feel that the blind need Jesus any more or any less than the seeing. But they need him fundamentally, eternally! If they are to claim his promise for 'all things,' they must first seek the Kingdom; they must put first things first. It is my high privilege to help open their eyes to this indispensable truth."

Because there was a little group of men and women with a vision like this, the Braille Circulating Library (Y. M. C. A. Building, Richmond, Va.), was organized in 1925. They were firm in their belief that the most practical way of reaching the blind all over the world was through the medium of the embossed (Braille) page, and that no devotional books were better suited for this than those of James H. McConkey,—already translated into eighteen languages. Today there are between eight and nine hundred volumes (twenty-four titles) in Revised Braille, Grade 1½, which are circulated on the lending plan, among some four hundred and fifty readers in ten different countries. The work is supported entirely by free-will offerings, and there is no expense whatever to the reader. Any who request the books are welcome to the loan of them.

The following quotations are extracts from letters received from blind readers:

(Georgia). "I wish I could find language sufficient to tell you how deeply I appreciate the book on Prayer. It is undoubtedly the finest work of its kind in raised print, and has done much to give me new courage to pray down greater and deeper blessings than ever before. I read it through twice."

(Pa.) "It (Prayer) is the most wonderful book I have ever been able to read for myself. I want it for my own and I need it."

(Minn.). "I hope I may have a chance to read all the books again. When I have read them all, I would not mind starting over."

(Kansas). "A few weeks ago I received the little book, 'The New Commandment,' which I read and re-read, and then made a copy of the same for my own personal benefit."

(Japan). "Thank you for lending us Mr. McConkey's pamphlets. We had held them too long, for they were so good that we copied them in toto, and kept them in our library, which is open to any Blind."

MIAMI, FLORIDA.

Of all the appropriate things on earth, I don't know anything more appropriate than a Hughes' Memorial Auditorium, and it is now going up at Wilmore, Ky. Knowing, as I do the glories of those early days, 1905, when the College Auditorium was so much less spacious than the one they now have, having felt the thrill and seen the glory of God in their chapel services, heard the clarion call of Brother Hughes to a definite, radical, "Know So" experience of "full salvation," etc., and discerned the wisdom that he displayed in eliminating non-essentials and throwing his full weight into the essentials of evangelism. I unhesitatingly consider Rev. J. W. Hughes, of Wilmore, Ky., one of

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In the Master's name,

J. L. Roby.

North Side Church of the Nazarene.

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Denver, Colo., Feb. 13-24.
Baltimore, Md., March 3-17.

BAIRD, C. E.
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(Olivet, Ill.)
Racine, Wis., Feb. 4-24.

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(515 So. Vine St., Wichita, Kan.)
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Portland, Ore., Jan. 27-Feb. 10.

CALLIS, O. H.
Cedarville, N. J., Jan. 6-27.
Bridgeport, N. J., Feb. 10-20.
Springfield, Ohio, Feb. 17-March 10.
Hazard, Ky., March 17-31.

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(Beacon, N. Y.)

CARTER, HAROLD S. C.
(Pequea, Pa.)

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Fowler, Kan., Feb. 6-24.

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(Lisbon, Ohio)

COX, STEUBEN D.
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Winchester, Ind., Feb. 3-17.

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Caro, Mich., Jan. 24-Feb. 10.
Lansing, Mich., Feb. 12-24.

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(Union City, Pa.)

DAVIDSON, J. E.
(Bladenburg, Ohio)
Samaria, Mich., Jan. 4-20.
Lulu, Mich., Feb. 17-March 3.

DICKERSON, H. N.
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DUNAWAY, C. M.
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Sebring, Florida, Dec. 30-Jan. 20.

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(4 Rundle Ave., Piqua, Ohio)
Columbus, Ohio, Dec. 30-Jan. 13.
Lithopolis, Ohio, Jan. 20-Feb. 3.

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(2608 Newman St., Ashland, Ky.)

EDWARDS, J. E.
Cambridge, Ohio, Jan. 6-20.
Tipton, Ind., Jan. 28-Feb. 10.
Open date, Feb. 17-March 3.
Greentown, Ohio, March 10-24.

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Linley, Iowa, Jan. 20-Feb. 10.

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Muncie, Ind., Jan. 10-20.
Council Bluffs, Ia., Jan. 27-Feb. 10.
Sioux City, Ia., March 3-17.
New Castle, Ind., March 21-31.
Holdenville, Okla., April 2-14.

FLEXON, R. G.
(Glassboro, N. J.)
McKees Rocks, Pa., Jan. 6-27.

Pittsburgh, Pa., Jan. 29-Feb. 10.
Turnerville, N. J., Feb. 17-March 3.
Glassboro, N. J., March 10-24.
Marcus Hook, Pa., March 31-April 14.

FREER, W. M.
(Box 137, Pico, Calif.)
Columbus, Ohio, January.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Rochester, Pa., Dec. 30-Jan. 20.
Johnstown, Pa., Jan. 27-Feb. 17.
Elkhart, Ind., Feb. 24-March 10.
Owosso, Mich., March 17-31.

FRYHOFF, A. J.
(Columbus, Ohio.)
Boise, Idaho, Dec. 30-Jan. 20.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Akron, Ohio, Jan. 6-20.
Pasadena, Calif., Jan. 27-Feb. 10.
Troy, Ohio, Feb. 17-March 3.
Barberton, Ohio, March 5-17.
St. Louis, Mo., March 24-April 7.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Fort Wayne, Ind., Dec. 30-Jan. 13.
Columbus, Ohio, Jan. 17-Feb. 3.
Herrin, Ill., Feb. 4-17.
Newport, Ky., Feb. 18-March 3.
Tilghman, Md., March 4-17.
Harrington, Del., March 18-31.

GALLOWAY, H. W. AND WIFE.
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GEIL, PAUL AND DORA.
Columbus, Ohio, Dec. 30-Jan. 13.
Kurtz, Ind., Jan. 16-Feb. 3.
Churubusco, Ind., Feb. 10-Feb. 29.

GLASCOCK, J. L.
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Shippensburg, Pa., Jan. 6-20.

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Kenova, W. Va., Jan. 21-Feb. 10.
Grafton, W. Va., Feb. 11-March 4.
Kanawha City, W. Va., March 10-April 3.

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London, Ohio, Dec. 30-Jan. 13.
Pittsburgh, Pa., Jan. 14-20.
Fremont, Ind., Jan. 27-Feb. 10.
Clarion, Pa., Feb. 17-March 3.
Marion, Ind., March 4-17.
Marion, Ind., March 18-31.

HEWSON, JOHN E.
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Marion, Ohio, Dec. 30-Jan. 13.
Sand Creek, Mich., Jan. 20-Feb. 10.
Indianapolis, Ind., Feb. 17-March 3.
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HOWARD, FIELDING T.
(Kingswood, Ky.)

HOOVER, L. S.
(Tionesta, Pa.)

HUNT, JOHN J.
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Montrose, Colo., Jan. 13-27.

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Tacoma, Wash., Dec. 30-Jan. 13.

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JOHNSON, RAY N.
Woodlynn, N. J., Jan. 6-20.
Riverside, N. J., Jan. 27-Feb. 10.
Relay, Md., Feb. 17-March 3.
Gibbsboro, N. J., March 4-17.
Camden, N. J., March 24-April 7.

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Battle Creek, Mich., January.
Nelsonville, Ohio, March 29-April 17.
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LEWIS, JOS. H.
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LEWIS, M. V.
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Rocky River, Ohio, March 20-24.

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Celina, Ohio, Jan. 24-Feb. 10.

LUDWIG, THEO. AND MINNIE E.
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Bloomsburg, Pa., Jan. 6-20.

LYON, OSCAR B.
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MCBRIDE, J. B.
Connell, Wash., Dec. 3-16.

LAMANCE, W. N.
Burlington, Kan., Dec. 30-Jan. 20.
Chanute, Kan., Jan. 27-Feb. 17.
Greenfield, Ohio, Feb. 24-March 17.
Rock Island, Ill., March 24-April 14.

MENESE, H. J.
(New Brighton, Pa.)

MCGLHIE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)
Shadyside, Ohio, Dec. 26-Jan. 5.

McKIE, MARK S.
(Holt, Michigan)

MANLY, IRVIN B.
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MARSHALL, R. P.
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Huntington, W. Va., Feb. 26-March 3.
Cincinnati, Ohio, March 4-17.
Corbin, Ky., March 10-31.
Pikeville, Ky., April 3-14.

REDMON, J. E. AND ADA.
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Tampa, Fla., Dec. 30-Jan. 13.
Florida District, Jan. 20-Feb. 3.

REED, LAWRENCE.
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REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Coban, Guatemala, C. A., Dec. 30-Jan. 10.
Chiquimula, Guatemala, Jan. 13-27.
Guatemala City, Guatemala, Jan. 29-February 3.
Agua Calientes, Guatemala, Feb. 5-10.
Port Barrios, Guatemala, Feb. 12-14.
Matanzas, Cuba, Feb. 17-27.
United States of America, March 1—.

REES, PAUL S.
(52nd & Hudson Rt., Rosedale, Kan.)

RICE, LEWIS J. AND EDYTHE.
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RIGGS, HELEN G.—BONINE, GRACE O.
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RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE.
(Morrliton, Ark.)

ST. CLAIR, FRED.
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Open dates after April 1st.

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Latonia, Ky., Jan. 6-20.

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SMITH, BUDDY JEFF.
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SWEETEN, HOWARD W.
(Ashley, Ill.)

TEETS, ODA B.
(Aurora, W. Va.)

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

VANDERSALL, W. A.
(Findlay, O.)
Johnstown, Pa., Dec. 30-Jan. 20.

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)

VAYHINGER, M.
Indianapolis, Ind., Jan. 2-20.
Chicago, Ill., Feb. 3-24.
Cincinnati, Ohio, March 5-10.

WELSH, H. W.
(Olivet, Ill.)

WHITE, MR. AND MRS. P. ALDEN
(Singing Evangelists and Pianist)

WILSON, D. E.
(557 State St., Binghamton, N. Y.)

WOOD, E. E.
(726 John Street, Jackson, Mich.)
Clarksville, Mich., Jan. 8-31.

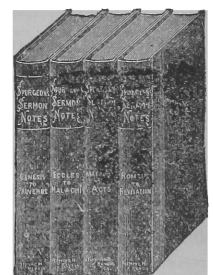
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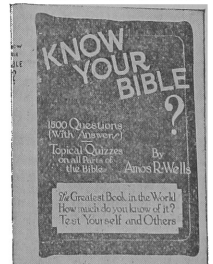


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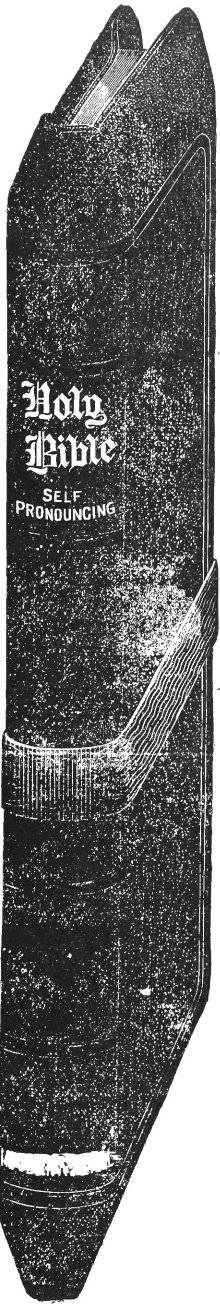
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EVER LOOKING UNTO JESUS.

By The Editor.

AS we run our race, if we cease to look to Jesus, we lose our patience. But if we keep our eye on him we can easily hope unto the end. Looking unto Jesus we shall remember the greatness of the Atonement, the mightiness of his power to save and keep, the fact of his coming in glory, and no situation can wear out our patience.

* * * *

Those who love the Lord Jesus Christ in deed and in truth, can but rejoice that the Scriptures declare that he shall reign until all of his enemies are placed beneath his feet. This is encouraging. However dark the day may be, and however the enemies of righteousness may seem to triumph, nevertheless, we have the promise of the infallible word that, at last, the Lord shall reign victorious.

* * * *

There is a comforting passage of Scripture which reads as follows: "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass and wither as the green herb." Of course, this does not mean that we are not to be grieved because of wickedness, nor that we are not to contend against evil; but it does mean that we are not to discourage ourselves, or despair in the conflict.

* * * *

From the same Psalm, which is the 37th, we read: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." These words are full of assurance and comfort. It is wonderful how God can handle our situations for us if we will only put things into his hands, walk in obedience to his commandments, and wait upon him for his decisions and decrees.

* * * *

It is in this wonderful 37th Psalm we read, "Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." These words should be very consoling to the hearts of the saints who are sorely tried with the worldliness, unbelief, and the sin about us everywhere. God does not forget, neither has he given his world over into the hands of the wicked. He sharpeneth his sword and bendeth his bow. By and by those who trample upon his laws, ignore his authority, reject his mercy, discount the Atonement of his Son, and grieve his Holy Spirit, shall be brought to judgment.

* * * *

We have come upon times when the children of God must remember the exhortation of the apostle to run their race, ever looking unto Jesus. The eye that is fastened upon Christ will brighten with hope and be saved from seeing much else that can only disturb and hinder. Looking unto Jesus lightens the load, smoothes the pathway, puts lightness

and surety into the feet that run up the narrow road of eternal life. Let us carry with us the thought of Christ. Let us sing about him, pray to him, witness for him, live and labor for his glory, and the time will not be long. Soon the conflict will all be over, and we shall be forever with the Lord.

An Open Letter to a Beloved Pastor

No. I.

My Dear Brother:—



HAVE been thinking much of you of late. Having known you when you were a very young man and, having followed with interest your rise and progress as a Methodist minister, and

knowing something of your present position and popularity, I have been ruminating in my own mind with reference to your life work and your future.

You were raised by devout, humble people. You had the advantage of decent poverty, of hard work, careful economy, and genuine respectability. These things were all in your favor; they called upon your latent resources and built into you much of what has made you a strong, intelligent, and successful man in the ministry.

I have been thinking recently of your conversion. It was during a gracious revival in the village where your parents were devout and zealous Methodists in the church where you received your early Sunday school training, and where you had inculcated in you the doctrines and spirit of true Methodism. Your community was not wealthy, but the people were industrious, thrifty, respectable and devout, an excellent class of people in which to grow up into a strong, resolute manhood. The church of which your parents were members, where you attended Sunday school, where you were converted, and in which you held your membership up to your young manhood, was genuinely Methodist. It was a great revival church.

The pastors of that church believed in revivals of religion and promoted them. It was a rare thing that a conference year passed without a revival in the Osgood Methodist Church. I well remember the evening you were at the altar of prayer. You were then just turning into your fifteenth year. The meeting of that fall was deep and widespread; scores of young people in the village and surrounding country were converted. Several preachers came out of that revival; one a Baptist minister who has been a successful pastor and soul winner. There was Brother John—who has been a very useful local Methodist preacher, and yourself. I am also under the impression that one of the young men converted in that revival became a Cumberland Presbyterian minister. I am not certain about this, however. You may be able to inform me.

I am quite sure you recall that you were at the altar a number of times. You may remember that I spoke to you and prayed for you. Your conviction was very deep. You confessed your sins and prayed with great earnestness for pardon. I shall never forget the night of your conversion. You came through just as the preacher finished his sermon; you leaped from the altar with a shining face, praising God. After embracing your father and mother you went about the house shaking hands with the people, testifying to the love of Christ and his willingness to forgive sin. You went back into the audience and brought several of your schoolmates to the altar of prayer, one of whom was converted that night. I was standing with a group of men, and one of the brethren remarked, "That boy will be a preacher. Within twenty minutes after his conversion he was out seeking souls, and bringing them to the altar of prayer."

Your steadfastness and zeal as a young Christian, and your active work in prayer meetings, Sunday school, and revivals of religion in that church, is well-remembered and spoken of among the older citizens who were present at your conversion, and those who grew up with you. The people of your community expected you to succeed and, as you have been advanced in your appointments to one of the most influential places in your conference, they have been gratified. You know how graciously you are received whenever you visit the village and preach in the church of your boyhood.

The thing about which I have been thinking and which has stirred me up to write this letter, is the fact that since you have come to be pastor of one of our very prominent churches, you no longer have revivals of religion. In your earlier ministry you held many very successful revivals; in fact, I believe you were one of the most successful soul winners in your conference, but since becoming pastor of your present church, a pastorate which extends over quite a number of years, you have not had a protracted meeting in your church. You have added quite a large number of people to your membership, but this has been done by an organized canvassing of your community previous to, and the bringing of a large number of persons into the church on Easter morning. You have also received a very large number of young people from your Sunday school on Decision Day. I have been wondering how that a man so deeply convicted, so powerfully converted, and so zealous in revival work, and soul winning for a number of years, can get his consent to make such a radical change as you have made in the process of bringing people into church membership.

You know full well that the people who are canvassed and brought into your church on Easter morning, and the Sunday school people who are herded in on Decision Day, know nothing of a pungent conviction for sin. They do not, as you know, experience the

(Continued on page 8)

KINGDOM TALES AND TRAVELS.

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



I am writing this on the first train I have taken since arriving at Shanghai—all our journeys have thus far been by boat—but I am now on the train going from Shanghai to Nanking, the new capital of the Republic. Chinese trains carry 1st, 2nd 3rd and 4th class cars—the latter class and the third are always crowded. One wonders how it is the Chinese travel so much. Boats and trains are crowded and the baggage is immense. Very often one has to carry bedding along. A band of Bethel evangelists accompany us to Nanking to engage in the revival there. We bring our bedding along as the looting of the missionary homes last year means a shortage in many things necessary for one's comfort in cold weather. "Take up thy bed and walk" is a scriptural expression to us in America that is little understood but in the Orient it is quite the thing to do. We have passed through a great deal of farm country thus far. The Chinese are toilers seven days the week. They know no Sabbath rest. Men, women and children toil. Life is sordid for the multitude. Their religion is sordid also. We have been in the Buddhist temples and the images there and idols are a combination of the grotesque, the hideous, the revolting and wicked. Some of their deities are the most revolting and yet they pray to them and burn incense. It is the most absurd thing that was ever thought of to try to extract the best things from Buddhism and join it with Christian faith. I met a prominent missionary professor of a Japan College—(America). He was invited to the Jerusalem Conference to give an address on Buddhism. I think he leans considerably to the idea that Buddhism has considerable truth in it, that we Christians may do well to incorporate! Well, Buddhism as we see it in China is the mother of the darkest and most damning superstitions. It surrounds the life of the common people with devils; on every hand life is one terrible haunting existence of evil spirits which follows them to their graves and after death in the world beyond. The poor deluded worshippers try to buy salvation by oblations, prayers, penances, etc. In our last revival we had many turn in their merit papers purchased for so much from the Buddhist priests. One of those papers was said to have cost twelve dollars. In the papers turned in was much paper money which is burned at the grave with the idea that its worth (in smoke) will furnish many comforts to the spirits of the dead in the other world. The Chinese are very credulous. They make all sorts of things in paper and carry it before the coffins of the dead with the idea that the departed may need them in the next world. Sometimes these articles may be a chair, table, etc. In one instance they made a Ford car out of pasteboard and carried that to the grave and burned it thinking, we suppose, that it might come in handy to the departed to ride about in the regions of the dead. I have frequently said to the Chinese Christians: "It ought not be very difficult for your people to believe in the supernatural or immortality because your people have such faith in the world of spirits and in the life beyond." They have agreed with me that such is the fact and that we should preach the supernatural more.

UNDER FIRE AND IN THE FIRE.

Daniel 3:19-25.

When Nanking was looted by the soldiers March, 1927, all the hate and looting and destruction was directed at the "foreigners." All missionaries practically lost their all. Orders were, "loot in the day, kill at night." All the missionaries who could be found were gathered in the Standard Oil building and on top of the highest building a U. S.

Marine is wigwagging to the American gunboat on the river. Consul Davis holds off to the last moment before giving the signal to the gunboat to fire. When efforts fail to frustrate the purpose of the soldiers to loot and kill, Davis gives the word and in a moment a shell bursts over the head of the Marine. The U. S. gunners threw their shells on two sides of the building thus furnishing a barrage and forming a lane down which the missionaries were led by Vice Consul Paxton (son of a missionary) to the gunboat and to safety. Many of the missionaries were hid by faithful Chinese friends and servants and came through the fire unhurt though they lost all they had in property and goods.

Fire has a purifying effect and in this fiery trial that came to the Christians at Nanking God has blessed it to the good of Zion. Dan. 12:10 says, "Many shall be purified and made white and tried."

Many Chinese Christians are feeling the sweetness of the prophet's words these days: "Comfort ye, comfort ye my people saith your God. Speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, that her iniquity is pardoned."

The war is over, peace reigns, church doors are open wide; the gospel is being proclaimed and the work of the kingdom going on under clearer skies.

Our train to Nanking stopped at ———. A Presbyterian missionary said to me: "Here is where the big ——— University turns out so many modernists." I said, "Well, is not this a Christian school?" The reply was, "They use the church's name and money to turn out . . ." I hesitate to write all that was said. I shall not finish the quotation. One of the greatest tricks the devil has played upon the church of the last century is that thing which we call "Modernism," "New Theology," "Liberalism," etc., but the greatest tragedy of all is seen in exporting this to the mission fields. So many of the schools are in the grip of it and alas, it is sad when you find missionaries committed to it. Of course the inevitable happens when some missionaries turn modernists—they can carry on schools, social service, uplift movements, but they have no revivals; they never know the joy of soul winning and the work of the gospel is hindered more than helped. Then these modernists are sometimes given the best, best homes, good salaries—they live quite comfortably in foreign lands; they know none of the agonies of soul travail and the foreign field gives them plenty of romance. Servants are cheap who do all the work and chores for a song and the modernistic missionary can have lots of time to read the latest literature, have social gatherings and a good social life and draw the church's consecrated money for work that does not advance the kingdom work. Think of John Wesley when he came to Georgia as a missionary. He felt it his first duty to make a call on the Moravian pastor and seek advice from him as to how he should start his work. The pastor said, "Mr. Wesley, may I ask you a few questions first?" Wesley assented. Then his first question was this: "Have you been born again? Do you know yourself to be a child of God?" Mr. Wesley's frank reply was: "I hope so." This did not satisfy the pastor and he gave Mr. Wesley a talk on personal Christian experience as a great essential in missionary work. So in missionary candidates to the foreign field. *Only those should be sent to the field who have a vital experience of divine grace. They should be endued with power from on High. Education is not sufficient. They must be people of prayer and power.*

QUANTITY VERSUS QUALITY.

A missionary told me that once in the interior he wanted to change ten dollars into cash. He went to an exchange. (China is

full of exchange places "Money Changers" as the Bible tells about when Jesus drove them out of the Temple). He had to hire two wheelbarrows to take the change home as the proceeds weighed 280 pounds!

I have often noticed when they took a collection in Chinese meetings that baskets came back full and heavy—but it is mostly coppers, and when one recollects that it takes 3 of these coppers to make one cent the collection may be heavy and weighty but amount to very little in real value. Money is viewed as to its ultimate value in its relation to gold.

Then again we are reminded that size does not count so much when it comes to real value and service to the Kingdom of God. We are so prone to put the emphasis upon the size of a man's education, the number of degrees he carries, etc. We see this so much in the mission field. The Missionary Boards insist that candidates for foreign work must go through all the schools, colleges, theological seminaries, etc.—they must be versed in philosophy, psychology, etc., etc., and they give them no training in the great essentials of soul winning. A Baptist missionary complained to us recently that when she went through her courses in the school she was taught nothing in the art of soul saving—no emphasis was laid upon soul winning. She was supposed to pick that up and here she was doing little else than school teaching. To me it is a waste of men, women and money to put so many missionaries into school teaching—of course some must do this work to a certain extent, but as far as China is concerned it would be infinitely better if American missionaries were trained and drilled and baptized into the art of soul winning. In a recent revival we had some missionaries present who seemed as out of place in an altar service as a Unitarian would be in a camp meeting, and why? They were trained in schools where no revivals were held and their Seminary gave them no training in soul winning.

Now let nothing that I have said give anyone the impression that I am underrating the great work of missionaries in China. The influence of missionary work in this country has been immense and in these days of turmoil and reorganization we are constantly seeing the effects of Christian missions. The present government in Nanking—the new Capital—has many men in it who are Christians or who have been brought up in mission schools in their preparatory days. I was talking with a veteran missionary recently who has been in China nearly thirty years. He is alive to every issue and acquainted with every turn of the tide in the history of China for the past thirty years. He has seen the Empire, the Emperor and the Empress totter to their fall and he saw the birth of the Republic—during the throes of the Revolution he passed through all kinds of perils and stress. He now thinks that the unification of China is assured and a steady and reliable and central government is nearer a reality than ever. Contending armies are breaking up and the two greatest generals and strategists, General Chang Kai Sek and Marshall Feng—both Christians, have crushed and defeated insurrectionists and communists and now the one as President of the Nationalist Government and the other as Vice President are using all their powers in bringing order out of chaos and reshaping the great Republic. Now this experienced missionary says that he believes that the present condition of things is in answer to prayer. Devout men and women of God driven out of their stations found time to pray and intercede. God in Heaven has heard and a better day is dawning and a new page is being written in China's history and a new and better day is dawning for Christian

missions in China. The day is opening for a deeper type of gospel preaching and work. A missionary of one of the big churches said to us in a recent conversation, "When you go into the interior, see how much money has been put into brick and mortar—we have thought that this kind of work would count but it hasn't. What is needed is a revival." He said, "Why up in _____, we have not had a revival in twenty years."

We are finding that the missionaries are getting tired of Conferences, Commissions, etc.; tired of programs, etc. They are crying out for a revival of religion—the outpouring of the Spirit of God.

Bishop Bashford, who did such a fine piece of work in China, was deeply impressed with Moody's work in Boston. When Bashford was a student there, writing about it he said: "Indeed, I was quite inclined at one time to devote my life to evangelistic work after the example of Mr. Moody." I have wondered what effect the great Bishop would have had on China if he had given himself to evangelism of the Moody type! His time as Bishop, of course, had to be taken up greatly with administration, but I believe the day has come when China would be mightily stirred if some great giant of a man would get the evangelistic passion and pour out his soul in calling sinners to repentance and believers unto holiness. But we must remember Paul's words to the Corinthians: "Not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things which are mighty That no flesh should glory in his presence." 1 Cor. 1:26-29.

PERSONAL NOTES.

I preached one Sunday morning in Shanghai at the Allen M. E. Church (South), of which the Rev. Z. T. Kaung is pastor. This is the largest M. E. Church in Shanghai, and the building was erected out of Centenary funds. Pastor Kaung has a fine reputation in Shanghai as one of the most evangelical and outstanding preachers in the city. He is an extremely busy man and holds one of the most prominent places in the church life of Shanghai. He is a graduate of one of the Chinese colleges, and is well worthy of the D.D. degree which Asbury College gave him last June. I have no doubt if the Chinese Bishop was to be elected, he would get many votes.

We have been busily engaged in revival services for some weeks in Shanghai, Ningpo and Nanking; and at one time with Rev. C. W. Troxel of the National Holiness Association, we were carrying on two revivals daily—one at Bethel and one at the Chinese Y. M. C. A. I have now become so used to speaking through interpreters that I feel as much at home preaching to the Chinese as to any other people; and I rejoice to say that the precious old Gospel of full salvation and holiness unto the Lord produces the same effect in China as in America. We have seen hundreds of souls seeking God and many have prayed through to victory.

Our readers will be interested in knowing that we are now undertaking some translation work of holiness literature, and Miss Betty Hu, who was one of our most devoted girls at Asbury from China, is heading up that department. She is showing wonderful faculty for this kind of work. We are now publishing my "Beauty of Holiness" in Chinese, getting a number of booklets translated and are about to issue the first number of the "Guide to Holiness" which will be the first holiness periodical published in China. This is quite a venture, but I am deeply impressed that if we are going to spread Scriptural holiness in China, we must have a holiness paper. The other night Dr. Mary Stone, Miss Hughes, Bro. Troxel and myself held a three-hours' conference on matters and prayed it through, and on January 1st, the first issue of the "Guide to Holiness" will come out.

JUST UNDER A HUNDRED.

G. ARNOLD HODGIN.



IN a quaint little Lincolnshire hamlet, which lies a short journey from Grimsby, and perhaps a score of miles from that point where the fens begin to make way for the wolds, lives an old man, ninety-nine years of age. He is a remarkable character, for at least two things: one is, that he is wonderfully strong and healthy for a man of his years, and the other, for the fact that he has been powerfully converted from the life of a rough and hardened sinner, to a gentle and Christlike man within the past five years.

While we were conducting a mission at Grimsby a short time ago, Mr. Harry S. Clark, a Christian merchant, suggested that we pay a visit to the home of the aged Christian, and kindly offered to take us in his motor car, to see him. So we went, and I must say that it was to me a never-to-be-forgotten experience. When we knocked at the door, we heard a hearty "Come in"; and, upon entering we found him before a mirror shaving himself without the aid of spectacles. I say shaving himself; he was only shaving part of his face, leaving the chin and side whiskers on, as was the style more than fifty years ago. He had the appearance of one of the old salts, one sees occasionally, sitting inside the doors of the fishermen's cottage by the sea side.

Looking us full in the face, the hearty old Christian greeted us warmly and said, "Take a seat while I finish shaving me sen." When his task was ended, he sat with us before the fire and talked with keen interest and great joy about the things of God.

When Mr. Clark suggested that I had come to hear about his experience of conversion, he said, "O, Aye? Weel then I'll tell tha." Then followed an experience, given in a dialect which I had much difficulty in understanding, wherein he told us how he had been a hard sinner for ninety-four years, thinking and caring nothing about God and religion, until at the age mentioned, he had been put under deep conviction, and had begun to pray for salvation. He said something like the following: "The Lord clammed me, (that is gripped me) and I was sorry for my sins and cried for mercy. I was sore troubled, for it seemed the devil would make me believe the Lord did not want me, I had been such a sinner, but finally I felt the Lord would tak me, and I believed, opened my heart and he bobbed in. I praised him for joy, and have served him ever since."

Just think of that for a moment. Here in a few quaint words, were given not only a whole volume of theology, but a description of those heart throbs and struggles that, universally, men feel when seeking God.

The unusualness of the age at which this man had found Christ, and the wonderful love of God, manifested in thus redeeming one who had sinned as he had done for ninety-four years, was a great stimulus to our faith, and a blessing to our hearts. We had seen the face of one who had sinned for more than a life time, and then had been transformed by gospel power. We had heard the testimony of one who had been born out of due time.

We remembered several matters, which we wish every minister would preach, every singer would sing, every personal worker would continue to tell, and that every sinner could know and never forget. One was, that Christ is the friend of sinners, and none ever come too late to be saved. Another was, that the blood of Christ can and does wipe out the sins of years, and one who has spent a life time serving the devil, may come to the fountain, have all the guilty past obliterated, and be, in the sight of God, as though he had never sinned. Another still, is the fact that

there may be packed into a few years of the latter end of life, enough blessing to lift the spirits that droop and cheer the hearts that are sad, of all who pass by. Still another thing to remember is that God often passes by the cathedrals, and other great church edifices, with their damp sepulchral grandeur, and the meaningless mouthings of the priests and prelates performing a dead service, and goes to the out of the way places and saves the hopeless and unlikely when they hunger and thirst for righteousness. He is making up the jewels for his crown and the bridehood numbers, for the purpose of populating heaven, and, therefore, chooses for that purpose, the poor in spirit from all walks of life, rather than from the pomp and pageantry of a decadent religiosity.

The visit to the humble home of the old Lincolnshire Christian did me more genuine good than an entire service where I am unable to feel God. In that humble home that day I sensed the steps of Deity, and came away a better man for having gone with my friend to the little village so snugly tucked away down a pretty old-fashioned English country lane, not far from the fens and the wolds.

THE BABE OF BETHLEHEM.

REV. HENRY T. SCHOLL, D. D.



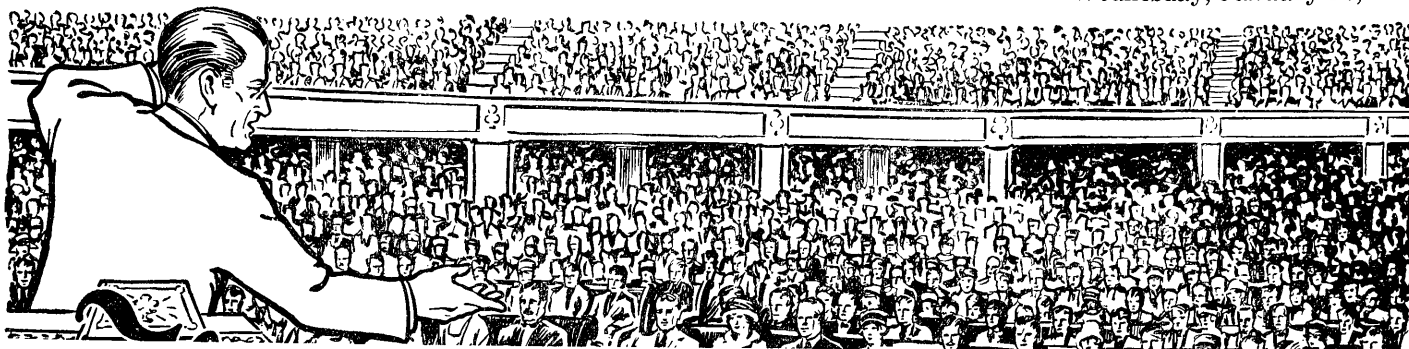
DECEMBER 25th is celebrated throughout Christendom as the day Jesus was born in Bethlehem, and cradled in a box-like feeding crib for cattle. In the early centuries, January 6th was celebrated as his birthday; and some of his followers settled, for obvious reasons, up a day in Spring. Just when he was born, no mere man knows. It is said that every month in the year has scholarly backing. It was not until about 350 A. D. that Dec. 25th came to be generally accepted as the birthday of Jesus; and the sources of this selection are manifestly heathen.

This date approximates the time of the winter solstice, the actual turning point of the year;—"the beginning of the returning life and activity of the powers of nature." At this season of the year the Northmen held their Yule-feast. At this season of the year the Romans held their Saturnalia. To this Roman festival the Christmas tree with its pendent gifts has been traced; and these are distinctly pictured in the Georgics (2:389) of Virgil.

The visit of the Shepherds to the babe of Bethlehem was made on the night of his Nativity; and, as the Greek puts it, they discovered the place of his Nativity by diligent search. The visit of the Wise Men to Bethlehem took place after the presentation of Jesus in the temple. The babe was then about six weeks old, and when the Wise Men worshipped him it was in the house, where the young child was then sojourning with his mother and Joseph.

The Nativity was at Bethlehem. Thus was fulfilled the prediction of Micah 5:2. Micah prophesied about 700 B. C., and under Jotham, Ahaz and Hezekiah. Then Assyria, under the mighty rulers Sargon and Sennacherib, was the destructive and dreaded world-power. Rome had not yet made its feeble beginning under the fratricide Romulus. Not till Hyrcanus and his brother Aristobulus quarreled for the Maccabean dominance did the Romans, under Pompey, get a lasting grip on Palestine; and not till after the defeat of Anthony and Cleopatra at Actium, B. C. 31, did Octavian, known later as Augustus, become potent in Palestine.

A decree by this Augustus for the enrollment of his subjects brought Joseph and Mary to Bethlehem. According to Roman custom the enrollment would have been made at Nazareth; but Herod the Idumean, a nominal Jew, then ruled as king over Palestine, (Continued on page 6, col. 3).



The Unlimited Offering and the Uncontainable Blessing.

Rev. Thomas C. Henderson.

"Will a man rob God? Yet ye have robbed me. But ye say, 'wherein have we robbed Thee?' In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation.

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of Hosts."—Malachi 3:8-12.

THESE words with their meaning exactly fitted those to whom they were sent. God was speaking to a people who needed these very truths pressed into their conscience.

Ancient? Yes. But they are, strangely, as fitting today as in the long ago. The fundamental facts and principles involved are of the same value now as then—and with perhaps a larger application.

Truth is eternal. Doctrines may have to be adapted to the language of each generation, but principles are the same in all ages. Rules and laws can be made, and, of course, they can be broken or changed. Fundamental realities are timeless.

What God is here saying to the Hebrews of the ancient days has in it some truths which have timely application to us.

GOD IS NOT INDEPENDENT.

This truth is clearly shown in the Divine plea for the people to bring their tithes into the storehouse *"that there may be meat in mine house."* God's house would be without food and help for the needy, if his people failed to supply it with their gifts. It would seem that that fact would be self-evident, yet many of us seem to be totally blind to it. The ministry of God's house and the prosperity of his work among men is dependent on the co-operation of men, especially those who call themselves by his name.

This truth is startling. Most of us have thought that God was totally free and of unlimited resources—far above the necessity of depending on anything which we might do or fail to do. But the clear inference of this passage of Scripture is that God is not totally free nor independent. We have been mistaken. The honest man, when he ponders this truth, will be made very uneasy as he notes that the progress and efficiency of God's labors to lift a wandering and sagging world back to Holiness and heaven, for both today and tomorrow, are hinging measurably on what he puts into it.

The struggling church, the impotency of organized righteousness, the increasing wreckage and waste, and the sobs of sin-wounded folk all about one cannot but search and disturb one who is sincere. Why does God do no more than he does for the grievous

conditions which exist? Can it be because of my failure somewhere? Clear it is that the contribution each one of us makes to the treasury of God has a very meaningful effect on the way the gospel is affecting this day and generation. That truth makes one gasp.

God is wanting to do and be more to his world than he can, and our lives are the explanation of that tragedy.

At the heart of the universe is righteousness, and the whole relation of God to men and of God to nature hinges on moral values. This generation which boasts of its superior and more accurate knowledge may laugh at the Hebrew prophets who believed that calamities came on their people and on their lands because of their sins; but there is much more truth in the position of the Hebrew prophets than this age may appreciate. Across the ages God has been dealing with the material world on the basis of man's relation to moral laws. Sometime even science may come to see that the woes of mankind are directly the consequences of the sins of men. We will yet come to recognize that God is compelled to permit tragic pain, misery and even war which brings suffering to the innocent among both men and beasts because this is a moral universe and moral laws when broken have inevitable consequences that reach out to the rim of all that is alive.

It is certainly true that movements which are essentially ethical and religious and have as their objective the helping of mankind are seriously aided or hindered by the character and conduct of those who compose their numbers.

This is not a haphazard world. Moral values are not accidental. The laws of God are as binding on the mass as certainly as on the man. Conscience is intensely personal, but it holds sway over the group as surely as over the private individual. When a group violates known obligations to God and righteousness, there are bound to be consequences that will affect all in that group and all over which that group has any influence. The organized church, for instance, cannot escape the effects of its own doings. It will reap what it sows as surely as will the vilest wretch in the world. The church of this day is exactly the kind of a church that it wants to be. It may blind itself to its moral obligations; it may mistake values, it may refuse to learn from its own history and repeat blunders of the past, but and even so it is bound to reap the harvest of its own sowing. We are making God's House today poverty-stricken or prosperous by our generosity or by our niggardly selfishness. It will not do for any group to refuse to face this truth.

We are living as we want to live. God is doing all that his wisdom and righteousness will allow him to do. We plaintively call for the "old times" and for the displays of God's power such as the fathers had; but we are stupid. We could have the same Divine enablements that the past had if we were as devoted and true as they were. We may know more as to the bulk of our knowledge than our fathers knew, but we do not seem to know the empowering truths which they

knew. We know so much that does not make us godly. We know so much that robs us of faith and faithfulness. We know so much which does not increase our worth in the markets of moral values. We know more of science than our forebears knew, perhaps, but they seem to have known more of God. If they were ignorant, in comparison to us, they certainly did make good use of what little they knew.

That God, who is unlimited in resources, who is longing to release on us and on the world his sweetest and best, who sees with pitying eye the needs of a whole world, is morally unable to do what he would like to do and which needs to be done because we have failed to bring all the tithes into the storehouse—that is a thought to carry with one into the most sacred and secret house and place.

STEALING FROM GOD.

God accuses the Hebrews of stealing material things from him. Money, tithes, offerings. Moral values were attached to these things, of course, but the point is that they were actually stealing *things* from God. They were calling things their own which belonged to God. Would it shock us to be told that perhaps the money we have in our pocket is stolen, and stolen from God? That the happy vacation trip which we so much enjoyed was paid for out of money stolen from God? That the house we call our own, the automobile which we claim as ours, the reputation which we bear are ours because we filched from God? Suppose the public should get to know how much we have that is ours at the cost of keeping from God that which rightly belongs to him! Shocking? Even so, that is the very truth that is clearly hinted at in this passage of Scripture—that it is possible for men who claim to belong to God to withhold for their own convenience and use the values which should be given over to God for the helping of others and for the building up of the cause of God in the world. God is saying to us that a man may be stealing from God for his own career and success the time and talents which should be used for God and helping humanity. We are robbers when we fail to yield to God that which is rightly his.

A good way to test oneself out on this issue is to ask the question: "Am I giving my time and abilities and possessions to God and his service as I know I should?" Or, "have I recognized God's ownership and claim to my life in all its parts as I know I should?" "If God had his way with me, would I be living as I now live, and would I be doing what I now am doing, or would I have the influence and rank which is now mine?" To some of us an honest answer to such questions would reveal that for years we have been stealing from God.

I may refuse to believe in or recognize my stewardship to God for all that I am and have, but failure to recognize that fact does not release me from the responsibility and accountability which that truth implies. There is coming a day of revelation and settlement about all this. In that day some men will be branded as thieves to the surprise of

all. Certain ones will have to confess that their earthly honors and rank and rewards came to them because they used that which should have been used for the glory of God for their own enrichment and enhancement. This serious charge is made against God's people. That is surprising. We are quite prepared to have the avowed sinner called a thief. But it is not so easy to think of professing Christians and religious leaders as thieves. But as surely as were the Hebrews—"even this whole nation"—robbing God, so, many so-called disciples of Jesus Christ are taking to themselves that which belongs to God. What else is a man doing when he professes saving faith in Jesus Christ and then does not let that faith control his life? Is it not robbery? What else is it when a man pretends to be fully surrendered to God's will and yet lives a self-centered life? Is it not robbery?

Just what is our attitude towards our money, our property, our time, our opportunities? When we receive money do we think of it and of ourselves as God's stewards and say, "just how should I disburse this?" If we have an increase in income, do we say, "now I can get the things which I have so long wanted"; or do we say, "now I can do more for God and his Kingdom"?

This sort of thievery is as criminal as any other kind. It is dishonest and unfair. It injures the cause of God and discounts the man who commits it. This sort of a thief will bear the brand of a thief sooner or later. In the long run the man who steals from God will get no good out of that which he has stolen, but the things stolen will become the bars of his prison of selfishness. It is impossible for this kind of a robber to forever keep his dishonesty from the eyes of others. Robbery of God will out!

This truth should be clearly seen by young folk. It will be wise for them to make such choices, relative to their careers, their companions and their religious life, as will conform to God's will for them. Sadness, remorse, unrest and darkness is ever in the offering of those who rob God of the love and obedience which is due him.

COMPLETE AND UNLIMITED OFFERING TO GOD.

In the imagery of the text, each one of us can bring all the tithes into God's storehouse. Each one of us can yield himself wholly to God and can know and do his will. We can be as good and holy as we ought to be. We can fully obey God. We can live a Christ-centered life and be free from a selfish tendency. We can as definitely and fully give ourselves to God as we can consent to the marriage vow and live up to it. We can give our body, our mind, our spirit, our property, our influence, our time, our enablements, our all to God as accurately and with as much finality as we can carry through a business transaction.

Others who were of the same nature as we are have lived lives of perfect devotion to God's will. Paul did. John Wesley did. George Fox did. William Booth and his glorious wife, Catherine, did. Likely each of us knows some one or more persons who are so living now. What others have done by the help of God we, too, can do. We can give ourselves to God to be holy, to serve him, to suffer for him, and to be his for all of our days and under any sky.

This sort of a complete self-surrender is the deepest longing of the truly converted man or woman. Many of us live so selfishly as to give the lie to this great truth, but our self-centered living does not crush out the passion within for full conformity to God's will. We were made for God and will not be satisfied until we have indeed brought all the tithes into the storehouse of God.

The Old Testament tells of offerings which were made to God on the altars of the temple, gifts of living things, things especially separated unto God. Gifts which were ceremonially purified and that were fully surrendered to God and would never be recalled. Thus we may give our bodies, separated from

all that is low and selfish, to be the property of God and to be subject to his will.

What a glorious thing it is to be fully yielded to God. What rest of heart. What absence of fear about the future, what high satisfaction! To give oneself without delay to God, joyfully, completely is the finest achievement of any life. This is the opposite of stealing from God and this is the way to live without being a living robber.

A DIVINE BLESSING BEYOND OUR CAPACITY TO CONTAIN.

There is abounding life. There is grace that does much more abound. It is possible to be filled with the Spirit. One may know the fulness of the blessing of the gospel of Christ. It is possible to be saved to the uttermost. It is possible to have something in one's life that is supernatural. God can become a fact of experience.

Again and again, in one form or another this gracious fact is promised to us by the Word of God. We are promised not only rain, but floods of grace. Not merely a wee spring of water, but rivers of life-giving spirituality. Jesus assures us that we may have the Holy Spirit within us "a well of living water springing up unto eternal life." We may not only have our own proper desires satisfied, but we may be so blessed and filled that from us may flow "rivers of living water." The struggling man may have triumph. The battling soul may have victory. The triumph which is promised over sin is to make us "more than conquerors." God's grace is unlimited and our privileges are limitless when it comes to having that grace in our lives.

It is feared that most of us are content with meager grace when we could have abundance. A wee hill suits us when we might have a mountain. We cross Jordan, but we settle down close to its banks, when we might have the whole land "unto the going down of the sun over the great sea." We act as though too much of God's rich grace might be injurious, when the opposite is the truth. God would be glorified in our being rich in all that pertains to the best and most holy living.

Some think that deep and great spirituality is fanaticism. It is because of the meagerness, the smallness of their own heart. The lad who has never been in love thinks the older brother, who is deep in the joys of his first love affair, is silly. He is perfectly normal, but the inexperienced younger lad is unable to see that. The fully saved, entirely sanctified Christian is not subnormal nor abnormal. Ours is the shame when we call him, who is burning with passionate devotion to God and the evangelization of men, a fanatic. He is right and normal, and we are wrong.

It is interesting to note that in the uncontainable blessing which God promised the Hebrews, on condition that they bring all the tithes into the storehouse, was assurance of special protection of their possessions. The devourer was to be rebuked, they were to be prospered. Their fruit trees were to produce mature fruitage. They were also to have a powerful influence over others and would attract them to God who had blessed them. Then, they were to be made joyful and contented. "Ye shall be a delightsome land." What a blessing! Some outpouring of God's favor on them so that they would be *protected, prospered, empowered and pleasant!* Such a blessing is waiting for any of us today who will give the unlimited offering of himself to God. To him will come the uncontainable blessing from God's heavens.

"The Nightingale of the Psalms"

By Jarrette Aycock, is a beautiful exposition of the Twenty-third Psalm, and a booklet that is always in demand. If you want to make several inexpensive gifts—gifts that will bless humanity, present this book. The price is 25c each, 5 copies for \$1.00, or 12 for \$2.00.

RAPID TRANSIT.

WM. S. BOWDEN.

"Many shall run to and fro." Dan. 12:4.

NE of the distinguishing marks of "the time of the end" is restlessness, hustle, bustle, running to and fro.

Many prophetic students believe that the beginning of the Time of the End period is the same in point of time as the close of the papal persecution of the church. This is the latter part of the 18th century. We know that the rapid transit began about this time or the beginning of the 19th century. If we go back before the beginning of the 19th century we find the world doing very much as it had done for the preceding 4,000 years. The most rapid travel on land was by horse; the most rapid travel on sea was with sail-boats. An adjoining county or state was so far away that even the closest relatives and friends seldom communicated with one another. Movement of troops was necessarily slow. Vessels driven with wind and tide held the record on sea; stage coaches drawn by horses held the record on land. So it had been for centuries.

Then there came a sudden change. In the course of a few decades marvelous facilities for travel and transportation were in use. During the past one hundred years men have wonderfully harnessed the forces of nature such as steam and electricity and made them minister to their desire to run to and fro on business or pleasure bent. Simultaneous with the beginning of modern mission work—also a feature of the time of the end—came in 1807 Robert Fulton's steamship, the "Clermont," making its first trip on the Hudson. In 1838 the "Sirius" and the "Great Western," under steam power alone, crossed the Atlantic. They came into New York from Liverpool a few hours apart, "fore-runners of the fleets that furrow all the seas today."

Back in 1825 the school board of Lancaster, Ohio, refused to permit the schoolhouse to be used for discussions as to whether railroads and telegraph were practicable. One of the old records says: "You are welcome to use the schoolhouse to debate all proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God has designed that his intelligent creatures should travel at the frightful speed of fifteen miles an hour, by steam, he would have clearly foretold it through his holy prophets."

In 1825 George Stephenson built his first railway passenger locomotive. It may now be seen in the Darlington Railway Station, in England. It was the beginning of the great revolution in land travel. In 1830 a railroad operated by steam was built in England. In 1835 one was built in America between Quincy and Boston. The modern railway system is something marvelous. It is more wonderful than it was forty years ago when Mr. D. T. Taylor wrote his book, "The Chariots of Fire and Iron." When he wrote that book there was no interurban travel by trolley car, and the automobile was a machine of the future. The submarine belongs to this generation. Bicycles, motorcycles and various electrically operated devices enable men to "get there."

Not content with travel on land and sea, man is competing with the feathery tribe for the supremacy of the air. Whatever may be said about our vastly improved methods of travel let it not be forgotten that it all is within that period of time just before the end of time known in Scripture as "The Time of the End." The last century has brought about all these changes. They have come suddenly. Men are now living who

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The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER III.

TO THE RESCUE.



At breakfast that morning John told his uncle, Mr. Brown, that he was going West, to grow up with the country. His uncle half guessing why this sudden change had come into his mind, tried to dissuade him from the purpose, but soon found it useless. The uncle and nephew made up the entire family with the addition of Uncle Joe and Aunt Sally, two of the most faithful and devoted colored people of the old days directly after the close of the Civil War. Mrs. Brown had died some years ago, and Aunt Sally had been cook and housekeeper for the family.

After breakfast John went down to the cottage in the yard to have some conversation with Aunt Sally about his western trip. She was on the front porch having served breakfast and waiting for the gentlemen to finish that she might clear away the dishes, and arrange the house.

As Huston walked up she gave him a quiet, serious look, and said, "Honey, what de mat-tah wid yo? Is yo sick? You looks like somepin was troublin' of yo." With a forced smile John told her quietly of what had occurred that was so disastrous with his happiness and future plans.

"Laws chile," said Aunt Sally, "Don't yo worry yoself, dey is jest as good fish in de sea as evah has been cotched out of it."

Huston replied, "You see, Aunt Sally, the sea has gone dry. And the fish are all dead as far as I am concerned."

"Now jest listen at that white chile talk," said Aunt Sally. "Why dis here world is des full of fine gals, and one of dem waitin' for yo right now."

"Well," said Huston, "if there is I guess she will get tired waiting before I show up. I am starting to the far west on the six-thirty train this evening."

"What do yo mean tellin' me dat?" said Aunt Sally. "I can't git along widout yo. I was wid yo mother when yo was born into this here world. I carried yo in these here black arms when yo was a little baby. I couldn't love yo no better ef en yo warn't my own chile. And now youse goin to pack up an go way off there by yoself. Is yo got any money? Case ef yo aint Uncle Joe and myself done save up some money for dat rainy day dey keeps talkin about. An I give it to you this minute ef you needs it."

Huston assured her that he had a few hundred dollars in bank, the remains of a small sum his parents had left him, but quite sufficient to take him into the west, and support him until he could secure employment.

Aunt Sally busied herself throughout the day, washing, drying, ironing and packing Huston's clothing in a capacious suitcase. She cried and talked, and prayed, begging Huston to write letters to her, insisting that he must not be discouraged, that his mother's prayers would be answered and he would make a great and useful man.

Volumes could be written about the integrity, faithfulness, and devotion of the old-time colored people. We have often thought that the south, with so many sacred memories, and so full of beautiful and tender sympathies, ought to erect two abiding monuments. One to the memory of the faithful black mammies of slavery days, who meant so much to the families they served, with a love and devotion hardly ever equaled, and never surpassed. We would suggest the historic city of Richmond, Va., for a monument of this character.

Then there should be another monument to the memory of the old colored men, who re-

mained at the homes of their masters, protecting and laboring for their wives and children, while the husbands and fathers were on the battle fields. It is a most interesting historic fact that during the awful days of the Civil War in not one instance did a colored man lift his hand against a white woman.

Before train time Aunt Sally had Huston's suitcase well packed with clean clothing, and his grip with everything neatly arranged, and a roasted hen wrapped in a napkin, with well buttered slices of fresh lightbread, for him to lunch on as he went westward.

Huston had sent a friend to the bank to draw out his money, and had not been down town during the day. A little before train time, amid the tears and embraces of Aunt Sally and Uncle Joe, he left the house and was driven into town by his uncle. Just as they reached the village hotel, and were turning to the left to drive down to the depot, they heard a tremendous noise on the covered bridge in front of them, and looking up saw a horse hitched to a buggy with two occupants on the seat, emerge from the bridge, frightened, and running wild at full speed. As the horse dashed up the street people scurried for safety in every direction. The man in the vehicle leaped out of the buggy, turned a somersault and fell in a thicket of weeds, and rolled over several times. Huston leaped from his uncle's vehicle, ran down the street with uplifted hands, trying to stop the horse. Seeing that the animal was crazed with fright and could not be stopped he stepped to one side, and as the horse passed threw himself upon its head, got the reins close to the bit in his strong hands, and twisted down upon the lower jaw with all the strength in him.

The pain distracted the horse's attention from his fright, and after dragging Huston some fifteen yards he came to a full stop. Huston glanced at the female occupant of the buggy and to his amazement found it was Annie Gray Hendricks. She was pale with fright. He gave her the simplest glance, led the horse quietly over to the hotel, running the hitch rein through a ring on a post, tied it firmly, and started at once for his uncle's vehicle. It seemed that everybody in town rushed upon the street. Some gathered about Mrs. Hendricks, but the great throng gathered about Huston, and heaped their praises upon him for his bold act.

Meanwhile, the young banker had crawled out of the weed patch, and came limping over to the buggy. Annie looked at him, with a sort of sarcastic smile, and said, "Why George, didn't you break your neck?" The crowd laughed. George blushed, looked about the buggy and examined the harness. Meanwhile, Huston and his uncle, surrounded by the crowd, had gone to the depot. It was only a short distance from the village hotel. The big blacksmith of the town laughed heartily, walked up and patted the horse, looked over the buggy, saw that nothing was broken, and then fixing his gaze on young Hendricks said, "I believe you forgot to thank that boy for stopping the runaway, and saving your wife's life. We have a custom in this town that whenever a fellow risks his life to save a man's wife or child thanks are due him. Please step down to the depot and thank John Henry Huston for saving your wife's life."

Hendricks showed great embarrassment, busied himself about the buggy, muttered some sort of reply, when the blacksmith spoke up again, and said, with a chuckle, "I say, Mr. Bank fellow, there is a run for you to the depot right now or there is a run on your bank early in the morning."

Hendricks collected himself and said, "All

of your talk is unnecessary. Of course I am going down to thank the young man for his courage and service." Assisting his wife out of the buggy, where she was taken care of by her friends, he got down to the depot just in time to seize Huston by the hand, and thank him in a rather embarrassed, dignified way, for stopping the runaway horse. Meanwhile, the college boys had gathered and swarmed about Huston with their cheers and praises. In the midst of it all Huston slipped through the gate, stepped upon the train just a few seconds before it pulled out from the station.

He was pleased to find that his heart, which had been so dead in him for the past night and day was throbbing with a bit of life, that there was some feeling left in him, and that he had had the very finest revenge that he could possibly have desired. There is no sweeter revenge than to render a noble, unselfish service to those who have wronged us. Huston had had his revenge.

(Continued)

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and according to Jewish custom men and women went each to their home town to be enrolled.

According to Galatians 4:4, it was "at the fulness of time" that Christ came. A few years earlier there would be no enrollment decree to bring his parents to Bethlehem. A few years later, Palestine was in a political turmoil and revolt that culminated in the capture and destruction of Jerusalem, when its inhabitants, by the scores of thousands were put to death, and other scores of thousands were scattered into slavery.

We know not neither the exact month nor the year when Jesus was born in Bethlehem. We are, however, certified that he "was born in the days of Herod the king;" and Herod departed this life early in 4 B. C. The monk, Dinsyus Exiguus, who died in 556 A. D., was manifestly a learned man; but he assuredly made a confusing mistake in fixing the beginning of the Christian era at 1 A. D., when Jesus was evidently four years, or more, of age.

For the coming of the Christ, and for the start and spread of his kingdom both special and general preparations were made. Among special preparations, mention is made of:—A Chosen People, A Chosen Land, A Divine Revelation, A Messianic Prophecy and Expectation, and a Proof of the Inadequacy of the Law.

Included among the General Preparations are:—The Greek Language, disseminated by the conquests of Alexander, and by the generals who fell heir to his possessions; the Failure of Heathenism, socially and religiously; and the Empire of Rome. Under the last caption, some one has said:—"At the birth of Christ the whole civilized world was at peace under Augustus Cæsar. The Roman Empire, by its sway over all nations, by its uniform and effective laws, and by its magnificent roads not only gave protection to all travelers, even the humblest, but enabled them to pass with ease to the utmost points of the Empire. Thus an opportunity was given for the Gospel to spread freely among all peoples, which would have been impossible had the world then, as shortly before, been divided into jealous and warring nations among whom a stranger was an enemy. The spread of the Roman power, moreover, by introducing the idea on one central supreme authority, before which all other interests bowed, prepared the way for a universal religion and for the all embracing Kingdom of God."

Note, also, that the moral status of the Roman world, for which its philosophers and ethnic teachers offered no adequate solution, emphasized the need of a Divine Deliverer, able and willing to save unto the uttermost from the penalty, the pollution and the power of sin.

GLEANINGS FROM THE EVANGELISTIC FIELD

THE EVENING SERVICE AT SYCHAR.

H. W. Middleton.

Already the great tabernacle is partly filled: and during the next few minutes the people continue to come until the great tabernacle is comfortably filled. In many instances it is filled to overflowing, particularly if it be Sunday evening. The singers take their places, the orchestra comes to the platform, the song leader announces a number and soon the place is filled with the Spirit-filled singing of the great congregation peculiar to holiness camps.

After the usual opening services of congregational and special singing, prayer, etc., the preacher of the evening advances to the pulpit. The people settle themselves for the sermon with great expectancy which is not disappointed. This evening let us listen to Rev. Joseph Owen as he brings us one of his masterful discourses. We listen as he says in part:

"My text for the evening is found in Luke 19:10, 'For the Son of man is come to seek and to save that which was lost.'"

These are simple, easily understood words. Yet they are very profound. They contain at least three thoughts, namely: First, Jesus the Son of God is come; Secondly, his mission is to seek and to save; and Third, there is a lost race.

Jesus ever busied himself with important matters, ever did the thing worth while. Though a great teacher and a great reformer he came primarily as a Saviour. His mission is to seek and to save.

Our third proposition implies a lost condition of man. Our thought this evening concerns particularly this lost condition. The glaring evils of the day, highway robbery, crime of various kinds are not the greatest evil, but sin in the heart, the source of all these manifestations is the greatest. We shall not attempt the consideration of the effects of entailed sin, but the larger results of this lost condition in the life of man.

In the first place, let us notice that man has lost the favor of God. Not the love of God, for "God so loved the world that he gave his only begotten Son." Jesus came not because of our goodness, but in spite of our sin, even when we were needy, rebellious and sinful. And all because of his love for us. And that love is measured by the value of the gift. The love of God is infinite and unmeasurable.

But though we are still the objects of God's infinite love we have through sin lost his favor, his approval. The race very early began to excuse its sin. Adam's excuse, "the woman beguiled me," has found an echo down through the ages. This is but an attempt to take away the deep dye of sin. A modern expression is that we have sinned "under great provocation": or that we have been subjected to "special temptation." But nevertheless sin is sin and sinful. God cannot look upon it with any allowance. We have lost his favor because of it. And the only remedy, the only way back into his favor is to be separated from sin.

Not only have we lost the approval of God but we have lost the moral and spiritual image in which we were created. Nevertheless there are left holy longings in the soul, and which are proofs of man's holy and divine origin. Notwithstanding these he is a depraved being. Created in our spiritual natures in the image of God, we have lost that image. Adam though not as yet tested was pure. But because of the Fall man is depraved and does not conform to the divine image. Observation proves this. The facts of history demand it. Germany, industrious, educated, enlightened, became Germany materialistic. And many noted Americans have simply expanded notes taken at the feet of German teachers. And America may go to the same extreme of materialism and ruin. Truly we are a lost, depraved race.

Again, we have lost the home of innocence. Little is known of Eden: but the race lost the primal innocence of Eden. While all who are sick or disabled are not necessarily sinful, yet all physical infirmity of the race is the result of sin. And there are spiritual infirmities also. And all these lead to spiritual death. Sin is the cause of it all.

There is the story of the announcement of the coming of a "preacher of the old school." That preacher is death. He uses many texts: the young, the old, the rich, the poor. He cannot be avoided, or bribed, or shunned. He is a forceful preacher on sin. Man's condition is illustrated in the appearance of many old, poverty-stricken, dilapidated homes in the poorer sections of our land. Truly we are a lost, homeless race: and the tragic thing about it all is that so many are making no preparation or provision for home.

Then again we have lost in the opportunities of the now-time. So many people "do not know" when it comes to the vital things of life. So many purposeless folks in the world. General Sherman provided himself with valuable information during a summer vacation which afterward was of great value to him on his famous "march to the sea." Not so with many. We are not building against a day of future crisis, but are allowing our opportunities to slip by unimproved. We may allow our boasted "Old time religion" to be as empty as a last-year's bird's nest. Do we really believe what we believe? That is do we really appreciate what we possess or is it a sort of formal belief?

But the greatest loss to man is the loss of his soul. Words fail us here. We cannot weigh the value of a soul. The loss of life is so common as to be of little effect. There is a foolish glamour of romance

about the sinking of the Titanic. But who can measure the awfulness of those moments to those poor unfortunate ones when the full realization of their lost condition broke upon them? What must have been the feeling of loss to those poor souls?

And the loss of soul is infinitely greater. All would earnestly seek the recovery of a lost child. The whole neighborhood would turn out en masse to seek and find it. Yet all about us are lost souls. People all over the world lost in sin and away from God. But now Jesus opens a window on this dark scene and gives us a beam of light in this promise of salvation. And now let us notice some steps in the process of man's salvation.

The first is when we obtain forgiveness of sins. "He shall save his people from their sins." The word from here means "to separate from." That means that Jesus was manifested to separate his people from their sins. Thank God, he can and will if we let him, separate us from our sins. They are gone forever.

The second step is seen in the cleansing of our natures. Not only have we committed sin, but the enemy through the fall has effected an entrance into the soul. There he becomes an artist: and dipping his brush into the paint of corruption, he paints on the walls of the soul pictures of lust, vice, greed, and the whole panorama of vice. Jesus enters and dipping his brush into the vessel of divine purity paints over all these horrible paintings of Satan, making the walls of the soul immaculate. Thank God, Jesus can undo all that Satan has done.

This is beautifully illustrated in the instance of the man who returned to his old home after years of absence to find things changed. He wanders over the old place, tender memories arising as he frequents the places of the joys of his boyhood. But it is not as "when father owned it." So he purchases the old home and at great expense and labor he rehabilitates it and restores it back to the condition it was in when his father owned it. Just so Jesus comes in and restores the soul to what it was in the beginning, does so at infinite cost and suffering because it was "Father's old home."

Yes, Jesus does come, seek, and save. Offers us our old home again. "I go to prepare a place for you." He is taking a long time to prepare it for us. But when it is ready he will not send a delegation even of angels for us, but will come himself to conduct us thither. And in his coming he will bring back all that the devil took away from us. To save all that was lost. Glory to his name!

In response to the altar call there come many who feel their need of restoration. Some as usual to be separated from their sins in pardon and others come for cleansing from defilement. There is to be heard the earnest penitent prayers of the seekers, the intercession and helpful word of encouragement of the saints who gather about the seekers to help to point them into the way. And now and again the triumphant shout of victory as some struggling soul comes into the light. And thus it continues. The congregation gradually disperses, some remaining to pray yet with some who have not yet come through to victory until the ringing of the Retiring Bell at 10 o'clock closes the services for the day.

Upon the ringing of the Retiring Bell almost immediately perfect quiet reigns and we retire to our cots joyful over the victories of the day, the blessing of God upon our souls, our faith increased and the "still small voice" continues to speak until we sink into unconsciousness, the unconsciousness of real rest.

And this is Sychar. Of course the days may differ in the personnel of the workers, in the character of the messages brought, and in the special events and developments of each day, but from day to day there is a continual round of victories, conquests and holy joys. It means hard work, expense, and a great deal of earnest praying but the results are more than a compensation for it all. Truly we feel the blessing of God upon the camp, and we come to its close glad of the privilege of attending, and looking forward to another year if God be willing.

We have described a typical day. Much yet remains to be said with respect to the special features and events of which more later on.

FORT RECOVERY, OHIO.

From December 2 to 16 we held revival services in the Nazarene Church, in Fort Recovery, Ohio. The church had been organized only about eight months, but in that time they had bought a lot large enough to build a church and parsonage on, in a fine location, and had the basement finished when the meeting began. Many of the members had been converted only a short time, and, while some of them had received the experience of holiness, we fear others who professed to have received that experience were only converted. The pastor of the church expressed the same opinion.

There was harmony among the members, they attended the services faithfully, prayed efficiently, sang heartily, and many of them shouted loudly the praises of God.

The work of salvation was confined almost entirely to the heads of families, some of whom were almost prostrated with conviction for their sins, while others were deeply convicted for the experience of holiness. One man rode around town the day he was converted, declaring to all he met that the Lord had pardoned his sins. He created quite a stir in the service when he testified to having been converted.

Another man who had sought the blessing of holiness at the altars in many special meetings, until he feared the people had become tired seeing him forward as a seeker, prayed through in his cellar at home one morning, and testified to having been sanctified at the public service the same night, which created great joy among the people. These were sample cases of how the people got through in the experiences of pardon and purity.

There was deep conviction for their sins upon some who did not yield, which we fear may never be saved. The pastor, Brother Oren, continued the meetings after we left, hoping that some who were so deeply convicted might yield to the entreaties of the Spirit and be saved.

We are home to remain till after the Christmas holidays, but invitations for other meetings are coming in, and we expect soon to be afield again. We have some dates not yet taken. Persons desiring to correspond with us relative to dates should address us, 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

INDIANAPOLIS, INDIANA.

Although it has been some time since last reporting to The Herald, I have been kept constantly busy singing the Gospel messages of song for the Lord and his work. I have seen a large number of souls pray through at an old-fashioned altar for conversion, and sanctification, and a score of people blessed through the singing of gospel songs. Also have had more calls than I could possibly fill up to the present time.

I am now engaged in a revival meeting in Second Friends Church of Indianapolis, Ind., Rev. Frank Stafford, pastor-evangelist. The Lord is certainly blessing our efforts to the good of the people, but there is a great need of salvation in this wicked city, but God is still on the throne, and his power is just the same today as in days of old.

I certainly enjoy The Herald and I am doing all I can to give it a larger circulation. I am sure I could never do without it. Those desiring my services as song leader, soloist, and cornetist for revival work the remainder of the winter and spring should write me at once, as I have a few open dates left. Can furnish reference, or good recommendation on request. Home address, Lynn, Ind.

S. P. Hardesty.

ANNUAL REPORT.

This has been one of the most strenuous years of labors, and of the greatest of trials in all the history of my labors, and yet it has been a year of blessed victory in soul-winning, and in the preaching of a full salvation to lost men. I have travelled about sixteen thousand miles, and have held meetings in California, Oregon, Washington, Idaho, Colorado, Kansas, South Dakota, North Dakota, Indiana, Ohio, Kentucky, and have preached in Minneapolis and Sioux City, and other places in my journeyings. I have seen hundreds kneel at the altars in our meetings and find God in pardon and purity, and we have seen some good cases of healing, and the work of God go forward on all lines. The people have been kind to me, and the pastors and evangelists that I have labored with have shown me every courtesy, and our fellowship has been the very finest, and sweetest that could exist between saints and brethren. In all the meetings whether church, or camp meetings, results have been satisfactory in quality, and quite large in numbers. The Lord has been with us in sickness, in health, in the home, and abroad, and his mercy we have been the happy recipients of though unworthy. Our victories have been largely the result of thousands of prayers that have gone up in our behalf that we might win souls, and be sustained by God's grace for which we are profoundly grateful, and very solicitous for the year 1929 should the Lord be pleased to let us live and labor for him.

Home burdens and ill health has hindered Mrs. McBride from being afield this year, and we ask the readers of these lines to pray especially for her that she shall soon be in the work with us again. We have tens of thousands of friends over the land and we have confidence in their prayers. God bless the saints everywhere. I am now almost ready to enter upon my 27th year in evangelism, and have not been idle one week only when sickness hindered. By the grace of God I shall press the battle more vigorous next year than ever for souls. J. B. McBride, 112 Arlington Drive, Pasadena, Calif.

THE COLLIER EVANGELISTIC PARTY.

Since the first of the year we have conducted thirteen campaigns and the visible results have been 1258 conversions and reclamations. The majority of these have lined up with the church. For fourteen years I have been in the Evangelistic work, and my motto has been to stand by the church and the pastor and in these fourteen years God has graciously crowned our efforts in the salvation of souls. There is talk today of pastors souring on evangelists, and I believe the reason a number of evangelists sour on the pastors. I sincerely believe if pastors and evangelists would co-operate more souls would be saved, backsliders reclaimed and the church built up in the most Holy Faith. We have some open dates for the winter and spring. Our terms are, expenses one way, free entertainment and a freewill offering of the people. My permanent address is 1917 Cephas Ave., Nashville, Tenn. J. A. Collier.

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(Continued from page 1)

regenerating power of the Holy Ghost. They cannot give a glad testimony to conscious salvation because they have no such experience. Some pastors may have been gathered into the church in this same way and have no knowledge of anything better, but this is not true in your case. You have practically set aside the teaching of our Lord Jesus with reference to the new birth, and you are taking these people into the church permitting and encouraging them to believe that they have done what is necessary for salvation, when in your heart you are well aware of the fact that they have not experienced either conviction for, or salvation from, their sins.

I have always loved and had a genuine interest in you, but I can but ask myself in my thinking of your case, if you will be guiltless in the great day of judgment when you face God with this company of people whom you have brought into the church in an unsaved state, and allowed to believe themselves to be Christians, when you know so well, both by the teachings of the Bible, your own personal experience and your knowledge of the history and teachings of your church, that they are unregenerated, hence unsaved. I cannot understand how you can appear before God guiltless in that great day of judgment. With me, this is a most serious matter, and I feel strongly impressed to call your attention to the fact above mentioned.

There is another feature of the case worthy of our consideration, and that is that in bringing in these people in an unsaved state, you are bringing the world into the church, and producing a state of things that makes revivals of religion and the salvation of souls practically impossible. Let a number of pastors follow this same course of conduct, and do you not see that directly we have a great mass of unsaved people in the church. Out from among them come our teachers in Sunday school, our official members and our preachers, and as a result, within a few decades we have an organization of unregenerated people who are not at all the Church of Christ, his holy bride, reborn, created in Christ new creatures, and the productive bride of our Lord and Savior, bringing a lost world to repentance, regeneration, holiness of heart and righteousness of life.

These thoughts have been running through my mind for some weeks and I want to ask

you to take them into serious consideration and it seems to me, that they ought to lead to prayer and a fixed resolution on your part to try the blessed way of your boyhood and earlier ministry—revivals of religion, conviction for sin, the regenerating power of the Holy Ghost, and a church made up of twice-born men and women who are in deed and in truth the children of God. It seems to me that the path you are traveling leads to the apostasy and loss of your own soul. You have known personally, the way of salvation.

There is another very important matter for your consideration: We are living in times of great skepticism; all sorts and phases of unbelief are being taught in the general literature of the times; frequently it gets into church literature. These unsaved people you are taking into the church will become the easy victims of modern liberalists who can lead them away into all manner of false and skeptical conceptions of the Bible, of the Deity and saving power of our Christ.

To me it seems quite probable that popular and influential as you are as a pastor, that you may be committing great sin, that you may be deceived by the enemy, flattered and carried forward on the wings of your own popularity, and at the same time, becoming unconsciously a most useful servant of Satan in the delusion and destruction of human souls. I beg of you to think seriously on this question. Call up the memories of the past and ask yourself if the way you are taking the unsaved into the church can possibly harmonize with the teachings of our Lord and Savior who insists so emphatically that each and every individual must experience a new birth in order to enter into the kingdom of God.

Faithfully, your brother,

H. C. MORRISON.

GO TO GOD FIRST.

MRS. H. C. MORRISON.



IN the midst of life's perplexities, problems and sorrows, how natural it is for us to seek the sympathy and counsel of friends instead of going direct to the true source—the mercy seat. Then

we realize that,

"Amid the toils and cares of life,
Amid the turmoil and the strife,
Rest to the weary soul is sweet;
'Tis found beneath the mercy seat."

While friends may be willing, yea, even anxious, to help us in our times of distress, they have not the power to bring relief from that which annoys and perplexes us. They cannot understand our heart needs, nor can they know what is best for our highest development. Human help is very circumscribed; but the help that comes from God is that which enables us to stand against all men and all obstacles. This is why we are admonished to "Be strong in the Lord, and in the power of his might."

Paul, under the inspiration of the Holy Spirit, tells us to take unto ourselves the "whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." So subtle is the enemy, and so artful in his attacks, that were a single part of the body left unprotected he would assail it; therefore, we are to "have our loins girt about with truth, to have on the breastplate of righteousness, our feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Nor must we forget the "helmet of salvation, the sword of the Spirit, which is the word of God." Nor is this all; after the furnishing, we must "watch in prayer with all perseverance."

The fact is, we do not realize what an enemy we have to contend with in the person of Satan, known as the "deceiver," the "ac-

cuser of the brethren," the "roaring lion," "adversary," "prince of the power of the air," "dragon," "god of this world," and other appellations that portray his diabolical character. When contending armies recognize they have a strong and mighty foe to encounter, they prepare for it; so should we who "wrestle not against flesh and blood, but against principalities and powers, against wicked spirits in high places." Nothing but the indwelling of the Divine One will enable us to be overcomers in this conflict with the enemy of all good.

Some one has said that there are two ways of getting help. The one is to go around to all your friends and get disappointed, and then go to God at last. The other is to go to God at first. This is the shortest cut. God can make your friends help you afterwards. Seek first God and his righteousness. Out of all troubles the surest deliverance is from God's right hand. Therefore from all troubles the readiest way to escape is to draw near to God in prayer. Go not to this friend or that, but pour out thy story before God.

"Were half the breath thus vainly spent

To heaven in supplication sent;

Our cheerful song would oftener be,

Hear what the Lord hath done for me."

Spurgeon knew the secret when he said to an audience: "I invite every troubled brother and sister here to cry for grace from God to be able to see God's hand in every trial, and then for grace, seeing God's hand, to submit at once to it, not only to submit, but to acquiesce, and to rejoice in it. 'It is the Lord; let him do what seemeth good.' I think there is generally an end to troubles when we get to that, for when the Lord sees we are willing that he should do what he wills, then he takes back his hand, and says: 'I need not chasten my child; he submits himself to me. What would have been effected by my chastisement has been effected already, and therefore, I will not chasten him.'"

The message I would lodge in your heart and mine is this:

"Do not look around when the way is dreary,
But lift up thine eyes, God's sun will cheer thee;

For the world may have many a cloud in view,

But in his heart of love it is always 'Blue',
Hide there when weary."

Dr. Morrison's Condition.

At this writing, we regret to say that Dr. Morrison has had a relapse, owing to the fact that pleurisy has set in and he is suffering the most acute pain since he has been sick. We are very apprehensive as to his condition, for with his weak heart and general weakness from his long illness, it will take close watching and expert medical skill to pull him through. He expresses himself as in the Lord's hands, to live or die, but we are asking that our readers pray the Lord to extend his life a few years longer that he may preach the gospel of a full salvation to the hungry multitudes. He is resting quietly today, but it is the result of hypodermics that relieve, for the time being, the pain. Let those who can lay hold of the promises of God claim his restoration.

Later: We are glad to say that Dr. Morrison continues to improve; sat up today and is hopeful of being able to go South soon.

RAPID TRANSIT. (Continued from page 5)

have witnessed in their own lives the development of the steamships and the railroads.

Up to about one hundred years ago there had been since "the historic curtain first arose" absolutely no change in the methods of human locomotion. Why should these revolutionary changes in travel come so abruptly, and at just this time? Is it not because the Time of the End is here? Is it not because the prophecy that "many shall run to and fro" applies to just this time? Is it not because the prediction just cited does not

refer to a gradual evolution in the methods of travel from the days of Daniel on, but rather to a revolution in the way of travel down in "The Time of the End?"

When the prophecy was uttered, many of the nations of the far East were locked up in their seclusion. Very little was known of them. India was secluded. China was secluded. Japan was secluded. Other portions of the inhabited earth were secluded, and peopled by roving bands of barbarians. The prophecy looked to a time when all the world should be brought together as one neighborhood, because of the existence or use of these inventions and improvements of which we have been speaking. They have brought the problem of internationalism to the front. These last day inventions have brought the nations into close contact with one another. With the control of power time has almost been eliminated and space annihilated.

The rapid transit of these days brings nations far apart closer together than contiguous kingdoms were a century ago. Washington is not so far from London today as was Edinburgh a hundred years ago. At the beginning of the 19th century it took two days by stage to make the ninety miles between New York and Philadelphia. Now automobiles make the trip in a little more than two hours and the Pennsylvania Railroad Express covers it in less than two hours. When the Continental Congress assembled, Boston was as far from New York as Oakland is now.

In 1800 it took three months by sailing vessel to go from New York to Liverpool. The steamship now makes the trip in five days. Then think of the airship. Continents and oceans are now traversed, and distant lands visited, with greater ease and comfort than a hundred mile trip with the old family horse was made a century ago. An hour now is the same as a day then, and in many cases the same as a week then. This is the age of rapid transit. There is something wrong with the man who says: "All things continue the same as they were from the beginning of the creation."

It was once considered a tremendous undertaking to go from Boston to New York on horseback or with wagon, then the only way to go. A certain preacher speaks in one of his letters which has been preserved of the "long and perilous journey from Boston to Rochester." Not long since a business man in Seattle in speaking of his desire to look after a certain matter of business said: "I concluded that I would just take a run back to London and talk the matter over with my partners." We are reminded that this included 3,000 miles across mountains, canyons, rivers, and plains of a continent, plus 3,000 miles across the ocean, involving less of time, less of discomfort, and less of actual danger, than the "long and perilous journey from Boston to Rochester" a century earlier.

We are told that in 1453 A. D. it required thirty wagons, sixty oxen, a force of 650 men, to transport Mohammed's huge cannon from Andrianople to Constantinople. The distance is 150 miles. Today a locomotive with one car and five men would do the work in ten hours. Illustrations might be multiplied. We acknowledge the facts. Do we get the significance? If we also take into account the modern means of communication—the telephone, the telegraph, the wireless—it will be seen that men not only can and do personally run to and fro, but that they communicate instantly with others thousands of miles away, whereas it used to take months to get a message the same distance. Communication by messenger or by signal from mountain top is altogether too slow for this fast age. Knowledge has been increased. Travel and communication no longer depend upon favorable breezes. Winds and muscles are no longer the propelling forces. Men have learned some of the laws of the forces of nature and have perfected vehicles for rapid transit.

"Many run." People have quit crawling and walking. They run.

"Many shall run to and fro." The masses are moving. Everyone is on the go. One would think so to stand for an hour on the main street or in the Union Station in any of our large cities and see the constant stream of people passing. It is surprising how many people travel almost constantly and how far they go. Americans tour Europe. Europeans tour America. Asiatics tour the world. Automobiles, railroad cars, and ocean liners can hardly be built fast enough to supply the demand. Passage across the ocean must be engaged some days ahead, although some of these liners can carry 3,000 passengers. Many run to and fro.

These things are harbingers of the coming, perfect, eternal age. The fulfillment of the prophecy tells us that we are living in The Time of the End and that we shall soon see the ushering in of the glad day of our Lord's return.

The Book Called The Bible.

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



In this age of "latest things" and "best sellers" it is the novel or bizarre that catches the attention of the masses. However, it is well for us to remember that the most modern news is not the last work of fiction, with the ink still damp from the press, or the night edition of the penny Post, lurid with

headlines. The most up-to-date book in the world is one of the oldest books—it is the Bible. It is essentially a present-day Book because it contains every man's biography. Some one may say, "Biographies are written about poets and kings and statesmen, not about ordinary folks." Yet the story of every man's life is written and inscribed in the world's greatest volume; and it is told along with the lives of kings and priests, warriors and statesmen, prophets and patriarchs.

This Book is the mirror of the human soul. Each man finds his counterpart within its pages. As he reads its thrilling narratives of human life crowded with temptations, struggles, defeats, and victories, with its sobs of sorrow and shouts of joy, with its passion and pain, his own heart whispers, "This is the story of myself," and he wonders at the divine revelation which lays bare his innermost soul.

Over and over again the same tragedies of life occur. The morning paper apparently giving the latest information is in reality only a reprint of Moses and Elijah, or of Daniel and Paul. There may be a slight difference in incident and environment, but none in the moral meaning or substance. How much farther have we got than Adam and Eve, contentment and discord, innocence and guilt? Not an inch. Cain still murders Abel. Abraham still journeys to Canaan looking eagerly for that land of milk and honey. Men are anxiously trying to find their way back into Eden, to get by the cherubim and the flaming sword, to enjoy again its trees and flowers, fountains and perfumed bowers. How to get back to that garden has been the problem of the ages.

As the plumed knights of old journeyed forth in quest of the Holy Grail and found it not, so men vainly seek this elysium because sin has blinded their eyes to the vision of the true and beautiful.

No indeed! We have not outgrown the Bible. There are thoughtless and superficial folks who speak of this Book as being out of date. Even some in the ministry have become so progressive, as they think, that they must discard the Bible and seek newer and

more sensational themes, but these men are only clever swindlers deceiving themselves. A diet of froth and fudge soon satiates, and if continued, nauseates. It is difficult to find a substitute for bread, and so far nothing has been discovered so satisfying to the human soul as this heaven-sent "Bread of Life." There are times when a congregation will even turn from such fascinating themes as Eugenics, Sociology, Socialism, Pragmatism, etc., to listen with interest to the story of the Cross, or hear a sermon on Sin and Its Penalty, or even to enjoy such an old-fashioned theme as Heaven and Its Blessedness.

The Bible has no revelation to make to unbiblical minds. There are some who have read this Book with their eyes, but not with their hearts; they have turned its pages, but missed its treasures. Approaching the volume with skeptical minds and irreverent hearts, it became a sealed Book to them, and there was no beauty in it that they should desire it.

However, to the lowly and contrite heart it is a well of water in a barren desert, or as bread and meat to the famished soul; to him in darkness it becomes a lamp unto his feet and a light unto his path. All the needs of human life with its complexity and perplexity may be supplied from this inexhaustible storehouse.

The Bible is the Book universal. Text-books are for the scholar, Blackstone for the lawyer, Materia Medica for the physician, theology for the minister, but the Bible is humanity's Book. It is not written in Hebrew, Greek, or English, but in the language of the human heart.

Islam has the Koran, China the sayings of Confucius, Greece her Plato, England Shakespeare, Italy Dante, America Emerson, but the Bible is the world's Book—belonging to all nations.

Not somebody's air, but everybody's air; not somebody's sky, but everybody's sky; not somebody's sun, but everybody's sun; not somebody's Book, but everybody's Book.

How shameful the teaching that the Bible should be accessible only to experts, how needful it is to king and peasant alike! This Book should be snatched from the hands of priests and put into the hands of people.

The Bible is the Book for all time. Not the "I was," but the "I AM," is the author of the Book, and because he is the changeless One, the same yesterday and today and forever, the Bible is not only the Book for today, but for tomorrow and forever. This Book is not out of date, but ahead of the times, and countless centuries must elapse before man can measure up to its standard of life with its fullness of blessing.

The trouble with society is, not that it has outgrown the Book, but that with flagging step it has failed to keep pace with this Great Guide to human progress.

Let us, then, with the Aladdin's lamp of study and the magic ring of prayer find in this Volume of volumes our treasures of mind and heart.

Let it also become our armory, and from its bountiful stores may we gird ourselves, putting on the whole armor of God that in the long and bitter struggle over the citadel of Man's soul the radiant angels of God, marching and counter-marching on the plains of Paradise, shall shout the paean of victory, and, catching up their sweet-voiced harps, like the sound of many waters, sing the song of Moses and the Lamb. And as the glorious symphony of praise swells and resounds amid the fretted arches and lofty domes of that heavenly city, God's battle-scarred veterans will come marching home bearing the trophies of victory, and there to meet them will be One like unto the Son of God, and he with his pierced hands will open wide the gates of his eternal city that they may have an abundant entrance in. "Eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him."

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? This is my first letter. I am in the second grade at school. I am eight years old. I have brown hair and black eyes. Can you guess my middle name? It begins with M and ends with Y. It has three letters.

Dorothy M. Shaw.
Rt. 4, Paris, Ky.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I go to Sunday school every Sunday I can. I am in the fifth grade at school. I am nine years old. I weigh sixty-one pounds. Mother takes *The Herald* and I like to read it, especially page ten. I have gray eyes, fair complexion and brown hair. Who can guess my middle name? It begins with B and ends with Y, and has six letters in it.

Georgia B. Shaw.
Rt. 4, Paris, Ky.

Dear Aunt Bettie: I am a stranger to you and the cousins, so I will introduce myself. I was eleven years old Dec. 1. Have I a twin? I go to school every day and am in the sixth grade. I also go to Sunday school every Sunday at a Methodist Church. I enjoy going very much. I am from the Eastern shore of Maryland where the ground is level and the country is pretty. The main crops are corn, wheat, and potatoes. I lived on a farm until about five years ago. I have been living in Baltimore. I wish I could live in the country, I like it so much better than the city. I have been rather unlucky this year. I was roller skating and fell and broke my right arm, was operated on for appendicitis, was in the hospital ten days and got along fine. On September 24 I fell and broke the same arm over in the same place. The doctor set it good both times. It is straight, but is still weak. I have to be very careful with it. I hope you cousins have better luck than I have. For pets I have a nice big cat and a big white rabbit. The rabbit weighs 13 pounds. We have only been taking *The Herald* about two months and I certainly enjoy reading the boys and girls' letters. I do hope Mr. W. B. is asleep when this arrives. I hope Aunt Bettie and all the cousins are well. I would be glad to hear from some of the cousins. I will answer the letters I receive.

Kenneth O. Todd.

2730 E. Chase St., Baltimore, Md.

Dear Aunt Bettie: May I come in again so soon for a little chat? Was very glad to see my last letter in print. Thank you Aunt Bettie. I received several nice letters from the cousins, but they were most of them from Eastern states. I can't help but wonder if there aren't any boys and girls near my age, who are readers of *The Herald*, living in Western states. I am quite anxious to know, so won't you boys and girls near my age, write to me? Would be glad to hear from any of you who care to write, of course, but especially from Western states. I am just twenty-three years of age. I attend the Church of the Nazarene with my parents. The church is located in a little town thirty miles from where we live, but they preach what we like to hear, so we're willing to go that distance as often as possible. I'm hoping you will kindly print this, Aunt Bettie, and that this won't be crowding the younger boys and girls out. Love and best wishes for a very Happy New Year.

Helen A. Walters.
Akron, Colo.

Dear Aunt Bettie: I have often read page ten but I have never seen a letter from Youngstown vicinity. *The Herald* is a lovely paper and mother has been taking it several years. There are just mother and me and I sell domestic and imported materials and ready-made garments from house to house and I find it very interesting. Lena A. Hanson, I guess your middle name to be Annie. Helen L. Bennett, I guess your name to be Lucile. Please remember your promise. My age is between 20 and 26 and by middle

name begins with M and ends with A, and has four letters. I will write to the one who first guesses correctly. I hope all you cousins are living up to the blessed teachings of Aunt Bettie. It's a blessing to know there are some good holiness Christians that take an interest in the children. Just now we are attending a revival in the school-house in Columbiana held by Rev. Snyder, a man filled with the Holy Ghost. Thank God there are still such men going up and down the land convicting men and women, and children too, of their sins. God grant that we may have more of them. Doesn't it fill our hearts with joy when we see folks saved from their sins and shouting the victory. Aunt Bettie, forgive me for taking so much space. I ask the prayers of all you cousins that I might ever walk in the light. God bless you all.

Winifred M. Clabaugh.
Box 104, North Lima, O.

Dear Aunt Bettie: As I have written before I will write again. We take *The Herald* and I enjoy reading page ten. How are you and all of the cousins? I go to school and am in the seventh grade. We have a good teacher. His name is Clarence L. Shadley. I am eleven years old. My birthday is June 21. I have two brothers and three sisters. My youngest sister is over a year old. My grandpa died March 17, and my grandma died May 27, and we sure do miss them. I go to Sherman Chapel Sunday school and church. Well, I will close. I hope Mr. W. B. is asleep when this arrives. I will answer all the letters I receive.

Laura Adella Munn.
Rt. 1, Belknap, Ia.

Dear Aunt Bettie: I take *The Pentecostal Herald* and enjoy very much reading page ten. I have one brother nine years old and a brother ten months old, and one sister. Helen Bennett, I guess your middle name to be Louise. I will be very glad to get the snapshot if I guessed the right name. I would like to have one anyhow, and if not the snapshot, the letter. I hope very much my letter won't be put in Mister Wastebasket. Some of you members of the happy band write me.

Dorothy Elaine Marshall.
Box 123, Kuttawa, Ky.

Dear Aunt Bettie: Will you let a South Dakota girl join your happy band of boys and girls? I am in the fourth grade at school. I am nine years old. Tell Elizabeth Garrett I guess her middle name to be Laura. Am I right? If so, let me know. I hope Mr. Waste Paper Basket is drawing maps when my letter arrives. Who can guess my first name? It begins with R and ends with T and has six letters in it. I wish some of the boys would write to me. This is my first letter and I would like to see it in print.

R. Edson Crowd.
723 East 7th Ave., Mitchell, S. D.

Dear Aunt Bettie: Will you let a little Iowa boy join your happy band of boys and girls? My grandma takes *The Herald* and I like page ten. I am fifteen years old. Who can guess my middle name? It begins with H and ends with Y, and has five letters in it. I hope W. B. don't get this. I will write a little poem.

Be a Friend.

Oh, you'll not be any poorer if you smile along your way,
And your lot will not be harder for the kindly things you say.
Don't imagine you are wasting time for others that you spend,
You can rise to wealth and glory and still pause to be a friend.

William H. Stabe.
Redding, Ia.

Dear Aunt Bettie: May I join your band of boys and girls? I am a boy of eleven years. Will be twelve the 10th of February. I am in the seventh grade at school. I have two sisters and one brother. I have dark brown hair, gray eyes, and light complexion. Lena Hanson, I guess your

middle name to be Aline. Helen Bennett, I guess your middle name to be Louise. If right don't forget letter and present. As this is my first letter I would like for it to be published in *The Herald*.

J. W. Rains.
Rt. 3, Box 144, Georgetown, Ky.

Dear Aunt Bettie: I want my letter in print, but if you do not have room that is all right with me. I saw you down at camp meeting this year, and I told you I would write to *The Herald*. I have two sisters, Ruth and Amanda. Amanda is married. I am not writing much because I want to leave room for others. I am eight years of age and in the third grade. I am going to skip a grade.

Nellie Marie Cook.
Nicholasville, Ky.

Dear Aunt Bettie: I am a Kentucky girl would like to join your happy band of boys and girls. I am about five feet tall, weigh 140 pounds, have blue eyes, dark brown hair, and am eighteen years old. I live on a farm with my father. My mother is not living. I would like for all the boys and girls to write me and I'll try and answer all letters I receive.

Alice King.
Rt. 4, Falmouth, Ky.

Dear Aunt Bettie: I am a little girl ten years old. I have blue eyes and light hair. I am in the fourth grade. I go to Sunday school every Sunday. My birthday is July 9. I hope to see my letter in *The Herald*.

Lucy Catherine Long.
Stanford, Ky.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. I have never written to *The Herald* before and I hope to see my letter in print. My sister takes *The Herald* and I enjoy reading page ten. I live in a yard of the Methodist Church. I go to Sunday school every Sunday. I am about four feet, two inches tall, and weigh about 59 pounds. I have black hair, blue eyes, and dark complexion. I am eight years old. Have I a twin? My birthday is August 28. Who can guess my middle name? It begins with D and ends with E, and has eight letters in it. The one that guesses my middle name I will send them my picture.

Vera Carter.
Sandy Ridge, N. C.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to *The Herald* and I hope to see it in print. I am ten years old and in the fifth grade at school. I go to the M. E. Church. My father is the pastor of the Methodist Church at Midway, Ky. Any one who guesses my first name I will send them a letter. It begins with E and ends with A, and has seven letters in it.

Madalene Shelley.
Wilmore, Ky.

Dear Aunt Bettie: Will you admit a little South Carolina girl to your happy band of boys and girls? I have not read many letters from South Carolina so I thought I would write. I am twelve years old and in the fifth grade. I live on a small farm with my grandfather. My father is dead and I am very poor. I will be very glad to hear from some of my cousins. I will answer all letters received.

Hazel McKenzie.
care J. N. Coker, Cades, S. C.

Dear Aunt Bettie: Although I am a stranger, and a lonely, sick girl, I believe you will make room for me in your happy band. I have been a shut-in most of the time for eighteen years, and I get very tired confined to bed so long. I do not know anything much to write about that is interesting, but hope my letter will be printed anyway. I want to say a lot, but I am not a gifted writer and can't write a good letter. Won't you *Herald* readers give me a card and letter shower? I would appreciate it so much. I do enjoy the good, cheering letters, and any little things to help pass away the long winter hours. Just to know that "someone cares" is a great consolation. If there's a good word we may say, or a good deed we may do, let us do it now, for we shall not pass this way again. My eyes are too weak to read, and I get very lonely. If I live I will be 37 years of age Jan. 24, 1929.

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I live in the country sixteen miles from town and have lived in the same neighborhood all of my life, except two years. I will close before I use too much space. Hoping to gain new friends, and thanking you in advance, Aunt Bettie, I am a new friend.

Lena Evans.
Winchester, Tenn.

Dear Aunt Bettie: Will you let a little Kentucky boy join your happy band of boys and girls? I go to Sunday school every Sunday. I like to read *The Pentecostal Herald*, especially page ten. Helen Bennett, I guess your middle name to be Louise. If I am right please don't forget your promise. I have fair complexion, red hair, am eleven years old and in the sixth grade. I weigh about ninety-one pounds. This is my first letter so I will close. Charles Allen Garnett.
Rt. 3, Georgetown, Ky.

Dear Aunt Bettie: Will you slip over and let a North Carolina girl join your happy band? I take *The Herald* but have never written before. I certainly do enjoy reading page ten. I am fifteen years old, weigh 116 pounds, have auburn hair, fair complexion, and am five feet and two inches tall. I belong to the Method-

ist Church and go to Sunday school most every Sunday and to preaching every second and fourth Sunday. My father is a singing schoolmaster and I sure do enjoy good singing. As this is my first letter I will stop. Will answer all letters received.

Ruby Carter.
Sandy Ridge, N. C.

FALLEN ASLEEP



MRS. ETTA SADLER SHAW, NO LONGER WITH US.

No words can describe the language of my hearty in the great loss I have sustained of my devoted wife, who passed from labor to reward Dec. 4. We have labored together forty-seven years in revival meetings, camp meetings, and in special services for boys and girls and a dry nation. She believed and preached the old-time religion and the Spirit-filled life and the near coming of our Lord. All her life she was deeply interested in the W. C. T. U., and was a State and National Evangelist.

She saw the great hindrance to God's work caused by religious bigotry, and all her married life she was heart and soul with her husband in helping promote convocations of prayer in different parts of the country. The following Covenant of Prayer, written by her, has been unanimously indorsed in many meetings:

Covenant of Prayer.

Believing it to be the will of God that the love of Christians, notwithstanding their differences, should be so manifested that all men shall be compelled to say of them, "Behold, how these love one another."

Therefore, we do covenant together to call upon God for a more abundant fulfillment of His promises for the outpouring of the Holy Spirit than has yet been witnessed among us, and for a deep, general revival of pure and undefiled religion.

She was never strong in body but was always strong in the faith and has done more work than any well person we have ever known. Her great work and power of endurance was a miracle of faith. She was wonderfully healed of T. B. many years ago, and has always preached divine healing, and witnessed many remarkable cases of healing in answer to prayer.

A large number of ministers and religious workers attended the funeral which was conducted by the W. C. T. U. in the Burton Heights Methodist Church of which she was one of the charter members. Many telegrams came from many National and State officers of the W. C. T. U., and other friends. All of her nine children were with her before she passed away. Five of them sang one of her songs entitled "Loved Ones Gone Before." Pleading for the prayers of our friends, I remain your brother in Christian love. S. B. Shaw, 1904 Jefferson Ave., Grand Rapids, Mich. Her life work will probably be published in book form in the near future.

WILSON.

The first vacancy made by death in the home of John Taylor Wilson, of Stewartsville, Bedford Co., Va., occurred on Wednesday, Jan. 11, 1928,

when he, the husband and father, passed away at the age of 79 years. Although he had suffered much for two weeks with double pneumonia, the end came quietly and peacefully. Much earnest prayer was offered for his recovery, but his family finally realized that God was calling him home.

He was born April 9, 1848, the son of the late James H. and Emily Smith Wilson, of Floyd Co., where he spent the first forty years of his life, being one of the prosperous farmers of that section.

In 1876, Mr. Wilson was married to Miss Octavia L. McNeil, and to their union were born five sons and three daughters. His last years were marked by great interest and zeal for preparations for the supreme moment, and before his departure he expressed his gladness to see the Lord. "When I Can Read My Title Clear," and "Saved Through Jesus' Blood" had been two of his favorite hymns for years. Patience in suffering and trial was one of the chief characteristics of his worthy life, as well as the remarkable degree of kindness which was demonstrated both at home and elsewhere. His friends of bygone years recall the high esteem in which he was held in his home community when a young man.

To mourn their great and irreparable loss, there survive him his widow and all his children: N. B., W. J., J. H., all of Roanoke County, Va., H. T., Norfolk, Va., R. O., Stewartsville, Va., Mrs. William Wheeler, Alabama, Misses Pearl and Lily Wilson, Stewartsville; also nine grandchildren, two great-grandchildren, and one brother, Charles Preston Wilson, of Salem, Va.

On Friday, January 13, his body was taken to Floyd County and laid to rest among his kindred in the Wilson Cemetery, near Simpsons, where he awaits the glorious morn of the first resurrection.

SAVAGE.

Mary E. Savage fell asleep in Jesus September 19, 1928. Mother was a devout child of God, her Christian experience was clear and unquestionable. She gave her heart to God very young. Mother was left a widow at the age of 39 years, with five little children depending upon her for support. The love she had for her family was so great that even her hardships seemed a joy to her. She often said, "It isn't hard to work for those we love." She was always ready and willing to sacrifice her comforts for her family.

After her hard day's work, mother would call us about her, read the Bible, pray with us, and taught each one to pray. Through the dark hours, trying times, or the fiercest storms, she was always the same calm, serene, believing child of God as though the sun were shining. Mother's life was entirely devoted to God, and intensely interested in the affairs of his kingdom. For her pure spirit the vanities of this world held no charm, but her chief pleasure was found in the fellowship of God's people. She was a diligent Bible student. Her memory was richly stored with precious passages from the word which she could always quote accurately. She loved the church, was always present when possible for her to be there, and always took an active part. She loved the prayer and testimony meetings. She took a deep interest in the Sunday school. She was a believer in the Wesleyan doctrine of entire sanctification. For a number of years she attended camp meeting at Mt. Lake Park. She always looked forward with prayer to these meetings, as a time of "refreshing." She loved to read the holiness papers and literature, and was well supplied, and after reading she would pass it on to some one where she felt would do the most good. She was always busy working for the salvation of souls.

I nursed mother through her last sickness. She was so very patient and fully resigned to God's will. She would pray for all the sick and suffering and when pain would cloud her dear face it was soon cleared away with a smile. She always looked on the bright side of life, seeing beauty in everything and good in every person. She loved everybody and was loved by all. She had a kind word and smile for all she met. Mother remained conscious until the last. About thirty-six hours before her departure

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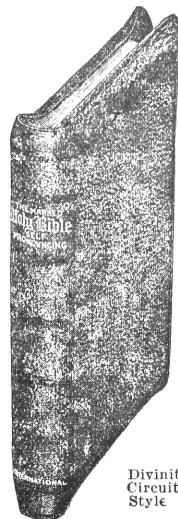
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there was an unusual brightness came over her countenance. She remarked that she heard music and spoke of dear ones that had gone on before. She would raise her hand and smile as though greeting her dear ones. The presence of Jesus and Holy angels could be felt all about her. She always prayed "for a peaceful hour in which to die." God answered that prayer. At the last, she closed her eyes, and breathed as easy and peaceful as a babe going to sleep. With a smile on her dear face, her soul was wafted on to heaven, to ever be with her Lord, and meet again her dear ones that had gone before.

Her devoted daughter,
Lilly B. Shartzer.

REQUESTS FOR PRAYER.

Please pray for a mother who has stomach trouble.

Pray for a minister of the gospel, who is suffering from cancer. He has two small motherless children. Pray for him and them. Pray that he may be healed and that they may be kept.

A mother requests prayer for the salvation of three sons.

Harvey B. Hysell: "I am on my way to assist Rev. Claude Schulman at Gene City, Kan., in a revival in the M. E. Church of which he is pastor. I earnestly request all of the praying folks who read this to send up a prayer to God that we may have a great ingathering of souls."

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SUNDAY SCHOOL LESSON

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

Lesson IV.—January 27, 1929.

Subject.—The Holy Spirit. John 16: 7-11; Romans 8:12-17, 26-27.

Golden Text.—For as many as are led by the Spirit of God, they are the Sons of God. Romans 8:14.

Time.—The passage from John was spoken the last night before our Lord's crucifixion. Paul wrote the epistle to the Romans about A. D. 58.

Places.—Jerusalem and Corinth.

Introduction.—The two battle-grounds of Christianity have been the Deity of Jesus Christ and the personality of the Holy Spirit. Unitarians, as their name implies, deny both. The same is true of Modernists, as they are called. Although many of them hold membership in orthodox churches, they are in reality Unitarians. I would not be unkind; but their consciences seem to be seared as with a hot iron. Some of us cannot understand how one can preach what he does not believe, receive money from the people he deceives, and sleep comfortably in the same bed with his outraged conscience. Is that hypocrisy? If not, please name it.

For the doctrine of the personality of the Holy Spirit we must depend entirely upon the Bible. We look first at the Greek masculine pronoun applied to him. The Greek word for Spirit is *pneuma*, which is neuter gender; and when pronouns are made to stand for this noun they are, of course neuter. This fact has misled some students of theology. But the Master uses sometimes a synonym for *pneuma*, *parakletos*, which is masculine. When this word is used all pronouns and adjectives referring to it are likewise masculine. This is simply in accord with the usage of the Greek language. There are no masculine pronouns in John 14:15-18, as some have supposed. There the neuter word, *pneuma*, is used, and the pronouns are properly neuter; but in John 16:7-9 we find two masculine pronouns referring to the masculine noun *parakletos*, translated the Comforter. There is a strong passage in John 16:13: "When he, the Spirit of truth, is come." He in the Greek is a masculine pronoun, while the word translated Spirit is the neuter word *pneuma*. This is strong evidence of his personality. The same masculine pronoun is used again in verse fourteen: "He shall glorify me." In many cases where the English pronoun is used there is no pronoun in the Greek, it being understood. These masculine pronouns cannot be used of a mere influence or emanation, but of a personal being.

The relations into which the Holy Ghost is brought in Scripture signify his personality. Jesus commanded the disciples to baptize "in the name of the Father, and of the Son, and of the Holy Ghost." In 2 Cor. 13:13 the names of the three persons in the Holy Trinity are again brought together on a ground of equality. In 1 John 5:7 we read: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost." If the Holy Ghost be not a person, this language is absurd.

There is some clear evidence of both the personality and the Deity of the Spirit in Acts 13:2-4. Here he uses with reference to himself the two personal pronouns "I" and "ME", which certainly would not be the case, were

he only an influence. In this passage he is commending the church at Antioch, and is sending forth missionaries to preach the Gospel to the outside world. Such acts can be attributed to a person only; and the work he is claiming to do could be done by no one but Deity.

In John 3:6-8 Jesus Christ twice makes the Holy Spirit the author of the new birth, which is certainly a divine work. In Hebrews 9:14 he is called "the eternal Spirit." None but God is eternal. In Psalm 139:7 omnipresence is ascribed to him. In Romans 15:19 we find words that imply his omnipotence. None but a person can bear witness with our spirits that we are the children of God. None other can possibly be our Comforter, or pray in us and for us.

I have been thus explicit in dealing with this subject because of the general denial of the personality and the Deity of the Spirit on the part of Modernists. They use our terms, as a rule, but force into them another meaning, thereby deceiving the people. If I may so use the expression, their teaching is a wolf in sheep skin. It might be both interesting and profitable to pursue the subject further, but both time and space forbid.

Comments on the Lesson.

7. I tell you the truth.—The Master is very emphatic in his utterance, speaking as if to convince the disciples. It is expedient for you that I go away.—No doubt that sounded strange to the apostles. What could be better than his own presence? He answers: "The Comforter," the blessed Holy Spirit, who would not come to them in his baptismal, empowering office while the Master was with them. He would send the Comforter as his coronation gift to the Church after that he had returned to heaven.

8. When he is come.—Here we find the office work of the Spirit. "He will reprove (convict) the world (sinners) of sin, and of righteousness, and of judgment." Mark you, this takes place when the Spirit is poured upon the Church. That is always true. It happened on the day of Pentecost, and it has been happening ever since. When sinners are not put under conviction, it is because the Spirit has not been poured out upon the Church. Any other sort of a revival is a failure.

9. Of sin, because they believe not on me.—Unbelief is the master-sin of humanity. Men will be punished according to other sins, but this is the sin that damns the soul. It "makes God a Liar."

10. Of righteousness, because I go to my Father, and ye see me no more.—The Spirit shows us the way of righteousness, helps us to live righteously, and convinces us that without righteousness we can never see God in peace.

11. Of judgment, because the prince of this world is judged.—I am not sure that there is any reference here to the final Judgment. The Devil, the prince of this world, is condemned, and all his followers with him. Unbelievers are "condemned already, because they have not believed in the name of the only begotten Son of God." John 3:18. The word Judgment here rather carries the sense of condemnation.

Romans 8:12. We are debtors, not

to the flesh, to live after the flesh.—Flesh means the carnal nature. Redeemed souls must live after (obey) the Holy Spirit.

13. If ye live after the flesh, ye shall die.—Not physical death, but spiritual. "The soul that sinneth, it shall die." That could not be said of an unregenerate soul, for it is already "dead in trespasses and in sins." "Whosoever is born of God doth not commit sin." Paul's contrast is powerful: "But if ye through the Spirit do mortify the deeds of the body, ye shall live." The old man with his deeds must be put off forever.

14. As many as are led by the Spirit of God, they are the sons of God.—Surely this should settle some things forever. How can one who denies the very being of that Spirit be led by him? He cannot be; neither can he be a son of God. How blind men are!

15. The spirit of bondage again to fear.—Paul is referring to the bondage of the law. The Jews realized that they had not kept the law, and constantly were in bondage through fear of death. Again the apostle teaches by contrast: "but ye have received the Spirit of adoption"—the Holy Spirit. Abba, Father.—Both words mean father; but Abba is rather a child's term of endearment. Abba is a Syriac word, while Paul used the Greek for Father. It is clear that the Hebrews after they learned the Greek language, had a custom of using a Hebrew word followed by its equivalent in Greek. Why, we know not. Thank God, we are not left to reason to prove our salvation, but the Holy Spirit comes directly into our hearts and bears witness with our spirits that we are the children of God. This we find in the next verse of our lesson. By the Holy Spirit we are made conscious of our Father's pardoning grace, and of our adoption into his family. The witness of the Spirit is the blessed consciousness within our hearts that the work is done, we are his and he is ours. Consciousness is the Supreme Court of the soul; and God himself could give us no stronger evidence of our salvation.

17. If children, then heirs.—That is so big that it staggers me. I do not know how to add anything by comment, unless I quote still further: "Heirs of God, and joint-heirs with Christ." We are rich beyond conception. But there is a condition attached to our inheritance: "If so be that we suffer with him, that we may be also glorified together." Such rewards are not to be handed out to lazy, worthless cowards. They belong to such as follow in the footsteps of their suffering Master; and the glory comes after the suffering. Like him, we too must be made perfect through suffering.

26. Here is something good: "The Spirit . . . helpeth our infirmities." We cannot even pray without his help, "for we know not what we should pray for as we ought." How weak and ignorant we are. "But the Spirit itself maketh intercession for us with groanings which cannot be uttered." O how he helps us. Thank God!

27. I am not sure that I can so comment on this verse as to help my readers. Prayer is so simple that a little child can understand it well enough to move the heart of God, but so profound that I feel sure that the wisest saints in glory have never yet touched its bottom. We know that Jesus is interceding for us in heaven, that the Holy Spirit is teaching us

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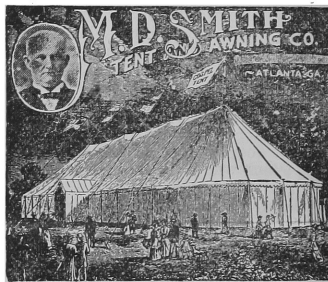
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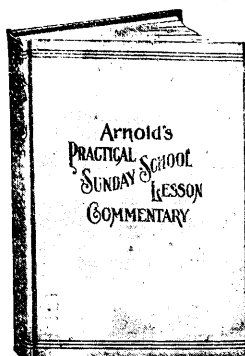
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and helping us to pray on earth, and that the Father is hearing and answering at the mercy seat. That brings a praying soul in touch with the entire Godhead. This overwhelms me. It comes over me with such force sometimes, that I am lost in wonder and amazement. I am too little for such things—they crush me down to earth. Glory to God! Amen!

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NOTICE!

The National Association for the Promotion of Holiness will hold a Convention at the Nazarene Church in Syracuse, N. Y., January 22 to 27, 1929.

Dr. John Owen, of Taylor University, will be my co-worker. Rev. Armstrong will be in charge of the music. Rev. J. Long, President of the New York State Association, will be present and assist. Also Rev. Cassius L. Myers, President of the County Association, is co-operating.

All are uniting to make this a great rally of the holiness people of New York. We ask the holiness people to pray for this and each of the few special conventions that are to be held this season. Also let all within possible reach attend. C. W. Butler, President.

"GOD'S SPIRIT WILL NOT ALWAYS STRIVE WITH MEN."

As a boy of ten years of age, I was under deep conviction for my sins under the preaching of the pastor in the old Presbyterian Church in our old home at Laclede, Mo. I shall never forget how my heart longed for some one to tell me how I might repent and find the peace that my young heart craved. My parents, while they loved the Lord, yet did not seem to know that a child could be saved and, after a few days this conviction wore off and I went on in sin and was not convicted of sin again until I was married and living in a home of my own. God saw fit to send into our happy home the Angel of death and take our little son, then five years of age. My heart was torn and bleeding and the Spirit worked with me again and I almost yielded to God, when the Devil brought to my memory that my son had been taken and that God was not a loving and just God to punish me in that way. I rebelled and went even deeper in sin than before. Wife had found the Lord as her Savior two months previous to this time and, while wrestling with her Lord in this sad hour, without ever hearing a sermon on Holiness, made a complete consecration to God and received the Holy Ghost as her sanctifier.

More than twelve years again went by and in the meantime I had so hardened my heart that I do not think that during that time that a single tear had ever dimmed my eyes. Not once had I felt the need of being a Christian. I would go to church with my wife and would even attend the camp meeting with her and had sat under some of the best preachers in the country, but nothing seemed to stir me in the least. Wife would talk to me and ask me when I would repent and give my heart to God, and I would usually put her off by telling her that in his own good time he would save me. I was one of the leading business men of the town in Colorado we were now living in and the people of this town had been praying for eight years that I would be saved.

God saw fit to send to the Baptist Church in this town an old-time Georgia evangelist that would dare to preach the truth and would hit sin as hard as he could strike. After being persuaded by wife to attend one Sunday afternoon, I went with her for the purpose of making fun of the evangelist, as I did not like the Baptists, thinking she would refrain from going back and would spend her time with me. I thank God he knows how to deal with the human soul. As I sat there that afternoon and God talking

to me, being fully determined not to yield, when God spoke in a plain voice, "This is your last chance." At first I decided to hold out, when the Voice again spoke to me and I began to wonder and to think. While debating on what action I would take in the matter the Voice again spoke to me and I realized as I sat there that it was now or never. I saw a Devil's hell opened up and I was held over the pit for a period of time and I began to call upon the Lord, and if ever a man did a firstclass case of repenting, I did it that day as I talked to my Lord and told him if he would save my soul I would go out and warn a lost and dying world to "flee the wrath to come."

They had an old-fashioned Methodist altar in that Baptist Church, and the evangelist invited the sinners to come, and led the way. The meeting had been going on then about two weeks and not a single soul had yet found the Lord. As soon as I made the start, they began coming to the altar and over two hundred were saved in that meeting. About three weeks after the meeting closed I said the final "YES" to God and he sanctified me wholly. Praise God from whom all blessings flow.

I was cleaned up inside and out, quit the use and sale of tobacco and left the business in the hands of others and went out to carry the gospel and to do my part in rescuing souls. That has been over thirteen years ago and eternity alone will reveal the number of souls that have found God because I answered the call that day. I am going to put in the rest of my days in telling people that I am serving a God that is able to save to the uttermost. J. L. Carothers,

10 N. 15th St., Colorado Springs, Colo.

GOOD PEOPLE NEED STIRRING UP.

M. M. Bussey.

There is no clearer truth taught in God's word than that good people are in danger of settling down, cooling off, growing careless, and becoming lukewarm. Much of my intense ministry is given to stirring up good people, people who live clean lives, but are cold in their devotion; people who have been in the path of truth many years, yet there is no juice nor joy in their prayers and testimonies. What they say is truth, but cold, matter of fact statements, no fire in their words, no flash in their eyes, no freshness in utterance. My God help them to become stirred!

This class of holiness people will do more to defeat the cause of Christ than all the skeptics on earth. We can whip the devil with fire, holy fire, holy fervor, a mighty devotion to God, a complete sacrifice of ourselves and all we have. Nothing short of this will stand the test at the Judgment.

Many people who used to give out tracts and talk to the people about their souls have ceased. Now they are too nice, too dignified, too cold to care, too worldly to bear the reproach. Street preaching is a means of getting the truth to lost, careless souls. How few holiness preachers make a practice of preaching on the street once a week; yet Wesley and others preached much on the streets. Great God deliver us from the menace of popular holiness. There is no way to heaven but by the way of the cross. Paul wrote to Timothy saying, "Stir up the gift of God, which is in thee." Peter wrote, "I stir up your pure

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minds, Yea I think it meet as long as I am in this tabernacle to stir you up." 2 Peter 3:1, 2 Pet. 1:13.

Much more prayer and some fasting, more reading of the Bible, and a careful obedience, with an honest paying of the tithe, a forgiving of enemies, and a confessing of faults would bring mighty blessings to many hearts.

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Denver, Colo., Feb. 13-24.
Baltimore, Md., March 3-17.

BAIRD, C. E.
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Racine, Wis., Feb. 4-24.

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Akron, Ohio, Jan. 27-Feb. 10.

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CAIN, W. R.
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Portland, Ore., Jan. 27-Feb. 10.

CALLIS, O. H.
Cedarville, N. J., Jan. 6-27.
Bridgeport, N. J., Jan. 28-Feb. 10.
Springfield, Ohio, Feb. 17-March 10.
Hazard, Ky., March 17-31.

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(Beacon, N. Y.)

CARTER, HAROLD S. C.
(Pequea, Pa.)

CAROTHERS, J. L. AND WIFE.
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Fowler, Kan., Feb. 6-24.

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(Lisbon, Ohio)

COX, STEUBEN D.
(Roanoke, Ind.)
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Winchester, Ind., Feb. 3-17.

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Lausling, Mich., Feb. 12-24.

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Lulu, Mich., Feb. 17-March 3.

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Sebring, Florida, Dec. 30-Jan. 20.

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New Castle, Pa., Jan. 27-Feb. 10.
Bedford, Ind., Feb. 24-March 10.
Wilmingon, Del., March 17-31.

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Cambridge, Ohio, Jan. 6-20.
Tipton, Ind., Jan. 28-Feb. 10.
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Sioux City, Ia., Feb. 11-24.
New Castle, Ind., March 3-17.
Hominy, Okla., March 21-31.
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FLEXON, R. G.
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McKees Rocks, Pa., Jan. 6-27.
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Turnerville, N. J., Feb. 17-March 3.
Glassboro, N. J., March 10-24.

Marcus Hook, Pa., March 31-April 14.

FLEMING, JOHN.
(Ashland, Ky.)
South Bend, Ind., Jan. 13-27.
Hot Springs, Ark., Feb. 3-17.
Gary, Ind., Feb. 26-March 10.
Detroit, Mich., March 17-31.

FREER, W. M.
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Columbus, Ohio, January.

FRYE, H. A.
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Rochester, Pa., Dec. 30-Jan. 20.
Johnstown, Pa., Jan. 27-Feb. 17.
Elkhart, Ind., Feb. 24-March 10.
Owosso, Mich., March 17-31.

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Pasadena, Calif., Jan. 27-Feb. 10.
Troy, Ohio, Feb. 17-March 3.
Barberton, Ohio, March 5-17.
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GADDIS, TILDEN H.
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Newport, Ky., Feb. 18-March 3.
Tilgman, Md., March 4-17.
Harrington, Del., March 18-31.

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Kenova, W. Va., Jan. 21-Feb. 10.
Grafton, W. Va., Feb. 11-March 4.
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Clarion, Pa., Feb. 17-March 3.
Markle, Ind., March 4-17.
Marion, Ind., March 18-31.

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(Kingswood, Ky.)

HOOVER, L. S.
(Tionesta, Pa.)
Apollo, Pa., Jan. 20-Feb. 10.
Frederonia, N. Y., Feb. 17-March 10.
Union City, Ind., March 17-31.

HUNT, JOHN J.
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JACOBSON, H. O.
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JOHNSON, RAY N.
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Riverside, N. J., Jan. 27-Feb. 10.
Relay, Md., Feb. 17-March 3.
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KULP, GEORGE B.
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Battle Creek, Mich., January
Nelsonville, Ohio, March 29-April 17.
Owosso, Mich., April 9-17.

LEWIS, JOS. H.
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LEWIS, M. V.
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Erie, Pa., Feb. 10-24.
Tarentum, Pa., March 3-19.
Rocky River, Ohio, March 20-24.

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Celina, Ohio, Jan. 24-Feb. 10.

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Bloomsburg, Pa., Jan. 6-20.

LYON, OSCAR B.
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LaMANCE, W. N.
Burlington, Kan., Dec. 30-Jan. 20.
Chanute, Kan., Jan. 27-Feb. 17.
Greenfield, Ohio, Feb. 24-March 17.
Rock Island, Ill., March 24-April 14.

McNEESE, H. J.
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McGHEE, ANNA E.
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MANLY, IRVIN B.
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Greenup, Ky., Feb. 10-24.
Huntington, W. Va., Feb. 26-March 3.
Cincinnati, Ohio, March 4-17.
Corbin, Ky., March 10-31.
Pikeville, Ky., April 3-14.

REDMON, J. E. AND ADA.
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Florida District, Jan. 20-Feb. 3.
Auburn, Ind., Feb. 8-24.

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REID, J. V.
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Guatemala City, Guatemala, Jan. 29-February 3.
Agua Calientes, Guatemala, Feb. 5-10.
Port Barrios, Guatemala, Feb. 12-14.
Matanzas, Cuba, Feb. 17-27.
United States of America, March 1—.

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ROOD, PERRY.
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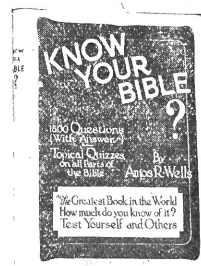
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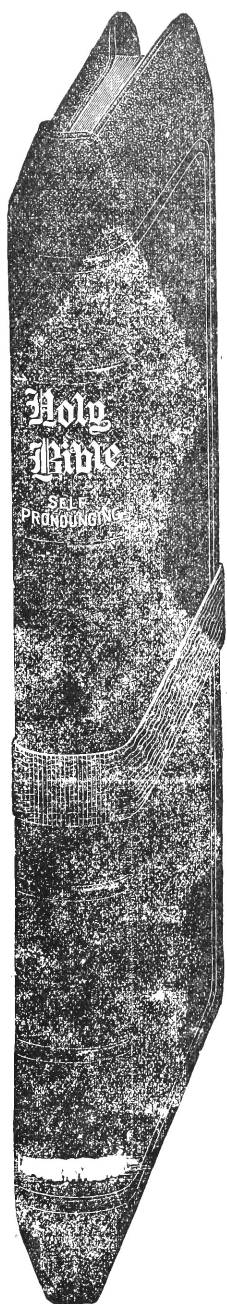


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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Jan. 23, 1929.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 41, No. 4.

THE SUPREME MESSAGE.

By The Editor.

THE Apostle Paul never meant to teach that to preach Christ was to preach foolishness, but he meant to suggest that the world in its wisdom would believe the preaching of Christ to be foolishness; and what was true in his day is true today. We have many men in our pulpits who do not believe that the preaching of Christ will solve the world problems, redeem and uplift the race.

Over against this unbelief the Lord Jesus says: "And I, if I be lifted up, will draw all men unto me." Jesus had infinite wisdom; he knew his own power, and he knew that in the creation of man God had put something into his constitution to which the preaching of Christ would appeal; Jesus knew that there was something in our nature, however fallen and depraved, that would awaken an hunger and thirst after the divine power he had within himself to save from sin, and to satisfy the longing of their discontented hearts.

The Apostle Paul was a learned man. He was acquainted with the profoundest philosophy, law and literature of his day. He could argue any question with the best of them; but he determined in his ministry to know nothing but Christ and him crucified. This is the most imperative need today—the preaching of Jesus—his atonement, his sinlessness, his power over men, the devil, disease, death, depravity, guilt—all, and everything that separates men from God and makes them wicked and miserable.

The people of this generation need to be brought back to Christ, and this can only be done through preaching the gospel of redemption from sin through his suffering, his groans and tears, his blood and agony. This generation needs to listen to ministers of the gospel who will put Christ on the cross before them until they see Jesus nailed there, with the blood in his hair, on his hands, on his feet, his body lean with sorrow and fasting and prayer, his frame white in the agony of the cross and silent in death. The people need to look at Jesus hanging there and to be reminded that he hung there, and died there, for their sins; that he paid their debt, and made pardon and cleansing possible for them. They need to be taught that he arose from the grave, walked among men, ascended into heaven and is at the right hand of the Father making intercession for them; that he is coming again to sit upon the throne of judgment, and that they must appear before him; that to accept his gospel is to appear before him with joy; that to reject the atonement is to be banished from his presence in the deep and endless night of woe. The urgent need of our times is to preach Jesus, from the annunciation angel to the cross; from the cross to the resurrection; from the resurrection to the ascension, and from the ascension to his second coming in power and glory.

Out of the faithful preaching of Jesus comes every good thing. The cross is the fountain from which the stream of all blessedness flows; along its banks civilization prospers, education flourishes, and social uplift makes headway. What the world needs is Jesus Christ in his divine power to regenerate, to sanctify, to illuminate, to inspire with new ideals, holy desires, and unselfish and sympathetic helpfulness. Shall we not have a revival of the preaching of Jesus? May we suggest to ministers who may read these lines, that they devote a few Sabbaths to preaching Christ and him crucified! Preach the exaltation of Christ as the Redeemer of men, mighty to save to the uttermost! Preach Jesus and see if the Holy Ghost does not apply the word, interest the people, increase the congregations, warm up the hearts, build up the kingdom, change the temperature of the church, and bless humanity. May it be truly said of each of us, "And he preached unto him Jesus."

An Open Letter to a Beloved Pastor

No. II.

My Dear Brother —————:

FOLLOWING up my letter to you in last week's HERALD, I am wondering if you have come to a place where you discount your early, bright conversion and very gracious experience of the new birth, and the joyful Christian life you lived, and the fruitful ministry and gracious revivals of your earlier life as a gospel preacher.

I can hardly believe that you would be willing to charge those past experiences up to ignorance, fanaticism, or mere human emotionalism. I am a bit curious to know by what process you have so completely changed from your original methods and ministry in soul winning. At one time you laid great emphasis on repentance, on the regenerating power of the Holy Spirit, and you saw that this gospel which you were preaching was the power of God unto salvation. People were saved under your ministry, large numbers of them. They were completely changed; the life they lived and the character developed so entirely different from that up to the time of their conversions, was a positive proof that it had not been with them a human decision or resolution, but they had indeed been made in Christ new creatures.

Now it seems you have entirely changed your method. You seem to lay no emphasis on the new birth. You may refer to it occasionally, but a mere reference to a thing is not preaching it with earnestness as a prime necessity. You evidently are not insisting that in order to salvation there must be a change so radical in the human soul, that our Lord Jesus calls it being "born again," and the inspired writer declares that we must be

made "new creatures in Christ"—a new creation.

Has there been a radical change in your theological views? Have you given up your old faith? Do you discount your own conversion and the blessed scenes of power in the revivals of your early ministry? Have you concluded that some sort of a human vow or decision is to take the place of the Holy Spirit in the new birth?

Please do not think for a moment that I am seeking to embarrass you, or would be impertinent, but I must confess that I am uneasy, both with reference to your own spiritual status and the effect of your ministry upon the people you are bringing into the church without any experience of regenerating grace.

Do you hold on to the old faith? Do you still realize the genuineness of your own conversion? Do you believe that the great revivals held by you in your earlier ministry were genuine works of the Holy Ghost? Have you changed your method to adjust yourself to conditions in which you find yourself situated, and have permitted yourself to substitute these things entirely human, for the work of the Holy Ghost in order that you may hold your position in a large church with a congregation of worldly people at a very large salary, a handsome parsonage, and surroundings that are quite pleasant if a man can bring his conscience into a calm agreement with such conditions?

To be frank with you, to my mind there can be no doubt but you are preaching "another gospel" entirely different from that under which you were saved, and which you preached with such blessed results for several years. I have been wondering if you will be able to meet with our Lord at the judgment in peace. The Apostle Paul says, "If a man preach any other gospel, than that we preach, let him be accursed." There is one thing certain, a host of our brethren of the Methodist ministry who were soundly converted after deep repentance, at an altar of prayer, are now taking hosts of people into the church at Easter and on Decision Day, whom they well know show no signs of conviction, and have had no searching ministry on the importance of repentance, and the regenerating power of the Holy Spirit. Do you think that you brethren can either stand the test before these deceived people, or the Lord Jesus in the day of judgment? In all sincerity, I do not believe you can. I believe the Christ will condemn you on that day, and the people who have been deceived by you, and come to the judgment without salvation, will condemn you for having brought them into the church under the impression that they had complied with the requirements of the gospel, and they had entirely fallen short of the great essentials of salvation—true repentance, forsaking of the world, a gracious experience of regenerating power, consecration to Christ, a heart from sin set free, lives of sacrifice, of service, and of glad witness to the saving power of God.

(Continued on page 8)

LIGHTS FROM MANY WINDOWS.

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



When in Paris during the War frequently I went into the Church of the Madeline situated at a very central point in the city. One of the peculiarities of this church is that no windows are visible. *All the light comes from above*—the windows are in the roof. This fact typified to me the truth that all the light that comes to us from the Word of God comes from above. *The Holy Spirit is the great Illuminator!*

Preaching the other day to a Conference of Chinese preachers we urged them to first get the experience of full salvation and then read everything they could get about it. Too many read books on both sides of Holiness and never get settled, but when one gets the blessing the Holy Spirit gives them such a spirit of discernment that they easily discern between the wheat and the chaff.

How wonderfully the Wesley Hymns bring out the need, the attainability, the assurance of full salvation. Dr. Martineau (Unitarian) even went so far as to say: "After the Scriptures the Wesley Hymn Book appears to me the grandest instrument of popular culture that Christianity has ever produced." Dr. Chadwick recently in "Joyful News" has a very fine article on this subject and some very fine quotations are given such as:

"The thing my God doth hate
That I no more may do,
Thy creature, Lord, again create,
And all my soul renew.

"My soul shall then, like Thine,
Abhor the thing unclean,
And, sanctified by love divine,
For ever cease from sin."

"*There is one thing very clear and definite, that original sin must be destroyed before Full Redemption is ours.*"

"Slay the dire root and seed of sin
The seed of sin's disease;
Spirit of health remove."

"Break off the yoke of inbred sin."

"Now, O my Joshua, bring me in,
Cast out Thy foes; the inbred sin,
The Carnal Mind remove."

"Saviour, from sin we Thee receive
From all indwelling sin."

"Slay the old Adam with Thy breath."

This was not repression but elimination.

One thing stands out clearly, viz., Faith is the condition of reception and not growth.

"I cannot wash my heart,
But by believing Thee,
And waiting for the blood to impart,
The spotless purity.
Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries it shall be done."

Both John and Charles Wesley were very watchful against excesses and extravagances. In one of their meetings a brother gave a testimony which would lead to very false notions as to Christian perfection: he very foolishly said that he was as holy as God is—a very presumptuous and absurd statement for a mortal to make. Charles Wesley heard it and he wrote the following lines:

"Holy as Thou, O Lord, is none;
Thy holiness is all Thy own:
A drop of that unbounded sea
Is ours, a drop derived from Thee.

"And when Thy purity we share,
Thy only glory we declare;
And humbled into nothing own,
Holy and pure is God alone.

"Sole, self-existing God and Lord,
By all Thy heavenly hosts adored,

Let all on earth bow down to Thee,
And own Thy peerless majesty."

THIRSTING FOR SANCTIFICATION.

I have been greatly interested in reading the life of Hudson Taylor, of the China Inland Mission, to find in his early Christian experience in England how he longed for holiness of heart. In 1849, writing to his sister, he said: "I am seeking entire sanctification. Oh, that the Lord would take away my heart of stone, and give me a heart of flesh. Oh, that I could take hold of the blessed promises of God's Holy Word. My heart longs for this perfect holiness. I have read a very interesting paper on the beauty of holiness in the Wesleyan Magazine for November. What a happy state it must be!

"O for a heart to praise my God,
A heart from sin set free;
A heart that always feels thy blood,
So freely shed for me."

"I never can sufficiently praise God for all his mercies to me. He has striven with me times without number and I have resisted him. And yet after all, he has pardoned all my sins. The earnest desire of my heart is that he will sanctify me wholly and make me useful in his cause."

In preaching to a Chinese audience on Full Salvation a missionary who had recently come into a wonderful experience of sanctification said to us, "Make it plain. Give the steps by which we get the Blessing."

Recently in a good book we found the following steps set forth by Andrew Murray. They are all very good and clear.

1. There is such a blessing to be had.
2. It is for me.
3. I haven't got it.
4. I am hungry for it.
5. I am prepared to give up anything that clashes with it.
6. I do now yield myself to God that I may receive it.
7. By faith I do now receive it.

THE BELIEVER'S LIFE.

Over in Japan in the winter time when snow and frost are on the ground, travellers are surprised to find rich, luxuriant, sub-tropical growths so that the bamboo, the palm and the orange flourish in the midst of the cold. The secret is that volcanic action keeps the under ground warm; fires are burning underneath the arctic cold and these tropical growths have their roots in tropical heat.

So with the Christian; he may have to dwell 'mid arctic frosts of indifference, worldliness, criticism, opposition, etc., but his roots are in the tropical heat of spiritual fires.

TIDES OF THE SPIRIT.

How blessed it is when the tide comes in. Those words of Paul Rader are very striking:

"Let the tide come in, Let the tide come in,
Let Grace abound from Calvary,
Such precious blood, the price of sin,
He comes, He fills, from Calvary."

I looked out of my window in the Baptist Mission House and watched the boats as they came up and down the Ningpo River. I saw how often the boatmen had to row hard to make the boats go; but at certain times of the day, they did not row at all and how swiftly the boats went! Little boats, big boats, empty boats, heavily laden boats, no trouble for them to go. What made the difference? The Tide! The tide was strong in the River Ningpo and those boatmen know how to take advantage of those tides.

I thought what an illustration this is of us spiritually. What a terrible time we have rowing and pulling and tugging, when there is no tide on; everything goes hard, progress is slow, no souls are touched, nobody getting saved, no glory is on us, all because there is

no tide on; but when the Tides of the Spirit begin to flow, how beautiful everything is! Prayer is easy, praise is jubilant, preaching is a joy, altar calls come easy, souls crowd the altars, and the revival forces are doing a great work.

PASSION FOR SOULS.

The one dominant purpose of the minister, the missionary and the Christian worker should be passion for souls. It is tragic to meet so many finely educated people—college trained,—numerous degrees, etc., yet totally devoid of soul passion and with no genius for soul winning, and no power and therefore, they know none of the joy that comes from seeing souls converted to God. The other night we heard the choir at Bethel sing in English. (All Chinese singers).

"Loved ones are lost and our friends are astray,

Lord give us souls, Lord give us souls;
Help us to win them while it is day;
Lord, give us souls. Lord, give us souls we pray.

"Seals to our labor and souls for our hire,
This, blessed Lord, is our one great desire;
Souls for whom Jesus his precious life gave;

Lord, give us souls, we pray, we pray."

One of the most prominent ministers of the Chinese church, himself a college graduate and carrying some of the highest degrees in learning, talked to me the other day of the need of the ministry in China today. He said so many of his men had college education, but they had no power; they were trained, but did not know how to win souls, they had no fire—and he wanted me to come to the convention and speak twice a day, in the morning to give Old Testament messages, and in the afternoon hold evangelistic services. He wanted his men to go home from the Convention with a new zeal for soul saving and to have revivals in their churches. Many of these never knew the joy of a revival, and such a thing as an altar service is totally unknown to them. I might add that it was my joy to meet this body of ministers twice a day and for my Old Testament work I took the great Prophets, Moses, Elijah, Jeremiah and Daniel, and emphasized their call and commission and their fire-touched lips. Then in the afternoon I was called to pour out my soul along the lines of revivals, soul winning, personal Christian experience. I feel sure God owned the messages, because at the close of our ministry they asked us to stay another four days more and continue these addresses. I gave them two additional days.

A SINGULAR CASE OF GIVING.

The missionary in charge of the music and the training of Evangelistic Singing at Bethel is Miss Alma Huppert, of Wisconsin. She felt keenly the need of a studio for her work because all the music work in Bethel has had to be done right in the school building. The pianos are there, the baby organs are there, the singing classes have to be held there and it has been difficult both for Miss Huppert and equally so for the other teachers. In desperation more than once we have taken our classes out onto the lawn or on a hot day in the shade of a tree to get away from the sound of the baby organs. Finally Miss Huppert said,

"I must have a Studio. The work is growing and demands it."

With the need of a new church and a dining hall, and a Bible School building, and an Isolation Ward for the all too-crowded hospital, we fear there was not much of a reply to this cry of distress. Then Miss Huppert commenced to pray and she announced to us in the family group that she was asking the Lord for money to put up a little studio. But nothing came in for the studio.

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One evening Miss Huppert called us into her room and told us that the Lord had revealed his will in a new way to her. She said while she was on her knees that evening in prayer and asking the Lord for money for that new building—asking him to touch somebody's heart to send the amount needed—that a voice said to her, very clearly,

"Why don't you give your *own* money?"

She jumped from her knees and amazed, replied,

"Why, Lord, you don't mean you want me to give *that*?"

And then she told us that before she was a missionary she had laid aside from her teachings a little sum of money. She had just left it at home in the bank—not much, as the world goes—but it was all that she had "in case some day she might break down and have to go home," but joyously she said to the Lord,

"Yes, Lord, You may have that to start with." And from the time Miss Huppert wrote home for that little gift of one thousand dollars—*her all*—and commenced to make plans for the needed building, other gifts came in resulting in a nice, neat building for the music department. Now one very singular thing about this matter is this: *After Miss Huppert had drawn out her thousand dollars in answer to the Voice divine, the bank failed and if she had not obeyed her whole thousand dollars would have been lost to her.*

I have known many of the Lord's people to have lost money in investments. Frequently when I have tried to interest people of means in holiness education they have told me about their losses running into many thousands. I have often thought if God's people would invest more of their money in God's work and keep away from alluring, money-making schemes it would be a good thing for them as well as for the Kingdom.

Blessed are they who will listen to God's Voice instead of brokers, speculators, etc., and who will invest in never-failing stocks and bonds of the Kingdom of God.

Foreign Students in Asbury College.

C. A. LOVEJOY, Business Manager.

I have been writing now and then for the past few years concerning foreign students in Asbury College, feeling that the readers of THE PENTECOSTAL HERALD who have furnished the financial support for these foreign students would be interested to keep in touch, not only with their progress in school, but to know what they were accomplishing after they had finished their college work and entered into service for the Master in the white harvest fields of earth.

You who have been following the missionary journeys of Brother and Sister Ridout will note with pleasure that in many places they are working with Asbury College students who have returned as missionaries to their own people, and of course it goes without saying and is well understood that a native of the Philippines, Mexico, China, Japan, or Korea who understands the customs of their own people knows at once how to present the Gospel of our Lord and Saviour, Jesus Christ, in a way that will attract and win multitudes of souls.

For instance, there is Matias Vidal from Mexico who graduated from Asbury last June and is now laboring in his own country and is having large success in preaching the Gospel of the dear Son of God to his own people, and reports large numbers coming to Christ. Matias is a fine young man of deep convictions and a gracious experience of salvation in his heart, and one day while in my office and I had told him of some financial help that had come in in answer to one of my appeals through THE HERALD, he said, as he gripped my hand, with tears streaming down his cheeks, "Brother Lovejoy, you write them a letter and tell them that I mean to be true to Jesus and that I have the burden of my people on my heart

and I am going back to Mexico to preach holiness without which no man shall see the Lord." And from letters which reach us we are convinced that he is pouring out his life in Mexico in prayer and personal work in order that his people in that Catholic-ridden country may know that there is life and liberty and hope through the shed blood of the dear Son of God.

Robert Chung, our Korean boy, who spent nine years in Asbury College, was with us recently. He is now some place on the wide Pacific sailing back again to his own Korean people. He brought us a message in the College chapel one morning and such a message, with his heart full and his soul burdened as he asked us here at the home base to hold him up to the Throne of Grace that God might again this year wonderfully use him in salvation work. You will recall that in one of my other letters to you I informed you that Robert, last year, saw something like 5,000 native Koreans bow at the altar of prayer in his revivals. Meetings were opened to him everywhere. He could not begin to fill the calls that came to him. He preached to thousands of his people in mass meetings who would stand for hours and into the night to hear him plead the cause of his blessed Lord and Savior, and then how they would rejoice as the Koreans would come forward and kneel at an improvised altar, and Robert says they just weep and moan and groan just like penitents do in America at our camp meetings. Robert has changed the words of "Bringing in the Sheaves" to a little chorus that he sings to the Korean people, and it goes like this:

"All the world for Christ,
All the world for Christ,
We shall come rejoicing,
All the world for Christ."

Did any of you ever hear Robert sing this song? The Spirit of God surely comes upon him as he sings with his soul for his Lord and Christ.

And then, there is Eugenio Fernandez, the Philippine boy, who was sent to Asbury largely through the sacrifice of the Rosebud Mission of Richmond, Va. Eugenio also graduated last June and is now in the Philippines working with his own people. He will give a good account of himself and we look forward with confidence to hearing some fine reports of soul winning as he goes in and out among his people.

Betty Hu, our Chinese girl, who was sent to us by Miss Jennie Hughes from the Bethel Interdenominational Mission at Shanghai, China, is now back in her home land. Dr. Ridout has just visited that Mission and finds Betty on fire for God and doing splendid service in the Mission School teaching and laboring with the little native Chinese children. You know, dear readers, she can help them so much because she, herself, was trained in the Mission before coming to Asbury and now returning to China to the same Mission from which she came she is able to do a work that an American missionary would be unable to do.

I could go on and tell you of many others who have been helped and supported financially in Asbury College by the gifts of the holiness people who read THE PENTECOSTAL HERALD, but I must not take up any more space at this time, but I will write you again sometime during the year. You who have contributed to the support of these foreign students, won't you breathe a prayer for them now? Every dollar that you have invested in them will pay big dividends in souls here and now and go on bearing larger dividends throughout an endless eternity.

At this time, we are especially in need of funds for the foreign students who are with us this year. We take them on faith and depend upon the freewill offerings of Gods people to furnish the funds for their stay in Asbury. If you have a few dollars of tithe money on hand today, I do not know of any place where you could place it that would count more in soul winning than in our for-

ign students in Asbury College. Send your check to C. A. Lovejoy, Business Manager, Asbury College, Wilmore, Ky., and mark it for the foreign students' account and I will see that it is properly applied to that fund. God bless you and reward you for all that you do in the name of his dear Son, Jesus Christ our Savior.

THE ENORMITY OF SIN.

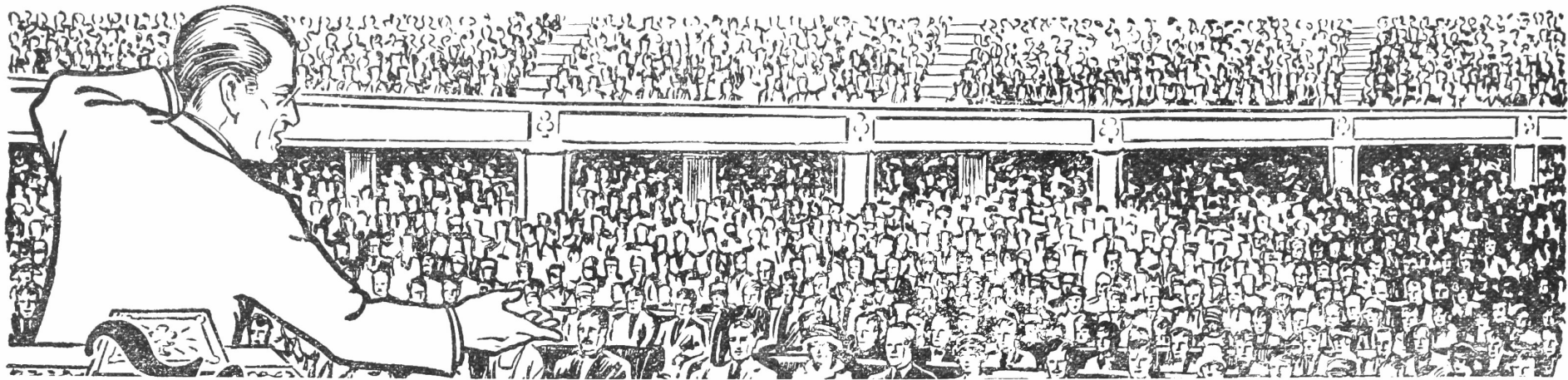
REV. E. E. WOOD.

Sin is no small thing. To live under its domination is slavery. Its power over humanity is far above the human for it is a *monster* of the most pronounced type. Sin is malignant and deadly. Some seem to think it is a little ignorance that proper training and education can remove. They forget that some of the worst characters in society are the most cultured and seemingly refined. Many of our worst criminals are graduates of colleges and universities. All they have gotten from greater knowledge is an increased cunning in the art of wrong doing. Sin is not merely an overhanging cloud shadowing the souls of humanity that an ascending sun will scatter. Rather it is a black cloud of impending wrath that will cover the transgressor through all eternity. It takes more than an operation on the skull of a bandit to cure his proclivities to evil. It cannot be cured by establishing a clinic and by a process of examination.

Some declare that to mingle with society will banish the evil or to enter into athletics or become a musician. It is evident that the advocates of these methods have never made an honest effort to get rid of it. You can train an animal, especially a monkey, to do some wonderful things, but you cannot change his animal nature. As soon as the period of performance is over he is a monkey still and will act out his nature. You can clean up a pig and make him look very respectable but when you take him for a walk you must not lead him near a mud hole or all your labor will be lost. Some try to locate sin in the nervous system. Oh, how much wrong doing is laid to a state of bad nerves! My friend, you cannot get rid of sin by taking a vacation. Sin will follow you to the most ideal spot and also home again. Sin is a disease that not even death will remove. As bad as they are sin is more than a brain storm or a nerve explosion.

Sin can only be located deeper down than any of these mentioned things. It lies in the very vitals of life and requires the combined strength of God and man to combat and destroy. In its inbred form it is like a deadly serpent coiled in the crib with your precious babe. It may be small but it grows in strength and size as the child develops. It may be suppressed and kept down to some extent, but one needs only to look at the most depraved characters to see something of its nature in those who do not curb its vicious tendencies. See the mighty struggle Paul had with this monster as recorded in the seventh of Romans. He speaks of his actual transgressions and adds—"It is no more I that do it but sin that *dwell*eth in me." Sin is treason of the most pronounced type both against God and his government. The sinner—whether in church or out—is a traitor to God and the kingdom. Sin is the only thing in the universe that God hates. His wrath is against it like a shoreless sea of vengeance. Sin is the extreme peril of humanity everywhere. It is far more to be dreaded and shunned than any contagious disease known to flesh. Disease kills the body and ceases its work at death but sin kills beyond the tomb. Sin is as old as the race and as universal. No tribe or nation has been found that was not suffering from this malady and in some form of faith trying to find release. The facts are sin bestrides the earth as an infinite and

(Continued on page 6, col. 3)



SPIRITUAL LOCATION.

Rev. Joseph H. Smith.

"WHERE ART THOU?"



HERE has been placed upon my mind a text that was suggested to me a year or two ago by one of our quite young preachers writing to me for some suggestions. Have had a touch of what the prophets called a "burden" for this message. The old-time and the typical Friends' ministers speak of the same thing as a "concern"—"the Lord had given him a concern." He had a special concern as to a particular message.

"Where art thou?" You recall that is God's own question. You will be surprised when I tell you I was in a large church lately, and among the many happy results was the conversion of a deeply penitent man—a man in middle life, evidently in fair circumstances. He came as an humble penitent—almost ran to the altar. He was very happily converted and expressed a desire to unite with the church at once. The pastor, when receiving him, asked him *where he lived?* He could give him the street, but could not tell him the number. "Can't give you the number, but I will send you that tomorrow." On reflection, we will suppose this man was not receiving any mail. He knew just where his home was, but had never noted the number.

I went from there to another minister for a longer term, and I inquired one after another, and one after another came to me, personally, and told me they "*did not know where they were spiritually.*" "I can't tell," "I don't know where I am now." Now which was the worse; that man who did not know the number of his house, or this one who could not tell where he was spiritually? I have not found many students that I have touched and that touch me here; in fact, I have not found one that, when I said where are you? that they did not understand I meant educationally, and answered promptly—"Freshman," "Sophomore," "Junior," or "Senior."

Now I ask, "Where art thou," spiritually? I ask you not the number of your room. I ask you not the grade you are in at the college, but I ask you, brother, I ask you, *where art thou?* Where art thou? I think it will not only require much reflection to settle in every one of our minds the importance of acquaintance with ourselves. Of our own location in the spiritual world or in relation to the spiritual world. I think that it will not weaken any one's faith if I declare that it is imperative that we have a certainty, an assurance, and full acquaintance, at least, with our location and our relationship to God in particular. This is not a mark of selfishness. It is not by some fancy of ours that we adopt geographical and historical references to illustrate spiritual things; they are so used by inspired apostles. Paul showed that in crossing the Red Sea they were *baptized*. That, in the partaking of the water that came from the rock, they partook of Christ. He uses the Experience of Canaan, by Joshua, as a type of entrance into the rest that remains to the people of God. So I stop at *Egypt* as

I ask Where art thou? You remember that the experience of the Israelites in Egypt was at first an experience of pleasure, and according to their desire. There was given to them the land of Goshen. They had great plenty and were filled with pleasure and gratification; but directly there came a "Pharaoh that knew not Joseph" and their Egyptian experience soon degenerated into *servitude*—suggesting to us that though sin has its pleasure period, there soon follows bondage to *appetite*, bondage to *pleasure*, bondage to *habit*, till at length one comes under the cruel dominion of the world—torture of hardships, tasks that cannot be met and burdens that cannot be borne until worldly men and women over this land everywhere are coming to despair. In every day's paper are seen records of instance after instance of men and women that have spent their time and held their location in Egypt until life has become unbearable; the roll of the suicides, and the roll of the utterly desperate that have nothing to live for is appalling and enlarging. Where art thou?

But now we press on, over that cry, that murmur in their distress until the heavens were rent and God heard their prayers and sent deliverance. You remember the Paschal Lamb? You remember the night of Exodus? You remember the soon *passing of the Red Sea*? Then you remember the march with happy tread to the tune and time of Miriam's song resounding freedom from the dominion of sin. Here a Red Sea has separated us from the Pharaoh that sought to destroy or to bind our lives. Miriam's song seems always the echo to me of a "Happy day when Jesus washed my sins away." To rapid step they marched to Miriam's tune and soon it was not long until they came to *Kadesh-Barnea*. Where art thou? Are you in happiness of a soul set free? Are you marching to tunes and times of triumph? The distance between the Red Sea and Kadesh Barnea is short. The time between John's ministry and that of Jesus was short. The time between one's justification and one's sanctification is abnormal if it is long-drawn out. Now, Where art thou? Are you, I say, in the progress of justification? Are you in the joy and happiness of a soul delivered from Egyptian bondage? Hast thou come to Kadesh Barnea? Where art thou? We are now getting to where the question of our *life-time's location*. Very probably this is to be settled at this crisis and the forces seem arrayed against us ten to two. Ten to two of our people, then the giants of the land, and the walls and the doubts and the fears. I say much depends *now* on what answer we give as to our location from this juncture. Here are two faithful spies bidding us to go over and enter the land of promise, but alas, the great hosts have entered the wilderness. Where art thou? In the wilderness they lost a great measure of their power and the dominion that they had received in their Red Sea deliverance. They lost—one loses a great measure of resistance when he comes up to the call of a full salvation and draws back. And so we see them *hankering after*

some of the old gratifications of the Egyptian life. Where art thou? Now murmuring, now sin, idolatry, fornication, etc. See!! But Oh, I see two men who followed the Lord fully though they are still with the wilderness crowd.

Heaven looked down and saw an apostle getting hurried, and as though he would seem to record that all the people did sin and follow their ways to death in the wilderness. But the Spirit held his hand and had him write: "Howbeit, *not all.*" Caleb and Joshua were there with the wilderness crowd yet they themselves were following the Lord. Where art thou? Maybe following their teacher, etc., but there they are—two men that God can count on. They never did become come-outers. They stuck to the wilderness and the wilderness crowd until a new crop came and then they led *them* into the Promised Land. Where art thou? Taking your stand firm and faithful? Yes, you say, but I feel as though I were a needle lost in a haystack. But when Christ comes his coming is a magnet and will draw all needles out of the haystack.

I am looking next to where Moses is. Moses, representative of the law, is viewing the landscape. Where art thou? Are you where you see the prospect, you see the promise, you have a view of God's great beauties or bounties, and of the Canaan Land of full salvation, but *stop with the view*? Simply say how delightful and how alluring it is and all that, but you stop on *PISGAH'S SUMMIT*! Where art thou? Wait now a minute until we go over. Here is *REUBEN and GAD and the half tribe of MANASSEH*. They camp and settle and receive their lot *on the other side of the Jordan*, content with their own lot outside of Canaan. They are true to its doctrine, orthodoxy. They are theologically true, but are not actually and experimentally in. Where art thou? There are two instances in our New Testament where the name Jesus occurred for Joshua's name. Both mean Savior. And it seems rather happy that it is so. Our Joshua is Jesus. The Captain of the Lord of hosts is our *JOSHUA*, and he brings them "clean over." That is a scriptural expression. Where art thou? Clean over? Are you clean over this Jordan where you actually possess the Canaan inheritance of God's people, or are you back with Gad and Reuben and half of the tribe of Manasseh, or are you up with Moses on *Pisgah's Summit*, or are you down there with wilderness dangers and defeats? Where art thou? See *CALEB*! See him blazing his way, winding up to that mountain top, and see him when he has conquered all those alien forces. See him come proudly to Joshua, saying, "*Give me this mountain.*" That is my ideal. Oh, not camping near the crossing, but aspiring to the eminence. Caleb comes giving God the glory and saying, "Joshua, here I am. My natural strength does not abate. I have come to claim the inheritance that thou didst promise me: *Give me this mountain.*" Where art thou?

You said something about our *spiritual location*. Reason for that is that the objec-

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tive has gained over the subjective; in our day civilization over salvation.

When God spoke the words of the text, you know to whom he spoke it. God came down and looked for Adam—and he had to call for him. ADAM, WHERE ART THOU? He said he was ashamed. Maybe that is the reason that you may not know for certain where you are in your relationship with God. Maybe something has made you ashamed to come too close to the presence of God. Another reason is that we may have gotten away from the word. Got something on a near equal plain. The word is the only thing that can locate us. It is sharper than any two-edged sword. It is a discernor of the thoughts and intents of the heart. Then again the Holy Spirit when grieved, when quenched, leaves us to our own limited area of ourselves. Self-justification is not divine acquittal. Sins forgotten are not sins forgiven. Absorption in other things, neglect, keeps us from drawing face to face with God. You can get your location only from God. See *where* we are. If in *Egypt*, find deliverance. If across the *Red Sea*, let us shout his praises. If in the *wilderness Church*, let us stand true as Caleb and Joshua in our testimony. And say do I sense it right, that there are some who are on Pisgah's Summit who see the land but who, bound by your legalistic limitations, have not come into the full faith and liberty of the gospel? Get located and find a Joshua to bring you 'clean over.' Let us get the certificate up to date that we have crossed the Jordan and are now into Canaan, and happy art thou if you find that you are not only in Canaan, but are out scaling some mountain and, if so, let us file up and possess the land. Come to our Joshua and say, "Give me this mountain." For we are promised a deed to all the land we put our foot on here.

MR. DURANT'S PHILOSOPHY.

REV. W. G. BENNETT.



HE noted philosopher, Will Durant, has been delivering lectures to the Michigan State Teachers' Association at their different Assemblies over the state, in which he has exalted the French infidel Voltaire as the great liberator of independent thinking, and hinted that if Christianity wishes to continue to exist she must "hug up close to the theory of evolution."

I have not read Mr. Durant's philosophy; but I understand from some intelligent observers who have read it, that he has written a work on philosophy that entitles him to a place in the front ranks of modern philosophic writers.

Not having read Mr. Durant's philosophy, I will not attempt to criticise it; but, I understand that he tells of a conversation that took place between him and his little daughter that is both very touching and significant. The child is reported to have said to him, "Papa, is there a God? And are there angels that care for and watch over us?" The great philosopher replied, "Daughter, I do not know." The child was silent but busy scribbling on some paper. After she had gone about her play, Mr. Durant read what she had been writing. She had written down, "Well, if I were God, I would make a God and angels to watch over us."

Now, the significant thing about this incident is, that Mr. Durant's previous reply to his daughter's question would imply that he had left both the childlike faith of his little daughter, and had left or never had possessed the more intelligent faith of a child of God who believes in the God of divine revelation, who has spoken to man through the Holy Scriptures. And from this and other statements he made, to which we will now refer, we infer that Mr. Durant's philosophy belongs to that class of philosophic writings

of men who groped their way in darkness without God, rather than to the class of Christian philosophic writers who believed in a personal God and divine revelation.

Mr. Durant refers to the noted French infidel, Voltaire, whom he exalts as an emancipator who struck the shackles from humanity, and taught men the art of independent thinking. But does this great man expect us to believe that, up to the time of Voltaire, all men were slaves and vassals, either too dumb or too cowardly to think for themselves? If he does, then he has implied that the intelligent, educated class of teachers he was addressing, were too ignorant to be acquainted with history before the days of Voltaire.

Mr. Voltaire was truly a man of courage, whatever else we may say of him. But he took the condition of the Catholic Church in the age in which he was living, sunk as it was at that time in superstition, divorced almost entirely from Christian ethics, selling men the privilege to sin, its ministry dictating to political leadership, and raved at these abuses of the Christian church, supposing he was flinging his javelins at Christianity itself. Right here, we would like to ask Mr. Durant whether it was the infidel philosophy of his hero, Voltaire, or the work of reformers like Martin Luther, George Fox, John Calvin, John Knox, and John Wesley that is responsible for the great change in the teaching of the church and the marvelous advance in Christian civilization that has taken place since the days of Voltaire. And, we might further ask, "Does it not seem passing strange that infidels like Paine, Hume, Bolingbroke, Ingersoll and many others we might mention clear down to modernists like Shailer Matthews, or Harry E. Fosdick, should declare themselves the only independent thinkers when they all have followed closely the ravings of Mr. Durant's hero, Voltaire?" These men, wide apart in some respects, have been a unit on the following:—There is no God other than man's own conception of God; the inspiration of the Bible is a farce; sin has no reality only in the conscience of men; the atonement of Christ is a mere figment of orthodox theology; conversion is a delusive notion of an excited imagination; immortality is only a delusive hope; and, the judgment day and future punishment are phantoms used to scare ignorant people into obedience to priestly dictation. On this creed of unbelief, they are all practically agreed. You will notice all of these statements are a negation, or, what they do not believe. "Where," we ask, "is the independent thinking here?" Or, "Where is there any call for thinking at all, except it be to attempt to meet the objections brought against their philosophy by orthodox theologians?" Constructive philosophy requires intelligence; but no intelligence is required to believe a negative philosophy, if it can be called a philosophy at all. "What is there in all this," we ask, "that can produce an intelligent conscience which is the basis of character and essential to civilization?" All the unbelief of all the ages has never contributed one iota of assistance to the building up of civilization.

We further note that this great philosopher advises Christianity to hug up close to the theory of evolution if she wishes to maintain herself under present conditions. Good advice, no doubt, for it fell from the lips of a great philosopher. But, will somebody please vouch for Mr. Durant before we are asked to receive his advice at face value on so important a question as he here proposes to give advice upon?

From the answer he gave to his little daughter relative to God, and from his apparent desire to hobnob with infidels and modernists in his teaching, we presume that Mr. Durant is an evolutionist. When great thinkers leave God out of their philosophy, it is perfectly natural for them to turn to the theory of evolution in attempting to account for the creation. Among the many theories by which men in all ages have attempted to

account for creation and leave God out, there is none, perhaps, that has attracted the attention of scientific investigators as has the theory of evolutionary creation. So it is no reflection upon a man's intelligence to speak of him as an evolutionist. However, while there are some known facts which, to the minds of the investigators, seem to confirm the theory of evolution, there is not, in all the realm of investigation, one single, established fact of science that proves the theory to be scientific. And men of science know and generally acknowledge this to be true. When everything has been said in favor of evolution that can be said, it must still be admitted that it is only a speculative theory, and has never passed into the realm of an established fact of science. It is quite common for evolutionists to affirm that everything in scientific investigation confirms the theory of evolution; but when you ask them for just one fact that proves it, you have them badly embarrassed for they can not produce the fact. Their supposed proof is like the college professor who, when asked how they could tell the age of the rocks, said they proved it by the fossils embedded in the rocks. But when asked, later, how they proved the age of the fossils, having forgotten his former statement, he said, "By the age of the rocks in which they are embedded." Evidently, this professor thought it was a poor rule that would not work both ways.

Mr. Durant certainly must know that Christianity has gained her present standing, and brought the now civilized nations of the earth to their present condition of civilization, by her simple faith in the infallible Word of God. If Mr. Durant does not know that the teaching of the modern theory of evolution is directly contrary to the teaching of the Bible, then he had better stop his studies in philosophy sufficiently long to take a course in Bible study; or else, post himself in the teaching of evolution before he presumes to assume the role of prophet and instruct Christianity in what to do to preserve herself in the earth. Let Mr. Durant continue to instruct in philosophy; but, before he assumes the place of prophet, we would advise that he find an altar erected to the God in whom we live and move and have our being, and stay there until he becomes acquainted with the God who cares for us, and who created angels that watch over us. And then, study his Bible until he becomes intelligently informed as to its contents; by which time, he will know that evolution and the Bible can not occupy the same pulpit or sit in the same pew at the same time.

Mr. Durant, as lecturer to the faculties of our educational institutions, has one of the greatest opportunities to affect our civilization that any man could desire; but he has, also, a grave responsibility. Personally, I believe he desires only the good of humanity; but he has made the same mistake that many other great philosophers have made, the mistake of trying to reason out life's problems without the aid of divine revelation, and solve the question of God and destiny by the aid of the reasoning faculties. The Bible distinctly says, "The world by wisdom knew not God." Men find God like they find their wives and children, not by the light of reason, but by the way of the affections. Mr. Drummond said the whole agnostic literature was one long commentary on the statement of the Bible, that "The carnal mind receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned." And, when Mr. Durant attempts to give religious instruction, he is entirely out of his sphere until he receives a knowledge of spiritual things through the experience of the "new birth." And, for him, wielding the mighty influence as he does with those who are to instruct the rising generation, to suggest that evolution rather than the Bible is to become the source of instruction in a Christian civilization, is a very dangerous venture.

(Continued on page 9)

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER IV.

THE SERENADE.



HUSTON made himself as comfortable as possible, deposited his baggage about him, and drew from his side pocket the little Bible his mother had given him, and which he had pledged her on her death-bed he would read a portion each day. He had kept the pledge. Usually he read a chapter before breakfast every morning, but he had been so busy this day that he had waited until he pulled out of the little city toward the far west. Having read the chapter he closed his eyes and meditated. He had been sincere in his religion, but after all he had known nothing of self-sacrifice, or cross-bearing. His devotions had been regular, but very formal, his church life was a very pleasant social pastime. There had been nothing of a deep spiritual communion with Christ. In fact his religious thinking put Annie Gray first, a successful ministry second, Jesus being a sort of means to an end. He thought this over long and seriously, with not a little of humiliation. He began to realize that he had been trying to have God serve him, rather than giving himself to the service of God. And now, when his chief idol was broken he was about to throw away his faith, and refuse to have any God at all. A tear trickled down his cheek, as he reflected to himself that in Christianity Christ must come first, and that the misfortune and disappointment of life must bring us the closer to him, who must be Lord of all. That in the very nature of things Jesus cannot take the second place. He realized that while he had been regular at Sunday school, and Epworth League meetings, most always attending the preaching services, and ever ready to help and participate in the young people's entertainments, always having a delightful time because of the presence of Annie Gray; he had known nothing of a real consecration. He had never made anything approaching a supreme denial of self, for the sake of his Master.

It is quite possible that there is a very large per cent of church members much older than Houston whose religion is of the same character as his, who seek to use God rather than giving themselves to God for service, for witnessing, for cross-bearing, and if need be suffering for Christ's sake.

Canton, the little city where our story originates, was just the right size for a flourishing trade in gossip, and at every fireside and supper table in the little city, the one subject of conversation was the marriage of Annie Gray to the young banker, and Huston's leaving for the west. Practically everybody in the town had known for years that Huston and Annie Gray were lovers, and that it was only a question of time when they would be married. Now the feeling was very general that she had thrown Huston overboard in order to marry the young banker who was the son of a wealthy father. Nine out of ten of the people discussing the subject condemned Annie most heartily. And they all laughed with great glee over the runaway horse, the young bridegroom's leap for life, and Huston's bravery in risking his life to stop the frightened horse. Poor Hendricks was the subject of ridicule and amusement at almost every supper table in the town.

Hendricks turned the runaway horse over to Judge Gray's colored man, and he and Annie walked home in silence. He tried to explain to her that the frightened horse had jerked the reins out of his hands, and that he had leaped out of the buggy with the hope of catching the reins and stopping the horse.

Annie remained silent but appeared to be a bit skeptical with regard to his motive in leaping. When they got up to Judge Gray's mansion she went at once to her room and Hendricks went to the barn to look after any damage that had occurred to the horse or vehicle, and when he came back to the house he found his young bride with her face buried in her hands weeping bitterly. He tried to comfort her, but she insisted that they had become subjects of ridicule in the entire community. She said she wished that some arrangement could be made for him to get away from the bank, and that they could make a trip East, some place, any place, until the gossip about their marriage, the runaway horse, and Huston's going West could somewhat die down. It really did look like a pity that their honeymoon should have been so clouded.

The next morning every one who came into the bank wanted to know if he was badly bruised up by his leap from the buggy. They extended the conversation on the unpleasant subject by suggesting to Hendricks that at least nine times out of ten it was far better to remain in a vehicle when the horse drawing it ran away, than to undertake to jump out. It was remarkable at the number of his customers who had had runaway experiences, all of them had remained in the vehicle and escaped without hurt. One loud-mouthed man said, "Just look at your wife! She kept her seat and was unhurt, but my! she's the daughter of old Judge Gray. She is as brave as Julius Caesar. You never catch any of that family jumping out of a buggy when a horse runs away."

Groups of little school boys during the morning came in the bank and looked at Hendricks with keen and amused interest. They were not just positive that he was the hero of the "high leap," and Hendricks could hear them asking each other as they pointed their fingers at him, "Is he the guy that jumped out of the buggy and left his wife?"

We have gotten a little bit ahead of our story, and must go back to the evening of the runaway. There was silence at the supper table in the home of Judge Gray. After Annie and her husband retired to their room he failed after many efforts to draw her into conversation. Finally she picked up a book, one of Victor Hugo's novels, and gave her entire attention to the story she tried to get interested in.

Hendricks walked about the house, out into the yard, and came back to the room to find his young wife still engaged in reading.

At ten o'clock they were startled to hear at the front door of the mansion a burst of music. Several horns and violins. They went to the window and could discern in the starlight that the front yard was well filled with college boys, who had come up to give them a serenade. It was a real comfort both to Hendricks and Annie that the students thought enough of them to pay them this compliment. There were cornet solos, violin solos, beautiful old songs by quartette and sometimes the whole body of students joined in. They sang, The Last Rose of Summer, Carry Me Back to Old Virginia, Old Kentucky Home, Nellie Gray, and several other of the beautiful old songs. They were really coming to feel quite comfortable and pleased with themselves, when to cap the climax and close the entertainment of the evening a quartette commenced singing,

"A young banker came to stay,
It was just the other day,
And he married Annie Gray.
They went out to drive in the evening,
And the fool horse ran away,
And the banker leaped hay,
And he left his Annie Gray."

An old lover came along,
And his hands were good and strong,
And he seized the fleeting steed,
And made his jaw bone bleed,
But he saved Annie Gray
For the banker."

There was much more of this kind of jumble, frequently interrupted by loud cheering. Annie leaped up, closed the windows, broke into tears and insisted that she could not, and would not, remain in the town. Hendricks tried hard to comfort her, and assured her that this would all soon be forgotten, but she refused to be comforted. After his morning experience at the bank when Hendricks went up home to dinner he was quite of Annie's opinion that they should get out of town for the present. He told Judge Gray of some important business he had in New York City, and that they could kill two birds with one stone by making a honeymoon-business trip to New York. The Judge not only gave his consent, but handed to Hendricks a good roll of bills to pay the expenses of the trip.

The town thoroughly enjoyed the opportunity for an extensive and continued riot of gossip. They talked and laughed to their hearts content over the dropping of Huston for the young banker, the runaway, Huston to the rescue, and his flight to the far west. There were many prophecies that Annie would see the day that she would regret her course of action. Not a few of Huston's friends prophesied that he would some day be a Bishop. The mass of the people were not disposed to look kindly upon the young banker and bridegroom. They were of the opinion that he valued himself far above his real worth.

I shall not presume to bore my readers with any extensive philosophizing on love affairs in general, or hasty marriages in particular, but it is quite possible that first loves are the best, and most enduring. A large per cent of divorces are the result of short acquaintances and hasty marriages, without either of the contracting parties really knowing the other. When boys and girls in school growing up in the same community fall in love, attend school together for years, become thoroughly acquainted, cultivate and carry on their first love to happy marriages there is a foundation of confidence, of understanding, and of genuine affection which binds and cements two lives into one.

Many flirtations and a variety of love affairs is a waste of affection, it destroys confidence, and often leaves memories which contribute nothing to the genuine happiness of married life.

Huston's train was hurrying on toward Memphis and he was thinking deeply. He knew nothing of the gossip, the comment, the serenade, and the sudden arrangements for the eastern trip which were going on in the little city he had left behind him. He did know that his heart was wounded deeply. The wound might be healed, but the scar would remain forever. There was a little incident awaiting him in Memphis which would make quite a contribution to his happiness of which he knew nothing.

(Continued)

(Continued from page 3)

menacing spectra. Everywhere it goes it waves the black flag of open and defiant rebellion in a most open and defiant manner. Sin blasts and crushes every tribe and nation known. It is unspeakably awful to have any taint of sin. It is a dreaded leprosy of the immortal spirit. If sin is retained in heart and life it will eventually eat away every virtue, blight every beauty, and canker every faculty. Sin dwarfs every energy. It carries in its brain the unquenchable fire and in its heart the undying worm. But, "If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." John 1:7.

GLEANINGS FROM THE EVANGELISTIC FIELD

MRS. E. STANLEY JONES' LETTER.

Dear Friends:—I do want to thank you for the way you have been upholding us by your prayers and financial help this year.

There have been times when I felt that physically, I could not carry on. And then there would come an influx of strength that would carry me through the day and I knew someone had been praying.

There have been times when it seemed that money was an absolute necessity for his work's sake and the box was empty. Not only that, but there were bills unpaid and obligations that could not be met. And then the home mail would come with a check and I knew that he had put the burden on someone's heart even before I prayed.

What a reservoir of power there is in earnest prayer!

Mr. Jones is still out of India. He reports that his meetings in South America were greatly blessed of God. The pastor of the American church in Buenos Aires wrote me, "The work here will never be the same since your husband has been here. There has come a great enriching to all our lives. For this we are grateful."

Mr. Jones is now back in the States where he will be speaking under the direction of the Mission Board during the winter. We had hoped to have a family reunion at Christmas but it does not seem possible. If only the church knew the blessedness of giving there would be no need to be stirred up ever so often.

Some one wrote me recently, "I wonder what you do all day. Could you outline a day's work?"

Well, days differ: but as far as I can remember, today has been a rather typical day and it has been like this.

5 A. M. to 6 A. M. Awoke on the roof, looked up at the sky and asked the Lord for help and guidance for the day. Had my bath and a cup of tea and a slice of toast and read a little from the Word as I ate. Made some boric lotion for a village woman who brought me her baby with sore eyes. Showed her how to use it. Took some onion seed to the garden and told the men in charge where to plant it.

6 A. M. Took prayers with the boys. Inspected the boarding house. Wrote an order for rice and salt and sent a man to the grain merchant with it. Found two boys in the sick room and investigated cause and gave each a dose of castor oil. Went into class rooms to see who was absent and why.

7 A. M. Returned to the bungalow as the health officer was waiting to see if we wanted cholera inoculations. Mail came and I answered two business letters. Village man: "My baby has had fever for five days. What shall we do?" This reminds the blind man who pulls the pankah to keep me cool, or perhaps I should say cooler, when I have time to sit under it! "My toe pains me very much." I look and find the nail gone and a festering sore. Clerk, "Will you please take these fees from day pupils and sign the receipts?"

8 A. M. A woman who was baptized recently, threw her arms around my feet and begged me to let her come to school long enough to learn to read. A Mohammedan official calls and asks if I have anything as good to read as "The Imitation of Christ" which he has just finished.

9 A. M. Investigated a bad odour from a school drain. Took a sick woman to the hospital. Started to write out a new time table for school as we will soon change from morning school to day school. Matron came with complaints against a teacher.

10 A. M. Took the carburetor off the car to clean it. Had breakfast.

11 A. M. An English lady who was in great trouble called for sympathy and advice.

Noon. Hot and tired. Laid down. Got up three times and decided to stay up. The cook wanted money for butter. The sweeper wanted a new broom. The mail man brought a C. O. D. parcel.

1 P. M. A note from the doctor saying that he would examine all the boys at 4 P. M. A teacher reports that the chalk is all gone. A father who wants to put his boy in school but fears Christian influence came to talk it over.

2 P. M. The pastor came to ask about some affairs connected with the church. A Hindu called to borrow a book. He is a well educated man and getting interested in Christianity. He said, "After I read the gospel a while, I want to go out and help some one. I want to tell them of this good God. When I read the Vedas or the Puranas I never feel this way. Only the story of Christ affects me like this."

3 P. M. Cut out a dozen pair of pajamas and sent them to Class four for their sewing period. Had lunch.

4 P. M. The Indian doctor came and we went over the physical condition of each boy. Found one case of itch and various other minor ailments. Wrote out his recommendations and ordered medicine.

5 P. M.—Boy Scouts Commissioner called to see when I would have time to attend a meeting of the executive committee. He said the boys from the Mission school were the very brightest of all the boys who were enrolled as Scouts. He said, "What does your religion do to the boys? They have no business to be so superior, considering the fact that they are from our lowest classes."

An Indian Official called. He said, "I feel very discouraged over my country. Things change so slowly."

Discovered an Indian "holy man" going into the hostel. Ran after him and got him out and headed

for the gate. He was dressed in a patch of cloth about the size of my hand, tied on with a string and his body was smeared with ashes.

6 P. M. A boy was brought to me for discipline for swimming in the river without permission. A man came to borrow 30 cents. A woman to beg for work. Grain merchant delivers rice and wants his pay. I make out his bill and get his signature and file the voucher.

7 P. M. An early dinner because I am alone and I want to get at the pile of unanswered letters on my desk and send a note to the little daughter away in Boarding School. And now I shall soon climb the stairs and look up at the stars and commit the day to him. Of course I have not got down everything that happened today but it is a rather brief outline of a day that is not unusual.

Someone asked me what U. P. meant in our address. It stands for the United Provinces (of Agra and Oudh.)

And now my evening is gone. As I fold these letters and put them in the envelopes it will be with a little prayer for each individual to whom they go. May his blessing be yours!

In his glad service,
Mabel L. Jones.

HARRODSBURG, KENTUCKY.

Harrodsburg is the oldest town in Kentucky. The Methodist Church there celebrates its one hundredth anniversary this year. Rev. E. K. Arnold, one of the outstanding pastors of the Kentucky Conference, is now pastor. This was our third time with Brother Arnold and we can say that we have never labored with any one who carries a greater burden for the salvation of souls and who prays more. He came to our room once and twice daily where he had long seasons of praying together. We were entertained in the parsonage home and had delightful fellowship with his splendid family.

The revival was a good one. The attendance was good, the fellowship and co-operation of other churches was good, the majority of our Methodist people stood nobly with us in the battle and the Lord graciously blest, which was best of all. The singing and music led by B. G. Grenfell, who was supported by a large chorus of singers and with pipe organ and piano presided over by Mrs. Alderson and Mrs. Arand, was good from the beginning to end. The young people, led by Grenfell, made big strides in numbers and interest and were of untold value to the meetings.

When the meeting was two weeks old—the time we expected to close—the church met with the Pastor and Official Board and requested that we continue longer. The third and last week was the best. Many souls sought and found pardon or purity at the altar and the whole spiritual tone of the membership was greatly lifted.

We found abiding results of the revival which Dr. H. C. Morrison held two years previous. There are some of the very "salt of the earth" spiritual folk in this church and they prayed and wept with us for victory. We had great times in our down-town store meetings, in the graded and high schools and at special services for both men and women. By running an extra week we lapsed into date for our next engagement so were delayed a day in starting. We are now in Youngstown, Ohio, in the Primitive Methodist Church where the fire is falling. Praise God for the best year in many in our revival work. We look to the New Year with hope and confidence.

O. H. Callis.

SCOTT CITY, KANSAS.

The Gaddis-Moser Evangelistic Party recently held a meeting at Scott County, Kansas, Methodist Church, Rev. O. R. Henderson, pastor. A fine people and good victory. 40 seekers the first Sunday, altar filled from that on closing with two full altars the last Sunday. We ministered to the High School and Grade School at their assemblies and had a good High School night at the revival.

At Hutchinson, Kansas, in P. H. Church, our second time there and best in attendance and conviction, Bro. Benjamin Brockman pastor. We found the church progressing nicely. Had some good victories here, closing with 17 at altar the last night and some seeking for the first time. We are called to the Calvary United Brethren Church in Hutchinson for next fall.

At Springfield, Mo., P. H. Church, Sisters Dice and Deardorff, pastors. God's Spirit was manifested in this meeting and, while not a great meeting in attendance, it was great in some outstanding cases of salvation and sanctification; 14 at altar the last night.

The last meeting for 1928 at Second P. H. Church, Cincinnati, Ohio, Rev. F. C. Sanholtz, pastor. A gradual increase of victory here, sprinkling now and then, climaxing in a downpour with 35 seekers the last night. Many new people came to this meeting, some of them getting to God and will be a permanent help to this growing work. This church has made a splendid record and is today in a healthy, growing condition. We ministered at the Sunday afternoon service at God's Bible School while in Cincinnati.

1928 was our best year, by far, in actual results, as well as in spiritual blessings, completing five years of labor as an evangelistic party engaging in 100 campaigns, among 16 religious denominations, entering 35 states, crossing the continent four times,

travelling 90,000 miles, preaching 2250 sermons, singing over 5000 special songs, resulting in 10,000 people seeking God and 700 anointed and prayed with for healing of the body.

A folder describing our work from its beginnings, our progress and purpose with several pictures will be mailed on request. Let us look into the future with holy optimism. Revival fires are burning, Jesus is coming. We are in the most wonderful days of the age. Let us keep plenty of oil on hand and gather in all the sheaves possible for him.

COMMENDATION.

Here is a very interesting statement from the pastors of the eight co-operating churches in the Tioga Evangelistic Campaign in Philadelphia, Pa., last October.

"Having recently concluded a campaign of 'combination-method evangelism' under the leadership of the Rev. S. B. Goff, D.D., we are pleased to give this expression of our gratitude and to record our impressions of the effort. We found Dr. Goff a challenging leader and although most of the co-operating churches had used the visitation plan of evangelism in working their constituencies several times before, we were able to report a total of 386 decisions and church transfers as a result of the campaign.

May we call attention to what we consider to have been the strong points in our campaign.

1. Dr. Goff was exceedingly thorough in his plan and method of organization and was unstinting in his helpful suggestions as to advance work. In the visitation work especially, experience soon teaches one that it is what is done before the campaign begins that determines the eventual success. From this standpoint Dr. Goff left no stone unturned to give each church an opportunity to succeed to the fullest measure.

2. In his instruction of the workers, it would be hard to excel the wisdom, sanity and scriptural soundness of Dr. Goff's training. It made a deep impression and inspired some to attempt what otherwise they would have felt unable to do. While he laid the burden of responsibility upon the worker, he did not slight the work of the Spirit, but rather laid stress upon it, so that we were to feel that we were going where Christ's Spirit was opening the way.

3. In his handling of the matter of awakening the church member, Dr. Goff proved to be thorough and adroit. He emphasized decision through the Sunday schools, the renewal of vows and deeper consecration not neglecting also to launch a campaign of church attendance. Throughout the week of public meetings, this work was carried out upon a wholesome basis.

4. Eight churches of five denominations co-operated in our campaign, and it was widely advertised as being upon a community basis, with good results. In this interdenominational phase of the work, Dr. Goff left nothing to be desired. No denominational references were allowed to creep into the campaign and we were to lose sight of or divisions in working together to win souls and make Christ's influence felt in the community. We are left better able to work together than ever before.

5. Finally, reference must be made to the spirit of buoyant enthusiasm and the attitude of spiritual victory with which Dr. Goff led us in the task. They proved to be contagious. Because he worked with faith, we too were led to see visions of great good and to set our hearts toward victory."

In November we had another union campaign in Philadelphia with five churches co-operating in the Bethlehem Presbyterian Church. 232 were won to Christ and the Church; a large number of Christians were renewed and won to loyalty in church attendance through the home visitation and the evangelistic meetings. We are now in a fifteen-day evangelistic campaign in the Eighth Avenue Methodist Episcopal Church, Altoona, Pa. The home visitation is combined with the meetings and several persons have been won to Christ, and many non-attending members have been renewed and pledged to church attendance. In January we assist six churches in Williamsport, Pa., and will use the combined method of home visitation and evangelistic meetings.

Will be glad to send you a copy of the plan and terms. With best wishes for a good year,

Yours fraternally,
Samuel B. Goff.

Dr. G. W. Ridout's new book, "Revival Blessings" is full of matter of the most vital interest to soul winners. Do you want a history of the great Revivals? It is here together with chapter after chapter of the most vital matters on Revivals, Soul Winning and Evangelism. Dr. Ridout gave these lectures at Asbury College and there was a demand for their publication. Those who heard the lectures wanted the book. Here it is! We make this offer to preachers and evangelists. Send us One Dollar and after examining it if you do not want to keep it return it to us and we will give you your Dollar back.

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Of course, you may resent the implications and exhortations of my letters to you; you can ridicule me if you choose, but I fear there awaits for you a fearful awakening when it will be too late to return to the life and ministry of your early days. It must be remembered that a church filled up with a membership of people who have not been regenerated are of the world, and the world will love its own. Worldly pleasures will be brought into the church; worldly ministers will get into the pulpit, lectures will take the place of gospel sermons, entertainments will take the place of revivals; all sorts of false teachers will come along, the seeds of skepticism will be sown broadcast and in the end, the hungry souls of a deceived people will go off after Christian Science, Russellism, Theosophy, and all kinds of false and deceptive speculations. They will be lost, and in the day of judgment God will require their blood at the hands of young men who have not been faithful in the proclamation of the saving gospel of the Lord Jesus Christ, which is the power of God unto salvation.

A Word from Dr. Morrison.

I asked Dr. Morrison what I should tell THE HERALD readers this week, and he said to tell them that he had gotten over the bronchitis, asthma and pleurisy, but the after effects had left his heart very weak, and it would take some time to recuperate sufficiently to be out of the hospital. He has been very patient and seems willing to wait until the physicians think it is safe to move him. He especially desires that prayer be kept up for his recovery, that his weak heart may be able to do its work properly. We sincerely appreciate the many letters of inquiry and solicitude that have come to us, and would have answered them but for the multiplicity of duties that devolve upon us at this time. Keep praying that he may soon be restored to his health and loved employ.

MRS. H. C. MORRISON.

"Thou art with me I know,
I feel the sweet flow
Of the sin cleansing wave's gladd'ning tide.
I am washed from my sin,
Made all holy within,
And in Jesus sweetly abide."

A SOLEMN OBLIGATION.

MRS. H. C. MORRISON.



WHEN two people have met, admired, and loved each other to the extent that they are willing to plight their lives to each other, the woman taking to herself the name of the man, and the man bestowing his name and all that it involves upon the woman, it is a transaction more serious and meaningful than the majority realizes.

Whatever may be the conduct of the woman the man has to share the stigma and disgrace, if the deportment be such as to result in such a calamity, and if the man fails in like manner to hold up his end of the contract, the wife has to suffer and face the embarrassment occasioned by his misconduct.

In the Bible we are compared to the bride of Christ; we take upon ourselves the name of "Christian," and it depends on our conduct, holy or unholy, whether we shall honor the name we have assumed, or bring upon it reproach. We have nothing to fear on our side, for the Christ who has condescended to own us as his bride, "knew no sin, neither was guile found in his mouth." We may count on the One who was "tempted in all points like as we are tempted," to succor us when tempted, to sympathize with us in our perplexities, and to lift us up when we faint beneath the pressure of life's duties; but we need never fear that we shall be embarrassed by any failure on his part.

THE WORLD'S BIBLE.

Some one has said that Christians are the world's Bible; the ungodly do not read the Book, and all they know of the principles of our holy Christianity is from the lives of those who profess to follow Christ. If we fail to keep in the narrow way those who are watching us are not influenced by our lives and wonder, after all, if that is the best God can do for those who trust in him.

Annie Johnson Flint has the following poem which is apropos to the thought I have in mind:

"Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongues but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

"We are the only Bible
The careless world will read;
We are the sinner's gospel;
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word;
What if the type is crooked?
What if the print is blurred?

"What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?"

Toward a Better World.

The above is the fascinating title of a book by Commander Evangeline Booth, of the Salvation Army. It is a volume of addresses that have in them the zest and fervor which have marked the heroic efforts of the Army in all its redemptive work for mankind. Ministers and teachers will welcome this wide variety of illustrations and ideas, and the laymen will find the sweet spirit of the book a genuine source of comfort, inspiration and interest. The book may be had of The Pentecostal Publishing Co., Louisville, Ky., for \$2.00.

The National Holiness Association

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



At a postponed meeting of the National Association for the Promotion of Holiness in Chicago in September some far-reaching changes were proposed for the purpose of making more effective the work of the Association for a greater extension of its influence. The results of the Committee's finding, looking to this larger program for the Association, were submitted for consideration to those in attendance and will be voted upon at the next annual meeting, May 7-12.

Asbury College is particularly happy in its plan for the entertainment of the National in May. We believe that this meeting should mark an epoch in the history of the organization and that all those who are interested in the promotion of Holiness throughout America and other lands will be glad to consider carefully the proposed changes which will be considered for adoption at this meeting.

The thought of the committee in drawing up the proposed changes was not in the least to alter the nature of the work of the Association, but rather open more avenues through which the plans and purposes of this time-honored body could be promulgated and made more effective.

It should be clearly evident to thoughtful Christian people everywhere that this age is anything but conducive to spiritual thinking and living. Never was there a more challenging opening for Full Salvation work than at this hour when the spiritual has been subordinated to the brazen and presumptuous claims of the material. If the National Association is to go forward to that high and lofty plane of service for which it was founded, there must be a re-awakening on the part of us all to the effect that only in united effort and unceasing endeavor can we hope to achieve that of which this age is so much in need.

We append the report of the committee for the earnest and prayerful consideration of our friends in the Holiness Movement throughout the nation:

"We beg to offer to the National Association for the Promotion of Holiness this memorandum proposing an important change in the modus operandi, with the petition that it shall be considered at the next annual meeting of the Association for adoption.

"Whereas, we are aware of the fact that the National under its present operation is failing to receive the hearty co-operation of certain factors quite essential to the Holiness Movement, and,

"Whereas, it is deemed desirable that every possible effort to maintain and promote interdenominational holiness, shall be better put forth by this association, we now therefore propose that a constitutional amendment shall be made embodying a committee of one hundred. This committee shall be made up of five sections as follows:

"Interdenominational holiness camp meetings, forty (40) committee men.
"Interdenominational holiness evangelists and preachers, twenty (20) committee men.
"Interdenominational holiness training schools and colleges, twenty (20) committee men.
"Interdenominational holiness missionaries, ten (10) committee men.
"Interdenominational holiness publications, ten (10) committee men.

"Whereas nominations of committee men by schools, publications, camp meetings, and missionaries are hereinafter mentioned, it is understood and agreed that such nominations must be ratified by the general committee, and if a name is presented in nomination

that is not acceptable to the committee from the standpoint of personal character and reputation, or failure to align with the Interdenominational Holiness Movement, the committee shall refer back to the nominating body requesting that another nomination be made. It is specifically provided that each of the following schools and colleges shall nominate two representatives to serve on the committee of one hundred.

Asbury

Taylor University

John Fletcher

Chicago Evangelistic Institute

Cleveland Bible Institute

North Pacific Evangelistic Institute.

"Such other training schools and colleges that are strictly interdenominational in character, and place a major emphasis on holiness in accordance with the interpretation made by the National Association for the Promotion of Holiness shall be selected to nominate one or two, but not more than two committee men as heretofore provided.

"The following holiness publications shall nominate one representative each as a committee man:

The Pentecostal Herald

The Heart and Life

The Christian Witness

The Way of Holiness

God's Revivalist

"And such other publications as the committee shall determine.

"The Missionary Society of the National Association for the Promotion of Holiness and any other missionaries that are under the control of the National Association for the Promotion of Holiness, shall nominate not more than ten (10) committee men.

"The Camp Meetings that are strictly of an interdenominational holiness character and emphasis, a list of which shall be approved by the National Association for the Promotion of Holiness in regular session assembled, shall have the right to nominate one representative each as committee men. It is proposed that no camp meeting which does not place major emphasis upon interdenominational holiness preaching and teaching shall be included herein.

"The committee thereupon made up of not more than eight such committee men shall meet in executive session and nominate not more than twenty evangelists and preachers who place a major emphasis upon interdenominational holiness work. These evangelists and preachers are to be chosen from nominees who are not dominated by a single denomination, but who work in various churches, and who place a major emphasis upon scriptural holiness as interpreted by the National Association for the Promotion of Holiness.

"This committee of one hundred when its organization is complete, shall meet and elect committees to cover the various fields of activity for the promotion of interdenominational holiness. To the committee of one hundred shall be delegated all the powers now enjoyed by the National Association for the Promotion of Holiness.

"It is hereby proposed that the constitution of the National Association for the Promotion of Holiness shall be amended to read as follows:

ARTICLE 5, SECTION A.

"The officers of this association shall consist of president, three or more vice presidents, executive secretary, treasurer, railroad secretary and auditor, all of whom shall be elected by ballot as provided in paragraph B.

Article D to be omitted.

ARTICLE E.

"The following words to be omitted, 'the officers of the association' and these words substituted therefore, 'the committee of one hundred.'

BY LAWS, SECTION 3.

"The word 'corresponding' to be omitted, and the word 'executive' substituted therefor.

"The words, 'the president, and secretary

and treasurer, of the association with two other members to be nominated by the president and ratified by the executive council' to be omitted, and the words, 'the committee of one hundred' to be substituted therefor.

"The qualifications for membership as mentioned in Article 4, Section A, shall rule as a qualification for membership on the committee of one hundred. Membership in the committee shall cease and terminate upon failure to attend two consecutive meetings of the association save in case of disabling sickness, or absence from the United States.

"It is proposed that an amendment to the constitution shall be adopted as follows:

ARTICLE 5, SECTION B.

"Add the following sentence: 'The president shall not be eligible for office for more than four successive years.'

"All proper committees shall be selected out of the committee of one hundred.

"The plan of this memorandum and proposal is to make a working group who will attend the necessary meetings and be active in the promotion of interdenominational holiness.

"That all camp meetings which are now interdenominational and holiness in character shall be supported and encouraged in every possible way so to continue.

"That present evangelists in the field of the interdenominational type shall be supported and encouraged, and young evangelists entering this work shall be aided in finding openings and filling their slates.

"That the present publications shall be encouraged to continue their emphasis upon interdenominational holiness, and shall be aided in every possible way.

"That the present Missionary Society of the National Association for the Promotion of Holiness shall be supported and built up and increased in its effective working.

"That the interdenominational holiness schools shall be endorsed and supported in every possible way.

"That these various activities shall be aided to co-operate one with the other.

"It is proposed that the president shall receive a purely nominal salary, providing, however, that all traveling expenses, and necessary expenses in the evangelistic campaigns shall be cared for.

"It is proposed that the executive secretary shall receive an adequate salary so that he can devote his entire time and effort to the work of the association. That he shall be provided with the necessary clerical assistance adequately to perform this work, and to maintain a central headquarters for the association.

"Committee men shall be elected for a term of one, two and three years respectively so that there shall be a continuing body of experienced committee men. It shall be provided that a committee man who shall for serious personal, moral, or doctrinal reasons become undesirable, to suspend such member and present to the committee of one hundred a proposal to terminate membership in the committee, which termination shall be effective when ratified by a two-thirds vote of the committee in executive session assembled.

"We submit this proposal for your consideration and request that you prayerfully study and discuss it and come to the annual meeting of the National next May ready to act. The Committee does in no way insist that this Plan must be adopted without changes. In fact individual members of the committee already have proposed alterations in detail and we trust all those interested will give their thought to such suggestions. We all agree, however, that the general plan should be adopted and ask that you make a conscientious examination of the Plan under the guidance of the Holy Spirit.

"Yours in His service,

LEWIS R. AKERS

LUDWIG ANDERSON

J. E. BARTLETT

C. W. BUTLER

WALTER P. CARR

C. P. HOGLE

H. C. MILLER

JOHN PAUL

W. W. CARY, Chairman.

MR. DURANT'S PHILOSOPHY. (Continued from page 5)

When William, late Emperor of Germany, came into the Emperorship, he immediately got in touch with the teachers in the graded schools. He imbued them with his dream of world rulership, and this was right on the theory of the survival of the fittest. When that generation grew to manhood, Germany was obsessed as a nation with the determination to rule or ruin the world. The most atrocious war of all human history was the result.

Mr. Nietzsche has worked out the philosophy that is inevitable if the theory of evolution were a fact of science. A philosophy directly opposed to the principle upon which our civilization is founded. The great fundamental of our civilization is that of individual rights. Our government exists for the protection and welfare of the individual. All this is said to be biologically wrong. According to the theory of evolution, the individual exists for the welfare of the state; that is the meaning of the survival of the fittest. Dog eat dog, and the strong are the fittest. This is the philosophy of evolution. The philosophy of Nietzsche is inevitable if the theory of evolution is correct. "Beyond the good and evil" means, that there is no good but the power to dominate and obtain whatever the will desires, no matter who dies in the struggle. And, that the only evil, is weakness that makes a man the under dog in the struggle for existence. If you doubt that this is inevitable to the evolution of the human race according to Mr. Darwin, read what he says on pages 149 and 150 of the "Descent of Man." If you think this is not up to date evolution, read "The New Decalogue of Science," a book fully up to date and widely read in scientific circles. The author describes Nietzsche who, according to Mr. Darrow made Babe Leopold a murderer, as the bravest soul since Jesus Christ. He says, "Evolution is a bloody business, but civilization has tried to make it a pink tea. Barbarism is the only process by which man has ever organically progressed. Civilization is the most dangerous enterprise upon which man ever set out." Lenine and Trotsky imbibed the philosophy of Nietzsche, and have given to poor half-civilized Russia a reign of terror. Dictator Mussolini is an evolutionist, and the world is breathlessly waiting the next move of Fascism, while in Italy, men who love liberty are cowed and subdued by his inhuman treatment.

Faith in the authoritative inspiration of the Bible gave to New England the kind of manhood that formulated the principles of Christian civilization upon which our government is founded. The theory of evolution taught in most of our schools and colleges is insinuating into the minds of our youth a philosophy of life and morals that, if allowed to go on to its consummation, will tear our civilization to shreds, pile our beautiful cities into heaps of debris, wreck our peaceful homes, and send our people fleeing to the woods and hills, to find a refuge in caves and dugouts where they can escape the knife of the assassin and the bomb of the insurrectionist. And yet, Mr. Durant would proclaim evolution as the savior of Christianity.

The noted historian Leckie, said, "What happened to Mr. Wesley in Aldersgate Street Mission, was of more importance in English history, than all of Pitt's victories on land and sea." While William E. Gladstone said, "The Wesleyan revival saved England from a revolution comparable to the French revolution!"

The great need of our times is not philosophers, proclaiming their unfounded philosophies, but prophets of God, proclaiming the verities of Divine revelation.

"Don't let it be said, too late,
For vain will your pleading be;
Be ready to enter the Pearly Gate,
While open it stands for thee."

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

We are settling down for the duties of another year and I trust we have made resolutions for better living, and will be careful to keep them.

I came across the following "Seven Minds" the other day and thought it would be a good plan to give them to you, which, if observed, would help you to better living and more careful thought of those about you. The last one, especially, will lead you to a closer fellowship with the Master, which is the greatest thing in the world. Here they are:

Seven Minds.

1. Mind your tongue, do not let it speak hasty, cruel, unkind or wicked words.
2. Mind your eyes, do not permit them to look on wicked books, pictures or objects.
3. Mind your ears, do not suffer them to listen to wicked speeches, songs or words.
4. Mind your lips, do not let tobacco foul them; do not let strong drink pass them.
5. Mind your hands, do not let them steal, or fight, or write any evil words.
6. Mind your feet, do not let them walk in the steps of the wicked.
7. Mind your heart, do not let love of sin dwell in it. Do not give it to Satan, but ask Jesus Christ, our Lord and Saviour, to make it his throne.

Lovingly,

AUNT BETTIE.

Dear Aunt Bettie: Please sit over and let me have a little room in your band of boys and girls. This is the first time I have written to *The Pentecostal Herald*. Jewell Cline, I guess your first name to be Annie. Am I right? Who can guess my middle name? It begins with M and ends with E; it has five letters in it. If you think you have guessed it, please write to me and I will try to answer all letters I receive. I am a Christian.

Faonnie M. Tisdial.

Moark, Ark.

Dear Aunt Bettie: Will you let an Iowa girl join your happy boys and girls? It has been a long time since I have written. I am still in the hospital and am being healed. The Lord will heal us if we only have the faith. I want all the cousins to pray for me. I see many letters from the dear old south. I am a Tennessee girl and like to see the letters from the boys and girls, not only from the south, but from everywhere. I will write a letter and tell you cousins about this place some time; it is a wonderful place. Would like to hear from all the cousins that care to write me, for I like to get letters as I am in the hospital, and the good letters mean so much to me.

Essie May Parker.

Care Hospital, Oakdale, Iowa.

Dear Aunt Bettie: Will you let a little country boy join your happy band of boys and girls? I am eight years old and live on a farm four miles from town. I go to church and Sunday school every Sunday. My school teacher is Miss Opal Smith. She sure is a fine teacher. Father takes *The Herald* and thinks it's a fine paper. I have two brothers and two sisters, one of my sisters is married. I go hickory nut hunting and sure do have some fun. I hope Mr. W. B. is out feeding his chickens.

Dulan Foster.

Rector, Ark.

Dear Aunt Bettie: I will write you a few lines for it has been about two years since I wrote to *The Herald*. There were a few who wrote to me, but could not answer them all. School started in September. I am in the eighth grade. My teacher is Alice Heath. She is a good teacher, I think. The other day in school she made two boys about ten to eleven years old stay in for smoking. I think that was the right thing to do. But she should have been a little harder on them for I do not believe in smoking for it is not good for you to smoke or drink. I belong to the M. E. Church. My teacher has us to give a Bible

verse every Monday morning before school. Last year my sister Myrtle bought me a nice Bible, and I use it in school.

Everett E. McGee.

Platte City, Mo.

Dear Aunt Bettie: I am seventy-four years of age now. I am an invalid. Some of you will remember I was wrecked and fell on the cab of an auto truck, Feb. 6, 1925. My back jerked in two. I have been in bed most of the time since. I am in a wheel chair from thirty minutes to two hours some of the days. Some of the cousins write me nice letters. I am a Christian and like to read *The Herald*. I endorse the piece, "Remember the Poor" on page 1, also Aunt Bettie's on page ten. Christian cousins who wish to write I will acknowledge same although I have to lie on my back to write. Please write me a big, newsy letter. I live in a small mining town which was dead till after Nov. 6.

Wm. M. Farley.

Rt. 1, Box 7, Granby, Mo.

Dear Aunt Bettie: How are you all by now? I love my Savior. As I was reading the cousins' page, I ran across Miss Helen McCulley's letter. Cousins, if we all were to try to do as the poem says, we would be ten times better off. It runs like this, I want to live in such a way, That when I'm dead someone will say, He was a friend to me indeed, And call to mind some kindly deed. I want to live a life so square, And treat my fellowman so fair, That all will be compelled to see The Golden Rule fulfilled in me. I want to live and bear in mind The record I shall leave behind, That every act of mine may prove That I tried to live and love.

This is my prayer:

Oh, heavenly Father, lead me in such a way that I may comfort some poor soul along life's way. Fill my heart with love divine, that I may live and love my fellowman, and that I may not lead some soul astray.

I try not to talk about any one, and when I do I tell them to their face and don't talk to their backs.

Ivan Harmon Hutson.

Box 636, Hamlin, Texas.

Dear Aunt Bettie: Will you let the cousins move over and give a little space to a little Kentucky girl? I am twelve years old and in the fifth grade at school. I am four feet, four inches tall, have brown hair, brown eyes, and dark complexion, weigh 103 pounds. My birthday is June 8. Have I a twin? We have Sunday school at the Baptist Church at Preachersville, Ky. I go every Sunday I can. Mrs. Dave Anderson is my Sunday school teacher. As this is my first letter to *The Herald* I will not make it long. All of the cousins write to me and I will answer.

Stella Mae McQueary.

Rt. 4, Box 92, Stanford, Ky.

Dear Aunt Bettie: Will you let a boy from North Dakota join your happy band of boys and girls? Mother takes *The Herald* and I enjoy reading page ten. We do not have a church here but we have Sunday school in the schoolhouse. I do not belong to any church but mother and two of my sisters belong to the Church of God. This state has cold winters and lots of snow and the summers are quite warm. I was fourteen years old June 27. Have I a twin? Can any of the cousins guess my middle name? It starts with H and ends with T, and has seven letters in it. As my letter is getting long will close, hoping to see it in print. I would like to receive letters from the boys and girls.

Arthur H. Smalley.

Rt. 1, Corinth, N. Dak.

Dear Aunt Bettie: I am a reader of *The Herald* and enjoy it very much, and want to know if you would move over and make room for a little Illinois girl who would like to join your happy band of boys and girls. I have reddish golden hair and blue eyes. I have a very fair complexion. Can you guess my middle name? It begins with M and ends with E. I go to the

M. P. South Park Church and enjoy it very much. I see Mary Hudson most every Sunday. Will you and the cousins write to me?

Martha M. Dudley.

Rt. 2, Box 8, Canton, Ill.

Dear Aunt Bettie: Would you let a Carolina girl join your happy band? I am from South Carolina. I have black curly hair, cut the boyish bob, but I surely do hate it. I had so much hair until it gave me severe headaches. I have black eyes, weigh 87 pounds, height five feet, one inch, and am sweet sixteen. My birthday is May 11. Have I a twin? I will write a letter to the one who guesses my middle name. It begins with I and ends with E, and has five letters in it. My favorite hobby is corresponding and writing poems; oh yes, and going to church. I enjoy *The Herald* very much. I hope Mr. W. B. is having lunch when this arrives, as it is my first attempt. I have only one sister, five years old, and not any brothers. I would like to get letters from any of the cousins.

Gladys Britt.

Warrenville, S. C.

Dear Aunt Bettie: Will you let a Colorado girl join your happy band of boys and girls? I live in Western Colorado, near Utah. I like to live in the mountains. This is my first letter to *The Herald*. I enjoy reading page ten. My mother takes *The Herald*. I am between nine and ten years old. My birthday is April 2nd. Have I a twin? I want you to guess my middle name. It begins with I and ends with L, and has six letters in it. I have three pets. My sister has been in bed since July.

Margaret Scott.

Rt. 2, Grand Junction, Colo.

Dear Aunt Bettie: Will you make room for a Georgia cousin? I have been a reader of the dear old *Herald* for several years and to miss a copy I feel like I have lost something, and sure enough I have, for I do love *The Herald* and enjoy reading the cousins' letters. We should always try to please Jesus who gave his all to set us free. It is better to live humble and obedient to him here in this world than to find us unprepared and crying for mercy, only to find that he would not hear our cry. He has told us in his word that if we would humble ourselves in the sight of the Lord that he would lift us up. I want Aunt Bettie and all the cousins who know the Lord to pray for me that I may live closer to the Lord and love him more.

W. A. Bedgood.

Rt. A, Jesup, Ga.

Dear Aunt Bettie: Will you allow an eleven-year-old New York girl to join your happy band of cousins? My father and mother take *The Herald* and I enjoy reading page ten. This is my first letter to *The Herald*. Rev. T. H. Smith is our pastor, and he is full of the old-fashioned religion. During the revival meetings which were held here last winter my father, mother, sister and I were saved. Boys and girls, don't refuse God's call or he may leave you in sin. So do come to him now, you who are unsaved. Will some Kentucky girl or boy write me? Leaving you with this scripture, "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow or in the morning." Hoping that Mr. W. B. is sound asleep when this reaches Aunt Bettie, I am,

Helen P. Flint.

Box 134, Perrysburg, N. Y.

Dear Aunt Bettie: How are you? I am just fine. I hope my letter gets in the paper. I am seven years old, and am in the third grade. This is my second letter to *The Herald*. I enjoy reading page ten. My father takes *The Herald*.

Aleta McAllaster.

Tribune, Kan.

Dear Aunt Bettie: How is everybody? Do you have room for one more cousin? My last letter was printed so I thought I would write again. I enjoy reading *The Herald* every week. Aunt Bettie, you certainly do write fine letters, and the stories are very interesting. How many of the cousins can answer these questions? What is meant by the name Jesus? Who wrote the Book of Acts? Where is Jesus now? How many of

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the cousins of *The Herald* have Queen Esther Circles in their churches? We have a fine group of girls. I wonder if Bro. Albert E. Davis still reads *The Herald*? It was in his revival at Lone Star, Okla., that I was converted. I certainly would like to hear from him. He wrote a letter to my brothers a long time ago, and said he saw my letter in *The Herald*. I hope to hear from some of the boys and girls soon.

Verna Pearl Limb.

Stewartsville, Mo.

Dear Aunt Bettie: I wonder if you would mind moving over to give a Canadian girl a place in *The Herald*? My father is a minister and has been taking *The Herald* for three or four years, but it never occurred to me before that I might be one of the cousins. I live in a beautiful town situated on the great St. Lawrence River. I have two brothers and three sisters. I am the oldest girl, fifteen years old. My birthday is Feb. 7. Have I a twin? If so, please write to me and I will answer. As this is my first letter I hope to see it in print. Will some of the boys and girls write to me. I will try and answer all the letters I receive.

Alma M. Bowen.

87 Schofield Ave., Brockville, Ont.

FALLEN ASLEEP

CLAIBORNE.

On Nov. 12th Mrs. A. S. Claiborne, of McRae, Ark., passed from this life to her heavenly home. If she had lived until January she would have been seventy-seven years of age. For a number of years she had been in failing health, but her faith in God kept her brave and uncomplaining through it all. About a week before her death she contracted the flu which developed into pneumonia and caused her death.

In one of her last conscious moments she said, "I'm bound for the Promised Land." What a comfort and inspiration it is to know that she is in that Holy City now beckoning us onward and upward. She lived a beautiful, consecrated life and has left an influence that will never die. Christ was real to her and she had been a faithful follower since girlhood when she united with the M. E. Church. It was her delight to tell others of Jesus. Many a little child at her fireside has heard her read from God's Word and has been instructed in the Christian way. Who can measure the influence of such a life?

There is left to mourn her loss, her beloved companion, A. S. Claiborne, two brothers, one sister, eight children, twenty-nine grandchildren and nineteen great-grandchildren. Funeral services were conducted from Lebanon Church by her pastor, Rev. J. J. Decker, assisted by Rev. J. M. Talkington, of Antioch, and Rev. Leroy, of Beebe.

May our heavenly Father's richest blessings rest upon the husband and children and may they all determine by God's grace that some day they will meet together around God's throne—one unbroken family circle.

A loving friend and neighbor,
Mrs. L. E. Sheridan.

WADE.

On Thursday evening at 7:45 o'clock, a shadow of great sorrow fell over the home of Mr. and Mrs. Archie Wade of near Endicott, W. Va., when the sweet spirit of their baby boy, Harley Ernest Wade, left the little body and took its flight homeward to the God who gave it, and who hath said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Harley was born May 9, 1927, and died Oct. 11, 1928, being at the age of 1 year, 5 months, and 2 days old. It was hard to see the dear baby suffer during his sickness which lasted one week, and to know we had to give him up so soon, but we feel our loss is Heaven's gain. Harley was a very bright, attractive child with a pleasant disposition and always ready and willing to greet his friends with a happy smile.

Although it makes our hearts ache and our eyes fill with tears to think our friends are taken away one by one, but to give up a dear little baby who has been the pride of the home for over a year seems to be the most trying of all. Yet we have this consolation, that he is at rest, safe in the arms of Jesus, and free from suffering and is waiting on the other shore to meet his loved ones there.

May those dear little hands call us ever onward so when our life here is ended we shall join the happy band with him to spend Eternity in that Celestial City where no sad partings ever come and no "good bye" words shall ever be spoken.

He was a lover of music and has left his playthings many times to clap his dear little hands when he would hear his friends begin to sing songs of praise. His favorite song was, "I am on my way to Heaven." Although he could not read he seemed to like his Testament above all other books and would go to sleep with it in his hands. He was loved by all who knew him, both by older people and children and it saddens our hearts at the thought of his going away, for he will be greatly missed not only in the home but in the community as well.

No more can we see him run and play; no more can we see those dear little blue eyes, nor the little arms reaching to go with the other children to play and swing as we have seen them. He was always anxious to see his papa come home from work, and

would run to meet him with a happy smile and loving kiss.

But little Harley is gone, yes gone for ever from this world, and all we can do is to prepare ourselves to meet him in glory where there is no pain or sorrow, but all is beautiful and pleasant.

Besides his father and mother, Mr. and Mrs. Archie Wade, he is survived by two sisters, Pansy and Inez Wade, one brother, Austin Wade, all at home, and a host of relatives and friends.

Funeral services and words of comfort were spoken by Rev. Sleeth, of Hundred, and Rev. Gail McGuffy, of Littleton, at the Kirk Ridge Church, Oct. 13, after which the little body was borne to the beautiful cemetery on Kirk Ridge and laid to rest to await the resurrection morning. The floral tributes were many and beautiful. Ten ladies carried flowers from the church to the grave. Two little hands closed over the breast. Two little feet laid down to rest. One little voice that prattled in love, Sweet songs are now singing in Heaven above.

Cold in death is his dear form,
We have kissed thy marble brow,
And in our aching hearts we know
We have no Harley now.
We loved him, yes, no tongue can tell,
How much we loved him and how well;
Christ's love was strongest, he
thought best,

To take dear Harley to heaven to rest.
Written by his mother,
Mrs. Archie Wade.

HIS GRIP WAS PACKED.

Rev. D. B. Sweat.

The other day I stood by the bedside of my good father-in-law, the Rev. C. C. Buchanan, of Waycross, Ga., as he breathed his last and his spirit went out from us to the God who gave it. For many long years he had been leaning on the Rod and the Staff and when the time came for him to go he was not afraid. He had his grip packed and was ready for the journey. During his last illness he quoted many passages of Scripture and told us there was not a shadow on the horizon. He was aware that the time of his departure was at hand and he knew where he was going. We went with him just as far as we could

go and then he had to go alone; still he was not alone, for another met him in the shallow water of the river on the earthly side and escorted him to the other shore, up the Delectable Hill, to the pearly gates.

In less than a month from the time of his passing Father Buchanan would have been 88 years of age, and he might have been with us many years longer, but for a fall, in which he broke a hip and an arm. For something like 40 years he had been a preacher of righteousness and many souls were led into the light through his ministry. He had a remarkable record as a soldier in the sixties. He volunteered at the beginning of the war, was in every battle fought by his command, and at the end of the four years of struggle and strife, he returned home without a scratch.

We buried him in his uniform of gray and the ex-soldiers who wore the blue, as well as those who wore the gray, served as an honorary escort and his grandsons were his active pall bearers. His brother-in-law, Rev. J. B. Culpepper, of New Smyrna, Fla., preached his funeral. These details and many others were carefully planned by him during his sickness.

I felt toward Father Buchanan as a son would feel toward his father and when, one day, he requested me to get down by his bedside and pray with him, it was a hard thing to do. Twelve years ago I had a similar experience with my mother-in-law, Mrs. M. A. Buchanan, one of the best women who ever lived. She asked me to pray that she might have the spirit of complete resignation. Just before her translation she brought us a message from the other side. Rallying from a state of coma she gave the brightest testimony I ever heard fall from the lips of any one.

She said she had been right close up to the gate of heaven and had seen a great company that "no man can number." She affirmed that she had seen Jesus and that she knew him by the bright crown on his head. He told her she could not enter the gate at that time but he would come for her very soon and escort her through the dark valley of shadows, for she was not able to go alone.

These testimonies we cherish more than we would a fortune of gold. Having passed on so triumphantly and

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J. S. Brooks.

SUNDAY SCHOOL LESSON

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

Lesson V.—February 3, 1929.

Subject.—The Holy Scriptures.
Psalm 19:7-14; 2 Timothy 3:14-17.

Golden Text.—Open thou mine eyes that I may behold wondrous things out of thy law. Psalm 118:18.

Introduction.—The Bible is a library, whose writing ran through sixteen hundred years. It is the work of some thirty-five inspired men. It deals primarily with sin and salvation. But for these two matters, it need never have been written. It tells us all we know of the early history of our race. Heathen nations have their mythological accounts of creation; but that given by Moses in Genesis is the only one on record that comports with the dignity of a Supreme Being. The Bible is the one and only source of our knowledge concerning the origin of evil in any world. It is the greatest law-book that has ever appeared among men—so great that the laws of all civilized nations have been based upon its Pentateuch. It demands obedience of men to law, human and divine, and prescribes penalties for violations. There is no finer poetry than that found within the Old Testament. The twenty-third psalm has no parallel. Moses in the 90th psalm reaches heights of sublime poetic eloquence that are beyond the flights of uninspired men. The Scriptures display a few touches of science, as when Solomon tells us of the circulation of the blood, in Ecclesiastes 12:6. His proverbs are sufficiently wise to be applicable to men in all ages. The prophecies of both Testaments, with their fulfillment, put the Book clear beyond the categories of all mere human writings. Compared with this book, there are no other books that are worth while.

Touching the matter of sin and salvation, there runs through both Testaments a scarlet thread—a bloodstream. Take that out of the Book, and man's only hope dies; "For without the shedding of blood there is no remission of sins." As one compares the consistency of thirty-five inspired men writing of sin and salvation over a period of sixteen hundred years with the inconsistencies of any group of uninspired historians, or philosophers, or theologians, or scientists, or of any other cult, his reason stamps the Bible as a book with but a single Author—The Almighty God. Uninspired men cannot do such work; and the proof of it is: They have never so much as approached it.

The writer has frequently interested himself by building the great fundamental doctrines of the Bible into an arch, buttressed at both ends upon Deity. Here are the stones in the arch: Jehovah created man; Man fell into sin; Jesus Christ was born of a virgin; He is Deity, the only begotten Son of the Father; On Calvary's cross he made a blood atonement for all men; He rose from the dead in the same body that died on the cross; In that same body he ascended to heaven after his resurrection from the dead; He sent the Holy Ghost to his church to be his vice-gerent on earth; "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"; There will be a final resurrection of the dead bodies

of all who shall have died before his return to earth; There will be a final Judgment of both the quick and the dead. Take out of this great arch any one stone, and the entire arch will fall. Leave it intact, and the pressure that may be brought to bear upon it the stronger it will become.

Perhaps no feature of the Bible stamps its divine origin any more strongly than that of its prophecies. Starting with the promise in the third chapter of Genesis, that the Seed of the woman should bruise the serpent's head, we read on to the last chapter of Revelation without ever losing sight of the promised Redeemer. The thought of his coming grows stronger and stronger till the herald angels announce his arrival in the manger at Bethlehem of Judea. The account given of the chosen people, the Jews, is made up largely of prophecy and its fulfillment. Leave that out, and the history cannot be understood.

The Bible claims to be an inspired book. Moses says that he wrote what Jehovah commanded him to write. The prophets declare that the word of Jehovah came to them. The New Testament says that "holy men of God wrote as they were moved by the Holy Ghost." Paul writes to Timothy: "All scripture is given by inspiration of God." That these men were not mistaken is clear from the things they wrote, and from the manner of their writing. Mistaken men could not produce a set of books in harmony from beginning to end, and so far surpassing all other books as to leave no bit of room for comparison. For some centuries men have been busy denying the divine inspiration of the Holy Scriptures. If they are honest men, it is high time for them to produce something equal to them, or may be a little bit better, or else "hush up." Surely all the advantages they have had in fine modern learning should enable them to do better work than that done by a "gang of ignorant Jews," as some of them are pleased to term the writers of the Bible. Thus far they have not even mastered so much as the alphabet of such writing. Boasting amounts to nothing. Let them do something comparable to the Book. But they must not draw therefrom. Plagiarism is in no sense admissible.

Comments on the Lesson.

7. The law of the LORD.—The psalmist refers to the Mosaic law. We can apply it to the entire Bible. Is perfect.—Absolutely so for the purpose intended in the giving of it; but all perfection is relatively so, except the absolute perfection of God. Converting the soul.—In a large sense, the law is still a schoolmaster to bring us to Christ. Unless it is preached in its fulness, conversions will be but "skin-deep." Men need its solemn warnings to turn them from sin unto righteousness. The testimony of the LORD.—All the truth taught in his Word. Simple men become wise as they study that Book.

8. The statutes of the LORD are right.—No man can improve upon the rules of living set forth in the Scriptures. If obeyed, they always lead to salvation that brings joy to the heart. The commandment of the LORD is pure.—I do not know that we can make much difference in our thinking

between the commandments and the statutes of the LORD. They are both pure and right, giving joy and spiritual light to men.

9. The fear of the LORD is clean.—In another passage of the Bible we learn that "the fear of the LORD is the beginning of wisdom." No one can do any large things in character building until he is filled with a reverential fear of God. Built upon any other basis one's character is but a sham; but on this basis it will last forever. The judgments of the LORD are true and righteous altogether.—They must be so, seeing they proceed directly from the Divine Nature.

10. More to be desired are they than gold.—But most men prefer the gold—especially "much fine gold." The gold will soon perish, or the men who claim it will die and leave it; but the judgments of the LORD will endure throughout all eternity. Sweeter also than honey and the honey comb.—The pure soul revels in the Word of God—meditates therein day and night.

11. By them is thy servant warned.—The psalmist would hide the Word of God in his heart, that he might not sin against him. It pays to serve God diligently, for in such service there is "great reward." We should press this upon our pupils in the Sunday school.

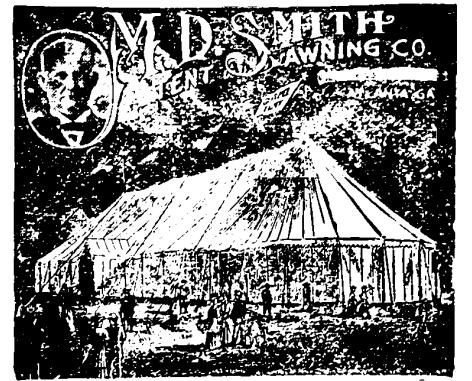
12. Who can understand his errors.—Man left to himself can never know his own sinful heart. When Isaiah saw the Lord, he saw himself also. We must have the truth of the Word applied by the Spirit, in order to see our own wickedness. Cleanse thou me from secret faults.—Not only the sins we have hidden from men, but from some that we have not recognized in our own hearts. We need to have the full light turned into our souls.

13. Presumptuous sins.—Surely we need warning here. Even our Lord would not throw himself down from the pinnacle of the temple. We have no right to presume upon the mercy of God. The psalmist broadens out on this petition, showing its importance. If he could but be delivered from this sort of sin, he would be upright, and would be "innocent from the great transgression." One sin leads to another. He who presumes upon the mercy of God will soon lose respect for the law of God.

14. This verse is beautiful in its simplicity and its reverence. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my Strength, and my Redeemer." Comment can add nothing to that. Pray it for thyself, and out of thine own heart.

We prefer not to comment verse by verse upon this quotation from Timothy. Paul had led Timothy to Jesus when on one of his missionary journeys; and ever after that time there was a close intimacy between them. The aged apostle calls him his "son in the Gospel." The young man had been blessed with a Godly mother and a devout old grandmother who had taught him the Old Testament Scriptures from his early childhood. He possessed an intelligent basis for the building of a strong Christian character. Paul refers to these good things to stimulate his young brother to high things. Sound heredity and good environment largely make us what we are. Some children never have much chance in this world.

In verse sixteen Paul makes a tremendous statement to which I have already referred in my introduction to the lesson. "All scripture is giv-



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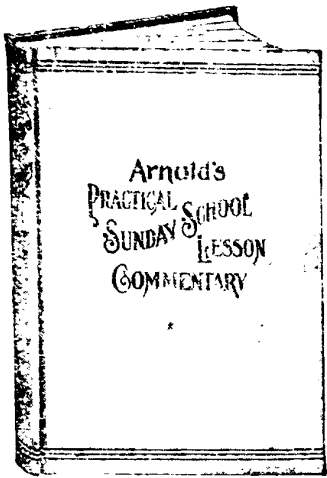
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en by inspiration of God." Literally, 'is God-breathed.' The Greek will not bear the more recent translation that says "all scripture that is inspired." There is no word in the original that corresponds to our word "that." It is but a touch of the poison of Modernism, that has no respect for the Word of God. How Paul piles up the facts in these last two verses of the lesson. What mighty preaching we would have if men fed more upon the Word, and less upon the follies of the hour in which we are living.

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Rev. Wm. Kelley, Pastor: "I just wanted to report a meeting to The Herald at Wurtland, Ky., located four miles west of Greenup. We held almost four weeks. Dr. E. R. Overly was with me a week. Prof. H. C. Rayl, from Huntington, W. Va., led the singing. Dr. Overly is a fine preacher and Rayl is an up-to-date singer. There were twenty-six saved, six sanctified and twenty-four joined the M. E. Church. We are building a new church at Wurtland."

"The Musical Whites": "We are engaged in meetings in Pennsylvania. At present we are at Manheim, Lancaster county. In February and March we will be in meetings at York and Oil City. We will be glad to greet readers of The Herald in any of these places. We sing and play and do children's work. Our address is Box 204, Highland Park, Ill."

H. D. Knickerbocker: "This is to certify that as Presiding Elder of this district I grant Rev. W. T. Currie authority to evangelize, and, as an evangelist, he is privileged to preach throughout the Church.—Presiding Elder, Oklahoma City District."

Desar Herald: It has been a great year for me. I have preached the old-time gospel to men and women and many have been saved. I want to do more in 1929 than I have ever done before. I am open for calls. No place is too poor for me to go. Any pastor or people who want an old time meeting write me, 1616 West 30th St., Oklahoma City, Okla.—W. T. Currie.

The Dr. LeRoy J. Mitchell, of Mt. Vernon, Ill., with his party, just closed an old-fashioned revival at Knoxville, Iowa, Plattsmouth, Neb., Louisville, Neb., and Springfield, Neb. Church members were revived and set on fire for God. Many unsaved sought and found the Lord. A large number of young people consecrated their lives to God for life service. We are praising God for the manifestation of his presence and power in our service for him. Beginning the New Year our party will be at Diagonal, Iowa.

Franta Baker.

CORRECTION.

In report of my year's work, and death of my father-in-law, Rev. J. S. Lewis, and in speaking of his wife, (my wife's mother) who was Lillie Muchison, the subject of the chapter "Without Guile", by the author, J. B. Culpepper, the report made me say she was the Author, which should have been subject.

Walstein McCord.

NOTICE!

The National Association for the Promotion of Holiness will hold a Convention at the Emmanuel Evangelical Church in Beaver Falls, Pa., Feb. 19 to 24.

Dr. John Owen, of Taylor University, will be my co-worker. Rev. Robert R. Doverspike and Rev. Arthur W. Gould will be in charge of the music.

There are a number of churches of different denominations uniting in this meeting. We ask the holiness people to pray for this and each of the few special conventions that are to be held this season. Also let all within possible reach attend.

C. W. Butler, President.

THE SECRET PLACE.

(91st Psalm.)

Are you dwelling today in the secret place,

In His shadow sweetly abiding?

Is He each day your sure house of refuge,

Your Rock and Fortress, your place of hiding?

No fowler's snare shall entrap your feet,

Nor noisome pestilence o'ertake you;

With downy feathers He'll cover you safely,

Beneath His wings, or ever forsake you.

His truth shall thy shield and buckler be;

No fear shall alarm thee by night, Nor even the arrow that flieth by day—

So precious art thou in His sight. Then fear no danger lurking in darkness,

Nor destruction at noonday wasting;

Though thousands fall at thy right hand,

To protect thee angels are hastening. Thine eyes shall behold the fate of the wicked,

Who heed not the warning voices Sounding forth from the walls of Zion, While the shining host rejoices.

Because the Most High is thy habitation,

No threatened evil shall thee befall; Nor any plague come nigh thy dwelling—

He'll fail not to hear thy call. Not even a stone thy foot shall injure,

For angels their watch are keeping; In all thy ways they shall hold thee up;

No cause then for sorrow nor weeping.

Then fear not the adder that lurks in thy pathway,

Nor lions that crouch at thy feet; Thou shalt trample them surely and safely—

Thy deliverance shall be complete. Because you have set your love on the Father,

He will therefore place you on high; And since His name you have known and cherished

All evil shall pass you by. He has promised to hear whenever you call:

He'll in every trouble be near you; With length of days He will satisfy And with full salvation will cheer you.

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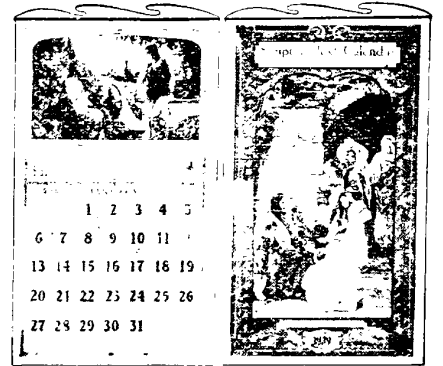
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Columbus, Ohio, January.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Johnstown, Pa., Jan. 27-Feb. 17.
Elkhart, Ind., Feb. 24-March 10.
Owosso, Mich., March 17-31.

FRYHOFF, A. J.
(Columbus, Ohio.)

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Pasadena, Calif., Jan. 27-Feb. 10.
Troy, Ohio, Feb. 17-March 3.
Barberton, Ohio, March 5-17.
St. Louis, Mo., March 24-April 7.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Columbus, Ohio, Jan. 17-Feb. 3.
Herrin, Ill., Feb. 4-17.
Newport, Ky., Feb. 18-March 3.
Tilgman, Md., March 4-17.
Harrington, Del., March 18-31.

GALLOWAY, H. W. AND WIFE.
(Del Norte, Colo.)

GEIL, PAUL AND DORA.
Kurtz, Ind., Jan. 16-Feb. 3.
Churubusco, Ind., Feb. 10-Feb. 29.

GLEASON, REV. AND MRS. RUFUS H.
Mr. Gleason, Louisville, Ky., Nov. 7-25.

GREEN, JIM H., (And Sunny South Quartette).
(Box 200 Connelly Springs, N. C.)

GREGORY, LOIS V.
(Young People's Worker and Bible Teacher, Waterford, Pa.)

GROGG, W. A.
(418 24th St., West, Huntington, W. Va.)
Kenova, W. Va., Jan. 21-Feb. 10.
Grafton, W. Va., Feb. 11-March 4.
Kanawah City, W. Va., March 10-April 3.

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

HALLMAN, MR. AND MRS. W. R.
(222 Reisinger Ave., Dayton, Ohio)

HAMPE, J. N.
(No. 7 Gaskell St., Mt. Washington Sta. P. O., Pittsburgh, Pa.)

HARDESTY, S. P.
(Song Evangelist and Cornetist)
(Lynn, Ind.)
Hollansburg, O., Jan. 3-17.
Jaysville, O., Jan. 28-Feb. 10.
Port Jefferson, O., Feb. 11-24.

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

HARRIS, E. J.
(Song Leader and Children's Worker)
Open dates after Jan. 20.

HAWK, M. R.
(711 Center Ave., Butler, Pa.)
Open dates.

HENDERSON, THOMAS C.
Fremont, Ind., Jan. 27-Feb. 10.
Clarion, Pa., Feb. 17-March 3.
Markle, Ind., March 4-17.
Marion, Ind., March 18-31.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Sand Creek, Mich., Jan. 20-Feb. 10.
Indianapolis, Ind., Feb. 17-March 3.
Open dates after March 3.

LOWARD, FIELDING T.
(Kingswood, Ky.)
Owenton, Ky., Jan. 6-27.
Belsano, Pa., Feb. 3-17.

HOOVER, L. S.
(Tionesta, Pa.)
Apollo, Pa., Jan. 20-Feb. 10.
Freedonia, N. Y., Feb. 17-March 10.
Union City, Ind., March 17-31.

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Montrose, Colo., Jan. 13-27.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)

JOHNSON, ANDREW.
(Wilmore, Ky.)

JOHNSON, RAY N.
Riverside, N. J., Jan. 27-Feb. 10.
Relay, Md., Feb. 17-March 3.
Gibbsboro, N. J., March 4-17.
Camden, N. J., March 24-April 7.

JONES, W. F.
(Streets, Va.)

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)

KENDALL, J. B.
(Lexington, Ky.)

KINSEY, MR. AND MRS. W. C.
(450 So. West 2nd St., Richmond, Ind.)
(Evangelistic Singers)
Springfield, Ohio, Feb. 3-24.

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Nelsonville, Ohio, March 29-April 17.
Owosso, Mich., April 9-17.

LEWIS, JOS. H.
(Wilmore, Ky.)

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)
Rochester, N. Y., Jan. 16-Feb. 3.
Eric, Pa., Feb. 10-24.
Tarentum, Pa., March 3-19.
Rocky River, Ohio, March 20-24.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LONEY, CHARLES R.
(Evangelistic Soloist and Chorus Director)
(Grove City, Pa.)

LOVELESS, W. W.
(London, Ohio)
Celina, Ohio, Jan. 24-Feb. 10.
Lancaster, Ohio, Feb. 11-March 3.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Lynn, Mass., Jan. 27-Feb. 10.
Everett, Mass., Feb. 14-March 3.
Lawrence, Mass., March 7-24.

LYON, OSCAR B.
(Lawton, Okla.)

LaMANCE, W. N.
Chanute, Kan., Jan. 27-Feb. 17.
Greenfield, Ohio, Feb. 24-March 17.
Rock Island, Ill., March 24-April 14.

McNEESE, H. J.
(New Brighton, Pa.)

McGHEE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)

McKIE, MARK S.
(Holt, Michigan)

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MARSHALL, R. P.
(Cartoonist-Evangelist)
(Lewisburg, Ky.)
Eufala, Ala., Oct. 15-29.

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)
Open dates.

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Open dates.

MINGLEDORFF, CLAUD.
(Douglas, Ga.)

MONTGOMERY, REV. MARY.
(2409 N. Capital Ave., Indianapolis, Ind.)
Open dates.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Ney, Ohio, Jan. 6-27.
Walton, Ky., Jan. 28-Feb. 10.
Catlettsburg, Ky., Feb. 11-24.
Campton, Ky., March 18-30.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)
Chesterfield, Ill., Jan. 6-20.

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)
Portland, Oregon, Dec. 26-Jan. 27.
Greenup, Ky., Feb. 10-24.
Huntington, W. Va., Feb. 26-March 3.
Cincinnati, Ohio, March 4-17.
Corbin, Ky., March 10-31.
Pikeville, Ky., April 3-14.

REDMON, J. E. AND ADA.
(1231 N. Hermes Ave., Indianapolis, Ind.)
Florida District, Jan. 20-Feb. 3.
Auburn, Ind., Feb. 8-24.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Chiquimula, Guatemala, Jan. 13-27.
Guatemala City, Guatemala, Jan. 29-February 3.
Agua Calientes, Guatemala, Feb. 5-10.
Port Barrios, Guatemala, Feb. 12-14.
Matanzas, Cuba, Feb. 17-27.
United States of America, March 1—.

REES, PAUL S.
(52nd & Hudson Rt., Rosedale, Kan.)

RICE, LEWIS J. AND EDYTHE.
(2923 Troost Ave., Kansas City, Mo.)

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Michigan)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROOD, DWIGHT A.
(Vermontville, Mich.)

ROOD, PERRY.
(Middleport, Ohio.)
Logan, Ohio, Jan. 7-20.
Open dates.

RUSSELL, MAE.
(Morriston, Ark.)

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)
ST. CLAIR, FRED.
Springfield, N. Y., Jan. 27-Feb. 17.

SHADE, N. B., M.D.
(Rt. 1, Box 27, Fort Lauderdale, Fla.)
Open dates after April 1st.

SHAW, BLISH R.
(2411 Kenwood Ave., Indianapolis, Ind.)

SHANK, MR. AND MRS. R. A.
(191 No. Ogden Ave., Columbus, Ohio.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Mannington, W. Va.)
New Castle, Pa., Jan. 24-Feb. 10.
Brownstown, Ind., Feb. 12-24.
Baltimore, Md., March 3-11.
East Liverpool, Ohio, March 24.

SWEETEN, HOWARD W.
(Ashley, Ill.)

TEETS, ODA B.
(Aurora, W. Va.)

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

VANDERSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Millville, N. J., Jan. 16-Feb. 3.
Gettysburg, Ohio, Feb. 6-24.
Coshocton, Ohio, Feb. 25-March 10.
South Bend, Ind., March 17-31.

VAYHINGER, M.
Chicago, Ill., Feb. 3-24.
Cincinnati, Ohio, March 5-10.

WELSH, H. W.
(Olivet Ill.)

WHITE, MR. AND MRS. P. ALDEN
(Singing Evangelists and Pianist)
(Box 204, Highland Park, Ill.)
Open date, Jan. 6-27.
Chicago, Ill., Feb. 3-17.
Oil City, Pa., Feb. 24-March 17.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Shelbyville, Ind., Feb. 3-17.
Marion, Ind., Feb. 18-March 3.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)
Chester Hill, Ohio, Jan. 13-Feb. 3.

WILLIAMS, L. E.
(Wilmore, Ky.)

WOOD, E. E.
(726 John Street, Jackson, Mich.)
Clarksville, Mich., Jan. 8-31.



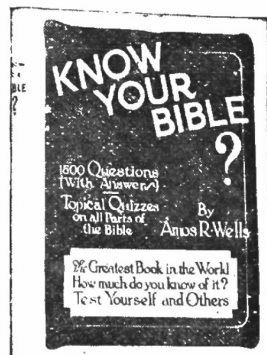
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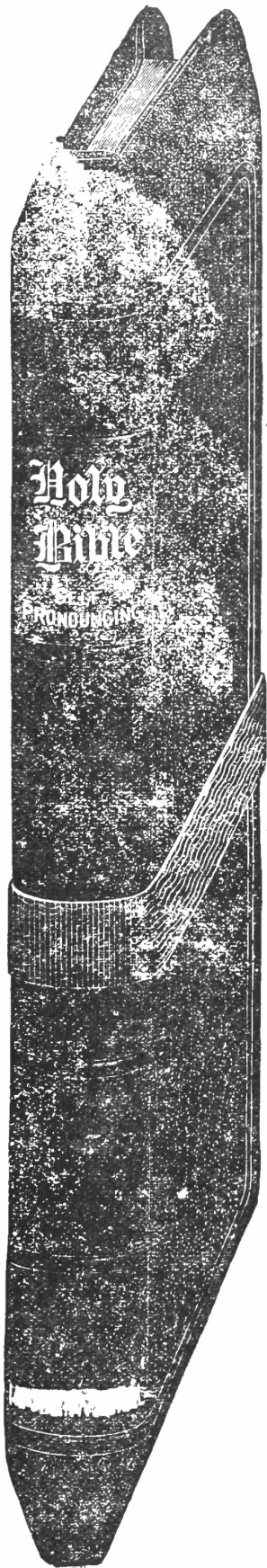
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THE CRY OF THE BACKSLIDER.

By The Editor.

LETTERS are almost constantly coming to me from those who once had a gracious experience of salvation, but are now backslidden and in great darkness. The condition of the backslider is sad indeed. We often hear Methodist people making a joke of backsliding. They say, "We Methodists believe in backsliding and practice it." Backsliding is no joke; it is a very serious thing for one who has been born of the Holy Ghost and become a child of God to turn back into wilful sin. St. Peter uses a most suggestive and disgusting figure to indicate the condition of such persons. He says, "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn back from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, 'The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.'" These are strong figures of speech, but they suggest the miserable condition of those who have known the joys of salvation and who go back into sin against God.

* * * *

Young converts ought to be taught the very great importance of obedience to God. They should have impressed upon their minds the importance of careful, thoughtful, daily Bible reading. To live in the kingdom of God, one must know the laws and will of the King, and must carefully obey those laws and joyfully submit to that will. We are living in a lawless age. Disobedience to law is so common that one is almost surprised to find law-abiding citizens or officials who will promptly and positively enforce law. When the law is enforced and the guilty are punished pardons are handed out in the most reckless and I may say, criminal way. This is not only true with reference to the laws of the land, but it is sadly true with reference to the laws of God. Unfortunately people have come to think they can make a profession of religion, join the church, and live a sort of haphazard, indifferent life and yet retain a state of salvation. It takes the same spirit of surrender, obedience and faith to retain a state of salvation as it does to enter into that state.

* * * *

Here is a very important work for the minister. People need very plain, earnest teaching on this subject. They must be taught that the life of the Christian is the life of surrender, of obedience, and of service. There are not only sins of commission but sins of omission. Those who have been born of the Spirit and become the children of God have certain duties to perform, burdens to bear, and obligations and responsibilities to meet. The soldier who enlists in the army in time of war is expected to obey orders, to march, to fight, to suffer hardship, to risk his very life, and if need be, to lay it down cheerfully. Christians must learn "To endure hardness as good soldiers." It means

something to be a Christian, to enjoy communion with God, to have victory over sin, to have abiding peace, to know the joys of salvation, and it pays tremendously to walk with God, to have no fear of death, to carry within the heart the assurance of eternal blessedness.

* * * *

How often we see people professing sanctification, and then going on and living about like the world around them; reading foolish fiction, dressing like the world, and seeming to forget that they have entered into an experience of holiness; that they have separated themselves from the world; that they have come up into a realm of constant abiding and communion with the blessed Trinity. Such persons soon awake to the fact that their joy is gone, their peace is departed and they must either return to the altar in bitter sighing and tears or cast away their faith and give themselves over to a worldly life and wake up by and by in a world of darkness and torment, to remember with bitterness through all eternity how they trifled with the most serious things and flung away the precious and beautiful jewel of perfect love which would have been the charm and joy through life and a passport to eternal blessedness hereafter. Let us speak an earnest word of warning to the Lord's people, to look upon backsliding as worse than death, to keep close to the Bible, to live lives of obedience, to separate themselves from all sinful worldliness, to find their delight in self-sacrifice and communion with the Holy Spirit.

A Kindly Word to Troubled Souls.

There is much sorrow in the world; disease, disappointment and death are abroad in the land. There is no promise in the Bible securing us against our share of the world's sorrow. There is a promise of a Burden-bearer, of a divine Comforter. But for our sorrows, we could not know the value of the Christ who has promised to be with us always.

The tempter seems to know when we are burdened and tried, and he makes it a point to accuse and ridicule us in the day of our grief, bereavement and disappointment. He insists that if God loves us these calamities could not have befallen us. Many poor souls have listened to his false arguments, given up their faith when they needed it most, and turned away from God when he was the only one to whom alone they could take their broken hearts for healing.

To souls in trouble we wish to warn you against the seductive voice of the enemy. Remember the words of the inspired apostle, "Whom the Lord loveth he chasteneth, and scourgeth, every son whom he receiveth." God only knows our hearts, our deepest needs, the danger of pride and conceit, of selfishness and the many things about us that we do not know, and cannot understand. Many a poor soul can say with the Psalmist David, "It was good for me to be

afflicted; for then thought I upon my ways, and turned my feet unto thy testimonies." "Let patience have her perfect work." Let nothing drive you away from God, or accuse him of lacking mercy. Life is short; the conflict will soon be over. Let us bow our heads to the mystery of sorrow and the chastenings of the Lord, and draw closer to him, who understands and who deals with us, ever looking to our eternal good and happiness.

Troubled souls, take courage; hold on faithfully until the clouds are lifted, and the sunshine of divine love breaks in its glory upon your humble heart.

The Most Important.

I am still on my sick bed at the close of my eighth week of confinement at the Deaconess Hospital, Louisville, Ky. From what the doctors say, and from my own feelings, I am making improvement. I still have a weak heart and will appreciate your prayers. My physicians, and they have had with me, not only one of the best doctors of the city, but three great specialists, who are all united in the belief that nothing can be better for me than to get away to Southern Florida. We trust at some time within the next ten days, under the care of my wife and a special nurse, in a drawing room compartment, I may be put to bed for Miami, Fla.

Lying here through the long weeks I have had much time for thought. The Lord Jesus has loomed up before me in the greatness and glory of his power to save and to sanctify from all sin. I have felt a very profound gratitude to him that it has been my privilege to have some part in the proclamation of a full gospel—a redemption that saves to the uttermost.

I do not believe that anything can be of more importance to mankind than the preaching of full salvation, of entire sanctification involving the baptism with the Holy Ghost cleansing from all sin.

Wife and I have covenanted together that if the good Lord spares me, we will work for the building up of a great Theological School at Asbury College. God's call of young men to preach is also a call upon his people to help these young men to prepare to preach.

Oh, that ten thousand readers of THE PENTECOSTAL HERALD might become deeply interested in the upholding of this great school. Those of us who are growing older could leave behind us an abiding monument to our faith in the doctrine and experience of entire sanctification by building up this Seminary which already has a great faculty. What the world needs is the faithful preaching of full redemption from sin in Jesus Christ. Join with us in prayer and faith and gifts. Let's magnify our blessed Lord and Redeemer who is mighty to save to the uttermost. Any one who may feel interested may communicate with Mrs. H. C. Morrison, care PENTECOSTAL HERALD, Louisville, Ky.

H. C. MORRISON.

A STORY OF RUINS AND REVIVAL.

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



Strange the Providences and leadings of God! Here we are holding evangelistic services in the very city where the Anti-Foreign uprising of China in 1927 against the missionaries, against the Bible and gospel, against the church and the Christian schools was at its worst. It was here in Nanking that the rioting and mobbing and looting and killing was at its height and did its deadliest. Today Miss Shaw, who has spent 40 years of her life in China, showed me the wrecks of things as we walked toward the Bible School campus. I was shown a cistern where three Quaker missionaries were hid by faithful Chinese Christians for 22 hours; and all about are wrecks, ruins and debris of fine missionary properties.

Yesterday—Sunday—I preached in the afternoon at a Community Center run by prominent Chinese Christian people. The Sunday afternoon service is sponsored by a fine Christian worker who is now attached to the office of Minister of Foreign Affairs. This man is responsible, largely, for our being in Nanking carrying on this evangelistic campaign. One of the wonders of Nanking today is that there is a church left! The soldiers and Communists of last year thought they were going to wipe Nanking clean of Christianity, that not a Bible or pulpit would stand the storm, but here in less than two years they are running schools and churches and missions and revivals, and after a while all will be restored. Christianity has gone through a tremendous baptism of fire but it has been a purifying fire. Many have gone away who will not come back again. Modernists are not needed in China though plenty of them are still here. Many of the missionaries have deepened in their prayer life; the trouble has driven their roots down deeper into God. The preaching of Holiness has been a matter of refreshment to them. As we have preached on Sanctification, The Clean Heart, Baptism of Fire, Enduement with Power, we have felt no opposition; the atmosphere has been clear, hearts have been hungry, seekers many. One missionary who has played and sung in many a holiness meeting for Caradine and others is unceasing in her work for the girls of her school during the revival.

Some people, after the Anti-Foreign uprising in China, have thought China should be abandoned as a mission field! No! No! A new day is dawning for China. I believe the greatest opportunity for Christian missions is right now. China has a hungry heart for the gospel. I never preached to more attentive crowds, never saw such hunger, never saw such crowds at the mourner's bench than I am seeing now. It is the hour for evangelism! The Chinese pastors and churches welcome revivals.

This afternoon I met the city pastors at the Community Center. Some of them are highly educated men. Some have been trained in America. The Boston man (Chinese pastor) who made the address, thanked God for our coming to Nanking and told of the blessing that had come to his own soul. One of the Theological professors (Presbyterian) was the most earnest worker in the revival, never failing to be at the front at every altar call and to encourage the workers of the revival.

THE OLD AND THE NEW.

We snatched a few hours Saturday afternoon from a strenuous program of services, speaking three and four times a day, to make a visit to the Imperial City (that was—now it is scattered all over with ruins) just outside the city walls of Nanking. Here are buried the Emperors and great ones of the Ming Dynasty of 500 years ago. Strange

what reverses the hand of Time brings about! Over from the hills where the Ming conquerors are buried, on another prominent promontory or hill, they are erecting the greatest tomb ever known in Chinese history—the Tomb of Sun Yat Sen, the man who brought on the Chinese Republic—the Washington of China. The Nationalists who are now in charge of the government are spending millions upon this Tomb, and they are cutting a great Boulevard 120 feet wide leading right up to this great mausoleum. True, the Chinese have strange ways of doing things; when they cut a street through where there are stores, dwellings, etc., they just go on doing it without paying for the property they take. Many people lose all their property and go bankrupt over these improvements, but the street goes through. The Mission Compound where I am staying has been cut nearly in two by the big boulevard but no difference what government says must go through.

But to return to the Mings Tombs. As one looks at the figures of horses, elephants, lions, etc., guarding the approach to the Tombs, one is impressed with the weirdness of things. On either side of the approach these big figures stand and they say they guarded the spirits of the Kings when they walked the earth. When the last of the Ming dynasty was buried some 500 years ago or more, there was not a Christian church or a Christian school or Hospital in China, nor was there a Bible or a gospel pulpit. Now hospitals, orphanages and schools are very many, the gospel is being preached from thousands of pulpits, and Bibles and Testaments and Gospels are published by the millions. Today, the Government of China has a goodly percent of men in it who were trained in Mission Schools by Christian teachers; the Anti-foreign feeling has died down. Missionaries are returning to the interior and the gospel is being preached again all over the land, and the Christian religion, tested by storm and fire, is destined to be mighty through God in the re-making of China.

Many years ago the Portuguese colonists in China built a massive Cathedral at Macao on the crest of a great hill in South China. A typhoon came along and nearly destroyed the building, leaving only the front wall upon the top of which stood a great bronze cross. Through all the stress and storm the cross still stood there. When Sir John Bowring, as Governor of Hong Kong, visited Macao, he was much impressed at the sight of the uplifted cross. This sight led him to write the hymn:

"In the cross of Christ of glory,
Towering over the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

So I see it as I write in Nanking to say The Cross conquers! The sword fails!

"Bane and blessing, pain and pleasure
By the Cross are sanctified."

THE REVIVAL.

We were called by the United churches and Missions to hold a series of meetings at Nanking, the capitol of the new Chinese Republic. It was in Nanking, March, 1927, that the dreadful riot against foreigners broke out. The Nationalist Army had been honeycombed with Communists and when they reached Nanking the soldiers began early in the morning to mob, loot, burn and murder.

Day by day we are passing the ruins of Mission property, ruined schools, churches, missionary homes, etc. Going over to the Theological school the other morning Miss Bowen, who was born of missionary parents in China, showed me the ruins of her former home. She said: "Here was where I played

when a child; this place is so familiar to me; here is all that is left of it." The soldiers looted it, then burned it until now nothing but the walls stand. Next to it the ruins of another missionary home, next to that another, and up the hill the ruins of a school building.

Some of the Anti-foreign and Anti-Christian Chinese said, "This will be the end of the Christianity in Nanking. The Christians will never rise again. The missionaries will never come back." But many of the Chinese preachers and people stood true in the midst of the fire. Of course, all the foreign missionaries had to escape in the Gunboat, but God had a people among the Chinese who stood true. One pastor, at whose church I preached Sunday morning, Rev. Handel Lee, stood the storm and stress. Never did he fail to have a Sunday service, though the soldiers took his church, yet either in his home or in some hall he held his little flock together. Other pastors did likewise. Missionaries, of course, lost all. Some of them had been in China, 30, 25, 20, 15 years and less, and in the storm they saved nothing but the clothes on their backs. I shall put in diary form an account of our work at Nanking.

Nov. 20. Held a meeting of leaders at the Theological school. The house was full. Spoke on Isaiah 64. A precious spirit of prayer prevailed. Nearly all the praying was in Chinese from the China ministers.

At night in the M. E. Mission House, a meeting was held for missionaries only. Dr. Price (Presbyterian) presided. Among those present were 200 college presidents, one high school principal, theological professors, Bible teachers and missionary workers. I spoke on "Launch out into the Deep." Luke 5:4. Many of those missionaries had gone through the fires and they had deepened in their religious experience and they were deeply interested in a revival of religion.

Nov. 21. Spoke at the Theological Seminary where a number of young men are preparing for the ministry. I speak here every morning, 8:30 to 9:30. Message on "Moses at the Burning Bush," showing that his life was a failure till he met God at the burning bush. So their lives, no matter how fully they were educated, would be a failure if they did not get a burning bush experience, where they would meet God and get their call and commission from him.

Afternoon at 4:20, held revival meeting in Chapel of Girls High School. Chapel filled, audience made up of students from various schools, pastors, theological students, professors, teachers, missionaries, etc. Preached on Acts 2:17, and at the close made an altar call and soon there were about forty seeking the Lord, many of whom confessed Christ for the first time.

At night carriage called at 7:00 P. M., to take us, we knew not where. We went through narrow streets and lanes just barely wide enough for a rickshaw to pass us. As we went along the driver was yelling out all the time to prevent people from getting run over. We rode through walled up lanes, turned at the most unusual corners, rode for a while through streets lit up from the lamps and electric lights of shops, restaurants, homes, workshops, etc. Most of the streets cobblestoned, and the principal ones crowded with traffic—rickshaws, automobiles, carts loaded to the limit, dragged by coolies with long ropes. At last we came to a big, capacious Gospel Hall in the south section of the city right in the very heart of the crowd and among the non-Christians. This building was erected, I believe, through the influence of Dr. Price, with the money of a godly Southern Presbyterian woman of America. The idea is to reach the great unchurched and the unchristianized crowds of that part of the city.

This meeting introduced us to a new piece of evangelism in China. I thought as I looked out from the high concrete platform: "This is the place for a native Chinese preacher—some man who has the language. How can I preach here through an interpreter?" But the Lord helped us as we preached from Romans 1:16 on: "The Power of the Gospel." We gave an altar call, about a dozen men came forward and bowed at the altar, among them a Buddhist priest. We thanked God and took courage!

Nov. 22. 8:30 this morning we found the Theological Chapel filled and we spoke on Elijah, the man of fire. We wound up with all praying the prayer of 2 Kings 2:9: "I pray thee, let a double portion of thy spirit be upon me."

7:30 P. M. found us at the South Temple where a fine congregation awaited the service. We preached a gospel message and followed with an altar service with about twenty-five seeking the Lord.

The 4:30 revival meeting in the school chapel drew a full house, and after the message fifty or more sought the Lord; missionaries deeply interested in the revival. The women are working with the girl students and many side meetings are being held for instruction, testimony, etc.

Nov. 23. Another full chapel at Theological School where we spoke on "Isaiah and his Baptism of Fire." We first took a hasty glance through the book, suggesting subjects and texts for preaching, dwelt some on the "Highway of Holiness" of Isaiah 35th, and then put the main emphasis on Isaiah sixth and the Prophet's baptism of fire and his new commission.

4:30 P. M. At the Chapel Girls' High School preached on "Soul's Conversion." The altar service which followed had about 75 young people seeking the Lord and many testified to faith in Jesus.

At the noon hour today addressed the Nanking College (Girls). Spoke on Gen. 3:8: "They heard the voice of the Lord God." Only 30 minutes for the chapel service; no chance for altar work.

7:30. Again at the South Temple where we preached on Acts 16:30. Larger response, about 40 seeking the Lord.

Nov. 24. At Theological School we spoke on Ezekiel—His Preparation, Call and Commission, and put special emphasis on Ezekiel 37, "The graveyard of the Old Testament," and the greatest Old Testament chapter on Resurrection and Revival. God poured out his Spirit on this service. The young preachers in training there were moved by the Spirit of God.

At Noon. Spoke at Orphanage where many children rescued from starvation in the awful famine in North China are in a home of Christian training and industrialism.

Here I was shown sample of stone which they ate in the starvation regions. They ground it up with straw and grass, baked it and ate it. This good man, Mr. Nathan Ma, (Industrial Orphanage, 18 Tai Hsiang Lu Nanking, China) went up to Shantung to bring down twenty children; need was so great that he brought back sixty. He is doing a splendid work in training these girls and boys for Christ.

4:30. Revival meeting in school chapel again. Thought to rest this afternoon but the school people and Chinese principal are all so interested in getting the young people saved that they wanted a meeting Saturday also. We preached and again the altar was full of seekers; many who were converted praying to be filled with the Spirit.

Sunday, Nov. 25. Preached at 10:30 for Rev. Handel Lee, at the M. E. Church. This church is attended by the schools as well as a large membership. Preached on "Sanctification," and had an altar service at the close.

3:00 P. M. A big crowd came to Community Center where we preached on "The Promise of Power," Acts 1:8. Largely pro-

fessing Christianity and their pastors present, and at the altar service we had many Christians seeking their Baptism of power.

7:30. At the South Temple where a big crowd of non-Christians, as well as church members were present. We preached on John 3:16. "A great love—a great sacrifice; a great Savior; a great salvation." Though our strength was well nigh gone after such a heavy day we gave them just the old-fashioned gospel. My Spirit-filled Interpreter, Andrew, followed with an exhortation and soon the altar was crowded two deep with all classes (including a blind beggar).

Monday, Nov. 26; 8:30. Theological Seminary message on "Jeremiah the man with the God-touched mouth." This was a service where God moved our hearts and the students are getting the vision.

At 3 o'clock met the ministers and missionaries at Community Center; gave a message on "Our Sufficiency is of God."

At 4:30, preached at the Chapel revival on "A clean heart." Many who have been converted are now seeking the second work of grace and at the altar there was much earnest prayer and pleading for full salvation.

Tuesday, Nov. 26: Addressed the chapel of Nanking University at 8 o'clock; spoke on Rom. 1:16: The gospel not a philosophy but a message and a dynamic.

At 8:45 A. M., gave closing address to the Theological Seminary on "The Apostle Paul, His Conversion, Call and Message."

At 4:30, held closing revival service; spoke on Heb. 13:1-3, and though we intended to have short meeting with no altar service pressure was so great that we had to open altar and about twenty sought the Lord. There was a shout of victory in this closing meeting.

Let me conclude this hastily written article with the following story:

Some missionaries were carrying on some gospel meetings in Chinese Turkestan. As one of them preached the gospel to the crowd one old man was heard to say: "Why it's just the same: there is no difference, it's exactly the same." The old man followed the preacher all day and at every service it was the same remark: "It's just the same." At night the old man came to where the preacher was lodging and told the story. He said that about eight years ago a foreigner passed through that town and gave him a book which proved to be John's Gospel. He took it home and read it and as he read it he became changed. He destroyed his idols, he cut loose from his secret societies and he worshipped God. And now he was hearing the gospel preached for the first time and he was saying: "It is just the same!"

Thank God, we are seeing it in China today. The gospel is just the same here as in U. S. A., only with this difference: there is more hunger on the people for the gospel, and after preaching we do not have to beg people to come to the altar—they come, they often rush to the mourner's bench. Often after an altar service have I seen tears on the altar rail and on the floor. I am writing this just after coming from the Nanking University where I addressed the students at Chapel on Romans 1:16. As God helped me to pour out my soul in a gospel message the attention was wonderful. They all seemed to be eager to get the Truth. Thank God, we have a wonderful gospel for the hungry multitudes of Asia.

Bethel Schedule for China.

The fight is on. We praise God we are in it. We would rather be right here in China at the front of the battle, pushing things for God, helping to tear down the strongholds of Satan than to be in any other spot in this whole world. Pray earnestly, having your expectation from God! That you may pray intelligently we give you the prospective line of march:

February—Dr. Stone, Miss Hughes and Band in tent meetings in Shangtung.

March—Dr. and Mrs. Ridout and Band in interior.

April—Dr. and Mrs. Ridout and Band in Kiangsi Province.

Next summer will see another Bible Conference. Already calls for a southern Bible Conference have come. Pray for us! Expect for us! Rejoice with us! And then,

"By and by, when the morning comes,
When the saints of God are gathered home,
We'll tell the story how we've overcome,
We will understand it better by and by."

J. V. HUGHES.

From the Address of Dr. E. Stanley Jones.

Someone has said that the seven deadly sins of society are these: policies without principles; wealth without work; pleasure without conscience; knowledge without character; commerce and industry without morality; science without humanity; worship without sacrifice.

As I understand the meaning of this meeting here, it is at least in one of its phases to fit this last of the seven deadly sins, namely, a worship that is without sacrifice, a Christianity without a cross. And I believe if there is any meaning to World Service it means this: that we are trying to put at the heart of our worship a cross, something for which we see no immediate return, asking for nothing save the privilege of giving, doing the thing not because we are compelled by a program but impelled by a person, something that we cannot escape because we are in fellowship with him and we must do it because we feel that inward compulsion.

This Church, and other churches, has taken upon itself a great World Service program to give the world a chance. It is the biggest business under Heaven.

This meeting here has a meaning too deep for tears and too wide for horizons; it stretches to the last man and to the last human need, and will not stop until they are all in, at home and abroad.

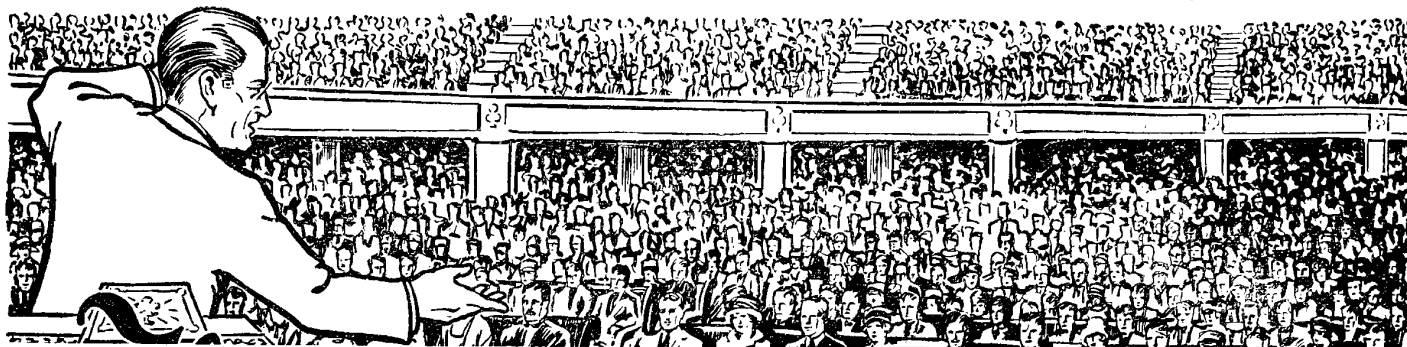
If we shall be tempted during these days that we are together here just to pluck some beautiful thought or some fine idea or some beautiful plan that shall be put before us to take the esthetics of Christianity, the beauty, art, literature, oratory, architecture, a sterner voice calls to us today as a great group representing Christianity and that voice says, "Turn a moment from the esthetics. Do something until it hurts." You laymen go down with that business until there shall be something else motivating it and Christ shall come down in the midst of it and hold it and use it, and you will turn toward it.

If out of this great meeting here, a meeting the undertone of which I sense as the very undertone that beats at the heart of Christianity, I believe if we deliberately, one by one, go and say, "I am going to take it on myself; it shall not end in a plan, but in the personal taking it on myself to see that my vision meets its obligation and its opportunity through this great passion of World Service," that we will accomplish.

That Arnold's Commentary.

I am just reminding those who have been using that wonderful Sunday school help, Arnold's Practical Commentary on the Sunday School lessons, that it is time they were sending in their order that they may have it for the very first lessons of 1929. The rapid sale of these books is a testimonial of their merit and the teachers who use them are multiplying every year. I have tried many other helps, but always come back for the final touch for spiritual help and general information on the lesson to what is indeed a "Practical Commentary." The Pentecostal Publishing Company can supply you with one at the reasonable price of \$1.00.

MRS. H. C. MORRISON.



FROM EGYPT INTO CANAAN.

Rev. C. M. Griffeth.

Text: 1 Cor. 10:11. "Now all these things happened unto them for ensamples and they were written for our admonition, upon whom the ends of the world are come."



HE value of the historical account of the journey of the Israelites from Egypt to Canaan lies not only in its interesting narrations, authentic in themselves, but, for us especially, in the fact that their peculiar experiences throughout that journey set forth to us pictures and illustrations which enable us to understand the spiritual Christian life.

In the first place, a proper study of the journey of the Israelites will point out to us the actual road which we can take today and be absolutely confident that it will lead us to God and to that heavenly bliss which he has prepared for us.

In the second place the account pictures to us how to meet the emergencies that arise before us as we travel this road which leads out from the Egyptian Land of Sin, across over the Desert of Worldliness, and brings us into the Canaanland of Full Salvation wherein the soul finds completest satisfaction and heavenly joy.

There are really four periods of Israel's experience, namely, first, that of the Egyptian Slavery; second, that of the Pilgrim Journey; third, that of the Wilderness Wandering; and fourth, that of Possessing Canaan.

And each of these four periods sets forth a definite period in one's spiritual experience, namely, that of the Egyptian Slavery to sin; that of the Pilgrim Journey of the Victorious Life; that of the Wilderness Wandering of Rejected Light; and that of the Canaan Land of the Life Triumphant.

The first of these four periods was that spent in Egypt, a period of slavery. It is clear to all that Egypt has always been a type of the life of sin. And there are many who live in such an Egypt today, content to live on the garlic and onions of sinful pleasure but doomed to suffer in the near future the sorrows of sin.

The great thing that took place in the land of Egypt which is of supreme worth for us today is the institution of the Passover, which consisted in the slaying of a lamb and the sprinkling of its blood upon the doorpost, for it is the setting forth of the Atonement by which only is deliverance from the slavery of sin possible.

And the crossing of the Red Sea is also of significance to us for it pictures to us the deliverance which we have from sin by the blood of Christ. This Red Sea not only opened before them as they by faith stepped into it, but it also closed behind them, forming a complete separation from the land of slavery in which they had lived. In a similar way, when we dare to step into the flowing stream of Calvary, we will find that it will open before us and will close behind us, completely separating us from the life which we formerly lived, so that we can say with Paul: "But God forbid that I should glory, save in

the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Many are trying to do what Pharaoh himself suggested—to worship God without going out of Egypt to do so. But let us remember that if we will not definitely leave Egypt, we shall never arrive at Canaan! There must be this definite leave taking of all sinful living and a passing through the atonement of Jesus Christ before we can ever even start out upon the way that leads to life eternal.

To give up all sinfulness and worldly living is to be looked upon, some of us may fear, as being narrow-minded. But it is not narrow-mindedness. It is purposeful mindedness. When we come out of Egypt, we come out with a purpose. We come out with the purpose of reaching Canaan, a land flowing with milk and honey. We come out with the same purposeful mindedness which Paul expresses when he declares: "I press toward the mark for the prize of the high calling of God in Christ Jesus."

As the Israelites stepped forth from the Red Sea they began their second period, the Pilgrim Journey which led them from the borders of Egypt to the entrance into Canaan. Did it ever occur to you that this crossing the desert from the Red Sea to the Land of Canaan is a type of our own Christian pilgrimage through the environment of worldliness which surrounds us everywhere?

One of the most remarkable things about this Israelitish Journey is that every emergency that arose was divinely met. When they came to the bitter waters of Marah, God showed them the wood that made the waters sweet. When they came to Elim, God provided them with a beautiful encampment. When they came to the Wilderness of Sin, God provided them with daily manna. When they came to Rephidim and found no water, God provided water out of the rock in Horeb. When they were attacked by Amalek, God provided victory.

All through their long journey it was God who supplied their every need and met every emergency with a copious supply! Oh, friends, what does this mean but that if we will come out of the Egypt of Sin and start for the Canaan Land of Full Salvation, and that during our journey if we will keep clean and separate from the worldliness through which we are passing, God will supply our every need. In every trial and in every temptation he will take us through victoriously! This is just what God promises us through Paul who wrote: "But my God shall supply all your need according to his riches in glory by Christ Jesus."

It is because of this promise of Divine Supply and because of the Divine meeting of every emergency in their pilgrimage across the desert, that we can see that God had intended that their journey should have been one of continuous victory day by day and hour by hour.

It is because the Spirit has shown me this fact in the historic account that I feel led to differ from those good people who teach us

concerning the Victorious Life. They tell us that the Victorious Life is represented to us by the Land of Canaan. But I am convinced that the Land of Canaan typifies to us something far higher in Christian experience than the Victorious Life, namely the Life Triumphant—the life of Christian Holiness. The Victorious Life is represented to us rather by the Pilgrim Journey across the desert.

"But" you say, "their experience was far from being victorious."

And that is true. And that is just the confusing thing in our minds until we come to see that their experience was that of defeat, not because God had so intended, but because they failed through murmuring and faithfulness to live the victorious life which God had intended that they should have enjoyed. God had intended their march to be one of continual victory! And had they obeyed the promises given them and had they "let go, and let God," as our Victorious Life teachers tell us to do, they would have experienced the continuous victory which God had intended them to have.

The one sole cause of their defeats, however, was, as it is sometimes with us, a murmuring against God. It was that spirit of faultfinding and dissatisfaction. Had they trusted God instead of murmured, had they prayed instead of found fault, they never would have known defeat.

And now we come to the third period, the tragic period, the period which God never intended for them, that of the Wilderness Wandering of Rejected Light.

This period was caused by their refusal to enter into Canaan when the time came for them to do so. Before them lay the culmination of their long journey, the completion of God's plans for them. Their experiences through their journey gave them the light of God's care, provision, and protection. Yet when they came face to face with reports of giants and walled cities they rejected the light of God's will and of God's protection and refused to venture forth into the land, which resulted in their perishing in the Wilderness of aimless wandering, the Wilderness of Rejected Light!

What a great warning is their experience to us! Even the New Testament holds it up before us as a warning: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. . . Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."

But thank God, at last that tragic period, at the end of forty years had an end, and the next generation had an opportunity to enter the Canaan Land by crossing the river Jordan. But this time, thank God, there was no doubting, no faltering, but a full yielding of themselves to the will of God. And under the leadership of a man who dared to believe and to trust in God, Joshua, they entered into and possessed the Land.

The Land of Canaan is looked upon by the New Testament as a land of rest, a type of the rest of soul. "There remaineth there-

fore." says the Book of Hebrews, "a rest to the people of God."

I like to think of the attainment of the Land of Canaan, this rest of soul, this fullness of God as the Life Triumphant, the life of Christian Holiness, the highest attainment this side of our coming glorification.

The Life Triumphant is a life much superior to that of the Victorious Life, however high and victorious that life may be.

The Victorious Life is a life which is characterized by a moment by moment victory over sin. In the Triumphant Life the inward conflict has given place to the controlling presence of a Love which is Divine. The Victorious Life is always on the defensive. In the Life Triumphant, the decisive crisis with inward sin has been met, fought, and won, the enemy routed, and Christ as conqueror, having met and forever defeated the enemy, reigns in triumph!

The "murmuring complex" which so disrupted the victory which God intended the Israelites to continuously have, is gone from the Life Triumphant. This outbursting of discontent is no longer found in the Life Triumphant, because its erupting cause, the carnal nature, has been purged from one's being when one became "filled with all the fullness of God."

In reviewing these four periods of Israel's experiences, that of slavery to sin, that of Victorious Pilgrimage, that of backsliding wanderings, that of Canaan Triumph, all of which typifies some phase of Christian experience, let me ask you, where along this route are you today? In which period is the Holy Spirit locating you at this present moment?

But wherever we are at this present moment, let us have the forward look and let us begin again our onward march, for there is for each of us much land ahead to be possessed!

A Duty Which is a High Privilege.

THOMAS CLARK HENDERSON.

WHEN William H. Huff died so unexpectedly last September it was found that he had been unable to provide any financial reserve to provide against the great needs which his death brought to his family. He had been paying on a small insurance policy, but, incident to his expensive trips to South America and Mexico and among negro churches in the United States, he had been compelled to borrow on it to the extent that it was seriously depleted. After many years of labor he had completed payments for a modest home in Sioux City, Ia. He placed on it a debt of two thousand dollars during his fourth and fifth missionary trips in order to carry on his missionary programs when some of the friends who were backing him were compelled through misfortune to withdraw their support. Friends in and about Sioux City have volunteered to raise five hundred dollars of that mortgage on the house, and under the leadership of Brother Walter P. Carr, University Park, Ia., there is a movement to raise the remainder—\$1500.00—among the many friends of Brother Huff. It is hoped that before March 1st, 1929, the entire amount will be raised and the house can be presented to Mrs. Huff absolutely free from debt.

Fifteen hundred dollars is not a great amount to raise by the many, many friends of our honored and loved Brother Huff. There are many hundreds of us who will want a part in this tribute of love to him who has meant so much to us and to others. The plan is to have many people share in this high privilege rather than have any one person give a major portion of it. It will please those in charge of this matter if many will find it possible to give \$25.00 each, while

many more give \$10.00 or \$5.00 each, and by such gifts the entire amount will be provided for and maybe a surplus to be handed to the glorious woman who shared with Brother Huff the ministry that he so grandly and so fruitfully gave to the world. Here is a duty we owe to the memory of our friend and brother. It is more than a duty, it is a high privilege. The conditions of the mortgage are such that the gifts must be in sometime before March first. If you who read these lines can see your way clear to contribute to this fund will write to Walter P. Carr, Business Manager of John Fletcher College, University Park, Ia., immediately, this joyful labor of love will be consummated in good time.

Now let us consider some of the deeper involvements of this matter. Brother Huff was an evangelist. Had he been a pastor in an established denomination he would have had a regular salary and a claim on the retired minister's pension to provide against such an exigency as now presents itself to his family. He did missionary work, but he was not officially as a missionary else he would have had a steady salary, and a home provided for him with a pension to protect him and his family. As an evangelist he had neither a regular salary nor a claim on church funds to protect him in ill health or provide for his family in the event of his death. The true evangelist has a vastly higher living expense than either a pastor or the missionary. Most of the hard working evangelists have a traveling expense of from seventy-five to one hundred and twenty-five dollars each month. He is absolutely not able to work more than ten full months each year because of lost time between meetings and engagements. His income is fearfully uncertain and irregular. When illness comes to himself or family his income ceases and he must provide for lost time and income. There is a very real sense in which the true evangelist, as was Brother Huff, never takes a step that is not a step of faith. He gives time, his energy of body and mind, his ministry, his bodily health, his prayers, his patience, his all and knows not what shall be the consequence. He is so placed that he dare not refuse to give generously to a multitude of causes and movements which never get to his lay friends. If he sells books or tries to realize a bit of money on any side venture he is criticised and suspicioned and slighted. If one meeting pays him generously it is taken as a proof that all his offerings are large. Indeed, there is a quite general opinion that most of the evangelists are paid extravagant, if not enormous, amounts of money. That is a great mistake. I well know that Brother Huff did not receive the large offerings that are given to many of his brother evangelists. He was generous to a glorious degree. That fact can be testified to by individuals, schools, churches, conventions, camp meetings and missions. The tenth of his comparatively meagre income was never adequate to supply the wide scope of his gifts to God's work and its workers. It was not to be expected that this hard working, unselfish man would get rich from his ministry. The surprise would have been in his amassing any considerable amount of money. It is a magnificent tribute to Brother Huff's unselfish devotion to his task, to his generosity and to his honor that his unexpected death found him leaving the glory of an illustrious record, an unsullied name, an influence that can never die and which has reached to all quarters of the earth, but without any financial margin. He splendidly lived an unselfish life. He did not have anything which could not be cashed in for the service of God. The loan on his insurance policy and the mortgage on his home are proof that he always put God's work first. He did not ask for himself, but he gave all that he had. We will forever honor him for giving so much and keeping so little. We will always thank God for another example of true devotion to Christ at the cost

of genuine self-sacrifice. We will be justly proud that one of our own men demonstrated so completely the spirit of Christ which was the subject of his last sermon. The best sermon that William H. Huff ever preached on what proved to be his last text was in his "laid-down life" for Christ Jesus and those for whom Christ died.

But we will not let those who gave him to us in a greater sense than we may ever fully know suffer needlessly for the necessities of life. We will see that some little bit of the price which he and they paid so nobly and so fully is paid back to them in their having a home that is free from debt. I am sure that hundreds who read this paragraph are saying: "Yes, I must have my wee gift in that larger gift to the memory of this premier preacher of the Word of God, glorious saint and lover of men."

YIELDED

P. R. NUGENT.

YIELD yourselves unto God" (Rom. 6:13). The command is unto Christians. The yielding is unto GOD. Not unto man, though it is often right to be subject unto those who are in a God-appointed place of authority, either of Church or State. (Eph. 5:21, 22; Heb. 13:7, 17; Rom. 13:1). Nor are we to be yielded to movements, or doctrines, however correct they may be; nor unto influences, emotions, feelings, manifestations, experiences, for such yielding easily exposes people to demons' delusions. Nor are we to be yielded to circumstances (though often we must yield to God about circumstances), for that may lead to despair, or bondage, or delusion. Of course it is not to be yielded to Satan, either as roaring lion or as an angel of light, or as a tempter on any line. Nor is it to be yielded to the flesh or the world.

Now, yieldedness, or surrender, if it is *real* is *complete*. A fort is not really surrendered until its defenders have surrendered the inner, as well as the outer, parts. As long as the defenders retain the smallest part of that fort it is not surrendered. So, as long as there remains any rebellion, or resistance, or argument or withholding, or questioning, or unwillingness toward God about anything, that person is not truly yielded to him. Such a person may be on the way to that condition of yieldedness (for God leads people to it step by step) but has not reached it.

True, and therefore, full surrender includes everything about which there is any controversy with God in our wills or affections; it includes ourselves. It means that we are to be like Paul when he saw the Lord, heard his voice and said: "Lord, what wilt thou have me to do?" (Acts 9:6). There was no more resistance to the fact that Jesus was the Messiah. And, again, when he asked for the removal of the "thorn" and, instead, was told that Christ's grace was sufficient for him, he said: "Most gladly, therefore, will I rather glory in my infirmities, &c." (2 Cor. 12:9). There was no repining, no murmuring, about the Lord's will.

It is to be like David when Shimei cursed him and Abishai wanted to avenge the insult to his king. "Let him curse," said David, "for the Lord hath said unto him, 'Curse David.' Who shall then say, 'Wherefore hast thou done so?'" (2 Sam. 16:10). There was no disposition to vindicate his honor, or right, but a meek submission to what God had allowed to come from an enemy.

When Job was told of the loss of his possessions and children, he showed his yieldedness about it by the words: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). The same was noticeable about Eli when told of

(Continued on page 8)

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER V.

MOVING WESTWARD.

HUSTON had stretched himself in his reclining chair car, and slept soundly through the night. When he awoke in the early morning it took him a few moments to realize where he was. Then memory, like a dagger, stabbed him in the heart, and he found that while he had run away from the village of his tragedy he had carried his sorrow with him.

Poor Huston had lived in a very small world, but a good and beautiful little world. It was full of promise, confidence, and love. But he had now parted with that world, and entered into one much larger, more complex, and mysterious. A world full of uncertainty, disappointment, and tragedy. A world where one hardly knows who to trust, where there are untold millions of sad and broken hearts, who carry their secrets and their sufferings, often with a smiling face, with deep sorrows which cannot be healed. Huston was launching out in the vast world so full of strife, and disaster.

As he meditated and reasoned with himself he determined to hold on to his Bible, to keep his pledge to his mother, and to be the friend of humanity. He had suffered so keenly that he pitied the suffering, and hoped that he would never add a feather's weight of burden to anyone. He knew he had been converted, that for years he had believed that he was called to preach, but now there seemed to be a cold vacancy in his heart, he could not see how he could preach a sure message, and he determined for the present he would lay these things away for future thinking.

He arrived in Memphis early in the morning and bought a ticket for Texarkana. He stepped out on the street, as it was some hours before his train left, to look about the city. He had noticed a handsome boy, some sixteen years of age, looking at him, as if he desired to speak. Finally the lad walked up to him and said,

"Mister, could you help a fellow out of trouble?"

"It would be a great pleasure," said Huston, "if I could give a helping hand to any one."

"Well, sir," said the lad, "I am in the middle of a bad fix. My father lives in Fort Worth, Texas. He sent me to a Military school in Kentucky. They were hazing the boys there and handling them pretty rough, and I decided I did not want to stay there. I wrote father to send me a check, but I went to the postoffice last night and nothing had come for me. It took everything I had to get to Memphis. I had to lie around the depot all night last night. I have an uncle in Texarkana; if you could let me have the money to buy a ticket to that place I will telegraph my uncle to meet us at the train and he will repay you, and let me have sufficient funds to get home. It sure would be an accommodation to me if you can give me a lift."

Huston smiled and said, "I think I can risk a small investment in you." They went back to the ticket window, Huston bought the ticket, marked the price down on a piece of paper and handed it to the boy. He afterward learned that his name was Thomas Goodson. The boy was full of gratitude, rode at Huston's side and chattered the praises of Texas throughout the day.

Their train arrived in Texarkana a little after dark. They were met by a fine looking gentleman and his wife, the uncle and aunt of young Goodson. Their train was late, and the train for Fort Worth had left, so they hustled the two young travelers into

their carriage and took them up home for the night, showing Huston every courtesy because of his kindness to their nephew.

Next morning, with an assurance to Huston that their house would ever be his home, he and the nephew took an early train for Ft. Worth. The boy sent a telegram ahead to his father. They were met at the station in Ft. Worth by Mr. Goodson and his wife, who would have no refusal from Huston but took him at once to their handsome home. Huston found that Mr. Goodson was running a very large mercantile business. It was before the department store came into being, but Goodson's big store had quite a variety of goods. There was a dry-goods department, men's clothing, then hardware, then all sorts of outfitting for cow-boys and men of many kinds going out on the frontier.

The next morning at the breakfast table Mr. Goodson asked Huston what his plans were in Texas. Huston told him he had made up his mind to become a cow-boy. Mr. Goodson suggested that he remain with them for a few months until he got the "hang" of things. He would give him employment in the store, he could buy him a horse, practice riding, learn how to throw the lariat, and pick up many ideas that would be useful to him on the range. With genuine gratitude Huston accepted the invitation. He was full of industry, a young fellow of unusual physical strength, charming manners, and at once won the admiration and confidence of the entire Goodson family.

Among Mr. Goodson's employees was a young Mexican, a very live, cheerful, handsome fellow. He, too, wanted to become a cow-boy, and at once there sprang up a warm friendship between Huston, this young Mexican, whose name was Morano, and young Thomas Goodson. They worked together in the Hardware Store, and every evening went out for a horseback ride, and practiced throwing the lariat. They all three were good riders, and learned very rapidly how to lasso a cow brute.

Huston wrote home to his old uncle, Aunt Sally, and a few other friends. And in due time the weekly paper from his little city back east came to him, with quite an interesting write-up of Annie Gray's wedding, of the runaway horse, and of young Huston's daring and splendid deed in saving the life of Mrs. Hendricks. There was also a paragraph concerning his going west, expressing the high regard felt for him in the community, and the good wishes that would follow him out to the wild west.

It may be that our readers would like to know something of the outcome of the Hendricks-Gray marriage. There is little or nothing to be said about them. They spent some months roaming about the country. In the meanwhile Hendricks father died and left him quite a fortune. A few years later Judge Gray and his wife passed away, and Mr. Hendricks and his wife established themselves in the old Gray mansion. Annie set to work to wear away any dislike for her, visiting the sick, ministering to the poor, helping forward all the church enterprises, and Mr. Hendricks, who had become the wealthiest man in the little city gave liberally to all worthy causes, and by this means they ingratiated themselves with the people. For some cause Mr. Hendricks became remarkably lean, while his wife became uncomfortably corpulent. They really presented an odd spectacle when they walked down the street together.

They never had but one child, that was a boy, and he had a very peculiar eccentricity. From the time he could toddle about the floor he was always jumping. He would jump

over the broom handle, climb up on a chair, and jump off. Later on he would climb up to the roof of the coal house, and leap off at the risk of breaking his bones. As a school boy he could out jump any other boy in school. The people used to laugh and say he no doubt inherited that trait from his father.

There was a suspicion in the community that Mr. Hendricks and his wife did not get on very pleasantly together, and often the old women at quilting bees and other gatherings would say to each other in whispers, that they did not believe that Annie Gray's married life was a happy one at all. The wise old sisters would branch out into various comments and condemnation of sudden marriages, on short acquaintance. No doubt they were correct in their views on the subject.

One of the reasons why we are having so many divorces arises out of the fact that untold thousands of young people are living away from their homes. Girls are clerking in stores, living in boarding houses, and boys are working in factories, on telephone lines, and all sorts of employment that takes them from home. These young people meet in the cities and with almost no knowledge of antecedents, dispositions, or real character, they fall in love, and get married on a very short acquaintance, and often no doubt with an understanding in their minds if their married life does not bring them a satisfactory amount of happiness they will separate.

I wonder if, without making myself offensive, I might suggest to the young readers of this story that they carefully think over this matter, and determine not to marry until they know, and are well known.

We must now hurry out to western Texas, and see how Huston is getting on.

(Continued)

Crass Materialism.

Comes a news item that a wealthy man has paid a cash insurance policy of \$100,000, to be insured a monthly income of \$15,000 during the balance of his life. He is now 79, and expects to reach 90 or beyond, as did some of his ancestors. He anticipates that he will be ahead of the game, receiving perhaps double the amount he now invests.

What great good might one do with \$100,000 in various ways! The American Bible Society, several colleges, etc., offer annuity bonds drawing as high as nine percent interest, according to the age of the donor, during his life. These are strictly scriptural colleges, where students are educated, not only intellectually, but spiritually, as well. Millions of Bibles could be donated where they are greatly needed. Or, thousands of young men and women could be equipped in mind and heart to preach the gospel of Christ. And at the same time he would receive \$9,000 income a year, ample for all his needs.

Instead, he only enriches a great financial corporation, and draws an excessive income! Meanwhile, multitudes languish for the Bread of Life in the printed and spoken Word of God! This investment looks like another form of the folly of the rich farmer who said, "Soul, take thine ease, eat, drink and be merry! Thou hast much goods laid up for many days"! Apparently, he is not planning for treasure in heaven!

How many people are doing essentially the same, only on a smaller scale! Living only for time and sense, and forgetting God and eternity! Finding passing pleasure in their automobiles, fine mansions, etc., or in the vulgar movies and lustful dances! Without God now, and having no hope for the future! "The god of this world hath blinded their eyes"! A. S. H.

IF YOU WANT SOMETHING

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

GLEANINGS FROM THE EVANGELISTIC FIELD

STATION L. C. P. L., BROOKLYN, N. Y.

"For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he hath sufficient to finish it?"

It was united, persistent prayer based on the promises of God signed with the blood of Jesus Christ, the only price that passes the skies, that prevailed with him, who laid the foundation of "The Tower" over which is written, "Brooklyn Inter-Denominational Holiness Convention." To God be all the glory! Many through whom the Holy Ghost prayed for this glorious consummation, have "Crossed the Bar"; but not until they had sung unto us this song: "Salvation will God appoint for walls and Bulwarks. Open ye the Gates!" Year by year the Convention chants the refrain, whilst from the Glory-Land we seem to catch their joyous antiphonal, "Thou shalt call thy walls salvation and thy gates praise!" Thus the years roll on, and the thirteenth milestone has passed its record to the skies!

Out of the depths have we called unto him in many crises of this work, and never has he failed us, Hallelujah! On mountain top in each Convention have we seen his glory in greater power. Letters are still coming to us speaking of the marvelous oneness of spirit that pervaded the 1928 gathering, the conspicuous absence of any discordant note, the sweetness and tenderness of kindred minds, and, best of all the very marked evidence of The Presence in our midst.

It was from the hands of Bro. Morrison, after the Communion message had been brought by Dr. Shumann, President of the C. and M. A., that we received the bread and wine which do shew forth our Lord's death until he come again. The Communion service was as usual preceded by the "Sweet Hour of Prayer" led by Sister Thomas. Gratefully do we recognize the words of royal, carte blanche, welcome to his Church, given us in the evening service by Dr. Fox, to which Bro. Thomas responded for "the holiness folk," Bro. A. K. Lindsley following with prayer. Knowing that Bro. Morrison's time with us was limited, an earnest desire was voiced by Bro. Thomas, and echoed by all, that he should preach Friday, Saturday and Sunday evenings, which he did. There is but one Bro. Morrison, and no one loves him better or prays for him more fervently than his Brooklyn friends. We have his promise (D. V.) for the entire 1929 annual.

Commissioner Brengle brought his matchless Bible Readings daily. He had for many weeks been down in the valley, close to the water's edge, yea, in clear sight of the Celestial City, whilst we who love him prayed "leave him here a little longer," and the Father sent him back with added glory on his brow. God spare these warriors of the cross 'til the trumpet sounds!

Bro. Paul Rees was with us again to the great delight of all who heard him last year. Bro. Miner, of Rochester, was a new voice in the Convention; he is a sweet-spirited man, and many have said to us, "There was no uncertain sound of Holiness in Bro. Miner's teaching." Bro. John Thomas has been chosen, for life, as Presiding Preacher in this Feast of Tabernacle. His preaching this year was with mightier unction and greater sweetness than ever before. There was a greater variety in the daily program than usual this year for Bro. Thomas used some of the young preachers in the morning services. Bro. Gordon Wishart of Canada, Bro. Claude Fawns, graduate of Asbury College, now pastor of a church in Indiana, Bro. Dunster Thomas, pastor of Bro. John Short's old church in Cambridge, Mass. Bro. Dunster makes us think of Bro. Troxel when he was in the Convention a few years ago, in his willingness to "fit in" to all places where special help is needed.

Mrs. Fawns gave a message on the First Psalm one morning in her Mother's Fellowship Meeting, and a preacher in Connecticut wrote us that no more helpful message in all the ten days came to her, personally, than our little sister's talk on the trees, God's trees personified in the human family. It is always wise to let the Holy Spirit have his way. The "Tuesday Folk" have a great way of praying that he will smash any program that does not meet his perfect will. The Fellowship Meeting led by Sister Thomas, awakens the song, "Blest be the tie that binds," for in these heart-to-heart talks our Sister sweetly leads us through green pastures, "Down where the Living Waters flow."

The Sunrise Meeting, guided by the Holy Spirit through our beloved Sister Nellie Magee, grows in numbers and in power, and opens the windows of Heaven bringing "the poured out blessing" on all the services of the day. Bro. W. J. Wishart, of Canada, led the People's Meeting at 7:00 P. M., assisted by the very remarkable song voice of Mrs. Ellis, of Philadelphia, a guest of our Sister Norberry, who always presides so graciously at the organ. Bro. Norberry was here of course. Bro. John "Keeps on believing" for this work. Bro. Hodge, who made the opening prayer in the first Convention, has never missed one, and often assures us that he will be with us "Until Glory." These two brethren are charter members, having helped lay the corner-stone.

Who can describe music? Music so wondrously sweet and so in the spirit as that brought to us by Bro. Norris, his daughter Ruth and Sister Elsie Davies. Ruth's voice, a deep, rich contralto, and Sister Davies, a rare soprano, powerful and tender.

She carried with her the spirit of the Welsh revival, in which as a young girl, she was blessedly saved. All were blessed one day as she sang in her native tongue, and when she was joined by Bro. Thomas from the platform, Sister Thomas from the audience, Dunster from the piano, some of us who knew that Evan Roberts in that never-to-be-forgotten revival had added America to his prayer list, wondered if these Welsh song voices were not given us as "a token for good." Please pray to this end as they have promised, please the Lord, to be with us in 1929. "The man with the Silver Bells" and "Musical Saw," Bro. Crosby, made us feel like saying with the sweet singer in Israel, "let everything that hath breath praise the Lord." Hosanna!

It was a great joy to meet Sister Foth's class of San Blas Indian lads, some of whom were blessedly saved and sanctified in our last Convention. God is richly blessing our Sister's work with these Indian boys, who ring true every time. A Spanish young man connected with the Spanish work in Bro. Fox's Church was saved in our meeting this year. Sister Cooper who, for years worked with Indians in Panama, gave a marvellous testimony of God's power to heal bodies as well as souls. There was some marvellous work done in this Convention by the Great Physician based on James 5:14-15. Hallelujah!

Telegrams of "Brotherly Love" were exchanged with the Philadelphia Convention. Bro. Hogle and Sister Emily Haskins were the speakers at the Missionary meeting, presenting the needs of China, and the people subscribed \$138.00. During the past summer one to whom the Brooklyn work was very dear, and who never missed a Tuesday meeting when in his Long Island home, has made the Harbour. A few days before his call he said to us in our home, "If you hear I have gone suddenly don't let any one mourn; just tell them Chase has seen Jesus." Rev. Wm. R. Chase of Sychar! You all know him.

Should we attempt to call the roll of out-of-town visitors, a special edition of The Herald would be required. Bro. and Sister Isos motored from Chicago. Bro. Gregg, the Wisharts, and Bro. Magee motored from Toronto. Bro. John Knapp was here from Ohio, and afterward led a mighty revival down on Long Island. Bro. John Gould, of the Eastern Nazarene College, came in the fulness of the blessing, and Bro. James Fitch from Moores, N. Y., where honey is found in the rocks, and where grapes of Eschol grow—of which truth, Bro. Fitch is a living proof. The midnight watch was kept by Bros. Hiskey, and Stickney praying over the nets the fisherman would cast the next day.

Letters of encouragement came to us from the Presidents of the Holiness schools, as they do each year, promising the prayers of their student bodies, in answer to our request. We believe that these prayers play no small part in the growth of the Brooklyn Convention; the holiness students of today will be the holiness preachers of tomorrow. Pray for them! The outdoor meetings led by Bro. MacLean, assisted by Bro. Ortlip in his famous "Chalk Talks," were richly blessed.

We have a splendid corps of active workers who look out for the temporal comfort of all, under the direction of Sisters Magee and Miller who believe that those who minister to the soul deserve all the care it is in their power to give them.

Were many saved, sanctified, and reclaimed? Yea, verily. How many? The record is Angel written! Some day the Books will be opened. In the thirteen years "Joy in the presence of the angels" hath oft been awakened. Many will point to the Brooklyn Tower saying, "It was there God spoke peace to my soul," or "There my prayer of years for my loved ones was answered." Eternity alone will tell the story. "Thou shalt call thy walls Salvation and thy gates Praise."

Listen ye who have prayed! Some day, some glad day, some day not so far away, for Jesus is coming soon, some day when the last trumpet sounds and the pearly gates of "the city of gold" swing wide, to close no more forever! Somewhere upon the golden strands of the River of Life, somewhere under the jasper wall, somewhere not far from the sea of glass, where the harpers harp, midst waving palms, and the Overcomers sing "The song of Moses and the Lamb," will be one from whose face all tears have been washed away, waiting for her only son, whose robes were washed and made white in the blood of the Lamb Nov. 8th, 1929, and who "Read his title clear to mansions in the skies" under the shadow of the Brooklyn Tower. A Mother, now twenty-nine years in "The City that lieth foursquare," whose light "is like unto a stone most precious, even like a jasper stone clear as crystal." AND SHE IS MINE! Sister Cooke.

850 St. Marks Ave., Brooklyn, N. Y.

REPORT.

I recently closed a gracious revival at Vassar Church of the Nazarene, with Prof. C. C. and Margaret Crammond, of Lansing, Mich., as evangelists. There were a number of seekers and happy finders. Nine united with the church on the last Sunday evening, with more to follow. Twelve promised to erect family altars, and nine to tithe their income. Rev. Huggard, a man eighty years of age, ably assisted in this revival, preaching several times. We heartily recommend the Crammonds to our Nazarene pastors for revival work. The saints are encouraged in Vassar. Rev. F. Haughtaling.

Millington, Mich.

REPORT.

As we reflect over the past year of 1928 and look forward to the New Year 1929, we are made to exclaim with the Psalmist, "Oh magnify the Lord with me, and let us exalt his name together."

The past year with its marvelous opportunities has come and gone with many a hard fought battle, but victories won. And now the New Year unfolds to us with its new obligations, privileges and unfought battles, for the devil is as much alive today as ever. The closing months of the old year were spent in battling against sin and Satan and for Scriptural Holiness in Pennsylvania and Alabama. Souls were saved and sanctified, the saints edified and we trust the Lord glorified.

The people and pastors for whom we labored have been courteous and kind and their fellowship we enjoyed as we labored together for the salvation of souls. We feel we have a host of friends who are praying for us as we help spread Scriptural Holiness over these lands. By God's grace and help we expect to push the battle this year as never before along full salvation lines.

We have some time not yet taken, and any one needing help may address us, 1353 Hemlock St., Louisville, Ky. We are slated for a holiness camp in Northeastern Arkansas, August 30th-September 8th, and would be pleased to give some one a meeting following the camp while we are in that section. Anyone concerned may write us.

W. B. Dunkum and Wife,
General Evangelists.

A LETTER FROM THE TROPICS.

It is Christmas morning, and rather an odd one for me, for I am on the high seas enjoying tropical breezes between Panama and Guatemala. The first lap of my three months' tour in Latin America is over. I have had fifteen very wonderful days in Panama. I found friends whom I did not expect to meet and most interesting of all found many places for service.

My first message on the Zone was to a fine group of American young people in their Christian Endeavor service. I then preached in the evening service of the Interdenominational Union Church in Balboa, and for the next two weeks was kept very busy both in English and Spanish services.

On my second Sunday I had the privilege of again speaking to a fine crowd at the morning service in the Union Church; at 3:30 P. M. entertained with music at the Army and Navy Y. M. C. A., at 6:30 addressed the soldier and sailor boys in their Vesper Service, then hurried across the city to the Wesleyan Methodist Church to speak to a large waiting crowd of West Indians. Each of these services was crowned by the presence and blessing of God. On the third Sunday I repeated the same program in Cristobal and Colon on the Atlantic side. Those were happy hours.

Among the most interesting experiences were the chapel exercises at the Pan-American School in connection with the M. E. Church, known as the Seawall Church. There I came in contact with a cosmopolitan group of young people. They have the native Panamanians, Jamaicans, West Indians, Chinese and various mixtures. And there are some bright minds among them. A little Chinese lad, 13 years old, had just completed his test in a commercial course, writing 90 words a minute in English for five minutes without a mistake. There are wonderful possibilities for such a school under church supervision. This school has had to turn away 70 applicants, many of them from radical Roman Catholic homes, for lack of space to care for them.

I had four chapel periods and an evening social hour with them. Upon bidding them goodbye a Chinese girl arose and read a beautiful tribute and presented me with a Panama flag and a native musical instrument made from a large gourd. My heart was still more deeply moved when the whole group voted to pray that God would let me return to them sometime within two years.

Time and space are too limited to tell of various other services among the interesting natives. In 20 years of service I have never been more keenly aware of God's presence and approval than in these two weeks in Panama. My own soul is growing in this new atmosphere of service.

My first engagement in Guatemala is with the workers of the Friends Mission in the historic town of Quirigua where a five-days conference is to be held. Following that I will be journeying back to the interior, traveling by mule to the native Indian villages to get the closest contact possible with their lives. I will surely appreciate the prayers of my Herald friends. While the waves roll high this Christmas morning my heart is singing,

"On land or sea, what matters where,
Where Jesus is 'tis Heaven there."
James V. Reid.
2912 Meadowbrook Drive, Ft. Worth, Texas.

"The Nightingale of the Psalms"

By Jarrette Aycock, is a beautiful exposition of the Twenty-third Psalm, and a booklet that is always in demand. If you want to make several inexpensive gifts—gifts that will bless humanity, present this book. The price is 25c each, 5 copies for \$1.00, or 12 for \$2.00.

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(Continued from page 1)

Dr. Morrison's Condition.

Dr. Morrison seems to be holding his own, and we expect to start for Miami, Fla., tomorrow night, Wednesday, January 23. We will take our physician, Doctor Kenneth Hutcherson, with us, and Rev. W. E. Thomas will go along to nurse him until he regains his strength sufficiently to do without a nurse's attention.

We wish to thank our friends for the many kind letters of appreciation that have come to us, which we have been unable to answer owing to the arduous duties devolving upon us, and for the prayers that have been going up for him since he took sick. Continue to pray that he may soon be restored to the work of preaching the gospel he loves so well.

Sincerely,
 MRS. H. C. MORRISON.

The Heart of Things.

During Dr. Morrison's severe illness Rev. John B. Culpepper, the great evangelist, sent me the following letter which gives some idea of the fellowship existing between them. I am sure neither of them will object to my publishing this bit of correspondence.

MRS. H. C. MORRISON.

Louisville, Ky., Sept. 9, 1926.

Rev. J. B. Culpepper,
 New Smyrna, Fla.

My dear Brother Culpepper:

I am just in from a long summer campaign. My absence from home and my bad writing with a pen will account for my not writing you sooner. There is much excellent matter in your sermon, but I agree with you it will be better to boil down a little.

You are a wonder, a man of your age with such marvelous physical and mental power. I can only understand it that back of your body and brain there is a great soul and back of your soul is a great Savior. That's good backing.

If there should come to me a rumor that you are dead I will deny it on the spot. I would say that the house you have been living in has fallen down and that you have moved out, that the great preacher, lover of God and humanity, is alive and doing well, that he has gone into a larger house where he will live a larger life through all eternity.

As the years pass, God, His Son, His Word, His Heaven, His everything becomes greater and more glorious to me. I sometimes almost wish to get away into that larger and better realm. I judge there will be service over there,—enterprise, undertaking, work without worry, fatigue or failure. I engage you now to swap work with me on our different employments and contracts in that great eternal world. God bless you and then bless you again and then pour his gracious Spirit and undying love into you always.

With kind regards to your family,
 Faithfully,
 H. C. MORRISON.

"ALTHOUGH" AND "YET."

MRS. H. C. MORRISON.



HE prophet Habakkuk closes his book of prophecy with a description of the severe judgments of God against Judah. It is indeed a gloomy picture, but out of the gloom there shines a picture of trust that turns the darkness into light, the desolation into glowing prospects.

The prophet goes on to say: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there

JUST A SUGGESTION!

Many are wanting a safe place to invest their money where moth and rust cannot corrupt, and where it will prove a blessing to others.

The Students' Loan Fund of Asbury Theological Seminary which provides for the education of young men preparing for the ministry, would be a safe and wise investment.

There are those who want their sacred tithe to bear fruit in the salvation of souls.

Why not help to educate Spirit-filled young men who, perhaps, after you shall have quit the walks of life, will be seeking God's lost sheep on the mountains of sin.

Could you do better with the money God has entrusted with you than to assist in preparing young men to preach his uttermost salvation to the world he came to redeem?

Had you ever thought that the only way to "lay up treasures in heaven" is to invest your treasures here in immortal souls?

Think on These Things!

Mrs. H. C. Morrison,
 care Pentecostal Herald, Louisville, Ky.

shall be no herd in the stalls: *Yet* I will rejoice in the Lord, I will joy in the God of my salvation."

No fig-tree blossom, no fruit in the vines, no olives, no meat, no flocks, no herds,—what a desolate and distressing situation, but this does not cause the prophet to lose hope, nor to cease trusting the Lord, for he says, "Yet I will rejoice in the Lord, I will joy in the God of my salvation." That is to say, having the joy of the Lord will more than atone for the lack of these temporal things.

As some one has said, "There come times in many lives when the soul finds itself bereft of every comfort both outward and inward; when all seems dark, and all seems wrong even; when everything in which we have trusted seems to fail us; when the promises are apparently unfulfilled, and our prayers gain no response; when there seems nothing left to rest on in earth or heaven. It is at such times that we may say, "although" all is wrong everywhere, "yet" there is still one thing left to rejoice in, and that is God; the "God of our salvation," who changes not, but is the same loving, tender Father yesterday, today, and forever.

In the lives of many who read this there is, I feel sure, at least one of these desert "Althoughs," and in some lives there may be many. But remember there is also "Yet" left to you. Is not God enough for you? Can you not sing and *mean* it,

"Thou, O Christ, art all I want,
 More than all in thee I find?"
 Can you not say with the poet,
 "Though the rain may fall and the wind be blowing,
 And cold and chill is the wintry blast;
 Though the cloudier sky is still cloudier growing,
 And the dead leaves tell that summer is passed;
 Yet my face I hold to the stormy heaven,
 My heart is as calm as a summer sea;
 Glad to receive what my God hath given,
 Whate'er it be.

"When I feel the cold, I can say, 'He sends it,'
 And His wind blows blessing, I surely know;

For I've never a want but that He attends it;
 And my heart beats warm, though the winds may blow.

The soft sweet summer was warm and glowing,

Bright were the blossoms on every bough;
 I trusted Him when the roses were blowing,
 I trust Him now.

"Small were my faith should it weakly falter,
 Now that the roses have ceased to blow;
 Frail were the trust that now should alter,
 Doubting His love when the storm-clouds grow.

If I trust Him once I must trust Him ever,
 And His way is best, though I stand or fall,

Through wind or storm He will leave me never,
 For He sends all."

YIELDED.

(Continued from page 5)

the coming judgment on his family (1 Sam. 3:18). When we are fully yielded we can "take joyfully the spoiling of" our goods. (Heb. 10:34).

And as regarded her good name among men, Mary showed a willingness to be reproached for the Lord's sake in connection with the miraculous conception of her Son. "Be it unto me according to thy word," she said (Luke 1:38). She was yielded to God about her reputation.

Full surrender means that you do not want your own way about anything at any time, but are utterly willing for God to have his way always; to act in his own way and time—no restlessness, no fret, no desire to hurry God up. You are contented to remain where you are, and as you are, as long as God wants you to. Nor do you want your own way about people being agreeable to you, or pleasing you. You are not "spoiled."

In this state of full surrender you are willing to be sick as long as the Lord (not the Devil) wants you thus; willing to endure anything the Lord allows to come upon you without resisting, or peevish questioning, contentedly leaving it to him to stop the trouble when he sees best; and willing to be *not* delivered if that is his choice. There is no holding on to any blessing, grace, or gift for its own sake, but as unto the Lord. In fact, you are willing to be unclean, or be damned if God decides it thus, for it is easily possible to be selfish about our salvation. In this yieldedness a person holds on to nothing—neither friends, family, money, possessions, home, ambitions, pride, organizations, religious work, habits, comfort, life, or anything else. Such of these as are wrong in themselves are dropped forever; those that are right are let go from all selfish holding and are held only as unto the Lord. The heart does not cling to them. There are no idols. You have "suffered the loss of all things." (Phil. 3:8).

Complete yieldedness means to be free from all selfish discontent, or fret, about food, clothing (even when you see others well clothed when you are not), lodgings, work, people who are a trial to you and

(Concluded on page 9, col. 3)

The Hughes' Memorial Auditorium.

L. R. Akers, President of Asbury College

The many friends of Asbury College will be glad to know that the new Auditorium is practically completed with the exception of the inside work, such as plastering, etc.

The building has been rushed to the end that it might be ready for the National Holiness Association Convention which meets early in May, and also provide for the large crowds which we expect at Commencement, May 31-June 5.

Pushing the construction of this building so that its completion may care for our imperative needs has meant a bit of financial hardship inasmuch as many pledges were given for a longer tenure of time than was required for the erection of the building. In other words, the costs of this structure must be paid at once whereas the pledges have been strung out over a period of a year or more. It was hoped when this building enterprise was launched that the sale of two thousand seats might be effected in order to cover the cost of the building. This does not mean that the seats themselves cost \$50.00 each, but that the sale of two thousand seats (the capacity of the building) at \$50.00 each

trance, bronze tablets being placed here "In Memoriam." The vestibule has a tile floor and is finished in Cæstone.

"A balcony extends on both sides of the Auditorium and at the rear and provides additional seating space for six hundred people, making a total seating capacity of two thousand.

"The Auditorium is so arranged that the most remote auditor is within less than 100 feet of the speaker on the platform.

"The building is treated with special sound-absorbing material so as to produce the optimum accoustical condition, determined after carefully considering the requirements for proper speech and the proper reinforcement of musical sounds from the organ.

"The Auditorium is lighted by memorial art glass windows at the sides and by art glass skylights in the ceiling. A beautiful and harmonious ensemble of electric light fixtures are provided for the entire building.

"The great four manual fifty-six stop Austin pipe organ, the memorial gift of Mrs. James Magee, is located at the front end of

val spirit is continuous throughout the year. The only pressing problem is that of adequate finance. Provision for this we feel can only be forthcoming from the friends of Full Salvation and of orthodox Christianity throughout our nation. No gift is too small to be of real assistance. We earnestly request those who love the school and appreciate the heroic work which it is endeavoring to accomplish to rally to our need in this time of pressure and thus enable us to go forward victoriously to the successful completion of the greatest year's program in the history of our beloved institution.

Please send all gifts for chairs or similar contributions to the Rev. Guy Wilson, Executive Secretary, Wilmore, Ky.

(Continued from page 8)

those who do poor work. There is no restlessness, nor impatience, in the midst of perplexities, but a patient waiting on God for him to make it all plain. No complaining, no grumbling.

There is a willingness, too, to receive, and profit by, advice, or reproof, or rebuke, without resenting such help. Even if rebuke is undeserved, or people expect of you more than God does, there is no resentment. You do not impatiently talk back, nor *feel* back when your advice, or authority, is disregarded, your wishes ignored, your good offers rejected, or even scorned, your rights denied, yourself snubbed, or avoided, or ridiculed. And God gives grace to reply gently, or not at all if that is best.

And you are entirely willing to stay at home while another is on the go. There is no inward disturbance, nor sorrow (but rather joy), when another is petted, caressed, praised, while you are not; and if you are misunderstood (and cannot explain), misrepresented, or treated unjustly, you are willing for it to be thus if that is God's choice. There is willingness to labor in a hidden way while others are honored—or even get credit for what you do; a willingness, too, to do drudgery, common-place work, while others have pleasanter, more honorable service. For Christ's sake, you are willing to help others get advantages you have not. Nor is there a desire to let it be known that something happened because you prayed. Interruptions do not cause impatience, and you are as willing, for Christ's sake, to scrub a floor or clean a stove, as to preach a sermon or lead a meeting. There is also a willingness, too, to yield the body to the flame (Dan. 3:28); and start the day equally willing to go to work or to go to be with Jesus.

What such a person wants is God's will only and always, and he is contented with it.

The Vulture's Claw.

By Dr. C. F. Wimberly.

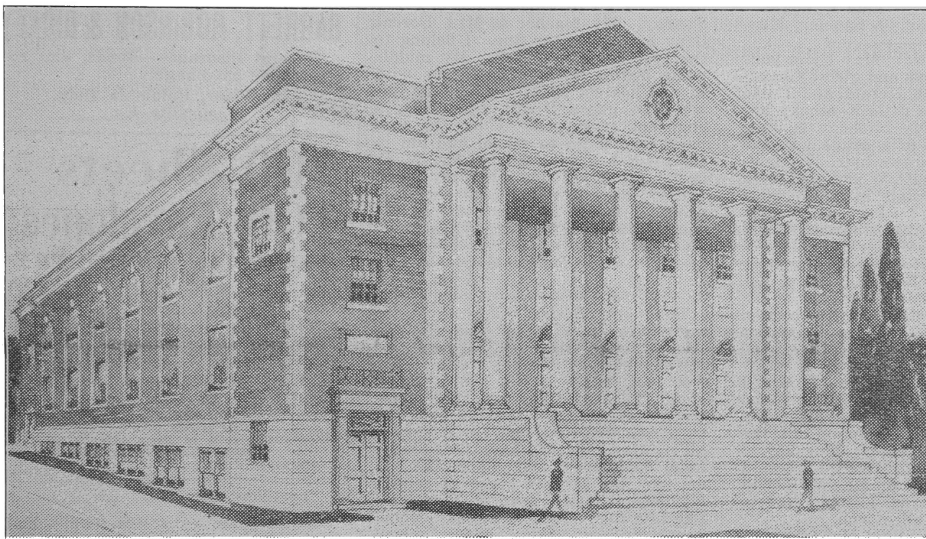
One of his best. A new edition of this great book has just come from the press. It is a universal verdict, that this book has a message individual and pungent. Young people who do not read religious books at all will relish this great mountain story. All books have gone up in price, but Vulture's Claw will continue at the pre-war price, —\$1.50—360 pages, and beautifully illustrated by an artist with original scenes taken from the story. Order this book from Pentecostal Publishing Co., Louisville, Ky.

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HUGHES MEMORIAL AUDITORIUM.

Now under erection at Asbury College. The cost of the building to be largely provided for by the sale of seats at \$50.00 each. Names of the donors to be printed on brass plates affixed to the seats. Contributions earnestly solicited. Address Rev. Guy L. Wilson, Executive Secretary, Asbury College, Wilmore, Kentucky.

would provide for the cost of the entire structure.

That the readers of THE HERALD may have a clear account of the building, we append a description as furnished by the architects, Churchill & Gillig, of Lexington:

"The new Hughes Auditorium, named in honor of the Rev. J. W. Hughes, D.D., founder of Asbury College, is designed in the Classical style and has a portico with six Tuscan columns, conforming with the other edifices on the Campus.

"The building consists of a ground or basement floor in which there is located seven classrooms of standard size, each accommodating fifty students, and a large hall 38x100 feet which it is proposed to use as an Exhibition Room or Museum, together with the necessary toilet accommodations and an office for an administrative officer.

"The main or auditorium floor is 83x90 feet and provides a seating capacity of twelve hundred. At one end of the Auditorium is located the Choir, or seats arranged amphitheater fashion, which will accommodate one hundred and fifty singers. The speaker's platform in front will seat comfortably fifty persons.

"The Auditorium is entered through a vestibule which is 14 feet wide and 48 feet long, which will be used as a memorial en-

the building, back of the choir, and has special architectural treatment combining both tone openings with display pipes and is the principal architectural motive.

"Nine distinct and separate exits are provided so that the auditors may quickly leave the building after services.

"The entire first floor and all stairs are of fireproof construction, making for a permanent building and absolute safety from panic or fire hazard.

"The ground dimensions of the building are 142x89 feet.

"It is heated by steam obtained from the Central Power House and special provision is made for pumping fresh air into the building to provide at all times adequate ventilation."

All friends of Brother Hughes, the rugged and consecrated founder of Asbury College, as well as all friends of the school, should be represented in this worthy enterprise by seats in the new building at \$50.00 each. The name of each donor will be placed on a brass plate and affixed to the back of the seat. Parents, whose children have attended or graduated from the school, could well afford to perpetuate their memory in subscribing to the building fund in this manner.

Every department of the school is running smoothly and harmoniously. The revi-

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

This is the tenth day of the New Year on which I write this letter, but it will be some time before you read it, as it will not go to print for a while. I have been very busy during these past days, owing to the sickness of Dr. Morrison, who came home from Birmingham, Ala., the 13th of November quite ill, and has not been well since. He is now in his seventh week at the Deaconess Hospital this city, where he is having the best of care by faithful doctors and nurse. His weak heart makes it slow to regain his strength, but now that his bronchial trouble, asthma, and pleurisy are gone, he is beginning to relish his food and sleep better, and we are hopeful that ere long he will be ready to take the train for sunny Florida.

There is so much sickness everywhere that I suppose many of you boys and girls have been lassoed by that dread disease, "flu," and know something of what it means to have to lie in bed and abide the time of convalescence. I believe if it were to turn cold and stay that way awhile we would all feel better and there would be fewer germs to disturb us. No doubt the present scourge of flu will be the cause of many vacant chairs around some of our firesides, and I pray those who are bereft may know the comforts of God's sustaining grace. Take good care of yourselves, live close to the Lord, and make every day count for something that will be worth while. Lovingly,

AUNT BETTIE.

Dear Aunt Bettie: May I become one of your nieces too? This is my first letter to The Herald. I enjoy reading page ten. Father likes The Herald. Who can guess my middle name? It begins with M and ends with J, and has five letters in it. I am ten years old. My birthday is March 26. I am about four feet high and I weigh 69 pounds. I am in the fourth grade. Have I a twin?

Ganover Country,
Rt. 1, Box 52, Elmont, Va.

Dear Aunt Bettie: Will you let a West Virginia boy join your happy band of boys and girls? This is my first letter to the dear old Herald. I am seventeen years old, weigh 123 pounds. I have light brown hair, blue eyes and light complexion. My birthday is Nov. 5. Who is my twin? Father is a subscriber of The Herald and I enjoy reading page ten and also the good sermons. I go to Sunday school every Sunday I can. I attend the O Grove Methodist Church. I belong to the M. E. Church. I hope Mr. W. B. has gone swimming when this letter arrives. I would like for some of the cousins to write to me. I will try to answer every one. I will come again sometime. Just let the letters fly to Ward S. May.

Rt. 1, Box 20, Terra Alta, W. Va.

Dear Aunt Bettie: Please let a little Georgia boy join your band of girls and boys. Dear Aunt Bettie, will you print my letter this time? I am nine years old. There are four of us children. Mother has heart trouble so sister and I have so much work to do. We milk and wash, and many other jobs. I am not a Christian. Please, cousins, pray that I may be saved. We do not go to Sunday school. Our babies are twins; their names are Norris and Doris, a girl and boy. Write to me. I will answer all letters received. Lucas Whaley.

Rt. 3, Box 69, Dalton, Ga.

Dear Aunt Bettie: Have not seen any letters written from our good old State of Maine so thought I would write. I live in Aroostook county, called the Garden of Maine. I was twelve years old March 1. I am five feet, four inches tall. I have dark brown eyes and hair. I am in the eighth grade in school. My mother takes The Herald and I enjoy reading page ten. I am a Christian and attend church and Sunday school every Sunday. Our State is noted for its large crops of potatoes. We also raise hay, grain, and fruit. Will gladly answer all letters received from

the cousins. Would like to see my letter in print.

Faye Virginia Kinney,
Fort Fairfield, Maine.

Dear Aunt Bettie: Will you let a little eight-year-old girl join your happy band? I enjoy reading page ten. My birthday is the 18th of February and I would like to get a letter from some of the boys or girls. I would be glad to see my letter in print for I want my Dad to see it.

May Augusta Brumley,
301 S. Wahsatch Ave., Colorado Springs, Colo.

Dear Aunt Bettie: Will you let a Mississippi girl join your band of boys and girls? I am five feet, four inches tall, weigh one hundred and thirty-two pounds. I have brown hair, hazel eyes, and medium complexion. I am in the eleventh grade, and am sixteen years old. Some of you cousins please write to me, and I promise to answer all letters I receive. Who can guess my middle name? It begins with I and ends with A, and has four letters in it. If Mr. W. B. does not get this I would like very much to see it in print.

Lela I. Vogle,
Rt. 2, Box 40, Saucier, Miss.

Dear Aunt Bettie: May I join your happy band of boys and girls? Grandmother takes The Herald and I like page ten. I am a little Kentucky boy ten years old. My birthday is June 16. I am in the fifth grade. I have brown eyes and brown hair. My middle name starts with W and ends with N, and has six letters in it. What is my middle name? I go to Sunday school at the Baptist Church. I will stop before W. B. wakes up.

Howard W. Perrin,
Rt. 2, Box 161, Perry, Ky.

Dear Aunt Bettie: It has been a long time since I have written but have not forgotten you. I have been so busy in my school work I really haven't had time to write. Auntie, I sure enjoy your sweet letters and your adventures with the little boy on Kerry Ireland. I enjoy all the cousins' letters. Albert Murphey, I enjoyed your poem. Well I guess I had better ring off or Mr. W. B. will be hungry. Cousins, I would like to get letters from all of you.

Wilma McFarland,
Fairland, Okla.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I am twelve years old, light blue eyes and am in the sixth grade. Who can guess my middle name? It begins with R and ends with E, and has four letters in it. Mother does not take The Herald but a friend of hers does and she lets us read them. I enjoy reading page ten. This is my first letter to The Herald and I hope to see it in print.

Martha R. Smith,
Star Rt., Bryantsville, Ky.

Dear Aunt Bettie: This is my first letter to The Herald. I sure enjoy reading page ten. I have brown hair, not bobbed, blue eyes, and fair complexion. Who can guess my age? It is between fourteen and twenty. Who likes to go to church? I do and go every time I can. I have four sisters and two brothers younger than myself. I will close hoping to see my letter in print. Will some of you boys and girls write to me. I will try to answer all letters I receive.

Nora Allen,
Rt. 1, Central City, Ky.

Dear Aunt Bettie: Will you let a West Virginia boy join your jolly band of boys and girls? I am sixteen years of age past, brown hair and brown eyes. In regard to Virgie O'Bannon's letter, I will try to answer a few of the questions she asked. The Bible was printed in 1488. The Bible contains 3,566,480 letters, 1,189 chapters and 31,173 verses. The word and occurs 46,277 times and the word Reverend occurs but once, and then in the ninth verse of the 11th Psalm. The middle verse of the Bible is the

eight verse of the 118th Psalm. The 21st verse of the seventh chapter of Ezra contains all the letters of the alphabet, with the exception of the letter J. The word Lord occurs 1,855 times. I will not take up any more space this time for I had rather see other boys and girls' letters than mine. With good wishes to all.

Ofsie Fleshman,
Danese, W. Va.

Dear Aunt Bettie: I have been a silent reader of The Herald for a year or more. My grandma takes The Herald. I stay with her very often and I read page ten. I have two sisters and no brothers. I live on a farm and we milk seven cows. I go to school at Polley School. My teacher is Gladys Dean Caleb. I like her fine. This is my first letter to The Herald, and I hope that Mr. W. B. doesn't get it. I am ten years of age. I have black hair. Who guesses my first name? It begins with V and ends with N, and has six letters. Aunt Bettie, I was pleased very much with your story.

Nadine V. Micoby,
Rt. 1, Clay, Ky.

Dear Aunt Bettie: Will you admit a North Carolina girl into your happy band of boys and girls? My birthday is February 8. I am fourteen years of age, weigh 100 pounds, height five feet, four inches. I have dark hair, dark eyes and dark complexion. Have I a twin? If so, write to me. I go to Sunday school every Sunday. My teacher is Mrs. Dorcas Gray and I like her fine. I belong to the Methodist Church. My middle name begins with M and ends with R, and has six letters in it. The one who can guess I will send them a snapshot of myself. I like to read page ten. I go to school and am in the seventh grade. I hope Mr. W. B. is out for a joy ride when my letter arrives, as I would like to see it in print. I would like for some of the cousins to write to me. Will answer all letters received. Love to you all.

Hattie M. Scarborough,
Avon, N. C.

Dear Aunt Bettie: Will you cousins move over and make room for an Avon girl? I enjoy reading page ten. My parents get it every week. I am five feet, three inches short, weigh about 117 pounds. My age is thirteen. I was born May 8. Have I a twin? If so please write me and I will answer all letters received. I have dark blonde hair, dark eyes, and complexion. I am in the seventh grade at school. My teacher is Mr. Spencer Norman. I like him fine. I go to Sunday school every Sunday. My Sunday school teacher is Mrs. Dorcas Gray. We have preaching every Sunday. Rev. R. N. Fitts is our pastor. We like him fine. Who can guess my middle name? It begins with A and ends with S, and has five letters in it. I notice most of the cousins say they are saved. I am not saved but would like very much to be. I hope Mr. W. B. has gone for a hike when my letter arrives. I will close and leave room for the other boys and girls.

Thelma Gray,
Avon, N. C.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am a girl fourteen years old. I have blonde hair, blue eyes and fair complexion. I go to school every day and I am in the first year high school. I go to Sunday school every Sunday and am a Christian. If any one guesses my middle name I will send them a letter and a picture of myself? It begins with D and ends in L, and has four letters in it.

Natonia D. Swain,
Box 216, Rockport, Ky.

Dear Aunt Bettie: Will you open your gate and let a New Jersey girl come in? Nov. 12 I was eleven. Have I a twin? If so, let me know. I am in the sixth grade. I have gray eyes, am four feet, eight and one-half inches tall and I have dark brown hair. This is my first letter to The Herald so I hope Mr. W. B. is at a party. I would like my cousins to write to me. Can you guess my middle name? It begins with M and ends with Y, and has three letters in it. My mother has been taking The Herald for some time. I have never read page ten till last night. My grandmother told me about the letters and I read them. I think I have some very nice cousins.

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Doris Bowen, I guess your middle name is Evangeline. If I am right write and let me know. I will answer all letters. Anna M. Hayes, Bloomfield Park, Merchantville, N. J.

Dear Aunt Bettie: I am a country girl ten years old. I am in the fourth grade at school. My teacher's name is Grace Horn. She is our neighbor and a good teacher. We had a Thanksgiving program Wednesday night at our school. I go to Sunday school every Sunday I can. I go to the Rochester Sunday school. I live close to Herbert Hoover's birthplace about twelve miles east of it. My birthday is June 1st. Have I a twin? Can any one guess my middle name? It begins with E and ends with E, and has five letters in it. I hope Mr. W. B. is sick abed. Vivian E. Griffiths, Rt. 3, Tipton, Iowa.

Dear Aunt Bettie: Here comes a new cousin asking to be admitted into your happy band of boys and girls. I am fourteen years of age, five feet tall, weigh 84 pounds. My birthday is December 24. Have I a twin? I have no sister or brother. My first name begins with an M and ends with an E, and has six letters in it. The one that guesses my name I will send them my picture. Hoping to see my letter in print.

Orene Carter,
Rt. 1, Box 12, Sandy Ridge, N. C.

FALLEN ASLEEP

HIX.

Mr. G. A. Hix, of Red Boiling Springs, Tenn., passed from earth to heaven, Nov. 21, 1928. He leaves a wife and four children to mourn his departure. Brother Hix was 69 years of age; he was an elder in the Cumberland Presbyterian Church, and Superintendent of the Sunday school for thirty years. He leaves a host of friends to mourn his departure. He will be in the first resurrection over which the second death has no power. He was well beloved by every one.
J. S. Moss.

BAXLEY.

Nov. 28, 1928, the death angel visited our home and took from us our dear father, Charles E. Baxley. He was born Dec. 28, 1850; was united in marriage to Lena M. Funk, June, 1878. To this union were born ten children, seven of whom survive, and all but one were at his bedside when he passed away. He professed faith in Christ at the age of twenty and united with the Clear Run Baptist Church where he remained a faithful member until God took him. He was a good father and devoted husband, and his many friends will miss him greatly.

He was laid to rest in the beautiful Sunnydale Cemetery to await the resurrection morn. We miss him, oh so much, but God had a better place for him and some day we expect to meet him where partings are no more.

His daughter,
Mrs. R. Norris.

CLACK.

This community was deeply saddened by the death of Mr. Jimmie Clack, who passed away Saturday P. M. Dec. 15, 1928. He would have been twenty years old Jan. 10, 1929.

Jimmie had lived in this community only a few years, but had made many friends, as he was of such a kind disposition that he made friends wherever he went for he often denied himself to help others less fortunate than himself.

Jimmie didn't belong to any church, but showed a Christian spirit all through his sickness; he was so appreciative to those who tended his bedside. He suffered much pain but bore it with Christian fortitude and patience.

It is so sad to give him up so young and when life seemed so bright, and his family so longed to keep him, yet he was submissive and said, "It is just with Jesus whether I live or die."

He communed with his Savior, and when his suffering wasn't so severe he sang songs of praise to his Redeemer. At the last when he could bear his suffering no longer, he prayed the Lord to be relieved, and his gentle spirit took its flight to await the coming of his loved ones on the other side of the River.

He was buried Dec. 15 at Bay Creek Church, in Walton County, Ga. His funeral was conducted by Rev. J. J. Stevenson.

Dear brother Jim has left us,
Left us, yes, for evermore;
But we hope to meet our loved one
On that bright and happy shore.
A vacant place, the empty chair,
We see them day by day.
And oh, it fills our hearts with care
Since our brother went away.
God needed one more angel
Amid his shining band,
And so he bent with loving smile
And clasped our loved one's hand.
Mrs. M. M. Kelley.

CARSON.

Little George Cleon Carson was transplanted to the fields of light on October 28th, after five days illness with infantile paralysis. He was such a bright boy for only ten years of age, easily carrying the seventh grade work at school. His sixth grade work all marked well into the nineties and hundreds. He had wonderful ingenuity and large understanding of all things about the farm, being wise far beyond his years. Sunday school and Bible stories he loved well.

During the afternoon of the 27th, he informed us that he was going and requested Bible reading and as we read he called for another chapter until we read six, and during this time

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he responded to the verses which appealed to him most "Amen" and "Yes", and as we finished the reading his little face was all lit up with a heavenly glow as he said "Mama that does me more good than anything else." He acknowledged that God had power to heal him and he would like to get well then said, "But maybe Jesus wants me now."

We explained how Jesus had died for him and that our departed would welcome him beyond the mists and as the little face beamed with joy, he said, "Oh mama I want to go now if I can't get well," and said, "Don't cry." He sang a line of the song, When the Roll is Called Up Yonder, then said, "I will be there too." He would occasionally say, "Jesus died for me." He said, "Mama wouldn't have anything to worry about after he was gone, or be afraid to wash him after he was dead," so we (being quarantined were alone with him) carried out the request and were alone with him until we took him to the tomb at Cheshire on October 29th.

Funeral chant by Dr. Holcomb and Rev. Lineberger.

REQUESTS FOR PRAYER.

Rev. C. A. Peters asks prayer for his family who are quite sick.

Mrs. E. D.: "Will all the Christians who read this pray for me that I may have a real Christian experience?"

S. W. L.: "I ask for the prayers of The Herald readers that I may be healed of neuritis. I long to live to serve my Master."

Esther Banks: "Please pray that I may be healed of T. B. and appendicitis; also that God may call me to a life of labor for him."

NOTICE!

In a recent issue of The Herald there appeared a recommendation of Rev. John W. Waldron, whom we have since learned is not in the active min-

istry on account of some charges that have been against him. I suppose the brother who sent the recommendation was not fully acquainted with all the facts in the case, so we take this opportunity to state that we were not responsible for them.

Mrs. H. C. Morrison.

ANSWERED PRAYER.

Abbie C. Morrow Brown.

Much that perplexes us in our Christian experience is but the answer to our prayers.

We pray for patience, and God sends tribulation; for tribulation worketh patience. Rom. 5:3-5.

We pray for submission, and God sends suffering; for we learn obedience by the things which we suffer. Heb. 5:8.

We pray for unselfishness, and God gives us opportunities to sacrifice ourselves by thinking on the things of others, and by laying down our lives for the brethren. Phil. 2:4; Matt. 27:42; 1 John 3:16.

We pray for victory, and the things of the world swoop down upon us in a storm of temptation; for this is the victory that overcometh the world, even our faith. 1 John 5:4.

We pray for strength and humility, and some messenger of Satan torments us until we lie in the dust crying for its removal. 2 Cor. 12:7.

We pray for union with Jesus, and God severs natural ties, and lets our best friends misunderstand us and seem indifferent to us; and calls on us to walk "alone." Isa. 51:2; 63:3.

We pray for love, and God sends peculiar suffering and puts us with apparently unlovely people, and lets them say things which rasp the nerves and lacerate the heart, for love suffereth long and is kind, love is not impolite, love is not provoked. Love

Snowden's Sunday School Lessons for 1929

BY THE REV. JAMES H. SNOWDEN.
Practical Exposition of the International Sunday School Lessons. Improved Uniform Series. Seventh Annual Volume.
Cloth, 427 pages. Price, \$1.50.

beareth all things, believeth, hopeth, and endureth; love never faileth. 1 Cor. 13:4-8.

We pray for likeness to Jesus, and the answer is, "I have chosen thee in the furnace of affliction. Can thine heart endure, or can thine hands be strong? Are ye able?" Isa. 48:10; Ezek. 22:14; Matt. 20:22.

And in the furnace he melts us into something of his own tenderness and gentleness, and teaches us how to bear one another's burdens, and how to live to make intercession for the sick and the sorrowful. Gal. 6:2; Heb. 7:25; Eph. 6:18.

But this is only the transitory side. There is an everlasting recompense of praise and honor and glory at the revealing of Jesus Christ. 1 Peter 1:7. "For the momentary lightness of our tribulation, in a manner yet more and more excelling, is working out for us an age-abiding weight of glory; so long as we are not looking out for the visible things, but the invisible; for the visible things are but for a season, whereas the invisible are age-abiding." 2 Cor. 4:17, 18. Rotherham.

"He answered prayer,
Not in the way I sought,
Not in the way I thought He ought,
But in His own good way, and I can see,
He answered in the fashion best for me,
And I am glad that I had such a share,
In His parental love and tender care.
That He thus answered me,
He answered prayer."
5925 LaPrada, Los Angeles, Calif.

SUNDAY SCHOOL LESSON

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

Lesson VI.—February 10, 1929.

Subject.—Repentance and Faith.
Luke 15:11-24; Acts 2:32-39.

Golden Text.—Repent ye, and believe the gospel. Mark 1:15.

Times.—A. D. 29 and A. D. 30.

Places.—Perea and Jerusalem.

Introduction.—Unless we deal solely with the two subjects of repentance and faith, our lesson is a bit complicated. First of all, it may be well to make a few statements concerning this parable—commonly termed "The Parable of the Prodigal Son." I wish it had been named the "Parable of the Forgiving Father." There are lots of such sons, but only one such Father. The "certain man" of the parable represents God. The elder son stands for the Jews who were trying to keep the Gentiles out of the kingdom of heaven. The younger son is a type of the Gentiles who had wandered far away from their Father's house, but were anxious to get back. Such being the chief points in the parable, it was, of course, thoroughly applicable to the people to whom the Master was speaking. But it has a broader application, because there are still many wandering prodigals all about the world, and no end of bigots who are ready to shut heaven's door in the face of all who do not bow to their special isms, and the forgiving Father lives eternally to bless his wayward sons and daughters.

One thought must not be overlooked here; some have contended that this parable teaches that God has no need of a blood atonement, in order to forgive sins. But we must remember that there are many other passages that do enforce the doctrine of such an atonement. "Without the shedding of blood, there is no remission" of sins. Jesus "tasted death for every man." "This cup is the New Testament in my blood, which is shed for you." The parable has no reference whatever to the atonement, but is dealing with the forgiving nature of our heavenly Father. The atonement has been made, and since that is true, the Father stands ready to receive and to forgive every returning prodigal; "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

The preachers of a century ago had much to say about repentance; but it is rather a silent note in the present-day pulpit. If we go back into Old Testament times, we shall hear a good deal of real preaching on this subject. I suspect that Noah rang pretty clear on it for about one hundred and twenty years, what time he was building the Ark. One time when Israel had badly backslidden Joshua called the leaders of the people to meet him in Shechem, at which time and place he poured into their ears a red-hot message on sin and repentance. Elijah did not mince matters on Mount Carmel when he had Ahab call the people together for a test by fire just after the long famine that devastated the land. If memory serves correctly, Isaiah, Jeremiah and some of the Minor Prophets had no little to say to the sin-cursed Jews of their day concerning sin and repentance. Do you remember that repentance was the chief burden of the

wilderness cry of John the Baptist? "Repent ye, for the kingdom of heaven is at hand." He let them know that they had to clean up, and get cleaned out, to get ready for the coming King and his kingdom. When our Lord began his ministry immediately after John baptized him and the Holy Spirit came upon him, his cry was "Repent ye." The subject must be of prime importance. Surely there is no salvation from sin and hell without it. I have a strong conviction that the same cry is needed throughout the world today. There are sinners by millions, and their sins are as black as the pit. O ye heralds of the cross, cry aloud and spare not, till this nation shall tremble and repent before God in sackcloth and ashes. Nothing else will ever bring a revival of salvation to our people. Lengthen out your mourners' benches; proclaim the whole counsel of Jehovah; call on Heaven for the Holy Ghost without whom you cannot preach; above all things, get the church members saved, and baptized with the Holy Ghost sent down from heaven; never let up until a flood-tide of salvation sweeps the land, and brings in the prodigals from the ends of the earth.

Shall we preach about faith? Certainly; but let us remember that no man can exercise saving faith in the Lord Jesus Christ until he has repented of all sin. Mind you, that means all. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Saving faith is the privilege of one who has forever forsaken all sin, but of none other.

Comments on the Lesson.

11 and 12. Some commentators tell us that under the old Jewish law at the time of Christ, when there were but two sons in the family, the elder inherited two-thirds of the father's property, and the younger son one-third. Living here means the father's property. Some have contended that this old father made a big blunder in giving the younger son his portion of the estate. That may be true from a human standpoint; but Jesus is showing us how God deals with men. He furnishes all we need for spiritual success, and leaves us perfectly free to work out our own salvation under the blood of the cross. He will never trample upon the free autonomy of a soul.

13. The far country to which the young man is said to have gone represents sin, which is always a long way from the heart of God. There wasted his substance in riotous living.—Whatever of decent manhood and character there was about him he sunk in the cesspools of lust, drunkenness, and general debauchery and lewdness.

14. When he had spent all.—When he was a complete spiritual wreck. Like many another sinner, he did not realize his ruin until he found himself on the verge of death and hell: "He began to be in want."

15. Joined himself to a citizen of that country.—Hired himself out to feed hogs—a pretty low job for a Jew. Did you ever notice how a sinner will try almost any sort of scheme for relief when he finds himself

ruined by his debased conduct? Well, here you have a case of it.

16. He must have been hungry when he tried "to fill his belly with the husks that the swine did eat." Poor fellow! Just like lost sinners now are seen running after Mormonism, Eddyism, Russellism, and a host of other husks that will not even satisfy the hunger of hogs. "Husks—The pods of the carob tree, resembling the pods of the locust tree, used as food for animals and sometimes for very poor people." But genuine repentance is a bitter pill for men to swallow, for it includes reparation and restitution for wrong doing.

17. When he came to himself.—That was the best moment he had seen since he left the old home. A convicted sinner is on shouting ground, if he can but believe it. The poor boy was right: Father had bread enough, and some to spare for his wandering son. What a picture of the spiritual riches of our heavenly Father. He has enough for every perishing sinner, and some to spare.

18. I will arise and go to my father.—He is repenting beautifully now. Son, what will you tell Father? "Father, I have sinned against heaven, and before thee." That rings well. Will you tell him anything else? "I am no more worthy to be called thy son: make me as one of thy hired servants." That was a fine repentance. But watch him act.

20. He arose, and came to his father.—I would like to drive home a real lesson. All our mourning will do no good, unless we arise and go to our Father. Judas Iscariot wailed over his sins, but failed to arise and go to the Father. The old father must have been watching for his boy, for "he saw him when he was a great way off." May I say that our Father, too, is watching for his returning prodigals; and, like this parable father, he has compassion and runs to meet them.

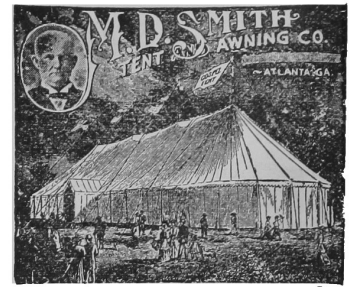
21. Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.—But Father hushed him up with a hug and a kiss of forgiveness, because he saw that his repentance was real. That was just like our Father.

22. The best robe.—Reserved for the finest guests. A ring on his hand. The mark of affection. Shoes on his feet.—Servants and slaves did not wear shoes much in those days.

23. The fattened calf.—When I was converted at ten years of age, I am sure that the heavenly Father killed the fattened calf, and that we had a merry good time down in my father's calf pasture under the young pines.

24. This my son was dead, and is alive again; was lost, and is found.—You cannot beat that picture. Just spiritualize it, and you have a picture of a repenting sinner falling into the arms of our heavenly Father, and finding full and perfect salvation.

I wish I had time and space to write another set of notes on that part of our lesson taken from Acts 2:32-39. In this we have God's conditions for all genuine revival work. The converted Church must be sanctified wholly through the baptism with the Holy Ghost, thereby receiving power to witness for Jesus Christ. When the Comforter has thus come to the Church, "He will convince (convict) the world of sin, and of righteousness, and of judgment." That is God's plan; and I make bold to say, that any other plan is man-made, and will produce shoddy results. This thing cannot be done by



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human might, nor by human power, but by the Spirit of God. Shall we ever learn the lesson?

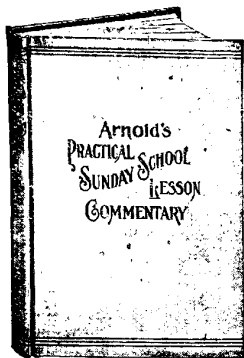
The last verse of the lesson is of tremendous importance: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." What promise? The gift of the Holy Spirit in his baptismal office. Jesus says (John 14:17) that the world (unconverted people) cannot receive the Spirit in this baptismal office. This is his coronation gift to the Church. This is the meaning of Pentecost. We are crying for a revival. It will come through the sanctification of the Church, or it will never come at all. O for a new Pentecost! Master, send it speedily, for the world is perishing.

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Attention Chicago Central District. —Our Preachers' Meeting will be held at Decatur, Ill., March 12th to 17th, 1929, Dr. R. T. Williams, Rev. W. G. Schurman, Special preachers. Others taking part: President, T. W. Willingham and Vice President A. K. Bracken of Olivet College; Dr. E. P. Ellyson, Editor of Sunday School Literature; M. Lunn, Assistant Manager of the Publishing House; Dr. J. G. Morrison, General Secretary of Missions; District Superintendents Rev. C. A. Gibson, of Ohio; Rev. R. V. Starr, of Michigan; Rev. J. W. Montgomery, of Northern Indiana; Rev. C. J. Quinn, of Indianapolis District; Rev. E. C. Dees, of Missouri; Rev. J. W. Short, of Iowa District. Pray that God may make this a great gathering to advance his cause and kingdom.—E. O. Chalfant.

By a recent decision handed down by the Common Pleas Court of Hamilton County, Ohio, the position of Rev. John F. Knapp as Trustee of God's Bible Schol has been maintained. The Court finds specifically, "There is no question of the character, fitness or ability of John F. Knapp to serve, nor of his call to the office of a religious teacher and minister." "The Court is therefore of the opinion that under the circumstances presented, the Court had the power to appoint John G. Knapp as trustee, and that he was and is a legal trustee of said Institution." The Hon. Thos. H. Darby was the Presiding Judge in this case.

Rev. D. L. Griffin writes that his wife has been in the sanitarium for over a hundred days and not expected to live. She has been seriously ill with cancer for three years, has had four operations. Special prayer is asked for her that God may undertake for her and heal her if it is his will.

Winfield Hemenway, of Ney, Ohio, is desirous to be associated with some one needing a young people's worker. Let those interested communicate with this party at the above address.

Mrs. Jonathan Kruger, Huntingburg, Ind., wishes us to tell our readers how much she enjoys The Herald. It was sent her by her niece, Mrs. Frank Kaetzel, who has blessed many homes with The Herald's weekly visits, all of whom appreciate what The Herald does for them.

Rev. W. M. McNeill is no longer connected with the Gospel Faith Mission at Cumberland, Md., but is open for calls to do evangelistic singing anywhere in the south. His address is Rockport, Ill.

L. N. Cooper: "I desire to express my great appreciation for The Pentecostal Herald; with the teachings and doctrine of which I am in such hearty accord and which so plainly and fully track the Word of God. I get great spiritual benefit from reading The Herald. May God bless all its attaches and friends everywhere."

The address of H. W. Galloway and wife, evangelists has been changed from University Park, Iowa to Del Norte, Colorado.

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Mrs. H. C. Morrison.

NOTICE!

The National Association for the Promotion of Holiness will hold a Convention at the Emmanuel Evangelical Church in Beaver Falls, Pa., Feb. 19 to 24.

Dr. John Owen, of Taylor University, will be my co-worker. Rev. Robert R. Doverspike and Rev. Arthur W. Gould will be in charge of the music.

There are a number of churches of different denominations uniting in this meeting. We ask the holiness people to pray for this and each of the few special conventions that are to be held this season. Also let all within possible reach attend.

C. W. Butler, President.

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Hot Springs, Ark., Feb. 3-17.

Gary, Ind., Feb. 20-March 10.
Detroit, Mich., March 17-31.

FRANKLIN, EDNA M.—YOUNG, MRS.
(Elizabeth, Evangelists)
(Rt. 5, Maxwell, Ky.)
Fullerton, Ky., Jan. 15-Feb. 3.
Ribolt, Ky., Feb. 27-March 10.
Open dates following.

FREER, W. M.
(Box 137, Pico, Calif.)
Columbus, Ohio, January.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Johnstown, Pa., Jan. 27-Feb. 17.
Elkhart, Ind., Feb. 24-March 10.
Owosso, Mich., March 17-31.

FRYHOFF, A. J.
(Columbus, Ohio.)
Owosso, Mich., Jan. 27-Feb. 17.
Lupton, Mich., Feb. 20-March 10.
Blissfield, Mich., March 13-31.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Pasadena, Calif., Jan. 27-Feb. 10.
Troy, Ohio, Feb. 17-March 3.
Barberton, Ohio, March 5-17.
St. Louis, Mo., March 24-April 7.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Herrin, Ill., Feb. 4-17.
Newport, Ky., Feb. 18-March 3.
Tilgman, Md., March 4-17.
Harrington, Del., March 18-31.

GALLAHER, M. R.
(110 S. 14th St., Salem, Oregon)
Dallas, Oregon, Feb. 3-24.

GALLOWAY, H. W. AND WIFE.
(Del Norte, Colo.)

GEIL, PAUL AND DORA.
Kurtz, Ind., Jan. 16-Feb. 3.
Churubusco, Ind., Feb. 10-Feb. 29.

GLEASON, REV. AND MRS. RUFUS H.
Mr. Gleason, Louisville, Ky., Nov. 7-25.

GREEN, JIM H., (And Sunny South Quartette).
(Box 200 Connelly Springs, N. C.)

GREGORY, LOIS V.
(Young People's Worker and Bible Teacher, Waterford, Pa.)
Ridgeway, Pa., Jan. 20-25.
Rignersburg, Pa., Jan. 27-Feb. 1.

GROGG, W. A.
(418 24th St., West, Huntington, W. Va.)
Kenova, W. Va., Jan. 21-Feb. 10.
Grafton, W. Va., Feb. 11-March 4.
Kanawha City, W. Va., March 10-April 3.

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

HALLMAN, MR. AND MRS. W. R.
(222 Reisinger Ave., Dayton, Ohio)

HAMPE, J. N.
(No. 7 Gaskill St., Mt. Washington Sta. P. O., Pittsburgh, Pa.)

HARDESTY, S. P.
(Song Evangelist and Cornetist)
(Lynn, Ind.)
Jaysville, O., Jan. 28-Feb. 10.
Fort Jefferson, O., Feb. 11-24.

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

HARRIS, E. J.
(Song Leader and Children's Worker)

HAWK, M. R.
(711 Center Ave., Butler, Pa.)
Open dates.

HENDERSON, THOMAS C.
Fremont, Ind., Jan. 27-Feb. 10.
Clarion, Pa., Feb. 17-March 3.
Markle, Ind., March 4-17.
Marion, Ind., March 18-31.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Sand Creek, Mich., Jan. 20-Feb. 10.
Indianapolis, Ind., Feb. 17-March 3.
Open dates after March 3.

HOWARD, FIELDING T.
(Kingswood, Ky.)
Belsano, Pa., Feb. 3-17.

HOOVER, L. S.
(Tionesta, Pa.)
Apollo, Pa., Jan. 20-Feb. 10.
Freedonia, N. Y., Feb. 17-March 10.
Union City, Ind., March 17-31.

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Delta, Colo., Jan. 28-Feb. 10.
Bethany, Okla., Feb. 11-23.
Monnett, Mo., Feb. 24-March 10.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)

JOHNSON, ANDREW.
(Wilmore, Ky.)
Zeigler, Ill., Jan. 29-30.
W. Frankfort, Ill., Jan. 30-Feb. 13.
Lawry City, Mo., Feb. 15-March 1.

JOHNSON, RAY N.
Riverside, N. J., Jan. 27-Feb. 10.
Fry, Md., Feb. 17-March 3.
Gibbsboro, N. J., March 4-17.
Camden, N. J., March 24-April 7.

JONES, W. F.
(Streets, Va.)

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)
Warren, Ohio, Jan. 24-Feb. 10.
Akron, Ohio, Feb. 15-25.

KENDALL, J. B.
(Lexington, Ky.)

KINSEY, MR. AND MRS. W. C.
(450 So. West 2nd St., Richmond, Ind.)
(Evangelistic Singers)
Springfield, Ohio, Feb. 3-24.
Payne, Ohio, Jan. 20-Feb. 3.

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Nelsonville, Ohio, March 29-April 17.
Owosso, Mich., April 9-17.

LEWIS, JOS. II.
(Wilmore, Ky.)

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)
Louisville, Ill., Jan. 20-Feb. 10.
Bristol, Tenn., Feb. 11-March 1.
New Castle, Ind., March 3-17.

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)
Rochester, N. Y., Jan. 16-Feb. 3.
Erie, Pa., Feb. 10-24.
Tarentum, Pa., March 3-19.
Rocky River, Ohio, March 20-24.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(London, Ohio)
Celina, Ohio, Jan. 24-Feb. 10.
Lancaster, Ohio, Feb. 14-March 3.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Lynn, Mass., Jan. 27-Feb. 10.
Everett, Mass., Feb. 14-March 3.
Larance, Mass., March 7-24.

LYON, OSCAR B.
(Lawton, Okla.)

LaMANCE, W. N.
Chanute, Kan., Jan. 27-Feb. 17.
Greenfield, Ohio, Feb. 24-March 17.
Rock Island, Ill., March 24-April 14.

McBRIDE, J. B.
Pasco, Wis., Jan. 16-28.

McGHEE, ANNA E.
(250 S. Firestone Blvd., Akron, O.)

McKIE, MARK S.
(Holt, Michigan)

McNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MARSHALL, R. P.
(Cartoonist-Evangelist)
(Lewisburg, Ky.)
Eufala, Ala., Oct. 15-29.

MATHIS, I. C.
(2023 Troost Ave., Kansas City, Mo.)
Oakland, Calif., Jan. 27-Feb. 24.
Valligo, Calif., Feb. 26-March 10.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)
Open dates.

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Open dates.

MINGLEDORFF, CLAUD.
(Douglas, Ga.)

MONTGOMERY, REV. MARY.
(2409 N. Capital Ave., Indianapolis, Ind.)
Open dates.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Walton, Ky., Jan. 28-Feb. 10.
Cattlettsburg, Ky., Feb. 11-24.
Campton, Ky., March 18-April 7.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)
Chesterfield, Ill., Jan. 27-Feb. 10.
Brownfield, Ill., Jan. 3-29.
Brown City, Mich., Feb. 17-March 3.

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)
Greenup, Ky., Feb. 10-24.
Huntington, W. Va., Feb. 26-March 3.
Cincinnati, Ohio, March 4-17.
Corbin, Ky., March 10-31.
Pikeville, Ky., April 3-14.

REDMON, J. E. AND ADA.
(1231 N. Hermes Ave., Indianapolis, Ind.)
Florida District, Jan. 20-Feb. 3.
Auburn, Ind., Feb. 8-24.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Guatemala City, Guatemala, Jan. 29-Feb. 3.
Fort Barrios, Guatemala, Feb. 5-10.
Matanzas, Cuba, Feb. 12-14.
United States of America, March 1-10.

REES, PAUL S.
(52nd & Hudson St., Rosedale, Kan.)

RICE, LEWIS J. AND EDYTHE.
(2923 Troost Ave., Kansas City, Mo.)

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Michigan)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROOD, DWIGHT A.
(Vermontville, Mich.)

ROOD, PERRY.
(Middleport, Ohio.)
Open dates.

RUSSELL, MAE.
(Morrliton, Ark.)

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)
ST. CLAIR, FRED.
Springfield, N. Y., Jan. 27-Feb. 17.

SHADE, N. B., M.D.
(Rt. 1, Box 27, Fort Lauderdale, Fla.)
Open dates after April 1st.

SHAW, BLISH R.
(2411 Kenwood Ave., Indianapolis, Ind.)

SHANK, MR. AND MRS. R. A.
(191 No. Ogden Ave., Columbus, Ohio.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Mannington, W. Va.)
New Castle, Pa., Jan. 24-Feb. 10.
Brownstown, Ind., Feb. 12-24.
Baltimore, Md., March 3-11.
East Liverpool, Ohio, March 24.

SWEETEN, HOWARD W.
(Ashley, Ill.)

TEETS, ODA B.
(Aurora, W. Va.)

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

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VANDERSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Millville, N. J., Jan. 16-Feb. 3.
Gettysburg, Ohio, Feb. 6-24.
Coshocton, Ohio, Feb. 25-March 10.
South Bend, Ind., March 17-31.

VAYHINGER, M.
Chicago, Ill., Feb. 3-24.
Cincinnati, Ohio, March 5-10.

WELSH, H. W.
(Olivet Ill.)

WHITE, MR. AND MRS. P. ALDEN.
(Singing Evangelists and Pianist)
(Box 204, Highland Park, Ill.)
Chicago, Ill., Feb. 3-17.
Oil City, Pa., Feb. 24-March 17.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Shelbyville, Ind., Feb. 3-17.
Marion, Ind., Feb. 18-March 3.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)
Chester Hill, Ohio, Jan. 13-Feb. 3.

WILLIAMS, L. E.
(Wilmore, Ky.)

WOOD, E. E.
(726 John Street, Jackson, Mich.)
Ionia, Mich., Feb. 1-15.



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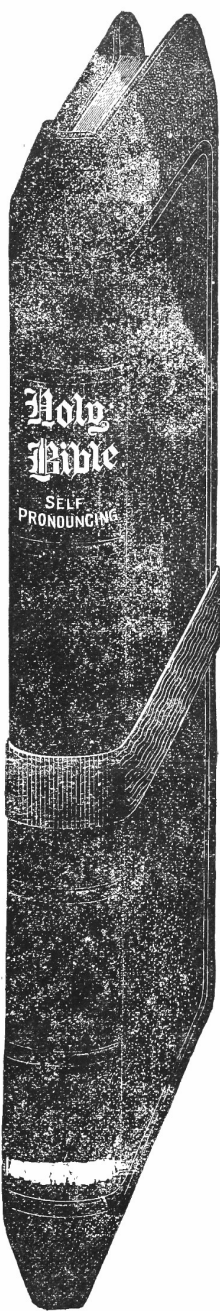
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WE MUST BE BORN AGAIN.

By The Editor.

IN all the teachings of Jesus, we never find him saying, "It is my opinion," or "I have come to think," or "I have an idea," or "It is my judgment," or "After observation I have concluded." No such language is found in the Gospels. He always *speaks as one in authority*. He never expresses opinions or ideas, but he speaks the truth. He is positive and clear-cut. The people were impressed that he talked as one in authority. He never spoke more positively than when he said, "Except a man be born again, he cannot see the kingdom of God." He repeated this statement; he told Nicodemus not to be surprised at his teaching, nor at the positiveness of his statement: "Marvel not that I said unto thee, ye must be born again."

Proper emphasis is not being laid upon the importance of the New Birth—the regeneration of the individual soul—the impartation of that divine life and power which makes one a child of God, in Christ a new creature. Unfortunately, we have many men in the ministry who seem to think that Jesus was entirely mistaken in his statement with reference to the necessity of the New Birth. They think that eugenics, environment, training and education can take the place of the New Birth. There is no need for one to wear out his shoes these days hunting for heretics, but all men who preach these human theories against the teachings of our Lord are preaching heresy. They are doing incalculable hurt to the Church of God. Such men are not only wrong in their intellectual conception of divine truth, but they are not right in their hearts. Men who have been born of the Spirit, and retain the witness of the Spirit, will not be inclined to contradict the teaching of our Lord Jesus.

May I ask the reader of these lines, Have you been born again? Have you experienced that change in your spiritual being so radical, so strong, so blessed, which has made you such a different person that our Lord can find no figure of speech that so accurately conveys a conception of this change as that of birth, being born again? Have you sought repentance and faith that salvation that comes to the soul by the power of the Holy Ghost? Are you a child of God? Think soberly and deal honestly with yourself in giving an answer to this question. Answer it in your own heart. You are not being asked to stand up before an audience, or to kneel at an altar, or to lift up your hand in testimony in the great congregation; but answer this question in the depths of your own soul, hidden away from all eyes save the eye of him that searcheth the hearts of all men.

How did you come into the church? Did you come through the door? *Christ is the only door*. He says, "No man cometh to the Father but by me." Did you enter in through Jesus? Did you come up the steps of sorrow for sin, forsaking of sin, and confession

MY TESTIMONY.

I believe absolutely and without the shadow of a doubt in the Godhead, atoning death, resurrection and ascension into heaven of our Lord Jesus Christ. I trust him fully and implicitly for the forgiveness of my sins and the cleansing of my heart from all uncleanness. I can have no sympathy with any teaching that in any way questions the virgin birth, deity and blood atonement made by Jesus on the cross. I have found in Christ a personal Saviour; the Holy Spirit has revealed him to my consciousness. My Lord and Saviour is the Messiah of Old Testament prophecy, the Jesus of the gospels and epistles, the Son of God, the all-sufficient Saviour of men. My faith is fixed in him and I rejoice in his salvation, and the hope of his coming.

H. C. Morrison.

of sin? Did you exercise saving faith in Jesus? Did Jesus bring you to the Father? He says, "No man knoweth the Father, save the Son and he to whom the Son will reveal him." Did Jesus reveal the Father to you? Do you know in your heart that you have a place in the true Church of God by the renewing of the Holy Ghost, or did you simply walk up some Sabbath morning and join the church? Did some one persuade you that it was your duty to society to become a church member? Did you join the church in some great evangelistic revival with the crowd? Or did you on some Decision Day decide that you would join the church? Please think over this; there is much involved in it. It is of the greatest importance that you search your own heart and be satisfied with nothing less than a consciousness of sins forgiven, and the witness of the Spirit to the fact that you have been born again. Pay no attention to false comforters who would give you an assurance that is merely human, while you have no assurance from the Holy Spirit. Get the full assurance of faith in your own soul. If you haven't this, ask till you receive; seek till you find. Be satisfied with nothing less than a full assurance of salvation.

A Word of Caution and Counsel.

One of the greatest dangers confronting the Holiness Movement, is the hi-hurrah revival. Lively singing, shallow preaching and made up mostly of running up and down the platform, rapid talk, ranting, much of anecdote and incident with almost nothing of the word of God, human excitement and shallow altar work, which gives a penitent almost no time to think or pray, or enter into solemn and eternal covenant with God; but talks, talks, talks, confuses, proposes, banters, drives, drags, and somehow, pulls out of the people a profession of sanctification.

The tobacco-chewing, holiness-opposing pastor, will not do one-tenth the hurt to the Holiness Movement that will be done by the man who proclaims himself a holiness evangelist and goes from place to place, working the people up into a religious excitement and calling it entire sanctification, and persuading them to testify that they have been

wholly delivered from sin. Such meetings will be followed with backslidings and fanaticism, and a condition of things that make it very difficult to preach and propagate the Bible doctrine of holiness.

Let it be remembered that entire sanctification involves a deliberate and entire consecration to God; it involves a crucifixion of the old man, the death and casting out of the sin principle from the soul, a fiery baptism and infilling with the Holy Spirit. Entire sanctification is not a human gyration; it is a divine act. The God of the universe is transacting business when a human soul is being sanctified.

The altar of prayer is no place for human smartness and joking and haranguing seekers as is sometimes seen. Let God have a chance at the immortal and hungry souls of men. Give them his word, kindly urge them to call upon the Lord. Answer their questions, remove their doubts with scripture proofs; explain to them what must be surrendered and what must be consecrated, what thrown away and what put on the altar. Do the simple human work that must be done and cast them upon the Lord and urge them to do the same. Stay with them, agonize and travail with them in prayer, give them a few words of encouragement, chock the slowly moving wheels of their chariot as they pull the difficult hill of entire consecration and faith with the word of God, so that there will be no rolling backward while the weary stop a moment for rest and to gather up their faculties for one more last effort to gain the goal.

How like a birth is the salvation of the Lord in a human soul. Forcing birth may kill mother and child; forcing premature professions may cause the loss of a soul. Let the Holy Spirit have his way with the soul; let him bring it into life, or uproot the carnal life from its domain. How powerless is man to save or sanctify, and how often he has interfered with and hindered the work of God.

It dignifies, enlarges and makes a mighty man of God out of the evangelist who exalts the atonement of Christ, recognizes the office of the Holy Ghost and keeps himself under the power and control of the Spirit, praying, believing and waiting on him to do his work in regenerating and sanctifying the souls of men.

"I Was Naked and Ye Clothed Me."

Jesus tells us that in the great day of judgment when the multitudes are gathered before him he will say to certain persons, "I was naked and ye clothed me." He also says that those persons will be welcome into everlasting blessedness. He explains that when he says this and those to whom he speaks ask when it was that they performed such office for him, he will say, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." So we find that furnishing clothing to the poor is coming close to the Lord

(Continued on page 8)

GOSPEL LABORS IN AND AROUND HONG KONG.

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



Our evangelistic itinerary took us to Hong Kong early in December and I am writing this at Kowloon a kind of suburb of Hong Kong on the mainland.

As I write we are having summer weather and the sunshine and warmth suggest July more than December.

Hong Kong is a British possession. The length of the Island is approximately 10½ miles, its greatest width 5 miles, and an area of 30 square miles, resembling a huge cone-shaped rock, rising at the highest point (Victoria Peak) to 1,823 feet above sea level.

The Colony of Hong Kong includes the Island of Hong Kong and the Peninsula of Kowloon which lies on the mainland across the harbour opposite Hong Kong proper, and is generally termed Kowloon.

Hong Kong was ceded to the British in 1841, and the Peninsula of Kowloon was ceded in 1861; to this has been added the adjacent territory, stretching from Mirs Point to Deep Bay, together with a few islands under a lease of 99 years, which has been named the New Territory, and covers an area of over 350 square miles.

The principal industries are shipbuilding, cement manufacturing, sugar refining and rope making of which shipbuilding is the most important and their massive granite built docks are considered to be of the best equipped in the world.

The estimated population of the Colony in 1926 was 874,420. The non-Chinese population was put at 16,500 and the Chinese 850,920. The British of course predominate among the foreigners as the development of the Port and City of Hong Kong is due almost entirely to them. Before the British took possession in 1841 it was largely a desert island. Its population was about 5,000, mostly stone cutters, smugglers, pirates and vagabonds. Within twelve months the population increased to 20,000, now it is nearly a million!

In the early days of British occupancy pirates ranged the coasts and on the land the Chinese did everything to drive the foreigners out. In December, 1856, the foreign business establishments were set on fire and in January, 1857, an attempt was made to poison all the foreigners. The Esing bakery owned by a Chinese named Cheong Alum put arsenic in its bread that day but fortunately the dose was so large that it caused violent sickness instead of death. In spite of everything, the British held on until Hong Kong and all this section of South China became prosperous. Here is another case where the "foreigners" benefited China and brought business, prosperity, civilization, education, religion and many other good things.

Speaking of the British, let it be said to their credit that no nation has contributed more to China's civilization and enlightenment and advancement than has old "John Bull."

A story is told of Lord Amherst that he was sent out by the King of England in 1816 to induce China to play fair with British merchants which were operating in Canton and other points, and to request China to open other doors of trade and communications. When Amherst reached Tientsin he was informed that if he would see the Emperor he would have to conform with the ceremony of prostration which was a symbol of vassalage. This consisted of kneeling three times before the Emperor and bowing the head nine times to the ground. This was insisted upon not merely as a court formality but as an acknowledgment that the Emperor of China was the Sovereign of the universe, and this was demanded as a duty from all other potentates as the Emperor's vassals.

This Amherst would not submit to. At last he was permitted to come to Peking, but when he was hustled without ceremony into the presence of the Emperor it was only to find the Sovereign furious who ordered him to go back to Canton at once. Of course it would be a case of gross humiliation, almost degradation, for a high official of another Sovereign to acknowledge the corrupt and degenerate Kia King as "Sovereign of the universe." We cannot blame Lord Amherst for his refusal, though it meant failure of his expedition.

It is often said that the war of 1841 was an Opium war, but from the English point of view it was the tyranny of Lin Tse Hsi and his high-handed treatment of the foreigners. They were insulted, murdered, humiliated, degraded, etc., to the utmost limit. Men, women and children had to be hustled on board a warship for safety. Out of all this came the Battle of Chuenpi in which five British warships were engaged; later a larger engagement took place with more ships and in an hour and a half in January, 1841, the battle was over in favor of the British and by January 20th, the Treaty of Chuenpi gave Hong Kong over to the British entirely.

IN THE CROSS OF CHRIST I GLORY.

Hong Kong is so near to Macao, that Portuguese settlement in China that it makes me think of that great hymn of Sir John Bowring when, as Governor of Hong Kong, he wrote that famous hymn after a visit to Macao.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

Hong Kong is not at all noted for a devotion to the cross; like so many great centers here in the Orient it has Satan's seat there and though it has been beautified and enriched by the British yet the dragon of Buddhism has its hold on the multitudes of the Chinese; Christianity, however, has produced some wonderful changes, and Christian churches, schools and hospitals are many. The work of the faith missionaries certainly has borne a great harvest.

One needs to visit the mission fields of the Orient and behold the contrasts between heathenism and Christianity to get an adequate idea of the power of the Cross.

The Cross is the symbol of Christianity.

The Cross is the key to the doctrine of Redemption,

The Cross changes things,

The Cross transforms peoples, tribes and nations,

The Cross sheds light and blessing in every clime.

As we see these great contrasts and differences and transformations effected by the Christian religion we thank God for those who at the price of great sacrifice and suffering and blood came to heathen lands and laid the foundations of Christian missions; as a result all over the Orient it can be said in the words of Wordsworth:

"Today on weary nations
The heavenly manna falls,
To holy convocations
The silver trumpet calls,
Where gospel light is glowing
With pure and radiant beams,
And living water flowing
With soul-refreshing streams."

As we go through China evangelizing and meeting the multitudes with the old-time gospel in the name of Jesus, I think again of those lines afresh:

"I know a land that is sunk in shame,
And of hearts that faint and tire;
But I know a Name—a Name—a Name!
Can set that land on fire."
Wonderful things happen in this land be-

cause of this Name. I read recently the following story which gives another illustration of the power of the Name:

A soldier in China had heard the Name of Jesus for the first time, in his 34 years. The missionary had told him that Jesus loved him and would answer his prayer if he served him. This young man was captured one day by the opposing forces and with thirty other soldiers was put into one room awaiting execution. The day came and in the early morning they were led out to the block, one by one. This young soldier knew that it would only be a few moments till his name would be called and he would be led out. What could he do? There was no helper, no one to intercede for him. Just then he remembered the words of the missionary and he decided that he would call upon the Name of Jesus. How to pray, he knew not, as he had prayed to dumb idols all the days of his life, but he knew they could not help him, that he needed a *living* helper. In his desperation he began to repeat over and over again, *Jesus, Jesus*. This he did under his breath as he was not allowed to speak aloud. Somehow as he breathed that Name, peace stole into his heart and he felt that there was One at his side who would hear and help.

Man number thirty was led away, and this soldier lad, repeating the precious Name waited for the return of the executioner. Soon he came in. His name was thirty-one and he waited to hear it called, but instead, the executioner came into the room and said, "whom do you have at home?" He replied that his dear aged mother and wife were waiting there. "Go back to your home," were the words that he heard, and almost bewildered he walked out of that room, a free man.

The gospel seed has borne wonderful fruitage in China since the days of Morrison and Hudson Taylor, but as one touches the crowds in the busy streets and marts it would seem as though only the surface has been scratched; that still heathenism is entrenched deeply. Yesterday I passed the shop of the idol maker, he was decorating a ridiculous thing that would be called a god by some purchaser. This land is full of idols, household goods, etc. I was reminded again of those words of Bishop Heber:

"What tho' the spicy breezes,
Blow soft o'er Ceylon's isle,
Tho every prospect pleases,
And only man is vile.
In vain with lavish kindness
The gifts of God are strown
The heathen in his blindness
Bows down to wood and stone."

As we visited that most beautiful of all cemeteries—the Protestant cemetery of Hong Kong—we stood at the grave of many missionaries who died upon the battlefield of foreign missions and who made the supreme sacrifice for the gospel. We thought how different the circumstances of the missionaries of today compared with forty years ago. Those early missionaries endured things such as present day workers have no conception of. They laid the foundations at the expense of comfort and health and life itself. They laid down their lives for Jesus and the Gospel in days when there were no hospitals and no doctors to care for them. Everything was in the rough. They were persecuted, misrepresented, scorned, reviled and tormented, but they persevered and the missionaries of today have a goodly heritage. Out here on the mission fields as we think of the missionary fathers those lines have a new meaning:

"Faith of our fathers living still
In spite of dungeon, fire and sword;
O how our hearts beat high with joy
Whene'er we hear that glorious word."

Our present engagement in Yumati, Hong Kong, brought us to the Peniel Mission which has a fine plant here right in the center of things with several mission stations and the work is carried on by a band of earnest sanctified workers, among them being Rev. A. K. Reiton (now in U. S. A.), Miss Phoebe Pierce, Miss Rose Richey, Miss A. M. Myers, Miss L. F. Daniels, Rev. M. A. Grant and wife, Miss Southwick (Kowloon City), Rev. Wilbur J. Lee (Chinese) and other Chinese ministers.

This is a distinctly old-fashioned holiness work being connected up with Mrs. Mamie P. Ferguson Peniel Mission work of Los Angeles, Calif. This Hong Kong Branch of Peniel foreign missions is carried on on the mainland just across from Hong Kong Island and they have, I understand, five different stations the various missionaries above mentioned being distributed among the different missions. Mr. Fred L. Evans, who was at Yumati, has gone into the country opening up work there. All these holiness missionaries are living lives of devotion and sacrifice and working hard at their task. They make every missionary dollar go to the fullest extent. They are devoted to the main idea of spreading the gospel of pardon and holiness. Those good women dress and live and pray and labor like real gospel missionaries; they know what real burden of souls means, they are on the mission fields because of a clear call, they love the souls of the Chinese; the poor they have always with them, but they reach many of the better classes, business people, students, etc.

Peniel Mission of Hong Kong stands for Bible Holiness free from any of the modern attachments which so much so called "pentecostal" missionary work has about it. We have been preaching for a week—along the old lines of sin, repentance, pardon, regeneration and the Baptism of the Spirit. On Sunday morning we gave a teaching message to Believers on Sanctification using as our text 1 Thess 4:3: "This is the will of God our Sanctification" and we endeavored to set forth

1. What sanctification was not.
2. What sanctification would do for you.
3. How the blessing may be obtained.

At the close of the message we asked all those who confessed Christ and who wanted this work of sanctification done in them to raise the hand. So many hands went up that we doubted whether we were clear enough in our question so we had our interpreter put the question again. We found we had been fully understood and when we opened the altar upwards of fifty came forward for the blessing.

A rather singular request came to us to preach for the Council of Churches of Hong Kong in the Episcopal Church (Church of England) and this was followed by another letter asking us to preach on the deeper things of God. The letter was in Chinese but when it was read it indicated that they were hungry for deeper experiences of grace. This gave us a good opportunity to preach a full salvation message to a great number of people who did not get to many of our Peniel meetings.

As I work with this band of faithful missionaries standing here to represent the holiness people of America in this Southern section of China, and see the work they are doing among the millions of souls in and around Hong Kong, the seed they are sowing, the Bibles and tracts circulated, the open air meetings as well as the regular mission services, I thank God for those in the Homeland who made this Peniel Mission possible and who are making it possible for them to continue. I thank God for it. The work that real holiness can do in the foreign lands no one can estimate. In the *Sunday School Times* the following lines appeared: "You sent the money across the sea That bought a Bible for young Sing Lee And young Sing Lee, when he'd read therein,

Proceeded to turn his back on sin.
Then he rested neither night nor day
Till his brother walked in the narrow way;
And his brother worked till he had won
Away from their gods, his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.
Some of the folks who heard them speak
Decided the one true God to seek.
It wasn't long until half the town
Had left its idols of wood and stone.
And the work's not ended yet, my friend.
You started something that ne'er shall end,
When you sent the money across the sea
That bought the Bible for young Sing Lee."

Peniel Mission picks up many young Sing Lee's, gets them converted and sanctified and some of them they send off to Bible School to train as pastors and evangelists.

China is a land of strange noises. Sometimes one would think they live on noise but not all street sounds and noises are objectionable. As I sat in my room this evening before going to the service I heard voices singing and the voice was sweet to my ears, and why? It was a gospel street meeting. They were singing such songs as: "I am coming Lord, coming now to Thee," "Coming Home," "Jesus keep me near the Cross,"

How true it is that the Christian religion is a singing religion! David cried out, "He hath put a new song in my mouth." In Revelation we read about "The New Song." So where the gospel goes

"New songs doth now our tongues employ
And dances our glad hearts with joy."

CONCERNING REVIVALS.

EVANGELIST P. P. BELEW.



ALL spiritual movements have been launched and promoted in a revival atmosphere. That was true of primitive Christianity, of the Quakers, of the Methodists, and it is true of the Holiness Movement. Therefore a discussion of the merits of revivals in this article is neither necessary nor intended. The writer simply wishes to point out some things concerning the "how" of revivals, which, it is trusted will add to the efficiency of this holy business.

I. THE SELECTION OF THE WORKERS.

This is a most important part. The salvation or damnation of souls, the making or the marring of the church depends largely on its ministers and other leaders. The evangelistic personnel affords a wide range of workers, and those responsible for making the selection, after prayer for divine guidance, will have to decide for themselves as to the particular type of workers needed at any given place or time. No hard and fast rule can be made. The writer desires only to make a few suggestions.

1. The workers should be competent. As specialists, they should be skilled in "rightly dividing the word of truth." There is great need of Bible preaching. Evangelists should "preach the word." The preaching of God's word is a divinely-appointed means for the salvation of men. Touching stories stir the emotions and move to action, but they do not convince the intellect and convict the spirit, both of which are essential to permanent results. Touching incidents have their place in preaching and should be used, but results that accrue from sermons that contain an unhealthy proportion of such material will be abortive and not lasting; and an evangelist's success is not to be determined merely by the number he gets to the altar, but by the lasting quality of his work.

2. The workers should be in hearty sympathy with the faith and work of holiness. To employ an evangelist who is not clear on eradication to gain prestige or publicity is to take a long step in the direction of undermining our holy religion.

3. The workers should be examples of the Gospel which they sing and preach. Regardless of his talent or ability, no person of doubtful piety or unsavory conduct should be employed in the sacred work of soul winning. We deplore the practice of any that would use those whose records are not above reproach because of their ability to "put it across." Such workers gain their apparent success through psychological manipulation, the reaction from which leaves the church in worse condition than it was before. Nay, verily, they stand condemned before Jehovah, who says, that such shall not come nigh to offer the bread of his God and exerts, "Be ye clean that bear the vessels of the Lord." We want no part in the encouragement of such pernicious practices.

II. THE PREPARATION.

It may sometimes be true that "a bad beginning presages a good ending," but more generally "well begun is half done." Especially is this true in revival effort.

1. The church should be thoroughly aroused as to the importance of the undertaking. And no preparation can be of such value as preparation of heart. Many times the immediate work of soul saving is retarded due to a lack of interest on the part of the church. Pastors should seek by personal visitation, by special emphasis in preaching, by special, general, and group prayer meetings to have the church in an evangelistic fervor, if possible, when the meeting begins. The results from such labors will be gratifying even from the beginning of the meeting.

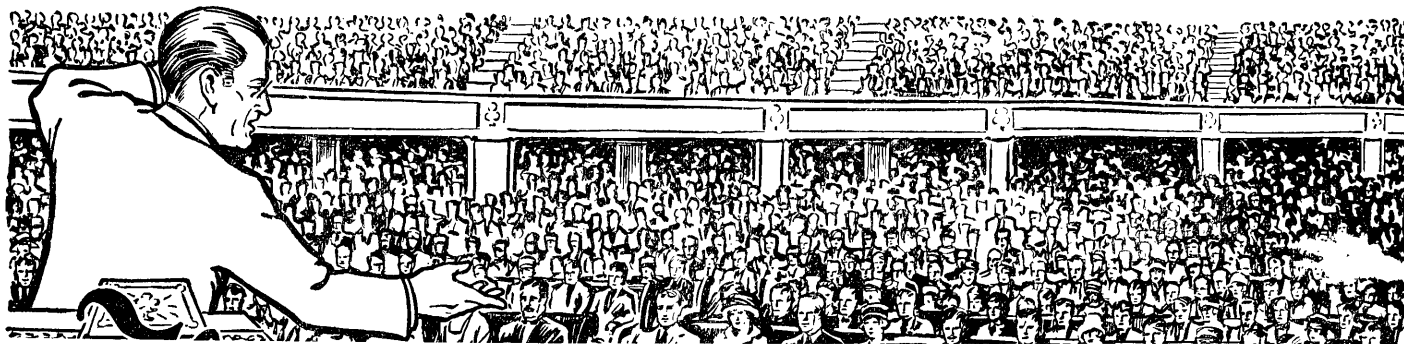
2. The meeting should be given all due publicity in the town or city where it is held. Money spent in advertising is well invested. All things being equal, the most expensive of all meetings is the one that receives no publicity. The opportunity of the evangelist to promote the revival and build the church is limited commensurately with the time it takes him to get a hearing. The purpose of advertising is not merely to acquaint the public with the fact that there is to be a meeting, but to create in the people a desire to attend. To this end the work and the workers should be put in the best light that truth and right will warrant. There is possibly no way to kill a thing more surely than by "faint praise." People quite generally form their conceptions of a meeting through what those in charge have to say about it. It is almost better to undertake nothing than to impress the people that we are expecting only the mediocre. Put on a program that is worth advertising and advertise it. We have the best thing under heaven; let us boost it.

III. THE LENGTH OF THE MEETING.

What should be the duration of a revival effort? No iron-clad rule can be given. Circumstances differ and opinion varies. The writer prefers a meeting of medium length. Home missionary meetings, which frequently require a siege, will need to be longer, and camps should be shorter, but for the average church meeting three Sundays is usually ample.

1. The average church with all its other demands cannot adequately finance a longer meeting. We are aware that this is a delicate point and that we must speak with caution. Therefore, we desire to say that, as far as we know, we have never been accused of being a money-grabber or of being unreasonable in our demands. We have spent almost fifteen years in the ministry, seven of which have been given to the evangelistic work. It is our practice to accept the calls as they come whether the church is large or small; consequently our offerings range from splendid down to almost nothing, but we have never had trouble with any one. Our relations with the good men and women with whom we have labored have been most cordial. God bless them! Our observation has been that practically all holiness people do their best, and that is all that any evangelist should require or expect. But in all

(Continued on page 6, col. 3)



BRINGING BACK THE KING.

Rev. W. E. Beiderwolf.

"Now therefore why speak ye not a word of bringing the king back?" 2 Samuel 19:10.

IT is impossible for any one to read this portion of Second Samuel, which deals with the rejection of King David and his coming again to the throne, and not see in it the typical history of another King whom the Scriptures call "The Son of David," and the prophecy which is yet to be fulfilled concerning him.

Among the sons of David there was one whose name was Absalom, the favorite of his father. Full of pride, ungrateful, headstrong, and wicked, he secretly resolved to usurp his father's throne. Certain conditions made the time especially ripe for the furthering of his unfilial and unholy scheme.

The great tribe of Judah had no doubt taken some offense at David's government. A merger had taken place which had placed the Ten Tribes on a footing of equality with themselves, and they were none too happy over it. And so when the king's magnificent son came along with his smooth palaver of a more partial and liberal rule the entire populace "fell" for it like the foolish angels fell for the program of another Usurper who conspired against the throne of the Eternal God himself.

And then, you know it was one of the chief duties of an oriental king to listen to the individual complaints of his people, and David in the latter years of his reign had sort of passed the people up on this proposition. Of this thing Absalom took advantage. He stood in the gate of the city and conversed with every one who had a complaint, and sympathized with him, and "put forth his hand and kissed any man who came nigh to do him obedience, and devoutly wished (out loud) that he were the king so that everyone who had a suit might have justice done to him.

And thus we are told that Absalom stole the hearts of the people.

This was all the easier because Absalom was a handsome fellow, and the people admired him because of his wonderfully luxuriant hair and his personal beauty. Then again, he impressed the people by the imposing splendor in which he always moved about. "He prepared himself a chariot and horses and fifty men to run before him," and thus with his prancing steeds and his troupe of glittering out-runners he became the observed of all the observing in Jerusalem. And this the people would contrast with the plain and simple style of David's establishment. And so Absalom had them all coming his way.

And thus when the hour struck Absalom raised the standard of revolt at Hebron. It was completely successful. David fled from Jerusalem and went to a city east of the Jordan.

Then came the counsel of Ahitophel, and had Absalom followed it and acted at once he might have been still more successful. But the counsel of Hushai pleased him better.

Hushai told him to wait, to gather togeth-

er a mighty army and ride forth at its head as became a great conqueror, and Absalom was fascinated by the brilliant imagination. Hushai appealed to his vanity.

And thus the Devil outwitted himself. He had nursed in Absalom an over-weening vanity and pride intending by it to overthrow the throne of the Lord's anointed. And now this very thing becomes the cause of Absalom's downfall and ruin. How easily God makes the wrath of men to praise him. "He that sitteth in the heavens shall laugh."

And so while Absalom waited David rallied his forces and when they came to battle Absalom's army was utterly routed and Absalom himself was among the slain.

For a time consternation reigned everywhere. One suggestion after another was offered, until finally in the midst of the confusion one clear Voice rang out above the rest, "Now, therefore, why speak ye not a word of bringing the king back?" And then the line of march is taken up, and back to Jerusalem, back to the palace and back to the throne of David the people go.

Now, it has already been noted that this experience of King David looks down the ages to the world's rejection and the final coming again to his throne of another King.

Nothing is plainer than this, that Jesus was meant for a King. When he was born the angel said of him, "And the Lord God shall give unto him the throne of his father David, and he shall reign over the throne of Jacob forever." But "He came unto his own, and his own received him not." He *was* a King, but not the kind they wanted.

They told him to gird on his sword, but he said he preferred a Cross. They told him to mount his charger and thunder at the gates of Rome, but he said he would win and rule the world by love. Such sentiment they could not tolerate and they drove him away. Instead of a coronation they gave him a crucifixion. And now for two thousand years the One who was meant for a King has been an exile from his dominion.

And where has he gone? Well, we are told in one of Luke's parables (Luke 19:12) that the kingdom of heaven is like "a certain nobleman who went into a far country to receive for himself a kingdom and to return." That far country is "the land that is fairer than day," and standing there at the right hand of the throne of God the rejected King is pleading the merits of his atoning work on the Cross for you and for me.

You know, they tell us the story of a soldier who had lost both of his arms in battle and was, of course, maimed for life. His own brother, because of some misdemeanor was arrested and sentenced to die. When every other means to save the condemned man's life had failed this maimed and disabled soldier appeared before the king in his behalf and accomplished what every argument had failed to do. He made no eloquent speech but simply held up his maimed arms before the king's eyes and said, "For the sake of these pardon my brother."

And so he, we are told, "is able to save to

the uttermost seeing that he ever liveth to make intercession for us," and the One who came to be a King, but Whom the spied, and Who was "wounded not, transgressions" is now standing by and bares his side that was thrust by the spear, and says, "For the sake of these pardon my people and pass over their transgressions." Isn't it glorious to have a Savior like that!

But the parable to which we referred says he has gone "to receive a kingdom and to return." Thank God he is coming again. And when he comes he shall indeed have received the kingdom, and he shall be King of kings and Lord of lords, and sit upon the throne of David, and he shall reign forever and of his kingdom and peace there shall be no end.

And God knows this poor, tired, troubled, and sin-cursed world needs some one to do for it just what will be done when the King comes back.

1. Think what the coming back of the King will mean for the poor Jew. How the Jew needs him. The Jew is a mighty character. He has given to the world many of its giants in every sphere of life. He sits in the council of kings and in the cabinet of presidents. He holds the purse-strings of the world. And yet the most pathetic page in human history holds the story of the poor, dispersed, persecuted and wandering Jew.

There has been no end of humanitarian schemes to ameliorate the condition of this unfortunate race of people. Jewish bankers have been lavish with their funds; land has been purchased; colonization schemes have been fostered; even the Parliament and the Congress of the world's two greatest nations have given sympathetic furtherance to the establishment of the Jews in the land which they feel is rightly their own. But "why speak ye not a word of bringing the King back?" For if I read my Bible aright there can be little, if any, hope for this dispersed and afflicted people until the King comes back in glory "to turn away ungodliness from Jacob." "For I will have mercy upon them, saith the Lord; and they shall be as though I had not cast them off."

2. Think what the coming back of the King will mean for the world itself! Surely the world needs him!

Even the inanimate world and the dumb brutes are calling to be relieved from the curse of sin which is to be lifted when he comes.

Some one has said that the sounds of nature are all in the minor key—the bleating of the sheep and the moaning of the winds; the lowing of the cattle and the murmur of the waves. But this is just what we are told in the Word of God—"The whole creation groaneth and travaileth together," and then we are told that it is "waiting for the manifestation of the sons of God,"—that is, deliverance on the morning of the First Resurrection.

With truer instinct than a careless, sleeping Church nature seems to know no other cure for her curse than the coming again of

the King, and in that beautiful passage just quoted from Romans, out of which an artist might make a statue of Hope, she is pictured as watching with head raised and neck outstretched and attention strained toward some distant point in the heavens from which the Deliverer is to come.

But it is the world of humanity we have in mind. How it needs him!

When I think of all the Church has done in her earnest desire to evangelize the world, and face the painful fact that in all these two thousand years she has brought not more than one tenth of the world's people to a saving knowledge of Jesus Christ; when I see the great apostasy going on today within the ranks of the Church herself, and find so few of the church membership who are really spiritual Christians; when I look down the columns of the newspapers and see every page crimson with the history of the broken jaws of God and man—I say, when I ponder these things I find myself crying, "Lord God, hasten the day of that mighty King, the King shall come back;" for as my conviction, with the record of centuries behind me and the Word of God open before me, that only the presence of the Son of God, himself, coming in power and great glory to bring this world into subjection to his authority, can ever stop the march of crime, or put a final check upon the sin and violence that threatens even today our boasted civilization with destruction, and usher in upon this earth the reign of universal peace we have sought so long but in vain to bring about.

I would to God that all the nations of the world might be brought into obedience to the Faith in this present age if that were the will of God, but I do not read anywhere in Scripture that such is to be the case before the Lord returns. I think we will all agree in this whatever distinctive view may be ours as to the time of that return.

And while I do not disparage Leagues of Nations, nor World Courts, nor the moral and social and political reforms, nor any of the other expedients for the bringing of deliverance to the nations of this earth, I cannot refrain from injecting into all this universal striving after human amelioration the question put to the Jewish people in the time of their trouble and distraction, "Why speak ye not a word of bringing the King back?"

3. And then think what the bringing back of the King will mean for you and me.

There is, of course, a sense in which the King is here now. When by faith the sinner opens his heart to Jesus Christ he takes him not only as his Savior from his sins, but as King, as Lord and Master of his life.

This being so, the doing of the will of one's Lord and King should be not only the governing principle but the sweetest joy of every believer's life. Jesus said, "I came down from heaven not to do my own will, but the will of him that sent me." This is what some one has called "The Rule of the Royal Life." There is no other life that a child of God can live and find the real worth of knowing Christ. And because this is true it is a glorious thing just to have a chance to do the will of God, no matter what else it brings us even though it be suffering and death.

When old John Brown of Osawatimie was captured Mr. Vallandigham said to him:

"Mr. Brown, who sent you here?"

And the old man looked up into Mr. Vallandigham's face and said with glorious composure: "No man sent me here; it was the will of God and the prompting of my Maker."

And just a few days before they led him out to die upon the gallows, he wrote that he was never more cheerful in all his life and that he felt unworthy of the great distinction that was placed upon him in permitting him thus to die for so holy a cause.

Oh, my brother, there are other things we can do, and they will fill our lives with

envy, with discord and discontent. But there is a life of rest and sweetness unknown to the world that waits upon a willingness and a will to do the will of God. And this day I call you to witness that in so far as you have lived a life like this you have found the things which the world does not have and cannot give?

I shall never forget the sad look upon the face of a woman who had once given Jesus his rightful place in the throne-room of her life, who knew the sweet fellowship of walking daily with her Lord.

But she had gone away. Her life had been thrown, through no choice of her own, among those who knew not God, and others who were nominally Christian only, and the pull of the world dragged her down. She tried in vain this way and that to assure herself that all was well, but she knew it was not well. And she acknowledged to me her unrest and her spiritual poverty. She said, "When I think of my spiritual state a burden presses down like a millstone upon my soul. When I lie down it is with the thought always that if the night should usher me into the presence of God I would be unprepared."

My friends, is that you? Are you disappointed in what your profession has brought to you? Are you, like the Galatians, "Having begun in the Spirit, are you trying to perfect yourself in the flesh? Have you tried in this way and that to find the life that is buoyant and free?"

Why not let the King come back? Why not give him the throne and let him reign? Why not say, "Thy will be done in me?" In nothing else will that soul of yours or mine ever find rest.

"I have a dear Lord so precious,
He loves me with a tender love,
He loves me so faithfully.
He leads me in the paths of light,
Beneath a sunny sky,
And so we walk together,
My Lord and I."

And that may be true of you. Do you want it to be? Then let your Lord, your Master, your King come back.

They tell us that one of the soldiers of Napoleon had been wounded by a bullet entering his breast just over his heart, and while they were probing for it, he cried, "An inch deeper, and you'll find the Emperor!" He had his emperor, his King in his heart. Why not something like that with the King of kings and the Lord of lords!

But one day the King is coming back himself to visibly live, and rule, and dwell forever with us. And think what that will mean!

That will be your coronation day, and mine—the time of reward. "Henceforth," says Paul, "there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all who love his appearing."

It will be the time when you meet your loved ones again, and I, mine. "For them also who are fallen asleep in Jesus will he bring with him when he comes."

It will be the time when pain and suffering and disease and death will be at an end forever for the child of God. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed."

But best of all it will be just to have the King himself. Mr. Wickersham, a noted Chautauqua lecturer, told us at Winona Lake that one time after seven weeks of absence he returned to his home in Des Moines one evening just in time for supper, and as they sat down he heard his little boy crying. The little fellow was up stairs in bed. They sent the nurse up but she came back and said she could not find out what was the matter. And the father said, "Here is some candy I bought for him; take this up to

him." But that didn't satisfy him. He continued to cry, and the father said, "Here are some toys I meant for Christmas day tomorrow, but he might as well have them now." They took the toys up to the little fellow but he didn't care for them. Then Mr. Wickersham, the father, went up himself and said, "Jimmy, what is the matter?" And the little lad just reached out his arms and put them around his father's neck and said, "Papa, I just want you."

And so it is with Jesus. What a wonderful One he must be! He made the little children to love him. He charmed the woman's heart until no ointment was too costly for his head. The bereaved found comfort, and the oppressed found refuge when he was near. Strong men laid their head upon his bosom and were glad to die for him. What a wonderful One he must be!

Oh, yes, I know his gifts have been precious and plentiful—the gifts of his grace and his glory, which ever since he went away he has been shedding forth from his place at the right hand of his Father's throne. But how wonderful it would be just to have him! And if any word of mine could bring him back I would say, "Even now, come Lord Jesus." Not another instant on the dial of my watch. My Lord! My King! I want him to come. I wish he would come just now. "Why speak ye not a word of bringing the King back?"

And what can we do to bring him back?

Well, what did Peter mean when he said, "Repent ye, therefore, and be converted that your sins may be blotted out, and that there may come seasons of refreshing from the presence of the Lord, and that he may send the Christ, even Jesus, Whom the heavens must receive until the times of restoration of all things."

Out of the nations of the world—out of the Gentiles and out of the Jews—Jesus is gathering a people for himself—his Church! his Bride; his Body; and when that Body is complete he will come. And the one thing—the only thing—we can do to hasten that day is to help him fill out that number which is to make that Body and that Bride complete.

Who can tell when it will be? Who knows but that the next one to accept Christ, the next one to receive the Son of God, may be the last one, and then the numbering will be finished, and he will come! "Then look up, and lift up your heads, for the day of your redemption draweth nigh."

It is said of Queen Victoria that, after hearing one of her chaplains preach at Windsor on the Return of the Lord, she spoke to Dean Farrar about it, and said:

"Oh, how I wish that the Lord would come during my lifetime!"

And why does your majesty feel this way about it?" asked the great preacher.

And with her countenance illumined with deep emotion the Queen replied, "Because I should so love to lay my crown at his feet."

"Now, therefore, why speak ye not a word about bringing the King back?" Yes, he is coming again.

If you have ever heard a rendition of the Oratorio of the Messiah by a well-trained chorus, and most of you have, can you ever forget the thrill and the uplift of it all! How wonderful it is when such artists as takes the soprano, and the bass, and the tenor, and the alto, each supported by hundreds of skilled musicians. Caruso, and Shuman-Heink, and Journet, and used to take the principal parts, and it was marvelous indeed.

You know just before the Hallelujah Chorus a death-like stillness holds the throng in a few seconds of suspense. And then the deep bass rolls out, "For he shall reign forever and ever;" and then the alto lifts it higher, "For he shall reign forever and ever;" and then the tenors pick it up and lift it, as it were, to the very skies, "For he shall reign forever and ever;" and then the

(Concluded on page 9, col. 3)

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER VI.

ON THE RANCH.

WE have noticed there sprang up a very strong attachment between Huston, Tom Goodson, and Moreno, the Mexican. They worked together in Mr. Goodson's store, boarded at the Goodson home, rode out in the afternoons in cowboy togs, and practiced with their revolvers and Winchesters, shooting off the heads of rattlesnakes, killing jack rabbits and an occasional coyote.

Six months passed away in this very pleasant occupation. Huston was so courteous and kind to every one with whom he dealt at the store, or came in contact with in any business or social way, that he became very popular. He grew rapidly in his physical manhood. The western country agreed with him perfectly. He passed his twentieth birthday in splendid health and his mind was so occupied in this business and the great thrill of the marvelous west that he realized that he was outgrowing the sorrow which had brought him into that region. He argued with himself that he had but one life, and he could not afford to let the weakness, selfishness, or wisdom of one woman ruin that life; that he must put away from his thought and fancies all the aircastles he had built up for his habitation with Annie Gray.

At the end of six months our three young friends signed up with one of the big cattle men of western Texas to ride the range after his cattle for twelve months. The range covered a vast territory of land. It bore a little toward the Panhandle border and then almost due west. The country was full of a variety of game. There were rattlesnakes galore, jack rabbits by the thousands, prairie-dog towns, coyotes and wolves, with quite a number of deer of the various deer families.

Our bunch of youngsters left the delightful home of Mr. Goodson in Fort Worth and went out with great enthusiasm. Near the center of the vast territory over which they were to ride, was their principal encampment. It was by a little stream in a cottonwood grove near a considerable lake where the cattle could always find ample water. There were several log huts, corrals for horses, great wire enclosures for the cattle during round-up season, a big shed with many bunks for the cowboys, and an old westerner with his wife, two daughters and a son, with a negro man and his wife to cook and keep the bunking-house for the boys when they came in. The arrangements looked like rather rough living to an easterner, but to the cowboys it was a place of great comfort. Sometimes wagons would follow them out into the distances with cooking utensils and tents. The tents often were not used; the days were hot, the nights were cool, dry and delightful, and after the day's work was done the boys would lie on a little blanket or an old slicker and sleep comfortably under the stars.

Huston was delighted with his work. He owned a very fine horse; an animal with a dash of Spanish blood in him. He seemed to be almost inexhaustible in his strength and willingness to go. He could easily be encouraged to great rapidity of movement. He was a remarkable beast. He and his master became intimate and loving friends. Huston divided his apple and sugar with him, gave him most careful attention and Seelam would follow him around without being led, and nights when Huston slept in the open, the faithful horse grazed close to his master and always seemed to be pleased when Huston leaped into the saddle.

Huston soon became pleasantly acquainted with all the cow-men on the big ranch. He was so handsome, so strong, so willing, and so kind to everyone that he soon won the admiration and confidence of all the people connected with the big ranch. He studied hard, learned rapidly the secrets of the desert, atmospheric conditions, the movements in nature that indicated fair or foul weather. He often brought to the camp a fine fat deer. There was so much about him that was clean and kindly that he became sort of a magnet that drew toward him all the people with whom he met. There was not the slightest disposition in him to quarrel with any one; he always sought to be a peacemaker among his fellows and soon had a remarkable influence over the men about the chuck wagon, or at the central camp of the big round-ups. He drank no kind of intoxicants, he used no tobacco, he never swore an oath or used any of the many by-words which live next door neighbor to profanity, and never let a day go by without reading a chapter in the Bible his mother had given him.

At this time there was quite a bit of "cattle rustling," that is, stealing. Thieves would go about in considerable bunches and drive away large numbers of cattle up into Indian Territory, or over into New Mexico. Sometimes they would work them down into the extreme southern part of the state and get them into Louisiana. It was a difficult thing to keep watch over all the herds scattered over the great ranch, and not infrequently, bunches of cattle disappeared that could not be accounted for in any other way than that the rustlers had gotten them.

There was a very bitter prejudice against these thieves and, when captured, there was frequently short shift made of them without the delay that a court trial would bring about. In order that the ranch might have the dignity and protection of an officer of the law, Huston was made deputy sheriff of the county in which the ranch lay. At the end of the year when he was twenty-one years of age, he was appointed to that office, was well known and highly respected throughout the region in which he rode. People who knew of his conduct and fine character back in Fort Worth, held for him a very high regard. It was understood that while he was entirely free from any disposition to quarrel or have any sort of difficulty with his fellow-men, he was always ready to champion the right and defend the weak. He had now grown to be six feet and two inches in height. He was broad shouldered, with great muscular arms, tapering like a buggy whip, from top to toe. He was lithe and graceful as a willow, and tough in fiber as a piece of white hickory. No finer specimen of manhood ever walked the principal street of Fort Worth from where the depot now stands, to the courthouse, than John Henry Huston.

Mr. Goodson, the Fort Worth merchant, where Huston always found a welcome home, had a widowed sister, Mrs. Benson, who had come with her husband from one of the old southern states, and of the best southern families, to Fort Worth when it was little more than a village. Mr. Benson was a very able lawyer. He built up a large practice and made considerable money. He had one of the best homes, with considerable ground about his property, with a few cheaper houses for rent; but he unfortunately had invested the bulk of his money in steers. The price of cattle fell very low; the steers were ready to ship and could not be kept without destructive expenses; so they were forced on the market and sold at great loss.

Soon afterward, Judge Benson died and left his wife two children, one of them, the eldest, a son, who was also a lawyer, had

been taken in as a partner in New York City. This famous New York City lawyer was an old classmate of Judge Benson; this was the influence which secured for young Harry Benson his position with the famous lawyer of New York, whose name was Harveygood. He had two children, and was a man of large wealth. Young Benson married the daughter of his old partner, who, not long afterward died and his son, Julius Harveygood, and Benson's wife fell heirs to a large fortune. He and his brother-in-law, Benson, had formed a very warm attachment for each other. They united into a very strong firm and practiced their profession with marked success for many years.

Judge Benson had only two children, the lawyer of whom we have spoken, and a beautiful daughter, Miss Ida Benson. It was the devout wish of her brother that she might become the wife of his wealthy law partner. She was attending school in one of the great female colleges, of the East. The lawyer had met her frequently and was deeply interested in her. That was true, however, of several young men in Fort Worth. When she came home the closing year of her college life for her Christmas holidays, she frequently met with Huston who had come in off the ranch to spend the holidays with Mr. Goodson. She was delighted with the handsome young cowboy. My judgment is, that there was a love affair brewing between these young people. We shall see what we shall see.

(Continued)

(Continued from page 3)

fairness, is it right to question the consecration of an evangelist or damage his reputation because he cannot see his way clear to conduct a siege that gives no promise of affording his family with even the bare necessities of life? He should trust God. True, but should he alone trust God? Would it not be more equitable for those interested in the meeting to trust God with the evangelist and prove their faith by their works? Unquestionably it would be less burdensome for a whole congregation, though it be a small one, to assume the financial responsibility than it would be for the evangelist to do so lone-handed. Obviously a church should not demand a longer period of the evangelist's time than it can properly remunerate him for. We believe that this is a fair proposition and one to which the good holiness people assent.

2. The success of revival meetings is not determined by their length, but by their intensity. A meeting may be dragged along for a month without accomplishing much; while, on the other hand, intense activity may precipitate a revival in a short time. Our contention is that, all things being equal, a three-Sundays' meeting may accomplish as much in actual soul-saving as a longer meeting. If the meeting is slated as a long one, the church will not work so intensely as it otherwise would, the evangelist can scarcely resist the temptation to "drive slower," and even the unsaved will not yield so readily. The great breaks that frequently occur the last night of meetings are sometimes used as an argument to prove that meetings should continue longer. This is no doubt true in some instances, but in many others the break would not have come, if the people had known that the meeting was to continue. The knowledge that the meeting is to close is one of the contributing causes that produce the break. With this knowledge in mind the church rallies to a more determined and desperate endeavor, the evangelist is inspired to put his best into the final effort, and the unsaved are moved to take advantage of the "last opportunity."

Give us holy and competent workers, who let themselves out to the last link, adequate preparation, meetings of reasonable length, and by the grace of the eternal God, revival fire will burn up to the skies and spread over the country. Amen and amen!

GLEANINGS FROM THE EVANGELISTIC FIELD

FLORIDA HOLINESS CAMP MEETING.

E. C. Wills.

Many watchmen upon the walls of Zion in these last days have been lulled to sleep and the enemy of Modernism and Atheism have crept up until their battering rams of unbelief are being boldly hurled at the blessed old truths of the Bible and only here and there is the sound of alarm heard and foes challenged. These warnings and cries of alarm are coming largely from our Holiness Camp Meetings and those contending for the Faith of the Fathers.

The Florida Holiness Camp Meeting calls upon every lover of and believer in the Doctrines of our original methodism from Maine to California and from the Lakes to the Gulf to meet us in our Fifth Annual Feast of Tabernacles on West Livingston Street at City Auditorium Park in Orlando, Florida, February 28th to March 10th for a great Holiness camp meeting and rally in defense of the church and against the deeply entrenched foe of the church and the Bible, to arouse the watchmen upon the walls of Zion until the church shall wake up and go forth as terrible as an army with banners, lest we die of our own indifference.

The Camp Meeting just one year ago was the greatest in the history of the Camp and yet we are claiming and believing for this coming Camp to surpass it in every way by the help of the Lord and plead with every true child of God to throw your prayers, sympathy and financial support into this gracious work so signally blessed of God. We must have large numbers of sinners blessedly converted and born again in the old time way, backsliders returning from the far away land to the Father's house and hungry hearted believers struggling with the inbred sin or carnal mind, wholly sanctified, men and women called to preach, go as missionaries, manna hard places at home or abroad. Folks from many different states attend this Camp and we want them to come from everywhere this year, a mighty host to pray, believe, sing, shout, testify and help win the day for the Lord God Almighty.

Our workers cannot be surpassed in the Nation and we are looking for the greatest Camp Meeting ever held in Florida in real definite spiritual results and you are urged to come and spend this ten days with us and God will so bless that you will never regret the time and money expended. Don't forget to come to the Florida Holiness Camp Meeting. We have ample Railroad facilities and Bus schedules should you not come in your car. Write for information as to details to Rev. E. C. Wills, Secretary, 1704 Dauphin Street, Orlando, Fla. See details on another page.

GLORIOUS VICTORY IN CANADA, PENNSYLVANIA AND NEW YORK.

Since the middle of October when I sent my last report to *The Pentecostal Herald* it has been my privilege to work in churches belonging to five different denominations as well as preaching incidentally in missions and other places by the way. The meeting in the Mennonite Church on Brunswick Avenue, in Toronto, Canada, was signally blessed of God to the membership of the Church. The last Sunday was like a mighty refreshing. The afternoon meeting commenced at about two-thirty and ran on with practically no intermission until one in the morning. Souls were seeking God all over the Church as well as at the altar and in the vestry. The meeting ran over three days beyond schedule and in the company of J. R. Good and Edson Crosby, "the man with the Silver Bells," we drove in a fast automobile to Buffalo catching the two o'clock train for New York so that the following night we could open in the Roosevelt Methodist Church on Long Island, a suburb of New York City, and but a few blocks from the Roosevelt camp ground where we labored in the summer. This Church is pastored by Dr. D. D. Norris, an old classmate in College and Seminary. A new building had been erected and was dedicated during the meeting. A Tithers' Association was organized, also a Pastor's Prayer and Witnessing Circle for visitation in the large constituency of about 6000 suburbanites. Many sought full salvation and quite a number claimed it. To quote from the pastor in a personal communication, "There is one room in the parsonage that will always be considered Holy Ground; that is the room where after the altar services were over and the congregation had gone home, the evangelist and workers gathered for prayer with those who were willing to seek until the victory came. No one needs to send for Dr. Knapp unless he is willing to have a revival prayed down from Heaven and to pay the price in genuine heart-searching and devotion." It was glorious privilege on the last Sunday morning to witness the show of hands in the large Sabbath School when all were asked to testify who had found the Lord. Some *Heralds* are going into this community.

The 38th Annual Convention of the Perkasie Holiness Association was our next appointment at Perkasie, Pa., in the First Evangelical Church. This lasted ten days and in prayer, seeking and breaking up and down before God was a glorious experience. The writer was led to preach much along the line of repentance in believers and God blessed the Word to many. The last Sunday night was especially glorious, when after the regular meeting closed, in the prayer room a man who looked to weigh about three hundred and fifty pounds got gloriously saved and shouted and praised God all over the Church. At Endicott, N. Y., in the Reformed Methodist Church,

we had the privilege of splendid fellowship of the pastor with Brother F. H. Bailey, formerly President of the Greensboro Bible College. It was Christmas time but the saints rallied and God worked upon hearts so that some lasting good was accomplished. Arriving home Christmas eve we found a telegram cancelling our next date at Oakes, N. D., with Rev. Simeon Williams, an old Asbury boy, on account of flu conditions. We believe that "all things work together for good to them that love God," and in a few days the doors of the Central Nazarene Church were opened for a meeting where we are now preaching nightly in the company of the pastors, Washington Sherman and Harvey Galloway. Oh that God would mightily pour out his Spirit in this old sin-cursed city of Cincinnati. It is of interest that I am now preaching on the same street and within a few blocks of the same location where my father, Martin Wells Knapp, had a mission open day and night nearly thirty years ago. Brethren, pray for us.

J. F. Knapp.

Home address, Box 99, Cincinnati, O.

HUANUCO, PERU, S. A.

Tom Willey.

I think it may be of interest to give you a little Indian history covering the Pichis region that shall give you a more definite prayer attitude, or at least, an idea of what we face down here.

Just opposite Cahuapanas and on the clearing are evidences that at one time the present site was fairly inhabited. Great trees have been felled and canoes partly dug out of their trunks, then apparently the work was abandoned. On hunting with our Indians at different times I have noted a well beaten path worn by many feet. On inquiry I found that the path led to the ruins of an old convent. Piece by piece we have the story of the exploitation of the Indians. The Cahuapanas of old days was a rubber base, a wedge shaped tract of land, flanked by the Pichis on one side and by the Apurukili river on the other, a strategic point on the headwaters of navigation. Thus, we have a unique responsibility to live down the record of those "Bad Whites."

The rubber gatherers were commonly sworn enemies inciting their peons to kill on sight any party of rubber gatherers other than their own company. Thus it was a common thing for two groups of Indians, members of the same tribe, to attack each other merely because they were employees of different companies of whites. Finally, the Indians arose against the whites and planned an attack on Cahuapanas. Some of the Indians on the station got wind of the coming attack just a few hours before, thus giving the priest and some of the whites an opportunity to escape. When the Campas swept down upon the clearing only a few whites were left, one of them being a neighbor who lives just below our station. This fellow fought the Indians until he ran out of ammunition. At the present time he is in league with the Indians. He has two Campa Indian women and children by both of them. He holds some strange power over them. We have evidence that this Peruana is an enemy to the work at Cahuapanas having turned one of the Curacas against us.

The result of the raid was that the Campas swept down on the settlement shooting flaming arrows into the palm-thatched dwellings driving the whites of the Pichis before them. The Peruvian government sent troops in to squash the uprising. Strange to say, the troops went up a river little known by the whites, even the rubber gatherers, and made an attack on Indians who were not implicated in the raid. These innocent braves fought like mad men. Even their women were armed with knives and machetes. There were three chiefs, real savage warriors, who led the attack. One of these was captured and held prisoner at Bermudez, but he finally escaped to the interior again. This all happened thirteen years ago, and since that time they have hated and avoided the whites. In fact, a white takes his life in hand when he goes up the Anakiali river.

Mr. Clark and a halfbreed Indian, Pautre (father a Frenchman and mother a Campa Indian) decided to explore the river. Pautre was going to secure peons, while Clark had as his object the spiritual benefit of the natives. Pautre gave Clark the impression that he knew the country, so with two of our own men, one being Miquel, a bright chap who recently professed conversion, and four halfbreed men, they started up the Anakiali paddling and tangoing against some fearful rapids. In the meantime Clark surmised that Pautre was keeping something back in the way of information. Clark finally pumped him with the result that Pautre confessed that the river was strange to him, but he knew that somewhere along its banks there were three warrior chiefs, and on a chance of meeting them in a friendly mood he had proposed the trip.

The result of the trip was that Clark returned to Cahuapanas and a few days later was taken down with malignant malaria through which I nursed him for three weeks. As soon as he was able to travel we started on our journey out. Two days up the Pichis by canoe we stopped at the house of Pautre. That evening as we sat around the table, our Indians stretched at our feet resting, Pautre accused our Indian Miquel of having lied to Vaca in telling Vaca that he (Miquel) knew the Indian who had shot Vaca's brother in Bermudez. Vaca is one of the war chiefs mentioned above and is very suspicious of the whites. Miquel was not aware of the fact that this very man was living with Vaca. After the party

came back, Pautre doubled crossed Clark by sending one of his trusted Indians back to the council house of Vaca, accusing Miquel before Vaca and his men of being a liar, thus trying to put us in wrong with Vaca as well as destroying our confidence in our man Miquel. Thus you can see how we are facing enmity on every side. The whites are fearful that we might spoil the Indians and on the other hand the Indians are fearful that we might prove "true to color." The Indians constantly watch us. Miquel said: "I must watch you white men like snakes in the grass, I cannot help doing so." When Pautre made the accusation the Indians at once gathered their belongings and crossed the river, sleeping on the other side that night in the rain.

The next morning real early we started for Bermudez. Just before arriving at Bermudez I had the privilege of seeing a water boa. The Indians spied him first, shot and wounded him. At once he made an attack on the canoe, but the second shot did the work. We estimated his length at 20 feet, the body was fully as large as my head.

The fourth day we arrived at Yessup, the headwaters of the Pichis river. Early the next morning, the second of July, we saddled mules and started the long, long trail a-winding back to the town of La Merced. From this trail we could at one point look down upon Indian territory, the home of the braves, where no white man has dared to enter, except one man who has the name of the Chunchu blanco. This fellow has a wonderful history in this region which is intensely interesting. He is a German and has taken to wife a Campa woman. He speaks fluently both Campa and Amaxua, and is loved and respected by the Indians. In the early days of the Parane colony, which is below La Merced, this man was an important figure. When he married the Chunchu woman the colony dismissed him. The result was a big chief appeared on the scene from the Gran Pajonal with the threat that if they dismissed the Chunchu blanco every white in that section would be wiped out, so there he is today. He is a picturesque figure with a great forehead, large roman nose and flowing white beard. A unique figure, old Roosman, the only man to go into the Gran Pajonal unarmed on missions of peace—and return. Am happy to say that Roosman in his old age expresses the wish that he might go to Cahuapanas and pass the remainder of his days with us, having his children educated there. If the Lord works it out he shall be a valuable man with whom we can form a contact with the natives from the bush. He said to Clark, "You can go up there if you go in the right way." This "right way" is without arms of any kind. Pray that God may indeed use him. He gives the advice that we have very little to do with Indians other than those from the bush simply because the half civilized Indian is a product of the priests, spoiled and already full of the vices of the white man with very little of his virtues.

For five days we pressed on, sometimes thirteen hours in the saddle, starting in the morning by the light of the moon and arriving at the inn at nightfall. Days they were that seemed an eternity over winding trail just wide enough for the feet of the beast, sometimes over a hanging path of rock being able to escape the cliff with the foot, in some places but a slip on a rock between mule and rider and eternity, yet through those five hard days there was singing in my soul because I realized that we were on a campaign for the Master. While things look dark and almost impossible regarding the task before us, yet again, beyond the cloud lies a silver lining. We know that our Father is mindful of each detail of our lives, loves us and smiles upon us. Are we accomplishing aught? He alone knows. We are but happy to serve him in the seeming impossible.

We traveled that trail fully alert with ears and eyes strained ahead for Indians, animals or birds. Surrounding us was a plant life that represented a fortune if placed in the hands of a botanist. Overhead the scream of fully 500 parrots, representing a fortune if they were in captivity. Thus we poor missionaries were surrounded by unattainable wealth as we continued our journey praying for a chance to drive the thin edge of a Gospel wedge into the crevice of no man's land.

How mindful our Father was of us for we made the trip that usually takes eight days in five without mishap. O my brother! Our God who seeth the fall of the sparrow and numbers the hairs of our heads loveth us. Why should we not pray and press the battle? The victory is ours. We cannot lose. What seems to the world like defeat is but victory for us. Thank God for the hard places that form a contrast when we get back to the easy place, thus giving us a greater sense of appreciation for the mercies of God our Father besides developing our sense of observation of his care. Having spread our blanket on bare tree trunk we can better thank God each night when we lay our weary body to rest on a soft bed. Praise God forevermore.

PERSONAL.

Rev. Jordan W. Carter, General Evangelist, of Wilmore, Ky., is conducting evangelistic services in Union M. E. Church, Burlington, N. J., Rev. William H. Murphy, pastor. Several have been converted and joined the church. Others are hungering for the fullness of salvation. Another week is ahead, and the people have faith for greater victory. Dr. Carter goes from there to Ohio.

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(Continued from page 1)

and that such service will be remembered and rewarded in the great day of accounts.

We do not understand for a moment that the furnishing of food and clothing to the needy is the purchasing of salvation from sin and eternal reward in Heaven. Nothing can take the place of repentance, regenerating grace and sanctifying power. But these gracious works of the Holy Spirit are to bring us into a state of salvation and into such relationships with our Lord Jesus that it becomes our delight to minister in his name to our fellow beings. If our repentance, faith and the work of God's Spirit in our salvation has not brought us into a state where we delight in service, then we evidently need to do the first works.

All of this in the nature of introductory remarks. If you cannot afford to give a new suit of clothes to some poor person that will give a good degree of comfort during the coming weeks of winter blast, haven't you an old suit that can be nicely fixed up and passed along? Jesus is worthy of a new suit all wool, nicely creased, but he has a way of accepting, with pleasure and approval, even "two mites." I have no doubt that the readers of THE HERALD could gather up a vast quantity of partly worn shoes, partly worn garments, outgrown clothing for children and make a very large contribution to the comfort of suffering humanity. Shall we not do our best?

By all means, let *being* come first. First, the tree, then the fruits. First, the salvation by faith; then the proof that our faith has produced salvation by our works. It is possible that some one may read these lines who has some clothing, but there are no naked handy to whom they can donate the clothing. Then send the clothing to the Salvation Army, or to some mission.

H. C. M.

Our Journey Southward.

MRS. H. C. MORRISON.

Well, the long looked forward to trip southward has been made and we are happy to report that Dr. Morrison stood it wonderfully well. We left Louisville on Wednesday night and arrived in Miami Friday morning at 7:15. The ambulance was there to meet him and we brought him to our cozy bungalow, 353 N. W. 37th St., where he

has been enjoying the Florida sunshine and balmy atmosphere. He already seems to have gained by the change of climate and we are hopeful of his speedy recovery.

Rev. W. E. Thomas, General Evangelist of the Methodist Church, South, accompanied us as nurse, while his attending physician, Dr. K. H. Hutcherson, of Louisville, came along to see that all necessary attention, medically, was given him. He could not have had two more faithful attendants.

We came over the Southern Railroad, and if Dr. Morrison had been an official of the road they could not have given him more careful personal attention. They had wired their representatives ahead to look after Dr. Morrison to see that every comfort was given him. We shall always be under lasting obligations to them for their kindly consideration.

Florida is still the "land of sunshine and flowers," and the people have been equally as beautiful in their kindness and solicitude for Dr. Morrison's comfort. It makes us feel that, after all, there is much of the "milk of human kindness" left in the world. The city of Miami is full of winter tourists. The people are especially favored by having President-elect Hoover as their chief guest. No northern city could have given him a more royal welcome, and a more hospitable reception.

Let our readers keep Dr. Morrison before the throne of grace that he may speedily recover and be able to preach the unsearchable riches of Christ as in days gone by. We have a profound and comforting sense of God's presence, and although the way has been dark at times, yet along with the testings has come the "sufficient grace" that has enabled us to stem the tide and make the landing. We have had another opportunity to test the grace that always comes in on schedule time.

We shall let you hear from us all along that you may know of Dr. Morrison's improvement. He hopes to be able to take his part in the Orlando Camp Meeting which begins February 28, continuing for ten days.

REAL FAITH.

MRS. H. C. MORRISON.



HERE is no subject which interests Christians more than that of faith. It is the thing about which the Lord says it is impossible to please him unless we have it. Then, in order to please the Lord we should seek to ascertain what that imperative and indispensable thing is, and not be indifferent to its possession.

Some one has said that

"Faith is the Christian's vital breath,
The Christian's native air."

It is evident that this should be the case, for the child of God should be in such close touch with the Father, and believe so fully in his promises, that our very life would be an outpouring of our confidence and trust in the Lord.

Faith is that which brings things to pass; that is, it lays hold of the arm of Omnipotence with a confidence that cannot be denied. It was faith that caused Abraham to, in heart and purpose, offer up his only son at the command of God. It was faith that impelled Moses to stretch the rod across the waters and they were divided. It has been faith that has urged the followers of the Lord in all ages to undertake, even the seemingly impossible, at his command.

Our supplies are based on the measure of our faith: "According to your faith, so be it unto you." This places all the responsibility upon how much faith we exercise in the Giver of all things. And we are told and encouraged to "ask largely," bearing in mind that God has limitless resources and is anxious to share them with his trusting children.

There are, however, some conditions upon which faith works. We are assured if we ask anything in Jesus' name we shall receive it. But we are also admonished to ask *according to his will*. John puts it very clear and emphatic when he says, "If we ask anything according to his will, he heareth us: And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him."

We give in this connection an article from George Mueller on this subject:

"First: *What is faith?* In the simplest manner in which I am able to express it, I answer: Faith is the assurance that the thing which God has said in his Word is true, and that God will act according to what he has said in his Word. This assurance, this reliance on God's Word, this confidence is *faith*."

"No impressions are to be taken in connection with faith. Impressions have neither one thing nor the other to do with faith. Faith has to do with the Word of God. It is not impressions, strong or weak, which will make any difference. We have to do with the written Word and not ourselves or our impressions."

"Probabilities are not to be taken into account. Many people are willing to believe regarding those things that seem probable to them. Faith has nothing to do with probabilities. The province of faith begins where probabilities cease and sight and sense fail. A great many of God's children are cast down and lament their want of Faith. They write to me and say that they have no impressions, no feeling, they see no probability that the thing they wish will come to pass. *Appearances are not to be taken into account.* The question is—whether God has spoken it in his Word."

"And now, beloved Christian friends, you are in great need to ask yourselves whether you are in the habit of thus confiding, in your inmost soul, in what God has said, and whether you are in earnest in seeking to find whether the thing you want is in accordance with what he has said in his Word."

"Second. *How faith may be increased.* God delights to increase the Faith of his children. Our Faith, which is feeble at first, is developed and strengthened more and more by use. We ought, instead of wanting no trials before victory, no exercise for patience, to be willing to take them from God's hand as a means. I say—and say it deliberately—trials, obstacles, difficulties, and sometimes defeats, are the very food of Faith. I get letters from so many of God's dear children who say: 'Dear Brother Mueller, I'm writing this because I am so weak and feeble in faith.' Just so surely as we ask to have our Faith strengthened, we must feel a willingness to take from God's hand the means for strengthening it. We must allow him to educate us through trials and bereavements and troubles. It is through trials that Faith is exercised and developed more and more. God affectionately permits difficulties, that he may develop unceasingly that which he is willing to do for us, and to this end we should not shrink, but if he gives us sorrow and hindrances and losses and afflictions, we should take them out of his hands as evidences of his love and care for us in developing more and more that faith which he is seeking to strengthen in us."

"When I first began to allow God to deal with me, relying on him, taking him at his word, and set out fifty years ago simply relying on him for myself, family, taxes, traveling expenses and every other need, I rested on the simple promises I found in the fifth chapter of Matthew. Read Matt. 5:25-34 carefully. I believed the Word, I rested on it and practiced it. I took God at his word. I've lacked nothing—nothing. I have had my trials, my difficulties, and my purse empty, but my receipts have aggregated thousands of dollars, while the work has gone on those fifty-one years. There will always be difficulties, always trials. But God

has sustained me under them and delivered me out of them, and the work has gone on.

"I do not carry the burden. I have had my trials, but I have laid hold upon God, and so it has come to pass that I have been sustained. It is not only permission, but positive command that he gives, to cast the burdens upon him. Oh, let us do it! My beloved brothers and sisters in Christ, 'Cast thy burden upon the Lord and he shall sustain thee.' Day by day I do it. This morning sixty matters in connection with the church of which I am pastor, I brought before the Lord, and thus it is, day by day I do it, and year by year; ten years, thirty years, forty years.

"Do not, however, expect to obtain full Faith at once. All such things as jumping into full exercise of Faith in such things I discountenance. I do not believe in it. *I do not believe in it. I do not believe in it, and I wish you plainly to understand I do not believe in it.* All such things go on in a natural way. The little I did obtain I did not obtain all at once. All this I say particularly, because letters come to me full of questions from those who seek to have their Faith strengthened. Begin over again, staying your soul on the Word of God, and you will have an increase of your Faith."

A SPIRITUAL CRISIS.

Gen. 32:26-30.

REV. E. HILTON POST.



HIS combat of Jacob with the angel is one of the most famous on record. The diversity of opinion relative to this wrestling match among Biblical critics is hardly worth consideration inasmuch as the spiritual significance of this incident is the only real point of interest to us today. From Bethel to Peniel has become a proverb among the holiness people. It suggests the double phase of Christian experience. With this in view we will proceed to study this interesting wrestling match.

Jacob, called the "heel grasper," the dishonest man, became a "new creature," a changed man after God had bestowed upon him the blessing of forgiveness at Bethel and had entered into covenant relationship with him. Twenty years have passed and he is now about to pass through the country possessed by Esau, whom he had wronged so long before. That the conduct of Jacob on this occasion was wholly prompted by fear is questioned by some very eminent scholars. If he had met with a genuine change at Bethel no other course would be right for him to take. Dr. Clarke says, "He was not wholly prompted by fear, for he sends his wives, men servants and sons over the brook Jabok. He had confidence in the covenant promise God gave him at Bethel."

In the text he is determined to have a second blessing that would exterminate any of the old supplanter, heel-grasping nature remaining in him. His conduct in seeking that blessing may assist us in reaching the goal of heart purity. The incident suggests to us a great privilege. "There wrestled a man with him." This "man" was Jehovah. His wrestling illustrates the striving of the Spirit with believers in order that he might sanctify them wholly. How he wrestles! wrestles! Remember that this contention is supported by the fact that Jacob was a servant of God and a man of prayer. God was wrestling with his own servant for a purpose.

The Spirit of God strives with his servants in various ways. He strives by giving conviction for holiness. This conviction is seen in the heart longings of the Christian for uninterrupted peace. They have peace at times but their peace is frequently interrupted by moods, circumstances and environment. The peace is not "abiding" and triumphant. In conviction for holiness we have

heart longings for rest from the disturbing presence of inward sin. What a disturber! There is the stirring of anger, of pride, of jealousy, of envy, of hatred and other manifestations of this inward foe.

In conviction for holiness there is heart longing for a consciousness of the constant presence of God. This consciousness is sometimes eclipsed by this inward foe. He strives by bringing the Christian under the influence of holiness preaching and testimony and by placing holiness literature in their hands.

This is not only a great privilege suggested here but the greatest privilege of the life. It implies the removal of the element of moral weakness and danger from our natures. It is the cure from the fatal disease of sin. The removal of the besetting (upsetting) sin. It is the greatest privilege because it implies the full equipment and empowerment for holy living and service. It is the added sufficiency for every emergency of life!

It is the greatest privilege because in this striving we are met by one who is able to bless us. All Scriptures point to God as the Sanctifier. Before He told Moses to remove his shoes he said, "I am the almighty God." Likewise to Abraham. The writer of the Book of Hebrews says that "He is able to save to the uttermost." After Paul had prayed for the entire sanctification of the Thessalonian brethren he said, "Faithful is he that calleth you, who also will do it." No one could thus meet God as Jacob did and not want holiness. When Isaiah had his remarkable vision of God he immediately confessed his depravity in order that he might receive the purifying touch of fire. The time of this great privilege may be short is suggested here.

"The day breaketh." What a suggestion! He may soon depart! Grasp opportunity by the forelock. The day will bring either deliverance or disappointment. Which shall it be? You will determine that by your attitude toward this great issue.

The incident suggests to us a great purpose. "I will not let thee go except thou bless me." The secret of this man's definite purpose was the fact that he was a desperate seeker. A desperate seeker always has a definite purpose! Remember that "The kingdom of heaven suffereth violence and the violent taketh it by force." Jacob was not to be defeated in his purpose. If he lived in our day one of his favorite hymns would be, "I will not be denied."

He was a desperate seeker under painful circumstances. The Lord had put his thigh out of joint. He is now to learn that it is "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." He formerly conquered by his own strength and cunning, now if he prevails it must be through the help of God alone. Only God can get us through to the conscious blessing of heart purity.

As a desperate seeker he was definite in his purpose. "Except thou bless me." Not another thing did he want but the blessing that would remove his heel grasping, supplanter, dishonest nature. He wants to meet Esau with a heart full of perfect love. How he prays for this one thing! "Bless me!" Definite prayer is always personal when it relates to experience. It is to the point. It is not "more" that such a seeker wants or needs, but "less." He needs to

"Hear him"

Speak the second time, 'Be clean,'

And take away his inbred sin."

Too many are interested in more power or more love, or more faith, when they need above everything to be cleansed from this inward sin. Back of this man's desperate seeking was a profound conviction of his own need. He must not meet Esau as he is. He must have a changed nature and disposition. It was this conviction and desperate character of his seeking that made him conscious of his present opportunity. To him it was "now or never."

Because he was a desperate seeker he freely confessed his unholy nature. "I am Jacob." I am the supplanter, the heel grasper! It took him all night to come to the point of confession, but when he reached it he came to the point of deliverance.

The incident of the text suggests a definite result. "He blessed him there." It was not a case of gradual development but instantaneously receiving the answer to his prayer. There! He knew the place where the blessing came to him. Isaiah said it was "in the temple", and the time "in the year that King Uzziah died." He had it tabulated. He did not grow into the blessing but he received it "there." That he received the blessing he was after is seen in the fact that he readily separated the choicest of his flock as a present for Esau. How different from the past! He knew how to get the best of everything and practiced it until he received his Bethel covenant blessing and now he is unselfish and wants to give the best rather than keep the best. It always works that way. This man received a new name. He was no longer to be known as Jacob, (heel grasper), but Israel, a prevailer, a Prince!

This man was marked even after receiving this second epochal blessing. He was lame. He hitched the rest of his life. Such a lame man would not be wanted in some quarters because his hitch would spoil their programs. The sanctified are marked with a hitch. They hitch away from every unholy combination and practice. Blessed hitch!

Surely the spiritual significance of this incident is far more important than the various opinions of the great scholars regarding the character of this wrestling match. It should create in us a desire to see that this great privilege is not missed, to seek definitely for the one great need, the cleansing of the heart from inbred sin, and that the distinguishing marks of the sanctified life are seen in our individual lives. Amen.

(Continued from page 5)

sopranos, as if inspired, sing out, "King of kings, and Lord of lords;" and then as if from the four quarters of creation there came the anxious question, "How long shall he reign," with one accord they make reply, "Forever and forever," and then as if heaven and earth were joining in triumphant shout the whole Choir with mighty volume sings, "Hallelujah, hallelujah, hallelujah!"

Oh, it seems to me like a prophecy of the glad day when every knee shall bow and all the nations of the earth shall confess that Jesus Christ is Lord to the glory of God the Father. And from the teeming millions of Asia shall sound the anthem, "King of kings, and Lord of lords;" and the shout of Europe will give it power; and the deep undertone of Africa redeemed will lend it volume; and America, and far-away Australia, and the islands of the sea will join the refrain and pour their matchless music into the ear of Christ, and together, from the uttermost parts of the earth, breaking out in triumphant voice, the whole world shall sing, "King of kings, and Lord of lords; the Lord God Omnipotent reigneth."

Florida Holiness Camp Meeting.

WORKERS.

Rev. H. C. Morrison, D. D., Editor of the Pentecostal Herald, Louisville, Ky.

Rev. C. W. Ruth, Nationally known Evangelist, of Indianapolis, Ind.

Bishop W. F. Oldham, Missionary Bishop of the M. E. Church, and inter-nationally known.

Dr. C. Fred Blackburn, Presiding Elder of the Orlando District.

DATE.

February 28th to March 10th, 1929.

PLACE.

West Livingston St., at City Auditorium Park, Orlando, Florida.

All friends, visitors and tourists invited. Northern Camp Meeting folk who are spending the winter in Florida, have a special invitation. Entertainment very reasonable. For further information, write Rev. E. C. Wills, Secretary, 1704 Dauphin St., Orlando, Fla. H. H. McAfee.

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

While I am addressing both classes of you, yet my message this week will be especially to our boys for I suppose none of our girls would dare to put a cigarette into their mouth. One of the most abominable habits that boys and young men indulge in is that of smoking cigarettes and tobacco. They tell me that of the two, cigarettes are the most hurtful, as will be shown by the following little dialogue which I came across the other day. Take fair warning, my dear boys, and do not get in the habit of smoking, either cigarettes or tobacco of any kind. It is expensive, dirty, and useless, and often offensive to other people.

Lovingly,
AUNT BETTIE.

EFFECT OF CIGARET SMOKING.

"You smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your run down condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

"Let me show you something," he said. "Bare your arm."

The cigarette smoker bared his pale arm and the doctor laid the lean black leech upon it. The leech fell to work busily. Its body began to swell. Then all of a sudden a kind of shudder convulsed it and it fell to the floor dead.

"That's what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech in the first place," said the cigarette smoker sullenly.

"Wasn't healthy, eh? Well, we'll try again." And the physician slapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or at least I'll cut down my daily allowance from thirty to ten."

Even as he spoke the smaller leech shivered and dropped on his knee dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man; "I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette smokers have it."

"Doctor," said the young man, regarding the three dead leeches thoughtfully, "I half believe you're right."—New Zealand Outlook.

Dear Aunt Bettie: Hold your dog till I get in. I have been reading the letters and like them fine. I have never written but will write one letter. I have dark complexion, dark curly bobbed hair, blue eyes, and weigh 123 pounds. We have not been taking The Herald very long. I go to church all I can. My mother belongs to the Baptist church and I the Methodist. I am in the eighth grade at school. I am thirteen years old. I have one brother six years old. My birthday is August 25. Have I a twin? My height is five feet. Who ever writes to me I will send them my picture.

Fawn Opal Wolfe.

Rt. 1, Hinton, Ky.

Dear Aunt Bettie: I am from Dixie. May I rove through the gardens of page ten, greet and meet all the cousins? I will let you tag me, and I'll escape the rough hands of old Mr. W. B. Thank you very much, Auntie! Cousins, I am from Dixie, the land of flowers and alligators. Ha! Ha! Say cousins, when I was a lad still in my teens, I began life with high hopes. I will be a better man than my big brother; the stumbling blocks that trip others will never trip me. I felt my own expanding powers and was sure that they would carry me through to any goal I sought. In the fullness of time I become a sporting young man with this same ideal in view, but it isn't so easy as I had

imagined. Life is more complicated than I thought. One by one I saw my towering air castles dissolve in the hard light of every-day experience, and at last, I had to admit that I had not gone as far as I once expected. But always, fortunately, we remember what we dreamed. Always we have in the back of our minds a picture of what life might be like if we had not failed. We are persuaded, thereby, that the world is potentially a better place than we have made it, and that we ourselves as young people, are, at bottom, better than we seem. We must be; cannot we dream gorgeous dreams of heaven? So, in the midst of our disillusion, there remains a spark of deathless optimism that persists quite irrationally. It makes us receptive; and now and then when some man greater than the rest of us comes along, shows us a great deal and demands that we follow it and stop worshipping Baal, we obey. And when it is over, although we have not followed as far as we intended, we find that after all, we made progress. Cousins, do you believe this? Do you understand me? Here is what made me park in the very center of this mood. When I was fifteen years of age, fate or failure crossed my path of dreams and left me paralyzed. For six long years I was a shut-in. I couldn't read or write to while away the time, but one day I found the "Friend of sinners," and I have been leaping, singing, and shouting the praises of the living God. I am from the depths, self-educated thus far. To God be all the glory for ever and ever. Cousins, are you happy or are you in the mood I mentioned above? Consecrate your lives to the Lord and walk in his spice gardens. I will be glad to hear from any or all the cousins. Will answer all inquiries. Can you guess my age exactly? It's between twenty and twenty-five. The one guessing right I will send them a picture.

Morris G. Lee.

Box 91, Queen City, Texas.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am a New Mexico girl twelve years old. I live with my grandma. I go to Sunday school every Sunday, and belong to the Methodist Church. Grandma takes The Herald. Helen Bennett, I guess your middle name to be Lucile. Who can guess my first name? It begins with H and ends with N, and has five letters in it. I will write the one that guesses my name.

H. Lucile Johnson.

Box 155, Fort Sumner, N. M.

Dear Aunt Bettie: I am a little girl ten years old and in the fifth grade. I go to Sunday school almost every Sunday. I hope to see my letter soon. I read your Happy New Year Greeting to the boys and girls, and I thank you for it. I have a bicycle and have fun riding it. I have two brothers. My big brother is fourteen years old. His name is John Charles. My little brother's name is Stanley Alvarado; he is nine years old. We have a Crosley Radio; it is playing from Louisville, Ky., right now. I had a fine time during the holidays and got lots of presents. My chum's name is Muriel Norlemann. She is our Methodist pastor's daughter.

Virginia Todd Benson.

Westby, Wis.

Dear Aunt Bettie: Here I come again. May I enter your happy band for a chat? I sure do enjoy reading The Herald and the interesting letters on page ten. Cousins, I think we all should be more interested in living for Jesus and doing what he would have us to do. Doris M. Swenson, the longest verse in the Bible is found in the Old Testament in Esther 8:9. Joseph's brothers sold him for twenty pieces of silver. The Ishmaelites bought Joseph. The men who bought Joseph carried him into Egypt where he lived until his brethren found him. Am I right? What is the longest chapter in the New Testament and the shortest? What are the names of the men that walked

in the flame of the burning fiery furnace? What king had them cast into the burning furnace? All you girls and boys write to me. I will answer all letters received. With love to Aunt Bettie and all the cousins.

Bessie Childress.

Brookneal, Va.

Dear Aunt Bettie: Will you let a little Kansas girl join your happy band of boys and girls? I have blue eyes and dark brown hair. My birthday is May 23. I am eleven years old. Do I have a twin? I will answer all letters received. I hope Mr. W. B. is pulling weeds when my letter arrives. Now who can guess my middle name? It begins with A and ends with E, and has four letters in it. My grandmother takes The Herald which I enjoy reading very much.

Elizabeth Viles.

330 W. 13th St. Fredonia, Kan.

Dear Aunt Bettie: Will you move over just a tiny little bit, and let a little West Virginia girl join your happy band of girls and boys? I am four feet, seven inches tall, have brown eyes and auburn hair. I am ten years old and in the fifth grade. Father takes The Herald and I like it fine, especially page ten. This is my first letter to The Herald and hope that you will print it in The Herald, and surprise mama and daddy. I would like to hear from the cousins, and if they write to me I will be glad to answer them, and if they send photos I will send some also. I am sending my love to you and the cousins.

Juanita Grimes.

1205 S. Davis Ave., Elkins, W. Va.

Dear Aunt Bettie: The poem that you put in The Herald sure is a lovely one. I am going to learn it by heart. I am eleven years old and in the seventh grade at school. My teacher is Miss Arnold and she lives with us. I like her very much. Who can guess my middle name? It begins with E and ends with A, and has four letters. I will write to anyone that will guess it and will answer every letter I get. I live on a farm, and the sport I like best is riding horseback. I have three brothers and one sister, but they are all away from home. Three of them are college students and one an instructor. My mother takes The Herald and I always like to read the letters on page ten. As this is my first letter I hope to see it in print.

Pearl E. Voas.

Hitchcock, N. Dak.

Dear Aunt Bettie: Will you please let me visit your page again? I have been a subscriber of the dear old Herald many years. I love to read Aunt Bettie's pieces and Dr. Morrison and page ten. Well, I just love it every bit. When I was sanctified about sixteen years ago I prayed the Lord to send me a good holiness paper, one that didn't have pictures on the first page or worldly ads in it. I wanted a paper that would be food to my hungry soul, and praise his matchless Name he sent The Pentecostal Herald. The Lord is still answering our prayers. He has sent us a pastor, Rev. G. C. Hesson, a Nazarene preacher. Everyone that reads this please pray that the Lord will provide him a gospel tent. I wish to thank all that sent me tracts and papers. If you have any of the Lord's literature send me some of it. I will give it out with a prayer. Pray for us folks here in the hills of middle Tennessee. May the Lord bless Aunt Bettie and all the cousins.

Mrs. L. J. Wallis.

Rt. 1, Carthage, Tenn.

Dear Aunt Bettie: Please, may I come in and sit in that big arm chair next to Aunt Bettie? I am just a plain, common, everyday girl so why the description. Anyway I think if lots of us would banish egotism from our hearts we would be better off. Isn't it wonderful what a wonderful Savior we have. I'm glad to tell you that I'm a saved and sanctified, old-time shouting Methodist. I know that there are many good people in this world who are not Methodists, but nine times out of every ten they are people who have had the blood of Jesus applied to their souls and have come out rejoicing in the love of Jesus. I have been living this life a little bit longer than a year and have

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never regretted it one minute. Sinners, I have a Saviour that will stand the test and I recommend him to you. I enjoy reading The Herald. We could not be without it. I have a dear grandmother living at Lexington, Ky., who watches page ten every week for a letter from me. I hope this is printed so her heart will be made glad. Cousins, I invite one and all to write to me. I'm not afraid of letters and will try to answer every one. I must leave now or Mr. Waste Basket may try to fill his always empty cavity with this bit from my pen.

Mildred Florence.

Rt. 3, Cynthia, Ky.

Dear Aunt Bettie: Here comes this Ohio boy again. The weather is cold today, so I would like to come in to your little room if you have any left. I'll try and be good, and not stay very long. Jesus sweetly saves, sanctifies, and satisfies my soul, for which I praise him. I still have the devil on the run. I have heard people say that as long as the devil was after them, he had not got them. Well, we do not want the devil after us, for all the armor of the Christian is made for the front; there is none for the back; so if the devil is after us, he'll surely hit us in the back. What we want to do, is to keep him on the run, going ahead of us. He may attack us at times, but like Christian in the Valley of Humiliation, when the devil attacked him, he raised the shield of faith, and the devil's darts were all broken. I am not going to tell you how old or how young I am, but see if you can find out in the following Bible references which I will give how old I was on my last birthday. Add the number of the children of Israel and Judah, as given in 2 Chron. 24:9; then subtract the number of Ethiopians in 2 Chron. 14:9; and divide by the number of Gideon's reduced army in Judges 7:6. Then subtract the number of men which Shamgar slew with an ox goad in Judges 3:31, and divide

by the number of men whom Elisha fed with twenty barley loaves and roasting ears, in 2 Kings 4:43; then add the number of fingers and toes that the giant Gath had on his hands and feet, in 1 Chron. 20:6; then add the hour of the day when Saul was stricken to the earth as given in Acts 26:13. The answer will give my age on my last birthday. If Aunt Bettie or any of the cousins will send my correct age, I will send you a book of poems which I composed and printed; so hurry along and get your Bibles and search for my age. I will leave you for this time. God bless you one and all, is my prayer.

Charley H. Faulk.
245 Water St., Lisbon, Ohio.

FALLEN ASLEEP

THE HOME-GOING OF MR. L. E. MATTINGLY.

At his home, Lexington, Ky., Dec. 19, 1928, between 6 and 7 P. M., our brother was summoned while sitting at his supper table, to spend Christmas with his elder daughter. He had been busy doing up Christmas presents and hanging emblems of the joyous season about the house, and had just finished, so he accepted his Master's invitation without a murmur or delay. Having made all preparations for his loved ones here on earth for a happy Christmas, it is no wonder a smile was on his countenance when he passed beyond to be with his loved ones on "the other shore" and celebrate the earthly anniversary of his Savior's birth, for there must be a happy Christmas in heaven.

His was a happy Christian home, consisting of a consecrated, loving wife and young daughter, three adult sons, and two other sons married but having their homes in Lexington. Three grandsons survive, the oldest bearing his name, has his home with his grandparents since his own dear mother said good-bye to him when departing for her heavenly home.

Bro. Mattingly was an outstanding Christian layman, an uncompromising leader in his church, believing in a strict adherence to the statutes given by divine inspiration. Kindly and courteous in words and manner, he was firm and unshaken in his convictions. His personality was humility itself, which made one of his greatest assets in winning his fellowmen to the Master.

The writer of these lines knew Mr. Mattingly for the past twelve years; sat with him in the "Men's Wesley" Bible School class; the latter half of these years, he was class instructor. In his expository teaching (which was his plan) the burden on his soul seemed to be, to help some one find Jesus precious to his life. His testimony at prayer meetings, at the Mission services, and wherever an opportunity offered in other churches, expressed his regrets that he had not been converted earlier in life, thereby having done more for his Lord in his service here on earth.

Bro. Mattingly experienced the second work of grace through the People's Mission, which is ministered to by the young theological students of Asbury College, Wilmore, Ky. His greatest delight was to attend the annual camp meeting every year at Wilmore, led by Dr. H. C. Morrison, whom he considered among the greatest ministers of America.

Just recently Mr. Mattingly had been made superintendent of the little Mission, and it was with great faith he anticipated the future work, however glorious it had been in the past, such a institution could accomplish under the pulpit leadership of the talented young minister of Asbury College. Charles F. Cochran. Consistency in one's religion, coupled with an intense sincerity, are priceless jewels in a Christian character, but added to these patience and humility, and you partially describe our friend and brother. Obedience was another attribute stressed by him in his Bible school teachings.

The friends of this godly man considered him a miracle man. About six years since he had been raised up from a death-bed, through prayer of a devoted wife, Christian friends, and an holy evangelist traveling throughout the nation, and at the time preaching at the little Mission tabernacle.

This devout minister visited Brother Mattingly, prayed with him, and anointing his body, told him to take no more medicine or treatment from his physicians, as the Lord had made it known to him that he would recover immediately, which became true.

One of the greatest comforts to his associates of the Men's Wesley Bible school class, is the knowledge that its leader truly left them with the "Full Armor On." Sunday, Dec. 16, three days preceding Bro. Mattingly's home-going, he spoke with unusual unction on the lesson, which was "Paul's friendship to Onesimus." Bro. Mattingly mentioned his illness which prevented his attendance the preceding Sunday, and during his ten days confinement he had the very great pleasure of reviewing and studying the whole of Paul's writings, and that he failed to find a single word of complaint or murmur of the saintly apostle's sufferings. He said his illness had been such a dear blessing to him.

The life of this good man is a challenge to his community, and most particularly to his sons left to take his place in the home, church, and world. When he lifts up the torch in "passing on" may these sons of Bro. Mattingly "hold it high," comfort their mother and sister by emulating the Christlike character of their father.

Another comfort the family will have, is the knowledge that the father is with his daughter and sister so recently departed, as also other relatives, and how happy must be the waiting for the completion of the home-coming reunion that will take place in a few short years "On the Other Side." Christmas and the New Year were saddened here but we know it is a joyous, glorious awakening and hearty welcome to our friend and brother. May we meet again for the great home-coming so beautifully sung in Raymond Browning's "First Ten Thousand Years."

J. W. Newton.

GREEN.

J. F. Green has passed away. How sad to pen these lines, yet we know that our loss is heaven's gain. He was born March 31, 1849, joined the M. E. Church when twelve years of age. Was married to Miss Suffina Davis when nineteen years of age. To this union four children were born. All have passed away except an only daughter with whom he made his home for the last fifteen years. He will be missed most by those who loved him best.

That blessed sleep that he longed for through the many months of patient suffering and helplessness came to him on Sunday night at 7 o'clock, Dec. 9, 1928. He loved the beautiful and good; always enjoyed The Herald which he has read for a number of years.

Funeral services were conducted at Caney Spring Church by the pastor, Rev. Wade, and his former pastor, Rev. B. F. Ison. The beautiful words that were spoken, the sweet songs that were sung and the beautiful flowers with that sweetest poem, "Crossing the Bar," given by Bro. Isom, the sweetness, the quietness of it all was such a comfort to the lonesome loved ones.

While we bow our heads in sorrow we know that God is our refuge and strength and will help us bear our troubles.

One Who Loved Him.

THUMM.

Mrs. Catharine Thumm, of Pinch, W. Va., wife of Jacob F. Thumm deceased, was born in Wertenberg, Germany, June 10, 1849, and departed this life Dec. 29, 1928, age 79 years, 6 months, and 19 days. She was a wonderful mother having reared ten children, two of whom preceded her in death, a daughter, Lizzie, a son, Wm. Henry, who was murdered July 24, 1927. Her husband having left her a number of years ago she had the road to travel alone with some small children, but her trust was in God and her German Bible her daily guide, which her children can never forget. So often when asked by those at home "Where do we find certain things in the Scripture?" Soon in her weak voice she'd answer with its chapter. Her training will never be forgotten. She leaves to mourn her loss four sons and four daughters, J. G. and

THE FLORIDA HOLINESS CAMP MEETING ORLANDO, FLORIDA.

February 28th to March 10th.

1. **THE FLORIDA HOLINESS CAMP GROUNDS**, believe in and stand for the Fundamental doctrines of original Methodism, which includes the Virgin Birth, Deity, Miracles, Resurrection and Ascension of Jesus, the full and plenary Inspiration of the Scriptures, the Blood Atonement, the absolute necessity of Bible Repentance, Confession, Restoration, Regeneration, Justification, Adoption, Witness of the Spirit and Entire Sanctification as a definite second work of grace, properly so called, and contends for the Faith once delivered to the Saints.

2. **BOARD OF TRUSTEES**. Men of real piety with faith in and loyal to these vital doctrines of original Methodism so essential to the promotion of real revivals of religion and the spreading of Scriptural Holiness over these lands, holding to the doctrine of the Second Coming of Jesus to catch away His waiting Bride, have been chosen and put on the Board to insure that this Camp shall be held true to its Charter and original foundation.

3. **THE PLACE OF MEETING**. ORLANDO is one of the most beautiful cities in the entire State of Florida, easily accessible from any part of the State and all friends and lovers of holiness or heart hungry believers will find it right on their way into or out of the State and are cordially invited to come and spend this ten days with us. We ought to have friends from 40 different States this year. Location will be West Livingstone Street at City Auditorium Park.

4. **TIME OF MEETING**. The Camp will open Thursday evening, February 28th, and close Sunday evening, March 10th. The weather will be just right, neither too hot or too cold but comfortable to enjoy the FEAST OF TABERNACLES with plenty of sunshine, citrus fruits along with the fruits of the Canaan Life and Experience.

5. **OUR WORKERS**. Every worker is a peer in his field. They cannot be surpassed in the Nation. They have walked through fiery furnaces and come out without the smell of fire upon them. Crossed swords with the arch fiend of hell on ten thousand battlefields and won many many thousands to the Lord Jesus Christ. Dr. H. C. Morrison, that prince of preachers, Editor of The Herald, lovable, tender, yet fiery and battle scarred, writer of books, challenger of the Modernism of the day, will lift his voice in proclaiming the glorious doctrines of original Methodism. Dr. C. W. Ruth, of Indianapolis, author, unique, happy preacher of the Second Blessing, will interpret Holiness truth as a second work. Bishop W. F. Oldham, World Preacher and Missionary, Dr. C. F. Blackburn, of the Orlando District, Gospel singers of unusual reputation in the Holiness Movement and others mean the best to be had.

6. **INFORMATION**. YOU MAY SECURE ALL INFORMATION DESIRED BY ADDRESSING

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1704 DAUPHIN STREET, ORLANDO, FLA.

J. F. of Charleston; G. C., pastor of Jarrett Memorial Church; G. W., pastor of Malden M. E. Church; Mrs. G. P. Jeffers, and Mrs. C. A. Brooks, of Charleston; Mrs. R. G. Hoover, of Diamond, W. Va., and Hilda Thumm, of Pinch, W. Va., and 41 grandchildren, 13 great-grandchildren, besides a host of friends to whom she was known as "Grandma."

She gave her life to God at the age of fourteen years and united with the German Lutheran Church. The last few years of her life being very feeble she gave a lot of time to the reading of Christian literature, but most of all her German Bible. A few hours before leaving her earthly home she bade farewell to her loved ones and seemed to embrace those gone before which we believe she is enjoying heaven with.

We miss your face, dear mother,
We miss your loving smile;
But if we're only faithful
We'll meet you after while.
The chair you used is vacant,
Your voice is hushed and still,
A place is vacant in the home
Which never can be filled.
No more treading round the fireside,
No more humming at your work,
Home is broken, loved ones scattered,
But your home you did not shrink.

"Boys, be steady, preach the gospel,
Never shirk your duty here,
Stand for God and wait his coming,
For his coming draweth near.
All is dark but not tomorrow,
Clouds will pass, the sun will shine,
Then we know a glad reunion
In the happy sunny clime."
Hilda Thum.

REQUESTS FOR PRAYER.

A wife asks prayer for her husband who is backslidden, that he may be reclaimed.

Mrs. W. P. Fenlason had a stroke of paralysis a year ago and is almost blind. She is a devoted friend of The Herald and has written many beautiful poems for its columns. Pray for her that God may be very precious to her these closing days.

A Herald reader asks prayer for spiritual and financial help.

F. C.: "Pray that I may be delivered from debt and get into some kind of religious work."

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once. I preach by the power of the Holy Ghost, and believe the Bible is God's Devine Word, and he still saves all who call upon him. Free-will offerings only. Have you an altar, in your Church?

Rev. L. Reep, R. C.
Pilot Point, Texas.

SUNDAY SCHOOL LESSON

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

Lesson VII.—February 17, 1929.

Subject.—Prayer. Matthew 6:5-13; Luke 18:9-14; I John 5:14, 15.

Golden Text.—If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John 15:7.

Introduction.

"O Thou, by whom we come to God, The Life, the Truth, the Way; The path of prayer thyself hast trod:

Lord, teach us how to pray."

Prayer and God's promises go hand in hand. No one can pray well, unless he knows the promises. Somewhere I have learned that John Fletcher was accustomed to lay his finger on a promise in the Word, and claim an answer to his petitions on its strength. I would as soon go hunting with no shells in my belt as to try to pray without the promises. One should always know what sort of shot he has in his shells; for should he meet a bear when he had nothing but bird-shot, the combat might be fatal to the sportsman. One who has some important praying to do should know the promises and where to find them without loss of time.

One's praying amounts to little, unless his life is devoted to it—he must give himself to prayer. Jesus says "men ought always to pray": St. Paul exhorted the Thessalonian Christians to "pray without ceasing." One great pressing word occurs in Scripture concerning prayer. Some of you read Greek. The word in that tongue is *proskartereo*, meaning strong, steadfast in the thing to which one devotes himself. You will find it in Acts 6:4, where the apostles said: "We will give ourselves continually unto prayer and the ministry of the word." Paul uses the noun form of the word in Ephesians 6:18; when in directing that church how to pray he says: "Watching thereunto with all perseverance." He uses the word again in Colossians 4:2: "Continue in prayer." His idea is, put your full powers into it, and stay on the job. If one is to pray well, he must be in unbroken touch with God. The publican could plead for the forgiveness of his own sins; but he was worthless as an intercessor. Intercessors must forget self. Abraham praying for Sodom; Moses pleading for idolatrous Israel; Daniel and Nehemiah on their faces talking to Jehovah about their people in captivity—these were real intercessors. John Knox refusing to live, if God did not give him Scotland for Christ, was an intercessor. But no recorded prayer equals that of Jesus in his High-priestly prayer in the seventeenth of John. That is beyond human effort or human comprehension. It is the agonizing outburst of the broken heart of the eternal Son on his way to the cross to die for the redemption of a fallen world. That great intercessory prayer may be but a sample of the sort of praying he has been doing at the mercyseat in glory during nearly two thousand years. He is our Advocate, our Intercessor, with the Father.

God has given unto us many "exceeding great and precious promises"; but they signify nothing without prayer. Prayer puts life and power into God's promises. What steam is to an engine, prayer is to the promises. The telegraph line may be all

right; but no message can be sent till the electric current floods the wire. The kite may be well made; but it cannot fly without the breeze. The promises of God are as unbreakable as the eternal throne; but they are powerless until some praying soul puts into them currents of prayer that sweep up to the heart of God.

Real prayer is an all-consuming agony. God compares it to the birthpang. The soul is drawn into it by the Holy Ghost, and comes out of it limp and pale. The spirit is filled with glory; but the flesh is exhausted. In genuine prayer the soul forgets time and sense. Did not the Spirit help us, we could not endure the surge of the battle. Paul uses a tremendous word in Romans 8:26. He says the Spirit takes hold with us over against our infirmities. Our intercessions would fail, but he "maketh intercession for us with groanings which cannot be uttered."

I once asked Dr. E. M. Bounds to tell me how to pray. He said: "Let the Holy Spirit conduct you into the throne room; kneel at the mercyseat before the Father, and pray in the name of the eternal Son." I have been scared ever since. That brings the praying soul into communion with the entire Godhead. Have you ever really prayed? In such an hour the soul is shut in with God. The rest of men, the angels, the Devil and his angels are shut out. One hears the thunder, feels the earthquake, sees the flashing lightning, that made Moses "exceeding fear and quake" on Sinai. "The cross all stained with hallowed blood" comes in view. One feels the dripping blood. His heart breaks as he hears the dying cry of the Son of God as it rings through the midnight gloom of that awful hour; but there comes a burst of glory when the angel rolls back the stone, and Jesus lives again, and lives for ever. O, praying is too big for me. I know little about it; but sometimes when I am all wrapped up with the Godhead, and Jesus is inspiring faith, and the Holy Spirit is intecreeding for me, and the Father is smiling and answering, I get so full that it seems to me that my poor little human heart will burst wide open for very joy.

Comments on the Lesson.

5. When thou prayest, thou shalt not be as the hypocrites are.—Jesus had small respect for hypocrites, especially for those Pharisaical fellows who stood at the corners of the streets and in the synagogues praying to show people how good they were. It is all right to pray in public to be heard of God, but not to be heard of men. Humility! That's it.

6. Enter into thy closet.—These are directions for our private prayers. One cannot pray his best in human company. The soul must be alone with God. One may, and often does, do good praying in the presence of others; but when an awful struggle is on, the dearest loved one should not intrude. Let the soul have it out with God alone. The Father will see about the answer and the reward.

7. Use not vain repetitions, as the heathen do.—Repeating the same words over and over like a parrot. There is no merit in that. One can often hear the heathen in their temple crying: "O merciful idol!" Vain repe-

titions. What avails it to repeat the Lord's prayer a thousand times, or to utter a thousand "Hail Marys"? Nothing at all in the light of this passage. That does not mean that one should never repeat his prayers. Agonizing importunity means something with God, but not mere repetition. This empty repetition is what Jesus condemns as much speaking.

8. Your Father knoweth what things ye have need of before ye ask him.—Then why must we ask? God demands it, because it is best for us. Sometimes he must withhold the blessings for which we pray, lest the giving should do us more harm than good. We human parents understand that in dealing with our children. Patience and faith must be cultivated.

9. Our Father which art in heaven. In contradistinction from our earthly fathers. The term is here used with reference to Christians only, as the prayer is intended for the use of Christians only. God claims to be the Creator of all men; but he is the spiritual Father of all who are begotten of the Holy Spirit. Hallowed be thy name.—"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." Every useless utterance of the name of God, any of his sacred names, is profanity. Most bywords are profane corruptions of the names of Jehovah.

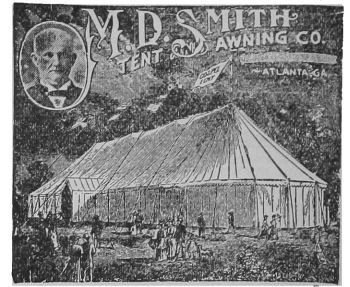
10. Thy kingdom come.—Some teach that the sole reference here is to the millennial reign of our Lord; but I am persuaded that the meaning is far broader: Salvation for lost men in its full import. Thy will be done in earth, as it is in heaven.—Upon earth is better. The two prepositions are different in the original. That is a high standard; but we dare not make it lower. Better pull up to it by divine grace.

11. Give us this day our daily bread.—Pray that petition while you do your best at your daily task, and trust God for bread. No laziness!

12. Forgive us our debts, as we forgive our debtors.—Forgive us our sins as we forgive those who have wronged us. Better be careful how you use that petition; for it is dangerous. Be sure to forgive before you ask for forgiveness, or you may get the opposite.

13. Lead us not into temptation.—Suffer us not to be led into temptation. We cannot stand very much. Deliver us from evil.—From the evil one—the Devil. Well may we utter this petition. The beautiful doxology here appended to this prayer was added long after Matthew wrote this book. But it is beautiful. It has become too sacred to be parted with. May no profane hand ever expunge it from the text.

Luke 18:9-14. Here we have a parable that should comfort the heart of every penitent sinner. However, it has no comfort for a proud Pharisaical soul. Some tell us that a sinner has no right to attempt to pray until he has been regenerated through an act of baptism; but this parable brands this teaching as absolutely false. In the estimation of his fellows, this man was one of the worst of sinners; but God heard his cry. The prodigal son was pretty vile; but the father heard his prayer. The thief on the cross confessed that he deserved to die, being guilty of the charge lodged against him; but Jesus heard and answered his plea for salvation. If such sinners as these could pray and find an answer, why cannot all sinners do likewise? The trouble



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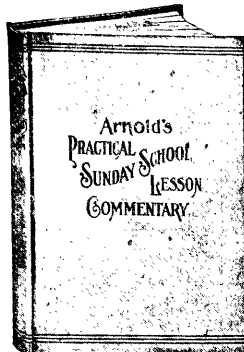
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is not with the praying sinner, but with the brother's false theology. It is the prayer of the Pharisee that nauseates God.

1 John 5:14, 15. These two verses give wings to the faith of an honest soul. Confidence grows strong, because we are asking "according to his will." No other sort of praying can possibly reach the ear of heaven. How certain the matter is. One is praying according to the will of God, and knows that he is hearing him, because he has so promised, and he cannot lie. Under such circumstances "we know that we have the petitions that we desired of him." Thank God, the assurance is certain and the answer must come. We would be rich in all spiritual graces, did we not ask amiss, or fail to ask at all.

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A PRAYER OF THANKS AT MEAL-TIME.

With the coming of this day, O God, we acknowledge fresh tokens of Thy love. Grace Thou this home with Thy presence, and break with us the bread of life. In the name of Jesus, Amen.

This is a sample of the prayers found in the little book, "Grace Before Meals." There is a different one for each day in the year. Our sale price 40c, postpaid.

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EVANGELISTIC AND PERSONAL

Rev. E. C. Wills, who for ten years lived in Wilmore, Ky., has moved his residence to Orlando, Fla., and may now be found or addressed at 1704 Dauphin Street. All friends please take notice.

Rev. H. R. Tate, pastor of M. E. Church, South, Craig, Mo., would like to help in a meeting. If you need help in the summer months I shall be glad to go anywhere in this northwest portion of Missouri, or in Iowa, Nebraska or Kansas. I have had 12 years experience in pastoral evangelism and Revival work. H. R. Tate.

Jack Linn and Wife: We are in a big Tabernacle meeting in Coconut Grove, Fla., and ask for the prayers of the saints. This is part of Miami. We have a couple of open dates on way back north for March and April. Correspondence invited from those who are interested. Address, Rev. Jack Linn, Box 666, Coconut Grove, Fla.

Virgil Kirkpatrick and I expect to be engaged in revival work together after March 1st, and will so continue until the middle of next summer when we expect to go to Japan and Korea for a year's evangelistic work. We have some open dates until then. Address us, Lennon, Mich.

Eugene Eray.

ROCHESTER, PA.

Closed two nights with Salvation Army here recently. Great victory in the camp. Five children came to altar on first invitation song for Holiness, one night. One man also sought the blessing. Man present last night who testified that God saved him at 68 years old. He is a mate on a river boat on the Ohio. Greetings to our friends everywhere. Victory! Hallelujah! Call us for straight preaching. Herbert McNeese, Oak Hill, New Brighton, Pa.

EDUCATION AND RELIGION AND EDUCATION vs. RELIGION.

The following article is written with a view to the parents who have sons and daughters to educate, and by one who has so far seen and escaped the pitfalls of modern education by first having sought and obtained unto that grace that is able to keep from falling. May I say further, that since education is capable of turning fine, honorable young men from places of integrity toward God, to places of atheism and unbelief, it becomes highly advisable to see that that son or daughter receives the basic foundations of education in a school whose purpose is not only intellectual attainments, but whose vision is moral character, and God, and eternity.

Education and religion are peculiarly adapted to, and synonymous with, youth. Statistics bear out the fact that most educated men began and continued their education from minor years; those who attained it, having begun late in life, are the exception and few. Likewise, it is common knowledge of all churchmen that the majority of Christians received salvation before reaching the age of twenty, and those who obtained it later in life are the minority—that minority becoming more pronounced in proportion to advanced years. In

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unbelief; one may educate under the guidance the Holy Spirit who is omniscient and omnipotent. Truly education becomes the handmaid of religion. L. C. Parsons.

Wanted.—To get in touch with church needing a pastor as I will be open for pastoral work about March 1st. I have had more than six years of pastoral experience. Am anxious to get in touch with a church that believes in a Full Gospel. Reference furnished on request. Address, J. Finley Hunt, Sheridan, Ind.

EVANGELISTS' SLATES

ALBRIGHT, J. PAUL AND MARION.
(552 Fairfield Ave., Akron, Ohio)
Ravenna, Ohio, Jan. 27-Feb. 3.
Kenmore, Ohio, Feb. 3-17.
Cleveland, Ohio, Feb. 24-March 17.

ARTHUR, F. E.
(240 N. Waller Ave., Chicago, Ill.)

AYCOCK, JARRETTE E.
(Bethany, Okla.)
Dallas, Texas, Jan. 27-Feb. 10.
Denver, Colo., Feb. 13-24.
Baltimore, Md., March 3-17.

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

BELEW, P. P. (Olivet, Ill.)
Racine, Wis., Feb. 4-24.
State Line, Ind., Feb. 25-March 10.

BEYLER, A. E.
(413 North Plum St., Plymouth, Ind.)

BOWMAN EVANGELISTIC PARTY.
(Lewistown, Ill.)

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

BREWER, GRADY.
(Evangelist Singer and Pianist)
(Highfalls, N. C.)

BUDMAN, ALMA L.
(Song Evangelist)
(101 Carpenter St., Muncy, Pa.)
Akron, Ohio, Jan. 27-Feb. 10.

BUSSEY, M. M.
(224 W. Palm Ave., Monrovia, Calif.)
Santa Rosa, Calif., March 3-17.

CAIN, W. R.
(615 So. Vine St., Wichita, Kan.)
Portland, Ore., Jan. 27-Feb. 10.

CALLIS, O. H.
Bridgeport, N. J., Jan. 28-Feb. 10.
Springfield, Ohio, Feb. 17-March 10.
Hazard, Ky., March 17-31.

CAREY, A. B.
(Beacon, N. Y.)

CARTER, HAROLD S. C.
(Pequea, Pa.)
Easton, Pa., Jan. 29-Feb. 17.
St. Clair, Pa., Feb. 20-March 3.

CAROTHERS, J. L. AND WIFE.
(10 W. 15th St., Colorado Springs, Colo.)
Fowler, Kan., Feb. 6-24.
Ada, Kan., March 3-17.

CHATEFIELD, MR. AND MRS. C. O.
(410 E. Carl St., Winchester, Ind.)

COLLIER, J. A.
(1917 Cephus Ave., Nashville, Tenn.)
Rochester, Ky., March 17-31.

COPELAND, H. E.
(Oskaloosa, Iowa.)

COX, F. W.
(Lisbon, Ohio)

COX, STEUBEN D.
(Roanoke, Ind.)
Winchester, Ind., Feb. 3-17.

CRAMMOND, PROF. C. C. AND MARGARET.
Caro, Mich., Jan. 24-Feb. 10.
Lansing, Mich., Feb. 12-24.

DAVIDSON, OTTO AND WIFE.
(Bladenburg, Ohio.)

DAVIDSON, J. E.
(Bladenburg, Ohio)
Lulu, Mich., Feb. 17-March 3.

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)

DUNAWAY, C. M.
(216 N. Candler St., Decatur, Ga.)
Columbus, Ga., Jan. 30-Feb. 17.
Monongahela, Pa., Feb. 24-March 10.
Anderson, Ind., March 17-31.
Eldorado, Kan., April 7-24.
Augusta, Kan., April 25-May 12.
Olivet, Ill., May 13-26.
Macon, Ga., June 2-23.

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)

DYE, CHARLES.
(4 Rundle Ave., Piqua, Ohio)

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
New Castle, Pa., Jan. 27-Feb. 10.
Bedford, Ind., Feb. 24-March 10.
Wilmingon, Del., March 17-31.

EDWARDS, J. R. AND WIFE.
Greentown, Ohio, March 10-24.
Wellsville, Ohio, Feb. 17-March 23.
Greentown, Ohio, March 10-24.
Mt. Vernon, Ohio, April 4-21.

ELSNER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)

ERNY, EUGENE.
5709 Midway Park, Chicago, Ill.)
Linley, Iowa, Jan. 29-Feb. 10.

FLEMING, BONA.
Council Bluffs, Ia., Jan. 27-Feb. 10.
Sioux City, Ia., Feb. 11-24.
New Castle, Ind., March 3-17.
Hominy, Okla., March 21-31.
Holdenville, Okla., April 2-14.

FLEXON, R. G.
(Glassboro, N. J.)
Pittsburgh, Pa., Jan. 29-Feb. 10.
Turnerville, N. J., Feb. 17-March 3.
Glassboro, N. J., March 10-24.
Marcus Hook, Pa., March 31-April 14.

FLEMING, JOHN.
(Ashland, Ky.)
Hot Springs, Ark., Feb. 3-17.
Gary, Ind., Feb. 26-March 10.
Detroit, Mich., March 17-31.

FRANKLIN, EDNA M.—YOUNG, MRS.
(Elizabeth, Evangelists)
(Rt. 5, Maxwell, Ky.)
Ribolt, Ky., Feb. 27-March.
Open dates following.

FREER, W. M.
(Box 137, Pico, Calif.)

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Johnstown, Pa., Jan. 27-Feb. 17.
Elkhart, Ind., Feb. 24-March 10.
Owosso, Mich., March 17-31.

FRYHOFF, A. J.
(Columbus, Ohio.)
Owosso, Mich., Jan. 27-Feb. 17.
Lupton, Mich., Feb. 20-March 10.
Blissfield, Mich., March 13-31.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Pasadena, Calif., Jan. 27-Feb. 10.
Troy, Ohio, Feb. 17-March 3.
Barberton, Ohio, March 5-17.
St. Louis, Mo., March 24-April 7.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Herrin, Ill., Feb. 4-17.
Newport, Ky., Feb. 18-March 3.
Tilman, Md., March 4-17.
Harrington, Del., March 18-31.

GALLAHER, M. R.
(110 S. 14th St., Salem, Oregon)
Dallas, Oregon, Feb. 3-24.

GALLOWAY, H. W. AND WIFE.
(Del Norte, Colo.)

GEIL, PAUL AND DORA.
Churubusco, Ind., Feb. 10-Feb. 29.

GLEASON, REV. AND MRS. RUFUS H.
Mr. Gleason, Louisville, Ky., Nov. 7-25.

GREEN, JIM H., (And Sunny South Quartette).
(Box 200 Connelly Springs, N. C.)

GREGORY, LOIS V.
(Young People's Worker and Bible Teacher, Waterford, Pa.)
Reynoldsburg, Pa., Feb. 3-8.
Clarion, Pa., Feb. 10-15.
Sligo, Pa., Feb. 17-22.

GROGG, W. A.
(418 24th St., West, Huntington, W. Va.)
Kenova, W. Va., Jan. 21-Feb. 10.
Grafton, W. Va., Feb. 11-March 4.
Kanawha City, W. Va., March 10-April 3.

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

HALLMAN, MR. AND MRS. W. R.
(222 Reisinger Ave., Dayton, Ohio)

HAMPE, J. N.
(No. 7 Gaskell St., Mt. Washington Sta. P. O., Pittsburgh, Pa.)

HARDESTY, S. P.
(Song Evangelist and Cornetist)
(Lynn, Ind.)
Jaysville, O., Jan. 28-Feb. 10.
Port Jefferson, O., Feb. 11-24.

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

HARRIS, E. J.
(Song Leader and Children's Worker)

HAWK, M. R.
(711 Center Ave., Butler, Pa.)
Open dates.

HENDERSON, THOMAS C.
Fremont, Ind., Jan. 27-Feb. 10.
Clarion, Pa., Feb. 17-March 3.
Markle, Ind., March 4-17.
Marion, Ind., March 18-31.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Sand Creek, Mich., Jan. 20-Feb. 10.
Indianapolis, Ind., Feb. 17-March 3.
Open dates after March 3.

LOWARD, FIELDING T.
(Kingswood, Ky.)
Belsano, Pa., Feb. 3-17.

HOOPER, L. S.
(Tionesta, Pa.)
Apollo, Pa., Jan. 20-Feb. 10.
Frederonia, N. Y., Feb. 17-March 10.
Union City, Ind., March 17-31.

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Delta, Colo., Jan. 28-Feb. 10.
Bethany, Okla., Feb. 11-23.
Monnett, Mo., Feb. 24-March 10.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)

JOHNSON, ANDREW.
(Wilmore, Ky.)
W. Frankfort, Ill., Jan. 30-Feb. 13.
Lowry City, Mo., Feb. 15-March 1.
Roundup, Mont., March 3-24.
Billings, Mont., March 25-30.

JOHNSON, RAY N.
Riverside, N. J., Jan. 27-Feb. 10.
Relay, Md., Feb. 17-March 3.
Gibbsboro, N. J., March 4-17.
Camden, N. J., March 24-April 7.

JONES, W. F.
(Streets, Va.)

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)
Warren, Ohio, Jan. 24-Feb. 10.
Akron, Ohio, Feb. 15-25.

KENDALL, J. B.
(Lexington, Ky.)

KINSEY, MR. AND MRS. W. C.
(450 So. West 2nd St., Richmond, Ind.)
(Evangelistic Singers)
Springfield, Ohio, Feb. 3-24.

KLINE, FREEMAN S.
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KNAPP, J. F.
(Box 99, Cincinnati, Ohio)

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Nelsonville, Ohio, March 29-April 17.
Owosso, Mich., April 9-17.
McKeesport, Pa., May 12-19.

LEWIS, JOS. H.
(Wilmore, Ky.)

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)
Louisville, Ill., Jan. 20-Feb. 10.
Bristol, Tenn., Feb. 11-March 1.
New Castle, Ind., March 3-17.

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)
Erie, Pa., Feb. 25-March 17.
Tarentum, Pa., March 3-19.
Rocky River, Ohio, March 20-24.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(London, Ohio)
Celina, Ohio, Jan. 24-Feb. 10.
Lancaster, Ohio, Feb. 14-March 3.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Lynn, Mass., Jan. 27-Feb. 10.
Everett, Mass., Feb. 14-March 3.
Lancaster, Mass., March 7-24.

LYON, OSCAR B.
(Lawton, Okla.)

LaMANCE, W. N.
Chanute, Kan., Jan. 27-Feb. 17.
Greenfield, Ohio, Feb. 24-March 17.
Rock Island, Ill., March 24-April 14.

McGHEE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)

McKIE, MARK S.
(Holt, Michigan)

McNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MARSHALL, R. P.
(Lewisburg, Ky.)
Tarentum, Pa., Feb. 3-24.
Enfield, Ill., Feb. 25-March 17.
Deleon Springs, Fla., March 31-April 14.
Open dates in May.

MATHIS, I. C.
(2923 Frost Ave., Kansas City, Mo.)
Oakland, Calif., Jan. 27-Feb. 24.
Valligo, Calif., Feb. 26-March 10.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)
Open dates.

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Open dates.

MINGLEDORFF, CLAUD.
(Douglas, Ga.)

MONTGOMERY, REV. MARY.
(2409 N. Capital Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Walton, Ky., Jan. 28-Feb. 10.
Cattlettsburg, Ky., Feb. 11-24.
Campton, Ky., March 18-April 7.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)
Chesterfield, Ill., Jan. 27-Feb. 10.
Brownfield, Ill., Jan. 3-29.
Brown City, Mich., Feb. 17-March 3.

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)
Greenup, Ky., Feb. 10-24.
Huntington, W. Va., Feb. 26-March 3.
Cincinnati, Ohio, March 4-17.
Corbin, Ky., March 10-31.
Pikeville, Ky., April 3-14.

REDMON, J. E. AND ADA.
(1231 N. Hermes Ave., Indianapolis, Ind.)
Auburn, Ind., Feb. 8-24.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Agua Calientes, Guatemala, Feb. 5-10.
Port Barrios, Guatemala, Feb. 12-14.
Matanzas, Cuba, Feb. 17-27.
United States of America, March 1—.

REES, PAUL S.
(52nd & Hudson Rt., Rosedale, Kan.)

RICE, LEWIS J. AND EDYTHE.
(2923 Troost Ave., Kansas City, Mo.)

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Michigan)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(Pittsburg, Ohio.)
Open dates.

ROOD, DWIGHT A.
(Vermontville, Mich.)
North Olive, Mich., Jan. 20-Feb. 10.

ROOD, PERRY.
(Middleport, Ohio.)
Open dates.

RUSSELL, MAE.
(Morrliton, Ark.)

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)

ST. CLAIR, FRED.
Springfield, N. Y., Jan. 27-Feb. 17.

SHADE, N. B., M.D.
(Rt. 1, Box 27, Fort Lauderdale, Fla.)
Open dates after April 1st.

SHAW, BLISH R.
(2411 Kenwood Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

SHANK, MR. AND MRS. R. A.
(191 No. Ogden Ave., Columbus, Ohio.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Mannington, W. Va.)
New Castle, Pa., Jan. 24-Feb. 10.
Brownstown, Ind., Feb. 12-24.
Baltimore, Md., March 3-11.
East Liverpool, Ohio, March 24.

SWEETEN, HOWARD W.
(Ashley, Ill.)

TEETS, ODA B.
(Aurora, W. Va.)

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

TURNER, MRS. MINNIE.
(Holiness Evangelist)
(Bloomdale, Ohio)
Open for calls.

VANDERSALL, W. A.
(Findlay, O.)
Elmira, Ont., Jan. 27-Feb. 10.

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Gettysburg, Ohio, Feb. 6-24.
Coshocton, Ohio, Feb. 25-March 10.
South Bend, Ind., March 17-31.

VAYHINGER, M.
Chicago, Ill., Feb. 3-24.
Cincinnati, Ohio, March 5-10.

WELSH, H. W.
(Olivet, Ill.)

WHITE, MR. AND MRS. P. ALDEN
(Singing Evangelists and Pianist)
(Box 204, Highland Park, Ill.)
Chicago, Ill., Feb. 3-17.
Oil City, Pa., Feb. 24-March 17.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Shelbyville, Ind., Feb. 3-17.
Marion, Ind., Feb. 18-March 3.
Harrington, Del., March 31-April 14.
Battle Creek, Mich., April 28-May 19.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)

WOOD, E. E.
(726 John Street, Jackson, Mich.)
Ionia, Mich., Feb. 1-15.



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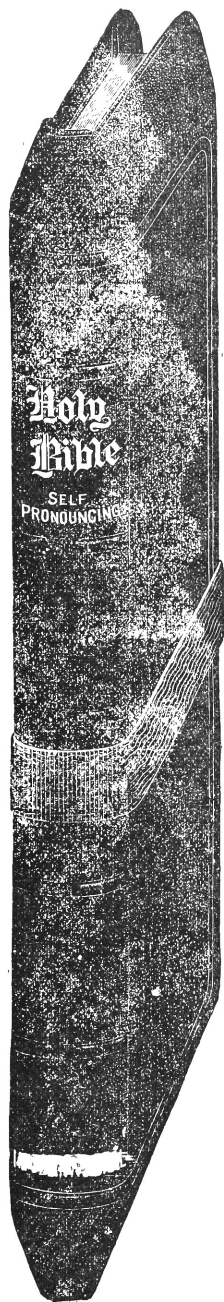
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PENTECOSTAL HERALD

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"THAT THEY MAY BE ONE."

By The Editor.

JESUS prayed for the oneness of his people. St. Paul laid great emphasis on the essential unity of the body of Christ, and had much to say about the correlation and harmony that should exist among the various members of this body. Evidently, this was in the mind of Christ and the great Apostle to the Gentiles, a matter of supreme importance. According to them the progress of the kingdom of God and the salvation of the world depend upon it.

Jesus prayed for his disciples that "they all may be one; . . . that the world may believe that thou hast sent me." Paul considered it a crime to disturb the peace of the members and to introduce schism into the body of Christ. He said to the Romans, "So we being many, are one body in Christ, and every one members one of another." Then again, "Be kindly affectioned one to another, with brotherly love; in honor preferring one another."

There can be no doubt but harm has come out of the bickerings, strife, and jealousies that have existed among professed followers of our Savior. Church has been arrayed against church, altar has been builded against altar; one part of the body has preyed upon other parts, often rejoicing more over one proselyte from a rival denomination than over the accessions from the world. Instead of helping one another and, like different regiments of an army, supporting one another in a concerted attack upon the strongholds of Satan, they have often fought each other more than they have fought the world, the flesh, and the devil.

When one church enters into a conflict with the forces of evil and tries to press the battle against sin, the others stand back without part or lot in it, and sometimes busy themselves in hindering the work, and trying to defeat the purpose of their sister church. This unholy rivalry and internecine strife have shaken the confidence of the world in the religion of Christ, prevented concerted action and left the world in wickedness to this day.

And it is safe to say that these divisions seldom arise over matters that are essential to the salvation of souls. Ordinances, church government, external forms and methods of doing things—these have been the occasions of nearly all the differences between the various religious bodies of the world. In proportion as men drift away from real spirituality and lose the spirit of Christ, do they magnify and contend for these externals and non-essentials. But as men and women get close to Christ, they get close to one another. Unity among themselves is secured by oneness with the Master.

It is folly to suppose that any sort of unity can be secured on the basis of general doctri-

nal agreement. On the essential doctrines of Christianity there is not much difference, but concerning minor matters men will not and cannot agree. All may be equally honest in their pursuit of truth, but where the Scriptures have left matters in obscurity, because of their nonessential character, men will differ in their opinions so long as they think for themselves.

Is unity among Christians, then, an impossibility? No. There may be unity in the midst of diversity. We can be one in spirit while each holds his own view concerning controverted points. We can agree to disagree about some things and stand shoulder to shoulder in pressing the battle against the powers of darkness. If Christians would quit trying to find out how many points of difference there are between them, and give themselves to an honest effort to find the points of agreement, they would be astonished to find how close they stand to their fellow Christians of other churches.

The Holiness Movement furnishes a practical illustration of this unity of spirit and work. The various denominations preach, labor and work side by side for the conversion of sinners and the sanctification of believers. Their differences are seldom mentioned. The matters upon which they agree fill their hearts and hands. We dwell together in sweetest fellowship and harmony. For the sake of the Christ who died, let's quit magnifying our differences, cease our petty rivalries and join forces in a determined effort to win from the world men and women who are perishing for the bread of life.

Establishing Faith in the Holy Scriptures.

I believe the most important item in the education of young people is that instruction which will establish their faith in the inspiration of the Holy Scriptures. This, well done, we may hope for every good thing to follow.

Unbelief in Bible truth makes an impassable gulf between the soul and God. Belief bridges this gulf and brings the soul into salvation and fellowship with its Maker. The supreme object of Satan and his emissaries is to lead the mind of the young into a state of unbelief; this means to destroy the fear of God and reverence for God. This produces in the soul a state of rebellion against the high standards of conduct set up in the Holy Scriptures, and breaks away all restraint and leaves the soul at the mercy of the deceived, who has no mercy.

Fix in the minds of the young a firm faith in the inspiration of the Bible and you have planted the seeds of reverence in that soul; you have laid the foundation upon which to

build good character. Belief in the inspiration of the Scriptures leads to a wholesome fear of God and this leads to carefulness in ones conduct and a consciousness of responsibility. This fixes in the mind an attitude of generosity and kindly helpfulness toward ones fellowbeing. Faith in the Scriptures, and the fear of God, fixes in the mind a purpose to be honest, truthful, and virtuous.

Infidelity lifts the floodgates for the inflow of all manner of wickedness. It produces a state of reckless indifference and selfish indulgence in the minds of those who cast away the great moral laws contained in the Scriptures for the proper adjustment of the mind and conduct toward the Divine Creator and toward ones' fellowbeing.

If the schools of the land destroy the faith of the rising generation they will produce a generation of irreverent, selfish, lawless sinners. On the other hand, if the rising generation is trained to believe the Bible, to trust in the Christ of the Bible for salvation, to revere the God of the Bible and remember that there is to be a day of judgment when we must face the records we have made, this will produce in the young mind a state of holy fear, of reverence, of respect for law, the laws made by men as well as the laws written in the Holy Bible.

If we desire a reverential, industrious, generation of men and women who will fear God and keep his commandments, observe the proprieties of life, be industrious and economical, build up society and bring prosperity and blessing to the people, we must instruct that generation carefully in the great truths of the Scriptures, bringing it to see its responsibility, the sacredness of law, claims of society, to realize the presence of God, and you need not be uneasy for the future. "The fear of God is the beginning of wisdom." Give us a generation of young people who fear God and keep his commandments, and the safety and prosperity of the people are secured.

No soul can preserve the bloom and delicacy of its existence without lovely musing and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.—Farrar.

Rev. C. E. Cornell's Home-Going.

A telegram from Mrs. C. E. Cornell, Pasadena, Calif., advises us that on Thursday morning, Jan. 10, at 10:30 o'clock, her beloved husband passed to his reward. Brother Cornell had been ill for many months, lingering between life and death, but notwithstanding this fact, his death will be a surprise to many of his friends. We know where to find him, for he lived with the Lord, and like one of old, "he is not, for the Lord has taken him." May the comforts of God's Spirit be with the bereaved ones, especially the lonely widow, as she longs for the touch of a vanished hand, and the sound of a voice that is still.

NOTES AND INCIDENTS FROM THE ORIENT.

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



We are writing these notes on the China Sea on our way to Hong Kong and Canton where we have two engagements for evangelistic meetings. We are sailing on a French ship, the "Andre Lebon," which plies between Marceilles and Shanghai.

Besides our Bethel Evangelistic Band we have also some German missionaries who are on their way to Yunnan, a far-away province of China where, in the midst of fourteen millions of people there is not a hospital and scarcely a modern doctor. These godly women who have already spent many years in China have their faces lit up by light and fire that comes only from Heaven. They carry Bibles with them, worn and marked all over. They are not at all modern in their missionary ideas or ideals, but they are apostolic in the true New Testament sense. They go to tribes of far-off Yunnan carrying the same gospel as Paton carried to the Hebrides, and Thurston and Bingham carried to the Sandwich Islands.

Sunday on boardship is a dull day for me when no religious services are possible. In this case it seemed impossible as most of our ship's company is made up of French. I can talk a little rough French—enough to ask my way about, etc., but nothing to preach with, so the best we could do in the way of service was to hold a prayer meeting in one of our cabins and pray for our coming meetings in Hong Kong and Canton. But then on the other hand it was good for me that I could spend Sunday as an entire rest day. Our last meetings at Nanking used up my strength to the limit. Sometimes I spoke four times a day, and always three, and this, joined with altar services where scores would be crowding the altar, was a tax on an American in a tropical climate. The weather fortunately has been wonderful. It is so much like our Indian summer. One feels like working hard in such beautiful weather but they have warned me when heat comes then there must be a let up and a going slow; then in winter, they say, when it does strike China, you feel it keenly and as the houses are not heated, nor the churches, one has to wear very heavy clothing and just simply endure the cold.

Famine faces North China again, and it is feared that millions will perish for want of bread. At Nanking we visited one of the orphanages there carried on by Mr. Nathan Ma. He went up North to bring down twenty children, but when he got there and saw the condition of affairs he brought sixty children away instead of twenty. He showed me some stone bread which the starving people try to eat there. It is made of a pumice stone crushed, mixed with straw and grass and eaten. It satisfies the craving for food but furnishes no nutrition.

One beautiful thing about Mr. Ma's work is that it is eminently Christian. He takes those children who were brought up in heathen darkness, teaches them to read the Bible, seeks to get every one of them truly converted to God. Mr. Ma is a holiness man. He teaches them to sing religious songs—many of them American songs—he teaches them all a trade and trains them up for God and the gospel.

Miss Hughes, of Bethel, one day pointed me out a splendid looking young man among the Bible students at Bethel. She told me that he came to Bethel from the starvation section of China, that when he came he had the very scantiest clothing on and bare feet and he begged to be given something to do. She set him to work digging and doing odd jobs and he proved to have real worth about him. She inquired as to his schooling and he lacked one year finishing high school; he was put in school and is now one of the com-

From "Bethel Heart Throbs" 1928, Shanghai, China, we quote the following:

Something New!

"Holiness unto the Lord is our watchword and song.

Holiness unto the Lord as we're marching along.

Sing it! Shout it! Loud and long.

Holiness unto the Lord, now and forever."

The coming of Dr. Ridout God has used to bring about the launching of a new department at Bethel to meet a long-felt need. Bethel is interdenominational. We are not a separate church nor do we aim to open up churches or mission stations. We believe Bethel is to be, in the plan of God, a school of the prophets. Now we want the news of what God is doing in the various centers of activity to be known to all the churches of China. There are those who think the day of revival is over. There are some who are sitting by, dressed in the robe of righteousness, believing that the day is past for gathering in lost souls and are placidly waiting for the coming of the Lord, forgetting the implicit command, "Occupy till I come." God has proven, unmistakably, during the last three years of awful crises in China, with warfare shaking the nation, with a tremendous anti-Christian movement sweeping over the land, with the exodus last year of five thousand missionaries, that God is still on the Throne! "His Hand is not shortened that it cannot save!" "The things that are impossible with man are possible with God!" Last year, and amid most trying circumstances, God took little groups of young men and women, cleansed by the power of God from sin, and self, and fear, and clothed with the Holy Spirit and thrust them out to the most unlikely places of this country for revival and gave them revival! We want to make known throughout China the story of what God is doing! To this end, January 1st, 1929 will see (D. V.) the first issue of a monthly magazine in the Chinese language to be called "The Guide to Holiness." All of us here at Bethel live very full lives. It was not possible for anyone to take hold of this particular work. Dr. Ridout as teacher, and preacher, is also an editor and it did not take him long after his arrival to scent our great need here and help put in shape a skeleton copy of the first number. God Himself provided the Editor. Some years ago to our home God sent a very precious little girl to be our adopted daughter. Betty Hu, whose grandfather was Chancellor of Education in China, with an inherited gift for literary work and a most ready pen all consecrated to God, has just returned from Asbury College after two years of special preparatory work and has stepped into this office. Several others have already been added to the staff and it is hoped before this message reaches our friends that several helpful books will have been translated for distribution.

Miss Jennie V. Hughes.

ing young men of the school. He is tall, has a fine appearance, a striking head, is well saved and is one of the most earnest workers in Bethel downtown Mission at night. As I look at him I always think—there is a coming Chinese preacher. One day he will go out from Bethel to preach the gospel to his native people. So much depends on the atmosphere in which one is trained. A missionary in Yunnan was badly in need of workers so she tried to train some. One young fellow of promise she sent away to a certain Theological school where evidently he did not have much spiritual help and inspiration; he stayed three years and graduated and then when he came back he was too big and too important in his own estimation to do simple gospel work himself. He did not want to do evangelistic work himself but wanted to direct others and stay at home himself. This missionary sent his intended wife to school for two years, thus spending five years on them both and then lost them to her own work. They went where they could get better pay instead of staying where they could do the greatest good to the greatest number. So goes unsanctified human nature. It is the same everywhere! These disappointing things take place in China as well as America.

Touching this matter of training, let me make a further remark. Our American

schools have had a tremendous influence upon China but alas! alas! the kind of training so many of the Chinese students have gotten in America has been *unchristian* and the students have come back skeptics and infidels instead of Christians. Let me tell of one young man who was sent to one of our Methodist Universities in the middle states. He fell into the hands of the wrong teachers and when he came back to China he said, "When I went to America I had a Christian experience; I lost it. I left home a Christian; I have returned a Confucianist!" That young man was intended for the ministry in China; he came back and went into government employ.

The mission field naturally reflects the Homeland and its spiritual or unspiritual atmosphere. Many come to China not under any very strong gospel influence. Some come for adventure, romance, etc. Some are called to work here for religious organizations not noted for their piety or spirituality. The other day I attended Thanksgiving service in Shanghai. The preacher was a recent new arrival called to a popular church there not essentially missionary in character. He took his text from Dickens and Marley's Ghost. He had the ghost take him to England where the pilgrims were, then to Plymouth Rock and some other place! How true it is when people dismiss the Holy Ghost they go after other ghosts, which reminds me of an incident in the history of Bethel, at Shanghai. When Dr. Stone and Miss Hughes came to Shanghai to open up their work it was necessary that a large place suitable for hospital should be secured. Real estate men were busy trying to locate a place; at length a very large mansion belonging to the Minister of China to France was located. It was empty and nobody would buy or rent it because it was "haunted"—that is to say, ghosts visited the place at night and the Chinese are dreadfully afraid of ghosts and haunted houses. Now this place suited Dr. Stone just fine for her hospital. It was large, commodious, well situated, etc., and being "haunted" she rented it at a very small figure. Dr. Stone went in, cleaned up the place, drove out the ghosts (?) and brought in the Holy Ghost. No more trouble after that; prayer, Bible, gospel, salvation, healing, the joy of the Lord soon transformed that place and after Dr. Stone was through with it the owner wanted a big price for it.

Now there is a big difference between ghosts and the Holy Ghost. The wicked believe in ghosts; the true Christian says: "I believe in the Holy Ghost"; and since the Holy Ghost has been dismissed from so many churches and schools in U. S. A. other ghosts have come in—such ghosts as Unitarianism, Modernism, Liberalism, Skepticism, etc., but all of these may be summed up in one word—unbelief.

"Take heed," we read in Hebrews 3:12, "lest there be in any of you an evil heart of unbelief in departing from the living God." A. Paget Wilkes, that great Bible preacher of the Japan Evangelistic Band, in a writing of his, tells of some of the evils of this heart of unbelief. He says:

"The Word of God speaks of it as a state, an evil heart of unbelief, a spiritual entity, a poison is the soul, a twisted, warped and defamed nature, another name for the carnal mind which is enmity against God."

Unbelief does the following: It shrivels the soul, it wounds the heart of God, it paralyzes our power, it destroys love, it reveals the character of our hearts, it would destroy the whole fabric of society. (Bolshevism).

Well might we pray in the language of Wesley's hymn,

"Remove this hardness from my heart,
This unbelief remove;
To me the rest of faith impart,
The Sabbath of thy love."

While at Nanking one evening the Chinese were carrying on a big racket and noises with drums and all kinds of noise producing instruments. I could not tell the meaning of it. One of the missionaries asked me to step out on the front porch and see the eclipse of the moon. I had been so occupied with my mission that I gave no thought to the eclipse that was due that night. Sure enough there was the eclipse—the moon had quite a big slice of itself clouded and darkened by another heavenly body getting in its path. Now with the ignorant Chinese (educated and enlightened not so) their theory of that eclipse was that a big mad dog had gotten hold of the moon and they were making all that noise to drive that mad dog away from his attack of the moon. It was positively ludicrous, of course, and yet we see things just as foolish in religious realms today.

Modern philosophy in its handling of the sins of the day and the malady that is affecting the human race, offers almost as good a remedy as the noise of drums affecting the state of the man in the moon.

This is a great day for Conventions, Conferences, Commissions, etc. Every moral question has got to be handled through Conventions instead of the gospel, and now the missionary enterprise is passing through the Conference spasm. The more I think and read and learn about the Jerusalem Conference the more I feel myself developing a strong antagonism towards it and its "findings." By this time we are very well assured that the whole thing was managed by outstanding Modernists with Dr. Mott and Bishop McConnell as their chiefs. I venture to say that a great many who held places on the program know next to nothing of real soul winning and real missionary work in the sense that J. Hudson Taylor knew it, or Bishop William Taylor. These men did not spend their time attending conventions, etc., but they went in for real gospel preaching and getting people saved through the precious blood. Over here in China among genuinely orthodox evangelical people it is the opinion that the Jerusalem Conference is responsible more for spreading modernistic propaganda on the mission fields than the pure gospel of Jesus Christ. It is to be noticed that the China Inland Mission had no recognition on the program, and this Mission has had over one thousand missionaries doing absolutely nothing but real gospel missionary work in the hard places in the interior of China.

I have said in one or two addresses to missionaries and people that the kind of conference or convention we need next is one that will write another book of "The Acts of the Apostles."

Sometime ago I heard a very able address on "The Christian Message for Mixed Races." The learned Professor spent most of his time talking about the mixed races, their characteristics, etc., and the last few minutes on the gospel message in which he told us that it should be simple. From my observations and experience after these three months and more in Japan and China, I have come definitely to the conclusion that the human heart and human nature is the same in the Orient as in the West, and they need the same gospel and the same converting, sanctifying power of the Spirit of the Lord.

Some writer put the "Four great Universals of Methodism" thus:

1. That all men need salvation,
2. That all men may be saved,
3. That all men may know themselves to be saved.
4. That all men may attain unto Holiness.

The same thing exactly may be included in the gospel message for the mission fields.

Paganism Repeating Itself.

REV. A. S. HUNTER.

In the first chapter of Romans, from the 18th verse to the close of the chapter, Paul gives us a silhouette of social conditions at that time, among non-Christians. He traces it from the early time of mankind—"the invisible things of him since the creation of the world, even his eternal power and divinity, are clearly seen, being perceived through the things that are made." He then shows how men, with the knowledge of God, as they had at first, "became vain in their reasonings, and their senseless heart was darkened." The picture grows darker and darker, as they turned to the worship of idols, "an image of corruptible man, and four-footed beasts, and creeping things." Three times, as he shows the plunge of man down into the moral depths he declares, "God gave them up!" one stage of vileness after another! A part of it was sex-immorality, including sodomy.

Such impurity was common in the Roman empire, and had been through all human history. Under Christian civilization, there was a great change for the better. There has never been a time or place when and where there was not lewdness; but where the power of the gospel unto salvation has gone, it has been exceptional, and has been outlawed by society. But now, here in the United States, we are returning to the practices of the old pagans! There is abundant and unimpeachable evidence that illicit sex relations are very common among supposedly respectable people, including young men and women of high school and college age. I refrain from citing many incidents that would prove this. It has become almost a science. Ways have been found which make girls immune from after results, so that they may indulge with impunity; and that very many do, is beyond all question! This does not refer to white slavery or houses of ill fame; but to society in the homes and schools.

This kind of conduct is fostered and promoted by several things. One is questionnaires sent to young girls, which openly suggest the practice. Another is the vile movies, and still another the licentious dance. Immodesty of dress also helps. To all these, add the behaviorist psychology which is taught in many, if not most, colleges. This psychology is an excrement of organic evolution which is now predominant. Beginning in the public schools, children are taught, indirectly if not directly, that we are but more highly evolved beasts, having yet numerous "vestiges," both physical and moral, of the beast stage. This psychology knows no "sin" in the Bible sense—that is merely "unripe goodness" or "missing the mark." This psychology says that it is entirely proper for one to gratify any and all animal instincts, as we satisfy the appetite for food. Its creed is, "Have a good time," and what has been mentioned are part of the good time. It is a return to Epicurean philosophy, "Let us eat and drink, for tomorrow we die." It is a revival of the standard of the rich fool, "Take thine ease, eat, drink and be merry." The outcome of it all, is what has been recited above. All of these factors constitute a unit of infamy; they cannot be segregated and cured separately.

We are harking back to paganism, to the standards and customs of two, three or four thousand years ago, before the gospel was known. It is moral statism. Christian civilization is at stake, more than it was in the World War. Babylon, Rome and other civilizations perished by their own moral rotteness, and the United States cannot survive as things are now going. But our civilization is a minor matter. The real concern is that millions of immortal souls for whom Christ died, are being eternally lost! This is what should stir every heart! It should move every Christian to importunate intercessory prayer, for a great, general, wide-spread, nation-wide, world-wide salvation revival. The near return of Christ is no excuse for not doing this.

Nothing else can cope with the situation. Legislation, civil or ecclesiastical, is impotent. With the natural passions being played upon in these various ways, with a lack of moral standards of character and conduct, with no fear of God before them; young people, and older people as well, will not be controlled by rules! The heart must be changed by Divine grace. There must be pungent conviction of sin by the Holy Spirit, thorough repentance for sin, and the new birth; before there will be a reformation of outward life. That it may abide, there must be sanctification, heart cleansing. "This is the will of God, even your sanctification (in order) that ye abstain from fornication."

A Change in the Headquarters and Secretaryship of the Evangelical Methodist League.

Owing to the recent serious illness of Dr. Morrison, he has requested that the work of the Secretary of the League be transferred from THE PENTECOSTAL HERALD at Louisville, to Asbury College; and he has authorized F. H. Larabee, Dean of the Asbury Theological Seminary to take charge of all the secretary work pertaining to the Evangelical Methodist League, and as well, charge of the tent work carried on under the League so that from now on any person who engages in the tent work of the League and making use of one of the League's tents will remember to take up this correspondence with the new headquarters at Asbury College, relieving Doctor and Mrs. Morrison of this part of their work.

F. H. LARABEE,

Secretary and Treasurer of the Evangelical Methodist League.

Mrs. H. C. Morrison,
Louisville, Ky.

Dear Sister Morrison:

The kind words of appreciation you have written me regarding the sonnet I sent you as a small tribute of love and admiration for your esteemed and brilliant husband have been deeply appreciated, I assure you. It is only a frail flower, as I have expressed it, but while I was endeavoring to squeeze into its small compass the real sentiments of my own heart, I was aware of the fact that, at the same time, I was voicing in a way they might not be able to do for themselves, the heart throbs of thousands of Dr. Morrison's devoted friends and admirers.

But, as is so often the case when delicate works of art pass through many hands, the unfortunate thing happened—the printer left out the seventh line, which resulted in a gaping defect in the poet's masterpiece. Hence, dear Sister, in order that Dr. Morrison's many friends, as well as my own, and the sister journals that might wish to copy, may have the sonnet in its correct form, I take the liberty of asking you to kindly republish it in your splendid paper.

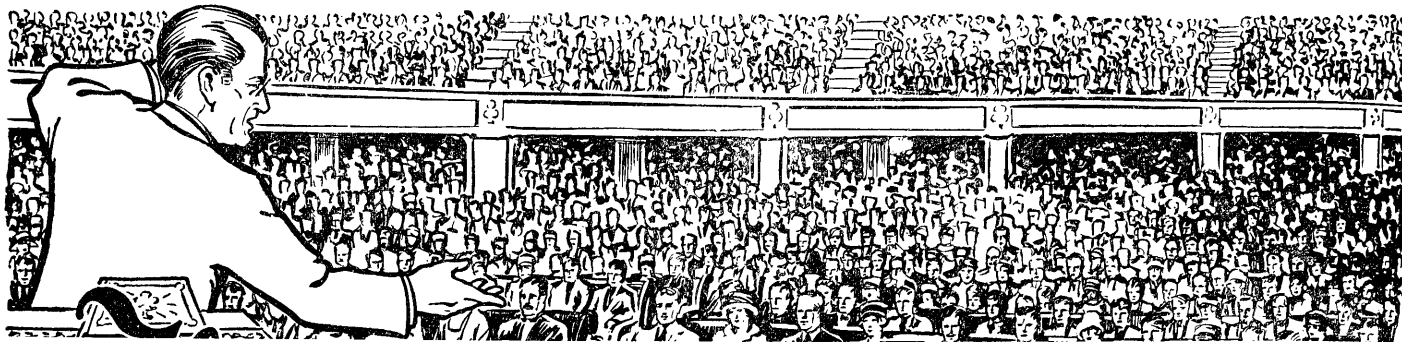
Yours in his blessed service,

D. RAND PIERCE.

HENRY CLAY MORRISON.

BY D. RAND PIERCE.

No laurel leaves are needed for thy brow,
To crown thy deeds and herald forth thy fame;
Upon High Heaven's scroll, long since, thy name
Was writ among faith's heroes; there to glow
When human monuments are dust! The snow
Of winter wreathes thy brow; but still the flame
Of youth eternal burns within thy breast,
As calmly glides life's glittering sun to rest!
Some lay their blooms upon the silent bier
Of friends, and sob into the death-sealed ear
The words that would have cheered life's trying hour;
But thou, O man of God, whose ministry
Hath myriads blessed, take this I offer thee
In friendship's sacred name—one humble flow'r!
Tacoma, Washington.



THE GOSPEL OF PERSUASION

Rev. R. Heber Wightman.

"Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:11.



HE design of civil government is to protect its subjects in the enjoyment of their rights and privileges and promote their social happiness and well being.

But such protection and happiness can never be afforded and enjoyed without the enactment of penal laws and, the execution of them, by proper official authority. Unless the civil government be guarded by the sanctions and penalties of law, it cannot be considered a wholesome and beneficial institution. It can offer no reliable security whatever to its subjects for the protection of their persons and property the preservation of their rights and privileges. The peace of citizenship would be in jeopardy every hour, and the bonds of union holding together the social compact would be snapped in twain.

Government, we repeat, to advance the weal and prosperity of its citizens must offer reliable guarantee that their person and property rights shall be shielded from the volition of the dissolute and vicious. But how is this guarantee to be given, but in the enactment and execution of penal laws? Its throne of authority must be girt about with terror. All the sanctions and penalties of law must be strictly observed and rigidly executed. Government, we are taught to believe, is the ordinance of God." Let every soul be subject to the higher powers. For there is no power but of God; the powers that were ordained of God; whosoever, therefore, resisteth the powers, resisteth the ordinance of God; and they that resisteth shall receive to themselves damnation." We feel therefore, no hesitation in the declaration that, if there were no rulers and ministers of justice in authority in the land; if there were no tribunals of terror, before which to arraign convicts, and condemn the guilty, equal liberty would very soon be transformed into iron despotism, the rights and privileges of citizenship be down trodden and despised, and the most cherished hopes of society be swept away, as with the besom of destruction.

A government supposes rulers in authority and laws with sanctions and penalties. Its manifest design, according to the will of God, is to protect the virtuous and punish the vicious, and in this way advance the social prosperity of men. There is a divine government. God is the Moral Governor over all the intelligent and responsible creatures of his universe, "The kingdom is the Lord's and he is the Governor among the nations." The Lord hath prepared his throne in the heavens and his Kingdom ruleth over all." God is the blessed and only Potentate, the King of kings, and Lord of lords. But God is the lawgiver, as well as the Moral Governor over all his rational creatures. Isaiah declares, "The Lord is our king." St. James says, "He is able to save and to destroy." "He shall judge the world in righteousness and the people with his truth."

Now the intention of the divine govern-

ment is to secure in all the provinces of his widely extended domain, the worship and love and service of Jehovah God, and the temporal and spiritual well-being of all his intelligent and accountable creatures. Is it not manifest, from analogy, that there must be in the divine government as in the human, not only the promulgation of laws, for the observance of moral agents, but also the enactment of sanctions and penalties? Hence when God made the first pair, and located them in Eden, he made them under law, and accountable to him. He not only gave them a law for their strict observance, as test of obedience, but he guarded its majesty and authority, by a corresponding penalty. As the civil government commands and requires all its subjects to be loyal and obedient, "rendering unto Cæsar the things that are Cæsars"; so the divine government commands and requires all its natural subjects to be loyal and obedient, "rendering unto God the things that are God's." As civil government is pledged by a fixed penal code, and the appointment of officers to punish all offenders proportionably to the demerit of their crimes, so, the divine government pledges by the institution of fixed penalty, to punish all transgressors of moral law, in whatever quarter of the dominion of God, they may be found. This striking difference, however, is discoverable between the operations of civil and divine governments. In the civil government punishment closely follows upon the heels of transgression. But in the divine government, though sentence against evil has been past in the High Court of heaven, that sentence is not speedily executed, in consequence of the riches of God's goodness, and forbearance and longsuffering. This delay of punishment is, however, no argument against the certainty of its execution. The hour is rapidly approaching when sentence shall be executed, to the overwhelming consternation of the enemies of the cross.

The punishment which is to be visited upon the wicked in the administration of the divine government, is not, as some have maintained, confined only to the present term of probation. How unreasonable and unscriptural is the bond system of diabolical invention, which disrobes the authority of God of its proper terror; which would fain make the world believe because God is merciful, he is all mercy, and because Jesus by the grace of God tasted death for every man, all men will eventually be saved, irrespective of moral character, which denounces the doctrine of a hell of future and everlasting torment as a chimera of its fancy, a figment of the imagination.

Now, it is a fact, patent and undeniable, that sinners are not punished in this life, proportionate to the magnitude of their sins against the moral government of God. As a general rule they receive their good things in this world, while Christians receive their evil things. The pious David seemed to be greatly perplexed in his mind, and almost overthrown in his faith when he contemplates the unmerited prosperity of the wicked (Psalm 73). Do objectors argue, that re-

morse of conscience is the only punishment which God inflicts upon transgressors, and that such punishment is confined to the present life. Let the conscience in the language of scripture become "seared as with a hot iron"; as it most surely shall be, by the frequent repetition of sin, and where we ask will be the punitive force of remorse. What moral sensibility has a seared and hardened conscience? The highwayman, who for years has lived upon the spoils of human butchery, whose hand is red—stained with human gore—sheds the blood of his fellowman with as little compunctions of conscience, as he spills water on the ground. There is no more feeling and sensibility in his conscience than there is in the nether millstone. It is perfectly indurated, utterly pulseless and dead, to all sense of pain and forebodings of the judgment and of future accountability. Where, we inquire, is the punishment of remorse? Is it not equivalent to no punishment at all? But is it maintained again that corporal afflictions, overpowering calamities, and heart-rending bereavements, constitute the penalty of transgression, to be visited upon the ungodly and wicked in this world? Who does not know that the righteous as well as the wicked are subjects of those afflictions and bereavements. Read the history of Job that "perfect and upright man," and you must be impressed with the truth of this observation. God in his inscrutable providence, many times allows the righteous to be subjects of deeper sufferings and more frequent losses and trials than the enemies of his government, who glory in their shame. We cannot then reasonably regard the afflictions, bereavements and trials of time, which may be visited upon the wicked, as judicially punitive, so as to exclude the necessity belonging to a mixed state of probation and are as fully realized by the good as by the evil. What then is the penalty of which the scriptures speak? To the law and the testimony. "The wages of sin is death." "The soul that sinneth it shall die."

The death here spoken of is not merely temporal, but spiritual, and eternal. That the death penalty of the Bible means something more interesting and important than the bare separation of the soul from the body, in the hour of dissolving nature, is made manifest from the whole analogy of faith. "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance upon them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess 1:7, 8, 9.

Again it is declared, "God shall rain upon the wicked, snares, fire and brimstone and an horrible tempest; this shall be the portion of their cup. Psalm (11:6). Oh, what a portion! Who shall deny that there is the sorest and most afflictive kind of punishment involved in these snares, and the horrible tempest of fire and brimstone. Says the Psalmist, "The wicked shall be turned into hell, and all the nations that forget God."

Eternal death, therefore, involving in its experience everlasting separation from God, and eternal endurance of suffering in hell, is the fixed and unalterable penalty of transgression. This with emphasis is the "terror of the Lord" which flashes from the pages of inspired revelation. How impressive and awful is the language of the Savior, "The hour is coming when all in the graves," etc. What does the resurrection of damnation mean? Does it not mean this, if it means anything plain and intelligible, that there is going to be a marked difference between the conditions of the righteous, and the ungodly in the resurrection; and that the wicked will be raised by the power of God to realize that punishment which their sins shall have justly merited? The phrase, "terror of the Lord," may be used by the Apostle to signify the threatenings of punishment that are denounced by the word of the Lord against all evil doers. The scriptures of the Old Testament and New Testament abound in these judicial and punitive threatenings; and marked and multiplied are the examples of the suffering of punishment, in consequence of repeated rebellion and disobedience. As the threatenings against sin are terrible, and as the threatenings are uttered by the mouth of the Lord, and recorded in his word, so the meaning of the terror of the Lord is sufficiently plain and obvious. Was not the terror of the Lord displayed in the direful plagues which were visited upon idolatrous Egypt in the olden time? Was not the terror of the Lord revealed when the heavens poured down floods of fire and brimstone upon the devoted cities of the plain? Oh, how awful did this terror gleam from the uplifted sword of the destroying angel that smote in one night in the camp of the Assyrians 185,000 of the enemies of Israel. In the case of the chosen but singularly idolatrous Hebrew people, we know that the heaviest punishment was denounced, in the overthrow and destruction of their civil and Ecclesiastical polity. Where now is their proud and glorious temple? Where now are their altars and altar fires? Where now is the line of their illustrious priests? Where now is their once noted and far-famed Theocracy?

Alas for Israel; they have been peeled and scattered, and they are to this day, a byword and a proverb of reproach among all nations. "It is a fearful thing to fall into the hands of the living God." "For God is the God of gods, Lord of lords, a great God, mighty and terrible, which regardeth not persons, neither taketh rewards." "The Lord hath his way in the whirlwind and in the storm; and the clouds are the dust of his feet." "The mountains quake; the hills melt and the earth is burned up at his presence; yea, the world and all that dwell therein." Who can stand before his indignation? "For we must all appear before the judgment seat of Christ," etc. And could the Apostle present a more weighty and convincing argument to induce the impenitent and ungodly to turn to Christ and obey his Gospel, than the judgment to come, with its everlasting rewards and punishments? It is a grave and ruinous mistake big with unutterable woe, to suppose that because God is merciful, therefore, he is all mercy. A God all mercy is a God unjust. Is not justice as properly an attribute of God as mercy? Is not justice inseparably interwoven into the righteous administration of the divine government?

Is not the Almighty obliged from the very holiness of character to punish sin wherever found among angels or men? "Knowing therefore the terror of the Lord, we persuade men." The ministry of the Gospel is emphatically the ministry of reconciliation. "Now then we are Ambassadors," etc. But the ministry of reconciliation is the ministry of persuasion. We persuade men. All men are moral agents, and are therefore, free to embrace or reject the great salvation of the Gospel. Heaven and hell, life and death, happiness and misery are set before us, in

the ministrations of the gospel, as commanding motives to induce us to "cease to do evil and learn to do well." But, at last the decision is to be made by ourselves, of our own free will and accord, in the untrammelled volition of the will. Milton represents the Almighty as saying—

"He had of me all he could have;
I made him just and right. Sufficient to
have stood
Though free to fall."

"Such I created all the ethereal powers,
And spirits, both them who stood, and them
who failed,
Freely they stood who stood, and fell who
fell."

Man is a rational and responsible being. He is possessed of reason and judgment, and will and affections. The reason is to be enlightened, and the judgment is to be informed, by the lucid and faithful exposition of the doctrines and precepts of the Christian religion. The will is to be swayed to the act of choice, by the weight and influence of proper arguments and motives. Now the motives which in the preaching of the gospel are presented to the intelligent mind to induce and move it to choose the service of Christ, and to flee the wrath to come are as high as heaven, deep as hell, and vast as the immortality of the soul. If upon the earnest, and zealous and repeated presentation of them, from the pulpit Sabbath after Sabbath, they fail to induce any of you to prefer the service of Christ to the pleasures of sin, then remember your external destiny is fixed by the deliberate choice of your free will, and there shall be none to blame but yourself in the whole universe of God. The gospel uses no coercive measures. For the weapons of our warfare are not carnal, but spiritual." We would not if we could compel you against the deliberate choice of your will, to become the loving and ardent disciples of Christ. It is the duty and pleasure of the pulpit to persuade men to be religious. We would address to the judgment every forcible argument to convince of the reality and power and happiness of religion; we would appeal in all earnestness and solemnity to the hopes and fears of the soul, that cannot be bounded by the horizon of time; the visible and temporal. We would exhibit religion to your contemplation in the beauty and loveliness of its divine attire, in the excellence and blessedness of its felt consolations; we would direct your thoughts to the solemnities of the dying hour, when solitary and alone, you must pass through the valley of the shadow of death. We would unveil the great white throne before which you shall stand in naked moral character, to be tried by the righteous Judge for the deeds done in the body. We would bear you to the edge of the lake, storm swept and burning with fire and brimstone, and let the wailing of the lost fall in terrific peals upon your ears, as they curse God and curse the resurrection morn, and strive to die but cannot die; we would unfold to the vision of your intelligence the glorious city of God; the new Jerusalem with its gold-paved streets and gates of massive pearl; with its palaces and thrones and crowns and palms of victory; where "happier bowers than Eden bloom nor sin nor sorrow known." Reason urges you to become religious, by the exquisite fitness and adaptation of Christianity to your immortal longings, desires and aspirations. Conscience lifts her warning voice, and that voice is but the inward echo, responsive to the entreaties of God's Holy Spirit, as he strives with you to bring you in penitence and faith to the cross of Christ. "Knowing therefore the terribleness of the Lord's displeasure, we persuade men." (McKnight on the Epistles.)

It is evident that the word therefore connects the language of our text with what goes before in the context, "For we must all appear before the judgment seat of Christ; that every one may receive the things done

in his body, according to that he hath done, whether it be good or bad."

BUT GOD.

GEORGE B. KULP.

QUR sufficiency is of God." That fills my soul with gladness. I laugh out loud as I realize it. But one never sees this until he first sees his own insufficiency; never sees the capacity of God till he sees his own capacity; must realize his own weakness before he will take hold of God's strength. No wonder the English dramatist said, "What fools we mortals be." God places himself at our disposal and we ignore his bounty, and strive to meet his thought in our way and strength.

At the family altar this morning the lesson was from the Epistle to the Philippians; a letter written in prison, and yet all through it there is discerned an effort to help and bless others. This man in jail comforting others with his letter cries out, "I can do all things through Christ strengthening me." To get a good idea of God's sufficiency it is a good plan to sit down and take an inventory of stock, look one's self squarely in the eyes, see what a mistake we have made of it, get fairly disgusted with one's own selfishness—for all selfishness is *sin*—then turn to the Word and learn there that all this time God has just been waiting to get a chance to bless us, impart himself to us, and make us what he knows we may be, and ought to be, for his glory.

Dr. Gossip, of Edinburgh, has lately been a wonderful help to me, personally, under God, by his wonderful discourses on the willingness of God to reveal himself, give himself unto us, and yet all the time it was there in the Book, "If God spared not his own son but delivered him up for us all, how shall he not with him also freely give us all things." And those wonderful soul-inspiring words of Jesus, "If ye being evil know how to give good gifts unto your children, how much more shall your Father in heaven give good things to them that ask him." O, I have been so blessed after seeing—in deep humiliation before God, lying low at his feet and letting him talk by his Holy Spirit—my own unworthiness, my utter worthlessness without him, and then to have him tell me that he wanted to be all to me; that he wanted to be my strength; that his life was to be my life. I grow weary; he never did. I am powerless; he was the Omnipotent One. The "I Am" of Abraham's day was the same yesterday, today and forever, and it is for me to trust and draw largely on him. He is rich towards all them that called on him.

Dependence on him alone means victory to the trusting soul. Get away from self; realize that he alone can bless, that in him alone is our strength; that we go forth yoked up with Omnipotence. The battle is not ours; it is ours only to do our part and leave results to him.

"What though thou rulest not,
Yet heaven and earth and hell
Proclaim, God sitteth on the throne,
And doeth all things well."

Are you weak? Are you conscious of your deficiencies? Have you made lamentable failures? You misused your opportunities; others are more capable than you, and you know this is all true? *But God!* Count him in, not out, and do not let the devil do it either. Fix your eyes on him. When an ancient king of Israel went out to battle he first set the *pharisees* in their place. He knew God was going to give victory, for he had promised it. You, beloved, are foreordained to be victorious. You were not born for defeat.

(Continued on page 9)

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER VII. THE CHANGING TIDE.

IDA Benson, whom we introduced to our readers in the last chapter, was a most remarkable girl. Her father and mother were both of the best, most cultured and substantial families of the old South. She was tall, graceful, and extremely beautiful. She had large brilliant eyes, full of intelligence and kindness. Her lips, red with health, had no need of a lip stick. She had auburn hair, under some lights it was brown, under others a golden glow seemed to rest upon her long, beautiful locks. While she was modest, yet she had along with the fine old culture of the south and the added influence of an excellent education in the east, the independence and courage so noticeable among the aggressive western people. For physical beauty, for graceful manner, for a wide range of intelligence she was a most remarkable combination.

She and Huston meeting frequently at her uncle's, and Huston calling often at her home became at once mutual friends. They often rode out on the plains together. She was a fine horseback rider, and Huston was electrified with her beauty and charming intelligence.

A few days before she left for school in the east it was necessary for Huston, with Tom Goodson and Moreno, to leave for their central camp in the cow country. They would leave Fort Worth several days before she would leave for her finishing term in the college in the east. The afternoon before Huston's departure they took a long ride out on the plains. As they were galloping in home Huston laughingly said to Miss Benson, "If my social position and financial condition made me worthy I would ask you for a friendly bit of correspondence after you go back to your school. It would certainly be refreshing to a cow puncher on the far away plains to get an occasional message from so charming a girl." She blushed a little, and said, "Mr. Huston, I wish you to remember that there are some women in the world that are not looking for gentlemen of social position and wealth, but for men of heart and brains. There are some women yet in the world who cannot love a man's position or property, they love the man."

Huston rode quietly for a few minutes and then said, "That is a wonderfully interesting speech, and encouraging. I can make no claim to high social position, but I can make a claim to excellent parentage, and if I may say so I have faith in my ability to make a comfortable living. I know I can be a man of principle, character and conduct worthy of the confidence of my friends." To which she replied, "We have been acquainted only a few days but from what I have heard about you from my uncle and aunt, and my mother, and others who have known you much longer than I have, I do not hesitate to believe most sincerely in the high quality of your character."

A thrill shot through Huston like a dart. They galloped along, talked and laughed until they rode up to her mother's gate. He assisted her from her saddle and said, "I will ride early in the morning and will not have a chance of seeing you again until you finish your course in college and come home again next summer. May I dare hope for an occasional letter?" She said, "Should a letter be addressed to you in Ft. Worth, or some postoffice out on the plains?" Huston gave her the name of his postoffice far out in the cow country, they shook hands, looking each other in the eye, with reddening cheeks, wheeled and separated.

The next morning long before sun-up Huston, Tom Goodson, and Moreno were galloping away toward the bunk house of the great ranch. All day long they went forward on their tough Spanish steeds, with a few minutes for lunch. Coming into the grove of trees at sun down, where they had planned to camp for the night, the horses were well fed, watered at the clean pool, rubbed down nicely, the men had ample provisions in their rolls, they ate heartily, chatted, rolled up in their blankets, and directly Tom Goodson and the Mexican were sleeping out loud. But Huston was busy thinking. He reminded himself how foolish he had been about Annie Gray. He could remember now that she had always treated him as if he were her inferior. It was the rarest thing when she was in any group of company that they were not frequently reminded that she was the daughter of Judge Gray. That she assumed on any occasion to correct him and always to act as though it was a part of condescension on her part, the daughter of a Judge, to accept as her sweetheart and future husband an orphan boy, without family or fortune, from the country.

Now in direct contrast to this, Miss Ida Benson, who was of two distinguished old southern families, who had traveled all over the south, had the advantage of the progressive education in an eastern college and who had spent a long vacation traveling with her father and mother in the great cities of Europe, had from their first meeting treated him in every way as her equal, and sometime seemed to look up to him for suggestion and protection as if he was in some things her superior. Annie Gray had been born, reared and educated in the one little town, she had not traveled to any extent in her own state, much less the great nation. She had never been abroad and yet she had a way of assuming to be the intellectual and social leader of her town and community. As for beauty Annie had no real beauty. She did have a finely shaped head and an intelligent face, and was indeed by no means an ordinary woman. But for real culture, for breadth of view, for wide knowledge of countries and peoples, books and things she did not at all compare with Miss Benson.

Thoughts of this character entertained Huston late into the night. Moreover, he found that Miss Benson had been soundly converted to Christ when quite young and notwithstanding the circles in which she moved she preserved her Christian faith, and seemed all aglow with the thought of a life consecrated to the service of her Savior and her fellow beings.

Before Huston composed himself to sleep he admitted to himself the folly of giving up the faith of the divine Master, and going into rebellion against Christ because his sweetheart had treated him rough and married another man. A tear came into his eye, and he breathed a prayer and smiled to himself in the night as he realized he did not want Annie Gray. But if he could win the heart of Ida Benson he believed he would possess one of the most beautiful, intelligent, and remarkable women he had ever met.

The trio of cow punchers arose early in the morning, fed their horses, had their breakfast, and galloped away toward the principal camp. They rode in sometime before sun-down, and were warmly greeted by the cow punchers of the camp. Bye and bye the campers noticed quite a group of cow boys coming riding around a spring wagon, and when it drew up they found Bill Johnson, a famous old cow puncher, lying on a pallet of straw in the bottom of the wagon. A vicious steer had rushed upon his horse, overthrown him, and evidently broken

Johnson's back, besides stabbing him in several places with his broken bones. He was so paralyzed that he was not suffering. They hurriedly arranged for him the most comfortable bunk possible and sent one of the fastest riders to a little village twenty miles away for a doctor. The cooks and keepers of the camp with a dozen cow boys gathered around the sufferer with intense sympathy. His face was a picture of despair as he said, "Well folks, its no use sending for a doctor for me. My time has come, and I am in bad shape to meet it. I was an innocent sort of greenhorn boy, down in the hills of old Tennessee. And of course as a boy would do I falls in love with a girl. And she was a pretty creature, and I loved her like mad. And we was engaged to be married. We was together every Sunday and often through the week. But I was poor, and a walker, and along comes a feller with a hoss and buggy, and that was the end of me. It was't so bad that she threw me overboard, but the way she did it. I had a good deal of self-respect, my family was good, plain people, it did look like she might have treated me decent, but she treated me like a dog. She seemed to enjoy adding insult to injury. I couldn't stand it, I wanted to fight. Then I changed my mind, got drunk, fired off my pistol, and came west. Here I roamed in the wilds for many years, and tried awful hard to forget my Sally gal, but it seemed impossible, and none of you fellers will ever know how this old cow puncher has dreamed and grieved and suffered. But now the worst of it all is when the girl went back on me I foolishly gave up my religion, and now I am dying and not ready."

The cow boys and cooks had all gathered close about his couch. Huston was standing just at the foot of the couch and while he was talking he was looking Huston in the face. He paused for some time, then rallying himself he said, "Huston, can I ask you a question?" "You certainly can," replied Huston. "Well, it's this. Do you believe in Jesus Christ? Do you believe if a poor sinner will come to him with confession and faith he will forgive him?"

A dead silence fell on the place, and every one turned and fixed his eyes on Huston.

(Continued)

The Place.

Hebrews 4:14-16.

There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say,
"Arise!"
To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker or the Word.
There is a place where Heaven's resistless power
Responsive moves to thine insistent plea;
There is a place—a silent, trusting hour—
Where God Himself descends and fights for thee.
Where is that blessed place—dost thou ask
"Where?"

O, Soul, it is the secret place of prayer.

—Adelaide A. Pollard.

"The Nightingale of the Psalms"

By Jarrette Aycock, is a beautiful exposition of the Twenty-third Psalm, and a booklet that is always in demand. If you want to make several inexpensive gifts—gifts that will bless humanity, present this book. The price is 25c each, 5 copies for \$1.00, or 12 for \$2.00.

IF YOU WANT SOMETHING

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

GLEANINGS FROM THE EVANGELISTIC FIELD

CENTERVIEW, KANSAS.

Just closed a meeting at Centerview, Kansas, and while it was not up to our expectation, yet we feel that a great good was done. We were in the midst of the blizzard that swept the middle west, and for five nights of the meeting the church was closed. Then on the last Sunday at the morning service the funeral service of one of the leading members of the church was held, and of course these things all hinder a revival. The past year was the best year of our ministry. We held meetings in the Methodist churches from Tennessee to Washington and were only permitted to be in our own home nine days in ten months, so you can see that we are kept busy.

I have just been reading the article of Rev. Andrew Johnson "Is evangelism in vain?" and I agree with him in most of the article, especially where he refers to the evangelist as being his worst enemy. I am persuaded to believe that more evangelists would be working today only that they become too much concerned about money matters early in the meetings and keep money in the "fore ground" instead of the background.

We have no reason to complain of the treatment rendered us by pastors in the various churches and we find that where a real revival of "Old Time Salvation" has taken place, that the money will take care of itself.

Another serious mistake that is made by many evangelists is, that the time of real revivals is past. I do not agree with them in this statement, as we find every place we go, a hungry bunch of church members in our Methodist churches that are anxious to have the truth preached to them and will stop here to say that they will stand stronger preaching than some of our Holiness churches. We do not have to compromise with the world in any way to preach the truth and when the time comes that it will be necessary to compromise with the worldly membership of the churches, then we will have to hunt for new fields as I have no use for a man that will compromise with sin in any form.

I am of the opinion that most evangelists and pastors are too "slip shod" in getting the penitents through to real victory at the altar. Most like to "catch" the fish, but few like to "string" them. Recently we were in a meeting where one of our Nationally known evangelists was conducting a meeting when one of the converts came to the altar to be sanctified. The evangelist, after two or three minutes came up to the man and attempted to pull him to his feet, telling him that he was all right. Not many get sanctified that easy. In my own case after weeks of consecrating, one day I said the last eternal YES to God, the fire from heaven fell and no one had to tell me that "The Old Man Died." I was there and knew when the work was done. That has been fourteen years ago and the Fire still burns. I think it a good resolve for this year, that we all resolve that we will not be seeking "numbers" this year, but that we will see how many penitents that come to our altars that we will stay with until they really get through. We will not have to tell them they are saved when they have really gone through and paid the price. Not many will pay the price. I pray that God will make us more determined this year than ever before to help souls to really pay the price and go through with God.

J. L. Carothers and Wife.

LOUISVILLE, TENNESSEE.

I am constrained by many reasons to send this communication if perchance you find it worthy of publication. I well remember many years ago when for the first time the full gospel was declared unto us, what a state of agitation was aroused in our community and the resistance thereto upon the part of our local churches through their leadership. As the storms of opposition beat upon the heads and hearts of those who by faith attained the blessing of entire sanctification it was then that the Herald came to strengthen, encourage and comfort the bewildered and unsheltered followers of Christ. So it seems to have been a messenger sent of the Lord to supply a lack not to be found in the churches as a rule where the doctrine of scriptural holiness was not taught. The significance of the work the Herald has done unto the flocks of Christ is only known by the great Shepherd and will be in due time revealed. Therefore I am constrained to believe that in like manner the same service is being rendered in hundreds of communities as was and still is rendered in our section and that trembling souls tried and tempted by fiery opposition to their faith are receiving comfort and support from its pages.

Our camp or tabernacle at Louisville, Tennessee, should, if for no other cause, be famous because of the godly and distinguished evangelists, workers and singers who for many years have from time to time labored there. Memory recalls among the number Charles Royster, Ferguson, Niles, Pickett, Johnson, Carradine, Yates, Morrison, Kersey, Adams, LaGrone, Ruth, Cluck, and perhaps this only includes half the number that comes to memory. Being a comparatively moderate community and death having taken many to glory, others moving to other sections has kept the work reduced to a slow growth and yet no year has passed without a gathering together for the annual refreshment from the presence of the Lord.

Perhaps the greatest surprise and shock that we who enter the experience of holiness secondarily to initial salvation is to be found in the attitude of the churches or believers in several who profess

faith in Christ. But this has been the history of the advance of truth in all its past experiences on faith. The truth's enemies are to be found in its own household mostly and in its most deadly effects. Thus it is that believers in entire sanctification find their hardest conflict in the seat of authority as regards the visible church of Christ. A house, a church, a kingdom divided against itself cannot stand, and the divided state of modern representatives of the truth is the one great hindering cause blocking the advancement of the Church of Christ. The truth cannot be compromised and all who try to do so merely compromise themselves to their hurt and it is no use to try to make an impossible compromise as far as truth is concerned. There is only one way, only one divine way, that the world was to know that Christ was sent of the father and that was by their being sanctified through the truth and made perfect in one in a unity like unto the unity of the Father and the Son. There is no scriptural unity or peace except on the basis of holiness for it is first "pure then peaceable."

R. L. Cox.

ORTING, WASHINGTON.

Began our meeting in M. E. Church, Dec. 31st. with four hour watch night service. Continued for two weeks. Pastor preaching assisted by Sergeant and Mrs. Smith of Camp Lewis as cornetist and song leader and soloist. They are great help to any pastor. They are very fine workers with the children and young people. Closing Sunday morning about twenty children made their way to the altar followed by their Sunday school teachers in prayer praying with them. It was a beautiful sight. The Church has been wonderfully quickened. Quite a number of adults definitely blessed until we have now a fine witnessing Church. The atmosphere is splendid. We praise him. Teaching and preaching on holiness. Old-time Methodist graciously received. We expect such seed to bear a harvest.

Ira McFarland.

YOUNGSTOWN, OHIO.

The revival services conducted by the Second Primitive Methodist Church of Youngstown, Ohio, beginning Dec. 2nd and closing Dec. 16th with Rev. O. H. Callis of Wilmore, Kentucky, as the evangelist, were a sweeping victory.

The church membership say that it was one of the best, if not the best, series of evangelistic services that the church has had thus far in its history. Rev. Callis from the very first service emphasized the fundamentals of Christian faith and his sermons on restitution, reconciliation were presented in such a clear and forcible manner that the entire church membership was helped and many sought clearer experiences.

There were 26 definite cases of salvation, the majority testifying to the experience of a clean heart. Rev. Callis stressed the sanctified life and his presentation of the Biblical and practical sides of the life was so clear and reasonable that some of the most strenuous opposers recognized the possibility of living the life and yielded themselves as living sacrifices. Many of the people say Rev. Callis's preaching was the best they have ever heard.

The work done in the services seems to be of a permanent nature and the work of salvation still goes on. It hardly seems possible that two weeks could work such a change as it has in the lives of some of those who have entered just recently into the experimental knowledge of a personal Saviour.

The special music for the services was in charge of the Church Chorister, R. A. Anderson, with Miss Lelah Underwood as soloist; the singing was spiritual and inspiring. Mrs. Paul Murray was at the piano and her unusually fine ability was a great asset to the services. God has blessed us and we praise him for his wonderful grace and power.

Evan P. Thomas, Pastor.

REPORT OF BROTHER LI, SUWON, KOREA.

Brother Li is happy to report that the blessing of God has been upon his ministry during the past month and that he has had many victories. Since the experience which he had last month he says that his heart is overflowing with joy and praise constantly, and that he is realizing blessed victories in his efforts for precious souls. Every morning he goes to the church at two or three o'clock and while communing with God receives a fresh anointing of the Spirit upon his soul which fits him for the day's service. Praise the Lord!

The church continues to grow more and more and Bro. Li likens it to a city set upon a hill which cannot be hid, the light of which shines out to many round about. This month there were eighteen souls who sought the Lord and some of them prayed through to a definite experience, so for these especially Bro. Li held sun rise prayer meetings this month. The fire of the Holy Spirit was present in these meetings and there were many beautiful fruits. One of the converts during these meetings was a young man who was brought up in the Christian faith and baptized when only a child but who had gone on committing sin. He had even been a teacher in a certain Sunday school. He thought it was folly to repent of one's sins and at the beginning of the special meeting joked with a friend of his about the people who were praying and confessing their sins. He and his friend agreed that they would never confess their sins. On the fourth morning, however,

the Holy Spirit brought conviction to his heart and which he could not escape. He went to his work but was unable to work so got away from everybody and poured out his sins before the Lord. He got a pencil and paper and made a list of all his many transgressions and then began to make them right with God and man. He came to Bro. Li with the paper, rejoicing because God had forgiven him of all these sins. On the next morning he gave a bright testimony in the prayer meeting, and since that time he is rejoicing in the Lord and is filled with great joy. Praise his name!

In personal work Bro. Li has preached to about forty individuals, and he has again found that it is usually the poor and ignorant who are receptive to the truth but the rich and learned reject the Gospel message. Bro. Li thought of the Word of God, "Not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise."

One day Bro. Li received an invitation to visit a woman believer in a village about five miles away and hold a cottage meeting. She is a Christian of a Methodist church but Bro. Li accepted the invitation and was accompanied by about ten of the believers. God wonderfully blessed the service and the unsaved members of the family all sought the Lord. Praise his name! There were five seekers that night and they are all coming to the church.

God is blessing the church financially and this month they were able to buy an organ for which they had been praying. An offering of about ten yen was also taken to be sent to the flood sufferers in Ham Kyung province. Bro. Li says he believes God will bless this money and look upon it as he did the widow's mite.

The Sunday school is also growing in attendance and increasing in interest. In a special meeting Bro. Li talked to the children and was much gratified by the interest manifested. Please remember the children also in your prayers.

The Oriental Missionary Society, Seoul, Korea.

REPORT OF EVANGELIST W. W. LOVELESS.

A retrospective view of 1928 gives me something to rejoice over. God permitted me to labor in fourteen different revival campaigns and camps. While some of the battles were hard and the visible results were meager, yet I find in summing up that well up toward a thousand souls bowed at the altars as seekers in my campaigns of 1928. I rejoice and take courage as memory recalls to my mind many of the blessed scenes of real definite victories around the altars in which seekers were blessedly saved or gloriously sanctified, restitutions made, old grudges settled, and shouts of victory made the welkin ring.

God permitted me to labor with fine, level-headed, Spirit-filled pastors, camp committees, and laymen that stood by me in every way, and my life is much enriched by their fellowship. I also want to thank God, that through thousands of miles of travel, and labor in various climates, he has kept me in almost perfect physical health, and free from any accidents.

We are starting out the New Year with a fine revival in Everybody's Mission in Pittsburgh, Pa. Earnest seekers and happy finders at the altar every service so far.

We are looking forward to 1929 as a busy year if Jesus tarries, and we live and keep our health. We cannot preach the gospel as big as many of our fellow preachers can, but we rejoice in the fact that we have just as big a gospel to preach as any preacher on earth. We are determined more than ever to work for clean, clear, definite results, rather than large numbers.

In deep humility, we bow our head and thank God for all he has been able to accomplish through our life and ministry, and as we face the tomorrows, feel confident that he who so graciously helped us in the past, will not forget us in the future. "I feel like traveling on."

W. W. Loveless.

NEW CASTLE, PENNSYLVANIA.

To all the saints:

Greeting. Under the leadership of the Holy Ghost we opened the battle at the First Free Methodist Church, Jan. 13. Have been here now for a week and can report victory. Bro. C. O. Whitford is pastor and we find him an excellent yoke-fellow. Crowds are good and are increasing. Quite a number have already prayed through to victory and the end is not even in sight. Tide is rising and we are looking for God to carry us through to real victory. Will probably remain for two more weeks.

Yours in Him,

H. P. Thomas.

BAY CITY, MICHIGAN.

We are enjoying the fourth year of our pastorate here in Bay City and the Lord is blessing and leading on to victory. From Oct. 21 until Nov. 4, we were blessed in having with us for our fall revival campaign. Prof. C. C. and Margaret Crammond, of Lansing, Michigan. Brother and Sister Crammond preached and sang the rugged gospel with no uncertain sound and as a result quite a number sought the Lord both for pardon and purity, and a nice class was received into church fellowship. The messages and methods of these godly workers are sane and wholesome and evidences of real revival power are increasing and instead of 'reaction' there is 'more action.' Truly the end is not yet.

A. W. Eastman, Pastor.

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"VAPOR OF VAPOR, ALL IS VAPOR."

MRS. H. C. MORRISON.



HE above is said to be the literal translation of the marvelous declaration by the wise man when he said, "Vanity of vanities, all is vanity!" It is said that this expression occurs 39 times in the book of Ecclesiastes; in fact, it is the theme of the book, the outburst of a soul that had tried to satisfy its longings for human happiness by drinking from all the fountains of pleasure this world can afford—to be disappointed and unsatisfied.

It were well worth our time to read the book of Ecclesiastes and note the lessons it has for us today. Some one has said that to those who study it, "They will find that it meets, and has been providentially designed to meet, the special tendencies of modern philosophical thought, and that the problems of life which it discusses are those with which our daily life brings us in contact. The questions of our day are those which vexed the minds of seekers and debaters in an age not unlike our own in its forms of culture, and while they recognize the binding force of its final solution of the problems, 'Fear God and keep his commandments,' on those who have not seen or have not accepted the light of a fuller revelation, they will rejoice in the brightness of that higher revelation of the mind of God, of which the Christian Church is the inheritor and the witness."

The fact that this wise man, supposed to be Solomon, tested everything under the sun to ascertain, if possible, the source of happiness, to find it empty and void of human satisfaction, should be a lesson for us not to depend upon things earthly and perishing for our happiness. It is fitly expressed in the language, "All the rivers run into the sea; yet the sea is not full." The preacher sought to secure happiness in wisdom but he gave vent to his disappointment by saying, "For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow."

He then sought to find the source of contentment in mirth and wine, house-building, vineyard planting, gardens and orchards,

servants and maidens, great possessions of cattle, silver and gold, men singers and women singers, until he was great and increased more than all that were before him yet, "Behold, all was vanity and vexation of spirit, and there was no profit under the sun."

Happy for the Preacher that he discovered the true source of contentment and happiness, that it was in remembering the Creator in the morning of life before the days of evil creep upon us, and we have not strength to resist the tests of the powers of darkness. As the wise man retrospects the devious paths he has travelled in search of pleasure and earthly good, he realizes the barrenness and emptiness of human sources and exclaims, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments for this is the whole duty of man." Micah, writing in a similar strain, says, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

We cannot recall all of the pursuits of the wise man as he sought for satisfaction by drinking from the streams of human pleasure, but we can remember the main thing—his exhortation in regard to our *whole duty*—to fear God, and keep his commandments. The human heart cannot find contentment in earthly things; it was created to fellowship with the Infinite, and in him alone, can true satisfaction be found. There is that within us that longs for happiness, and the world seeks it in pleasure, possessions and lustful indulgences but, like the Preacher of Ecclesiastes, they awake to bemoan the fact that "All is vanity and vexation of spirit."

How different is the experience of the psalmist, "For he satisfieth the longing soul, and filleth the hungry soul with goodness." Perfect satisfaction can only be found in him, the source of all happiness, in whom we live, and move, and have our being. May each reader of these lines learn the secret of abiding in the Lord at the beginning of the New Year, ever remembering that, "The utmost vanity is the wise man's conception of life unless we learn to put into life a quest, and from childhood to life's latest hour remember our Creator and live in his fear."

Excerpts From Dr. Clarence True Wilson's Address.



ROHIBITION will stay in America until the sun grows cold," said Dr. Clarence True Wilson, General Secretary of the Board of Temperance, Prohibition and Public Morals in addressing a gathering of seven hundred bishops, board members, editors, and district superintendents of that denomination at Evanston, Ill., January 2.

Dr. Wilson continued, "John Wesley was a prohibitionist 150 years ahead of his time. The American Methodists inherited his views that alcohol is not a food but a poison, that to manufacture it and to sell it is not a business but a crime. But our great founder said, 'I see no way of ending this evil but by making a full stop to the baleful habit of distilling.'

"The Board of Temperance, Prohibition and Public Morals is an evolution through those experiences that American Methodism has had in trying to make effective its convictions and its principles in every-day life. Our church took high ground on the subject first among the churches. It organized a committee for temperance and prohibition in every General Conference. In 1888 it made that committee a permanent committee on temperance and prohibition. In 1904 it organized it into the Temperance Society

of the Methodist Episcopal Church. When prohibition loomed large and the moral program of Methodism was to be presented to the world, it changed its name in 1916 to the Board of Temperance, Prohibition, and Public Morals.

"Prohibition has come to stay 'til the sun grows cold and the stars are old and the leaves of the Judgment Book unfold. It went up against the foulest conspiracy that was ever perpetrated in this country this fall, when every agency for looseness and lewdness and lawlessness conspired and with their champion proposed to take this country and annihilate prohibition and all such moral movements. The people who thought the Methodist Episcopal Church and the other churches would stand still with their hands down and see that conspiracy against public morals put across must have thought the Church was dead.

"Politics we are not in; partisan politics we never touch. Church affiliations have nothing whatever to do with it. But a dry nation must have a dry executive and a dry Congress. A nation who is called of God to spread a new doctrine around the world cannot go back on that doctrine at its first chance. The people rose in their majesty and spoke in a solemn referendum and have put into the White House a total abstainer and prohibitionist and a law enforcement man.

"Do you think that Bishop James Cannon in Virginia, Bishop Mouzon of North Carolina, Bishop DuBose of Tennessee, Bishop James Moore of Texas, dragged the Church out of its legitimate sphere when they said to the enemy coming in like a flood: 'Thus far shalt thou come and no farther and here shall thy proud waves be stayed.' If you think the ministry is a successor of the priesthood to minister at altars, of course they did wrong, but if the Methodist minister is the successor of the prophets and apostles and evangelists who were sent out to make this a better world and who were called the militant hosts of the church, then you would expect them to act like modern prophets when morals are threatened, wouldn't you?

"If our body could stand still and see the bootleggers and the bill presenting looseness and lewdness to the youth, if we would see the theater disgrace civilization by nakedness on the stage and lewdness in suggestions, if we could see lewd pictures published by millions and sold to high school boys without a protest, the Church would say: 'That organization, that fighting organization that we maintain up there on the firing line is not worth anything. A conservative, an easy-going, cautious body cannot represent the militant spirit of the Methodist Episcopal Church.'

"Every once in a while somebody says the Constitution provides in this country for the separation of Church and State. Now the Constitution is my long suit. Next to the New Testament and the Methodist Discipline we go armed with the Constitution, and if you can find a better motto for the existence of our Board and a better program for it than this, let me have it: 'We exist to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure to ourselves the blessings of liberty and to our posterity.'

"No conflict so far. But how about the Bill of Rights which was designed to separate church from state and to say to the churches and to the peoples what they could do and what they could not do? Here is the article in the Bill of Rights: 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.' That is no restriction on any church or any individual. It is a restriction on Congress that they shall not prohibit the free exercise of the rights of every church under the flag or abridge the freedom of speech or the right of the press or the right of the people to assemble, which

we are doing now, today, and to petition the government for a redress of grievances. The exercise of free speech, free press, peaceable assemble, and the petition for the redress of grievances are the four things our Board is engaged in all the time. What is the matter with our friend the enemy? The battle is not yet over.

"There are several things we have to do and several things we ought to guard against doing. In the first place, as soon as the great victory of the fall was won, a lot of people who had not thought very thoroughly began to talk about changing the prohibition enforcement from the Treasury Department over to the Department of Justice. If there is anything that they have attempted to organize to death it is the prohibition unit. It has been taken down and built up four or five times already, and it is just now beginning to function. In the next place, we have one of the most efficient, pronounced, aggressive prohibition officers at the head of that Department we could ever have in any department, Dr. J. K. Doran, the son of the Methodist preacher.

"That Department has 10,000 cases now ready for trial and they are stalled in the Department of Justice. Just think of the proposition to take that live, aggressive and successful department and hand it all over to the Department that has stalled on our work.

"Let's nail that proposition down any time it comes up. We cannot afford another six months of changing. We want action.

But a more serious thing than that confronts us. Along that Canadian border they will spend \$25,000,000 this year on booze to be brought across the border. There are three things you can do about that. You can let it alone and it will grow worse and worse, you can put gunboats on water and guns at every promontory; but we are proud of that 6,000 miles of peaceful border without a gun or a threat or an unneighborly feeling.

What we ought to do and what our Board has just petitioned for is to take up in the State Department of America with the State Department of Canada the proposition to give us a treaty against rum running between the borders or over the borders, just as we did three or four years ago in another instance. Cuba was a great embarrassment to us. Charles E. Hughes, the head of the Department of State, took up with Cuba the question, and an ironclad treaty was made, and today Cuba helps us enforce our laws in a neighborly fashion. There ought to be the same decent treatment of the United States on the part of our Canadian cousins that the Cubans gave us out of gratitude for what we had done for them.

"In the next place, we have a bill pending in Washington known as the Jones-Stalker Bill. Everybody knows that the Volstead Act was not perfect. It was the best law we could get through at the time, with so many of the Congressmen pulling on a cold collar. Nobody thought it was perfect. We knew that it was preposterous to call violating the Constitution of the country, trampling on American ideals, a mere misdemeanor. It ought to have been a felony in the first place, punishable not with \$100 fine which a bootlegger can go out and make in one evening, but it ought to be a felony that you could punish with one to five years in the penitentiary and with \$1,000 to \$10,000 fine.

The suggestion came from the Assistant Attorney General of the United States, Mrs. Willebrandt, who never has said before any Methodist audience what she didn't have a perfect right to say and what ought not to have been said. The Stalker Bill is going through. Congress is with us. One of our wet Senators went around saying he could put all the dry Senators or Congressmen in a taxicab. Well, friends, they tried that and it wouldn't hold a fiftieth part of them, but we took those wets and put them in a taxicab and sent them for a long trip from which they may never return to public life!"

"NOT CONVENIENT."

Ephesians 5:4.

REV. JOSEPH H. SMITH.



WHAT is it to be "convenient"? What convenience is the apostle referring to here—convenient to whom and for what?

And what is it he speaks of as "not convenient"? We can best answer the last question first. At a glance, it would appear that he speaks of "foolish talking," or "jesting." And doubtless this has an emphasis. Paul was ever serious. He enjoined all men and women—even the young—to "be sober." He warns us against surfeiting and he himself practiced much fasting, and watching, and self-denying prayer. There can be no doubt that frivolity fritters fervor away from us.

Yet the verb here is plural, "which are not convenient." He has other things also in mind, and speaks of several. The sentence indeed starts with the disjunctive "But" at the beginning of the 3rd verse, and extends to the clause beginning with another disjunctive "but" at end of the 4th verse. But, we will observe, this *all* has to do with speaking. "Let it not be once named among you." And this is reinforced in verse 12 thus: "For it is a shame *even to speak* of those things which are done of *them* in secret." Hence this whole matter of "Inconvenience," for the present reflection, at least has to do with inconvenient *speech*. The talk of the tongue interfering with the testimony of our lives. See?! This simplifies it somewhat. It is not here presumed that the saints of God would *practice* fornication; but they might be betrayed into talking about it, especially if some fresh scandal appears in the paper, or was matter of 'neighborhood tattle.' They would not be guilty of Sodom's "uncleanness" or fleshly self-pollutions, but they might be drawn into curious or salacious conversation thereabout. Nor would they enter the covetous races of the speculating boomers, "get rich quick" money-makers; but they might be drawn into much talk about the markets, the prices, the "hard times," the big booms, the high cost of living, etc., and it is "naming" of these as well as the others which he said is "not convenient."

So too, as to "foolishness." It is hardly to be supposed that he would think of these "saints" soiling themselves with pictures or fashions that were filthy in themselves or in their suggestions, but because of the very prevalence of such filth on every side before the eye, and in their appeal to the baser passions, some might be incited to inordinate or excessive allusions to these things in their social conversations or even perhaps in the pulpit. But again we must be reminded, "It is a shame even to speak of those things which are done of them in secret." The fact is, "Evil communication corrupts good morals," and such conversation leaves a bad taste in the mouth.

But we must inquire and decide next: What or whose convenience the apostle has in mind in the matter? It must, in the very nature of the case, involve the convenience of a *person*. And the person ever in Paul's mind, and the person who has charge of us and of our affairs, and who has our life objectives in mind and hand is none other than the blessed Savior in the person of the Holy Ghost. Now of all our members none is meant or made of him to be so much of a vehicle of his pleasure and an agent of his purposes as is our mouth. And here he has served notice on us that the very naming of fornication, covetousness, uncleanness, or that foolish talking and jesting are not "convenient" with him; but rather the "giving of thanks," and has announced that it is a shame even to speak of those things that are

done of them in secret. Our desire to please Christ and to grieve not the Holy Spirit will prompt us to guard our lips as hallowed, chosen models of purity, truth, and praise.

And not only so, but to our own exercises, functions and influences, such "talking" is not "convenient": "Not convenient" for prayer, and whatever indisposes us for prayer is even much more serious than what would indispose us for eating or sleeping or working. "Not convenient" for spiritual counsel or conversation. Should there be present a soul under conviction, or one needing light on the way of holiness or one whose sins needed to be reprov'd, our worldly or fleshly or frivolous conversation in their presence would seriously inconvenience our approach to them, and perhaps hinder their acceptance of such counsel or reproof from us.

Our influence, too, if in Public ministry is likely to be dignified or decimated by the character of the conversation in which our parishioners or the people have heard us engaged.

And before leaving the subject we should note that Paul is not supposing or implying a positive habit, but he is speaking of a *single act*. Hear him! "Let it not be once named among you as becometh saints." Eph. 5:3.

We must therefore set a guard upon our lips against the current foolish talking and jesting, as well as salacious and suggestive conversation, and the "fortunes," "wills," and "dollar" talk that sweep around social circles, even among church folks and which "politeness" seems to demand that we ourselves should have something to say on in response.

Happy the man or woman who has mastered the art of tactfully turning conversation into channels that are convenient to the Holy Spirit and to our own spiritual exercises. Then

"Down at your own fireside
With the evil tongue and the evil ear
For each is at war with mankind."

For

"It is better to fight for the good
Than to rail at the evil."

(Continued from page 5)

When we are defeated it is our own fault. Because you have been defeated once do not lie down and spend your time lamenting defeat. God is still alive and the battle has just begun. The old Army of the Potomac, to which I belonged when a boy, was whipped again and again, but we kept on fighting and came to Appomattox, and peace came, and union came. I have been told by men of intelligence, real Southern men, that it is better as it is; a divided nation would have been a failure.

Fight on! All heaven is on the side of the man who is determined to go God's way, follow God's plan, do his will, with an eye for his glory. Joseph's brethren filled with envy, sold him down into Egypt, *But God!* Paul was in the lowest dungeon of the Marmatine prison, and went along the Appian Way to death, but God sees to it that he lives today and blesses the world with the words sent from the jail. Jesus went up Golgotha's rugged sides bearing his own cross, suffered thereon for six mortal hours, *but God* raised him from the dead and he lives today, alive forevermore. Peter was in prison, and after Easter they are going to behead him, *but God*, and he lives for years to bless the church, and his writings bless the World. No matter who you are, if you are his child you are to be *victor* here and an eternal *victor* hereafter. Praise the Lord! Amen!

"In as Much, . . ."

Send THE HERALD one year to some one in prison or hospital and pray that it may prove a blessing.

OUR BOYS AND GIRLS

Dear Boys and Girls:—

Only a short letter before going to the hospital to arrange for Dr. Morrison's journey tonight to Florida. We trust that we may make the journey all right and that he may soon be helped by the change of climate.

I am giving you a little story that I am sure you will enjoy.

Lovingly,

AUNT BETTIE.

The Lost Traveler.

It is related of a lost traveler that when he was near the point of perishing on the desert sands, he cast his eyes down and saw a small bag. Hoping to find water or dates, he quickly alighted from his camel, and eagerly seizing the bag tore it open. "God pity me!" he exclaimed, "it is only pearls!"

By nature all men are lost, wandering through the dreary, dangerous Desert of Sin. But there are fountains of Living Water, from which if they drink they will not perish.

One of the many Scripture passages representing man's lost condition is, "All we like sheep have gone astray; we have turned every one to his own way." "Gone astray!" Lost! But this glorious fact is also announced, that the good Shepherd came "to seek and to save that which was lost." Blessed intelligence indeed! But we must be willing to be saved on the good Shepherd's own conditions—to be led by Him out of the Desert of Sin.

His infinite concern for us is in a measure represented by the following incident:

A daughter wandered away from home and plunged into a life of sin and shame. But a loving mother traveled for many years all over the country, through dismal streets and dark alleys, in search of the lost one, sacrificing her all and life itself in the eager but fruitless search.

Thus Jesus forsook His all above, and sacrificed His life for the poor, lost traveler through the perilous wilderness of sin.

We are all either lost or saved travelers to the far-off country. To which class do you belong? Men need not be in hell to be lost. Millions are lost on earth. It is only a little time until a change of locality will take place. What you perhaps need most of all to realize is that you are lost. Until you do, you will evade the seeking Shepherd. Oh, begin to pray that God may show you your lost condition!

Many persons who are not Christians realize, however, in a degree, that they are lost. This ought to be sufficient to manifest some concern for their souls.

Just a little while before she died, a lady said: "If I had been as much interested in my soul as I was in the world, I might now be saved."

A young man with whom the Holy Spirit often strove, cried out, "The Spirit of God is leaving me, never to return! Oh, I am lost! forever lost!"

Dear lost soul, may you soon be able to say:

"Amazing grace! how sweet the sound That saved a wretch like me!

I once was lost, but now am found— Was blind, but now I see."

A. W. Orwig.

Dear Aunt Bettie; This is my second letter to *The Herald*, I like to read page ten. I go to church every time I can, we live close to Wesley Chapel Church, my father is the superintendent. My father and mother are Christians. I live out in the country near Greensboro. I go to Sibley school. I am in the sixth grade. My teacher is Mrs. Archer. We play ball and have a good time. I have three sisters and no brother. I like country life. My birthday is Oct. 24. I hope Mr. W. B. is asleep when this letter arrives, for I want to see it in print. I belong to the Y. M. W. B. I try to earn my money to pay my dues.

Ethel Bray,

R. F. D. 2, Greensboro, Georgia.

Dear Aunt Bettie: I have been reading page ten and enjoy it. This is my first letter to *The Herald* and I

hope to see it in print. I have dark hair and blue eyes; am in the third grade. I go to Sunday school every Sunday I can. We do not take *The Herald* but we get it from a neighbor. As it is my first letter to *The Herald* I will close,

Fannie Scarboro,
Avon, N. C.

Dear Aunt Bettie: May I join your happy band of boys and girls? Come on, Ohio boys and girls; don't let the other states beat us. This is the first letter to *The Herald* and hope to see it in print. I am nine years old, and in the fourth grade at school. How many of you like to go to school? I do. My birthday is May 8. I live on a farm and like it here. My pets are two cats, a dog, and one calf. I hope Mr. W. B. is sick when this letter arrives. Will some of you children write to me. I like to get letters from people. I will try to answer all the letters I get. I must close now hoping to see this letter in print.

Caroline Moore,
R. F. D. No. 4, Medina, Ohio.

Dear Aunt Bettie: I would like to join your band of boys and girls. I am four feet, eight inches tall and weigh about seventy pounds. I am eleven years of age. I was born July 28. If anybody has my birthday please write to me. I attend the M. E. church and like to study the Bible. My Grandfather takes *The Pentecostal Herald* and I like to read page ten. If anybody can guess my middle name I will write to you every week. It begins with H and ends with D and has six letters. I am going to be a minister and have an air plane to ride to work in. Please print this letter for I want to surprise Mother and Dad.

Joe H. Schaefer,
Box 268, Racine, Ohio.

Dear Aunt Bettie: Thanks Auntie for giving me permission to say hello once more. A longing came to me, as I gazed at the dying sun slowly sinking behind the great restless waves of a rolling sea, so an idea came for me to write the old "gang" again. I once thought my home state Arkansas had more than her share of beauty but as I see California it convinces me that Mother Nature did her part as she passed this way.

Yesterday we hurried into the machines and soon were speeding across the country, past beautiful homes: On either side were, groves of oranges, walnut, burdened with loads of sun-kist fruit; now and then we came to a point that offered us a grand view for many miles. The homes have a clean-shaven fresh green lawn arranged with gay blooming roses with many colors and different kinds of flowers. Think of such paradise! It was Christmas Eve on this occasion, the temperature twenty eight above freezing, sun so bright and warm, however many snow-capped peaks were visible in the distance at the time.

O yes, we saw a group of Hollywood movie stars doing some scenes that you Eastern cousins may see later on the screen.

The wheels of time are swiftly carrying us toward Eternity. Life seems only a dream at times—We should let the star of Hope point the way. In the splendor of the morning, in the dying glories of the evening, in the majesty of the mountains in the mystery of the sea, we find the mystical expression, "In the beginning is God."

Let us hope that civilization on its rapid onward march, will soon break the cross-barbed entanglements of ignorance and superstition, and standing on tiptoe with out stretched arms, to the East, looking to the beckoning horizon of Hope, and will receive the love-laden lips of the morning, that, "God is Love."

Let us thank Kipling, too, for those glorious lines, fit for the monument of a great soul:

"If I were hanged on the highest hill, I know whose love would follow me still;

If I were drowned in the deepest sea, I know whose tears would come down to me:

If I were damed in body and soul, I know whose prayers would make me whole.

Mother O'mine! Mother O'mine!"

All right California cousins, write a letter to Aunt Bettie and let her know what a bunch of boys and girls there is here.

Carthel Dold,
9706 Virginia Ave. Home Gardens,
California.

Dear Aunt Bettie: Will you let a North Dakota girl join your happy band of boys and girls? I have dark brown hair and blue eyes. I was twenty-eight years old Sept. 23. Who is my twin? I belong to the Evangelist Church. Mother takes *The Herald* and it sure is a wonderful paper with so much good reading in it. I am making a "Friendship quilt" and would like to receive blocks for it from anyone anywhere. The material used for the blocks are unbleached sheeting, size of blocks 10 by 10 inches square, with the sender's name and address embroidered in the middle of the block in outline stitch with red floss. Dear Cousins, please pray for me that God may heal me of my rheumatism. I hope to see this letter in print. Will some of you cousins write to me? I will try and answer all letters received. May God bless Aunt Bettie and all the cousins.

Sarah E. Smalley,
Rt. 1, Corinth, North Dakota.

Dear Aunt Bettie: May I again join your happy band of boys and girls. Do any of you cousins remember me? Well I am the same North Dakota girl that wrote on page ten over a year ago. I belong to the Church of Christ. Many thanks to Aunt Bettie for printing my other letter through *The Herald* I have found my twin. I love reading such wonderful papers as *The Herald* is. Who can answer these questions? How many chapters is the Bible divided into? What psalm consists of 176 verses? What 3 chapters of the Bible contain as many as 80 verses? What 2 chapters of the Bible are nearly alike? What is the middle verse of the Bible? What is the shortest verse in the Bible? What is the longest verse in the Bible? What are the 8 verses in the Bible each of which is connected with the verse succeeding it without punctuation marks of any kind whatever? What psalm contains 26 verses, each one of which ends with the words, "For his mercy endureth forever?" What is the longest chapter of the Bible? As this letter is getting rather long I will close and leave room for the rest of the cousins. I hope to see this letter in print. Dear cousins, pray for me to do whatever work that Jesus has for me to do. God bless you dear Aunt Bettie and all the cousins.

Albertha Mabel Smalley,
Route 1, Corinth North Dakota.

Dear Aunt Bettie and "Smiling" Cousins: How are you and the Cousins this fine day? It is cold but God made this day and why shouldn't it be just as fine as any other, cold or hot? I enjoy reading *The Herald* any day, be it cold or hot, cloudy or fair, and especially do I enjoy reading page ten. Of course there are many fine articles in *The Herald* but I do believe that the cousins' letters are the finest. Now don't all of you agree with me? There now, I knew some of you would. It fills my heart with joy when I read of young people accepting Christ as their Savior while in their youth, for "Those that seek me early shall find me," Prov. 8:17. Christ is the only one to whom we can look for sympathy. He will help us no matter what our trouble or trials may be, He is always near with a helping hand if we will only trust in him. I am a Senior in High School this year. I hope to graduate this spring, the last of May. Thus far it has been a rather trying year for me on account of the various social functions and other activities which the Senior class is expected to indulge in, but I just look to my Savior for strength and guidance. I want my life to count for Jesus. I have a desire and my heart longs to see men and women and young people saved through the blood of Jesus Christ. Although I have not made any definite plans, I am hoping that I may be able to enter Asbury College in September, 1929, to prepare myself that I may be

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a more efficient worker for Jesus. I have met a number of Asbury's fine students, it was under the ministry of two of her finest ministers that I found Jesus so precious to my soul. I'll tell you, you can surely tell an Asburian when you meet one of them, can't you, Aunt Bettie? I have often wondered why it was that you can tell one of Asbury's students from all the others, but when I began to study them I soon found the answer. I suppose it really must be that manly and womanly character that is built in each one that makes them all stand out from all the rest. I must be going before it gets too late, so all of you write me. I would like to hear from some one who is going to Asbury too.

Mattie Ree McCulley,
Box 124, Waynesboro, Miss.

Dear Aunt Bettie: Here I come for the first time to join your happy band of boys and girls. I take *The Herald* and I love to read page ten. I have two sisters. One of my sisters wrote to *The Herald* and has corresponded with quite a few of the cousins. I am five feet, two inches tall, have dark brown hair (long) blue eyes and weigh about 128 pounds. I am twenty one years old. My birthday is December 14. Have I a twin? If so, write to me. Who can guess my first name? It begins with D and ends in a and has five letters in it. I go to Sunday School every Sunday. I belong to the Christian Church. I would like to correspond with some of the cousins. I will answer all letters I receive. I hope to see this in print.

D. Elizabeth Jones,

R. R. 3, Box 84 B, Bellefontaine, O.

Dear Aunt Bettie: Honk! Honk! Honk! I thought I would drive by and chat you awhile. May I? I am a farm boy, and I like farm life fine. We raise hogs, sheep and cattle. I prefer country life to the city, for the great out of doors air is good for us boys. I will leave my age for the cousins to guess. It is between eleven and sixteen. Also my middle name may prove a riddle. It begins with H and ends with y and contains seven letters. I go to school and like all my studies especially Maths. I'll give way to some one else.

Kenneth Strange,
Inroad, Ky.

FALLEN ASLEEP

GREEN.

On Saturday morning, Jan. 5, 1929, the Death Angel visited the home of Fred H. and Bertha Mae Green and took from them their darling babe.

Little Lola Louise was born, Aug. 26 1928 at Holcomb, Mo., and passed away at the age of 4 months, 10 days, at Clarkton, Mo. Death being due to Influenza.

Oh! what a short stay she had with us, but the Lord knoweth best. He doeth all things well.

How sad it is to give it up, but we know we shall meet it again up yonder where there is no more separation nor sorrow but where all is grace and joy and love for ever.

It won't be long until we shall see it and hold it again to our bosom.

Lola Louise was the only child, and is survived by her parents, her grand parents, Mr. and Mrs. J. M. Ham, and her grandmother, Mrs. R. O. Green Waddell.

Funeral services were conducted at the Shumach M. E. Church, by the pastor, Rev. Wilmore. Singing was led by Mrs. Looney.

It was laid to rest in the Shumach cemetery.

Sleep on sweet babe,
And take thy rest,
In Jesus' arms,
Forever blest.

God be with you 'til we meet again.
Mother.

LINK.

On Jan. 5, 1929, at 4 o'clock, the bright spirit of Paul G. Link quietly passed from this earth into the life more perfect, and to hear the Saviour tenderly say, "Enter thou into the joys of thy Lord."

He was the son of Henry and Laura Link, of Hillsdale, being born Aug. 12, 1898, making him 30 years, 4 months and 24 days old.

At the age of twelve years he professed faith in Christ and joined the Baptist Church at Mt. Vernon, and in later years moved his membership to Hillsdale Baptist Church where he remained a true and faithful member until death. He was a member of the M. W. A., of Hillsdale and a true faithful member of his camp and will be greatly missed by his neighbor Woodmen.

Paul was a true, kind and obedient son; he was the life of his home, always cheerful and jolly, regardless of his suffering and affliction. Besides his father and mother he leaves four brothers and four sisters to mourn his going, Will Link, of Gold City, John Link, of Drake, Ky., Mrs. Ida Finn and Mrs. Emma Leake, of Franklin, Ky., George Link and Mrs. Nancy Chambers, of Nashville, Tenn., Jim Link, of New Mexico, and Miss Myrtle Link, who resides at the home with her parents; Robert Lee Link, Florence E. Link, and Charlie B. Link who preceded him to their eternal home.

The community was greatly shocked to hear of his passing away. He was one of the nicest young men of our neighborhood and he will be missed more than we can tell.

To his father, mother, brother and sisters we extend our sincerest sympathy in this sad hour and point them to the only One that can comfort them in a time like this.

We know it seems dark but somewhere the sun is shining.

Paul's chair is vacant in the home, His voice we hear no more,
But by the grace of God

You can meet him on that bright and shining shore.

Funeral services were held at the home on Sunday afternoon by Rev. R. H. Garrison, of Bowling Green, and burial in Green Lawn cemetery in Franklin, on Monday morning at 11 o'clock.

Father and Mother.

SOWING AND REAPING.

Whatsoever a man soweth, that shall he also reap,

Whithersoever he goeth, his sins upon him leap;

No matter how he tries to cover up his track

Be not deceived—the sin comes leaping back.

However sure he feels fortified against results,

However he may resent Sin's terrible insults;

We never can eradicate Sin's un-gainly scars

No more than we can count God's heavenly stars.

We can never erase the sin stains on the heart,

Jesus can hurl away every evil intended dart;

He can repair the ruin, wrought upon others

Make us all, thru' Him, companionable brothers.

He can help us a blighted reputation to restore

God will forgive the errors, and upon us pour

Rich bounties of his grace—but Sin leaves a scar

So let the life be pure—it's beauty never mar.

Don't waste fields of Life in sowing Wild Oats,

Be numbered with the sheep, instead of the goats;

Tho' saved, you'll suffer much sorrow in time

So be sure you start right and stay on the line.

For God is not mocked—let no man be deceived,

According to what we've done, we'll be received;

Then give to the world the best, good and true

The best will surely come smiling back to you.

Mrs. Mattie Maddocks Shattles.

"A PANORAMA OF THE SPIRITUAL HARVEST FIELD."

Rev. J. N. Hampe.

After attending six camps and five conventions, I feel led to "Panorama the Field," with here and there an exception, as a green oasis in the picture.

1st. Dr. Radical has been called to diagnose the case, and after careless and prayerless investigation has prescribed a remedy for the "spiritually sick" patient, labeled, "When taken to be well shaken." A "loyal" Fundamental evangelist is chosen to "sit up" with the patient and administer the remedy prescribed by Dr. Radical—i. e.,—conduct a revival effort to put the "sick church" on its feet again, etc. The evangelist takes charge of the situation parallel with a case I heard of, of a man nurse without experience, that was employed to "sit up" all night with a sick man, and administer the remedy prescribed by the Doctor, which remedy was labeled, "when taken to be well shaken." So every time the nurse gave the remedy he would shake the sick man until he became unconscious, instead of shaking the flask that contained the remedy. The sick man would hardly regain consciousness before it would be time to give the remedy again, and in that way the patient, that still had some life, was kept unconscious nearly all of the time, and if the night had been long enough, would have died under that nurses' treatment.

Moral—When you employ a nurse for the sick, secure one that has had experience enough to "shake the remedy" instead of the dying patient.

The second act of the Panorama is a sick patient (church) "dead asleep" spiritually, with a "befogged brain" Modernist in the pulpit "sitting up" with the patient, prescribing

THE FLORIDA HOLINESS CAMP MEETING ORLANDO, FLORIDA.

February 28th to March 10th.

1. **THE FLORIDA HOLINESS CAMP GROUNDS**, believe in and stand for the Fundamental doctrines of original Methodism, which include the Virgin Birth, Deity, Miracles, Resurrection and Ascension of Jesus, the full and plenary Inspiration of the Scriptures, the Blood Atonement, the absolute necessity of Bible Repentance, Confession, Restitution, Regeneration, Justification, Adoption, Witness of the Spirit and Entire Sanctification as a definite second work of grace, properly so called, and contends for the Faith once delivered to the Saints.

2. **BOARD OF TRUSTEES**. Men of real piety with faith in and loyal to these vital doctrines of original Methodism so essential to the promotion of real revivals of religion and the spreading of Scriptural Holiness over these lands, holding to the doctrine of the Second Coming of Jesus to catch away His waiting Bride, have been chosen and put on the Board to insure that this Camp shall be held true to its Charter and original foundation.

3. **THE PLACE OF MEETING**. ORLANDO is one of the most beautiful cities in the entire State of Florida, easily accessible from any part of the State and all friends and lovers of holiness or heart hungry believers will find it right on their way into or out of the State and are cordially invited to come and spend this ten days with us. We ought to have friends from 40 different States this year. Location will be West Livestone Street at City Auditorium Park.

4. **TIME OF MEETING**. The Camp will open Thursday evening, February 28th, and close Sunday evening, March 10th. The weather will be just right, neither too hot or too cold but comfortable to enjoy the FEAST OF TABERNACLES with plenty of sunshine, citrus fruits along with the fruits of the Canaan Life and Experience.

5. **OUR WORKERS**. Every worker is a peer in his field. They cannot be surpassed in the Nation. They have walked through fiery furnaces and come out without the smell of fire upon them. Crossed swords with the arch fiend of hell on ten thousand battlefields and won many many thousands to the Lord Jesus Christ. Dr. H. C. Morrison, that prince of preachers, Editor of The Herald, lovable, tender, yet fiery and battle scarred, writer of books, challenger of Modernism of the day, will lift his voice in proclaiming the glorious doctrines of original Methodism. Dr. C. W. Ruth, of Indianapolis, author, unique, happy preacher of the Second Blessing, will interpret Holiness truth as a second work. Bishop W. F. Oldham, World Preacher and Missionary, Dr. C. P. Blackburn, of the Orlando District, Gospel singers of unusual reputation in the Holiness Movement and others mean the best to be had.

6. **INFORMATION**. YOU MAY SECURE ALL INFORMATION DESIRED BY ADDRESSING

REV. E. C. WILLS, SECRETARY,
1704 DAUPHIN STREET, ORLANDO, FLA.

and giving no remedy whatever, saying, "if he sleeps he'll do well" so do not arouse or awaken him. Picture—Blind leading the blind.

The third view in the "drama" is a heap of "dry bones"—and as you scan them over you detect that the only thing to indicate that they ever were with anything that had life, is the label on them, i. e., Methodist, Lutheran, Presbyterian, etc., and a sprinkling of a few Nazarenes, Free Methodists, Wesleyan Methodists, and Pilgrim Holiness people. As you behold them with pity you are reminded of the "dummies" in the store windows—they never talk, testify, or pray, and then one remembers that the Prophet had a like vision regarding God's earthly people, Ezek. 37th chapter, and so dead were they, and dry, that when God asked the Prophet, "can these bones live"? And when Ezekiel looked at the bones he was afraid to say Yes, and when he looked at God he was afraid to say No, so he said, "O Lord God though knowest." Truth taught—Just like it took the "breath from God", to put life and action into the "dry bones" of Israel, equally so, is it true with the "dry bones" of the Church Age; and may God speedily breathe life into their dead souls. Amen!

When one thinks of what the Holiness Movement was thirty to thirty-five years ago, with sky-blue regeneration—overpowering baptisms with the Holy Ghost, and fire—overflowing the heart and life with the burning love of God, so that the holy flame would beam from the face—sparkle in the eye, and leap from the tongue in burning testimony—convincing, and convicting testimony, then we are reminded of the legend told of Adam, and one of his sons, after driven from Eden, going home from work—with faces wet with sweat—as they passed the Garden, the son said, "Father, is not that Garden nice and cool looking, and those apples, don't they make the saliva start?" "Yes, son, and that was all ours once, but your mother ate us out of house and home." Is it not a fact that compromise with the enemy, (the world) has robbed us of much, and some places, all, of the supernatural power of God we once had in the movement? Let us all, everywhere, return to the old time separation from the world, and have old-time power once more. Amen!

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SUNDAY SCHOOL LESSON

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

Lesson VIII.—Feb. 24, 1929.

Subject.—Christian Growth. John 1:40-42; Matt. 16:15-18. John 21:15-19; 2 Peter 3:18.

Golden Text.—But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ, 2 Peter 3:18.

Introduction.—Dates are different in this lesson; although one might, in a measure, figure out the times when its different parts were either spoken or written—maybe both. Places are impossible.

Some one says that salvation is like riding a bicycle: One must keep going ahead, or fall off. This writer has found it true in his case. Neglect of the Bible and prayer tells on his running in a few hours.

The Golden Text says: "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." It does not say: "Grow into;" that would be impossible. A fish may grow in a pool of water; but it cannot grow into it. God's grace does not grow—it is always boundless; but we grow in that grace from infancy to manhood, from spiritual meanness to spiritual strength.

The knowledge of Christ, the truth concerning Him, remains the same always: "Jesus Christ the same yesterday, and today, and forever." It is both duty and privilege for us to gain more of that knowledge each passing day.

I am inclined to believe that this is a case of the "Dative of Instrument" used so frequently in the New Testament. If so, we may clear up the matter a bit by translating our Golden Text in accord therewith: "But grow by means of grace, and by means of the knowledge of our Lord and Savior Jesus Christ." They furnish the possibility: the growth is ours.

It may be well to remember that growth is not volitional. No amount of effort, nor of fretting, can make me grow. It is ours to meet God's conditions; the growing will be as that of a flower—perfectly natural.

Arrested development is pitiable, in nature or in grace. A mother with a forty-year-old baby on hands needs help from Heaven. The little old one is a burden that grows no lighter. Paul must have had this in mind when he wrote in Eph. 4:14: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." These "deceivers" have come abundantly during the passing centuries—especially during the last few decades. One may mention Mary Baker by Eddy, "Pastor" Russell, such as claim communion with the dead, and especially that gang known as modernists. It is sickening to see a pastor, who should be leading a militant host against sin and Satan, working his life out endeavoring to please and pacify a thousand feeding babies. If you have pity, time and money, ship him a car-load of toys—he has use for nothing better. Paul covers this ground manfully in Hebrews 5:12-14 and 6:1-3. In these verses we find a panacea against all backsliding. May be I should say the remedy is prophylactic. That word sounds big; but it means simply preventive.

Comments on the Lesson.

40. One of the two.—John is modest—"Andrew, Simon Peter's brother," was one of them; John the other.

41. He first findeth his own brother Simon.—John still hides himself. No doubt, he was with Andrew. We have found the Messias.—All the Jews were looking for Him, but failed to see him.

42. Brought him to Jesus.—We are not to suppose that Peter was an unsaved sinner. He was one of Jehovah's faithful followers. He must have been a disciple of John the Baptist. But the time had come for him to enter the new Dispensation and follow Jesus Christ. He must move to a higher class. Jona is a form of John. Cephas, like Peter, means a small stone.

15. Whom say ye that I am.—That is a momentous question, since one's salvation depends upon the answer he makes to it.

16. Thou art the Christ, the Son of the living God.—Peter was convinced of the Deity of our Lord. He seems to have answered for the group of apostles, not that Jesus Christ had selected him to be the first of the popes. Jesus intended no such thing; nor did Peter ever claim it. He was a sort of leader among his brethren, and made a good answer to the Master's question.

17. Simon Bar-jona.—Simon son of John. Flesh and blood.—Human wisdom had not made the wonderful revelation, "but my Father which is in heaven." "No man can say that Jesus is the Lord but by the Holy Ghost." We can learn much by studying the Bible; but the knowledge of the Deity of our Lord and of the Fatherhood of God can come only through the direct revelation of the Spirit in our hearts crying "Abba Father." Unconverted persons may believe these truths, but cannot know them.

18. Thou art Peter.—A small stone. Upon this rock.—Jesus is playing upon two words in the Greek: Petros and petra. The latter word refers to himself, the great foundation rock upon which he is building his Church. Peter and the rest of us are but little stones built into the temple. No mere man, nor any human confession, can sustain the Church of God. Christ did not use the word for found, but the word for built. The Church had been founded upon himself for ages. Church here does not signify any one set or denomination, but the entire body of the saved of all ages, of our race. This Church shall never be destroyed. John 21:15-19. Space will not permit me to comment verse by verse on all this passage. I think Jesus intended to rebuke Simon Peter for some of his previous boasting, "More than these" is ambiguous, the best scholars being divided as to the Master's meaning. Some suppose that he meant to ask Peter if he loved him more than he loved his fishing tackle. Others contend that he referred to Peter's boasting, and wanted to know if he still thought he loved him more than the other disciples loved him. Take your choice. The force of the passage turns upon the word love. In his first two questions Jesus used a strong word for love, and Peter replied with a weak word. In the last question Jesus dropped to the weak word, and thereby "cut the grit" from under Peter. He realized that

the Lord had read his heart; and, for that reason, was grieved. The Master also used two words for feed; one meaning to give them food, the other meaning to shepherd them.

The figurative language in the latter part of this passage, of course, refers to the fact that when Peter should grow old he would die on a cross. What strange words: "Signifying by what death he should glorify God." Well might he say: "Follow me." Yes, follow him to a cross, and die for him just as he had died for Simon Peter.

We have already discussed the Golden Text.

NOTICE

Evangelist J. L. Glascock closed the first meeting of his last Fall's Campaign September the ninth, and immediately after that he was called home by wire on account of his wife's having to undergo a serious operation for acute appendicitis. This necessitated his remaining at home till December two when he held another meeting December two to sixteen. At that time his wife was taken down with an attack of Influenza which required him to remain home till January twenty-five. Brother Glascock's wife has sufficiently recovered for him to take up his evangelistic work again, and he is now rearranging his dates for meetings. He has some vacant dates both for Spring and Summer meeting. Persons desiring to correspond with him relative to dates should address him 1350 Grace Avenue, Cincinnati, Ohio.

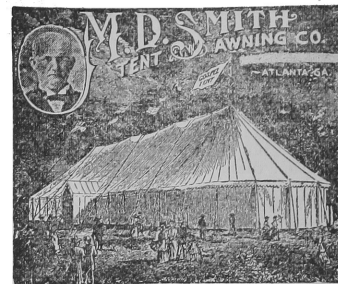
The "Anywhere" Evangelistic Workers (Incorporated) will hold their first week in February at the Headquarters, 2214 Hasper Ave., Los Angeles, California. All workers, members of the A. E. W. please send in your annual reports to Eric G. Bloomquett, 11257 Massachusetts Ave., Sawtelle, California, by the first of February.

THE RICH YOUNG RULER.

Rev. Edwin E. Hatfield.

Jesus, beholding him, loved him. First, the love of pity. Second, the love of complacency. Jesus looked down from the cross upon a lost world with the love of pity. He looks upon all men and loves them. He was pleased with what he saw. An army is a sequel to love. The Master saw in this young man the possibility of youth and he looked upon him with admiration. He was a Bible reader and a church goer.

There is a program in the Ten Commandments. A business without a system will fail. A church without a program will not do much for the Kingdom. We can have too much machinery, and also too little. Just enough, and this, baptized with love, will bring success. We, as a nation, have too many laws. Better junk many of them and hang up the Ten Commandments in our courts and homes. This young man had great ability. He was a money getter. He stood at the front of the business world and if he had obeyed Christ's teaching, he would have become a great church builder, a bishop no doubt, or a Stanley Jones. He was anxious to have the best. He comes hurriedly, also kneeling. We would naturally say that he was good enough. We would have taken him into our church membership and would have been pleased



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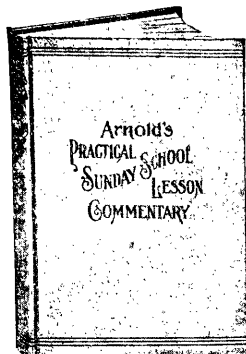
to have had him as an inlaw. In this age the most of the churches would have urged him to join.

Christ not only saw the possibility of this young man and the moral good in him, but he also saw the lack. The young man felt the lack, for he said "What lack I yet?"

There is a psychological moment in each life when we decide for all time, either happiness or misery, weal or woe. They tell us that up on Mt. Ridge the raindrops as snowflakes falling. One drop goes to the Pacific and the other to the Atlantic, and a breeze will change the direction of the rain drops. So with youth. Just a word or a talk from a godly father or mother, or teacher, will fix the destiny of children forever.

This young man was happy up to

Arnold's Practical Commentary



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A PRAYER OF THANKS AT MEAL-TIME.

With the coming of this day, O God, we acknowledge fresh tokens of Thy love. Grace Thou this home with Thy presence, and break with us the bread of life. In the name of Jesus, Amen.

This is a sample of the prayers found in the little book, "Grace Before Meals." There is a different one for each day in the year. Our sale price 40c, postpaid.

PENTECOSTAL PUBLISHING COMPANY Louisville, Kentucky.

this moment, and Jesus loved him. There is a natural love, there is a Divine Love. Natural love should be encouraged, and if left to develop it will find a way. See cupid. Love visualizes itself. The mother's love sees in the child something we do not all see. So with God's love, the love that regenerates, the love that sanctifies. God's great love if unhindered, will bring us to the place where God wants us to be, also where we really want to be, if we would be honest with ourselves. It would bring us supreme happiness, here and hereafter. This young man had the power of choice, and when Jesus told him his lack, he made the decision. He lost everything, also happiness, for he went away sorrowfully and slowly. He is going yet. He might have been Dives, for all we know.

There is a legend runs like this: Where a man died and came to Heaven's gate and Peter asked him what he wanted. He wanted to be happy. Peter asked him what this would be. He answered, "Money," "fine clothes" and "a downy bed." Peter led him to a room where he had plenty of money and cots and fine linen. So the man wore the money out by counting it and also the clothes, and he lounged until everything became threadbare. Then he called, "Take me out of here. This is Hell." You cannot satisfy that spirit of yours with material things. If I were to choose a theme I would say "Service." This young man could have taken his wealth and served the poor and needy. Then God would have let him accumulate more, for the Book says "Give and it shall be given to you." It is not only what we give that God looks at, but what is left over after we have given. The widow gave of her living and she gave more than the rich men.

This is an age of search for place. Few are willing to sell all and give to the poor. When a man is willing to go the second mile and to give his cloak also, the blessing will fall upon such a one. The rich young ruler has time now to think it over, and the torture must be something beyond expression.

We all come to that place in life where we must decide for our life work, our happiness, our heaven. May we give our all to the Christ who made it possible for us to serve. He gave his life and went staggering into eternity and shouted "Finished" as he went, but he did not go where the Young Ruler went. There he sits on the throne, the chief advocate of worlds, greater than a general conference, greater than anything the human mind can conceive of. Let us begin to serve and in the end we will be led up and up where angel wings have never waved or feet have trod, but where those who have served will stroll over fields of glory, and, as Alexander sang, "Oh, That Will Be Glory For Me."

A SPIRITUAL OASIS.

Desert Oasis I have never seen, but I know something of what they are like, for recently I found a spiritual oasis in the mountains of Kentucky, within the borders of Breathitt Co., that far-famed county of feuds, moonshine and murder, where grudges are so persistent, where religious prejudice is so deep-seated, and where a premium is placed on ignorance by most of the mountain preachers.

Back in a remote section of this needy county, Mount Carmel (Baby Asbury) is located. This splendid

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J. E. RUDOLPH, Wakefield, Kan., Rt. 4.

Lead me always, or I stray.
Lead me when twilight falleth,
And the darkness gathers 'round;
Lead me always by thy power,
May I in Thee still be found.

Lead me when I feel the weakest,
When my strength seems nearly gone,
Lead me when I feel discouraged,
When I long for daylight's dawn.
Lead me, for I dare not lead the way
To that Land where all is Day.
Lead me in the paths of righteousness,
Let me live in thy holiness.

Lead me when I'm all alone,
When I long for friends and Home.
With no one to assist,
When the trials and testings come,
Clear away the gloomy mist.
Thou art near when others fail.
Safely guide to Heaven's vale
By thy Grace I shall prevail!

school was established, less than four years ago, by Miss Lela G. McConnell, a graduate of Asbury College, and under her very capable leadership, assisted by five splendid Christian workers, all college graduates, the work of educating the heads and hearts of about seventy strong-bodied, clean-minded, pure-blooded Anglo-Saxon boys and girls of the mountains is carried on. Added to this work Miss McConnell is the Appointed Parish Pastor of Breathitt County, under the Methodist Episcopal Church. Already thirteen mission stations have been established, seven of which have one or more full-time worker. Sunday schools have been established, regular preaching services are being held and hundreds of homes are visited and blessed by the touch with these consecrated ones, who are hazarding their lives for Jesus' sake.

The results already obtained in hearts and homes are very gratifying. One of the mountain boys now in his Senior year in Mt. Carmel, is preaching regularly at different places on Sundays. Others are planning a life in mission work. Many of these boys and girls do effective personal work and are capable in prayer and exhortation. Eighty-eight percent are Christian.

Some of the immediate needs of this great work are as follows:

1. \$3,800 to clear the institution of debt.
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4. Financial and other aid in enlarging the administration building and the boys' dormitory.
5. A host of praying people to make intercession before the throne of God for this work.

Praying that The Herald will have an ever-widening field of spiritual service to the world, I am,

Jos. H. Lewis.

LEAD ME LORD!

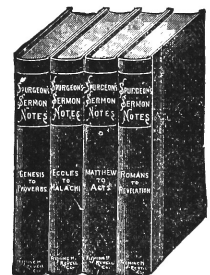
Psa., 23:2-3.

BY Rev. J. T. Larsen.

Lead me in the morning,
Lead me when 'er I pray.
Lead me in the day time,

EVANGELISTS' SLATES

- ALBRIGHT, J. PAUL AND MARION.**
(552 Fairfield Ave., Akron, Ohio)
Ravenna, Ohio, Jan. 27-Feb. 3.
Kenmore, Ohio, Feb. 3-17.
Cleveland, Ohio, Feb. 24-March 17.
- ARTHUR, F. E.**
(240 N. Waller Ave., Chicago, Ill.)
- AYCOCK, JARRETTE E.**
(Bethany, Okla.)
Denver, Colo., Feb. 13-24.
Baltimore, Md., March 3-17.
- BAIRD, C. E.**
(399 Hayward Ave., Rochester, N. Y.)
- BELEW, P. P.**
(Olivet, Ill.)
Racine, Wis., Feb. 4-24.
State Line, Ind., Feb. 25-March 10.
- BENNARD, GEORGE.**
Grand Rapids, Mich., Feb. 10-March 3.
- BEYLER, A. E.**
(413 North Plum St., Plymouth, Ind.)
- BOWMAN EVANGELISTIC PARTY.**
(Lewistown, Ill.)
- BOX, MR. AND MRS. S. C.**
(Young People's Workers)
(4149 Maryland Ave., St. Louis, Mo.)
- BREWER, GRADY.**
(Evangelist, Singer and Pianist)
(Highfalls, N. C.)
- BUDMAN, ALMA L.**
(Song Evangelist)
(101 Carpenter St., Muncy, Pa.)
Friendly, W. Va., Feb. 17-March 3.
Open dates, March 10-24.
Portsmouth, Va., March 31-April 14.
- BUSSEY, M. M.**
(224 W. Palm Ave., Monrovia, Calif.)
Santa Rosa, Calif., March 3-17.
- CAIN, W. R.**
(515 So. Vine St., Wichita, Kan.)
- CALLIS, O. H.**
Springfield, Ohio, Feb. 17-March 10.
Hazard, Ky., March 17-31.
- CAREY, A. B.**
(Beacon, N. Y.)
Lynn, Mass., Feb. 5-17.
Sommerville, Mass., Feb. 22-March 10.
Everett, Mass., March 12-31.
- CARTER, HAROLD S. C.**
(Aquia, Pa.)
Easton, Pa., Jan. 29-Feb. 17.
St. Clair, Pa., Feb. 20-March 3.
- CAROTHERS, J. L. AND WIFE.**
(10 W. 15th St., Colorado Springs, Colo.)
Fowler, Kan., Feb. 6-24.
Ada, Kan., March 3-17.
- CHATFIELD, MR. AND MRS. C. O.**
(410 E. Carl St., Winchester, Ind.)
- COLLIER, J. A.**
(1917 Cephus Ave., Nashville, Tenn.)
Rochester, Ky., March 17-31.
- COPELAND, H. E.**
(Oskaloosa, Iowa.)
- COX, F. W.**
(Lisbon, Ohio)
- COX, STEUBEN J.**
(1249 N. Holmes St., Indianapolis, Ind.)
Winchester, Ind., Feb. 3-17.
- CRAMMOND, PROF. C. C. AND MARGARET.**
Caro, Mich., Jan. 24-Feb. 10.
Lansing, Mich., Feb. 12-24.
- DAVIDSON, OTTO AND WIFE.**
(Bladenburg, Ohio.)
- DAVIDSON, J. E.**
(Bladenburg, Ohio)
Lulu, Mich., Feb. 17-March 3.
- DICKERSON, H. N.**
(2608 Newman St., Ashland, Ky.)
- DUNAWAY, C. M.**
(216 N. Candler St., Decatur, Ga.)
Columbus, Ga., Jan. 30-Feb. 17.
Monongahela, Pa., Feb. 24-March 10.
Anderson, Ind., March 17-31.
Eldorado, Kan., April 7-24.
Augusta, Kan., April 25-May 12.
Olivet, Ill., May 16-26.
Macon, Ga., June 2-23.
- DUNKUM, W. B. AND WIFE.**
(1353 Hemlock St., Louisville, Ky.)
- DYE, CHARLES.**
(4 Rundle Ave., Piqua, Ohio)
Shelbyville, Ill., Feb. 8-28.
Carterville, Ill., March 1-17.
Murphysboro, Ill., March 20-April 7.
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Bedford, Ind., Feb. 24-March 10.
Wilmington, Del., March 17-31.
- EDWARDS, J. R. AND WIFE.**
Wellsville, Ohio, Feb. 17-March 23.
Greentown, Ohio, March 10-24.
Mt. Vernon, Ohio, April 4-21.
- ERNY, EUGENE.**
5709 Midway Park, Chicago, Ill.)
Linley, Iowa, Jan. 29-Feb. 10.
- FLEMING, BONA.**
Sioux City, Ia., Feb. 11-24.
New Castle, Ind., March 3-17.
Hominy, Okla., March 21-31.
Holdenville, Okla., April 2-14.
- FLEXON, R. G.**
(Glassboro, N. J.)
Turnerville, N. J., Feb. 17-March 3.
Glassboro, N. J., March 10-24.
Marcus Hook, Pa., March 31-April 14.
- FLEMING, JOHN.**
(Ashland, Ky.)
Hot Springs, Ark., Feb. 3-17.
Gary, Ind., Feb. 26-March 10.
Detroit, Mich., March 17-31.
- FRANKLIN, EDNA M.—YOUNG, MRS.**
..ELIZABETH, Evangelists.
(Rt. 5, Maxwell, Ky.)
Ribolt, Ky., Feb. 27-March.
Open dates following.
- FREER, W. M.**
(Box 137, Pico, Calif.)
- FRYE, H. A.**
(1326 Hurd Ave., Findlay, Ohio)
Johnstown, Pa., Jan. 27-Feb. 17.
Elkhart, Ind., Feb. 24-March 10.
Owosso, Mich., March 17-31.
- FRYHOFF, A. J.**
(Columbus, Ohio.)
Owosso, Mich., Jan. 27-Feb. 17.
Lupton, Mich., Feb. 20-March 10.
Blissfield, Mich., March 13-31.
- FUGETT, C. B.**
(4312 Williams Ave., Ashland, Ky.)
Troy, Ohio, Feb. 17-24.
Barberton, Ohio, March 5-17.
St. Louis, Mo., March 24-April 7.
- GADDIS, TILDEN H.**
(4805 Ravenwood St., Cincinnati, Ohio)
Herrin, Ill., Feb. 4-17.
Newport, Ky., Feb. 18-March 3.
Tilgman, Md., March 4-17.
Harrington, Del., March 18-31.
- GALLAHER, M. R.**
(110 S. 14th St., Salem, Oregon)
Dallas, Oregon, Feb. 3-24.
- GALLOWAY, H. W. AND WIFE.**
(Del Norte, Colo.)
- GEIL, PAUL AND DORA.**
Churubusco, Ind., Feb. 10-Feb. 29.
- GLEASON, REV. AND MRS. RUFUS H.**
Mr. Gleason, Louisville, Ky., Nov. 7-25.
- GREEN, JIM H. (And Sunny South Quartette).**
(Box 200 Connelly Springs, N. C.)
- GREGORY, LOIS V.**
(Young People's Worker and Bible Teacher, Waterford, Pa.)
Clarion, Pa., Feb. 10-15.
Sigo, Pa., Feb. 17-22.
Sykesville, Pa., Feb. 22-March 8.
- GROGG, W. A.**
(418 24th St., West, Huntington, W. Va.)
Grafton, W. Va., Feb. 11-March 4.
Kanawha City, W. Va., March 10-April 3.
- HAINES, FLOSSIE—WILSON, HELEN.**
(Evangelists and Singers)
(530 W. Vine St., Alliance, Ohio)
- HALLMAN, MR. AND MRS. W. R.**
(222 Reisinger Ave., Dayton, Ohio)
- HAMPE, J. N.**
(No. 7 Gaskett St., Mt. Washington Sta. P. O., Pittsburgh, Pa.)
- HARDESTY, S. P.**
(Song Evangelist and Cornetist)
(Lynn, Ind.)
Port Jefferson, O., Feb. 11-24.
- HARMON, MRS. DELLA C.**
(Song Evangelist)
(889 Camden Ave., Columbus, Ohio)
- HARRIS, E. J.**
(Song Leader and Children's Worker)
- HAWK, M. R.**
(711 Center Ave., Butler, Pa.)
Open dates.
- HENDERSON, THOMAS C.**
Clarion, Pa., Feb. 17-March 3.
Markle, Ind., March 4-17.
Marion, Ind., March 18-31.
- HEWSON, JOHN E.**
(127 N. Chester Ave., Indianapolis, Ind.)
Indianapolis, Ind., Feb. 17-March 3.
Open dates after March 3.
- HOWARD, FIELDING T.**
(Kingswood, Ky.)
Belsano, Pa., Feb. 3-17.
- HOOPER, L. S.**
(Tionesta, Pa.)
Freedomia, N. Y., Feb. 17-March 10.
Union City, Ind., March 17-31.
- HUNT, JOHN J.**
(Rt. 3, Media, Pa.)
- IRICK, ALLIE AND EMMA.**
(Bethany, Okla.)
Bethany, Okla., Feb. 11-23.
Monnett, Mo., Feb. 24-March 10.
Mineral Wells, Tex., March 17-31.
Sublette, Kan., April 7-21.
- JACOBSON, H. O.**
(530 Minnesota St., Portland, Ore.)
- JOHNSON, ANDREW.**
(Wilmore, Ky.)
Lowry City, Mo., Feb. 15-March 1.
Roundup, Mont., March 3-24.
Billings, Mont., March 25-30.
- JOHNSON, RAY N.**
Relay, Md., Feb. 17-March 3.
Gibbsboro, N. J., March 4-17.
Camden, N. J., March 24-April 7.
- JONES, W. F.**
(Streets, Va.)
- JOHNSTON, A. H. AND WIFE.**
(Song Evangelists)
(800 Princeton St., Akron, Ohio)
Warren, Ohio, Jan. 24-Feb. 10.
Akron, Ohio, Feb. 15-25.
- KENNEDY, ROBERT J.**
(Singer)
(2315 Modera Ave., Dallas, Texas)
Broken Arrow, Okla., Feb. 3-24.
Open, Feb. 24-March 17.
Marianna, Ark., March 17-31.
- KENDALL, J. B.**
(Lexington, Ky.)
- KINSEY, MR. AND MRS. W. C.**
(450 So. West 2nd St., Richmond, Ind.)
(Evangelistic Singers)
Springfield, Ohio, Feb. 3-24.
- KLINE, FREEMAN S.**
(230 Fifth Ave., Troy, N. Y.)
- KNAPP, J. F.**
(Box 99, Cincinnati, Ohio)
- KULP, GEORGE B.**
(4 Grandview Ct., Battle Creek, Mich.)
Nelsonville, Ohio, March 29-April 17.
Owosso, Mich., April 9-17.
McKeesport, Pa., May 12-19.
- LEWIS, JOS. H.**
(Wilmore, Ky.)
- LEWIS, M. V.**
(Song Evangelist)
(W. W. Moore, Ky.)
Bristol, Tenn., Feb. 11-March 1.
New Castle, Ind., March 3-17.
Princeton, W. Va., March 18-31.
- LINN, REV. JACK AND WIFE.**
(Oregon, Wis.)
- LINCICOME, F.**
(412 W. Jefferson St., Gary, Ind.)
Erie, Pa., Feb. 10-24.
Tarentum, Pa., March 3-19.
Rocky River, Ohio, March 20-24.
- LONG, J. OWEN.**
(Singing Evangelist)
(Harrisonburg, Va.)
- LOVELESS, W. W.**
(London, Ohio)
Lancaster, Ohio, Feb. 14-March 3.
- LUDWIG, THEO. AND MINNIE E.**
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Everett, Mass., Feb. 14-March 3.
Lancaster, Mass., March 7-24.
- LYON, OSCAR B.**
(Lawton, Okla.)
- LAMANCE, W. N.**
Chanute, Kan., Jan. 27-Feb. 17.
Greenfield, Ohio, Feb. 24-March 17.
Rock Island, Ill., March 24-April 14.
- MCWHIE, ANNA E.**
(280 S. Firestone Blvd., Akron, O.)
- McKIE, MARK S.**
(Holt, Michigan)
- McNEESE, H. J.**
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- MANLY, IRVIN B.**
(401 Cosmos Street, Houston, Tex.)
- MARSHALL, R. P.**
(Lewisburg, Ky.)
Tarentum, Pa., Feb. 3-24.
Enfield, Ill., Feb. 25-March 17.
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Open dates in May.
- MATHIS, L. C.**
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Open dates.
- MILBY, E. C.**
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Mt. Hope, Ky., July 18-Aug. 4.
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(415 N. Lexington Ave., Wilmore, Ky.)
Cattlettsburg, Ky., Feb. 11-24.
Campton, Ky., March 18-April 7.
- QUINN, IMOGENE.**
(909 N. Tuxedo St., Indianapolis, Ind.)
Brownfield, Ill., Jan. 3-29.
Brown City, Mich., Feb. 17-March 3.
- RAYL, C. H.**
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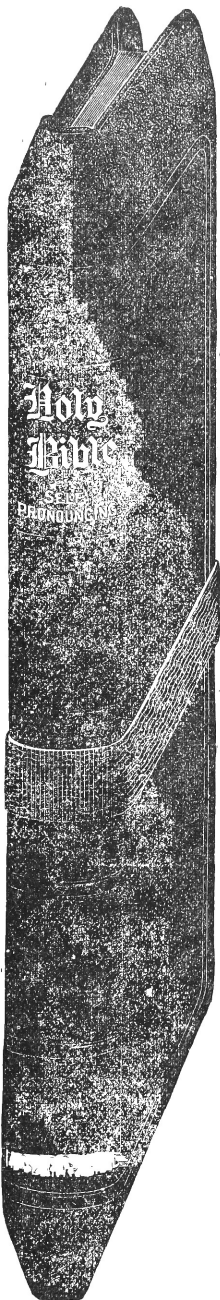
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ENDURANCE THE PRICE OF SALVATION.

By The Editor.

WE find not a few people who are greatly distressed over the false teachings that are being given out in many schools and from not a few pulpits. There is genuine cause for anxiety. The Bible will stand the test. The truth will prevail, but the seeds of doubt which are being sown broadcast will result in a blasting harvest of lost souls. Human souls which can never die are precious in the sight of God. He loved them so well that he gave his Son to die for them. It is an awful tragedy that they should be lost.

* * * * *

The most dangerous enemies of God and man today are those men professing deep piety and claiming profound scholarship who are assailing the Scriptures and would, if possible, make the people believe that much of the Old and New Testaments is not inspired, that it really matters little what we believe provided we are honest and preserve an altruistic attitude toward our fellowmen. They speak lightly of our Lord, his birth, his deity and his death. One is shocked at their calm and suave audacity.

* * * * *

We are thankful that there is rising up a strong body of devout and scholarly men who are answering these skeptics. It is only a question of time when the people who desire to know the truth and who love the truth will refuse to hear the message of men who do not claim to have a message from God. They will repudiate and refuse to support false teachers who are bringing no prodigal back to the embrace of the Father, who are lifting no degraded human being out of the slums of sin, who have no message of deliverance for those who are led captive by Satan.

* * * * *

The time is coming when the chaff and the wheat must be separated, when there will be a lining up of those who stand for the Bible and the saving power of a pure gospel. For the present, the people are a bit dazed, many of them hardly know what to think; they can hardly believe their own ears; when preachers speak lightly of the inspired Word of God and of the sufferings and death of our Lord they are amazed and confounded, but the time is not distant when the mask must be pulled off of the deceivers of the people, when these pretended scholarly skeptics must be thoroughly uncovered and their wolfish spirit disclosed. We are coming to the time when God's people will speak plainly, when they will make themselves heard.

* * * * *

We are well aware of the fact that there are great churches sadly under the influence of unbelieving preachers who have tampered with the faith, who seem to have abandoned themselves to skepticism, who appear to be without the fear of God before their eyes, but a Judgment Day is coming. Even if they should seem to triumph for the present God has said, "My spirit shall not always strive with man." The day is hastening

when the sheep and the goats will be separated, when the believers will stand upon the right, and the skeptics upon the left hand of the Great Judge. Some men are speaking very loudly now against the meek and lowly Nazarene, but the time will come when our Lord shall place all his enemies beneath his feet. It is a time for patience, for faithfulness, for watching unto prayer. Our Master has said, "He that endureth unto the end shall be saved."

A WORD OF GRATITUDE.

After almost nine weeks in the Deaconess Hospital in Louisville, Ky., my good physician, Dr. J. Kenneth Hutcherson, and a number of the famous specialists he had called in for consultation, decided that the one thing left for me to do was to come to Miami, Fla. The railroad people provided kindly a bed in a drawing room compartment. Dr. Hutcherson, my wife, and Brother W. E. Thomas, who assisted in caring for me, all came with me to Miami. The end of the journey found me quite exhausted, but the delightful warm weather soon proved very helpful.

Dr. Hutcherson remained with me long enough to secure a very excellent physician and give him all the details of my case and the means used in my treatment. He was very fortunate in placing me under the care of Dr. R. O. Lyell, a very fine physician and delightful Christian gentleman. I seem to be making rapid improvement and put on my clothes on the morning of February 3rd for the first time in something more than ten weeks.

I wish to thank with all my heart the readers of THE HERALD who have prayed for me, and I praise God that he heard prayer, and that I seem to be on the road to permanent recovery. I shall have to move slowly and guard against any attempt at strenuous work for some time.

Many kind letters of inquiry and assurance of prayer and friendship have come to me which it was impossible for me to answer, but those who sent them may be assured they were highly appreciated. Many brethren, ministers of different denominations, came to my bedside with kindly words of brotherly love, which were most highly appreciated.

I can say "It was good for me to be afflicted." I looked great facts squarely in the face, and the Lord Jesus was exalted high over all. It looked very much as if the end had come for me, and I felt no tinge of regret for the lines along which I had labored, but only regretted that the labor had not been more devoted and fruitful. Every fact and feature of the doctrines I had believed and preached, the experiences I have offered through the atoning merit of Christ held good in a most trying hour, without modification, change or regret. Jesus Christ was

lifted up high over all. No question about his power to forgive sins and to cleanse human nature from all pollution. The great doctrines of regeneration and sanctification as the Bible teaches them, as Wesley explained them, and we have been preaching them stood out before me like mountain peaks, eternal as the word of God.

How my heart longed to exhort my brethren to go on preaching a full salvation in the atoning blood of the Lord Jesus Christ. If the Lord spares me to preach again I shall greatly rejoice to be permitted to offer our blessed Savior mighty to save to the uttermost.

I have heard today of the accident and sickness of two of my fellow soldiers. We see in a clipping sent us from an Indiana newspaper that, Rev. Joseph Smith fell on the street and was hurt, and is now in the hospital in Fort Wayne, Ind. We are greatly grieved and hope the injury is not serious, and that he will soon be again in his loved employ.

We also got word that Rev. John Hughes is confined in the Good Samaritan Hospital, Lexington, Ky. What a faithful old soldier of the cross he has been and is. We request the readers of THE HERALD to pray with great earnestness that these men may be spared yet awhile. It does seem that we need them. May God graciously bless them.

Let us all gird ourselves afresh to press the work of salvation, to lift up and exalt Jesus Christ high over all. To cry to God to give us a great awakening, to pour out his Spirit in mighty power upon ministers and people, and to bring in the standards of his majesty and truth and salvation against the floods of wickedness. Continue to remember me and my wife at the throne of grace.

Faithfully your brother,
H. C. MORRISON.

More Laborers Into The Harvest.

THE reader will readily recall the exhortation of Christ that we pray the Father to send more laborers into the harvest field. There is one thing encouraging to those believers who are called the "holiness people." In their meetings, camps, conventions, revivals, where the power of God comes down in saving and sanctifying power, hosts of young people are being called to the ministry and mission field. If we gave ourselves to special prayer on this subject we would receive the answer from God in the calling of many other souls. Let us not forget this, but pray often that God may sanctify and raise up a mighty army of young men and women to preach through all the land a free and full salvation.

If the holiness people have a truth which, if properly preached and inculcated, will

(Continued on page 8)

THE GOSPEL AMONG THE CANTONESE.

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



This article is being written in and around Canton, South China. It is only a four-hour ride from Hong Kong to Canton but the change is as great as from Medievalism to the twentieth century. In Hong Kong you meet the modern ideas of life—splendid roads, modern improvements, etc., with the English predominating. When you strike Canton you meet China with its teeming multitudes and its strange ways and customs. On the river you meet every conceivable type of boat and especially the sampans. Tens of thousands of people are born, reared, get married, raise families and die on these river boats. Our night services require our crossing from the island of Honam (where our day services are held) to Canton. Instead of having capacious ferry boats they have innumerable sampans boats, and several times as we crossed these boats have been operated by mother and daughter (or slave girl). They charge us a penny for the trip. Some one has said that the boats of China may be compared to the leaves of the forest in number, and their varieties are about as great as that of the foliage of China. Boats large and small, boats long and short, boats broad and narrow, boats for hawkers, boats for fishing, boats for pleasure, boats ready for anything and everything; boats for smuggling, boats for pirates, boats for lepers, boats for beggars, boats for passage, boats for ferries, for brides, for marriages, for feasts and for funerals. It has been said there are more boats in China than in all the rest of the world combined.

As we crossed the river the other morning we noticed one formidable, big, immense Junk ship—it was as ugly a thing as could be created by man. It was armed with numerous guns both fore and aft. We asked the reason. It was said these guns were intended for pirates. The rivers and coast around this part of China are infested with pirates, and the Ladrone Islands are inhabited by robbers, pirates, etc. A missionary who works in Macao told me this morning her sorrow that no missionaries were in those Islands where hundreds of thousands of Chinese live. She thinks that one of the reasons is that they dread the danger of living and working among pirates but she said that when these people are approached with the gospel they hear it gladly. Certainly, the Ladrone Islands are no worse than the savage New Hebrides where John G. Paton found the worst kind of cannibalism and midst the most terrific odds he got the gospel to these people and turned from idols to serve the living God. It is to be hoped that some Chinese missionaries will be raised up to start work in these needy Islands.

I was reading recently of Paton when he dug the first well ever known in those cannibal islands. The poor savages looked on with amazement as Paton dug. They said to him: "O Missi your head is going wrong; you are losing something or you would not talk like that," as Paton told them that he was going to sink a well deep enough to see if God would send forth water from below. They watched the digging and when water came and they drank of it they regarded it as a miracle and answer to prayer. Then they cried out: "Missi, wonderful, wonderful is the work of your Jehovah God! No God of Aniwa ever helped us in this way." The old chief and some of his people were so astonished that they brought their idols and cast them down at the feet of the missionary and they had a big time in the island destroying and burning their idols and worshipping the true God.

What is needed in the foreign mission fields today everywhere are men and women who will do some digging and dig on and on

till the wells of salvation begin to flow. The extraordinary is needed to convince the people that there is a mighty God and a great Redeemer. Just natural things like schools, hospitals, orphanages, etc., are not sufficient for the heathen world. They need a demonstration of the God which answereth by fire.

It is simply wonderful the effect of the gospel in the heathen world when preached with the Holy Ghost sent down from heaven. It changes and transforms men and women and makes extraordinary Christians out of them. My interpreter was formerly a heathen. When he entered Bethel School he and three others signed an agreement that they would have nothing to do with the Christian religion. Today he is one of the most godly and Christlike men I have ever met. He is a mighty preacher and evangelist, a man of faith and prayer thoroughly sanctified, full of the Bible and the Holy Ghost.

Some one tells the story of the portrait of Dante which is painted upon the walls of the Bargello, at Florence? For many years it was supposed that the picture had utterly perished. Men had heard of it, but no one living had ever seen it. But presently came an artist who was determined to find it again. He went into the palace where tradition said it had been painted. The room was used as a storehouse for lumber and straw. The walls were covered with dirty whitewash. He had the heaps of rubbish carried away. Patiently and carefully he removed the whitewash from the wall. Lines and colors long hidden began to appear; and at last the grave, lofty, noble face of the great poet looked out again upon the world of light.

"That was wonderful," you say, "that was beautiful!" Not half so wonderful as the work which Christ came to do in the heart of man—to restore the forgotten image of God, and bring the Divine image to the light. He comes to us with the knowledge that God's image is there, though concealed: He touches us with the faith that the Divine image can be restored.

There is nothing like the gospel to transform the heathen world. God's grace can take a raw heathen and make a shining saint of him.

At the altar service last night, after preaching at the Presbyterian Church of Canton, all classes and conditions of people were forward for prayers. Bro. Munroe said to me as he pointed to a business man kneeling in prayer: "There is one of the prominent men of this church." Then at the same time there knelt a poor bare footed coolie boy, he was crying over his sins and trying to find God. Bro. Munroe dealt with him tenderly and remarked to me: "If that boy gets saved there may be another Sammy Morris." China needs some young fellows of the Sammy Morris type just now and I trust that the Spirit of God may find them in these revival meetings.

Let me stop here and tell a story to the children about a little girl of three years that sits at the head of the table with Bro. Munroe in the Missionary Home where we are staying during the Canton Convention. I inquired as to where she came from and Bro. Munroe told me that she was thrown out when a baby to die and maybe to be eaten by the dogs or hogs. Somebody came to the mission house to say that a little baby was thrown out on the lot. It was, of course, only a common occurrence in China as baby girls are not welcome in the homes. But Sister Munroe had some one go out and fetch it in and they decided to keep it, and now it is a fine, healthy, happy little girl and a singer of gospel songs. She is so bright and happy and is being trained up as a Christian, and some day she may be one of God's chosen workers among her own people. Little girls

are sold all over China as slaves and very often you will see a little girl of five or six carrying on her back the baby all day long. I remember when at Peniel Mission from early morn till night came on I saw one little girl with baby fastened to her back. I presume she was a poor little slave girl whose father sold her for a few dollars, and slave she must from dawn till dark and never know any love or kindness.

Canton has been notorious during the last uprising against foreigners for the big grip that Bolshevism had upon it. For a time this dragon evil was sweeping everything before it and in some cases it carried some of the Chinese preachers off their feet. A missionary told me of the dreadful massacre that was fixed in Canton for last December. The Bolsheviks had all their plans drawn and everything ready for a wholesale massacre and looting and burning of missionaries and their possessions, but through the mercy of God the authorities got hold of the information and averted the disaster. The tide now turned against the Bolsheviks and they were arrested and beheaded wholesale. The city was scoured and bob-haired girls lost their heads and red neckties meant death. In one instance a thousand Bolsheviks were caught and generally there was no mercy shown them—they were shot or beheaded. For a long time girls with bobbed hair were afraid to go on the streets, because so many of the agitators had come from the schools and wore bobbed hair. Communism is being hunted down all over China and wherever found no mercy is extended to the offenders. Just recently thirteen were executed near here, among them a lad of fourteen.

It is believed by many missionaries that these great deliverances in times of great stress was in answer to special prayer. I think the December deliverance came after a day of prayer.

Touching the subject of prayer for missions, the following is told of Hudson Taylor's work in China:

Some years ago a wonderful work of grace broke out in connection with one of the stations in the China Inland Mission, where both the number and spiritual character of the converts had been far greater than at other stations and yet the consecration of the missionaries at the latter had been just as great.

This rich harvest of souls remained a mystery until Mr. Hudson Taylor on a visit to England discovered the secret. At the close of one of his addresses a gentleman from the audience came forward to make his acquaintance. In the conversation that followed Mr. Taylor was surprised at the accurate knowledge the man possessed concerning this Inland China station.

"But how is it," Mr. Taylor asked, "that you are so conversant with the conditions of that work?"

"Oh," he replied, "the missionary there and I are old college-mates and for years we have regularly corresponded; he has sent me names of enquirers and converts, and these I have daily taken to God in prayer."

At last the secret is found! A praying man at home, praying definitely, praying for specific cases among the heathen—this is the intercessory missionary idea. This man had become a real intercessory missionary.

I remember standing one day in Westminster Abbey, London, beside the stone that covers the last resting place of David Livingstone. On the stone there is an inscription part of which reads thus:

David Livingstone
Missionary, Traveller, Philanthropist
Born March 19, 1813
Died May 4, 1873

For thirty years his life was spent in an unwearying effort to evangelize the native

racess, to explore the undiscovered secrets and abolish the desolating slave trading of Central Africa where with his last words he wrote: "All I can say in my solitude is, may heaven's rich blessing come down on every one—American, English, Turk—who will heal the open sore of the world." *It will be remembered that David Livingstone was found dead upon his knees.*

Let me exhort my readers to pray for China in this hour of supreme opportunity. China is giving up Bolshevism, also destroying her idols and temples. If the Gospel does not reach them and China drifts into Atheism the peril of the yellow race will be terrible indeed. China today has a hungry heart for the gospel. Pray that every missionary might get on fire for God and pray that the native church of China may catch the flame and become great centers of evangelism.

Our present campaign is in connection with the South China Holiness Mission established in 1903 by Rev. E. R. Munroe and wife. (A few months ago Mrs. Munroe was taken to heaven and Bro. Munroe is greatly bereaved but still carries on in the energy of the Spirit.) The Mission is at Honam, Canton, South China.

The South China Holiness Mission is located in the province of Kwong Tung which has a population of more than thirty-two millions and has 94 cities, scores at this time having no resident missionary. The language spoken is Cantonese. The provincial capitol, Canton, where the Mission headquarters is located, has a population of three million. The South China Holiness Mission stands for Scriptural Holiness—the pre-millennial coming of our Lord Jesus Christ; healing of the body and the Divine command to give the Gospel to the whole world.

The present work of the Mission is as follows: 1. A Bible School for native workers. 2. An Orphanage. 3. Chapel and Day School at Po Kong. 4. Two chapels in Ko Meng. 5. Chapel and Boys School in Kap Shui. 6. Chapel and Girls' School in Chan Chun. 7. Chapel and Girls' School in Lai Chun. 8. Chapel at Sun Chung Kai. The Mission is entirely supported by the free-will offering of God's people in different lands.

It is simply wonderful the work accomplished by these Mission stations when carried on by true and tried, experienced, level headed and thoroughly consecrated men and women of God. In the Convention now being held as I write, preachers, teachers, evangelists, pastors and Bible women are here from all over the Province, while some are from more distant places. My interpreter in this meeting is from Macao the Portuguese settlement near Hong Kong. These missionaries and Chinese workers have to toil in the midst of densest heathenism and it is a great privilege for them to come to a holiness convention and enjoy a week of gospel feast and fellowship. The American people who can attend revivals and conventions and camp meetings and have abundance of gospel opportunities can hardly appreciate what a holiness convention means to these Chinese Christians. It is an Oasis in the desert and a Feast of Tabernacles.

Two Opposing Views.

After the Chaldeans finally sacked and destroyed Jerusalem and carried the Jews away to Babylon, in the time of Jeremiah, the small remnant that was left behind, migrated to Egypt, despite Jeremiah's faithful warnings. There, they boldly said they would continue idolatry, in the worship of "the queen of heaven." Their reason was that, when they had sacrificed to her in their home land, they had enjoyed prosperity; but since they had neglected her worship, disaster had come upon them. On the other hand, Jeremiah told them that their troubles were because their idolatry was sin against Jehovah, which merited his judgments! Two opposite views of the same thing!

We now know that Jeremiah was correct, and the people were wrong! And still we are repeating the same folly! Statemen, educators, ecclesiastics, tell us that war comes of ignorance, and that education is the cure for it; and most people believe them! See what Education, with God left out, has done on that line! Science, which is education, has given us war agencies a thousand-fold worse than of old—the submarine, the airplane, poison gas, long-range artillery, rapid-fire machine guns, etc. Godless education, which most of it now is, leads TO war, not AWAY from it! The more of that kind we have, the more war and the more devilish! We are today worshipping at the shrine of brains, intellect, culture, with God omitted; instead of humbly bowing in reverence to God, we are imitating these old Jews, and making our offerings to human learning, as a panacea for all ills!

A. S. H.

A BURNING AND SHINING LIGHT.

BY COMMISSIONER SAMUEL BRENGLE.

A HOMILY ON RED-HOT RELIGION.



ONE of the unsolved problems of science is to produce a physical light that is cold. The problem which religion has solved, and must solve, is to produce a spiritual light that is hot, which is nothing other than the old-time religion.

Jesus said of his forerunner, John the Baptist, 'He was a burning and a shining light.'

He shone until Jerusalem and all Judea and all the regions around about Jordan were startled and awakened by the light, and went out to see and to hear; and he burned into their hard, cold hearts until multitudes confessed their sins, and King Herod himself and his adulterous wife were so scorched by the heat of the burning herald of righteousness that Herod shut him up in prison, and at the request of his dancing step-daughter, urged on by his wicked wife, had John's head cut off to escape the burning, as though the loss of his head could quench the fire that shone and burned in John's heart and life.

Solomon said: "A man's wisdom maketh his face to shine" (Ecclesiastes 8:1); and the Psalmist said, "They looked unto Him, and were lightened ('were radiant,' margin), and their faces were not ashamed" (Psalm 34:5).

And we read that when Moses came down from the Mount, where he had met with God, "The children of Israel could not steadfastly behold the face of Moses for the glory of his countenance" (2 Cor. 3:7; Ex. 34:29-35). And again we read of Stephen, "And all that sat in the council, looking steadfastly at him, saw his face as it had been the face of an angel" (Acts 6:15).

Some time ago a Chicago multi-millionaire spoke at an Army meeting, and among other things said that the one thing which always most impressed him as he looked upon a company of Salvationists was the light in their faces. (May that light never go out!) This light is produced by that heavenly wisdom that comes from the knowledge of God through faith in Jesus, and by the peace of a good conscience and love to all men.

But those who most mightily move men to righteousness are not only shining but also burning lights. John burned his way into the dulled consciences of the men of his day, and stirred all Palestine. Stephen burned into the guilty souls of priests and rulers until their wrath knew no bounds, and they cast him out and sent him to Heaven in a shower of stones. The apostles burned their way into idolatrous cities and into a pagan civilization reeking with unmentionable lusts and unspeakable cruelties (Rom 1:22-32) until the world was transformed.

William and Catherine Booth shone and burned their way through immeasurable obstacles of vice and ignorance, of indifference and ridicule and contempt, of organized and stubborn opposition. And multitudes of lesser men and women have won their way and triumphed by the same burning.

I know an Adjutant of the Salvation Army who burns his way to victory in every corps he commands. He is an ordinary looking man, with but slender gifts, but he has the fire. He burns.

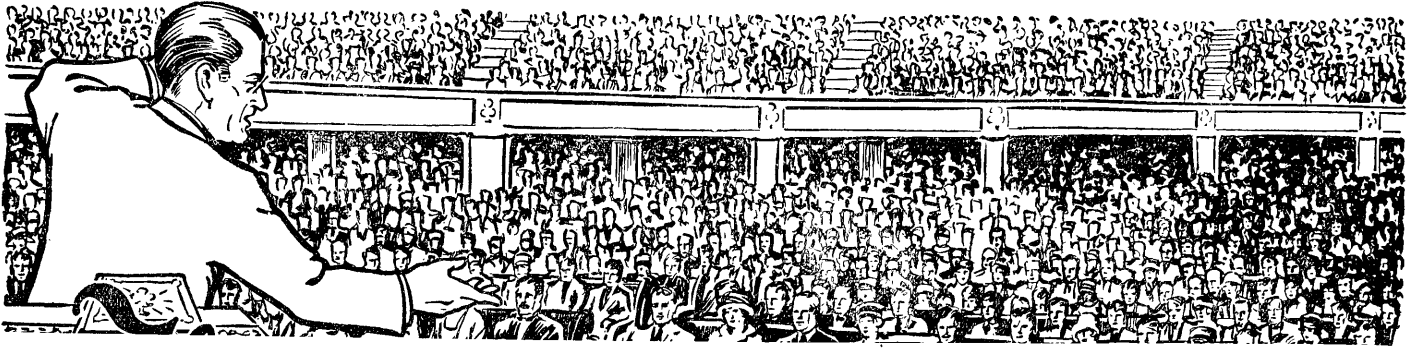
What is this fire? It is love. It is faith. It is hope. It is passion, purpose, determination. It is utter devotion. It is a divine discontent with formality, ceremonialism, lukewarmness, indifference, sham and noise, and parade and spiritual death. It is singleness of eye and a consecration unto death. It is God the Holy Ghost burning in and through a humble, holy, faithful man. It is the spirit that inspired young Queen Esther when she resolved that if it cost her her life she would go into the king and plead for her people, saying, "If I perish, I perish."

It is the spirit that inspired Jonathan and his armor-bearer to go up singlehanded against the mocking Philistine and rout his army; that inspired David to run out to meet the insolent giant and put to flight the proud foe; that emboldened Daniel and his three friends to face the lions' den, and the seven-fold heated furnace rather than be false to God and conscience and the old-time religion of their fathers; that led Peter and his friends to defy the threatening rulers and go to prison and glory in whippings and sufferings for Jesus' sake; that led Paul and Silas boldly to preach Christ to heathen mobs and Jewish bigots, and rejoice in stonings and stripes, and sing psalms in noisome midnight dungeon until the jailer himself was converted, and until saints were found in Caesar's household—that half-demon Caesar, Nero—he who murdered his own mother, stamped his wife and unborn child to death, fired Rome and fiddled while the city burned, then charged the Christians with the burning; had them covered with pitch and set afire, lighting the parks and streets with flaming saints, possibly the saints of his own household! It is the spirit that inspired John Knox to cry out to God, "Give me Scotland or I die;" that led Luther, in the face of almost certain death, to say to his friends, "I will go to Worms, though there be as many devils in the city as there are tiles on the roofs of the houses." This burning is the spirit that led the young men soldiers of a Salvation Army corps to come to the officers many a night and ask for the key to the hall that they might spend half the night in prayer, until their corps became the banner corps of a dozen states. It is the spirit that inspired an officer in a desperately hard corps in a city full of indifference and opposition to have an all-night of prayer every week with two or three kindred souls who shared with him the burden, until God moved the whole city, and the Mayor became his friend and protector, and the city officials and pastors attended his Sunday afternoon meetings in the City Hall, and the people gave him money for a new hall and instruments for a big band, while the platform was filled with soldiers who had caught the flame from their officer.

Do you ask, How can we get the fire? I answer, Not by feasting, but by fasting; not by playing, but by praying; not by sleeping and slothfulness, but by watching and by diligently seeking God and the souls that wander from him; not by reading newspapers and devouring the comic sections and sporting news, but by searching the Scriptures; by believing.

The men of fire have got acquainted with God. They have waited for him obediently in the way of his commandments (Isa. 26:8, 9, 64:5). They have not only repented of sin and turned toward him, but they have longed and watched for him more eagerly

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THE RIVER, THE CUP, AND THE WELL.

Rev. R. P. Marshall.

"There is a river. . . ." Psal. 46:4.

"My cup runneth over." 23rd Psalm, 5 v.

"Anyone who drinks this water shall thirst again, but anyone who drinks the water that I shall give him will never thirst anymore; the water that I shall give him will turn into a spring of water welling up unto eternal life." John 4:4 (Moffat).

WATER is the symbol of life. A traveler, parched with thirst, seeks in vain for signs of the gurgling, splashing stream that his imagination pictures. As far as eye can see are the limitless stretches of interminable sand and sagebrush. Dying of thirst in the desert, his tongue parched and his breast on fire from the stinging air of the alkali dust clouds, he staggers and falls prostrate in the sand. But help comes at last and he is tenderly raised, and a sip of the life-giving fluid poured between his blackened lips. Lo, he revives, color comes back to his cheeks and the light into his dying eyes. He will live now. Why? Water gives life.

But in the scene described in John's gospel, Jesus offers to this outcast Samaritan woman a new kind of water. She was astonished. Why even the well need not be improved upon. Nor had it been in the hundreds of years since first Jacob cleaned it out and built around it the protecting ledge of rock. It was still the latest thing in rocks . . . and wells. We of our changing century, imbued with the idea of remaking and remodeling everything that has survived the ravages of a short six months of our hectic life, will always find it hard to understand the unchanging East. We would have installed a modern hoist, or at least a bucket pump, but not so these contented Samaritans and Jews. What was good enough for Jacob would do for them. So just as the old patriarch had bumped his venerable head on the projecting rock ledge over the stairs to the dipping place, countless thousands had followed him, and no one had ventured to improve the well . . . much less offer a new kind of water.

"I would have given you living water."

The woman looked at him in open-mouthed astonishment. He had taken her breath away with his very unconventional attitude toward the ever present barrier between Jew and Samaritan, and now he goes to unheard-of lengths of daring and proposes that she ask him for living water. What? Was not this clear, sparkling stream coming from a well so rich in religious memories and historical significance the very epitome of life itself? There were the thirsty camels drinking now, taking in new vigor and strength for the weary journey; there were the tired travelers resting beneath the welcome shade of the palm whose roots were nourished by the overflow. What more could one ask of water?

She was a good representative of her class. She has still her followers. The old seems ever to be the only good and true. The Jewish church, rich in its associations, its long line of prophets, priests and martyrs, seemed

to be the best there was and not only that, but the best that ever could be. Similarly, her Samaritan faith, sprung from the same beginning, seemed the ultimate and best of all possibility.

Not only was she conservative, but she was afflicted with the ultra-scientific attitude. She was a materialist when it came to living water. How could such a thing be. Why, water is water. W-a-t-e-r. If she had known how, she would have told Jesus that H₂O was H₂O, no matter where you take it, and that to suppose it to be endowed with any supernatural powers would be to suppose that God would violate the laws of Nature . . . and that there was no room for supernaturalism in water or in anything else. Yet science fell down at the point of life, as it always does.

But she was missing the mark all the time. She had taken a different premise and had arrived at a totally unrelated conclusion. Jesus didn't stop to argue with her. He gave her the invitation and she met it with a plea that showed how far she was from a true understanding of the matter. "Give me some of this water; so that I won't have to come so far to get a drink. He offered her eternal life and she merely begged for an easy one.

I wonder if there was a spirit of mischief in her heart as she put this plea. Of course this man could not give her any living water. She would amuse herself for a moment with his conversation. But not for long. With a penetrating look that burned deep into the sordid soul of this careless woman, he launched a thunderbolt of conviction. "Go and call thy husband, and come hither."

There! No more quibbling about the nature of water. He had touched the hidden spot of sin and wretchedness in her life. The proud head bowed and the fluent tongue was hushed as Jesus told in measured tones the tragedy of her marital career. It was hard, but it was necessary. She could not carry the water of life until her soul was purged. She must not contaminate the stream. She found the living water as she found herself. Stripped of her robe of pretense, she was left to blush in shame before the eyes of him who sees our every thought.

Then the woman left her waterpot and ran into the city. I can see her as she passes down the dusty street, shouting to all the curious throng that are so ready to gather at the rumor of anything unusual. "The Messiah is come! The Messiah is come!"

What a queer forerunner of the Promised One! But how did she know him? By his word? No, she might have doubted that; but his insight into the depths of her hidden wretchedness settled the matter. It must be He.

Where is your waterpot, woman? "Why . . . Really, I had completely forgotten it." She had the reality. The thirst for spiritual water slaked, the physical seemed of no consequence. Living water bubbling in her soul, she was now understanding the saying, "You shall never thirst anymore." The physical is ever subject to the spiritual. Our childish

crying for material blessing is soon forgotten when we get but a sip of the water of life.

But David said in his immortal 23rd Psalm, "My cup runneth over." Truly it did. Coming as a magnificent climax to the untold blessings of a life of following the Good Shepherd, it is not surprising that he should reach this point of seeming satiety. But we are in no condition to expect an overthrow until first we are filled. Some are satisfied with merely a taste of the wonderful water. Others have stood for years beside the flowing stream and watched its sparkling beauty with never a move to enjoy for themselves its life-giving flow.

Perhaps there is something wrong with the cup. You have stood by the side of the old springhouse in the sweltering heat of a midsummer afternoon and reached with anticipation for the old gourd dipper. A splash in the sparkling water and it came up to the lips, a grateful and refreshing sight. But before the dipper touched your lips the life-giving fluid had all leaked out and the old gourd seemed a soggy, useless thing. What was the matter? The water was all right, the stream was all right, the spring was all right, but the cup was full of holes.

God does not furnish the cup. It is your cup. You make it, you maintain it. Never blame a leaky cup on the well, or the keeper of the well, for you brought it with you, and are responsible for it. There are no common drinking cups in God's fountain. The cup is your soul. And the measure of your soul capacity is the measure of your cup. Small souls are soon filled. Those who would drink deep of the stream must first be sure of their capacity.

Have you ever seen a false measure? The kind used by dishonest merchants to give short quantities. . . . You will remember the pint measure with its false bottom. On the outside it is of regulation height and circumference. But let it be used to measure a liquid and you will see upon re-measuring, that there is a disparity of several ounces. What is the trouble? The cup has been filled with something else and a sham or double bottom inserted. The something else is nothing but air, but air is not water, nor milk, nor even light-giving kerosene. That is a fraud of a cup.

Then the cup must first be emptied of everything else in order that it may be filled with the Water of Life. It is an unalterable rule that one place cannot be occupied by two things at the same time. Jesus said it in another way when he said, "Ye cannot serve God and Mammon." Yet we are still trying to do it. If you would be filled with all the fullness of God, then you must first be emptied of all the fullness of the world. There must be no false bottoms.

David not only had a full cup; he had an overflow cup. God had so wonderfully blessed him that not only did he have enough for his own use, but there was a sparkling, splashing stream of grace for all his acquaintances. And it is a peculiar trait of this marvelous water that the more that is lost by overflow,

the more there comes into the cup. It shall be a well of water springing up . . . not just slowly sweeping through, but springing up.

In Alabama a few years ago, I stood beside a wonderful artesian well that was said to flow at the rate of ten thousand gallons a minute. Sounds rather large, doesn't it? Well the water was there and the power was there, but nobody had a cup big enough to confine the flow to their own personal use. When I last saw it, some enterprising fellow had attempted to use the warm water in a swimming pool. There was one drawback—too much water. The improvised dirt walls crumbled beneath the force of the powerful stream. It refused to be confined, and rushing on and on, carried its refreshing torrent for miles through the countryside.

Someone tried to put a cap on it, without much success. The experimenter was picked up and carefully dried. . . . No one has tried it since. You have seen that very thing tried in a great service, where God's mighty Spirit was upon the people. For fear of causing talk and unfavorable comment, many a good brother has choked down a hearty "Amen" and almost suffered the same consequences. Very often it is the lack of overflow that dries up the stream of Grace.

The cup must be filled, though, before it can run over. There must be a surplus. Then the blessed thing about it is that when your cup runs over we can come around and hold our little cup and have the benefit of your blessing. There need be no dry times in a true Christian Church. If it hasn't rained on your corn patch, go borrow a little water from your neighbor. Don't you see him over there just running over with joy and gladness?

The stream can never run dry. No need to worry. There are no drouths in God's mercy. Hot summer, cold winter, all is alike to him.

Again, the more that passes through the cup, the more benefit to us. I never heard a fountain complain of being dry. Luther Bridgers tells the story of the happenings of one cold, winter day in Atlanta. He was going home for a short visit, and the wait for a train out was getting tiresome. Stepping across the way to a splendid restaurant, he was entering the door, when he noticed a dirty little newsboy standing beside the window, looking with longing at the warm interior and the temptingly displayed food. The collar of his ragged coat was turned up against the biting wind, and he shivered incessantly. Noticing Dr. Bridgers, he rushed to his side. "Buy a paper, mister," he said. "No, sonny, I already have one." But he could not withstand the pleading look of that ragged urchin. A thought came. Well, why not?

"Are you hungry?" he asked.
"Am I? Jest try me."

The outcome was that he took the little newsboy into the warm cafe and set him up to everything that the boy desired. He ate until it seemed that he would not hold any more, and then finished off with a dozen sweet rolls, some in his mouth and the others in his pockets. It was a treat to see the look of uncomprehending bliss upon his streaked countenance. The meal was over, and after paying for it, Dr. Bridgers put his arm around the shoulders of the ragged little boy and told him of One who loved him and for whose sake he had been fed. Then with a word of encouragement and a cheery smile, he was gone and the little newsboy went back to his work. Will he forget? Not hardly. And as the preacher went down to the train and on to his own home and boy, he had perhaps the greatest blessing of the two.

Many of us have not hardly enough for our own use. We cannot carry any of it to our friends. We are not yet completely dry, but we are subject to long dry spells. Some are like the old pump: no good at all unless primed. Have we been filled? How long has it been since we felt the mighty surge of the river of life, as it filled to abundance

our puny cup till it ran over and over? That is the ideal life. To dwell so close to the fountain that our soul shall only have to look up to the unquenchable stream and receive.

"Ho, every one that thirsteth, come ye to the waters."

He Walked With God—

He Pleased God.

By President L. R. Akers, Asbury College.



One of the briefest biographies in Holy Writ is that of Enoch. In the fifth chapter of Genesis four short verses give us a brief history of this early patriarch. Yet in this condensed record the statement is twice made that Enoch "walked with God." Leaping across the centuries to the writer of the Hebrews, we note one verse regarding this pioneer saint (Hebrews 11:5) closing with the testimony that "he pleased God."

What a terse, compact bit of information this is about one of God's anointed ones! Yet Enoch is known around the world, as well known as almost any man in the Old Testament. What is the explanation of this? Five short verses have immortalized a man. But may we not ask the question, "Brief though his history be, what more could be said of him than was said?"

First of all, he *walked with God*. There is no more stupendous fact in the universe than that expressed in these words. Finite man walking in perfect harmony and understanding with infinite God! The seemingly impossible is withal a fact.

Let us here consider man's relationship to man. Society is like a ladder, the successive rungs representing its various classes, in the ascent of which, we run the gamut all the way from the rags and mud hut of the yokel to the royal purple and ivory palace of the king.

"Enoch walked with God." This is all the more stupendous because of the difficulty man has in walking with his fellowman. If the finite is ill at ease and oftentimes inadequately fitted to walk with the finite, how can he hope then to walk with the Infinite? Let us note the frequent feeling of social inadequacy. Let us suppose, for instance, that any reader of this article might suddenly be transplanted into the heart of so-called "high society" (which, alas, too often is *low* society). An elaborate banquet is spread. There is the snowy damask and a profuse variety of gleaming silver,—knives, forks, spoons—in bewildering array. The words of a recent speaker would express the sentiments of the average man. Said he, "There were seventeen varieties of silver at my plate. I tried to follow the correct procedure, but found at the close of the dinner that in spite of my most valiant efforts I had five of the utensils remaining with which I knew not what to do." It is not too much to say that no matter how splendid the service nor how delicious the viands, such an occasion could hardly be called a pleasurable experience, the reason being simply that there was a lack of understanding due to an unaccustomed environment. Let us suppose again that Mr. "Average Man" finds himself placed in a company of the "intelligentsia." The discussion is on Einstein's Theory of Relativity, recent archaeological discoveries, the deciphering of Egyptian hieroglyphics, a discriminating exchange of opinion between the various schools of art, or upon the works of Browning, Emerson, Ruskin, or Wordsworth. His silence in this case is not that of wisdom, but proclaims him an ignoramus along the lines mentioned. In this instance, there is no communion of minds, of fellowship, of personalities.

If in life there are frequent occasions when our sense of social or intellectual inadequacy is so keenly felt, may we ask again how can we walk, then, with him who is King of kings and Lord of lords? How can we, owning a few acres or a small and unpretentious home, walk with him who swings the stars with his fingertips and whose blazing throne is amid the infinity of worlds above us?

Fortunately for us there is an answer. God is in love with man, and man, in surrendering to God, finds the "open sesame" to the Father's heart; and where there is *love* all other things easily follow.

The essentials of life are personal. Man walks with his fellowman, finite like himself, and understands them only in a measure. He walks also with infinite God, and, because of the inborn hunger for the Infinite, understands God and finds satisfaction in him, in a measure transcending his human relationships. Milton says, "Loneliness, which God names as the first thing not good, is provided for in every way." In the beginning, God said, "It is not good for man to be alone." Yet he knew that even a partner in life is not enough, so he went down himself in the cool of the day and talked with the man and woman whom he had made. There then was revealed an everlasting necessity—the companionship of God. Human fellowships may supply physical hunger and intellectual life may also be quickened thereby, but the deepest of all hungers, the hunger of the soul, can be satisfied with nothing but God. Life may provide many visible helps, friends, relations, people, work, books, all of which help some, but none of which can help always. The real presence of God in Jesus Christ, our Elder Brother and Savior, is the one real vital need of every life.

How are we to attain this fellowship? Undoubtedly it may be ours. The answer is, the way down is the way up. He that humbleth himself shall be exalted. The sufficiency of our merit is the knowledge of our insufficiency. A frank acknowledgment of our insufficiency gives God the opportunity to supply our every need according to his riches in glory. We do not have to have a dollar sign as our coat of arms in order to walk with God. Blessed are the poor in spirit for theirs is the Kingdom of Heaven. Man's discontent with himself prompts him to seek a power over and above himself that can lift him out of himself into a larger realm of joy and victory. But the trouble with present day discontent is that man, instead of being *discontented with himself* is *discontented with his possessions*, with that he *has* rather than with what he *is*. The Apostle says, "I have learned with what things I have to be content." But in regard to himself he says, "I am determined to know nothing among you save Jesus Christ and him crucified." Again, "Press on to the mark of the prize"—*ever* satisfied with his temporal state; *never* satisfied with his spiritual attainment. "I am the least of all the apostles," says the great soul of the centuries in his humility.

"Blessed are the pure in heart for they shall see God." Not only may we walk with him but we may behold him. How rich this life becomes in the glorious knowledge that we may *walk and talk* with God; that the *created* may understand the *Creator*! There is the story of a Hindu philosopher who was studying a hill of ants. The thought flashed into his mind, "I wish I could talk to those little beings." Again he thought, for he was an educated man, though not a Christian, "Could I understand their language, if they have a language, and are capable of expressing themselves, still I could not communicate with them in terms of speech for an ant is an ant and a man is a man. But if I could become one of them, take upon me their nature and at the same time retain my personality and consciousness, then I could talk with them and express myself to them." Like a flash came the thought to him, "This is ex-

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The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER VIII.

GOOD NEWS FROM HOME.

FOR a moment Huston stood with bowed head, gazing into the eyes of the dying man, a tremendous struggle going on within his breast. Every eye in all the group was fixed upon him. He somehow felt that he had come to a most important crisis in his life. He stretched himself to his full height, and said, "Yes, I do believe in Jesus Christ. And I do believe with all my heart that any penitent sinner coming to him for pardon will receive the gracious mercy of forgiveness that the Lord came to bring to a lost world." The dying man said, "That's good talk, Huston. That's the way the old Methodists preached it down in the hills of Tennessee. I had that once, but I threw it away when I lost my gal. But I did know the forgiveness of my sins. Huston, do you mind kneeling down here and praying for a man who is about to meet his God, and knows that he isn't ready?"

Perspiration broke out on Huston, but he stepped around close to the dying man's head and knelt down. All the cow boys, cooks, and workers about the camp fell upon their knees and Huston prayed. It was the first audible prayer he had offered since his flight from Canton. "Merciful God, we come to Thee, in great distress. We have a deep sense of our unworthiness, but we are encouraged by the word of Thy Son, who came down into this world and taught us that Thou dost so love sinful, lost humanity that Thou didst give Thy son to die for our salvation." The poor dying man said, "Amen. Huston, keep praying on just that way. That's the way they prayed down in Tennessee, when I was a believer." Huston laid his hand tenderly on the arm of the dying man and said, "Thy mercy is our only plea. Jesus died for the sinful, the lost and the unworthy." The dying man cried out, "That's the truth Lord, and that's me, and I believe in that Jesus who died for sinners. Pray on Huston, you are on the right line. I am the sinner, Jesus is the Savior, and I believe in him. I believe in his love and his power to save. The light is coming back on me. The good old light I had when I was a Christian boy down in the hills of Tennessee. Praise God, my burden is all gone. It's a clear case of mercy, of salvation by faith." He commenced to praise God, they all stood up, he reached out his hands, bade them good-bye and urged them to seek Jesus Christ. He gave a glad testimony and some thirty minutes later he passed away, the sunburned face wreathed in smiles and a peaceful beauty settling into his countenance. A number of the cowboys wept, and they all followed Huston around as if that group in the wilderness was a church and he the pastor. The stars lit up the heavens, a great quietness fell upon the plains, and some hours after Johnson's death the doctor rode into camp. He dismounted, walked up to the cot, pulled out his flash light and turned it full upon his face and said, "Hello, the old puncher is gone before I got here. And my, he has a wonderful pleasing look. Did he get some good news from home or something just before he died?"

Old Aunt Milly, the old colored cook, who had been having a hard time restraining her emotions, said, "Yas suh, that's jes what he did git. He got the best news what they is. Straight from home. Down from the Heavenly Father's house. Who could ever git any better news dan dat? His sins was forgiven. And dey was too, I felt the power when de Lord teched him. Dis here Huston man, cowboy, he is de messenger of de Lord, dat's what he is. I watch him aroun here, read-

ing dat Bible of his. I knowed dey was sompin to him. He aint got no business lassoing cows, he ought to be lassoing sinners. You can't fool dis here ole nigger woman. Dis Huston man, he some Jonah. He's a-runnin away from de Lord and de Lord done cotch up wid him and use him spite of hisself. I done been watching him all de time. I believe long ago dat he name wasn't Huston, he name wus Jonah. Mr. Jonah better watch out too, a whale gona git him toreckly."

Then the old colored woman broke into a shout, and danced about the camp, the tears trickling down the cheeks of the doctor and a number of the cowboys.

They arranged a bunk for the doctor, the men quietly retired while Huston walked far out on the plains, sat down and leaned back upon the snag of a dead muskeet bush and looked into the heavens. It was a cloudless, moonless night, the vast blue dome of the sky was filled with stars that seemed to look down with wonder and pity upon the suffering human race. Huston looked back over his brief but checkered history, and the tears trickled down his cheek as he became conscious that his old faith, only a much better faith had all come back to him. God seemed so great, so present, and so gracious. All his skepticism had fled away. The old colored woman's exhortations had reminded him of what he had believed to be a call to preach in his boyhood. He thought of it seriously but was not fully convinced that it had been a divine call, but a boyish ambition. Later in the night he went to the camp, laid down upon his bunk and with the old glow of rest and peace in his soul he fell asleep.

Reader, friend of mine, do not forget about the stars on nights when your burdens are heavy and your faith is weak and doubts knock at the door of your soul. Go out into the silence, get away from any noise to disturb you or to distract your attention. Look up into the Heavens, gaze long and quietly at the stars, let them speak to you that "the hand that made us is divine." Calm yourself, rebuke your doubts, believe in the great Creator of the universe, and believe that he is deeply interested in you.

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than shipwrecked sailors watch for the morning. They have hungered and thirsted for him, and they have found him. And when they found him they burst into flame. "Our God is a consuming fire," and holy fire kindles in every soul that lives with him.

In a town I was recently visiting a school-boy's cap was thrown up, and lodged on an electric wire. A friendly boy climbed up the pole, and, reaching for the cap, was smitten dead by the electric fire. So fire of holiness and love flashes through one who touches God, slaying the old life, leaving a new man in place of the old—a man with new desires, new passions and tempers, new hopes and affections, new ambitions and visions. But while the man is new the religion is old—old as Pentecost and Calvary; old as thundering, smoking, flaming Sinai, and the burning bush that Moses saw; old as Abraham and Enoch and Abel.

The men of fire are men of faith. They believe God, and they burn because they believe. They believe God is, and that he is a rewarder of them that diligently seek him (Hebrews 11:6). The men of fire have seasons of solitude for secret prayer. They get alone with God, as Jesus did in his all-nights of prayer, as John did in the wilderness, as Moses did on Sinai, as Elijah did on Horeb, and there in deep meditation and fellowship

with him they see how small and transient is the world with its prizes and its pomp.

The men of fire love God. They love his people, his house, his service. They love righteousness and holiness, and they hate sin and every evil way. They turn away their ears from that which they should not hear. They stand on guard at the gateway of eye and ear and every sense, lest sin get into their hearts through unguarded ways.

The men of fire are self-sacrificing and self-denying. They do not entangle themselves with the affairs of this life any more than does the good soldier who goes forth to war. They do not mix with men of the world except to do them good and, if possible, win them to Christ. They guard the fire in their hearts as their sole protection upon earth and their passport to Heaven.

We Have An Altar.

Listen to God, dear friend: "We have an altar, whereof they have no right to eat who serve the tabernacle." Is your spirit asking whether it is an "altar most holy?" sufficient to warrant the expectation that the altar will sanctify the gift which you lay upon it? Let the Holy Spirit answer: "We are sanctified through the offering of the body of Christ, once for all." (Heb. 10:10). The ancient altar was sanctified by modes of purification prescribed by the law; and now, "if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God?" Christ speaks: "For their sakes I sanctify myself, that they may be sanctified through the truth." (John 17:19). Who can portray the guilt of that unbelief which prompts the offerer at the Christian's altar to doubt whether, when he lays his offering upon the altar, it will be sanctified?

God's Unbreakable Covenant.

"Thus saith Jehovah, 'If ye can break My covenant of the day, and My covenant of the night, so that there shall not be day and night in their season; then may also My covenant be broken with David My servant, that he shall not have a son to reign upon his throne.'"—Jeremiah 33:20. God's covenant of the day and night is this: "While the earth remaineth, . . . day and night shall not cease."—Genesis 8:22.

The rotation of the earth on its axis, bringing to us the succession of light and darkness, is God's ever renewed pledge of his faithfulness to his promise to David that he should have a son to sit on his throne forever. So long as this globe spins about its axis, so long as man cannot stop it, so long will God's covenant with David hold good! Of Jesus, as yet unborn, it was declared, "The Lord God will give unto him the throne of his father, David"—Luke 1:32. All of this is reassured to us in the succession of day and night. Not only has God promised, but he reminds himself and us of his promise, with every rising and setting of the sun! As certainly as we count on the sunrise each morning, so certainly may we count on the return of Jesus to earth, to take the throne of David at Jerusalem! And, linked up with this promise, are all God's promises to us, for both the present and the future, for time and eternity, for this life and the next. When the sun disappears in the west, and night envelops us, that only says to us that God's covenant with us is sure, it cannot fail! Amen! A. S. H.

That Old Person

Would appreciate a weekly visit of THE PENTECOSTAL HERALD, and Jesus said, "Inasmuch as ye did it unto them ye did it unto me."

Try investing \$1.50 in this way.

GLEANINGS FROM THE EVANGELISTIC FIELD

LOWELL, MASSACHUSETTS.

The watchword chosen for the revival meetings recently held in the First Evangelical Church of Lowell, Mass., was "Faith is the victory that overcometh." The promise selected was, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven."

At the beginning of practically every service during the meetings this battle cry and this promise were repeated together by the pastor and congregation. And God answered believing, united prayer. There was real victory for the Kingdom. The Holy Spirit fell and salvation came.

Rev. Gilbert Laite was the evangelist. With his humble, Christlike spirit, with his affectionate earnestness, with his fidelity in proclaiming the fundamentals of the Gospel, he greatly endeared himself to his hearers. Emphatically a man of prayer, indubitably one who knows the fulness of the blessing of the gospel of Christ, he declared with power the glad tidings of pardon and Pentecost.

An unusual feature of the ten-days' meetings was the results obtained among the young people of the church. A goodly number of them entered into the joy of salvation through the blood of Jesus. There is a winemess about the personality of Rev. Laite that is very evidently Christ-created. His messages were in demonstration and power of the Spirit.

Miss Helen Emery, a senior from Eastern Nazarene College, assisted in the singing and was a real factor in the meeting's success. This consecrated young woman, with a personality very winsome with the indwelling Christ, made ineffaceable impressions on the minds of those who heard her sing and testify and pray at the altar services.

The meetings meant much to the older members of the church, many of whom came to a richer and more glorious realization of their privileges in the grace of God. The membership has been greatly quickened. It is believed that the end of meetings will be the beginning of the greatest work of the Spirit.

The writer cannot commend Brother Laite too highly. There is a sweetness and saneness about him at the same time that he stands unqualifiedly for the tremendous truths of salvation and complete emancipation from sin which make him the ideal evangelist. His influence over young people is marvelous.

In the earlier part of the coming summer he expects to go to California to make his home there. On his way to the coast he will be available for revival meetings. Pastors can do a great thing for their churches in engaging him for such services. They should write him at once; his address is 12 Upland Road, Everett, Mass.

Minister and laymen of the First Evangelical Church, Lowell, and many others, will thank God forever that he permitted Rev. Gilbert Laite to labor among them. E. Wayne Stahl, Pastor.

A GRACIOUS REVIVAL.

First I want to say, there are three things in this old world I love; they have helped me so much in my Christian life: Asbury College, The Pentecostal Herald and Dr. Morrison. I have been in a Methodist Church for thirty years and did not get under conviction until an Asbury boy came to Lynch as our pastor and preached the old-time gospel of full salvation in Jesus. This Asbury boy was W. P. Davis, our pastor for three years. Every year he was here the Lord gave us a good revival. The Lord saved me the first year he was here. Six months later, July 27, 1927, I was sanctified wholly at Wilmore camp meeting. I was the first member of Lynch M. E. Church to be sanctified. Now we have thirty members sanctified. The last conference Bro. Davis was sent to Corbin First Church and Bro. P. F. Adams sent to Lynch, and the Lord gave us a glorious revival—46 saved, 25 sanctified, 21 reclaimed, and the saints edified; thirty united with the church. I never in all my life saw so many precious souls rising up from an altar of prayer with shining faces and the glory of heaven beaming through their eyes. It was truly an old-time, Holy Ghost, heaven-sent revival with old-time praying, old-time shouting and old-time victory. Some of the saints shouted most every service. Praise God the days of revivals are not past.

The pastor, P. F. Adams, did the preaching and Rev. Percy Brown, of Salem, Va., led the singing.

J. C. Byers.

Box 835, Lynch, Ky.

FORAKER, OKLAHOMA.

We have just closed our three-weeks' revival at Foraker, Okla., M. E. Church. There were thirty at the altar for conversion, all of whom have joined our church. But the greatest work perhaps was the revival of the church in the reclamation of backsliders.

Evangelist Alfred Sturgeon, of Macomb, Illinois, did the preaching. True man of God that he is, he plowed deep, showing the people what it meant to claim discipleship of Jesus Christ. He preaches the justice and judgment of God with love as few men can. The church here is in better condition spiritually than it has been for years. Enemies who had not spoken for a year made up and buried their grudges under the melting power of the Gospel. The pastor expects to win men to Christ who previously had not even attended church as a result of the revival. The entire village felt the power of the meetings. Indeed

it was of the old-fashioned type, proving the efficacy of the Gospel of Jesus Christ even in this modern day.

Although the offering was very meager, Brother Sturgeon showed not the least sign of resentment or dissatisfaction, but manifested such a spirit that proved to the people he had the experience he preached to others. Praise God for an experience that really works when it ought to work.

G. C. Hutchins, Pastor.

NEW SMYRNA, FLORIDA.

It gives me great joy to write you that we have just closed a gracious revival in Harriman, Tenn. That church has one of the finest pastors we have ever assisted. He is rich in grace, wide-awake as a pastor, having made over one thousand visits last year. He is a real Christian and on fire for souls. A great asset to a revival. We ran three weeks. This gives time to organize, drill your forces and get sinners really saved.

We organized the whole church and say they were going day and night too. We preached six times a day: 8 o'clock at High, 9 o'clock in some store, 2:30 at church, 6 P. M. to Boosters, at 7:15 P. M. to all, and high noon to factories. One hundred were saved at the altar. Dr. Roe, District Superintendent, was with us most of the three weeks. Great crowds. Young people were saved right down at the altar. God was with us in mighty power.

Love wins. Love charms, rifts dark ugly clouds, dispels all fear, burns up worry. Love turns a choir of mockers loose in one's soul and those sweet bird notes of love turns night to day, sadness to joy, weakness to strength, ignorance to wisdom. Love fills one with a joy that is unspeakable and full of joy. Love puts that passion into us for lost souls and pushes us out into his great white harvest field, hunting earnestly the lost. Love puts a fellow feeling, warm feeling for the poor blind sinner. Love drives us hours to our knees, crying over the lost.

We had a great revival at Harriman, Tenn. That charming pastor, Dr. Cooper, and his most excellent wife did most all the work. My, how they went day and night. It is no wonder that people love and honor them. They really love the people.

We start well here; altar packed and aisles full second service. Think of it, people sitting—too without singing—make invitation—second service and over 65 at altar. God is here.

We go next with Dr. Ragan and our great college at Athens, Tenn. We had a revival at Jellico, Tenn., with Dr. Ragan; 151 saved and 151 joined the Methodist Church. String all fish as you catch them. We are expecting a great revival at Athens, Tenn. Begin there the last Sunday in February.

God bless the grand, glorious old faithful Herald. Bill Harney.

LONDON, OHIO.

We have just enjoyed a very great treat in the form of a two-weeks' revival meeting in our church at LaFayette with Rev. and Mrs. T. C. Henderson as evangelists. We have known these folks in other days but we never knew them to sing the Gospel more winsomely nor preach it more truly than during this meeting.

It was a rare privilege to listen to those great, thoughtful, searching, soul-stirring messages of divine truth. Our hearts are always made to rejoice when one exalts our glorious Christ as a mighty Redeemer from all sin.

While the attendance was somewhat affected by sickness and some severe weather, yet there were some very definite victories and the angels were made to rejoice over those who repented and found God's promises true. As Brother Henderson and I called and prayed in the homes, some confessed their need and returned to God. The good seed that was sown is continuing to bear fruit.

The church has received a spiritual uplift that is manifesting itself in the prayer meetings and in a new concern for the salvation of the lost. There was a deepening of the spiritual life.

May God continue to use and bless these precious people as they proclaim a full Gospel to a great needy, sin-cursed world. R. R. Weld, Pastor.

REPORT.

The LeRoy J. Mitchell Evangelist Party closed a very successful union campaign at Diagonal, Iowa, January 21st. The Lord graciously heard and answered the prayers of his children. Church members were revived and set on fire. Many souls were saved. Fifty young people consecrated their lives to God for life service wherever he shall lead. We praise God for his blessing upon our work. The Party went to Blair, Neb., for a campaign after closing the work at Diagonal.

Iranta Baker.

REPORT OF BRO. YOON, KOREAN CHURCH, TOKYO, JAPAN.

Bro. Yoon is happy to report that there are marks of a revival and that he is encouraged to work more earnestly than before to see a real Pentecostal outpouring upon the church. God is working. Praise his Name!

In comparing the statistics this month with those of a year ago Bro. Yoon was blessed to note the marked progress. The attendance has increased, the offerings have increased and there are greater num-

bers of souls seeking the Lord. Several of the Christians left the church this month because of moving to other places on account of their work, and although Bro. Yoon said good-bye to them in tears he exhorted them to be true to the Lord, to attend a good Christian church and to preach the precious Gospel of Jesus Christ to others. He has since had good reports from them, that they are serving the Lord and have had many seekers as the result of their personal work. From one of these Bro. Yoon had an urgent request to come and preach the Gospel and in this letter there was money enclosed for his travelling expenses. Bro. Yoon prayed about this and felt led to go, so appointed another one of the believers to help Bro. Kim, the deacon, in the oversight of the work. He therefore left Tokyo on the 16th and visited Aijiken and Shonshu. In both of these places he preached the unsearchable riches of Christ and pointed men and women to Jesus, the Saviour of the world. God is blessing the work being done for him in these places and has given a number of very earnest believers.

One day while Bro. Yoon was doing personal work in Aijiken he went to a certain home and began to talk with the man of the house. He refused the truth and hit Bro. Yoon on the head. About that time Bro. Yoon saw the man's wife in another room of the house weeping so he asked her the cause of her sorrow, to which she replied, "Our family was once a happy Christian family when we lived in Korea, and my husband is a graduate of the Theological school at Pyeng Yang. After he graduated he was a pastor for nine years in South Ham Kyung and Seoul, but his position was taken away from him and he became discouraged and fell back from grace. After that we came here and for three years we have been unhappy and I have had pains both in my soul and body. A few days ago I heard that you were going to preach here so I went to the meeting without my husband's permission. When I returned home my husband beat me very hard and now he has just beat me again."

As Bro. Yoon listened to this sad story the tears came to his eyes and he began to preach more earnestly to the husband. The Holy Spirit sent the message direct to his heart and immediately his attitude changed. Soon he was seeking the Lord and Bro. Yoon had the joy of leading both he and his wife to the church. Bro. Yoon was only in Aijiken about eight days but during that time God gave him eighty-six seekers and nine definite converts. Praise his Name!

On the 16th Bro. Yoon was privileged to visit a silk mill and conduct an evangelistic service from 7:00 to 9:30 P. M. Four hundred and fifty-six factory girls heard the gospel preached in this meeting. Bro. Yoon sang both in Korean and Japanese, and throughout the service there was splendid interest. He told them about sin, repentance, eternal life and the power of the blood of Jesus Christ, and as he talked the Holy Spirit dealt with their hearts. After he had finished some one asked if this salvation was for everybody who would repent of their sins, so it was Bro. Yoon's joy to tell them of a free salvation which had been made possible for "whosoever will." An old woman then stood to her feet, confessed her sinful life and began to seek the Lord. Others followed until many of these factory girls were seeking the Lord in all earnestness. Bro. Yoon felt that work upon the hearts of these women and led many of them into true knowledge of himself.

The Oriental Missionary Society, Seoul, Korea.

GOVE CITY, KANSAS.

On January 13 we closed a very successful meeting at the Gove City M. E. Church of which Rev. Claude Scheuerman is the pastor. Bro. Scheuerman is an old Asbury boy of the class of '27 and stands for the ideals of Asbury. God bless him and his people. The meeting was a success because the altar was filled a number of times with seekers and many testified to being either helped in some way, reclaimed, regenerated or sanctified. A fine class of fourteen members were received into the church on the last Sunday morning. Twelve of these were baptized by the pastor. The altar was filled on Sunday night which was the closing service, and every seeker claimed to get through. We gladly give all the praise to Jesus who honored us by the gracious presence of His Spirit. Amen.

Yours in Him,

Harvey B. Hysell.

The Vulture's Claw.

By Dr. C. F. Wimberly.

One of his best. A new edition of this great book has just come from the press. It is a universal verdict, that this book has a message individual and pungent. Young people who do not read religious books at all will relish this great mountain story. All books have gone up in price, but Vulture's Claw will continue at the pre-war price, —\$1.50—360 pages, and beautifully illustrated by an artist with original scenes taken from the story. Order this book from Pentecostal Publishing Co., Louisville, Ky.

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(Continued from page 1)

save the multitudes, and undoubtedly they have, the very doctrines being proclaimed in our camp meetings, conventions and revivals are the same truths that were preached by the founders of Methodism. God blessed these truths in producing the greatest revival in history. There never would have been a Methodist Church if a band of consecrated men had not preached these truths.

If the holiness people have these truths they are under the highest possible obligation to promulgate and preach them. We must seek to raise up, educate, and send forth through the channels of the churches, an army of wholly consecrated, entirely sanctified, Spirit-filled men to preach to the people the cleansing power of Jesus' blood, and the absolute necessity of that cleansing. Do we who profess this experience fully realize the importance of passing it on? Are we wholly consecrated? Does God own us and our substance? Have we consecrated in deed and in truth, and are we using our consecrated substance to the very best advantage? These are serious questions we would do well to consider.

If five thousand of the Lord's people could fully appreciate the obligations and opportunities which are offered us, directly, with the cheerful assistance of the Lord's sanctified people, we could build up one of the largest Theological schools on the continent. Drove of young men who have been called to the ministry are begging for admission to our halls. With the call of God upon them, and with the great need of such men throughout the nation, I am made bold to urge upon the consecrated people of God to re-examine their consecration. Some people will read these words who could give to this work ten thousand dollars; others could give five thousand, many could give one thousand, others could give five hundred, a host could give two hundred and fifty, a multitude could give one hundred, thousands could give fifty and twenty-five, a great number could give ten, five, and one. If the Lord's people could have seen what I have seen, and felt and suffered these past seventeen years, they would contribute the money to build halls, recitation rooms, and dormitories to house an army of young men and young women whom God has called into his service.

Sometimes I become very tired of pleading

and begging. Sometimes I am tempted to turn aside from the battle and seek relaxation and rest, but I cannot, I dare not. We have the truth, the truth that will save, the truth that God will bless, the truth that, with a fair chance, will sweep our nation for God and the good of humanity.

Reader, please examine your consecration. See if you have really placed your all upon the altar. See if God can call upon you for practical help in this spiritual emergency of the nation. Cannot we hold faithfully to these old Bible truths, rise up with a new courage, with a holy zeal, and do something that will count and witness to the world after our task is done?

One of our greatest needs at this time is the increase of our Loan Fund for young ministers. This is of vital importance. Can you not contribute something, large or small, to this fund? Send same to Mrs. H. C. Morrison, care PENTECOSTAL HERALD, Louisville, Ky. This matter is of such vital importance that I cannot remain silent and fail to give opportunity to those who are ready and willing to give assistance in this great work.

H. C. MORRISON.

FAITHFUL UNTO DEATH.

MRS. H. C. MORRISON.



IN the race of life there are many who start out with fine prospects for a successful final outcome; and they really are sincere in the anticipations they have of being a victor when they come to the end of the way. But we are reminded that this race is beset with enemies of righteousness on every hand, enemies whose business it is to "deceive even the very elect, if possible." This being true, we are reminded of the words of the old hymn,

"How careful then, ought I to live,

With what religious fear;

Who such a strict account must give

For my behaviour here."

Our Master knew the power of the material over the spiritual when he used that striking illustration about the care of this life choking out the good seed of the word of life; and I dare say, that most of us are guilty at this very point, for it is easy to become so encumbered with the daily routine of life's duties that we neglect the more important, yea, the "one thing needful" which, Martha in her hurry and bustle to have the material in perfect order, neglected.

We are also admonished in the blessed Book to "take no thought for the morrow," for the morrow will take thought for the things that pertain thereto. If this were a timely admonition at the time it was first given, how much more is it today, when the world is rushing from morning until night, and even through the night, busying itself with that which they hope will answer the cravings of their hearts, only to be disappointed and sent in search of a new and untried source of pleasure.

When Christian, in "Pilgrim's Progress," set out on the Christian race, there were voices many calling him to stop and remain where he was, amid the gaieties and frivolities of life; but he put his fingers in his ears and started afresh, crying, "Life! Life! Eternal life!" The goal of his ambition was to secure eternal life, notwithstanding the voices of the world that sought to discourage him. If he had heeded the suggestions of the would-be friends who begged him to stay with them, in their pleasure and vain pursuits, he would have been of that number about whom it is written, "It were better for that man if he had never been born."

No! Christian did not sail to heaven on "flowery beds of ease," but through great tribulations he reached the goal of his ardent pursuit. He had to go through the "slough

of despond," the temptations of "vanity fair," the deceptions of the "enchanted castle," the cleansing processes of fiery trials and keen sufferings, but he "endured as seeing him who is invisible" and ran patiently the race that was set before him, finally reaching the dark river whose turbulent stream did not frighten him, but as he waded into it, he found his faithful companion by his side to uphold and deliver.

This allegory of John Bunyan pictures the experiences of the man or woman who would set out on the Christian race for life and eternal glory. We are beset on every hand by the lions of destruction, but if we walk fearlessly on, trusting our never failing Friend to keep us, we shall find as we approach, what we counted our enemies, that the power of God had preceded us and chained them just the right distance to insure our escape.

There are times in life when we, apparently, see no way of escape from the arch enemy of our souls; when, like Jacob, we feel that "all these things are against me"; but if we will "trust and not be afraid," we shall come off more than conqueror through him who loved us and gave himself for us. It is at such times that "grace is a charming sound," and we are made to stretch out full length upon the never failing promises of our heavenly Father, and to prove that his word is equal to any emergency of life. We can then vouch for the truth of the statement that, "he is able to make all grace abound toward us, that we, having all sufficiency in all things, many abound unto every good work."

But the thought that I would impress upon each one who reads these lines, and upon myself as well, is that it is only to the one who endures to the end that the crown of life is given. It matters not how much speed we may have as we enter the race, but do we keep up our speed until the end is reached? It is to the "faithful unto death" that the crown is promised.

(Continued from page 5)

actly what the Christians have been telling us all the time: that God, who made the world and the universe, has become one of us, has taken upon himself our nature, has been made in the likeness of sinful flesh!"

And Jesus of history was tired out at the end of the day's march, weary from his labors, heart broken at man's rejection of him and the Father whom he represented. All the range of human emotions were felt by the Man in the seamless robe. Wherever poverty was found there was the Man of Galilee. Wherever human agony was felt there was the bloody sweat of Gethsemane. Wherever was seen the blighting hand of death there was the skull-shaped hill crowned by its gaunt, bloody Cross. God came into this world and stood in visible form before the crowds of men and in an audible voice cried from the depths of his breaking heart, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

So the glad message for humanity everywhere is that God may be found, that God may be enjoyed, that fellowship with him may be a daily reality, and eternal life with him a settled fact. Whosoever will may come. "Him that cometh unto me I will in no wise cast out."

Now for the second text: "He pleased God." This statement is also fraught with profound significance. Perfect fellowship must ever hinge on certain prerequisites. A harmonious home means not only love in that home but obedience as well. Ever the true test of sonship is found in unswerving obedience. Since every good gift and every perfect gift cometh from God, since we owe God everything, we must then first of all render unto him our perfect obedience and perfect allegiance. How then can we please God?

Should you be a parent, ask, "How can my child please me?" To encompass this result there must be the knowing one of an-

other. The child cannot please his parent unless he knows him, his wishes, his desires. We cannot be well pleasing unto God and be ignorant of his nature, of his will, of his desires. How may we know? We may learn of God by reading his Word. Said the Psalmist, "His delight is in the law of the Lord, and in his law doth he meditate day and night." Many men are ignorant of God's will because they are ignorant of God's Word. Just as letters between lovers make for a better understanding and a more certain spirit of unity, so does God's love letter to a lost world reveal to the world his nature, his will, his desire, his love. We learn to know him by conversing with him through the medium of prayer. Effective praying consists not only in pouring out to him the desire of our hearts but in maintaining as well the listening ear so that he may also pour out to us the wealth of his heart. Perfect faith in him adds to this blessed fellowship. He knoweth our every need and hath promised to supply that need. He hath said, "I will be with thee." "I will never leave thee nor forsake thee." To his heartbroken disciples Christ said, "Lo, I am with thee always, even unto the end of the world." With prevailing prayer and faith, then, it matters not that we do not see him for we can truly say,

"What though thy form I cannot see?
I know and feel that thou art near."

Andrew Bonar tells of a devout man, whom in his college days he often noticed walking the streets of Edinburgh and ever and anon he would lift his hat and walk bareheaded. When asked why he did this, he replied, "As I talk to Jesus, he comes so near to me that I am obliged to take off my hat in his holy presence."

Let us then sum up the secret of Enoch's ability to walk with God and to be well pleasing to him. "If we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus Christ, his Son, cleanses us from all sin." Behold the golden trinity here implied: *light, fellowship, cleansing*. He who walks then in perfect accord with God must, like God, be holy. The prerequisite is a cleansed heart, for the pure in heart are to see God. "This then is the will of God even your sanctification." "Follow peace with all men and holiness without which no man shall see God." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, perfecting holiness in the fear of God."

The secret, then, is revealed. God hath in his Word laid down the terms by which we enter into this marvelous fellowship. Shall we in the noonday of the dispensation of the Holy Spirit live beneath the privileges and with a lesser life than that found by Enoch in the grey morning of man's history? God forbid. He who is the same, yesterday, today, and forever, is calling us today into that same blessed communion which Enoch and a host of other shining souls enjoyed in the yesterdays.

Back in the days of long ago,
In the age of primitive man;
When nations great and kingdoms famed
Were born in the tribe and the clan;
The sun-kissed hills of old Chaldee,
Like the waves of a billowy sea
Were flecked with white of flock and tent
In that land of the nomad free:

There Enoch walked with God.

Among strange peoples, rude and wild,
Where superstition reigned, and sin;
One soul was strong, one heart beat true,
One found the way and went therein;
Ah! slow the steps in that grey morn
When man assayed to walk with God;
O wondrous love, that condescends
To halt with them that only plod:

While Enoch walked with God.

There 'neath the vaulted star-decked sky,—
The awesome glory of the night—

In that calm hour when Faith leads on
To realms beyond the reach of sight,
There in that sweet communion time
No whisper from above was missed
By him of old, who loved to meet
With God alone in keeping tryst:

For Enoch walked with God.

O'er hill and plain and thru the vale
By waters still and pastures green,
Though years had come, and years had gone,
Yet Enoch walked with One unseen;
When with the setting of the sun
The gates celestial opened wide,
Jehovah led the man of earth
Within to join the glorified.

And Enoch walked with God.

If yonder in the early dawn
Man learned to follow all the way,
Then we by faith may walk with him,
For brighter shines the light today:
O may we from this man of old
The message read, so clear and plain—

That God is Love, and as of yore,
He walks and talks with man again.
As Enoch walked with God.

May we e'er keep the goal in view,
Nor falter in life's trying hour;
The crown awaits, friends on before
Behold his majesty and power:
The great are there—bright stars they shine
In heaven's constellations grand—
May we, O Lord, thy children here
Be worthy to possess that land

Where Enoch walked with God.

THE PLAN OF SALVATION.

ANDREW JOHNSON.



THE Philippian Jailer asked the greatest question ever propounded by man, "What must I do to be saved?" He wanted to know the way of life and salvation. He asked one who was an authority on the subject and received from him in plain and direct language the correct answer—"Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31). Saving faith, as mentioned in this connection, is the final climax and culmination of conditions on the part of the seeking sinner. Salvation, according to the Scripture, is a personal concernment, an individual matter and a conditional affair. While salvation is of God nevertheless the sinner must meet the conditions laid down in the Bible upon which this free salvation is graciously bestowed.

The sinner cannot merit salvation by good works, but must comply with the gospel plan of salvation by putting himself in the proper attitude where God will be pleased to abundantly pardon and receive him into the kingdom. The sinner does not have to do good works in order to be saved, but he has to be saved in order to do good works. He does not have to keep the Ten Commandments in order to be saved, but he has to be saved in order to keep the Ten Commandments. Being comes before doing. Salvation, however, is conditional. The conditionality of salvation in the scheme of redemption is plainly seen from the following considerations: The government of God implies law; law implies sanctions; sanctions imply conditions. It is also deduced from the doctrine of probation. All men are in a state of trial. There is a test, an investigation and an appropriate reward. The very nature of the gospel proves the principle of conditionality. It comes to us in the form of a covenant and a covenant is a contract between two parties—God on the divine side and man on the human side. The words "if" and "except" as they occur in the Bible teach that there are conditions or requirements to be met by the sinner in order that he may be saved.

We will now sum up these conditions:

1. *Intellectual or historical faith.* He that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him (Heb. 11:6). Without faith it is impossible to please God. Faith cometh by hearing and hearing by the Word of God. (Rom. 10:17).

2. *Intense desire.* No one can be saved unless he earnestly desires to be saved. One thing have I desired, said the Psalmist, and that will I seek after (Psa. 27:4). The desire for salvation must be intense and all-consuming. It must be the strongest desire ever awakened in the broad realms of the human soul. The sinner must want to be saved more than he wants anything else in this world.

3. *Decision.* Multitudes in the valley of decision. The day of the Lord is near in the valley of decision. Choose ye this day whom you will serve. I have set before you life and death, blessing and cursing, therefore choose ye life that both thou and thy seed may live. (Deut. 30:19). How often would I have gathered you, but you would not. Whosoever will, let him take up the water of life freely. I will arise and go to my Father. The sinner must make a definite choice and fully decide for Christ. This calls into play the voluntary exercise of the human will, the great mogul of humanity and the deciding factor of eternal destiny.

4. *Repentance.* Mere decision, as great as it is, is not sufficient. It must be followed and supplemented by true evangelical repentance. As soon as the sinner decides to be a Christian God puts the cup of repentance to his lips. It is the bitterest cup that the sinner has ever drunk. What then is implied in repentance? Three things:—a change of mind, contrition of heart and reformation of life. Repentance in brief means that the sinner must be so sorry for his sins that he will give them all up now, henceforth and forever. Except ye repent, ye shall all likewise perish. (Luke 13:3). Repent for the kingdom of heaven is at hand. As ministers of the gospel we must ring the changes on the doctrine of repentance. There is absolutely no hope for the finally impenitent sinner. The penitent sinner, on the other hand, is very near the kingdom. In fact there is joy in heaven over one sinner that repenteth.

5. *Surrender.* This step is generally included under the head of repentance. The seeking sinner is supposed to surrender to God. There must be in every real case of salvation an unconditional surrender to the Almighty on the part of the penitent sinner. He must throw down his puny arms of rebellion against God.

6. *Prayer.* The real seeker after salvation must and will pray. Whosoever shall call upon the name of the Lord shall be saved. (Rom. 10:13). Ask and it shall be given; seek and ye shall find; knock and it shall be opened unto you. (Matt. 7:7). The penitent's prayer is "God be merciful to me, the sinner."

7. *Appropriating faith.* The final phase of the condition of salvation is real, genuine, heart evangelical appropriating faith. He that believeth on the Son hath everlasting life. (Jno. 3:36). According to your faith, so be it unto you. Being justified by faith we have peace with God through our Lord Jesus Christ. (Rom. 5:1). Believe on the Lord Jesus Christ and thou shalt be saved (Acts 16:31). What then must the sinner do in order to be saved? He must exercise head, historical or intellectual faith; he must have an intense desire to be saved; he must thoroughly make up his mind and definitely decide to be saved; he must truly repent of all his sins; he must surrender himself to God; he must earnestly pray to God for salvation; last, but not least, he must accept Christ as his personal Savior and trust him alone for present tense, here and now, salvation.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Can an Arkansas girl join your happy band of boys and girls? I'm in the ninth grade. I am fourteen years old. My birthday is May 29. I have light hair and brown eyes. I weigh 95 pounds I go to Sunday school every Sunday and I sure do enjoy it. We only have Church once a month. I go most every time. My father takes *The Herald* and I enjoy reading all sermons and also page ten. As this is my first letter to *The Herald* I had better not take up too much room. I hope to see this letter in print. I will answer all letters I receive.

Audrey B. Smith,
Forrest City, Arkansas.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am 10 years old and in the fifth grade. My birthday is August 31. I have blue eyes, fair complexion and red hair. I am four feet, three inches tall. I hope to see my letter in print. I belong to the Methodist church. Father takes *The Herald*. I enjoy reading page 10. This is my first letter to *The Herald*. Who can guess my middle name? It starts with M and ends with n. It has six letters in it. Morris M. Weir.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band of Boys and Girls? My father takes *The Herald* and I enjoy reading it very much, especially page ten. I am fourteen years old, and a Freshman in Spencer High School. My birthday is Oct 4. Have I a twin? If so, please write to me. I am a Christian, and I belong to the Methodist Protestant Church at Spencer. Who can answer these questions? How many words, verses, chapters and letters does the Bible contain? How many centuries did it take to write the Bible? How many books are in the Bible? How many authors wrote the Bible? The one who can answer these questions correctly I will write them and also send a snapshot of myself. I will answer all letters received from the cousins.

Verla Jean Rowe,
211 Spring St., Spencer, West Va.

Dear Aunt Bettie: Will you let a little girl twelve years old join your happy band of boys and girls? I am in the fourth grade at school. I like to go to school. I have a good teacher, Miss Alma A. Murray. Have I a twin? If so, please write to me. I have been reading the Children's Page a good while and I like it very much. I have light hair, blue eyes and fair complexion. I have only one brother, eleven years old. We go to Sunday School when we can.

Thelma Inez Parnell,
Shuqualak, Miss.

Dear Aunt Bettie: I have been reading *The Pentecostal Herald* and am very much interested in it. I have been a Christian for about two months and do find it much harder to live than just a common ordinary person would, but I certainly do find much joy and happiness in living the way that Christ would like us to. I have found that friendship is the triple alliance—love, sympathy and help. Do you know what it is to live a Christian life? Well, I do. I also have a sister who tries to lead a life as a Christian would, and her name is Yolanda. She is thirteen years old. We are the only two Christians in our family and are praying daily that our parents might become Christians also. I am fifteen years of age and would like to answer any letters from those who find it interesting in writing to me. I am praying for the ones who read this letter that God may lead and direct you all in the right way.

Mary Beldina,
236 Line Street, Camden, N. J.

Dear Aunt Bettie: May I join your happy band of boys and girls? My mother takes *The Herald* and I enjoy reading page ten. I am a Christian and belong to the Methodist Church. I go to Sunday school and preaching every Sunday I can. I am fourteen years old, five feet, three inches tall, weigh 105 pounds, have dark brown

hair (long) brown eyes, and medium complexion. My birthday is Feb. 9. Have I a twin? I have no brothers or sisters, so you see I am lonely. I go to school, and am in the eighth grade. I received my diploma last year, but I am not going to High School. I will ring off. As this is my first letter hope to see it in print. I would like to correspond with you cousins. Will try and answer all letters received.

Jennie Miller,
Rt. 1, Box 36, Terra Alta, W. Va.

Dear Aunt Bettie: Rap! Rap! Rap! May I join your happy circle of boys and girls? I am a little country girl between ten and fourteen years of age. Will some one guess my age? I am a reader of *The Herald* and like to read the Boys and Girls' Page very much. Do you boys and girls have pets? My pets are the broom, duster and dish cloth. I like to help mama with the housework. I'll leave room for some one else, but please print my letter as I'm very anxious to see it in print.

Julia Cheatham,
Inroad, Ky.

Dear Aunt Bettie: Will you let a little Alabama girl join your happy band of boys and girls? Father takes *The Herald* and I enjoy reading page ten. I am nine years old and in the third grade at school. I have brown eyes and hair. My birthday is June 7. I go to school on a truck. We have four teachers. My teacher is Miss Jewell Huey. We live on a little farm; we have cows, chickens, and hogs and one mule, so I hope to help father work on the farm. I have two brothers and two sisters but I am the oldest. I go to Sunday school every Sunday. My class is named "Busy Bee." I make handwork books in Sunday school. Father is superintendent. How long did it take Noah to build the Ark? And how long did it rain?

Bernice Lorene Williamson,
Rt. 1, Wedowee, Ala.

Dear Aunt Bettie: I am an evangelist and someone subscribed to *The Herald* for me and this morning I read the Boys and Girls' Page for the first time. It is truly wonderful to find so many young people everywhere who are zealous for souls. I am sixteen and I want to say that in all the world there is no joy like being a soul-winner. Before my conversion, five years ago, I was studying to be a professional dancer and a brilliant future was predicted. Once I longed to see my name in the bright lights of Broadway, but now, thank God, my name is written in the Lamb's Book of Life and this is far more precious. I would be happy to hear from the cousins and especially those who have been on the field singing or preaching the gospel. This year the Lord has permitted my mother, eleven-year-old brother Bruce who is a child gospel singer, and myself to take the story of Jesus from Mexico to Canada on the Pacific Coast. I expect to go East next spring so perhaps I shall meet you, my new Auntie.

Halleine Smith,
2005 N. Bronson Ave., Hollywood, Cal.

Dear Aunt Bettie: Will you please let a little eight-year-old South Carolina boy have a space in *The Pentecostal Herald* to write a few lines? I go to school and I mind my teacher and study my lessons hard. My uncle was reading in *The Herald*. I asked him to write this for me and he did. I enjoy reading news from cousins all over the world. I go to Sunday school at the Baptist Church every time I can.

Martin Watford,
Rt. 5, Timmonsville, S. C.

Dear Aunt Bettie: Will you let a Florida girl join your happy band of girls and boys? As you see I hail from the "land of sunshine and flowers." I am seventeen years old, have brown hair, gray eyes, medium complexion and weigh 108 pounds. I am a junior in LaBelle High School, and am a member of the Methodist Epworth League. I like outdoor sports and also like to read. Oliver Curwood is my favorite author. My sister has

written several letters to *The Herald*, but this is my first one and I do so hope to see it in print. I would like to hear from some of the boys and girls about my age. I would like to hear from some, especially in Missouri. I will say good-bye to the cousins and Aunt Bettie, hoping you all have a happy New Year.

Ruby O. Bannon,
Box 191, LeBelle, Fla.

Dear Aunt Bettie: Will you let a little Kansas girl join your happy band of girls and boys? We go to church every Sunday it is possible. I am six years old. I have two sisters and two brothers. The oldest is ten and the youngest is four years old. My oldest sister was eight Dec. 12; my youngest sister is one. This is my second letter to *The Herald*.

Eva A. McAleaster,
Tribune, Kan.

Dear Aunt Bettie: I have written to *The Herald* once and Mr. W. B. didn't succeed in getting my letter so I thought I would write again. My little brother has been sick most all of this week and couldn't go to school on that account. I have two sisters and three brothers; one of my brothers is dead. I must leave room for others. Some of you cousins write to me. Will answer all letters I receive.

Maggie Belle Pouncey.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to *The Herald*. I am thirteen years old. My birthday is June 9. I am four feet and six inches tall, have black hair, blue eyes, and have a dark complexion. We have just begun to take *The Herald*. I enjoy reading it very much. I like to read page ten best of all. I belong to the Methodist Church. My mother and father are living, also my grandparents, and I am very glad of this.

Cleo Taylor,
Farmerville, La.

Dear Aunt Bettie: I have been a reader of your page for quite awhile. I enjoy reading the letters and am glad to know that so many are Christians. I am a Christian and belong to the M. E. Church at Olive Chapel. Also I am a Sunday school teacher of the Primary Class. Teaching children the word of God is what I enjoy doing. My father is a Methodist preacher. I am a lover of music, especially piano music, which I can play very well. My home is in the country. I live on a large farm and enjoy raising flowers and love nature. I have two sisters and a mother and father. My age is eighteen years. This is my first letter and I hope to see it in print. My greatest desire is to win more souls to Christ.

Katherine Allen,
Rt. 8, Mt. Vernon, Ind.

Dear Aunt Bettie: Will you let a West Virginia girl join your band of boys and girls? This is the second time I have written to *The Herald*. I am ten years old, have fair complexion and blue eyes. My birthday is November 14. Have I a twin? Who can guess my first name? It begins with L and ends with A, and has five letters in it. My mother takes *The Herald* and I enjoy reading page ten. I go to Sunday school and school every day, and haven't missed Sunday school for a long time. I live close to the church and schoolhouse. I have twelve brothers and sisters, but one sister is dead. Four sisters and one brother are married. Well I must stop writing now for fear Mr. W. B. gets it. I would like it if some of the cousins would write to me.

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

Dear Aunt Bettie: Here comes a Texas girl to join your happy band of boys and girls. What's the matter with us over here? I am a Christian and belong to the First Nazarene Church in Tyler, Texas. I am so glad that most of the cousins are Christians. I was fourteen years old June 23. Who has my birthday? I am about five feet, six inches tall and weigh a hundred and five pounds. My hair is dark and hangs in curls. I have light complexion and brown eyes. Who can guess my middle name? It begins with R and ends with A, and has seven letters in it. I

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would like very much to hear from all the cousins, both boys and girls. I will answer all letters. As this is my first letter I hope to see it in print. Love to Aunt Bettie and all the cousins.

Helen R. Simmons,
Troup, Texas.

Dear Aunt Bettie: Rap! Rap! Hello there folks. How is everybody? I want to ask for permission to join your happy circle of boys and girls. I am a scholar in the fourth grade in school. My teacher is Miss Bernice Edwards. How many boys and girls like Christmas times? I sure do, am just crazy about that time of the year for it is Christ's birthday and we all should celebrate it. Mabel Jacobs. Collbran, Ala.

Dear Aunt Bettie: Hello there folks! I have been wanting to come in for a long time but have just gotten here. I will ask Aunt Bettie to let me join this happy circle of boys and girls. I go to school every day and to Sunday school every Sunday I can. I am in the fourth grade at school. My teacher is Miss Bernice Edwards. I sure do like her; she takes so much interest in her scholars, telling them about Jesus and trying to get us to live right. I will run and give room for some one else. All you boys and girls write to me and I will answer.

Ruby Jacobs,
Collbran, Ala.

Dear Aunt Bettie: May I come in for a chat with you and the cousins? I have been reading *The Herald* for sometime and especially page ten. I have noticed several letters from Alabama and thought I would like to write, but have seen more from other states. Wake up, Alabama boys and girls, from your slumber. Well I have promised not to stay long so I will run, hoping to hear from all the cousins from all over the U. S.

Inez Stapp,
Collbran, Ala.

FALLEN ASLEEP

DEAN.

William Dean, 85 years old, died Sunday morning at 3:05 o'clock at the home of his daughter, Mrs. George R. Laird of Youngwood, after a two weeks' illness. Mr. Dean had been a sufferer from asthma for some time. He was born November 12, 1843 in South Staffordshire, England, and came to America when a young man.

For nineteen years he was employed as mine foreman for the Heca Coke Company at Hecla. He was married to Mary Lowbridge in 1865, who died in 1910. In 1914 he married Helen Williams, of Los Angeles, Calif., who died in 1919.

Mr. Dean is survived by three daughters and one son. They are: Mrs. L. N. Armbrust, of Akron, Ohio; Mrs. George R. Laird, of Youngwood; Mrs. E. H. Wright, of Greensburg and Walter Dean, of Wilson. Two sisters and three brothers, as well as 34 grandchildren and 22 great-grandchildren also survive. Sisters and brothers are Mrs. Mary Flinn, of Florence, Colo.; Hannah in England; John, of Los Angeles; Thomas, of Sidney, Australia and George of Cleveland, O. Mr. Dean joined the Methodist Church when he was 10 years of age and has always been a loyal member as well as a regular attendant at church.

Funeral services were held at 2:30 o'clock Wednesday afternoon in the Youngwood M. E. Church, with Rev. John Stewart in charge. Interment was in St. John's Cemetery.

LLOYD.

Mrs. Eula Mae Lloyd was born Oct. 10, 1880, at Breeding, Ky., and departed this life Jan. 12, 1929, at her home at Cloverport, Ky. She was the daughter of Mr. and Mrs. William Montgomery Breeding. She was married to Rev. C. C. Lloyd, June 17, 1917. To this union was born three children: Robert Kline, Paul Cassius, and Mary Elizabeth. She also leaves three step-children to mourn her loss, Mr. Laverne Lloyd, Mrs. Josephine Birdsong, of Columbia, Mo., and Geneva Earl Lloyd. Sister Lloyd became a Christian early in life, and lived a devoted member of the Methodist Church until 1917 when she united with the Christian Church with her husband and continued to live a devoted Christian until the end. She is survived by her husband, three children, three step-children, a mother, two brothers and two sisters, and a host of other relatives and friends. She was a victim of the flu and pneumonia. All was done to save her earthly life, but alas, the Heavenly Father said, "It is enough, come up higher," and took her out of her suffering to be with him.

Her remains were brought to Milltown for burial. The funeral services were conducted by Rev. J. A. Garrison, after which she was laid to rest in the Milltown Cemetery, by the side of her father. We would say to the bereaved ones, "Let not your hearts be troubled." The Lord has received her, and she has gone to be with him in that mansion which he had prepared for her, and he is preparing one for all who will trust and serve him. For with those who die in the Lord, "Death is only a dream," and there is glory beyond the dark stream, where there will be no more partings and sad good-byes. For all will be joy and happiness with all who are prepared to meet their Lord in peace. May the Heavenly Father comfort the bereaved ones, and ever be with the little motherless children, and that each one may prepare to again meet Sister Lloyd, and can again have one united circle around the great white throne.

There are loved ones in the glory, Whose dear forms you often miss, When you close your earthly story Will you join them in their bliss? You can picture happy gatherings Round the fireside long ago, And you think of tearful partings, When they left you here below. One by one their seats are emptied, One by one they are going away, Now the family is parted, Will it be complete some day?

Tavie Hatcher.

REQUESTS FOR PRAYER.

Sara E. Allred: "Please pray that the Lord will restore my health if it be his will. My life is consecrated to his service."

Mrs. Carrie. Gibson requests the prayers of The Herald that she may be saved, and her husband and G. T. Richards ask prayer that they may get nearer the Lord and know him better.

An Anxious Mother: "Please pray for a daughter who has had the flu, that she may mentally as well as physically regain health, and especially be converted."

Alice Carlton: "Please pray for my health to be largely if not wholly restored, that I make a complete surrender soon to God."

O. I. F.: "Please pray that I may be divinely guided in a very important decision which I must make in a very few days."

IS KING GEORGE V. A CHRISTIAN?

When bulletins on the fight with death of the King of England grew in seriousness and the world watched the physicians' reports with growing anxiety, there must have arisen in the minds of thousands of Christians the question, Is King George V a Christian?

Such a fight, whether won or lost, means that sooner or later even the most magnificent of monarchs must be summoned to render homage at a throne compared with which an earthly throne is no more than a footstool, writes P. W. Wilson in the December 15 number of the Christian Herald.

At such a moment it is not by the standards of time alone that even the most illustrious of monarchs has to be tested. Immortality itself must be the measure of his greatness. King George is a Christian; but in what sense is he a Christian? His faith is a fact; that is obvious. But is it also a fact?

"Can it be true," queries Mr. Wilson, "that amid the bewildering distractions and persistent routine of a glittering court, this man of modest demeanor and average attainments has been able to sustain that inner flame of a personal piety which, as we say to ourselves, is impossible for us? If it be so, then it may be that this King will influence more lives by his example than he rules by his prerogatives."

"That King George was well brought up goes without saying. Archbishops baptized him, confirmed him, married him, anointed him. Of course he goes to church. Of course he risks his life by standing bareheaded before the cenotaph in Whitehall. As a mark of consideration for the many millions of his Roman Catholic subjects he has been received in audience by the Pope. With Queen Mary he is not less attentive to the Salvation Army."

"How can a king be sincere when his faith is imposed upon him? By his accession oath, King George has solemnly to swear that he is a 'faithful Protestant,' and until he swears he does not receive the crown. Indeed, the law does not end there. Separated by the River Tweed, England and Scotland have each an established

THE FLORIDA HOLINESS CAMP MEETING ORLANDO, FLORIDA.

February 28th to March 10th.

1. **THE FLORIDA HOLINESS CAMP GROUNDS**, believe in and stand for the Fundamental doctrines of original Methodism, which includes the Virgin Birth, Deity, Miracles, Resurrection and Ascension of Jesus, the full and plenary inspiration of the Scriptures, the Blood Atonement, the absolute necessity of Bible Repentance, Confession, Restitution, Regeneration, Justification, Adoption, Witness of the Spirit and Entire Sanctification as a definite second work of grace, properly so called, and contends for the Faith once delivered to the Saints.

2. **BOARD OF TRUSTEES**. Men of real piety with faith in and loyal to these vital doctrines of original Methodism so essential to the promotion of real revivals of religion and the spreading of Scriptural Holiness over these lands, holding to the doctrine of the Second Coming of Jesus to catch away His waiting Bride, have been chosen and put on the Board to insure that this Camp shall be held true to its Charter and original foundation.

3. **THE PLACE OF MEETING**. ORLANDO is one of the most beautiful cities in the entire State of Florida, easily accessible from any part of the State and all friends and lovers of holiness or heart hungry believers will find it right on their way into or out of the State and are cordially invited to come and spend this ten days with us. We ought to have friends from 40 different States this year. Location will be West Livingstone Street at City Auditorium Park.

4. **TIME OF MEETING**. The Camp will open Thursday evening, February 28th, and close Sunday evening, March 10th. The weather will be just right, neither too hot or too cold but comfortable to enjoy the FEAST OF TABERNACLES with plenty of sunshine, citrus fruits along with the fruits of the Canaan Life and Experience.

5. **OUR WORKERS**. Every worker is a peer in his field. They cannot be surpassed in the Nation. They have walked through fiery furnaces and come out without the smell of fire upon them. Crossed swords with the arch fiend of hell on ten thousand battlefields and won many many thousands to the Lord Jesus Christ. Dr. H. C. Morrison, that prince of preachers, Editor of The Herald, lovable, tender, yet fiery and battle scarred, writer of books, challenger of the Modernism of the day, will lift his voice in proclaiming the glorious doctrines of original Methodism. Dr. C. W. Ruth, of Indianapolis, author unique, happy preacher of the Second Blessing, will interpret Holiness truth as a second work. Bishop W. F. Oldham, World Preacher and Missionary, Dr. C. F. Blackburn, of the Orlando District, Gospel singers of unusual reputation in the Holiness Movement and others mean the best to be had.

6. **INFORMATION**. YOU MAY SECURE ALL INFORMATION DESIRED BY ADDRESSING

REV. E. C. WILLS, SECRETARY,
1704 DAUPHIN STREET, ORLANDO, FLA.

church. The law requires that north of the Tweed the King be officially a Presbyterian, while south of the Tweed he is officially an Episcopalian. His belief in bishops thus depends upon whether he happens to be residing at Windsor or Balmoral.

"For some years this quiet monarch was overshadowed, first by his father and then by his son. In their resistance to jazz, to bobbed hair and to absurdities of dress and in their rigid boycott of divorce and scandal, the King and Queen were unpopular with the smart set and a subject of smiles among others. It was said that Queen Mary had no conversation and that King George was under her tutelage. The Court was humdrum. It was the Prince of Wales and later the Duchess of York in whom the world was interested."

"But gradually a somewhat different estimate of the sovereigns began to pervade the nation and the world. The King was confronted by an extraordinary series of crises. Yet through all these difficulties and dangers, the King and Queen continued their throne, sympathetic, assiduous, tactful, and imperturbable. They began to be trusted and confidence developed into affection."

"Of the millions of words published about King George, I cannot pretend to have seen everything. Nor has anybody else. But I have a fairly full record of his career and I seem to find one positive personal influence. Some years ago he allowed it to be stated that, as a boy, he had promised his mother to read the Bible every day, and that he had kept the promise. That is the source of wisdom which has never failed him."

"If King George V. had been a Bourbon, living at Versailles, every courtier would have witnessed these devotions. But in London there is a home within the palace which is as private as any other Englishman's castle. It is in that home where the King and Queen breakfast alone that the Bible is read. It is he who sees in secret that rewards openly."

"If King George V. has retained his joy in service, his smile, his tenderness to children, and, in a word, his character, it is because day by day the world around him was excluded from a realm within him over which there has reigned Another than he.—Christian Herald.

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500 Fell Off Of Their Pews

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SUNDAY SCHOOL LESSON

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

Lesson IX.—March 3, 1929.

Subject.—The Christian Church.
Mark 4:26-32; Eph. 1:22-23; Ejh. 4:4-6; Eph. 4:11-16.

Golden Text.—So we being many, are all one body in Christ. Rom. 12:5.

Introduction.—Our English word "church" does not convey to us the Bible meaning of the Church. In the New Testament the Greek word *ecclesia*, which you will now find in our American dictionaries, is the term used. It means a called-out group. The Church is composed of all who have been called out from sin unto righteousness. Or I may make the thought a bit clearer by saying: All who have obeyed the call by forsaking sin and accepting salvation by faith in Jesus Christ. Paul says that all who passed for Jews in his day were not Jews. That is just as true of the present-day church. Many whose names are on church rolls are not members of the church. The church is composed only of those who are born of God. When you find twenty-five converted souls in a membership of two hundred, the church is very small compared with the membership. When the Scriptures speak of the church there is no reference to any particular denomination, as Baptist, Methodist, Presbyterian, Roman Catholic, but to the body of God's children who constitute the Body of Christ. In this sense God has never had but one Church. Jesus Christ has always been its foundation stone. When he told Peter: "Upon this Rock I will build my Church," he was referring to himself, and not to Simon Peter. When he promised that "the gates of hell should never prevail against" his church, he did not mean to say that none of our man-made institutions that we term churches, would never become extinct. As a matter of fact, some of them are already dead and gone; and the world has several more that could bless humanity by ceasing to function.

The Church is the only worthwhile institution among them. Many other institutions are helpful as long as they are in harmony with the Church, but when they are, in principle and function, contrary to the Church, they are harmful. I am not saying that institutions must be in harmony with Methodists, or with Roman Catholics, or with any other sect, but with the Church. Satan is ever busy trying to substitute something for the Church; and he does not care how good the substitute may be, provided he can induce men to take it in place of the Church. I have no doubt that this will apply to much of our so-called education and culture, to much of our charity, to nearly every secret order on earth, and to a host of other things. If these things do not curse men, they must always be subsidiary to the Church and build with the Church.

To use the word church in the sense of denomination, may I say that a church that offers to men an inadequate religion is worse than no church at all? That question may need some qualification. I mean a church that does not offer full salvation from all sin to all men by faith in the blood of Jesus Christ. Such a church pre-empted the hearts of men, and renders it largely impossible to reach them with the gospel of salvation. Mexico

is a lost nation, so blinded by false teaching, that most of her people are beyond the reach of salvation. Modernism seals the damnation of men by cutting off the last ray of hope. Better have heathenism than a false, perverted, inadequate Christianity. God has given several dispensations of grace in his Church. To that part of it called commonly, "The Christian Church," there belong properly two dispensations; that of the Son, and that of the Spirit. The second dovetails into and fulfills the first. The first lasted three and a half years. The second began at Pentecost, and still continues.

Comments on the Lesson.

26. The kingdom of God.—I suppose this to be identical with "the kingdom of heaven." The term has several applications. When Jesus said: "The kingdom of heaven is within you," he meant personal salvation; unless our translation is wrong. Some contend that he meant: "The kingdom of heaven is among," which I think is better. Sometimes the expression refers to the militant church; sometimes to the final reign of our Lord. The balance of this section hardly needs special comment. Just as a healthy seed planted in the soil will germinate and grow to maturity and full fruitage, so the Master is teaching us to expect the growth and fruitage of the Church.

Eph. 1:22, 23. This is what I tried to say in the Introduction. Jesus is the Head of the Church. To use another form of speech, he is the Corner Stone. There can be no church without him. Nor is any institution that denies his Deity a church. No more can one deny his Deity, and be a Christian. This is fundamental. Eph. 4:4. One body.—One Church, One Spirit. The one Holy Spirit.

5. One Lord.—Jesus Christ. One faith.—Faith in his blood alone can save from sin. One baptism.—The baptism with the Holy Ghost. Nothing can take its place.

6. One God.—Jehovah. Paul is combatting paganism. Father of all.—The Creator of all men. He is leaving no room for Diana or any other heathen God.

Eph. 4:11. These are gifts of the Spirit conferred by Jesus upon members of the Church.

12. Here we have the reason for these gifts. Leave out the comma after saints. We are worth comparatively little in God's work until we are led on into Christian perfection—entire sanctification. It is the business of all who have received any of these gifts to be hard at work leading the Church on to perfection. This is God's plan for winning souls.

13. Till we all come.—Read the verse and count it God's command to preach holiness. It tells us how long to keep at it. This is surely a picture of entire sanctification; but Paul has an end in view.

14. How tired he was of babies in the Church, who should be full grown men and women. There are thousands of them now, fit for nothing but to cry and fuss, and fret, and squirm. Have you gone on to perfection? What multitudes are being led astray by false cults in America. Church of the living God, do thy duty; and quit playing with these isms and semi-religious fads! Save the people!

15. Speaking the truth in love.—

"Declare the whole counsel of God, but do it in love. Only thus can we grow up into our living Head, Jesus Christ.

16. This last verse is a declaration of the settlement of all our church difficulties. Holiness will fill our church buildings, bring the lost to Christ, fill the churches with good members, and settle every financial problem. It is God's plan, and it will work for ever. I make bold to affirm, There is no other.

A COMMENDATION.

Rev. W. W. Loveless, of London, O., will be surprised to read these words, for they are written entirely without his knowledge. He is one evangelist who does not know how to blow his own horn. Obeying a call to preach later in life than most of us, he did not get the formal training of the schools, but he is a very earnest student of the Word of God, and his library indicates that he reads valuable literature. He is mature in years and cautious in his judgments. That he is a minister in the Church of the Nazarene attests his doctrinal loyalties, that many churches where he labors use him for repeated engagements indicates that this excellent evangelist be used in a very wide field. I have mentioned him to pastors and camp meetings, but am hoping that this more public word will get the eye of others who are looking for a reliable evangelist.

Thomas C. Henderson.

Oberlin, Ohio.

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Miss A. L. Williams, of Waco, Tex., desires to get in touch with some woman and her husband who need the assistance of a good soloist in their meetings. Address her care Mrs. W. S. Chambers, Waco, Texas.

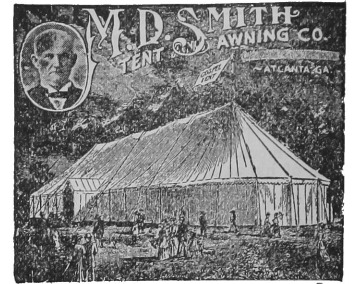
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Rev. Cuthbert L. Elliott, of Sebring, Fla., after an enforced absence, has decided to re-enter the pastorate. He is an old-fashioned believer in the power of the Holy Ghost to regenerate and sanctify. If any presiding elder or district superintendent could use him for the glory of God, communicate with him at Sebring, Fla.

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Clyde Edwin Tuck.

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The deep-worn path and brown
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Surrounded by old-fashioned flowers;
The Latin legend on its rim
A century has failed to dim,
"I only count the sunny hours!"
Life is a garden wherein grows
Sweet-smelling blooms of fairest
hue,
Where twines the laurel with the
rose,
And weeds spring up beside the rose,
And thorns among the rarest flowers;
But blue skies always follow gray;
Then let us with the dial say,
"I only count the sunny hours!"



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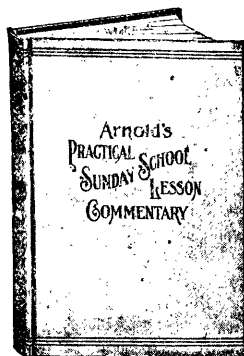
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About twenty years ago, a doctor who was also a well-qualified surgeon and a great preacher, member of a New York conference, rode into the district on a little white donkey and asked for permission to open work among the natives. Up to this time the few white people in the district had congratulated themselves that there were two evils that the south had suffered that they were as yet free from: one was cattle sickness and the other was missionaries. So the former would have been as welcome as was this great missionary doctor. However he was given permission to go into the interior about twenty miles from the half dozen white settlers and there build a house of poles and mud and grass. Here he waited and prayed for an opportunity to preach Christ and to heal their many diseases. The white people despised him and the natives ran away in terror.

Today in that District, there are about one hundred schools manned to a large extent by natives converted since that time who were then skinned heathen or naked children. There is one large school under the Woman's Board and a well-equipped hospital in this district where Dr. Gurney was so unwelcome twenty years ago—all a result of his labor of love. When he died four years ago, this same magistrate and his family were real mourners.

Mrewa, the original station, is still but poorly equipped for school. We have a good stone church but small and not very well adapted for school work. The boys' dormitories are too small. Fifty girls are crowded into a space much congested with the thirty-two for which their one dormitory was built. Another house for teachers is needed. But the greatest need is for a school building. At present part of the school is held under the trees, the children with their teacher following the shade around till when the superintendent goes out to inspect the classes, she has to hunt them up in various parts of the campus and then go to the church for other classes and to the girls' dining room about five hundred yards away for others. Since she must also teach, her classes suffer as do the others with inadequate supervision.

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Yours for China's redemption,
Rev. C. P. Hogle,
General Secretary.

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Denver, Colo., Feb. 13-24.
Baltimore, Md., March 3-17.

BAIRD, C. E.
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BELEW, P. P.
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Santa Rosa, Calif., March 3-17.

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Hazard, Ky., March 17-31.

CAREY, A. B.
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Everett, Mass., March 12-31.

CARTER, HAROLD S. C.
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Fowler, Kan., Feb. 6-24.
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COLLIER, J. A.
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HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Indianapolis, Ind., Feb. 17-March 3.
Open dates after March 3.

HORN, LUTHER A.
(Mobile, Ala.)
Bayou La Batre, Feb. 10-28.
Robertsdale, Ala., March 3-10.
Perry St., Montgomery, Ala., Mar. 17-31.

LOWARD, FIELDING T.
(Kingswood, Ky.)

HOOVER, L. S.
(Tionesta, Pa.)
Freedonia, N. Y., Feb. 17-March 10.
Union City, Ind., March 17-31.

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Bethany, Okla., Feb. 11-23.
Monnett, Mo., Feb. 24-March 10.
Mineral Wells, Tex., March 17-31.
Sublette, Kan., April 7-21.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)

JOHNSON, ANDREW.
(Wilmore, Ky.)
Lowry City, Mo., Feb. 15-March 1.
Roundup, Mont., March 3-24.
Billings, Mont., March 25-30.

JOHNSON, RAY N.
Relay, Md., Feb. 17-March 3.
Gibbsburg, N. J., March 4-17.
Camden, N. J., March 24-April 7.

JONES, W. F.
(Streets, Va.)

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)
Akron, Ohio, Feb. 15-25.

KENNEDY, ROBERT J.
(Singer)
(2315 Modera Ave., Dallas, Texas)
Broken Arrow, Okla., Feb. 3-24.
Granger, Tex., March 3-17.
Marianna, Ark., March 17-31.

KENDALL, J. B.
(Lexington, Ky.)

KINSEY, MR. AND MRS. W. C.
(450 So. West 2nd St., Richmond, Ind.)
(Evangelistic Singers)
Springfield, Ohio, Feb. 3-24.

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Nelsonville, Ohio, March 29-April 17.
Owosso, Mich., April 9-17.
McKeesport, Pa., May 12-19.

LEWIS, JOS. H.
(Wilmore, Ky.)
Douglas, N. D., Feb. 18-March 3.

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)
Bristol, Tenn., Feb. 11-March 1.
New Castle, Ind., March 3-17.
Princeton, W. Va., March 18-31.

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)
Erie, Pa., Feb. 10-24.
Tarentum, Pa., March 3-19.
Rocky River, Ohio, March 20-24.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(London, Ohio)
Lancaster, Ohio, Feb. 14-March 3.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Everett, Mass., Feb. 14-March 3.
Lancaster, Mass., March 7-24.

LYON, OSCAR B.
(Lawton, Okla.)

LaMANCE, W. N.
Greenfield, Ohio, Feb. 24-March 17.
Rock Island, Ill., March 24-April 14.

McGHEE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)

McKIE, MARK S.
(Holt, Michigan)

McNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MARSHALL, R. P.
(Lewburg, Ky.)
Tarentum, Pa., Feb. 3-24.
Enfield, Ill., Feb. 25-March 17.
Deleon Springs, Fla., March 31-April 14.
Open dates in May.

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)
Oakland, Calif., Jan. 27-Feb. 24.
Vallig, Calif., Feb. 26-March 10.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)
Open dates.
Cincinnati, Ohio, Feb. 10-24.

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Open dates.

MONTGOMERY, REV. MARY.
(2409 N. Capital Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Beaver Falls, Pa., Feb. 19-24.
Williamsport, Pa., Feb. 26-March 3.
Ottawa, Ontario, Can., March 17-31.
Bradford, Pa., April 2-14.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Cattlettsburg, Ky., Feb. 11-24.
Campton, Ky., March 18-April 7.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)
Brown City, Mich., Feb. 17-March 3.

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)
Corbin, Ky., Feb. 11-24.
Elkhart, Ind., March.
Pikeville, Ky., March 3-14.

REDMON, J. E. AND ADA.
(1231 N. Hermes Ave., Indianapolis, Ind.)
Auburn, Ind., Feb. 8-24.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth,
Texas)
Matanzas, Cuba, Feb. 17-27.
United States of America, March 1—.

REES, PAUL S.
(52nd & Hudson Rt., Rosedale, Kan.)

RICE, LEWIS J. AND EDYTHE.
(2923 Troost Ave., Kansas City, Mo.)
Benton, Ill., Feb. 3-24.
Frankfort, Ind., Feb. 26-March 1.
Richmond, Ind., March 5-10.

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Michigan)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(Pittsburg, Ohio.)
Open dates.

ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE.
(Morrilton, Ark.)

ROOD, PERKY.
(Middleport, Ohio.)
Open dates.

SANFORD, E. L.
(202 Eugenia Ave., Lexington, Ky.)

SHADE, N. B., M.D.
(Rt. 1, Box 27, Fort Lauderdale, Fla.)
Open dates after April 1st.

SHAW, BLISH R.
(2411 Kenwood Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

SHANK, MR. AND MRS. R. A.
(191 No. Ogden Ave., Columbus, Ohio.)

SHARROW, C. E., AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)
Benton, Ind., Feb. 18-March 3.
Open dates, March, April.

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Mannington, W. Va.)
Brownstown, Ind., Feb. 12-24.
Baltimore, Md., March 3-11.
East Liverpool, Ohio, March 24.

SWEETEN, HOWARD W.
(Ashley, Ill.)

TEETS, ODA H.
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Coshocton, Ohio, Feb. 25-March 10.
South Bend, Ind., March 17-31.

VAYHINGER, M.
Chicago, Ill., Feb. 3-24.
Cincinnati, Ohio, March 5-10.

WELSH, H. W.
(Olivet, Ill.)

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)
Oil City, Pa., Feb. 24-March 17.
Chicago, Ill., March 24-31.
Open dates, April.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Marion, Ind., Feb. 18-March 3.
Harrington, Del., March 31-April 14.
Battle Creek, Mich., April 28-May 19.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

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(Wilmore, Ky.)
Boscobel, Wis., Feb. 10-24.

WOOD, E. E.
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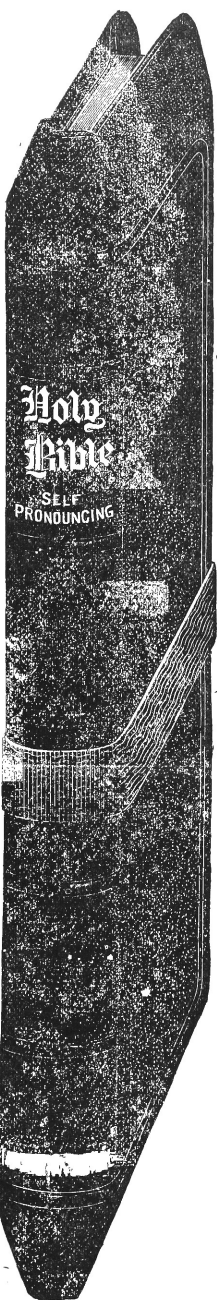
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PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KENTUCKY.

PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Feb. 27, 1929.
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Vol. 41, No. 9.

THE FULNESS OF THE BLESSING.

By The Editor.

FOR this is the will of God, even your sanctification." This is a very clear and positive statement. It is in harmony with the whole teaching of the Bible. We could not conceive of God willing anything less than that his people should be saved and kept from all sin.

What is your will, my dear reader? Do you desire to be saved from all sin? Do you hunger and thirst after righteousness? Can you say with the Psalmist, "As the hart panteth for the waterbrook, so panteth my soul after thee, O God?" Are you striving to shun the appearance of evil? Are you using every means of grace to stimulate and encourage your soul to press on to know the Christ in all the fulness of his love and power to save?

Our attitude has everything to do with our spiritual attainments. What we desire, intensely, powerfully influences our thought, actions, and life; in fact, what we will, believe, desire, and do, makes us what we are. Acts repeated form habits, habits form character, and character fixes destiny. Is it our chief desire, our one great longing, to be saved from all sin, to be kept and guided by power divine into all righteousness?

There is no doubt but that our Lord Jesus "Is able to save to the uttermost." He said on one occasion, "All power is given unto me in heaven and in earth." There is not, there cannot be, any lack in Christ. He healed the sick, made the deaf to hear, the blind to see; he walked the waves of Galilee, he raised the dead, he rebuked and cast out devils, he walked out of the sepulcher triumphant over death and all the powers of evil. He says of himself, "I am the resurrection and the life." Jesus Christ is supreme. He is almighty. Nothing is hard for him; he speaks and the waves of the stormy sea, legions of devils, and death at once obey him.

What is your desire concerning yourself? The Lord Jesus knows; he discerns the thoughts and intents of the heart. Those who commit themselves to him, believing in the merit of his blood, his death, his resurrection and his all-sufficiency, are absolutely safe for full salvation for this world and for all other worlds. Implicit, unhesitating faith in Jesus Christ is always safe. It is doubt that darkens, hinders and destroys. It is faith that laughs at impossibilities, that lays hold upon the omnipotent and compassionate Saviour.

Do you will to be delivered from sin? To be made strong against temptation? To be cleansed from all inward defilement, to have a heart from sin set free? Then quit all else and come to Jesus. His blood has marvelous cleansing power. His atonement reaches and covers all the needs of your soul. Come to Jesus. Make no other plans; do not hesitate. Be careful about any lazy scheme to get oth-

er people to do your praying and believing, but teach yourself to pray to Christ and to trust in him. Guard against reading books or listening to any one who would hinder you from the largest and most unhesitating trust in the Lord Jesus. Will to be saved from sin, to be cleansed from all filthiness of the flesh and spirit. Insist in your prayers at the mercy seat that you shall be made holy in heart and righteous in life. Be insistent; let nothing distract you from this one supreme purpose. And may God grant you the fulness of the blessing of the gospel, and make you to rejoice in our Christ.

The Inauguration of Mr. Hoover.

THE people of this nation look forward with eager interest to the inauguration of Mr. Hoover as President of these United States March 4. We doubt if any man has ever become President in whom the great mass of the people had more confidence than they have in Herbert Hoover.

Mr. Hoover's intimate knowledge of world conditions, and the peoples of many nations, his varied experience in the performance of most important and apparent, almost impossible, tasks, has given proof of his unusual ability. The man seems to be wonderfully free from selfishness, pride, or a quality of ambition which has often hindered great men in rendering large service to humanity which they might have done, but for ambitious and selfish motives. Mr. Hoover is apparently, wonderfully free from any such handicap or encumbrance.

However enthusiastic the people may be over the inauguration of Mr. Hoover, and the placing of him, so sturdy and true, at the pilot wheel of our great Ship of State, his inauguration will, by no means, bring in the Millennium. We need not expect any tremendous changes in human affairs in this nation, that will be especially visible on the surface immediately. The rich will still be rich, the poor will be poor, and the masses must eat their daily bread if they can get it in the sweat of their brow.

The coming of Mr. Hoover into the Presidency will not insure great sections of our farming country against drouth, and other sections against torrential rains, destroying harvests, and washing away the plowed surface of the earth. Even under the most favorable climatic conditions, rich harvests and good market for the products of the field, the prosperous farmer of the great West will have a bank account in reserve in proportion to the number of automobiles he buys for the younger members of his family to run into ditches and against telegraph poles on their way home at 4 o'clock in the morning from dances in the country villages.

No administration of the government can be such that indolence or extravagance can

walk hand in hand with prosperity. It is generally believed that Mr. Hoover has in head and heart, both knowledge and disposition to do his best for each and every class of our citizenship, with their divers and, frequently, unfortunately, conflicting interests.

Mr. Hoover's inauguration will not change the hearts of men. Our biggest and most difficult problem, the problem that hinders most sadly our human progress, is human selfishness; the disposition to become rich by impoverishing others, to misrepresent, to take advantage, and by any means, fair or foul, to succeed in securing wealth and place and power, whatever such success may cost in the hurt and destruction of one's fellow-beings.

There is a very general and very great desire that Mr. Hoover and those placed in authority by him, may succeed in suppressing the violators of our prohibition laws. May merciful God grant that these desires may be realized. But it must be remembered that from the time the prohibition amendment was placed in our Constitution a large per cent, possibly nine-tenths, of the daily papers of this country have opposed prohibition, have done what they could to educate their readers to ridicule and trample upon the Volstead Act; have manifested a spirit and sent out a propaganda which has cultivated a disrespect for prohibition laws, and a contempt on the part of a very large and dangerous per cent of our population for those who have undertaken to enforce those laws. These papers will continue to be opposed to prohibition, and in a certain and dangerous sense, in sympathy with the violators of prohibition laws. They have fostered, and will continue to foster, opposition to prohibition and sympathy with the liquor traffic. They will not rally to the support of Mr. Hoover and those under his direction who undertake to suppress the murder, riot, and lawlessness that is going on throughout this nation by high and bloody-handed violators of the Eighteenth Amendment.

The inauguration of Mr. Hoover will have nothing to do with the corrupt police force of New York, Philadelphia, Chicago, and many other cities that are in sympathy with the lawless, and are taking their share of the loot that is gathered in by those who are protected instead of captured and punished by representatives of the law. We regret to be compelled to say that the courts will continue, in all probability, to move slowly in the punishment of criminals, and governors, in spite of the protest of the people, will continue to pardon and turn loose upon society those who have been found guilty of heinous crime.

We would not appear to be pessimistic, but we are reminding our readers that we must not ungird ourselves in our war against evil, or suppose for a moment that the Kingdom of Heaven has come down to earth, because of the inauguration into the Presidency of the great, good man we be-

(Continued on page 8)

THE SONG OF THE LORD IN A STRANGE LAND.

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



We think of Psalm 137:4 as we write the above title. Here the question is asked: "How shall we sing the Lord's song in a strange land?" In these days of missionary achievements the Song of the Lord is heard in many a strange land and no difference where you go you hear the familiar tunes of the old hymns and songs with the words in strange language.

Last Sunday I was deeply moved as I heard the songs of Zion sung by the Chinese. I was preaching in a big Baptist Church in Canton, China. The congregation was nearly one thousand. The gallery was full of students from the various schools, also Bible students from the Woman's Bible Training School, downstairs the theological students from the Seminary and the various professors and teachers, foreign and Chinese, and then the people from all walks of life. The choir was large and they sang beautifully.

The pastor was Chinese, the whole service was in Chinese. My interpreter was a missionary from Macao. I preached on Acts 26:19.

The opening hymn thrilled me as the thousand voices sang "Gospel Bells." I could hardly believe myself in a foreign city where just twelve months ago the "Reds" had deliberately planned to kill all the foreigners and loot and burn. Through the signal mercy of God their plans were found out by a great military leader just in time to thwart their designs and turn the tables upon themselves. I was thrilled indeed as the great congregation sang:

"The Gospel bells are ringing,
Over land from sea to sea:
Blessed news of free salvation,
Do they offer you and me.

"For God so loved the world
That his only Son he gave,
Whosoever believeth in him,
Everlasting life shall have."

"Yes thank God," I said, "The Gospel bells are ringing all over the world today and wherever they ring they proclaim good tidings." and they sang on:

"The Gospel bells invite us
To a feast prepared for all;
Do not slight the invitation
Nor reject the gracious call.

"I am the bread of life,
Eat of Me, thou hungry soul,
Though your sins be red as crimson
They shall be as white as wool."

China and India and Africa have been hearing those gospel bells and many thousands have come to the Feast and have been made glad and been saved through the precious blood.

The Gospel bells are joyful,
As they echo far and wide,
Bearing notes of perfect pardon,
Through a Savior crucified.

"Good tidings of great joy
To all people do I bring,
Unto you is born a Saviour,

Which is Christ the Lord and King."

Thank God that the religion of Jesus Christ brings joy and joyful songs. It is a singing religion. In that region of Canton where this great church is and all those Christian institutions they told me that the whole community is permeated with the gospel and that the voice of song or prayer or worship is always being heard there.

Then another song which they sang that Sabbath morning in China had another thrill for me. It took me back to Douglas, Mass., Camp, where 36 years ago I attended my first distinctly holiness camp meeting and heard for the first time that song that was

so beloved by the "fathers" of forty years ago. It was Stockton's song, "Oh 'Twas Love." The voices rang out:

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

CHORUS

Oh 'twas love, 'twas wondrous love
The love of God to me;
It brought my Savior from above,
To die on Calvary.

Buddha has no song like that. Taoism has no message like that of love; Confucianism with all its ethics can't make the people sing. Oh no! It takes Jesus and God's love and redemption to put songs like that upon the lips of those born in heathen darkness.

They sang on:

Eternal praises Lord to Thee,
Thou blessed Son of God;
For thy deep love in cleansing me,
In thy most precious blood.

Even now by faith I know I'm thine,
'Tis in thy faithful word;
Oh height, oh depth of love divine,
In Thee the risen Lord.

Oh help me Lord, to spread thy fame,
And tell of all thy grace,
To all the world thy love proclaim,
Until I see thy face.

Oh 'twas love, 'twas wondrous love,
The love of God to me;
It brought my Savior from above,
To die on Calvary.

I thanked God that so many in that great congregation were singing their own experience in these words and that they were getting themselves ready to go forth and spread the good news to the many needy provinces of China. Everywhere I go now I find myself trying to stir the Chinese young men and women to catch the passion of soul saving and give themselves up to the work of preaching the gospel to their own people. The time is come when, if China with its 400 millions, are to be evangelized it must depend greatly upon the Chinese themselves who have the language and the traditions, and the door of entrance which is not open so much to the foreigner. I asked the President of the Theological Seminary what, in his judgment, the "foreign missionary" could do in China in these days when the Chinese were taking the leadership so much in their own hands and doing so much of their own evangelizing. His reply was somewhat on this wise:

"Oh, foreign missionaries to China would be needed perhaps more than ever to do pioneer work, to open up new territories, to go into places yet untouched by the gospel, to blaze the way as they did in other days."

I think this is so. The foreign missionary must do a good deal of initiative work. Morrison and Hudson Taylor and men of like courage and leadership will be needed as greatly as ever but of course the missionary of today has not to suffer the unspeakable hardships that the missionary of forty years ago endured. Others have labored to blaze the way and lay the foundations.

In China one meets with such varying contrasts. But I was not prepared at night to meet such a contrast to the morning. I was scheduled to preach at the _____ church (pardon me for omitting the name) on Sunday night, the closing service of a series of night meetings held there during the Convention week. We held services there each night despite a lot of opposition from the Chinese pastor. This man had been in America, was at one time a Methodist preacher and now held this big church because he had great ability. Time was, they

told me, when he was quite an evangelist, but his ardor had cooled off and he had become worldly and selfish and fond of money and place and lost his passion for the souls of his needy people of his needy land, and he was now a Chinese Modernist.

When we arrived at the church we found the front doors closed tight and lots of people waiting about wondering what had happened. Facts were, the pastor made no announcement of night service though he knew that it was to be our last service, he had left no instructions about opening up the church and he was nowhere to be found. However, the Bible woman of the church ventured to open the doors and soon the church was half full. We hesitated at first preaching under such circumstances but Brother Munroe who had made the arrangements argued that so many people had come that it would not do to deny them preaching. A good song service preceded the sermon. Wife and I sang "I'm the child of a King," and I preached from Luke 15:10, and made an altar call and about forty souls sought the Lord and among them one or two who had heard the gospel for the first time so that we felt our text at least was verified: "There is joy in the presence of the angels of God over one sinner that repenteth." The song that was sung that night as we made the altar call was:

Ring the bells of Heaven, there is joy today
For a soul returning from the wild;
See! the Father meets him out upon the way,
Welcoming his weary, wandering child.

CHORUS.

Glory, Glory, how the angels sing,
Glory, Glory, how the loud harps ring;
'Tis the ransomed army, like a mighty sea
Pealing forth the anthem of the free.

Ring the bells of Heaven, spread the feast today,

Angels swell the glad triumphant strain!
Tell the joyful tidings! bear it far away!
For a precious soul is born again.

Perhaps in Heaven bye and bye when the ransomed from all peoples and nations are gathered to join in that anthem of the redeemed "unto him that loved us and washed from our sins in his own blood" and I, by the grace and keeping mercy of God, shall be privileged to be there I may meet one of those Chinese men who that night sought and found Christ and he may say unto me: "It was on that Sunday night in Canton when the church doors were closed against you that I came to hear the preaching of the gospel for the first time and it was while you preached and the people prayed that I found Christ as my Savior and became a Christian." Ring on sweet bells of Heaven for multitudes yet shall hear the joyful sound.

Ring the bells of Heaven, there is joy today;
For the wanderer now is reconciled;
Yes, a soul is rescued from his sinful way,
And is born a new, a ransomed child.

Florida Holiness Camp Meeting.

WORKERS,

Rev. H. C. Morrison, D. D., Editor of the Pentecostal Herald, Louisville, Ky.

Rev. C. W. Ruth, Nationally known Evangelist, of Indianapolis, Ind.

Bishop W. F. Oldham, Missionary Bishop of the M. E. Church, and inter-nationally known.

Dr. C. Fred Blackburn, Presiding Elder of the Orlando District.

DATE,

February 28th to March 10th, 1929.

PLACE,

West Livingston St., at City Auditorium Park, Orlando, Florida.

All friends, visitors and tourists invited. Northern Camp Meeting folk who are spending the winter in Florida, have a special invitation. Entertainment very reasonable. For further information, write Rev. E. C. Wills, Secretary, 1704 Dauphin St., Orlando, Fla.

H. H. McAfee.

“Philosophy,” or
“Foolosophy”—Which?
REV. W. G. BENNETT.

WE have lying on our table this morning a pamphlet that we have been reading very carefully. It is written by one of our local pastors and, of course, must be of more than passing interest to every citizen of our city. The title is “Is Science the Enemy of Religion or the Ally?” This pamphlet has the appearance of being scholarly; the logic is inevitable,—that is, if we accept this man’s premise and take his statements relative to the teaching of science at face value; but, if we do this, we had as well discard Christianity and throw our Bibles into the scrapheap.

An aged, pious maiden lady had inscribed on her tombstone these words:

“As you are now, so once was I.
As I am now, you soon will be.
Prepare, my friend, to follow me.”

A miscreant wag scribbled beneath this beautiful epitaph,

“To follow thee I am not content,
Until I know which way thee went.”

We have some such feeling relative to the Doctor’s philosophy. We want to see where he is taking us before we consent to follow. Of course, we understand that to take brief statements from a man’s writings and criticize them puts him at a disadvantage, and we are confident that, if you read his treatise, the clear statements and the cunning sophistry will sound much better than our treatment of this pamphlet will sound. But when a man, having the standing of an orthodox minister—at least, pastor of an orthodox church—attempts to thrust upon an unsuspecting public a supposed treatise of Christianity which utterly destroys the creeds of his own church and, if true, would destroy the teachings of the Bible throughout the Old Testament and the New, he should be prepared to have his philosophy investigated.

On page eight the author says, “One of the major postulates of science is the intelligibility of the universe.” Of course, this must be true if we accept the theory of evolutionary creation. For, if the universe created itself with the orderliness that is so apparent in nature, it must have design or some form of intelligence and, if so, intelligent beings should be able to understand it. This our author both affirms and denies. On page ten he says, “What is this but a declaration that the physical world at its best is capable of producing the psychic, and thus we are in the presence of the psychic possibilities of the universe?” But on page nine, he says, “This confidence in the rationality of the universe cannot be proven.” And on page fourteen, he further says, “Matter has resolved itself into energy and what energy is no man can tell.” That is in plain English,—the universe can be read and it cannot be read. We think he is exactly right, for scientists have been saying the same thing in effect for centuries. That is, one has affirmed and another has denied his affirmation.

We are devoutly thankful for the very few facts that science has discovered by her patient and painstaking investigation; but, of course, we are not absolutely certain that they are facts, for we do not know that the last generation of scientists have completed their investigations. Consequently, we are still uncertain and must admit that it is possibly true that the universe is still a riddle. Personally, we do not believe the theory of evolutionary creation and see no reason why we should until it passes from the realm of a speculative to that of an exact science which we fear it never will succeed in doing, for it is certainly headed the other way at the present time. But we must not argue

for we are writing a criticism, which is always so much easier than refutation.

We turn now to quote from page ten, “Observe that the whole cosmos, man included, is cut from the same cloth. Man is a part of the universe, bone of its bone and flesh of its flesh. Instead of making this confession reluctantly, we make it with joy; for let us assume with the extreme materialist that the psychic in man—mentality, memory, will, emotions with all their glorious products, faith, hope, love, goodness, and all the rest of responsible strivings of human nature—are the result of chemical reaction. What is this but a declaration that the physical world at its best is capable of producing the psychic? And, thus we are in the presence of the psychic possibilities of the universe.” This process of reasoning is faultless so far, that is, if we accept what the Reverend Doctor has assumed—the evolutionary theory of creation. For, if nature, unaided, produced the psychic or soul in man, then it is perfectly logical to assume that the universe has a soul. However, we will digress sufficiently to say that, if man is the result of chemical reaction, when disintegration takes place—as all human experience proves that it will—then the annihilation of the ego or soul is inevitable and Mr. Spencer’s declaration is appropriate, “The abyss is the only fatherhood to be found.” And the Christian conception of immortality is a farce.”

“FOREIGN STUDENTS IN ASBURY COLLEGE.”

I wish to express my appreciation to the many friends who have sent checks from \$1.00 to \$200.00 for the help of our foreign students. Considerable more money is needed which we are praying that God will prompt the readers of *The Herald* to send in. Please offer a prayer for these worthy children of God.

C. A. LOVEJOY, Business Mgr.
Asbury College, Wilmore, Ky.

Our author now proceeds very logically to prove that the age-long dispute between materialistic and idealistic philosophy has finally been settled in favor of the Idealists. Now, if this is really so, doubtless many of the great scientists will be glad to hear the news even though it may spoil many of their cherished materialistic theories. On page fifteen he says, “Recently science has unearthed one of the most startling discoveries in the entire history of the human race and that is the immateriality of matter.” This is startling indeed, if true; but don’t take this too seriously, for we might have a hard time to separate the electrons of which you and your auto are composed and the electrons of which the masonry of some of the beautiful buildings of our town is composed. I would advise that you wait for further demonstration of the truth of this philosophy before you begin to practice its application. However, this is only a little different statement of the philosophy that the late Mrs. Eddy affirmed years ago and that many of her highly educated and cultured followers devoutly believe, only they know better than to act as if they believed it in all practical matters.

But our author continues, “An atom is composed of electrons in rapid motion, with vast empty spaces in between.” Sir Oliver Lodge suggests this comparison; “Think of a building 80 feet long, 60 feet wide and 40 feet high; call this building an atom; within would be about 200 electrons, each the size of a pin point, in rapid motion. Obviously the larger part of the atom would be empty.” Now if this is the scientific explanation of what appears to be solidity or matter, we have no objection to it, for we have no evidence that it is not true; and, if this demonstrates the immateriality of matter, we will try to stretch our scientific faith to believe it. However, we still think it best for all practical purposes to believe in the materiality of matter. But our Doctor, true to his logical putting of things, says, “The elec-

tron is discovered to be just a swirl of electricity, nothing more, and the world has been defined as ‘electricity in an extreme state of agitation.’” And further, “Were electricity to be withdrawn from the visible world, it would become as unsubstantial as a pipe dream.” This again, we confess, stretches our faith, but if it is true, we will try to make the hill and believe it. But the author proceeds to his final conclusion, “That the universe discloses itself as a form of energy which is orderly, rational and purposeful;” that is to say, that the universe has law, mind and intelligent design. And he then says, “And these are the attributes we associate with the idea of God.”

Now this course of reasoning is perfectly logical if you accept the hypothesis of evolutionary creation, as all Modernists do. For if man is of nature’s making, it is perfectly reasonable to assume that his Creator has at least as high a state of intelligence as he himself possesses; and our author has reasoned out a philosophy that is just as reasonable as Pantheism, Christian Science or any other of the heathen philosophies. We congratulate him in doing as well as any other philosopher has done in the past without the aid of Divine revelation which we aver this author rejects.

But what are the inevitable results? The heathen simply clothes his idol with his own attributes and calls it God. This author believes that man is one with the universe and, therefore, the universe has order, intelligence and design, and he calls the universe God. I do not see how anyone can accept the theory of evolutionary creation and reject the conclusion that he reaches; but it is Pantheistic philosophy—God, or the soul of the universe, and the soul of man are all the same entity. Or, according to this author, just a “swirl of electricity.”

It is noticeable that our philosopher has not ascribed moral qualities to his deity. It is also wise that he has not done so. For when a man makes his own deity and gives him moral qualities, they are usually the reflection of his own fallen nature and murder or adultery are likely to be sanctified as acts of worship. Why not? Who can object? What right has one swirl of electricity to dictate to another swirl of electricity? There is and can be to this kind of philosophy nothing either right or wrong, and Mrs. Eddy’s theory, “that all is good,” is at least comforting even if it is a deception.

“Well,” but you say, “we have the ethics of Jesus.” No, you have not for you have no Jesus. From this standpoint there is no miracle and no special Providence. This God never comes to adjust the machinery of the universe for the machinery never goes wrong. He, with all the rest, is under the control of inexorable law. If man came down from God, he is a fallen being and needs the redemption that Christianity tells us about, but if he came up from lower forms of life or, as this author says, is the result of chemical reaction, he is not a fallen being but an evolving creature and needs no redemption. For men of this faith to preach the religion of Jesus is a farce and a delusion. Either they do not believe their theories, or else they do not believe in Christianity and only preach it to satisfy the poor ignorant dupes in their congregations that this author calls timid souls, because they are not willing to follow him out on to the bleak barren mountains of scepticism.

If modernism becomes generally accepted, all infallible standards of ethics or righteousness are gone and the world will drift back to heathenism. And why should this be objectionable from the standpoint of this philosophy? “On with the dance” and when disintegration comes, as come it will, “drop the curtain, the farce is ended.”

But let me say in closing that, from the standpoint of many of the world’s greatest

(Continued on page 6, col. 3)

THE DISCIPLES, PRE-PENTECOSTAL CHRISTIANS.

Rev. D. M. Smashey.



HE chief object of this article is to expose two fallacies regarding the religious status of the disciples prior to Pentecost. One school which opposes holiness claims that the disciples were not converted until Pentecost, another assumes that the disciples were not "genuine Christians." This view is stated in the following words, "They (the disciples) were not post-Pentecostal Christians, when men pass from death unto life as we see them doing today, a transition which we as genuine Christians would quite easily understand, but were living under the Mosaic dispensation and were justified by meeting their age." We are living in a period of perilous transition, "Sound Doctrines" hoary with age, are being violently assaulted. The pulpit and press are overflowing with false doctrines. Multitudes are panic-stricken like a flock of sheep without a shepherd. In many quarters there is a growing and alarming indifference to the evils of false teaching. What is needed in pulpit and press is a thoroughgoing orthodoxy. The leaven of error be it ever so small will in time do its deadly work. The theory which we are opposing is exceedingly dangerous on account of its unavoidable consequences.

First, it misrepresents the practical realization of the Redemptive Purpose.

Second, it leaves no place in the Christian life of the disciples for a thorough-going regeneration, as a requisite condition for entire sanctification.

Third, it diverts attention from the real fact of biblical teaching.

Fourth, the theory that the disciples had not passed from death unto life as we see men doing today has for its background no true conception of the Savior-hood of Christ.

Fifth, there is absolutely no warrant for assuming that there was a less concrete spiritual regeneration in the hearts of the disciples than in the hearts of those after Pentecost.

Sixth, the chief purpose of redemption is to regenerate, and sanctify wholly and therefore the notion that the disciples had not passed from death unto life" is a gratuitous impoverishment of the practical work of regeneration. It is utter nonsense to speak of the disciples as Christians unless we recognize them as the true sons of God. We are not at liberty to thrust aside the doctrine of the New Birth, in order to establish some absurd notion. To be "Born of God," "Born of the Spirit" is fundamental in redemptive economy. It is utter nonsense to assume that Christ would set on foot an effective agency to rule out the New Birth in founding a spiritual church in which a common sonship must exist. The New Birth is God's method of dealing with the race, and not some select part of the race, and therefore no one can be self-consistent in his teaching unless he includes the New Birth.

Allowing that the disciples lived under the Mosaic dispensation, since the New Birth is essential to salvation, if the Old Testament saints were not "Born of God" they must have fallen short of being saved. Rev. John Wesley, one of the most astute theologians that ever defined Christian doctrines, held and taught that the Old Testament saints were "born of God." Mr. Wesley after duly explaining the privileges of those "born of God" says, "Thus David was born of God." The Methodist in its VI-Article of Religion says, "The Old Testament is not contrary to the New; for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only Mediator between God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises." The notion that God held the Old Testament

saints off from the practical benefits of the New Birth and entire sanctification is a theory that has no guarantee in Scripture nor support of common sense. The New Birth viewed as essential to salvation, it necessarily follows that the disciples were "born of God."

THE DISCIPLES SONS OF GOD.

The notion that the disciples had not passed from death unto life as we see men doing today is wholly without reason. There is no doubt about Christ sharing his Sonship with his disciples. On this point the Scriptures are clear. In John 1:12, we read, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." The disciples were believers in the true sense, and must be recognized as the true sons of God.

It is further to be considered, that Christ himself conceived his disciples to be the sons of God. Christ put this great fact in the clearest form, namely, "My Father and your Father." The pregnant choice of these words that Christ used to express the sonship of his disciples emphasizes their filial relationship to God. Moreover, the phrase "My Father and your Father" clearly expresses common sonship. That is to say Christ shared his Sonship with his disciples in the household of God. The fact is by virtue of discipleship it entitled the disciple to sonship in the household of God. The term disciple is pragmatic, or a new word used to express son of God. That is to say, the word disciple is equivalent to son of God. The overmastering impression of our Lord's own views of his disciples is that they were sons of God in God's household. A like order of common sonship is clearly expressed in Matthew 28:10. Then said Jesus unto them, "Be not afraid: go tell *my brethren* that they go into Galilee, and there shall they see me."

The phrase "my brethren" is a recognition of the sonship of the disciples, which in its full-orbed expression would be "Sons of God." Evidently we are following the true meaning of this phrase, as Christ uses the same phrase in John 20:17: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God." These phrases warrant but one true exposition, namely, the Fatherhood of God, and the common sonship of Christ and his disciples, in the household of God. Every man unembarrassed by the entanglements of speculation, and unhampered by ignorance must see the fallaciousness of the notion that the disciples were not "genuine Christians."

WHAT CHRIST CONCEIVED HIS DISCIPLES TO BE.

After all is said, the most important thing is what Christ conceived his disciples to be.

1. Christ himself clearly reveals that the Christian character of his disciples was rooted in himself. Let us investigate more fully the spiritual relationship between Christ and his disciples. We read in John 15:4, 5: "Abide in me, and I in you." "I am the vine and ye are the branches." Here is an amazing revelation of the spiritual relationship between Christ and his disciples.

The depth and unsearchable wealth of spiritual life in Christ, is the basis of Christian assurance. Christ strikes the keynote of that mystical relation between himself and his disciples, for all time. "Abide in me, and I in you" expresses spiritual intercommunication between Christ and his disciples. Moreover, it expresses practical Christian character, abiding in Christ. Our Lord Jesus Christ here clearly reveals that he had identified himself heartily and abidingly with his disciples. Again as the branches of the tree live by the life of the tree that springs from its roots, so the disciples live by the life of Christ. The spiritual union

and communion with Christ surely gave to the disciples an abundant supply of divine life. This blessed association with Christ must have been most satisfying to the disciples. They had not yet received the fulness of the Holy Spirit, but were partakers of the Divine Nature of our Lord and Savior. It becomes more and more evident as we go searching into the religious character of the disciples that they were "genuine Christians." In referring to the twelve disciples one has so aptly said, "The charcoal was changed into diamonds. They were far from faultless, but the faults were flaws in a jewel, not the crudeness of the charcoal."

The call of the twelve to aid Christ in his Mission is another evidence that the disciples were "genuine Christians." "And he ordained twelve," and Christ said, "I have chosen you, and ordained you, that ye should go and bring forth fruit." John 15:16. They were Christ's first chosen representatives, of his religion. The disciples were the Nucleus of Christ's Church. It was the beginning of our Lord's organized Church. They were Christ's special trained workers, the first evangelistic workers, empowered to even cast out devils, and to heal the sick.

THE DISCIPLES IN PERSONAL ASSOCIATION WITH CHRIST.

The purpose and nature of discipleship is not only to be a learner, but to have conscious spiritual fellowship with Christ. The disciples of Christ were not simply his followers as were the disciples of Confucius, but that deeper significance, a permanent spiritual association with our Incarnate Saviour the source of Eternal Life. "I am the life," "I am the bread of life." "He that eateth of this bread shall live for ever." "He that believeth in me hath everlasting life." This language is very significant indeed. It is an unrestrained, unlimited expression of pre-eminent spiritual life and fellowship with the Fountain of Eternal Life. It is clear that Christ shared his possessions with his disciples. Evidently Christ considered his disciples as the true sons of God, else he would not have given to them the supreme place in his affection, and fellowship that he did.

The mutual relationship between Christ and his disciples is distinctively peculiar, in that he shares his glory with them. Of his disciples Christ says, "I am glorified in them." The glory of Christ in the first place has reference to the great work of redemption in his disciples. It is evident that the glory of Christ is the ultimate end of redemption, and for this reason, our Lord Jesus glorified himself in his disciples. It must be true that the glory of Christ imparted to his disciples issued from the result of his work of redemption in them. It is worthy of particular notice to observe the natural exegetical meaning of Christ's own words, namely glorifying himself in his disciples, thus making known his divine saving grace in them. It is evident had the disciples not been "genuine Christians," Christ would not have communicated his glory to them. It was from his value of their Christian character that caused him to communicate his glory to his disciples. "I am glorified in them" stands for saving grace, faith, and hope and all things good. Nothing short of extreme ignorance of the Scriptures or jazzy thinking would lead any one to assume that the disciples were not "genuine Christians" prior to Pentecost. The alleged ignorance and manifestations of carnality is no proof that the disciples were not genuine Christians.

To plead the ignorance of the disciples as something against their Christian character is another evidence of an uninformed mind. Sonship, however luminous it may be does not involve complete knowledge of Christ

and his teachings. Perfect knowledge is not the basis of the New Birth, neither is it the condition of entire sanctification. To plead that one must have perfect knowledge of Christ and his teaching in order to be "Born of God" is an unwarrantable exaction. There can be no doubt but that the disciples were God's regenerate children. Who then is authorized to teach that the disciples were not "Genuine Christians" before Pentecost?

TRUE SUCCESS.

MRS. H. C. MORRISON.



EVERYONE who has anything worth while in him, desires to achieve success. There are different ideas, however, of what constitutes true success. As some one said, "A great part of our self-education depends on our ideals—we do not reach them, but they help to mould us."

True success is not a splendid career in the eyes of the world, although most every one is content with this achievement. There are those who have become the *best* in their profession or line of work, whose hearts are at variance with the law of God, and whose moral life has counted for nothing among their fellowbeings. There are those who have become world-known, perhaps for their brilliant thought, or genius in mechanics, invention or financial success, but their life, so to speak, ends with their achievement, and when they leave this world they go out into eternity a pauper—a lost soul!

The success which counts, counts for this world and that which is to come, is *being and doing what God sent us here to be and do*. When we fail to get into the channel of God's ordering we are out of the way of true and abiding success. There are those whom we consider failures from a worldly standpoint, but when the final reckoning comes their rewards will far exceed that of many who were counted a success in this life. Indeed, the humblest follower of the Lord Jesus who, through temptations and trials, has overcome the tempter and made a safe landing on the shores of sweet deliverance, is incomparably more of a success than the man whose millions are left behind to curse his posterity, while his neglected soul cries for the drop of water that never comes.

It would be a great thing if each of us could realize that even our little life is planned of God, and if we would fit into that plan how much better it would be for us and all concerned. Our catechism says that we were created to "glorify God," and if we miss the purpose for which we were created we have deliberately thwarted God's plan and purpose for our lives, and we shall inevitably fail of that which is highest and best in this life, and that which is to come.

We have been studying the wonderful life of St. Paul, who was *Saul* before he got into the right channel of activity. Imagine what would have been the outcome in his life had he not recognized in that voice which came to him on the Damascus road, the voice of God, and at once surrendered to the Man of Galilee, and asked for orders for his life. We have seen what it has meant to him, and to the world, that he met the defeat of his own plans that day, and fell into the divine order.

We may not have the capacity to become what Saul of Tarsus became, but we may be in the channel of God's will just as truly as was Paul, and our lives may have the smile of God upon them, though in some hidden way that the world may never know. The patient, godly mothers who have trained their children for usefulness in the kingdom of God will, when the rewards are given, receive the "Well done," as truly as the sons or daughters who have wrought more publicly in world affairs. "In the knowledge of God is the only true wisdom; in the service of

God, the only true freedom; in the love of God, the only true felicity; and these are all so vast that though they have their seed-time on earth, room for the harvest can be found only in heaven and eternity."

May it be the fortunate lot of every reader of these lines to find God's plan for his or her life, and then surrender to that plan at any cost. Then we shall find that,
"If thou, my Jesus, still be nigh,
Cheeful I live and joyful die;
Secure, when mortal comforts flee,
To find ten thousand worlds in thee."

MY MOTHER.

MRS. H. C. MORRISON.

Recently I wrote a letter to the Children's Page in which I said that owing to the scourge of sickness that was over the land there would probably be many vacant seats at firesides after this winter, little dreaming that it would be my own experience.

On January 20, just after midnight, my dear mother responded to the summons of the grim Reaper Death and went to the heavenly Father's home. She had been ill for a week, at first with the flu, later developing into pneumonia which proved to be fatal.

Dr. Morrison being in the hospital, I would spend the day with mama and the night with him, watching and hoping that each day would bring some encouraging news, but to the contrary, she gradually grew worse until the end came just as the Sabbath was being ushered in. She was 86 years and 5 months old, and had been remarkably healthy up to the time of her death.

When they phoned me she had left us, I knew she was spending her first Sunday in the house of many mansions, for no one who knew my mother had a doubt as to where she had gone. She lived with constant praises on her lips to her Saviour, and her life was one of prayer and simple faith. While suffering the agonies of her sickness she would quote from Fletcher, Wesley, and hymns she had sung so often, and quoted the words of that recent song, "It is Good Night Here, but Good Morning up Yonder." When I asked her if she loved Jesus, she responded with a smile, "I should say I do." At one time I heard her quote from that dear old hymn, "O love that will not let me go."

Mama lived a long, self-sacrificing life, always trying to do something for some one else. She loved her children devotedly, and divided their sorrows by sharing them, and multiplied their joys by joining in with them. She loved her grandchildren and great-grandchildren, and they in turn loved her with a beautiful and unchanging devotion. Her grandsons were her pall-bearers, and her five children, three daughters and two sons, were present at her home-going. No children ever had a better mother, nor one who went farther in sacrifice and suffering to make them happy.

Mama was an old-time Methodist, having professed faith in Christ in her early married life, and later entering into the experience of entire sanctification, which she exemplified in her daily life. She saw the good in every one and tried to cover up the faults of those whom others would criticize. She was in deed and in truth a follower of her Lord whom she loved and praised with every breath. I keenly feel the lack of her prayers, for she prayed by the hour, but I remember that we are told that the "saints' prayers are bottled up in heaven," and when our Father sees we need help he will pour the vials of his devotion upon us.

There comes to a motherless heart a strange loneliness which nothing in this world can heal, but we journey on realizing that she rests from her labors, and her works do follow her. God gave her to us for

86 and one-half years, and took her home in the triumphs of a living faith, so we say unhesitatingly, "Thy will be done," knowing she is forever with her Lord and Master. May grace be granted unto each of her children to follow her as she followed Christ.

Fasting and Prayer for Florida Holiness Camp Meeting.

The powers of darkness seem to be on a mighty rampage to overthrow the work of salvation and drive God from the earth. Deceit, intrigue, graft, greed, godless amusements, pleasure mad folk, rotten politics, gross immorality in the High School life especially of our young people and many other things that show the way the wind is blowing, almost staggers the faith of the true child of God these latter days.

For this reason the Florida Holiness Camp Meeting was launched to help contend against the powers of darkness and turn sinners from darkness to light and from the power of Satan unto God, that they might receive forgiveness of sins and an inheritance among them that are sanctified by faith in the Lord Jesus Christ and God has signally blessed this institution to this good hour and from February 26th to March the 10th, we will begin another pitched battle against the foe of humanity, with the greatest array of help to be found in this country and sound just now, a clarion call to every believer in the whole Bible and the doctrines of original Methodism, to rally to the standards and on Tuesday, February 26th, *fast and pray as you never have for the greatest outpouring of the Holy Ghost* on us here in mighty convicting, converting, reclaiming and sanctifying power we have ever had. If you will do this, we shall see a mighty sweep of God's power and who knows but out of this may come a mighty leader to lead the hosts of God against the forces of darkness to blessed victory in Jesus Christ.

Throughout the State of Florida there is a movement on to foist upon all the people the Sunday moving picture show and thus help to completely break down the Sabbath. Preserve the Sabbath and you preserve the Nation, but let go the Sabbath and the Nation dies. Pray holy people, pray, yea fast and pray as you never have and call upon the one true and almighty God for help, mighty help, to stem the tide that will soon engulf us and damn us forever.

It is pray through to victory and secure the outpouring of the Holy Ghost in all his marvelous power and office work now or else a little later suffer the outpouring of God's judgment and wrath in sudden destruction. You dare not neglect this call. Be with us in person if you can, but if not join this praying band for Tuesday, Feb. 26th in a day of fasting and prayer and God will hear and answer.

We want everyone who will link your faith, fasting and prayer with us for this coming encampment, to drop me a postal card saying you will join us and giving your full name and address, so that we may report to you after the special battle is over. Whether you realize it or not my dear lover of holiness truth, the crisis is on and we are calling on every soldier in the ranks or in the reserve to come to the help of the Lord against the mighty and unite with us in an all-day of fasting and prayer as stated above.

Address all correspondence and requests for information about the camp meeting, with your card joining the fasting and praying band, to Rev. E. C. Wills, Secretary, 1704 Dauphin St., Orlando, Fla.

"The Nightingale of the Psalms"

By Jarrette Aycock, is a beautiful exposition of the Twenty-third Psalm, and a booklet that is always in demand. If you want to make several inexpensive gifts—gifts that will bless humanity, present this book. The price is 25c each, 5 copies for \$1.00, or 12 for \$2.00.

GOD'S WAY AND MAN'S WAY

A. H. DIXON.

Scripture Reading.—Prov. 16:25; Psalm 1:6; Isaiah 35:8.

THERE is a way that seemeth right unto a man but the end thereof are the ways of death." These words were spoken almost 3,000 years ago by the wisest of all men, but they are still applicable to millions of people today. And men and women are going on in their own way refusing to go God's way, going out into eternity without God. As we think and look back at some of the men that minded God, we find that God always took care of them and blessed them. While on the other hand the men that refused to go God's way always suffered.

When we think of Noah, we always think of him as being obedient and faithful to God. No doubt during those long years that Noah preached and labored and tried to convince the people that they were going to be destroyed, no doubt they scoffed at him and made all manner of fun of him, perhaps they said he was crazy, just as the world says today about Christians, but we see old Noah still working and preaching and praying, going God's way, until the Flood came and destroyed a sinful world, except Noah and his family. The way of the transgressor is hard.

Then there was Abraham, Moses, Elijah and Enoch, taking them to Heaven without seeing death. Just as God rewarded the thousands of patriarchs that obeyed him, he will reward the faithful today. We are thinking now of a man who had all the education that it was possible for one man to have, and no doubt Paul *thought* he was doing right in persecuting the Christians until one day God took charge of things and when Paul came to himself he was ready to go God's way. Thank God for Paul and for his "More excellent way" which is the sanctified way. We know that a sinner's way is *not* an excellent way and it may be possible for a justified state to be the excellent way, but we feel sure that the *sanctified* way is a *more excellent way*. We think of one of the Apostles, the one that said, "Lord, I'll never leave you nor forsake you" yet in just a few hours Peter denies that he ever knew Jesus, but the Scripture says that Peter repented very soon after he denied Christ, he went out and wept bitterly.

We must bear in mind that this was before Pentecost, before that mighty outpouring of the Spirit. If it had been after Pentecost, Peter would have died for his Savior just as he did die A. D. 67. Space will not permit us to enumerate all the saints that have gone God's way since the church was organized, but we believe that some day we will be permitted to join that innumerable multitude which no man can number.

Most of us know what the way of the Prodigal is, it seems, all right to us to leave our Father's House and go out to conquer the world, but when we come to ourselves after having spent our all in riotous living, we want to get back to Father's house. Thank God he can and does see us while we are yet a great way off and is always ready and willing to take us back into the fold.

God's way is the best way. Jesus said, "I am the Way, and no man cometh unto the Father but by me." If we go God's way it will be the way that Jesus went. It will be the way of sorrow and suffering of humility and death. The way of the Cross leads through the Garden and up Calvary's hill and at the top of Mt. Calvary is a rugged Cross on which the Prince of Glory died—There is a cross for every one.

"Must Jesus bear the Cross alone,
And all the world go free?"

No, there's a cross for everyone,
And there's a cross for me."
"If we don't bear the cross
We can't wear the crown."

Then Jesus went a little farther. He went farther in his prayer life, farther in his self-denial, farther in his love, and farther in his suffering, even unto death. So in this modern day, we find people trying every other way except God's way. They are joining churches having religious education, social salvation, Federation of Churches, ice cream festivals and even going so far as to have parties in the church. Now these ways may *seem* right but God says the end of such ways is death. I believe God and am going his way.

Isaiah says God's way is a way of Holiness, and that nothing that is unclean shall pass over it, and that the way shall be so plain that the wayfaring man, though a fool, shall not err therein. Isa. 35:8. Now this way of Holiness does not suit some people; they have a way of their own that *seemeth* right, but if they have had the light on Holiness and are failing to walk in it on account of their selfish, stubborn nature the end of their way will be death.

So we can see that man's way is a selfish way, a sinful way, a deceitful way, yet a lot of these men are trying to lead others into believing in false doctrines, such as Russellism, Spiritualism and many others of which the end will surely mean death.

God's way brings joy and peace and perfect love in this life and an inheritance incorruptible that fadeth not away in the life to come. God's way is also a narrow way. Thanks be to God, it is broad enough to lead us right through the pearly Gates, if we have Jesus by our side. He has promised us that he would never leave us nor forsake us, and he won't unless we forsake him. Let us never go any place where we can't take Jesus with us, for we need him every step of the way.

"There is sunshine as I journey
To the Land above,
When Jesus plans my way;
There is gladness of the morning,
In the Way I love,
When Jesus plans my way.
"When Jesus plans my way,
My onward, upward way,
There is joy and light,
And the end is right,
When Jesus plans my way."

Your Attention.

Copy for Chapter IX of the excellent story now appearing in THE HERALD failed to reach this office in time for this issue of the paper.

Christ Makes Good.

A converted Jew (converted in his soul as well as in his head) tells of his conversion. He was induced to read the New Testament, and there found the fulfillment of the prophecies, the fulfillment of which he had so devoutly prayed and hoped for. Then he went to some Christian services. In a mission, he was persuaded to pray, and to make it "in the Name of Jesus Christ, Thy Son, who died for me on the cross." His prayer was lame and halting. It meant little to him. But, he concluded it as directed, using the Name of Jesus Christ. Whether heaven came down or he went up, he is not sure; but he met God right there, and became a new man! "The Name that is above every name"! Hallelujah!

What does the Name of Jesus mean to multitudes of non-Jews? Too often, it is only a by-word! In many of our formal prayers, what does it mean to us? How many professed preachers in pulpits cast reproach on the Name of Christ! Did we all but take the Name of Christ as seriously as did that Jew, what would it mean to us? Did the church, as a whole, take it so, what revivals there would be!

R. S. H.

(Continued from page 3)

scientists, some of whom are themselves evolutionists, evolution is an unproven theory. Therefore this man's premise of evolutionary creation is the merest assumption and his beautiful diction and faultless logic is all a mere beating of the air. This philosophy is only foolosophy. "In the beginning God created the heavens and the earth." He existed before he created them and when suns have cindered and moons have turned to blood, he will exist. "As a vesture shalt thou fold them up and they shall be changed, but thou art the same and thy years shall not fail." The God of the Bible understands mathematics, "Who hath measured the waters in the hollow of his hand and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." I would like to see the "swirl of electricity" with an intelligence like that. The God of the Bible has character. He is holy. He has inflexible justice; he has a moral law and will call the wicked to an account at the great final assize. But he is also a God of love and mercy. He performs miracles to relieve the distress of his people and he has special providential care for his children. He will pardon and save the truly penitent and has provided cleansing for all our impurity.

"And God spake all these words." I would like to see the swirl of electricity that could formulate the Ten Commandments, or the Twenty-third Psalm or the Fifty-third chapter of Isaiah, or the Sermon on the Mount, or the fifteenth chapter of First Corinthians, or draw the word picture of the coming kingdom and the final judgment as given in the twentieth chapter of Revelations!

Why a man holding to this kind of philosophy should want to retain his position as a minister in an orthodox church is a mystery; and why sensible laymen should continue his support is a mystery almost as great. You might just as well keep a sacred snake in your parlor, an African lion in the nursery, instruct your cook to put poison in the food and expect to raise a healthy family of children, as to retain a pastor teaching the foregoing philosophy, and expect your family to escape the desolating and destructive influences of such moral and intellectual poison. We think if a man is cultured, and friendly, and courteous, he is a safe teacher. But Jesus said, "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber."

New Testament.

No matter how many Bibles one has, one is always happy to own a small, dainty, attractive New Testament. Just now we offer one of the most attractive on the market. Inside the front cover it has the American Flag, next a pledge to God and country, then a Prayer, America, The Star Spangled Banner, and an Identification Page. It is bound in a beautiful piece of morocco, leather lined, has clear, large type that any one can read, a silk marker. The size is about 3½x2½; will fit the vest pocket. If you have a son or know some young man who has a keen appreciation of things, we could not suggest a more appropriate and at the same time a more attractive gift. The price is \$2.50; our special price, \$1.75.

That Old Person

Would appreciate a weekly visit of THE PENTECOSTAL HERALD, and Jesus said, "Inasmuch as ye did it unto them ye did it unto me."

IF YOU WANT SOMETHING

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

GLEANINGS FROM THE EVANGELISTIC FIELD

BOISE FRIENDS CHURCH.

Albert J. Fryhoff was the evangelist in a revival from December 30, 1928 to January 13, 1929, in the Boise Friends' Church, Boise, Idaho.

Bro. Fryhoff is a man of prayer and faith in God for Holy Ghost revivals. He is fearless of man in declaring the truth of God. He emphasized the truth, that no one can be a Christian and continue in sin. "He that committeth sin is of the devil." "Whosoever is born of God doth not commit sin." 1 John 3. He made it very plain that obedience to the command to live a holy life is just as important as to be saved, for without holiness no man shall see the Lord. Heb. 12:14. He taught that man must be justified then sanctified as a second definite work of grace. He hit sin hard, exalted Jesus, the Son of God, honored the blood, and preached salvation for a lost world, obtained only by faith in the Atonement made on Calvary.

About twenty-eight were reclaimed, thirty sanctified and six converted. Many of our own number were definitely helped, the church was strengthened and built up, friends and outsiders, besides some from other churches were definitely blessed. One girl fourteen years old was sanctified and says God called her as a missionary to Africa. One little girl ten years old and a boy thirteen were also sanctified. More visible results were seen and more definite work done than in any revival we have had for several years. The power of the Lord was felt and his blessing was on the services.

We are still praising the Lord for the revival and thanking him for sending Bro. Fryhoff our way. Our prayers and best wishes go with him as he continues in the evangelistic work. The cry of our hearts is, O Lord, give us more young men and young women with real backbone, who will teach and preach the truth, who will stand by the truth and firm in Thee, in these days of peril and apostasy.

Rosa Allen.

REPORT OF EVANGELIST JOHN E. HEWSON.

It has been a long time since I have reported to the "Holiness Family" so this morning I take this opportunity to extend greetings in Jesus' name to the Holiness folk over the country and hope and pray that all are out on the firing line and fighting the good fight of faith.

My first meeting of the fall and winter was at Kittanning, Pa., held on the third floor of Gruskin's Hall, near the Allegheny River bridge, with the Rev. O. C. Stitt, of Ford City, Pa., in charge, and while the congregations were not large at any time, we feel that there was some good work done, and the cause of Holiness was helped in that community by that meeting, quite a few of the members of the Armstrong County Holiness Association attended and added to the strength and power of the meeting, it was my privilege while in that meeting to preach one Sunday morning in the First M. E. Church, and also to address the Men's Bible Class of the same.

My next meeting was with the Rev. C. E. Wagner, pastor of the French Lick Circuit of the M. E. Church at a small place on that circuit by the name of Cuzco; it was a hard pull, and seemingly there was not very much accomplished, it rained quite a good deal, and the church sat off of the main road about a quarter of a mile, and a good deal of the time the people could not get there, however there were eight or ten at the altar during the two weeks' meeting.

My next meeting was in the East Columbus, Ind., M. E. Church, with the Rev. Marion Gatlin, pastor. We found Brother Gatlin a brother beloved. He is a young preacher, this being his first charge, but in his second year there. We feel that the Lord peculiarly blessed in that meeting in spite of the fact that there was an epidemic of chicken pox in the community at the time, the pastor himself being afflicted with it along with his two children, the last week of the meeting, but thirty-four prayed through at the altar and twenty-three united with the church. Quite a few neighboring pastors attended and contributed to the spiritual uplift of the meeting.

My next meeting was near Lindsey, Ohio, in the Bethel United Brethren Church of the Old Constitution, with the Revs. Willis and Viola Mills as the very efficient pastors. While the flu was raging in that community, which kept a large percentage of the membership away from the services, the Lord blessed with all of it, and gave us some eighteen or twenty seekers at the altar and there were four accessions to the church. There are some of the finest people there that it has ever been our privilege to work with in the Lord's work. Quite a few of them are connected with the Portage, Ohio, Holiness Camp Meeting. We found Brother and Sister Mills true blue in standing for second definite work sanctification, and enjoyed being in their home for those two weeks and laboring with them.

We were home for the holidays and then, on Dec. 30, we went to Marion, Ohio, in the Salem Evangelical Church, out nine miles from Marion, with the Rev. James E. Campbell as the pastor. Brother Campbell is not only a good pastor, but a fine singer, both as a soloist and also as a chorus and a choir director, and has had large experience over the United States in directing music in church revivals and camp meetings. He is pastoring that church in connection with his evangelistic work as a singer, and I can heartily recommend him to any church or camp meeting association anywhere. His wife is an accomplished pianist and sings too. After preaching one week there, the flu was so bad that after prayer and counsel together we thought best to close the

meeting, Mrs. Campbell herself taking down with it, then Brother Campbell's father died which took him out of the meeting, so about all that was accomplished was sowing the seed of full salvation there.

At present I am in a Methodist Church out ten miles from Adrian, Michigan, the Rev. Robert Davies, pastor. There have been twenty seekers so far at the altar. The roads are covered with ice and very dangerous to travel, which keeps our attendance down to the minimum. I have some open time after March 3rd. Any one wishing my services may address me at 127 N. Chester Ave., Indianapolis, Ind. John E. Hewson.

KOKOMO, INDIANA.

The greatest revival from many angles that was ever held in Beamer Memorial Church, Kokomo, has just come to a close. The Rev. R. Lowell Wilson and his loyal people secured the Bennard Evangelistic Party to assist in this meeting. Dr. George Bennard, author of "Old Rugged Cross," and many other beautiful hymns, did the preaching. He brings the full gospel message in a sane and powerful way. There is no rant or fanaticism, but just the plain, compelling gospel of our Christ. He was assisted by the Rev. D. E. Reed, of Albion, Michigan, who is a specialist with boys and girls. In six after-school meetings there were 1,683 boys and girls present. Many of these boys and girls of the Sunday school made decisions for the Christian life. The church and community were greatly helped by these services. There were 181 reclamations, conversions, and sanctifications at an altar of prayer. Strong men came weeping to the throne of mercy. Many accessions to the church are a result of these services. The pastor is happy to recommend the Bennard party to any pastor or church that wants a real revival, the type that does not die out with the going of the evangelist.—Western Christian Advocate.

WHITE PIGEON, MICHIGAN.

We have just closed a very remarkable meeting here. In the first place, it was remarkable for the disadvantages under which we labored. To start with many were sick with the flu, then the weather was stormy, the roads and sidewalks a sheet of ice, and our crowds were small all the way through. But early in the meeting a child would break down under conviction, come to the altar, pray through, testify clearly, without urging, and then go after others. There was no great break at any time; they came in twos, threes and so on, until fifty seekers had been at the altar, and for the most part had prayed through definitely to a real experience.

Sixteen united with the church, and there are others yet to join. Twelve bore definite testimony to having been sanctified. We are not claiming the results as the result of our preaching, we have done just as good preaching many other places with no such results.

First, the pastor and wife, Brother and Sister Biegue, and their family, are faithful workers and consistent live-ers. Then in a meeting held a year ago, some few people got through good, testified clearly, and lived consistently, and this generally prepares a field for a good harvest. The notion that a revival makes another revival difficult is all wrong. However this may be true if the revival is spurious and the living inconsistent. Well, we believe a revival can be had most any place, under most any condition, if some one will intercede until they prevail. Personally I was never in better victory in my soul than now and never felt more like pressing the battle for souls. W. G. Bennett.

SEPTEMBER REPORT UNSAN AND YATBOWIE, KOREA.

Brother Peh visits a branch church and an itinerant point about six times each month but this work was made very difficult this month because of the heavy rains. The roads were very muddy and Bro. Peh several times had to take his shoes and stockings off and wade through the mud to get to his destination. He says, however, that this was not a hardship because he was always conscious of the presence of the Lord, and then too, the blessing which came to these believers through his visits was compensation for him. One night he had to sail across a mountain stream which was filled with an angry current. It was a very dark night and the water rushed down from the mountain a great noise. While Bro. Peh was crossing this stream he thought of the time that Jesus appeared to his disciples and stilled the angry waves and told them not to fear. As he thought of this the darkness seemed to become light with the presence of Christ and he began to weep tears of joy and praise. It was a very real and blessed experience to Bro. Peh.

An old man who is a very faithful believer of the church lives in a distant village. For some time he has been praying for the salvation of his unsaved son and daughter-in-law with whom he lives, but their hearts were very hard and they would not yield. Bro. Peh did not see this old man for sometime and so felt definitely led of the Spirit one day to go and visit him. Upon reaching the home he found the old man ill and received a very hearty welcome. He was so weak that he could scarcely sit up and had to support himself against the wall while Bro. Peh was there. As Bro. Peh read the Word, sang and prayed with him the hearts of the son and daughter-in-law were both convicted. To use Bro. Peh's expression he said that their hard hearts were melted as the snow before the spring sunshine. It was a very great

joy to the old man to see his son and daughter-in-law repent of their sins and seek the Lord, and at once his physical condition began to improve. His new joy seemed to be the source of his healing.

One of the men in the church who had been a very devoted Christian was tempted by the enemy and gradually began to drift toward the world. Bro. Peh was anxious to meet him and deal with him again, but he lived such a long distance away that he had never gotten there. Therefore, when he met him one day in the market place he felt that it was a providence of God and began to talk with him about the condition of his soul. Bro. Peh preached to him for a long time and many people gathered around to listen, and as the people gathered Bro. Peh became more and more inspired and cried out boldly to the people to repent of their sins. The brother finally confessed that he had been very unhappy since he had turned away from the Lord and that he wanted to repent. He said that he had no special purpose in coming to the market that morning and so felt that it was the divine Hand of God leading him. Praise God!

Sister Cho was also somewhat hindered in her work this month by the heavy rains. She could not visit the village of Sukdongli at all and so confined her visiting to Unsan. She visited a total of forty-eight homes, dealing with both believers and unbelievers. Most of the believers she found happy and peaceful in the love of God with firm faith and praying diligently.

One of the new women seekers of the Unsan Church lives in a distant village but she does not mind the long distance which she has to walk to the church and is present at the services regularly. The weather has been very bad this month, but still she has come through the rain and mud to the place of worship. When asked by someone if it was not hard for her to come so far in bad weather to church she said that she does not think of these small sufferings for she remembers the sufferings of Jesus on the cross for her, and she wants to be faithful for him. One time recently she was taken sick and the neighbors tried to persuade her to practice witchcraft, but she rejected them and preached to them. She has a real concern for the salvation of souls about her. Praise the Lord!

In the Sunday morning meetings the Christians at Unsan have studied the Bible with much interest. God's blessing has been upon the meetings throughout the month.

The Oriental Missionary Society,
Seoul, Korea.

"There Was a Great Calm."

The noted gospel song writer and soloist, Mrs. F. W. Suffield, writes as follows:

"Last Sunday I sang in the Presbyterian Church here in Los Angeles your beautiful song, 'There Was a Great Calm.' It was very beautiful and God used it for His glory. It is so hard to find songs with a message. I appreciate your publications."

This song arranged for low voice can only be had in our "Special Sacred Songs No. 3," containing 129 unusually strong and effective special songs, most of them new.

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"In as Much, . . ."

Send THE HERALD one year to some one in prison or hospital and pray that it may prove a blessing.

Dr. Ridout's Book, "The Beauty of Holiness"

This book has now been translated into Japanese and Chinese and is circulating throughout the Orient. "Beauty of Holiness" sets forth the fact that in real Bible holiness there are such beautiful things. This book is intended for holiness people, to help those who are in the experience of full salvation. It will make a beautiful gift book as well as a devotional book for God's children.

The Vulture's Claw.

By Dr. C. F. Wimberly.

One of his best. A new edition of this great book has just come from the press. It is a universal verdict, that this book has a message individual and pungent. Young people who do not read religious books at all will relish this great mountain story. All books have gone up in price, but Vulture's Claw will continue at the pre-war price, —\$1.50—360 pages, and beautifully illustrated by an artist with original scenes taken from the story. Order this book from Pentecostal Publishing Co., Louisville, Ky.

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(Continued from page 1)

lieve Mr. Hoover to be. He will have to deal with many stubborn facts.

One of the difficulties in getting our nation safely onto the road of progress, and in good going, is the fact that we have in this country two great political parties. The one in power is deeply interested in maneuvering the affairs of State so as to keep in power. The party out of power is seeking to so interfere with and hinder the party in power that the public will become angered, demand and bring about a change of administration.

This nation is so vast in territory, so varied in products, industries and methods of livelihood, traffic and various lines of trade and commerce, that it is a difficult matter for any man who may be President to so guide and adjust his administration that all the people can be benefited and pleased at the same time.

George Washington, the great soldier, and a wise administrator, had a very small task as President, compared with what a President must face today, of tremendous organization, great monied combinations, and the conflicting interests of powerful and selfish corporations. It is quite probable that if George Washington were living today he would not be able to preside in the White House with the quiet deliberation and smooth administration which have characterized the seven years of Mr. Coolidge's presidency. The problems of today are entirely different from those of the days of Washington or Lincoln. Those days were indeed trying times, and they were masters of the situation, and well deserve the honors given them by their countrymen.

Our states are so many, with populations so numerous, cities so vast, business organizations so rich and powerful, with such great armies of laborers, with unions and combinations of men and of money, sometimes so antagonistic that the President who would administer wisely for the benefit and progress of all the people, must be all but a superman. He will need at least, to ask for the wisdom that cometh down from above, and he will need to have the combined sympathy and help of the best citizens of all classes of society, organizations and political parties.

Mr. Hoover is, and will be, a far more practical man than Mr. Coolidge has been.

Mr. Coolidge has lived a quiet, retiring life. He has not seen the country nor become acquainted with the people. He only knows of the great middle states, the vast southland and the glorious west, what some one has told him. He has not seen the country, touched elbows with the people, or looked our American citizenship in the eyes, or felt the warm heart beat of our American man and womanhood. Mr. Hoover is an entirely, and we think, most fortunately, a very different sort of man. His good-will trip to South America since his election, was most fortunate. There is nothing just now more important than a good understanding of these neighbors of ours to the south. At this time, Feb. 15, with the Governor of Florida, he is traversing the swamps around Lake Okeechobee in Florida, looking over the devastation of the recent storm and flood, studying first-hand, the best methods to prevent a repetition of such a disaster. To administer wisely the affairs of the nation, and let it be remembered that the nation is not some sort of a machine, its people, its men, women and children, to administer the affairs of the people, a man needs to come in contact with the people, travel through the country in which they live, to visit the cities where they gather their wealth, build their great schools, their temples of worship, their centers of commerce. If one would serve the people well he must know the people. Of course, no sensible person will suppose for a moment that I am insisting that the President of the United States can occupy his time visiting about and spending week-ends with Tom, Dick and Harry, but we want Presidents who are not sectional, but who are big, broad, warm-hearted, enthusiastic Americans who know first-hand, this great nation with its people and their interests. We believe Mr. Hoover is quite such a man, and that becoming President he will make it a point to become more and more intimately acquainted with the country, its people, their desires, capacities and needs, and to the best of his ability to administer to the same.

It is supposed that he will give much attention to the building of great roads, the construction of waterways, the drainage of the Mississippi Valley and protection against floods. This will give employment to millions of men, and will prove invaluable in travel and traffic and the protection of our country from flood disasters, and the cheap movement of the products of the country to the centers of population. Let the people of this great nation rally to the support of our new President, and do everything in their power for the administration of law, and best welfare of all classes, and the upbuilding of high moral standards, and a creation of a spiritual atmosphere where God will be recognized and revered, and the interests of our fellowbeings may become our sacred concern, and we may move forward to a better and brighter day in the history of our great republic.

H. C. MORRISON.

One of the Most Pleasant Hours of my Illness.

Our beloved Bishop Oldham is spending some time this winter with a friend, Dr. Gray, a former Kentuckian, in St. Petersburg. The Bishop and Dr. Gray had occasion to motor to Miami and were kind enough to call to see me. To look into the pure, shining face of Bishop Oldham was better than medicine. I feel to place him in the very front ranks of all the saintly men I have ever known. My soul was refreshed, and my body helped with the delightful hour he spent with us, and his earnest prayer for us before he departed. We are thankful to know that he is to be with us for at least a short time, at our camp meeting in Orlando, Fla., February 28 to March 10. His presence is a benediction in any place. May the sun of his life go down very slowly.

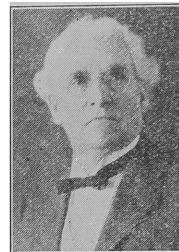
H. C. M.

Monthly Sermon.

REV. H. C. MORRISON.

AN UTMOST SALVATION.

Text: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.



It is a good long journey from the ugly bulb to the beautiful and fragrant bloom, but if the bulb is brought in contact with the proper elements it will decay and pass away; but the bloom, waving its beauty, will scatter its fragrance on the wind. There must be soil, sunshine and flower trans-

forming the bulb into the bloom. If the means are not used the end cannot be secured. The bulb will shrivel, decay, and there will be no bloom.

There is a wide difference between the sinner, in rebellion against God, and the saint in communion with him; and yet so certain as there are conditions that can change the bulb to blossoms, there are forces that can transform the sinner into the saint. "The gospel is the power of God unto salvation to every one that believeth."

There was a wide difference between the young man, John Bunyan, so vulgar and profane, that sinners sought to restrain him from his extreme wickedness, and John Bunyan, the mighty man of God who trod the gloomy aisles of Bedford jail for twelve long years, imprisoned for Jesus' sake who, when they offered to release him on condition that he would not preach, gave answer, "I will stay in this dungeon until the moss be grown upon my forehead like my eyebrows; but you may turn me out of this prison today and I will preach Jesus Christ tomorrow." In his case the bulb of the blasphemous sinner had passed, and the saint was in full flower.

What was the secret of it all? What the transforming power? One day John Bunyan, in the depths of his sins, looked up and a wonderful vision was before his eyes; it was as if he beheld the Christ hanging in his blood and agony upon the cross. Bunyan gazed in wonder and alarm; the power of sin was broken; the mask was torn from him, and it appeared in all of its distortion and hideousness. He fought a long, hard battle with doubts and fears and Satan. He wallowed in the mire of "the slough of despond" but he finally struggled out and came to the cross. His burden fell off and the Sun of righteousness arose upon him, and the flower of faith and love burst forth into fulness of unfading beauty and fragrance.

What a transformation from the Jerry McAuley of the criminal row in Sing Sing Prison to the Jerry McAuley preaching Christ, and winning souls to Christ, bringing up men from the depths of the slums into the white light of the great salvation in a mission in New York City. Who wrought the change? It was Jesus, the same Jesus who made the blind to see, the deaf to hear, who caused the lame to leap for joy, and the dead to rise up and come forth from the tomb. He touched the dirty, decaying bulb of sin and it burst forth into the beautiful flower of salvation.

St. Paul, who writes himself down as the "chief of sinners," was a most unlikely convert to Christianity, a learned, proud, prejudiced Jew, full of self-conceit, so blinded in his soul that he believed himself to be doing the will of God when he hailed to prison and even gave consent to the death of the saints, is suddenly changed from the persecutor of the disciples of Christ to the powerful preacher of the gospel of Christ. What

wrought this marvelous transformation? Approaching Damascus yonder he saw a light and heard a voice; the light was the glory of the Christ, and the voice was that of our Redeemer, and the persecutor becomes the champion of the cross and rejoices in the privilege to suffer for his Lord. The marvelous transformations wrought among sinful men by our Lord Jesus written down, would fill great libraries full of books.

It was the mission of Jesus in the world to seek and to save the lost. All power is given unto him; all devils flee at his rebuke. The thunder of the tempest is hushed at his command; the trembling harlot goes from his presence forgiven, in purity and peace. His mighty arm lifts the dying thief from the cross into paradise. In his hands a boy's luncheon is multiplied into a feast for hungry thousands. Why not? Those hands had laid the foundations of the universe. They had scooped out the beds of the ocean and piled the mountains to the clouds. They had unrolled the plains and stretched out the vast blue sky. The moon and stars were the work of his finger, the vast regiments of blazing suns had come into existence at his call and marched in splendid order at his command. He sits upon the throne of his glory; angels worship at his feet, but he is not content. He saw man in his original purity; he knew him before he had listened to the seductive voice of the tempter, ere sin had stamped its foul insignia upon his spotless spirit. He had loved him with a love that could not let him go. He came to redeem him from his sins, to lift him from his fall, to restore him to holiness, fellowship and communion with God. All the power of the eternal Godhead that had created angels, built the universe, set millions of circling suns in their unending course, had come down to rescue man from his captivity to sin. He came armed with all power over devils, disease and death; the very elements are obedient to his word; death is his submissive slave. He is able to save to the uttermost.

We must not think of Jesus simply as having come into the world and died for the redemption of souls, and returned to the Father, but we must remember that he is the same Christ; that he "ever liveth to make intercession unto God" for the souls for whom he suffered, the sinners, he redeemed in the agonies of the cross. We are in danger of looking back through the centuries and thinking of the Babe of Bethlehem, the young Carpenter of Nazareth, the wonderful Teacher on the seashore, the marvelous Preacher in the prow of the boat, with the multitude before him on the seashore, the crucified victim of the cross, and of forgetting that Jesus is alive forevermore, that he loves the souls of men with the same passion that characterized him when he prayed for those who crucified him, when he answered the prayer of the dying thief upon the cross. He announces his victory over death. He says, "I am alive forevermore." He declares that all power in heaven and earth is given unto him.

The inspired apostle assures us in the text that "He is able to save them to the uttermost that come unto God by him." It must not be forgotten that the sinner's part is to "come." He must find the return road of repentance. The wicked must forsake his way; the sinner must give up his sinful thoughts, he must break with his godless companions, he must be glad to renounce his sins and he must realize that the only way back to God is through Jesus Christ. There is no way of salvation apart from Jesus. God has shut up redemption in his Son, and this redemption is ample. It meets all the needs of a fallen race. The Lord Jesus has "tasted death for every man." "Whosoever will may come," and we have the assurance that he who comes will in no wise be cast out.

Jesus did not only pray in the Garden of Gethsemane with the burden of lost humanity upon him, and on the cross of his agony, "Father, forgive them, they know not what they do," but he continues to pray for us.

FAITH

I will not doubt though all my ships at sea
Come drifting home with broken masts and
sails,
I will believe the hand which never fails,
From seeming evil, worketh good for me.
And though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered,
"I trust in Thee."

I will not doubt though all my prayers return
Unanswered from the still white realm above,
I will believe it is an all-wise love
Which has refused those things for which I
yearn;
And though at times I cannot keep from grieving,
Undimmed shall burn.

I will not doubt though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my
crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt, well anchored is this faith,
Like some staunch ship, my soul braves every
gale;
So strong its courage that it will not quail
To breast the mighty unknown sea of death.
O, may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear
it,
With my last breath.

—Anon.

Oh, wonderful thought! "He ever liveth to make intercession for them that come unto God by him." On the mediatorial throne somewhere in the vast depth of the universe there is a city, a place of habitation, a house of many mansions, a throne of infinite power, a God of love, and there in his presence is an interceding Saviour. He pleads for those he represents. He has borne the sins of a lost world in his body on the cross, and now on the mediatorial throne he remembers us; he reminds infinite wisdom, awful justice, and the great source of all blessing and grace, that he has paid our debt, that he has suffered in our stead, that he has made an atonement for our sins, and he never fails to secure forgiveness, justification, adoption, peace and eternal life for all those who come unto God by him.

Let us comfort our hearts that we have a living Christ before our Father; that he hears our prayers, that he joins his intercession with ours, that the Father hears him, and never will forget his covenant with his Son; that if he would take our sins and die in our stead, we should have forgiveness if we would repent, and return to God, trusting in the atonement made for us by his Son, our blessed Lord and Saviour. What more could mercy do? Where is there any room for improvement in this great scheme which offers a full and free salvation to all men?

Let us tell the good news to the whole world, that Jesus Christ has come and solved the sin problem, that he has made an atonement for the sins of the whole world, that he ever liveth to make intercession, that he can secure a hearing for us, and a full and free pardon. Oh, that all men would come to God by him, believing on him, trusting in him, accepting the atonement he has made, and enter by him into the presence of a reconciled God, come back into peace, and purity, and companionship with the blessed Trinity.

The Holiness Camp Meeting in Orlando, Florida.

This camp begins February 28 and closes March 10. We hope our Florida readers will make it a point to attend the camp. We always have a goodly number of tourists at this encampment. Let THE HERALD readers throughout the land, pray earnestly that the blessing of God may rest upon us with great power. The need of a gracious manifestation of the Holy Spirit is very great. Let prayer be made that the Holy Spirit may be present and graciously manifest himself in the conviction of sinners, the conversion of

penitents, the reclamation of backsliders and the sanctification of believers, and that all of us attending the meeting may receive a fresh anointing of the Spirit, a confirming and settling in our faith, and in the blessed assurance of perfect love. Come, if you can, and if you cannot attend, pray that the blessing of the Lord may rest upon us.

H. C. MORRISON.

Bishop Henderon's Death.

We were greatly saddened to hear of the death of Bishop Henderon. Since coming to Florida I had received a beautiful letter expressing his sympathy for me on account of my recent illness. Before I had time to answer I see in the public press that he has passed away.

Bishop Henderon was a man of rare gifts and many excellent qualities. I have never seen a man preside better over an annual conference, with more consideration for the brethren and, at the same time, drawing from them more information, with regard to their work, the conditions and needs of the communities in which they lived. A few years ago I preached a series of sermons at an annual conference over which Bishop Henderon presided and heard him preach in the afternoon to the young people one of the most searching, clear and forceful sermons on Consecration I ever heard. He was one of the most evangelistic bishops in the church and will be greatly missed. May the blessing of God rest graciously upon his bereaved family.

H. C. M.

Herald Readers:

Are you following from week to week the work of Dr. Ridout in China? His articles give us a most remarkable insight into conditions, the great need, and the wonderful opportunities for evangelism in China. The Lord is using our beloved Brother Ridout in a very gracious way, not only among the Chinese, but among the missionaries of many denominations. Let us follow him and his wife and their work in China with our earnest prayers. It does look like that China is just now offering one of the richest harvest fields for a full salvation evangelism. He went over in connection with Dr. Stone and Miss Jennie Hughes' great work in Shanghai, and from there his work has widened into a boundless field. May the Holy Spirit continue to guide and empower him and his wife for the great work in which they are engaged.

H. C. M.

The Hand of God.

From various sources comes the same word as to current events in China, namely, that God is "cleaning house"! In the past twenty or thirty years, much of the so-called missionary work there has become materialistic. First, we were told of "the by-products of missions," the general social and economic betterment of the people. Then it turned more and more from the true work of missions, that of gospel evangelism unto salvation in Christ, to the by-products only. Meanwhile, Modernism, with its beastly evolution, became the dominant note in many places. We were offering the Chinese our western civilization and education, instead of Scriptural salvation through the blood of Christ!

Now, while scores of missionaries are being "evacuated", and millions of dollars in mission property is being looted and destroyed by the incensed Chinese; some missionaries who have stood true to God and to his Word, are safe, and are continuing their salvation work with blessed results! The Chinese people believe in and want such! But the cry comes out of China, "Do not send the Modernist missionaries back to us"! China has had enough of that, and is spewing it out! Also, the wrath of God is sweeping it out with the beasom of war! Will the Modernist leaders recognize the handwriting on the wall, and take warning?

A. S. H.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you make room in the dear old Herald for two Tennessee boys? We have been reading *The Herald* for a long time, as our father takes the paper, and we all love the tenth page. We especially love Aunt Bettie's letters to the cousins. We both go to Sunday school and preaching every Sunday and both belong to the Methodist Episcopal Church. Our father is a local preacher in our church. Our pastor is Rev. W. J. Fesmire and we like him. He loves children and is kind. Well, the custom we notice with the cousins they tell about their sports. We like to play all games boys love to play and we also trap some. We catch some nice opossums and rabbits. We are in the fourth and fifth grades at school and we are nine and eleven years old. You Tennessee boys write and let us hear from you. We will close hoping Mr. W. B. will be on his vacation and not get this. We will close with love for Aunt Bettie.

G. B. and Rolland Vernon.
Rt. 3, Friendship, Tenn.

Dear Aunt Bettie: I sure enjoy reading the letters to *The Herald*. I wrote once before and I want to thank Aunt Bettie for printing it. How many of us have a Bible? I have a little Testament. I hope Mr. W. B. is out feeding cattle when this letter arrives. Malda J. Twell, I guess your age to be 17, Hester Webb, I guess your middle name to be Anna. Eva Holloway, my birthday is close to yours. Mine is Feb. 10. If I am right I want to hear from you all. Aunt Bettie, I sure would like to see you. We have been having lots of rainy weather. I want all of you cousins to write to me, will answer every letter I receive. Elizabeth Henry.
Rt. 2, Hardin, Mo.

Dear Aunt Bettie: Will you please allow a little Missouri girl to join your happy band of boys and girls? I go to church and Sunday school most every Sunday at the Methodist Church. My papa takes *The Pentecostal Herald* and I am so glad that we have a page for the children and young people. I like to read page ten. I am twelve years old and like to go to school. My birthday is December 14th. Who has my birthday? If so please write to me. I have light complexion, blond hair, and blue eyes. I have five birds for pets. This is my first attempt to write and hope it will miss the W. B. With love to Aunt Bettie and the cousins.

Hazel Pyle.
Bell City, Mo.

Dear Aunt Bettie: Can you make room for another cripple to talk a few minutes to all the cousins? *The Herald* comes to my home each week and I haven't words to express the joy that it brings to me as I read the sermons, page ten, and the entire paper. God wonderfully blesses me as I read his paper. Yes, I am a Christian and there is nothing gives us more pleasure than serving God. Am so glad to hear of so many of you cousins who are striving to do our Master's will. That is the only life that pays, isn't it? Can you listen a few minutes while I tell you some of my experiences? Perhaps it will help some one. I have always been in the habit of reading "True Story Magazines" thinking there was no harm in doing so. One day while praying I fell over in the floor and everything became dark for a long while, then the devil came crowding up behind me in the form of a lizard with great, long claws. I cannot begin to tell the terror that seized me. But I cried, "Oh Lord, what have I done?" The Lord said, "Read stories and neglected to read the Bible." I said, "Forgive me and I shall never do it again." Then the blessed light came. Oh, what a wonderful God we are serving, one who is always ready and willing to forgive if we will only ask. By the help of the Lord I expect to live such a true life the devil will never have another chance at me. Christians, our road is narrow, so watch and pray, that God may guard our footsteps each day. Sinner friends,

remember the same devil that was after me is on your path, so listen to the pleading of our Father, turn from this awful sin that is leading you to destruction, and be a follower of Christ. If Mr. W. B. doesn't get this letter I will come again some time and tell you some of the blessing the Lord has given me. My birthday is Dec. 15, was twenty-three years old.

Lutie Miller.
Rt. 3, Paris, Ky.

Dear Aunt Bettie: Will you let a Virginia girl join your happy band of boys and girls? I have never written to *The Herald* before so I hope to see this letter in print. I have brown hair, blue eyes and fair complexion. I am fifteen years old. My birthday is Feb. 26. Who can guess my middle name? It begins with G and ends with A and has six letters. The one who guesses my middle name I will write to them. I will write to any girl or boy who would care to write me.

Ruth G. Cash.
Tye River, Va.

Dear Aunt Bettie: I am a Virginia girl. My grandmother takes *The Herald* and I like to read page ten. I like to go to school and take music. I study hard on both my school lessons and music lessons. I am ten years old and I am in the fifth grade. My birthday is August 9. Who has it? Emporia is a very pretty place. We have seven churches for white people here. One ice plant, coco cola plant, and an electric plant. The town is supplied with good water. My best friend is Frances Alyse Williams. She and I are Christians. We are also members of the Methodist Church. There are about 2500 people in Emporia. I hope Mr. W. B. is out deer hunting when this letter arrives. With love to Aunt Bettie and all the cousins.

Evelyn Bryant.
Box 267, Emporia, Va.

Dear Aunt Bettie: Hello cousins! A Maryland girl between the age of nineteen and twenty-two wishes to write to *The Herald* for the second time in several years. I live near Washington, D. C. My family and I attend Open Door Church there. We had the privilege of hearing Dr. H. C. Morrison preach when he was in Washington at the Emory Methodist Church recently. Also the Rev. F. F. Bosworth and party held a revival in this city twice a day for over three months. Many were saved and healed.

How many of the cousins have read the little book, "Backsliding" by J. B. Culpepper? There is an excellent poem in it, entitled, "The Church Walking with the World." I have a cousin in Asbury College, Audrey Huntington, from Maryland. We love *The Herald*. Let each and every one of us make the coming New Year the best yet. Christabelle Miriam Long.

Rt. 2, Landover, Md.

Dear Aunt Bettie: I have been wanting to write to you all for so long. Tonight I finished my lessons and the first paper I picked up was the dear old *Pentecostal Herald*. This is one of the best papers we take; after reading what was on page ten I decided to quick write a letter. How many of you girls and boys live near the big city of Chicago? I hope to visit Mr. Rader, one of the greatest evangelists of the world. He certainly is a wonderful man. If anyone living near there and never heard him, they have missed some of the greatest services of their life. I hear him over the Radio every Sunday over Station WJBT. Do any of you take the "World Wide Christian Courier?" I think it is as wonderful a paper as *The Pentecostal Herald*. I guess this letter is a matter of asking questions, but I do want to ask one more before I close. Do any of you know Mary Roberts' address? I have written to her but the letter was sent back because of the wrong address. I am now leaving you in hopes that the dear Lord will keep and bless you all till I meet you again in my next letter. With love to one and all.

Carrie Carpenter.
Rt. 1, Perrysburg, Ohio.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am twenty-two years of age, five feet, five inches tall, have black hair and eyes. Who has my birthday, March 7? Have I a twin? If so, write to me. I would like to correspond with a Christian girl between fifteen and twenty. Virgil O'Bannon, I guess your middle name to be Alma. My middle name begins with C and ends with N, and has six letters. I go to Sunday school every Sunday that is fit. As I am taking up too much space I will ring off hoping to hear from some of the cousins. May God bless you all. I hope to see this letter in print as it is my first one.

Harry C. Merica.
Rt. 1, Box 70, Elkton, Va.

Dear Aunt Bettie: Will you let a little Hoosier girl join your happy band? I am twelve years old. I have light hair, fair complexion, blue eyes. Jesus is my personal Savior. My sister takes *The Herald*. I like it so much. We also know the Editor; have heard him preach at camp, Oskaloosa, Iowa, and Ames, Ga. Sure is a wonderful man of God. Nettie Hart, King Og, of Bashan lay on a bed of iron. What man in the Bible fed his sweetheart on parched corn? My middle name is Ferne. What is my first name? It begins with L and ends with A, and has six letters. Saved and kept.

L. Ferne Rogers.
Rt. 3, Bluffton, Ind.

Dear Aunt Bettie: I would like to get acquainted with the cousins; so I thought I would come in and chat with you a little while. As this is my first visit I will describe myself. I am five feet tall, weigh one hundred thirty pounds, have brown hair, blue eyes and medium complexion. Cousins, please write.

Lonnie Longate.
Lebanon Junction, Ky.

Dear Aunt Bettie: Will you let a little Ohio girl join your band of boys and girls? This is my first time of writing to *The Herald*. I enjoy page ten. I hope to see my letter in its columns. I go to Sunday school and church. Our preacher is Rev. Somerville. I have black hair, and brown eyes. My hair is bobbed. I am in the fourth grade. I am nine years old. I have two sisters and two brothers; one is a twin. My birthday is March 19. My first name has five letters in it. It starts with L and ends with A.

Lavone Phillips.

Dear Aunt Bettie: I enjoy page ten. I go to school and am in the fourth grade. I go to Sunday school and church. We have a class of boys and girls. Our teacher's name is Bertha Hines. I have blue eyes and brown hair. My birthday is March 19, and I am nine years old. I have a twin sister. I will look for this letter on page ten. Guess my middle name. It starts with L and ends with E, and has five letters in it.

Lemar Phillips.
Fredericktown, Ohio.

Dear Aunt Bettie: May a little North Dakota girl join your happy band of boys and girls? I have been a reader of page ten for several years and enjoy reading all the letters of the cousins and Aunt Bettie's, too. Mother takes *The Herald* and dearly loves all the sermons. Mother is a Christian, and I want to be one too, and live for Jesus. I have brown hair and eyes. I am about five feet tall and weigh about fifty-seven pounds. I am in the sixth grade. Am eleven years old. My birthday is July 20. Have I a twin? If so, please write. I will answer all letters received. As this is my first letter to *The Herald* I hope to see it in print.

Ruby Levi.
Medina, N. Dak.

Dear Aunt Bettie: I am a little girl seven years old. My middle name begins with D and has three letters in it. The boy or girl who guesses it I will write a letter to them. In the eighth chapter of Ezra I found every letter in the alphabet. I even found J.

Ellen D. Bonfield.

Dear Aunt Bettie: I am a little country girl and want to join your happy band of girls and boys. My grandmother takes *The Herald*, and I enjoy reading page ten. I am in the fifth grade and am eleven years old. I have dark brown hair and gray eyes.

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I go to school and like my teacher well. Her name is Thelma Hall. Who can guess my first name? It begins with H and ends with E, and has five letters in it. My birthday is March 23. Have I a twin? If so, write to me. H. Beatrice Collins.
Rt. 1, Alexander, N. C.

Dear Aunt Bettie: After reading the Thanksgiving poem you wrote to the boys and girls I thought I would write and tell you how much I enjoy your good letters. I think the Boys and Girls' Page is wonderful. Every boy and girl ought to try to make it better by their good letters and testimonies. A revival has just closed here at this place. We had a good meeting. Rev. G. C. Hesson preached for us. Bro. Overstreet was the singer. Bro. Hesson preaches here every fourth Sunday. He is a good preacher. Mary Hudson, come again. I sure do enjoy your letters. You have corresponded with my mother and I like to read your good letters. I have one sister at home named Lulla. She was twenty years old Dec. 12. I was eighteen January 30. Have I a twin? I sure would like to correspond with any of the cousins near my age. I will send my picture to the one that would care to write. Who appeared with Jesus in the Transfiguration? What did the disciples know after that? Will close with all good wishes for a Happy New Year.

Mary Waller.
Rt. 1, Box 82, Carthage, Tenn.

REQUESTS FOR PRAYER.

A. L. C.: "Please pray for a dear brother, living in a great city, who is under the influence of an evil person. Pray that this influence may be broken and his wife may have perfect confidence in him. Also, that his health may be restored and, most of all, that he will get back to God. Also, for two sons who are strict business men and treat their fellowman right, so far as I know, but pray for them to get a clearer vision of the Christ life and live closer to Jesus.

A Reader: "Please pray for someone to be forgiven and restored to peace and joy spiritually, and that one may be sealed if it's the Lord's will. Also for some others to be brought closer to the Lord."

FALLEN ASLEEP

DEATH OF MRS. REV. C. L. LEWIS AND DAUGHTER, MRS. GRACE SMITH.

Those who attend Camp Sychar and the many other friends and acquaintances of the Rev. C. L. Lewis, president of the Ohio State Camp Meeting Association will be pained to learn of the double bereavement of Rev. Lewis in the passing away of his wife and foster-daughter which occurred within ten days of each other, both the victims of pneumonia.

The daughter, Mrs. Grace Smith, was the first to be called, departing this life at her home in Coshocton, O., on January 5, the day following her 29th birthday. She leaves to mourn her early departure a brother and five sisters, her foster-parents and foster-brother, Rev. L. Chester Lewis, of Montezuma, Ohio, her husband and a ten-weeks' old baby boy. Mrs. Lewis responded to the last summons just ten days later.

Both Mrs. Lewis and Mrs. Smith were well known to all Sychar people, and their faces were familiar to Sychar attendants and by whom they will be greatly missed.

But not only will the news of their home-going be a shock to Sychar people, but also to the many friends to whom they endeared themselves on the pastorates they served throughout their itinerant ministry of some thirty-three years.

Mrs. Lewis is survived by her husband, the Rev. C. L. Lewis, one son, Rev. L. Chester Lewis, one brother and three sisters. These have the sympathy of the many friends who share with them in this double sorrow, and whose prayers arise for the blessing of the God of all comfort upon them.

Funeral services for Mrs. Smith were conducted from the United Brethren Church in Coshocton, O., by Rev. C. W. Speckman, pastor of the church, and Rev. R. F. Mayer, of Mt. Vernon, Ohio.

Mrs. Lewis was an active member of the Gay St., M. E. Church of Mt. Vernon, and her pastor, the Rev. R. F. Mayer, conducted the funeral services from that church Thursday afternoon, Jan. 17, and interment was made in the Bloomfield cemetery. A brief obituary of Mrs. Lewis follows:

Lula E. Mallory was born Feb. 24, 1867 and went to her eternal reward Jan. 15, 1929. In her girlhood she was converted and united with the Methodist Episcopal Church of which she remained a faithful and active member until her death. For several years she taught school; and on Sept. 10, 1890 was united in marriage to Rev. C. L. Lewis. Her life as the wife of a Methodist pastor was lived in a number of communities, in each of which she won warm and lasting friends.

She was for many years District as well as local officer in the Woman's Foreign Missionary Society, and was active in the Women's Christian Temperance Union and other women's organizations of the church. At the time of her death she was president of the Mount Vernon Women's Home Missionary Society, and a teacher of the Women's Bible Class.

She has gone from us to her eternal reward, but her works do truly live on after her departure.

RATCLIFF.

Hannah E., daughter of Francis and Susannah Stanton Coffin, was born July 22, 1841; she departed this life December 18, 1928, age 87 years, 4 months and 26 days.

On April 10, 1871, she was united in marriage to A. H. Ratcliff. To this union was born three children: namely, Mrs. Ella R. Doughty, Francis O. Ratcliff and Mrs. Ada S. Cochran. She leaves besides these, four grandchildren, four great grandchildren, a number of nieces and nephews.

Mrs. Ratcliff was brilliantly converted when just a child and joined the United Brethren Church which held their meetings in the "Old Freedline School-house." She has gone across the fields many and many a time to attend services at the school-house. Later she joined the United Brethren at Selma and remained a faithful member of that church until about twenty-five years ago, when she

and her husband joined the Methodist Church at Windsor; of which church she remained a loyal member until her death. She was anxious to attend services and gave proof of her earnestness and love for the Master in her bubbling testimonies, for her's was a lively and overflowing experience.

Mrs. Ratcliff showed her faith by her works when she stayed home for almost five years and nursed her mother during her long illness. She liked to go to religious meetings, and often did so when it meant sacrifice and effort on her part. She attended all the services at the Windsor M. E. Church her last Sunday on earth and only missed one opportunity after that of attending a meeting before her departure, Tuesday morning, December 18, 1928.

It is needless to remind you of the life of her who is taken from among us for to know her was to love and admire her. She in her quiet way let her light shine so that all might see. Ah, hers was a character mellowed and sweetened by a long life with many experiences and a host of friends. Yes, there is one link gone out of our golden chain of friends here, but one added up there.

Practically all of Mrs. Ratcliff's life was spent on the farm where she was born and reared. Her children are fortunate to have mother with them for such a goodly number of years, yet there will be a loneliness because of her absence, for she liked to do what she could. Mrs. Ratcliff liked to help her daughters with their missionary lesson, for she retained her faculties of mind to the very last, just the night before her death she had been preparing her missionary lesson.

Mrs. Ratcliff filled her place as a mother exceedingly well. She instructed her children in the principles of Jesus Christ and gave them the wholesome influence of the family altar. Her influence as a mother shall live on.

Mrs. Ratcliff expressed no anxiety for the Homeland although she was preceded by her husband more than seven years ago. Still she had an assurance that was steadfast and sure. But they are again united never to be parted.

We might say in the words of the poet:

"Lord it belongs not to my care
Whether I die or live;
To love and serve that is my share
And this thy grace must give.

"If life be long, I will be glad
That I may long obey;
If short, yet why should I be sad
To soar to endless day?

"Christ leads me through no darker
rooms
Than he went through before;
He that into God's kingdom comes
Must enter by this door.

"Come Lord, when grace hath made
me meet
Thy blessed face to see;
For, if thy work on earth be sweet
What will thy glory be?

"My knowledge of that life is small;
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with him."

DEW.

January 29 the death angel visited the home of Mr. and Mrs. T. P. Dew at 5:10 o'clock Monday morning, taking as its reward their fair and lovely daughter Ruby Eunice. She had been in failing health for the past two years, being confined to her bed since Christmas. We know that she is out of her pain and suffering, yet that does not relieve the broken hearted family. Though yielding to God's will, they gave her up without a murmur or complaint, knowing that the rosebud was transplanted in the Father's garden for some purpose.

Ruby leaves behind, her father and mother, three sisters, Mrs. Silas Gorell, Toledo, Ohio, Mrs. Monroe Wilkins, Christian Dew, Green Ridge, Ky.; also six brothers, Lawrence, of Louisville, Fosh, Roy and Kenneth of Toledo, Ohio, Ernest, of Coshocton, O., and T. P., Jr., of Green Ridge, Ky.

There are a host of friends to mourn her death, especially the one who is writing this brief account. I was with her continually six months. I found her to be a true loving friend at all times. In her illness she was

THE FLORIDA HOLINESS CAMP MEETING ORLANDO, FLORIDA.

February 28th to March 10th.

1. **THE FLORIDA HOLINESS CAMP GROUNDS**, believe in and stand for the Fundamental doctrines of original Methodism, which include the Virgin Birth, Deity, Miracles, Resurrection and Ascension of Jesus, the full and plenary Inspiration of the Scriptures, the Blood Atonement, the absolute necessity of Bible Repentance, Confession, Restitution, Regeneration, Justification, Adoption, Witness of the Spirit and Entire Sanctification as a definite second work of grace, properly so called, and contends for the Faith once delivered to the Saints.

2. **BOARD OF TRUSTEES**. Men of real piety with faith in and loyal to these vital doctrines of original Methodism so essential to the promotion of real revivals of religion and the spreading of Scriptural Holiness over these lands, holding to the doctrine of the Second Coming of Jesus to catch away His waiting Bride, have been chosen and put on the Board to insure that this Camp shall be held true to its Charter and original foundation.

3. **THE PLACE OF MEETING**. ORLANDO is one of the most beautiful cities in the entire State of Florida, easily accessible from any part of the State and all friends and lovers of holiness or heart hungry believers will find it right on their way into or out of the State and are cordially invited to come and spend this ten days with us. We ought to have friends from 40 different States this year. Location will be West Livingstone Street at City Auditorium Park.

4. **TIME OF MEETING**. The Camp will open Thursday evening, February 28th, and close Sunday evening, March 10th. The weather will be just right, neither too hot or too cold but comfortable to enjoy the FEAST OF TABERNACLES with plenty of sunshine, citrus fruits along with the fruits of the Canaan Life and Experience.

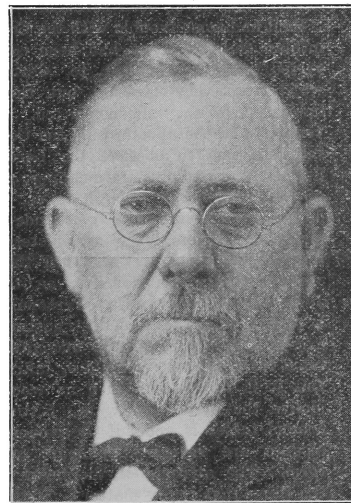
5. **OUR WORKERS**. Every worker is a peer in his field. They cannot be surpassed in the Nation. They have walked through fiery furnaces and come out without the smell of fire upon them. Crossed swords with the arch fiend of hell on ten thousand battlefields and won many many thousands to the Lord Jesus Christ. Dr. H. C. Morrison, that prince of preachers, Editor of The Herald, lovable, tender, yet fiery and battle scarred, writer of books, challenger of the Modernism of the day, will lift his voice in proclaiming the glorious doctrines of original Methodism. Dr. C. W. Ruth, of Indianapolis, author, unique, happy preacher of the Second Blessing, will interpret Holiness truth as a second work. Bishop W. F. Oldham, World Preacher and Missionary, Dr. C. F. Blackburn, of the Orlando District, Gospel singers of unusual reputation in the Holiness Movement and others mean the best to be had.

6. **INFORMATION**. YOU MAY SECURE ALL INFORMATION DESIRED BY ADDRESSING

REV. E. C. WILLS, SECRETARY,
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considerate of others and patient to the end.

The family has my heartfelt sympathy in this their time of sorrow, but let us remember that we all must cross the dark valley, so let's prepare and wait until our call to the beyond.

A loving friend,
Gayla M. Phillips.

A TESTIMONIAL.

Truly, the Lord hath done great things for us whereof we are glad, and I want to testify to his healing power. On the 15th day of last October, I got a fall (due to dim sight) which rendered me unable to walk a step for two weeks, as one of my limbs was badly hurt. For another week I went slowly and cautiously about my room on crutches. Being seventy-nine years of age I felt doubtful of ever walking again without crutches unless the healing hand of God was laid upon me. We had been asking him to let me walk, and as we prayed my faith mounted upward until one afternoon while sitting quietly by the fireside and earnestly calling

upon him his gentle voice said, You just lack one inch of faith, and praise his dear name, he enabled me to go "that inch"; I arose from my chair and, like the lame man who was healed at the beautiful gate of the temple, I came walking, leaping and praising God and have not used my crutches since. I cannot praise him enough for what he has done for me. I have been serving him a long time, but now feel under renewed obligations to give my very life for him if he wills it so, and am living in glorious expectation of an abundant entrance into that home which he went to prepare for those who are faithful to the end.

Yours in him,
Mrs. M. E. Barker.
Nancy, Ky.

SUNDAY SCHOOL LESSON

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

Lesson X.—March 10, 1929.

Subject.—Baptism and the Lord's Supper. Matt. 28:19-20; 1 Cor. 11:23-29.

Golden Text.—This do in remembrance of me. 1 Cor. 11:24.

Introduction.—It is generally understood that water baptism and the Lord's Supper in the New Testament dispensation take the place of circumcision and the Passover in the Old Testament dispensation; although baptism was in use in the Jewish Church previous to the coming of our Lord. This, however, was not Christian baptism; but, rather, a baptism unto repentance, with reference to the forgiveness of sins. Christian baptism may be termed a concrete oath of allegiance to the Trinity, administered "in the name of the Father, and of the Son, and of the Holy Ghost." Each Passover lamb was a type of Jesus, "the Lamb of God." It was a promissory sacrifice, validated through the death of the real paschal Lamb on the cross of Calvary. Otherwise it could have neither meaning nor merit.

In the Mosaic economy there was a close connection between circumcision and the Passover, the former giving right to the latter. Some Christian bodies take this view concerning baptism and the Lord's Supper, holding that one has no right to the eucharist until he has been baptized, although he be soundly converted. However, I seriously doubt the correctness of this position. Certainly there is no word of Scripture to substantiate it. If one has been born of the Divine Spirit, he is a child of God; and I do not believe that the Lord Jesus Christ would forbid his communing. Of course, this does not apply to such as believe in baptismal regeneration; for in their view one cannot be born again prior to baptism. Just as the Jews lost sight of the circumcision of the heart, and placed an overconfidence in the outward rite, so we lose sight of heart baptism in an almost idolatrous feeling regarding water baptism.

While there are many blessedly good people among the Friends, sometimes called Quakers, who have never been baptized at all, and I do not for one moment doubt their salvation, I am sure that water baptism is a New Testament rite, and that all Christians should receive it. But the outward rite is worthless without the regeneration within.

In the Lord's Supper the Church should always use unleavened bread and pure unfermented grape juice, they both typifying the purity of our Lord's sacrifice. We eat the bread and drink the wine in memory of his passion and death. Of course, none of our prayers change the elements. They are but symbols. No prayer ever yet changed the bread into his flesh, or the wine into his blood. The elements can be put to chemical test, and have been. It would be sheer idolatry to worship the elements. O, we must not lose the Lord in a mere scrap of bread and a few drops of grape juice. One does not really commune, unless he is in spiritual touch with the Master.

I may be pardoned for having some personal convictions concerning the Lord's Supper. 1. It should be celebrated in the presence of devout Christians only. The ungodly world has no right at such a feast. 2. It should not occur too often, lest its sa-

credness grow common. Four times a year would be sufficient. 3. Such occasions should not be cumbered with much preaching. Songs, prayers, testimonies and altar services for the sanctification of believers would all be in order. 4. There should be no hurry, no bluster, no formalism, but a season of deep heart-searching. 5. If there be any hard feelings, or any misunderstandings anywhere in the church, this should be the time for reconciliation and forgiveness. 6. This should be a day when the Holy Ghost hovers over the church, and burns in every soul. The occasion should be a foretaste of heaven.

Comments on the Lesson.

The two verses from Matthew need no explanation, but plenty of application. We call this "The Great Commission," but act as though it was of little importance. I am not sure that the Church has any real business outside of this command of her Lord. There is not a more pitiable sight in the world than a rich church pleasure-crazy and money-mad, while a lost world rushes to hell. But the Commission has never been revoked.

Paul had some trouble with the Corinthian church. They had been converted from heathenism to Christ, which was very blessed; but their habits were not all converted. In verses 23-26 the apostle tells the Corinthians how to observe the Lord's Supper, and explains its meaning; all of which is simple enough to us. I do not see that one's bodily attitude is material. When Jesus administered the elements to his apostles, they were reclining on couches, as the Jews did at their meals. Personally I rather like the kneeling posture, except that it is frequently uncomfortable for many who are old or infirm. But it is unsafe for such as would idolize the bread and wine. Sitting around tables is good, if the communicants are reverent in heart and form. The attitude of the heart is the thing that really matters. If this be right, other things are minor; but if this be wrong, all is wrong.

In the latter part of the lesson Paul deals with the wrong attitude of the Corinthians towards the Lord's Supper. Instead of making it a sacrament in remembrance of the Lord and Savior, they were eating and drinking to gluttony and drunkenness. In their beastliness they had lost the meaning of the feast. They did not "discern the Lord's body"—forgot his sufferings in their behalf. Paul says they ate the bread and drank the wine unworthily; and that they were thereby eating and drinking damnation to themselves. Is there any such danger now? Certainly. No Christian—not even a penitent seeking his Savior, could do such a thing; but any impenitent sinner, church-member or not, who approaches the Lord's table is in danger. There is but one rule: "Let a man examine himself, and so let him eat of that bread, and drink of that cup." No one has the right to sit in judgment upon another.

NOTICE!

To the Members and Friends of the K. S. H. A.

That we may eliminate taking so much valuable time for collections on the two Sundays of our Wichita Camp Meeting, it is suggested by several of our staunchest and wisest supporters,

that we secure the names of not less than fifty people who will obligate themselves for \$100 each, payable any time between now and next August. This amount can be remitted in payments if desired. To adopt this financial plan will practically cover our annual budget bill. I already have the names of three who have gladly agreed to pay this amount. Brethren, this is surely important. Can we not have sufficient response at once and thus be relieved of this burden during the camp.

W. R. Cain, Sec.-Treas.

515 So. Vine St., Wichita, Kan., Feb. 11, 1929.

NOTICE TO THE HOLINESS PEOPLE OF AMERICA.

A great rally of all the holiness people of America is being planned, to be held from May 7 to 12, of this year at one of the great centers in our country, namely, Asbury College, Wilmore Ky. It will be the occasion of the Annual Meeting of the National Association for the Promotion of Holiness.

We desire, however, that it shall be, in addition to this business feature, a great general rallying of representatives from every unit of the Holiness Movement and from every part of the country.

Let us have one of those general rallies that lends inspiration and impetus to the whole work of spreading Scriptural holiness.

We earnestly hope that all Associations and Camp Meetings, also holiness churches and missions, will plan to have representatives at this meeting.

A splendid program with a large number of the most representative holiness men of the country is already in preparation. C. W. Butler, Pres.

A TIME FOR CONFESSION AND PRAYER.

With this awful epidemic that is so rapidly spreading over the Nation, we should do the most important things in this life. Plead with God for mercy.

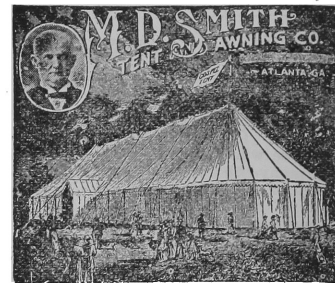
The right kind of prayer is the most important thing in this life. God's people in all ages and times of distress have cried to him for help.

When the Israelites were suffering under their cruel oppressors in Egypt, they cried to God and were delivered. In their journey through the wilderness, when they were dying as a result of an awful plague, they confessed their sin and cried to God for help, and deliverance came. When the ancient city of Nineva was doomed to be destroyed in forty days, they humbled themselves in sack cloth and ashes, confessed their sin, and prayed through to victory, and the city was spared.

This Nation is now suffering with an awful plague. Multitudes are sick and dying with the flu. The most important thing we can do is to humble ourselves before God, confess our sin and plead for mercy. All the churches of our city and state and nation should proclaim a day of prayer and confession for a speedy deliverance from this awful plague that is upon us.

My heart turns to God as never before for a revival of old-time religion. My own precious wife has passed away as a result of the flu. She spent her life contending for the orthodox and evangelical religion. We must love our neighbor as ourselves, and the best way we can help them now is to pray.

Your brother for a speedy deliverance.
S. B. Shaw.



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P. F. RAWLS, Treasurer.

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Amy LeFevre has long been noted for her purposeful stories and this one is no exception to the many other books that she has written.

Read Two Tramps. It will be a real refreshment to you. The regular price of the book is \$1.50, but we have listed it in our Special Sale at the postpaid.

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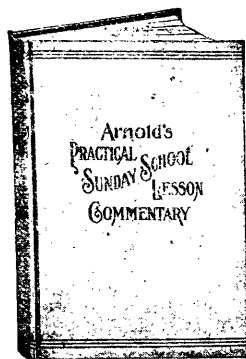
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Arnold's Practical Lesson Commentary is deservedly one of the most popular Sunday-school Commentaries upon the market today. It presents in convenient form choice material upon the lesson. The concise and suggestive teaching plans for each department of the school are a valuable feature.—Dean Olmstead.

Arnold's Practical Sunday School Lesson Commentary is a favorite among Sunday school workers. The issue for 1929 fully sustains the splendid reputation it has enjoyed in the past, and those who purchase it will find that it ranks with the more expensive lesson commentaries on the market.—The Free Methodist.

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A PRAYER OF THANKS AT MEAL-TIME.

With the coming of this day, O God, we acknowledge fresh tokens of Thy love. Grace Thou this home with Thy presence, and break with us the bread of life. In the name of Jesus, Amen.

This is a sample of the prayers found in the little book, "Grace Before Meals." There is a different one for each day in the year. Our sale price 40¢, postpaid.

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ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL.

The Nineteenth Annual Meeting of the Woman's Missionary Council of the Methodist Episcopal Church, South, will be held in Mt. Vernon Place Church, Washington, D. C., March 13-18, 1929.

The executive Committee is called to meet Tuesday afternoon, March 12, at two o'clock in the Hamilton Hotel.

On Wednesday morning, March 13, Retreats will be held for those who wish to attend: for Council Members at 9:30, for visitors at 10:00; for deaconesses and missionaries at 10:00 o'clock.

Wednesday afternoon, beginning at two o'clock, the Memorial Service will be held, after which the sessions committees will meet.

The opening session of the Council will be held Wednesday evening. At that time, Dr. Charles Clayton Morrison will deliver an address on World Peace.

Thursday morning at 9:00 o'clock, the Council will meet for the first business session.

The program promises much of great interest, and we hope that there will be a large attendance from all Conferences.

The Hamilton Hotel will be Council Headquarters. Reduced rates according to the certificate plan have been granted by all railroads within our territory, provided there are at least two hundred and fifty persons present who have traveled by rail to Washington and paid at least 67 cents for the ticket and that each has secured a certificate showing that such a ticket has been purchased. These certificates should be presented as soon as possible to the Secretary or the one delegated by her to receive them, as no one can secure the reduced fare of one half the regular price for the return ticket until there are two hundred and fifty certificates in hand.

The dates of sale for these tickets in the Eastern Divisions are March 9-15. From the most remote points of our territory, the date will be early enough for the purchaser to reach Washington by the 18th. Validation dates are March 13-18 inclusive (except Sunday). The last honoring date is March 21st.

Delegates are urged to come to the meeting by rail, for the minimum attendance guaranteeing the rate of one and one half fare for the round trip is two hundred and fifty persons; it is also true that the required number of certificates will not only secure the rate for those coming a great distance, but will enable the Council to secure the rates next year.

Mrs. F. F. Stephens, Pres.

Mrs. F. S. Parker, Secretary.

A DREAM.

Alice A Graydon.

This is the dream of a dear old lady in England, told me by her niece. So beautiful is it in thought and so rich in inspiration for helpful living, I pass it on to others that they may catch the vision and the inspiration from it:

"I walked one afternoon on a sunny path which led me on and on, and curious to know just what my destination might be, I followed the path until suddenly I found rich and beautiful flowers growing, while birds of brilliant plumage soared overhead uttering their sweetest notes of song. How beautiful was everything around me, and I gazed at the flowers and felt perfectly satisfied with myself and with my life in general. But alas!

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One of our annuitants writes us this morning who has invested \$2500 in our annuity bonds, and says:

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"This was our situation and while we have no fear of trouble in the settling of our estate one cannot be sure of a will being executed as was intended by the donors. The court records showing far too many cases of broken wills, and by investing in Asbury College annuity bonds I know my money will be working as I desire now and after I am gone, and to this extent I become the executor of my own will while I live."

Mrs. H. O. B., Atlantic, Iowa.

Address correspondence and inquiries to

CLAUDE A. LOVEJOY, Business Manager, Asbury College, Wilmore, Kentucky.

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the beautiful path ended abruptly against a stone wall over which I could not see to what lay beyond. But directly my eye fell upon another path to the left, which I determined to follow, but it was choked with brambles and thorns and sharp stones, and now and then I stumbled and fell over obstacles in the path, and was scratched and torn by the briars. Large branches of overhanging trees seemed to impede my way, but with difficulty I brushed them aside, and stumbled on. Now and then came a steep ascent which I surmounted; by this time curious to find the end of the path, when suddenly I beheld a gate which opened to me, and I entered and found myself in the presence of my Master, Jesus Christ, and I knew then that the first path I had taken had been too easy for my feet, and I should never have reached my Father's House, on "flowery beds of ease," but that life had its obstacles, its torn and bleeding experiences, its hindrances to success, its burdens and its difficulties to overcome, and its testing times, before I could hope to gain entrance into the heavenly mansions, and while many times I had become discouraged and tried to turn back, something impelled me to go on, and find the end of the path, and by so doing I had conquered the hard places in life and had come into the presence of the King.

Not by seeking the beautiful and easy things in life can we hope to inherit the "many mansions" promised to us, for we shall find the closed door and the stone wall at the end of the path; but by overcoming the hard things, and lifting and carrying the burdens in the heat of the day will we find peace and the Open Door.

OPEN FOR CALLS.

Rev. T. P. Roberts: "I am open for calls for an old-fashioned revival. Will devote the next two months to revival work. Just closed a great revival at Pittsburg, Ohio. You can have one. Why not write me for a date. Address Wilmore, Ky."

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ARTHUR, F. E.
(240 N. Waller Ave., Chicago, Ill.)

AYCOCK, JARRETTE E.
(Bethany, Okla.)
Baltimore, Md., March 3-17.

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

BELEW, P. P.
(Olivet, Ill.)
State Line, Ind., Feb. 25-March 10.

BENNARD, GEORGE.
Grand Rapids, Mich., Feb. 10-March 3.
Stockwell, Ind., March 17-31.
Wheeling, W. Va., April 7-21.

BEYLER, A. E.
(413 North Plum St., Plymouth, Ind.)

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BUSSEY, M. M.
(224 W. Palm Ave., Monrovia, Calif.)
Santa Rosa, Calif., March 3-17.

CAIN, W. B.
(515 So. Vine St., Wichita, Kan.)

CALLIS, O. H.
Springfield, Ohio, Feb. 17-March 10.
Hazard, Ky., March 17-31.

CAREY, A. B.
(Beacon, N. Y.)
Sommerville, Mass., Feb. 22-March 10.
Everett, Mass., March 12-31.

CARTER, HAROLD S. C.
(Pequea, Pa.)
St. Clair, Pa., Feb. 20-March 3.

CARTHERS, J. L. AND WIFE.
(10 W. 15th St., Colorado Springs, Colo.)
Ada, Kan., March 3-17.

CHATFIELD, MR. AND MRS. C. C.
(410 E. Carl St., Winchester, Ind.)

COLLIER, J. A.
(1917 Cephus Ave., Nashville, Tenn.)
Rochester, Ky., March 17-31.

COPELAND, H. E.
(Oskaloosa, Iowa.)

COX, F. W.
(Lisbon, Ohio)

COX, STEUBEN D.
(1249 N. Holmes St., Indianapolis, Ind.)
Winchester, Ind., Feb. 17-March 3.
Sidney, Ohio, March 17-31.

CROFT, CHARLES H.
(1302 E. Maple, Enid, Okla.)

DAVIDSON, OTTO AND WIFE.
(Bladenburg, Ohio.)

DAVIDSON, J. E.
(Bladenburg, Ohio)
Lulu, Mich., Feb. 17-March 3.

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)

DUNAWAY, C. M.
(216 N. Candler St., Decatur, Ga.)
Monongahela, Pa., Feb. 24-March 10.
Anderson, Ind., March 17-31.
Eldorado, Kan., April 7-24.
Augusta, Kan., April 25-May 12.
Olivet, Ill., May 16-26.
Macon, Ga., June 2-23.

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)

DYE, CHARLES.
(4 Rundle Ave., Piqua, Ohio)
Carterville, Ill., March 1-17.
Murphysboro, Ill., March 20-April 7.
Springfield, Ohio, April 14-28.

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Bedford, Ind., Feb. 24-March 10.
Wilmington, Del., March 17-31.

EDWARDS, J. R. AND WIFE.
Wellsville, Ohio, Feb. 17-March 23.
Greentown, Ohio, March 10-24.
Mt. Vernon, Ohio, April 4-21.

ERNY, EUGENE.
5709 Midway Park, Chicago, Ill.)

FLEMING, BONA.
New Castle, Ind., March 3-17.
Hominy, Okla., March 21-31.
Holdenville, Okla., April 2-14.

FLEMING, JOHN.
(Ashland, Ky.)
Gary, Ind., Feb. 26-March 10.
Detroit, Mich., March 17-31.
Henrietta, Okla., April 3-14.

FLEXON, R. G.
(Glassboro, N. J.)
Turnerville, N. J., Feb. 17-March 3.
Glassboro, N. J., March 10-24.
Marcus Hook, Pa., March 31-April 14.

FRANKLIN, EDNA M.-YOUNG, MRS.
ELIZABETH, Evangelists.
(Rt. 5, Maysville, Ky.)
Ribolt, Ky., Feb. 27-March.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Elkhart, Ind., Feb. 24-March 10.
Owosso, Mich., March 17-31.

FRYHOFF, A. J.
(Columbus, Ohio.)
Lupton, Mich., Feb. 20-March 10.
Blissfield, Mich., March 13-31.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Troy, Ohio, Feb. 17-March 3.
Barberton, Ohio, March 5-17.
St. Louis, Mo., March 24-April 7.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Newport, Ky., Feb. 18-March 3.
Tilgman, Md., March 4-17.
Harrington, Del., March 18-31.
Baltimore, Md., April 1-14.

GALLAHER, M. R.
(110 S. 14th St., Salem, Oregon)

GALLOWAY, H. W. AND WIFE.
(Del Norte, Colo.)

**GREEN, JIM H., (And Sunny South Quar-
tette)**
(Box 200 Connelly Springs, N. C.)

GREGORY, LOIS V.
(Young People's Workers and Bible
Teacher, Waterford, Pa.)
Sykesville, Pa., Feb. 22-March 8.
Luthersburg, Pa., Feb. 24-March 8.
Big Run, Pa., March 10-22.

GROGG, W. A.
(418 24th St., West, Huntington, W. Va.)
Grafton, W. Va., Feb. 11-March 4.
Kanawha City, W. Va., March 10-April 3.

HAINES, FLOSSIE-WILSON, HELEN.
(Evangelists and Singers)
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HALLMAN, MR. AND MRS. W. R.
(222 Reisinger Ave., Dayton, Ohio)

HAMPE, J. N.
(No. 7 Gaskell St., Mt. Washington Sta P.
O., Pittsburgh, Pa.)

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(Song Evangelist and Cornetist)
(Lynn, Ind.)

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(Song Evangelist)
(889 Camden Ave., Columbus, Ohio)

HARRIS, E. J.
(Song Leader and Children's Worker)

HAWK, M. R.
(711 Center Ave., Butler, Pa.)
Open dates.

HENDERSON, THOMAS C.
Clarion, Pa., Feb. 17-March 3.
Woodward, Okla., March 5-17.
Marion, Ind., March 18-31.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Indianapolis, Ind., Feb. 17-March 3.
Open dates after March 3.

HORN, LUTHER A.
(Mobile, Ala.)
Robertsdale, Ala., March 3-10.
Perry St., Montgomery, Ala., Mar. 17-31.
Hattiesburg, Miss., April 7-21.

HOWARD, FIELDING T.
(Kingswood, Ky.)

HOOVER, L. S.
(Tionesta, Pa.)
Freedomia, N. Y., Feb. 17-March 10.
Union City, Ind., March 17-31.

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Monnett, Mo., Feb. 24-March 10.
Mineral Wells, Tex., March 17-31.
Sublette, Kan., April 7-21.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)

JOHNSON, ANDREW.
(Wilmore, Ky.)
Lowry City, Mo., Feb. 15-March 1.
Roundup, Mont., March 3-24.
Billings, Mont., March 25-30.

JOHNSON, RAY N.
Relay, Md., Feb. 17-March 3.
Gibbsboro, N. J., March 4-17.
Camden, N. J., March 24-April 7.

JONES, W. F.
(Streets, Va.)

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)

KENNEDY, ROBERT J.
(Singer)
(2315 Modera Ave., Dallas, Texas)
Granger, Tex., March 3-17.
Marianna, Ark., March 17-31.
Poplar Bluff, Mo., April 1-14.

KENDALL, J. B.
(1127 Richmond Road, Lexington, Ky.)
Wessington Springs, S. D., March 3-24.

KINSEY, MR. AND MRS. W. C.
(Evangelistic Singers)
(450 So. West 2nd St., Richmond, Ind.)
Sharonville, Ohio, Feb. 25-March 10.
Spiceland, Ind., March 17-31.
Open date, April 7-21.

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Nelsonville, Ohio, March 29-April 17.
Owosso, Mich., April 9-17.
McKeesport, Pa., May 12-19.

LEWIS, JOS. H.
(Wilmore, Ky.)
Douglas, N. D., Feb. 18-March 3.

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)
New Castle, Ind., March 3-17.
Princeton, W. Va., March 18-31.

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)
Tarentum, Pa., March 3-19.
Rocky River, Ohio, March 20-24.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(London, Ohio)
Lancaster, Ohio, Feb. 14-March 3.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Everett, Mass., Feb. 14-March 3.
Larance, Mass., March 7-24.

LYON, OSCAR B.
(Lawton, Okla.)

LaMANCE, W. N.
Greenfield, Ohio, Feb. 24-March 17.
Rock Island, Ill., March 24-April 14.

McGHEE, ANNA E.
(250 S. Firestone Blvd., Akron, O.)

McKIE, MARK S.
(Holt, Michigan)

McNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MARSHALL, R. P.
(Lewisburg, Ky.)
Enfield, Ill., Feb. 25-March 17.
Deleon Springs, Fla., March 31-April 14.
Open dates in May.

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)
Valligo, Calif., Feb. 26-March 10.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)
Open dates.

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Open dates.

MONTGOMERY, REV. MARY.
(2409 N. Capital Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Williamsport, Pa., Feb. 26-March 3.
Ottawa, Ontario, Can., March 17-31.
Bradford, Pa., April 2-14.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Cattlettsburg, Ky., Feb. 11-24.
Campton, Ky., March 18-April 7.

QUINN, IMOGENE.
(609 N. Tuxedo St., Indianapolis, Ind.)
Brown City, Mich., Feb. 17-March 3.

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)
Elkhart, Ind., March 3-14.
Pikeville, Ky., April 3-14.

REDMON, J. E. AND ADA.
(1231 N. Hermes Ave., Indianapolis, Ind.)
Red Key, Ind., March 24-April 7.
Hoopeston, Ill., April 14-28.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth,
Texas)
United States of America, March 1-.

REES, PAUL S.
(52nd & Hudson Rt., Rosedale, Kan.)

RICE, LEWIS J. AND EDYTHE.
(2923 Troost Ave., Kansas City, Mo.)
Frankfort, Ind., Feb. 26-March 1.
Richmond, Ind., March 5-10.
Olivet, Ill., May 16-23.

RIGGS, HELEN G.-BONINE, GRACE O.
(Vandalia, Michigan)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)

ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE.
(Morriston, Ark.)

ROOD, PERRY.
(Middleport, Ohio.)

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)
(Rt. 1, Box 27, Fort Lauderdale, Fla.)
Open dates after April 1st.

SHAW, BLISH R.
(2411 Kenwood Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.
SHANK, MR. AND MRS. R. A.
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SWEETEN, HOWARD W.
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TEETS, ODA B.
(Aurora, W. Va.)

THORNTON, R. A. AND WIFE.
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VANDERSALL, W. A.
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VANDALL, N. B.
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(Song Evangelist)
Coshocton, Ohio, Feb. 25-March 10.
South Bend, Ind., March 17-31.

VAYHINGER, M.
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WELSH, H. W.
(Olivet Ill.)

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)
Oil City, Pa., Feb. 24-March 17.
Chicago, Ill., March 24-31.
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WILSON, D. E.
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Marion, Ind., Feb. 18-March 3.
Harrington, Del., March 31-April 14.
Battle Creek, Mich., April 28-May 19.

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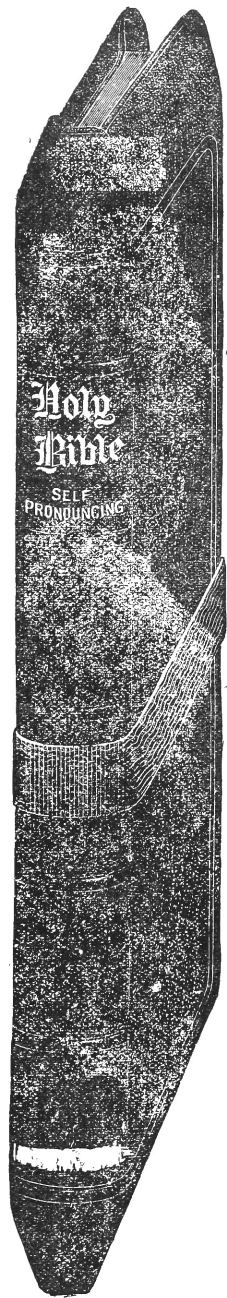
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Mrs. H. C. Morrison, Associate Editor

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THE UNPOSSESSED LAND.

By The Editor.

IT is blessed to cross over into Canaan land; it is more blessed to march out into the hills and valleys to enjoy the altitudes of discovery and the fatness of the ever-increasing resources. It is not enough to cross over the Jordan into the goodly country, but the land must be subdued and cultivated; the rich fruits must be gathered and enjoyed.

* * * *

The baptism and incoming of the Holy Spirit to abide in the sanctuary of the human soul is one of the greatest events in the history of a personality; it is the restoration of a sort of Eden in the inner, hidden life of the individual. Jesus Christ is enthroned and glorified in the heart; and his atoning merit is appropriated. It is a most marvelous event, blessed beyond all power to describe.

* * * *

The inspired Apostle describes it as God speaking to us in these impressive words, full to the overflowing with profound and sacred meaning. "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:16-22.

* * * *

One reason why Christianity has not made greater progress in the world and accomplished more for humanity, for civilization, for righteousness and peace, arises out of the fact that multitudes of people have had no proper appreciation of the greatness of Christ and the fulness of his salvation. They have somehow gotten the idea that the sacrifice and religion of Jesus was to save them at some future time, in some other world. They have failed to grasp the thought that the plan of salvation, the atonement made by Christ and the preaching of the Gospel, is to save us from sin, to save us *now* in this world. God wants to save people here and now, to live among men; a people healed from all the disease of sin and well throughout their souls, to move among their fellow-beings, to help the helpless, to bring the lost to Jesus. He wants them for samples of his power. He wants them to be witnesses of the wondrous grace and ability of the Lord Jesus to save, to sanctify, and keep in this life, in this world. If we are saved here, we need have no fears for the hereafter.

A Heart to Heart Talk With Young Preachers.

YOU should be careful to keep in mind the fact that you are the pastor and shepherd of all of your members. Do not permit yourself to make certain bosom friends of prominent and wealthy people in your church, and be constantly seen in the bank or office, or automobile, or on the front porch of Col. So and So, or of Mr. This or That. Distribute yourself well among your people. Of course, a preacher needs or wants some bosom friend, but you must be very careful and judicious in this matter. Make the poorest people in your congregation feel that you belong just as much to them as to the wealthy classes. Stray into the blacksmith shop and the carpenter shop, just as often as you do into the bank or counting room of the great merchant. The common people will pay you back in a beautiful and devoted love and gratitude for the attention and sympathy you give to them.

I believe the highest compliment I ever had paid me by a member of a church that I had served, was paid me by an honest, poor young man into whose place I went to say good-bye just before starting to Conference. He held my hand and with tears in his eyes, said, "Bro. Morrison, I am thankful that while you have been our pastor you have loved and paid just as much attention to the poor people of your church as you have to the rich people." I am not quite sure that his statement was wholly true. I earnestly hope it was. I do know full well that among God's poor, humble people, as I have visited, come in touch, and fellowshiped with them, I have received great help and blessing, caught inspiration, and gotten suggestions which have been of untold value, both in my personal life and pulpit ministrations.

On the other hand, more than once, I left the home of the rich and affluent after a fine dinner, or a bit of chaff and chatter in the parlor, with a feeling of emptiness and a fear that I had done no good and received no benefit. Fortunate indeed, is the pastor who keeps in sympathy and close personal touch with all classes of people in his congregation.

Almost everyone has some trouble, burden, or heartache, that they would like to confide to someone else if they felt they could do so safely, would be understood and helped. A pastor must be a strong spiritual character if the people have enough confidence in him to tell him their secret heartaches and troubles. These secrets should be absolutely sacred. Under no circumstances betray the confidence of one of your members who comes to tell you of his sorrow or trouble that they would have no one else know, but they sob it out to you to get sympathy, help,

and prayer. Lock up the sorrows and sad secrets which are confided to you in your heart and you will become a tenderer and stronger man because of them.

I can scarcely think of anything more contemptible and unworthy of a pastor than that he should become the community gossip, carrying from home to home, and office to office, and peddling out the secrets and sorrows of his people who have trusted him. Guard against this as you would against a deadly plague; and you may be sure that you will have people in your congregation who will try to draw you out, and induce you to tell anything and everything which is none of their business. Chill such people with your silence. If they make it necessary, give them a gentle rebuke. Establish a reputation for silence on scandals, family and personal affairs which should not be hawked before the public.

There are no greater opportunities for a pastor to help families and individuals than in time of special trouble; and there is nothing that more endears the pastor to his people than visits, prayers, words of consolation, and tears of sympathy in their times of sorrow. These ministrations wonderfully open their hearts and minds to receive his gospel message in time to come. You will no doubt improve all such opportunities.

I have saved my most important suggestion and exhortation for the last item of this letter, and that is with reference to your attitude toward the women of your congregation. This is a delicate but most important subject. Be sure that you form your intimate fellowship and friendships among the brethren. Treat all women with the utmost kindness and courtesy, but guard against anything approaching undue intimacy. You will now and then find a sister who wants to confide more to you than is proper, with reference to matters between herself and husband, which should be kept entirely in the family. Under such circumstances practice reserve; be just a little cool; suggest that she talk to your wife. Never allow yourself to fondle the young women. Establish the habit of "hands off." Of course, you must be friendly, but no man of God can afford to be a coddling flatterer. Get in the habit of practicing courteous reserve in all of your association with the females of your congregation. That does not mean that you are not to be tender-hearted, sympathetic, a true friend and pastor; but it does mean that you are to be a spotless man of God, and to have a covenant with your eyes and hands, remembering the exhortation of the Apostle Paul, "Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger women as sisters, with all purity."

Your brother,
H. C. MORRISON.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15.

THE BATTLE OF THE LORD IN THE ORIENT.

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



As we view the work of God in different parts of Asia with its teeming millions we are reminded of that time of John Wesley and the Bishop of London. When the two Wesleys and Whitehead were stirring things in England the Bishop said:

"Those young raw heads, what can they attempt?" Wesley's reply was simple but significant: "*We can attempt to be that in the hands of God that a pen is in the hand of a man.*"

William Carey in India, Livingstone in Africa, William Taylor in India and Africa, Hudson Taylor in China, Cowman, Kilbourne and Nakada in Japan. All these men were as pens in the hands of Almighty God to write the Word of God and the Gospel of Jesus Christ upon the fleshly tablets of human hearts, upon millions in these far away mission fields.

I have often thought of that scene in the early life of William Carey when he was trying to stir the Baptists of England up in behalf of India. In one of their sessions the Chairman said to Carey: "Young man sit down."

Thank God, Carey did not sit down, but he kept going, kept agitating, preaching and stirring up the people, and when at length his chance to preach came he took as his text, Isaiah 54:2, "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes," and Carey said these words in that sermon.

*Expect great things from God.
Attempt great things for God.*

One of the things that characterized these men who accomplished such great things for the kingdom was their *simplicity* and *faith*. They had the faith that moved mountains; the faith that trusted absolutely in the Mighty God and his glorious Gospel. They could say each for himself:

"In thy strong hand I lay me down,
So shall the work be done;
For who can work so wondrously
As the Almighty One."

SCENES AND SAYINGS.

At Tokyo in the New Year's Convention we preached daily with Nakada and Kanamouri, those two veterans of Japanese Christianity. Brother Nakada is the "Bishop" of the O. M. S. in Japan and of the Japanese Holiness Church. Kanamouri is one of the most noted men of Japan. Converted in the early days when Neesima founded the first Christian College he was a Theological Professor there till through reading German Theology he swung off into Rationalism and became the first higher critic in the schools of Japan. *He had the honesty to resign from both College and Church when he no longer believed the doctrines, for twenty years he was a critic, then he got back to God at the death of his wife and has given himself to the refutation of higher criticism and to evangelism.* He now is with the Holiness Church of Japan, evangelizing all the time. His slogan is a "Million souls for Christ."

"Bishop" Nakada is the General Booth of the Japanese Holiness work; he knows no such thing as compromise with the world, the flesh or the devil, he preaches with great power the Gospel of Full Salvation. His son, Ugo Nakada, is the Sankey of the Japanese Holiness Church. He is a sweet singer, a musician, a poet and a translator. His revival song book is used all over the Empire. He has translated the best holiness songs as well as the revival hymns of America into Japanese and it is wonderful how they sing and get happy over those songs. Wife and I introduced a few songs they did not have and

Ugo translated the choruses so that they sang them powerfully. They greatly enjoyed William Grum's songs with the chorus:

"Elijah's God still lives today
To take the guilt of sin away,
And when I pray my heart's desire
Upon my soul he sends the fire.

"Victory ahead! Victory ahead!
Through the blood of Jesus, victory ahead;
Trusting in the Lord I feel the conqueror's tread;
By faith I see the victory ahead!"

Sunday of the Convention was one of the greatest of days. From six in the morning till nearly midnight the voice of prayer and praise was heard. The offerings for Evangelization and Missions were the largest in their history, but the climax came at night when, after a message on Consecration, seventy men and women (mostly young) dedicated themselves to the ministry and the work of God. It was a notable scene. No doubt preachers and evangelists and soul winners were born in that service. The O. M. S. has missions in Caroline Islands, South America, Formosa and in many other points, and the chief work of the movement is the spread of Scriptural holiness throughout Japan and Korea and all its mission fields. Would that all Conventions were keyed up to the note of Wesley's verse:

"Lord we believe to us and ours,
The apostolic promise given;
We wait the pentecostal powers,
The Holy Ghost sent down from heaven.

"If every one that seeks may find,
If still thou dost on sinners fall,
Come as a mighty rushing wind;
Great grace be now upon us all."

SOME ALTAR SERVICE SCENES.

When you open an altar service in the Orient you don't have to wait long for response. In our meetings in China and Japan we have seen many rush to the altar until everything was jammed, including the aisles, and when they start praying the sound is as many waters (Rev. 1:15). They lift up their voices with one accord; they clap their hands, they shed tears and they pray through to victory. Yonder is a young man under deep conviction for holiness, a worker is trying to get him through as with open Bible he points out to him the promises of God. That young woman yonder with whom that sister is dealing is having a hard struggle; they pray together till victory comes. Frequently in the Japanese meetings you will see groups on the matted floor meeting in a circle praying through on some matter of special interest. During the altar service it is almost impossible for one voice in prayer to be distinguished. If one is called upon to pray, his voice is soon drowned in the united prayers of workers and seekers.

The other night a number of students were seeking in the Bible School revival at Osaka. All at once one of them held up his hands and shouted, "I believe!" Last night seven public school students professed conversion. At another altar service a man was an earnest seeker; he had gone through a deep sorrow. His wife had died and I was told he spent a whole night in prayer beside his wife's coffin. He was forward on Sunday morning when the call was made for those who would dedicate themselves to the Lord's work. Maybe out of his sorrow another holiness preacher was to be born. His case was quite different from a Christian woman in China whose husband was a tyrant and made her life one of unspeakable wretchedness. She had at length reached such a stage of desperation that she felt something had to end the wretched life she was consigned to

so she went to God in prayer and told the Lord that she could not live any longer such a life and begged him to either take her or take her husband by death. Some days after they had a praise meeting in the Mission and everybody was asked to praise God for something. She was not long in rising with her face shining. She broke out jubilantly by saying, "Well, you all know what I have got to praise God for; my husband is dead, praise the Lord!" Poor soul, it was a case of deliverance to her! Over in the Orient girls have to marry the men selected by their parents, and many a girl's life is thrown away upon some wicked heathen to whom she becomes nothing but a slave. Oh, the women of America fail to appreciate the benefits of Christianity in many ways and many never offer a note of praise to God for their happy homes, their high privileges due to the influence of the Gospel.

It is said that in India over *ten millions* of women, yes, nearer twenty, seldom see the outer world from their marriage day till the day of their death. Thank God for Carey and Morrison, Thoburn, Taylor, Praying Hyde, Warne, Stanley Jones and Bishop Fisher and a host of other consecrated missionaries of the Gospel who have lifted high the Cross in the midst of India's appalling darkness and brought hope and faith and love and salvation to multitudes!

Around the Cross is glory!

A brightness from the sky;
As Heaven's closed gate flies open,

The Mansion Home on high;
Around the Cross are sinners!

I gather in that throng.

Redeemed and cleansed and pardoned,
To sing love's endless song.

PERSONAL NOTATIONS.

We are writing this at Osaka, Japan, one of the greatest cities of the Empire, with nearly three millions of people. It is an industrial city—principal manufactories are cotton mills with factories of all other descriptions. We are usually kept so busy in meetings that we never have any time for sight seeing. Before coming to Osaka we held a meeting at Kobe, one of the great port cities of Japan. We held first series of meetings in independent Presbyterian Church and the second in the Mission Hall of the Japan Evangelistic Band. In both meetings we had gracious visitations of power and blessing, many were definitely sanctified and saved. So many of the churches have become crystallized and formal that the holiness message and testimony, I believe, is going to be the life-saver to Japan, and it is worth noting that the churches having the largest number of converts in Japan are the holiness churches and those churches of Methodism which hold true to the old paths. The M. E. Church, South, has many good churches here whose Japanese pastors preach a full gospel. Revival meetings are frequently held in which there are good gatherings. We met at Kobe Dr. Hager, who has recently returned from U. S. A., and Rev. T. Kugimaya (a PENTECOSTAL HERALD reader) who is pastor of the M. E. Church, South, at Osakafu. Our work at Osaka is with the Free Methodists who have one of the largest Protestant churches in Japan situated here at Osaka. The pastor, Rev. Kawabe, is a great preacher. The Free Methodists have their Bible Training School here of which Rev. T. Tsuchiyama is Principal. This brother is one of the best trained men; he took his Masters degree in theology at Princeton and he rings true to real old-fashioned Methodist doctrine. Day by day he was my interpreter and I had no restraint on me as I preached Bible holiness and the deeper things of God to the students preachers and people generally. The mis-

sionaries here, Miss L. O. Pickens and Miss Ruth Mylander, are of the real missionary type, they are here in Japan on real business for Jesus Christ, constantly keeping in front of them the winning of souls to Christ. They have formed some wonderful contacts with students of the public schools and it is their joy to see many of those for whom they prayed seeking God for conversion and holiness in our revival meetings. The Free Methodists have a splendid school property here at Osaka and the body of students— young men and women—preparing for the ministry and for Christian work in Japan—are as fine a lot of young people as I have seen anywhere in my travels. Rev. H. H. Wagner is the Free Methodist District Missionary of Kobe and this section. He is a busy man and rings true for holiness and old-time Methodism.

It is a splendid thing that there are Bible Schools scattered in various parts of Japan. I lectured at the Bible Training School in Kobe, conducted by the Japan Evangelistic Band. Here also is a splendid group of young men, most of them out and out for holiness, who are being trained to go out as evangelists. Among this J. E. B. group are two young men of the University who cut short their course there in order to enter a school where they would be trained for definite evangelism. While at Kobe we were entertained in the home of Rev. C. S. Wilkinson of the J. E. B. He and his good wife did everything possible to keep us physically fit for the arduous work of the Convention where we did all the preaching. It is a matter of regret that Rev. Paget Wilkes, the chief of the J. E. B., has been ill for some time in Switzerland. Mr. Wilkes has been stirring both China and Japan with his great messages on Bible Sanctification and other dynamic truths. Mr. Archie L. Dyer is administering the affairs of the Band in the absence of Mr. Wilkes and Mr. Culbertson. Bro. Dyer has spent many years in Japan and can talk and pray and preach in Japanese. He is a man thoroughly alive to the importance of the holiness message. Indeed, it has been a great joy to me to find so many missionaries as well as native pastors and workers who are clear and definite on the gospel of Holiness, and these men always have results in their ministry.

We are reminded in our observations in the foreign field of those words of John Wesley when he said: "Indeed this I always observe *wherever a work of sanctification breaks out, the whole work of God prospers*. Some are convinced of sin, others justified and all stirred up to greater earnestness for salvation."

And these words of Dr. Lovick Pierce of the M. E. Church, South, have as much point out here as at home, "Just so far as our church has ceased to believe in Entire Sanctification and to seek after it as the only phase of religion, revealed to us in the New Testament, that saves us from all sin, just so far we are a corrupted and a God forsaken church and it is useless to try to sustain ourselves by eulogies on what we have been."

The Vulture's Claw.

By Dr. C. F. Wimberly.

One of his best. A new edition of this great book has just come from the press. It is a universal verdict, that this book has a message individual and pungent. Young people who do not read religious books at all will relish this great mountain story. All books have gone up in price, but Vulture's Claw will continue at the pre-war price, —\$1.50—360 pages, and beautifully illustrated by an artist with original scenes taken from the story. Order this book from Pentecostal Publishing Co., Louisville, Ky.

"In as Much, . . ."

Send THE HERALD one year to some one in prison or hospital and pray that it may prove a blessing.

A Call to the Holiness

People of America.

Rev. C. W. Butler, National President.

Text: 2 Kings 3:16. "Make this valley full of ditches."

Subject: Preparing the way of the Lord.



N the days of Israel's prosperity under David, the Moabites had been subjugated and, with the exception of a brief period, up to the time of Ahaziah, son of Ahab, had remained tributary to Israel. During his reign they rebelled. Ahaziah died early and Jehoram reigned in his stead. Jehoram sought the help of Jehoshaphat, King of Judah, for the subduing of the Moabites. Jehoshaphat responded to Jehoram's call saying, "I am as thou art, my people are as thy people, and my horses as thy horses."

Those two kings decided to go by the way of Edom and engage the King of Edom who was tributary to Judah to go with them. "So the king of Israel went and the king of Judah, and the king of Edom. And they fetched a compass seven days journey; and there was no water for the host, and for the cattle that followed them. And the king of Israel said, alas! that the Lord hath called these three kings together to deliver them into the hands of Moab."

In the hour of their extremity Jehoshaphat, the king of Judah, said, "Is there not here a prophet of the Lord that we may enquire of the Lord by him?" One of the servants present answered that Elisha who poured water on the hands of Elijah was there. Jehoshaphat, King of Judah, said, "The word of the Lord is with him." So the three kings went down to him.

Elisha was much disturbed because of the idolatry of Jehoram, King of Israel. He bade him go to the prophets of his father and of his mother. The king of Israel humbly besought him because of the apparent judgment of God in bringing the kings of Israel, Judah, and Edom into this dilemma to deliver them into the hands of the king of Moab. Then Elisha said, "As the Lord of hosts liveth before whom I stand, surely if it were not that I regard the presence of Jehoshaphat, the king of Judah, I would not look toward thee nor see thee." The prophet then asked for the harpist to come and play the harp to quiet him and prepare him for direct dealings with Jehovah. The hand of the Lord came upon him and he said, "Thus saith the Lord, Make this valley full of ditches. For thus saith the Lord, ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water that ye may drink, both ye and your cattle and your beasts. He will deliver the Moabites also into your hand." "They obeyed the word of the Lord and it came to pass in the morning when the meat offering was offered that behold, there came water by the way of Edom and the country was filled with water."

The miraculous supply of their personal need became also the means of the complete defeat and downfall of the enemy, for when the Moabites looked upon the dry valley and saw it filled with what looked to them like blood, they concluded that the kings were surely slain and they rushed in disorder to the spoil. When they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them. The victory granted Israel was complete for they followed the Moabites into their own country, smiting them, beating down their cities, and casting stones on every good piece of ground, stopping all the wells of water, and felling all the good trees. Out of this bit of Bible record there are lessons by way at least of suggestion, which we purpose to emphasize for our helping in this hour.

The dry valley, with the Lord's hosts in danger of defeat, is surely capable of a spir-

itual application in this hour. We are come upon a time of awful dryness. We need a refreshing from the presence of the Lord. The whole nation is in the direst need of a divine visitation in mercy. No power in the world can ever check the fearful tides of lawlessness and sin but a revival of old-time Bible religion that will bring deep judgment day conviction upon sinners and plant the fear of God in the thinking of the masses of men. We need a revival that will turn new tides of life and power from God into the channels of church life, giving men deliverance from sin personally and convictions of right that will make them loyal to the true source of authority, the Word of God.

The absence of any deep sense of sin, guilt or demerit, the scoffing unbelief in eternal retribution, together with light and utterly superficial views of the atoning death of our Lord Jesus Christ and the resulting type of preaching which fails to call sinners to repentance and believers unto holiness and which places its emphasis upon the false doctrine of the universal fatherhood of God and the brotherhood of man and leaves no place for regeneration, the basis for real Christian character, has already resulted in empty altars, and the utter absence of penitential tears in those churches which were once ablaze with the true fervor of the genuine Gospel. From the true Bible standpoint of a spiritual experience in personal salvation which makes us witnesses unto God, how dry we are. Oh, how dry our whole land is!

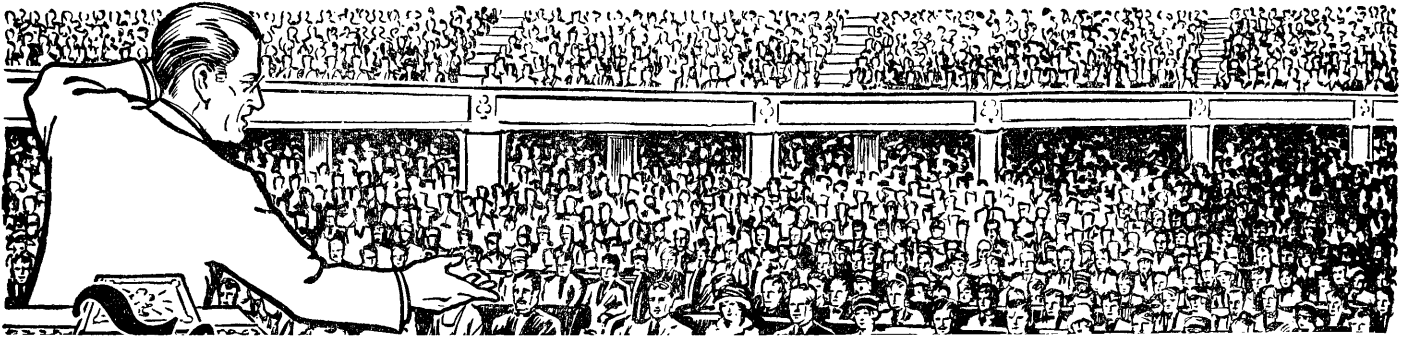
The Holiness Movement which has preserved a true spiritual emphasis and is doing much of the real old-time Gospel work, is nevertheless in very great danger today, and in far too great a measure is like the dry valley. Who can close his eyes to the deplorable fact that in much of our holiness work both denominational and interdenominational there is a fearful lack of depth and reality? How much of human and creaturely activity is substituted for the real presence and power of the Holy Ghost. We program things with an emphasis upon the secondary parts of worship that seems to suggest that we depend largely upon the presence of talent that is at best of the semi-entertaining class. We sing, we whoop, we joke, we have music, music, music, and plenty of the light weight noise, with oh, so little of real tarrying, so little real burden. We seem satisfied to count numbers and do a bit of warming-over of old material and threshing our old straw. Our praying in many of our meetings is relegated to a sort of complimentary basis. The result is that we are dry in our holiness work in a measure that ought to humble us and drive us to our faces before God.

There is much of levity and jesting and little of seriousness and burden. How seldom do holiness people pray together or show in their association together the depth of spiritual life which characterized the fathers in the Wesleyan revival. Mr. Wesley rarely, if ever, conversed more than one hour with anyone at one time without giving himself over to a season of prayer and heart searching.

We need a mighty going down in all of our work. We need a great spiritual revival,—a real visitation of God. The Holy Spirit has been grieved all over our land until there is, oh, so much of the human and oh, so little of the divine, in our work generally. The need is too apparent to call for arguing.

How shall this need be met? Surely a second great lesson from our narrative is expressed in our text. "Make this valley full of ditches." There is a human preparation for every divine visitation. They had to do spade work in obedience to the divine command and in preparation for divine blessing. We will have to do knee work. "Make this valley full of ditches." We need prayer,—prayer, fasting and prayer. We need to have concerted, united, persistent, intercessory

(Continued on page 7, col. 3)



THE ABUNDANT LIFE.

Rev. Joseph H. Smith.

Text: "I am come, that they might have LIFE, and that they might have it MORE ABUNDANTLY." John 10:10.

IN his parables, the Master makes truth tangible. They are to Theology what flowers are to Botany. They invest the anatomy with the flesh facts we know, and clothe it with realities of life.

But we must not lose warp in the woof. The rhetoric should not lure us from the logic. The skill of the artist must not absorb us; so in his picture that we lose sight of *what* he has portrayed. Beneath her tasteful adornment, "the King's daughter is all beautiful within."

The advent of Christ was the greatest thing that had ever yet come to this earth. Heaven had anticipated it for aeons. Earth feels its reverberation increasingly as the centuries roll by. The apostle John in his first epistle has given a three-fold account of the design of this advent of the Son of God to the scenes and experiences of the sons of men, thus: "He was manifest to take away our sins." "The Son of God was manifest that he might destroy the works of the devil." And again: "The Son of God is come and hath given us an understanding that we may know him that is true."

Here we have their *Pardon, Emancipation, Revelation*. John the Baptist had summed it up in the one word: "Behold the Lamb of God that taketh away the sin of the world." And all of these find their place in what Christ himself has spoken variously of his mission, but they all three are found in this one utterance of the text: "I am come that they might have life, and that they might have it *More Abundantly*."

We will, of course, keep in mind that his coming also involved his *doing* while here among us and for us. Particularly so with respect to these two chief acts of his brought out by him in the discourse with the Parable:

"I lay down my life."
"I take it again."

"This commandment have I received of my Father." That is to say, God the Father in sending me into the world, has ordained my voluntary death and entrusted me with power of resurrection in order to the above named intent and design of my advent. In order that they may have life, and have it more abundantly, I have received commandment to lay down my life, and have power to take it up again. Then the incarnation of the Son of God was meant to involve his death, and to exert his power, as the new federal head of the race, to raise himself from the dead. We must not think of even the wonder of his marvelous birth or of the marvelousness of his teaching alone as the source of our life. He was made in the likeness of men for the *suffering of death*; and having died for our sins, he must rise again for our justification.

In this he differs from all other comers. The "stranger," the "hireling," the "thief."

Some of these flee. Some come indeed to kill and to destroy, "But I am come that they might have life, etc." These words imply that there is a life which man was without, and which he could not by any means obtain but for the advent and redeeming mission of the Son of God.

They also imply that Christ's coming with his involved dying and rising again in our behalf, opening the way to us of a life more abundant than any other that man has ever known, and of infinite and endless measure in its own kind.

We will therefore, consider first, *our death in trespasses and in sins*. Next our *quickening* unto newness of life by the coming of Jesus, and lastly the "*Life more abundantly*" that ensues from him taking his life up again and ascending to the heavens on high, there to appear in the presence of God for us.

Apart from Christ, the death sentence hangs over all our heads. "All have sinned and come short of the glory of God." And it is written: "The soul that sinneth, it shall die." The slaying of the Lamb, in God's eternal thought and provision "before the foundation of the world" has unconditionally secured men a parole, or a deferred execution of sentence. And the short and uncertain tenure of life is simply of the nature of this respite to allow us a chance to seek the shelter of Calvary's Cross.

Christ came into the world that we might have life. In order to this, he, himself, must die in our stead. Hence we read that he was made perfect (as our Redeemer) by the sufferings. (See Hebrews 5:8, 9) For this sacrifice, "a body had been prepared him." He was "made in the likeness of sinful flesh for the suffering of death, that he by the grace of God should *taste death for every man*." (Heb. 2:9). The one taste by the sinless and divine Son of God of that second death which was due all mankind sufficed to secure for us a pardon and to sustain the moral equilibrium of God's government of the world. God's raising him from the dead is heaven's acknowledgment of the sufficiency and the acceptance of this satisfaction. Thus according to the Scripture he died for our sins and rose again for our justification. And thus our justification is *unto life*; that is to say, the death sentence is removed from us and we, once more, have a *right to live*.

But this is not all; not all of our death in sin; not all of our life in him. We were not only judicially doomed, but were *actually dead*. Dead we were unto God, and to the spiritual world. Our eyes were blind, our ears were deaf; our souls were still to all that exists of heaven and of eternity; and to all the merciful and loving appeals and goodness of God. Dead, too, to all the spiritual claims of men upon us. To even our own families, our country and our church we were impotent, inactive and insensitive concerning God's concern and interests. Dead to righteousness and to true love. It was to a company of cultured and scholastic, and even religious, persons that the Lord said

once: "Except ye eat the flesh of the Son of man and drink his blood *ye have no life in you*." Ah! That is it—no *inner life*. That without is but a sham of life—a sham of life now and a fast-moving shadow of the death within and beyond. But to as many as received him, he gave power to become the sons of God, and these were *born anew. Born of God*. New life throbs and thrills at once through the soul. Spiritual abilities, spiritual affections, spiritual aspirations at once possessed the being. The quickening power of his grace accompanied the pardoning love of his mercy. The Christian feels that this life is *eternal*. Christ emptied himself of life in the body that we might possess life in the Spirit. "He that believeth on the Son hath everlasting life."

Yet, there remain two offsets: We have this treasure in earthen vessels with many infirmities pertaining to the flesh; and we still hold life by a probationary tenure. Christianity is man's "second probation." "We are made partakers of Christ *if* we hold the beginning of our confidence steadfast unto the end." We have life, but not yet the *crown* of life. Our names are re-entered on the Book of Life but might yet be "blotted out" of the same. Some who had been purged from their old sins are now turned from the holy commandment; "and the latter end is worse with them than the beginning." There had remained within them an emissary of death in the form of the carnal mind. As Ishmael, born after the flesh, menaced the life of Isaac born after the Spirit, so this fleshly corruption of human nature wars against the new-born life of the Spirit in the soul of a believer. He has life, not only with the disabilities and disadvantages of the tabernacle of clay, but also with the dangers as well as the deficiencies due to the disease of sin within his members. He has dominion over them by reason of the life currents divine, now within him; but he has difficulties and detractors from a well-rounded, full-orbed, and manifold fruitful life in God. He yet needs the "*Life More Abundantly*."

To this end, Christ, who had laid down his life for our sins, now takes it up again for our righteousness; righteousness in the more abundant measure. Even the fullness of the righteous life, which is three-fold:

(1) In its *freedom from the body of sin* and death, with the drawbacks, the deflections, and the dangers of defeats in the spiritual life.

(2) In its *resurrection life* in type and measure, so that as our risen Lord lived *above* the world, and moved under a law of ascension rather than the law of gravitation, which higher law at length lifted him above the clouds to the right hand of the Father, so by the very same power of the Holy Spirit which raised him from the dead we are borne above earth's lamentations and our affections are set upon things above.

(3) It is at length a *crowned life*. The natural body raised a spiritual body in incorruption, in glory, in power, will crown the abounding life of our souls with immor-

tality, and we shall reign with him in life forever.

This then, Beloved, is the "More Abundant Life" when the last enemy shall have been destroyed, when death shall have vanished before the face of him who is the Light of Life, and we shall forever be immune against mortality.

And an earnest of this we have in that *risen life* of our souls wherein the fullness of the Spirit of Life has expelled the seeds of sin's disease; and when the Spirit, too, quickens our mortal bodies for the performance of every duty and the fulfillment of every trust, and the meeting of every temptation. And for this, blessed be his name, he is come that we might have life, and that we might have it more abundantly.

THE GREATER FOE.

GEORGE ANSELL.



HICH is the greater foe of the church; the enemy without, or the enemy within? Strikingly clear is the answer as given in the story of the sin of Achan. (Josh. 6:17; 8:1).

Israel had crossed the Jordan. Before them lay a land whose people trembled for fear of them. Jericho, that great walled city, straitly shut up because of them, lay under the curse of God, doomed. The instructions for its taking had been given. The city was to be utterly destroyed. Only the gold and silver, and the vessels of brass and iron, were to be saved; and these were to be consecrated to the Lord.

So they compassed the city, all the men of war, one hundred thousand strong. On the seventh day, when the trumpets were blown and all the people shouted, and the walls of the city fell flat, they went up every man straight before him and took the city. "And they utterly destroyed all that was in the city, both men and women, young and old, and ox, and sheep, and ass, with the edge of the sword. And they burnt the city with fire, and all that was therein: only the silver and gold, and the vessels of brass and iron, they put into the treasury of the house of the Lord." On the part of Israel as a whole there was perfect obedience.

"But the children of Israel committed a trespass in the accursed thing." One man disobeyed. Achan saw the silver and the gold and the goodly Babylonish garment, and coveted, and took, and hid the spoil in his tent. No one saw the act; no one suspected. Unknown to all but Achan himself the accursed thing lay in the midst of the camp. "And the anger of the Lord was kindled against Israel."

Why against all Israel, when but one had sinned? Because that one was part of Israel, and his sin not only defiled himself but destroyed the integrity of the congregation. The whole camp lay under the curse of his sin. God withdrew his presence from them, and they knew it not.

The sending of the scouts to view Ai, and the subsequent assault upon the city by three thousand men, was not of God. They were travelling under the momentum of the Jericho success. They mistook enthusiasm and emotion for the presence of God. Quite naturally they met with defeat.

Who was defeated? Not merely Achan the sinner. It is not stated that he was even among those who went up to the attack. He may have been all the while safely in his tent, gloating over his treasure. No. Thirty-six guiltless men were slain, and three thousand guiltless men were put to flight. Their only fault was that they went up to the battle without God's presence.

Was their defeat due to the superior strength of the men of Ai? No; for who can stand against God? Was it due to the fewness and inferiority of those who went

JUST A SUGGESTION!

Many are wanting a safe place to invest their money where moth and rust cannot corrupt, and where it will prove a blessing to others.

The Students' Loan Fund of Asbury Theological Seminary which provides for the education of young men preparing for the ministry, would be a safe and wise investment.

There are those who want their sacred tithe to bear fruit in the salvation of souls.

Why not help to educate Spirit-filled young men who, perhaps, after you shall have quit the walks of life, will be seeking God's lost sheep on the mountains of sin.

Could you do better with the money God has entrusted with you than to assist in preparing young men to preach his uttermost salvation to the world he came to redeem?

Had you ever thought that the only way to "lay up treasures in heaven" is to invest your treasures here in immortal souls?

Think on these things!

Mrs. H. C. Morrison,
care Pentecostal Herald, Louisville, Ky.

up? No; for the weakest become invincible when God is in the midst. They failed because God was not with them; and it was the gold and silver and garment in Achan's tent which deprived them of God's presence.

"Israel hath sinned." They have transgressed, they have taken, they have stolen, they have dissembled, they have put it among their own stuff. One man's wrongdoing unjust and uncondemned made all partakers of his sin. The whole camp was defiled. "Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you." As God cannot fellowship with a defiled individual, no more can he have fellowship with a defiled congregation. The camp must be purged. "Up, sanctify the people."

So the children of Israel came by tribes, and the tribe by families, and the family man by man. And Achan was taken. And the children of Israel took Achan and his children and his possessions, and stoned them with stones and burned them with fire, and raised a great heap of stones over the remains. "So the Lord turned from the fierceness of his anger. . . . And the Lord said to Joshua, Fear not, neither be thou dismayed; take all the people of war with thee, and arise, go up to Ai; see, I have given into thy hand the king of Ai, and his people, and his city, and his land." The sin judged and put away brought back the blessing of God's presence.

But consider the enormity of this sin which could bring to a halt the victorious march of a nation of people and turn their victory into defeat. Armies had melted before that advance, cities had fallen, and the Jordan had divided to let them through. No enemy could stand before them. Yet Achan defeated them.

The strength of the nations before them meant nothing. For God was with them. He would shower great stones from heaven upon their adversaries. He would call the sun and the moon to the help of his people. "For the Lord fought for Israel."

Likewise the strength or weakness of Israel made no difference. For what matters the strength or weakness of man if an Almighty God is on his side? Israel's strength was the presence and power of God. As long as God was with her she could not be beaten. And since nothing that the enemies of Israel could do could affect the fact of God's presence in her midst, she could not be beaten by her enemies. She could be beaten only by her friends.

Sin in the camp could do what no power outside the camp could do. Sin in the camp means the removal of the blessing of God's presence. For God knows that sin will curse and damn and destroy the human soul. If God loves man he must hate sin. The more God loves, the more severe must be his condemnation of sin, and the more earnestly he

must warn against it. He dare not seem to excuse or overlook sin. At all times and in all circumstances he must display his abhorrence of sin and his stern disapproval of every sinful action or tendency. If sin enters, God's approval must go. If man sins, he may expect to lose the blessing of God. Whether it be in the case of the individual or of the congregation, the entrance of sin must mean the loss of the approval and blessing of God. "For whom the Lord loveth he chasteneth"; and the more greatly he loves and cares the more severe and uncompromising his attitude must be.

Shall God bless a man in his efforts at soul winning if that man sins? Might not the blessing lead the man to think that after all his sin could not be so sinful, since God still continued to bless? Would not the love of God rather lead him to withhold his blessing until the erring one was brought to repentance? And will not the same principle hold true for the congregation? The blessing of God upon the efforts of the congregation will inevitably be construed as God's approval of the congregation. Might not an erring member take that approval to himself, and thus be confirmed in his sin? And might not one sin uncondemned be the seed that grows and multiplies until the whole congregation is destroyed? Will not God's love lead him rather to remove his blessing until the sinning one be either brought to repentance or put out of the congregation as a warning to others? And thus may not the sin of one bring defeat to the whole?

When God fights in the midst the church cannot fail. Unbelievers may scoff, sinners may oppose themselves, persecutions may arise; but the church filled with the power of the presence of God overrides all obstacles, and all the evil forces of earth and hell fail to check its victorious advance. Only when there is sin in the camp does failure come.

It need not be an open sin. It need not be a great crime. It need not be a leader of the people who commits it. The lowliest member of the congregation may bring about its defeat; and the sin which removes from the individual the smile of God's approval may be enough to remove the blessing of God from the congregation to which the individual belongs. One believer can prevent the blessing of God. One believer may cause the church defeat. One believer may cause the work of God to halt. One believer may stand between the God who so desires to bless and the dying world which so desperately needs his blessing. One believer may stand between God and the perishing souls he would save. A confirmed sinner cannot do it. The whole world of confirmed sinners cannot do it. Satan and all his angels cannot do it. But the believer may.

Let us look to ourselves. Have I failed in this matter? Have I allowed sin to creep in? Have I failed to keep the blessing of God upon my own soul? Have I, perchance, been the Achan whose sin has halted the advance of Israel? Have I stood in the way of God's blessing? Am I guilty of the blood of many who might have been saved if I had not stood in the way? If so, let me repent while yet there is opportunity, and let me determine that henceforth I shall fail no more.

Has the congregation met defeat? If so, the command to Joshua still stands: "Up, sanctify thy people!" Prayer will bring to light the cause of the failure; and in answer to persevering prayer God will bring to bear on those falling short all his powers of conviction and persuasion. And woe to the sinning believer if these means fail! For God will not always strive nor always be patient; and he will cast out and destroy all who stand too often in his way.

"There is none righteous, no, not one. For there is no difference: for all have sinned, and come short of the glory of God." Rom. 3:10, 22, 23.

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER IX.

THE FUNERAL SERVICE.

JOHNSON died on Saturday evening. The news of his wounding and death had spread rapidly among the cow camps, and Sunday morning by daylight cowboys were loping over the plains in every direction to the big camp where Johnson lay with a serene smile upon his his dead face.

Saturday night several big chuck wagons came into camp from the far-away railway station, loaded with provisions for the cow men. There were crates of cabbage, barrels of turnips, sacks of potatoes and onions, with boxes of canned goods, and all sorts of substantial edibles for the big, husky fellows who rode the plains. A fat steer had been butchered Saturday morning and hung up to drain.

Sunday morning, early, the fires were burning in the big stoves and the barbecue pit, and arrangements were being made to give ample feed to all who came to attend the funeral. A group of the older men asked Huston to take charge of the ceremony, read the Scriptures and make some remarks. Some carpenters among the boys worked pieces of plank out of discarded wagon-beds, got together scraps of lumber, and made a decent coffin; others dug a deep grave, while those not otherwise engaged, brought from the little creek bed a large number of stones to cover the grave and protect it from wolves, coyotes and other denizens of the plains. A couple of boys with an old chisel and a hammer pecked out Johnson's name on a slab of stone which was set up at the head of his grave.

A large table was improvised out of plank found about the camp, and the great feast was spread for the large company of cow men who had gathered from over the plains. After dinner the company gathered around the body of their dead comrade, who had been placed in his coffin, and Huston read a portion of the 15th chapter of First Corinthians. His voice sounded so much like a preacher that it frightened him. Frequently a tremor came into it, and he had to clear his throat and pause for a moment.

Having finished the scripture lesson, he lifted up his head, looked quietly over the company who stood still as death, and said, "Men, I am no preacher, but I do claim to be a Christian, and must confess that I am a very unworthy one. I have been asked to say a word to you boys here today. I can only say this: I wish that you all might have been here and seen our old comrade, Bill Johnson, die. He had been a Christian boy in the hills of old Tennessee; he had been crossed in love affairs, threw away his religion, and came west to try to get rid of the wound in his heart, as many other poor fellows have done. Many of you knew him. There was nothing mean about him. He was a kind-hearted, honest, brave fellow, but he had wandered about from his Saviour. When the boys got him in here he was very near death. A half dozen or more of us in this company heard his talk, his confession of his sins; we prayed with him and he received forgiveness. There isn't a doubt about it. I believe every man about the place believed that Bill Johnson found, before he died, the mighty Christ who died for a lost world, and is able to forgive transgressions and cleanse away all sin of any and all who come to him with a broken heart, trusting in his merit for salvation.

"Men, I am glad to say to you today that I believe that our comrade is now at eternal rest and peace, and for my part, I thank God that there is a Saviour, a Christ, to whom

men can come with confessions and find forgiveness. It is a great mistake to postpone this until a dying hour, but thank God, for a Saviour who can be found in a dying hour. Boys, you will not think hard of me for suggesting, and urging, that we all give our hearts to this Saviour. There is no reason why that, because we are cow-punchers, we should live our short, uncertain lives in wickedness, and go to the devil in the end. If any one of you ever knew Jesus as a Saviour, and have wandered away from him, come back. If you never have known him, why not make dear old Bill Johnson's grave here your starting point to heaven?"

Huston's voice rose and trembled with emotion as, with uplifted hand, he pronounced these last words, and dead silence fell upon the place. Directly, four or five of the older men in the group stepped forward and shook hands with Huston. They then turned about, lowered the body, filled the grave, without a word, and arranged the heap of stones in order upon it.

Many of the cow-boys mounted their ponies and rode away to their distant camp. A few who lived very far away remained over for the night. As these sun-burned, hardy men galloped over the plains they thought seriously of the fact that they were not animals; that they had souls; that they were accountable to their Creator, and no doubt, in several instances, the funeral service was the beginning of a return to God.

Huston again sought the silent places and wondered at himself. His skepticism was gone, his heart was warm with the old faith, and the comfortable assurance that his sins were forgiven. The thought of preaching haunted him, but he hesitated. With an intelligent, thoughtful man, entering the ministry is a serious business, and Huston wanted to feel absolutely sure that his call to preach was not a sort of ambitious fancy of his boyhood back in the days of Annie Gray, but a divine call.

Times were lively on the plains; there were many cattle rustlers; cattle were being stolen and Huston, as deputy sheriff, was on the lookout, not only for the care of the cattle, but if possible, for the capture of cattle thieves. It was about two months after the funeral of which we have spoken, that Huston came in one evening a short time before sundown, and was in the act of unsaddling his horse when the old cook, who had been out hunting, rode into camp and said, that an hour before he had seen a group of five suspicious looking men riding with Tom Goodson and the young Mexican comrade, as if they were prisoners. He was some distance away, but he believed their cowboys were bound on their horses. They were going toward the Cottonwood Camp, a grove of trees near a little stream about fifteen miles away. He had hurried home to report matters.

Huston shoved a loaded revolver into each boot, threw his belt around him, grabbed his Winchester, leaped onto his horse, told two of the cooks who were present, to grab their guns and follow him, and ordered the women to tell any of the boys who might come in, to come at once to Cottonwood Camp.

He put Selam to the top of his speed. The plains glided under him with amazing rapidity. The two cooks on slower horses, followed as rapidly as possible. Two or three other cowboys coming into the camp were given Huston's orders and followed at once. It was after sundown when Huston, on panting horse, rode into Cottonwood Camp. When he arrived court was in session. Sure enough, there was a group of five as savage, suspicious looking men as one could want to see, sitting huddled together, with Tom

Goodson and Moreno, the Mexican, tied, going through the form of a trial. They were accusing them of being cattle thieves.

Huston leaped off of his horse, walked up to the group and said, "Beg your pardon, gentlemen, this seems to be some sort of a court. I should like to meet the Judge. I am a deputy sheriff in this county, and am ready to offer him my service."

The men seemed a bit confused, but one of them shoved his hat on the back of his head and said, "We have the situation well in hand. We have been sent out here by the proper authorities to clean up cattle rustlers. We have caught these two scamps, red-handed. We have got the facts, and you just got here in time to attend a hanging. We propose to string them up right here."

Huston pulled back his collar, showed his star of office, and said, "Let's not be too hasty about this matter. I should like to look your prisoners over. I think I have seen these men before. The fact is, they are both in my employment. We have ridden together every day for the past ten days. We slept in the same bunk house last night, if I am not mistaken in their identity. You gentlemen certainly do not want to hang innocent men. There is scarcely rope enough in this country for the guilty, and it would be a great pity to string up the innocent."

He stepped forward, and with a quick movement, cut the raw-hide bands from the wrists of Goodson and the Mexican, at the same time, grabbing the revolvers from his bootlegs, thrusting them into their hands, saying, "Hold these for me a minute."

Just at that time, Huston's cook rode up and dismounted. It looked very much as if there was going to be a battle.

Huston very calmly said, "Now gentlemen, let's have no trouble here. It would be worse than useless to kill each other. I am an officer of the law; you have made a mistake in undertaking to injure these men. They are in my employment, and honest men, and I am here to protect them."

The men rose to their feet and were about to draw their weapons, when Huston and the rescued men presented their guns and insisted on "Hands up!" By this time several of the cowboys had ridden in from the main camp and the five strangers were arrested, their arms captured; they were kept at the main camp for the night, the next day taken away by Huston under guard, to the county seat, where they were held in jail until court, tried and found to be cattle rustlers, and were sent to the penitentiary.

This event gave Huston considerable prestige among the officials. Shortly afterward he was induced to give up his position as cowboy and deputy sheriff and accept a place under a United States marshal, and give active service in the enforcement of the government prohibition laws, along the border of Texas and Indian Territory. Considerable whiskey was being smuggled over the Texas border into Indian Territory. Huston had a year in this splendid service, made himself a fine reputation, both for courage and self-control. He captured many men without ever firing a shot, saw a number of lawbreakers safe in prison, and gave up the work because of the dangers and possibilities of being compelled to kill some one in the enforcement of law.

When Huston left his work for the cattle man there was a considerable sum of money due him. A change of administration in Washington City, and the coming in of a low tariff wrought havoc among the cattle people of the west, and Huston's employer was bankrupt. Through his attorney he arranged a settlement with Huston by deeding him five hundred acres of prairie land, which promised little, or nothing, in real financial value; but it was some comfort to a young fellow to know that he really owned five hundred acres of terra firma.

All through their acquaintance, young Moreno, the Mexican, had insisted that down

(Continued on page 7, Col. 3.)

GLEANINGS FROM THE EVANGELISTIC FIELD

THE SYRACUSE CONVENTION.

The National Association for the Promotion of Holiness put on its first convention under the leadership of Dr. C. W. Butler, newly elected President, at Syracuse, N. Y., Jan. 22-27, 1929.

The convention was held at the Nazarene Church with Rev. A. R. Brooke, pastor. The fellowship and co-operation of Brother Brooke and his good people was very gracious.

The writer was co-laborer with Dr. Butler in preaching. Rev. C. I. Armstrong, pastor Wesleyan Methodist Church, Bradford, Pa., was leader of song. The Convention was made possible through the fine co-operation of Rev. J. C. Long, Houghton, N. Y., President New York State Holiness Association, Rev. Cassius L. Myers, President Onondago County Holiness Association, Miss Florence Kunz, Secretary, Rev. C. H. Cox, Editor of The Way of Holiness, and others.

Features.

There were more than twenty-five preachers and Christian workers in attendance, as many as seventeen preachers in one service. Many of these Christian leaders were in a number of the services and made a large contribution to the success of the campaign. The churches and organizations prominently represented were the M. E. Wesleyan and the Free Methodists, the Nazarene Church, the Pilgrim Holiness Church, and the Holiness Work in Canada.

Syracuse being the Denominational Headquarters of the Wesleyan Methodist Church, a number of their best known leaders were in attendance. Among them were: Rev. E. D. Carpenter, Pres. Wesleyan General Conference; Dr. J. S. Willet, agent Publishing House and Syracuse pastor; Rev. I. F. McLeister, Editor Wesleyan Methodist, and Rev. C. H. Cox, editor Way of Holiness. Rev. Peter Wiseman, D.D., President Annesley College, Ottawa, Canada, was present a few days and was an inspiration to all. Rev. C. P. Hogle, Field Secretary of the Missionary Department of the National, and his wife were present the closing days—boosting the convention in every way.

There was a good spiritual tide in the meeting climaxing in the largest altar service of the convention at the closing service Sunday night under the preaching of Dr. Butler. We praise God for the assurance that the Convention was made a rich blessing to many of the Lord's anointed and a time of salvation victory for a goodly number of seekers for pardon, reclamation, or entire sanctification.

Appreciations.

The hospitality of Sister Kunz (wife of Brother Geo. J. Kunz, former President of the National) and her family; of Bro. C. L. Myers and wife, and of Bro. Grant who entertained without charge the engaged workers, was more than generous. God bless them for their labor of love.

Brother Brooke and his wife were royal hosts. Brother Armstrong sang in the Spirit and blessed the people. He is a successful pastor, an excellent leader in song, and a radiant Christian character.

Dr. Butler, President, is a good executive, thorough in attention to detail. He is a rugged preacher, an unusual teacher, a lover of men, and a lover of souls. Our fellowship was delightful. He has planned a great convention in connection with the Annual Meeting of the National at Asbury College, May 7-12.

Pray for the Beaver Falls, Pa., Convention for Feb. 19-24, and for the Williamsport Convention, February 26-March 3.

Yours in prayer for a great revival through the National and associated organizations ordained for the spread of Scriptural Holiness.

John F. Owen,
Taylor University, Upland, Indiana.

A GOOD REVIVAL IN RAYMOND, KANSAS.

This is my second year on Chase Circuit of which Raymond is a part, a small town on the main line of Santa Fee. I have felt for sometime these people needed a meeting because religion was at a very low ebb. I accordingly got in correspondence with my old friend, Rev. J. L. Carothers and wife of Colorado Springs. The meeting began Jan. 20 and closed Feb. 3. The roads were almost impassable and the weather cold, but the people came for many miles to hear the gospel. These people preached hard against sin, and held up Christ as a Savior from all sin. There were over fifty people bowed at the altar and prayed through in the old-fashioned way. Many hard sinners were saved, backsliders not a few, for which I praise God. The church is in a far better condition now than it has been in years. One poor lost man who had not been in church in fifteen years, was part of the time sick with the flu, was converted in his home after the meeting had closed.

Rev. Stewart, the local Baptist pastor, and people, dismissed all their services and rendered valuable assistance. You can see God will work where there is unity and harmony. Oh, how I long for this good work to continue, and I am sure it will. Rev. Carothers and his wife were both faithful in presenting holiness in a definite manner, and I believe many are hungry for it. There were thirteen accessions to the M. E. Church.

If any of the readers of The Herald need a revival in your church, however dead it may be, you will make no mistake in calling these good people.

I love the holiness people everywhere, love The Herald, have known Dr. Morrison for about thirty years and hope God will spare him for many years yet.

My heart was greatly grieved to learn of the passing of Bro. W. H. Huff; met him first in Peniel Holiness School, of Greenville, Texas, in 1900. I love to read the glowing reports from the evangelists from many different fields. Surely we should not settle down in despair saying the days are past for old-time revivals. God is the power unto salvation to everyone who believeth.

The old Southwest Kansas Conference, of which I am a member, is spiritual to be so large, and I am praying that God will give us a spirit of evangelism. I covet the prayers of God's saints.

J. F. Swanson.

VANCELEAVE, MISSISSIPPI.

God has visited Vancleave Community in a marvelous way during the past two weeks. We secured the services of the Butts-Cunningham party of Memphis to lead us in a revival campaign which resulted in a real old-time Holy Ghost revival and souls saved at the altar in the good old-fashioned way. Herman A. Butts is a mighty power in God's hands and is proclaiming the full gospel and God is honoring in a marvelous way. His helper, Moody B. Cunningham, is a very fine song leader and worker with young people. They make one of the best gospel teams in the field that I know of. There were something like one hundred who made profession of faith or reclamation or resecration. Business men were saved and now leading prayer meetings, high school students saved by the score and now leading public meetings and praying and the entire community is stirred.

These brethren are now at Biloxi, Miss., on a meeting. They have some open dates in June and July, and I want to commend them heartily to any pastor wanting the old-time Holy Ghost preaching and singing.

W. C. Baker, Pastor.

San Francisco, Calif., Jan. 12, 1929.

Dear Call to Prayer Readers and Praying Friends:

We have just reached San Francisco and are to sail on the 16th on the "Siberia Maru." But before leaving we want to write you a farewell note expressing our gratitude and praise to God for special marks of his leading as he hath wonderfully opened the way for our return to China. We go with hearts full of faith and praise. The parting with the three children left in the homeland has not been easy but God has taken the pain out of it and given us joy.

There are two burdens on our hearts of which we want to tell you and ask you to share with us in prevailing prayer. The first is for an ever fresh and abundant supply of grace and wisdom to meet the new, and as yet, untold problems facing us on the field as a mission, brought about by the new situation prevailing in China today. God has truly and wonderfully blessed our mission in the last two years, during the time of transition from the old to the new political order of things,—but so surely has it brought Satan's attacks, and we covet that you "stand by" in prayer. This morning I read these words which are a part of Jehoshaphat's prayer, and my own heart took them up and offered them anew, "Oh, our God, we have no might against this great company; neither know we what to do; but our eyes are upon thee."

The other matter that is in our hearts heavily is a deep conviction that God wants to make the "Call to Prayer" increasingly a spiritual power for the building up of the Kingdom by using it to raise up a larger army of intercessors. We believe God would use it to stir new groups to band together for prayer, and arouse multitudes of individuals to renewed importunity and regularity in prayer for the spread of Scriptural Holiness. We are greatly encouraged by the many letters which came in telling of the blessing the paper has been, but we believe that God intends to greatly extend its ministry. To this end we ask you to pray definitely and to send to the office the names and addresses of any to whom you feel the "Call" would be made a messenger of blessing.

Yours for Christ and China and the spread of Scriptural Holiness.

Woodford and Harriette Taylor.

P. S. To the Host of Lovers and Prayers and Givers:

Please let me add this postscript. We are exceedingly sorry that the Taylors could not have filled their expected engagements in the west and have made a farewell call upon their legion of friends, but they are soldiers. The cablegram read, "Crisis reached—return at once—imperative." With a hurried good-bye to his aged father and mother, whom they will never see again till they meet on the gold paved streets of glory, and a hasty affectionate good-bye to three lovely children, and without any good-bye to her brother and relatives on the coast, they hurried to catch the first boat. A little company gathered in the office in Chicago, and prayed—well, none of those present can describe the hour of prayer; we were melted before the Lord; the Holy Ghost was there in fresh anointing power; Jesus was there to say to them and to us, "Lo, I am with you always"; China was there with outstretched hands—"New China," with her multitude of new problems, saying, "We need you, Woodford and Harriette Taylor, HURRY," and being soldiers they hastened on the long road.

God bless and keep and give a restful voyage to our precious Superintendent and wife and two daughters, and let this be his appointment. Amen.

C. F. Hogle, General Secretary.

(Continued from page 3)

prayer. Only thus can we fill this dry valley with ditches. Only thus can we prepare the way for a great divine visitation.

Let all holiness churches and associations, together with all holiness people scattered throughout the land, begin to pray definitely for a deep, true revival. Let us set apart a day, a month for united fasting and prayer. It would be splendid if in every Association, School, Church and Mission in America, we would unite one day each month from now on until refreshing times come from the presence of the Lord, until we have a visitation that will so fill the ditches with water that our needs shall be abundantly supplied and through the abundant blessing there shall come fearful defeat to the enemies of God. Yea, until the Moabites shall be conquered and error and wickedness destroyed and victory that shall gladden all hearts and set heaven's bells to ringing be enjoyed. When our digging is well done I believe God will come. He is never behind with his part in the work.

The army obeyed and dug the ditches; they continued in the regular order of duty and devotion, for it was at the hour of the morning sacrifice that the ditches filled with water. The victory was sudden, and except for faith in God unexpected, that is, no visible signs were given, just a "Thus saith the Lord." They obeyed and worshipped. God came and fulfilled his word. It is ever so. No doubt God is now waiting for ditches to fill with the water that gives life. We cannot sing up the revival which we need. We must pray it down.

We must unite prayer with obedience and continuance in the order of God, never slackening the pace of our service nor lowering the flag of our complete loyalty to him. God has answered prayer in a marvelous way in our national affairs in the fearful rebuke to sin and evil doers administered by the American people in the recent election, but following this we will be little profited unless we further rebuke the stalking unbelief and lawlessness, both in and out of the church, by a genuine spiritual revival of Bible religion. We are in an hour when great stress is being laid on union, co-operation and federation of churches. May we not in a proper Bible way unite as holiness people, forgetting non-essentials and denominational lines and strike unitedly for God and souls in an effort that God can smile upon?

We need to humble ourselves and pray, confessing our faults and the sins of our people. The promise is, "If my people who are called by my name shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sin and heal their land." We need the Daniel type of intercession. Dan. 9:3-9.

As President of the National Association for the Promotion of Holiness, I call upon the holiness people of the land, of every name and station, to lift up your eyes. Let your vision reach beyond the horizon of your local work, and push the battle beginning at your Jerusalem, but in prayer and faith push on to the uttermost parts of the earth.

(Continued from page 6)

in Mexico, his father owned a goat ranch on which he believed there was gold, and he had urged Huston and Tom Goodson to go with him to investigate the claim of his father, and see if there was really a gold deposit that might be worked to advantage.

The young men, full of the spirit of adventure, finally consented to make the trip and, at least, see the country, with the possibility of finding a fortune.

(Continued)

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A Kentucky Holiness Association.

During my long weeks in the hospital, I thought much of the work of the holiness revivals in Kentucky the past year, and of the faithful men who carried forward the good work, who have gone home to their reward. There was Rev. B. A. Cundiff, A. A. Niles, the Campbells, John Keen, T. C. Peters, C. W. Boswell, and a host of faithful men, strong, patient, full of love and good works, true to the church, and to every interest of humanity, who preached and witnessed to full salvation in our Lord Jesus.

I have by no means undertaken to mention the many faithful Methodist pastors who kept the holy fires burning which led to the conversion of thousands of sinners and the sanctification of many hundreds of believers. The work in Kentucky needs reviving. We have quite a number of camp meetings and perhaps several small associations which are not doing much in the way of holding conventions and promoting gracious revivals of religion.

We ought to organize a Kentucky Holiness Association. It ought to be entirely free from the promotion of any one denomination or other objectives than the revival of Holy Ghost religion; the holding of conventions and protracted meetings for the conversion of sinners, the reclamation of backsliders and the sanctification of believers.

I believe we could organize an interdenominational Kentucky Holiness Association made up of the two Methodisms, Nazarenes, Pilgrims, in fact, any and all people who are church members in good standing who accept the Wesleyan doctrine of entire sanctification. We could call for and have at least one great convention each year. We could purchase several tents and employ evangelists in interdenominational revival work in neglected places. This undoubtedly could be done, and ought to be done. It would mean the salvation of multitudes of souls. It would mean the development of strong, earnest soul winners, both men and women, who would help keep revival fires burning. I am confident there are many county seats in Kentucky where we could bring together great numbers of people for such conventions. What times of refreshing such conventions would be! What times of prayer, of testimony, of waiting upon the Lord, of scattering tracts, of awakening communities, of great spiritual refreshing in our own souls.

Tell me, my friends, do we not very generally feel that we need afresh a gracious and a mighty manifestation of divine, supernatural power in our midst? Oh, how I should like to see a great gathering of our brethren and sisters who believe with all their hearts in the sanctifying power of Jesus' blood, who have received, or long to receive, the baptism with the Holy Ghost in its cleansing and keeping power.

I wish those who feel alike with me in this matter would join with me in prayer, and drop me a card. We can select a place, set a time, get together somewhere, organize and bring together the Lord's people and rekindle the fires of full salvation in old Kentucky. It would mean so much for us; it would mean the salvation of many precious souls; it would mean the raising up of men and women to carry forward the great work of full salvation after we have gone. It ought to be done! It can be done! The Lord will be with us if we will rise up and rekindle the fires that used to burn so brightly in Kentucky.

Faithfully your brother,
H. C. MORRISON.

A Worthy Undertaking.

We see in a recent issue of The Herald of Holiness that our Nazarene brethren are making a drive for forty thousand subscribers to their church paper, The Herald of Holiness. We wish them great success. It is an excellent paper. We almost begrudged Dr. J. B. Chapman to the General Superintendency, he was such a capable editor, but Dr. H. O. Wiley is keeping up the high standard of the paper. It is a strong, clear-cut, practical, full salvation religious weekly.

H. C. M.

Theological Seminary Extension Department.

A host of our readers will be glad to know that Asbury Theological School is now prepared to give a number of very fine courses of Bible study by correspondence. Great numbers of people have been asking for just such a school for years. This Extension Department of the School of Theology at Asbury gives you a most excellent opportunity for instructive Bible study under great scholars who are devout, Christian men, and who will be able to assist you to a comprehensive understanding of essential Bible truth. The expenses of these courses of study are very small. Write at once to Dean F. H. Larabee, Wilmore, Ky., for full information.

H. C. MORRISON.

The Evangelical Methodist League.

My long illness prevented our get-together meeting of the tent workers at the close of the campaign the past year, and I have not been able to summarize the gracious results of the tent work, although we have had most encouraging reports from many of the workers. There were 33 tents in the field, extending from New York to Florida; one tent got as far as California. One tent did splendid service under the direction of several pastors in Arizona. The Lord graciously blessed the work; no doubt several hundred thousand people heard the gospel of full salvation, and thousands were converted, reclaimed or sanctified.

This tent work of The Evangelical Methodist League is one of the best movements in the Holiness Movement. It is nonsectarian, makes no war on the church, whatever, but makes a vigorous war against sin, and goes with a heart full of love to win the lost to Christ and to bring the saved into deeper and sweeter fellowship with him. God has signally blessed the work and we are longing to place it on a firmer foundation, and to make it a more powerful movement in the Movement for the salvation of sinners and the sanctification of believers.

This coming spring Dean Larabee, of the Theological School of Asbury College, will

look after the distribution of tents. Students and others desiring to go out the coming summer should get in touch with him. Monies for the purchase of new tents, should be sent to Mrs. H. C. Morrison, care PENTECOSTAL HERALD, Louisville, Ky.

We know of no better way to bring the gospel right home to the lost multitudes, than through the extension of this tent work. Plant a tent in a village; begin to sing and pray and preach, and the people will come, and the Lord will save. Let's gird ourselves afresh and keep the good work going.

Faithfully yours,
H. C. MORRISON.

THE HUGHE'S MEMORIAL.



W HILE laid aside from active service I have been thinking of the large auditorium now being erected at Asbury College in memory of John Wesley and Mary Hughes. Going backward some thirty-eight years ago—I cannot be exact as to date—it was the year that Bishop Hargrove presided over the Kentucky Conference in Lexington, Ky. THE PENTECOSTAL HERALD, then named "The Old Methodist", was then in the second year of its history.

Rev. John Wesley Hughes and myself, then young men, after much prayer, many tears, and not a few discussions and arguments with our friends, went up to that conference with our minds made up to locate, he to build a college with the supreme purpose of spreading scriptural holiness. There was much leading up to this, but the great aim was to bring human souls under the cleansing power of Jesus' blood, and to give to the service of humanity men and women with hearts from sin set free.

I was locating to change "The Old Methodist" from a monthly to a weekly religious journal with one great desire to herald to mankind that the Lord Jesus Christ is mighty to save to the uttermost; that all men may not only be born again, but may receive a cleansing baptism with the Holy Spirit and be set free from indwelling sin.

Brother Hughes and I were drawn very close together at that conference, talking over the task ahead of us, the purpose in it, and the opposition we were meeting. We were full of enthusiasm. We were happy. We believed that the Spirit of the Lord was leading us. We felt the thrill of a divine power in our souls. We had no conception of the bigness of the task we were undertaking, of the burdens we were shouldering, of the obstacles that lay ahead of us. We were counting on help and sympathy from sources from which it never came. Countless surprises and disappointments were awaiting us, but we were happy in the belief that we were in the will of God, and that we were undertaking something that he would bless. I do not believe that either of us dreamed of the growth that awaited the two enterprises and wide and powerful influences that these institutions were destined to wield. We both had a bare-fisted fight, tooth and nail, with poverty. We soon exhausted our financial resources, the work grew, and somehow, we got on. God helped us, good men and women gave us their prayers and a helping hand in many times when we knew not which way to turn; the revival fires spread, opposition to THE PENTECOSTAL HERALD carried it forward, the circulation of the paper increased and the college grew; and we lads worked, we knew nothing of idleness, nothing of luxury; it was economy, hard work, day and night, and God blessed us with health and courage and persistence; and I judge in the midst of it all, we had about as much genuine happiness as any two soldiers on the battlefield.

We are old men now. It has been my privilege from the very first to take an active part in the struggles with Brother Hughes and the upbuilding of Asbury College. I am just out of the hospital and I am sorry to learn he is just in. I hope he may be recovered before this gets into print. There are two memorial buildings to myself at Asbury College, one a large hall for students, with lecture rooms, and the other a beautiful library which the people gave on my 65th birthday; now the splendid auditorium is going up in honor of J. W. and Mary Hughes, his wife at the time of the founding of Asbury College. Nothing could be more appropriate. The faith of the man, his love for divine truth, his holy zeal for the spread of a pure gospel, his untiring energy through the years of struggle, and the success with which God crowned his labors, call upon us to honor him, to keep the memory of him; his faith and works among men after he has gone to his reward.

Who can ever calculate the breadth of the contribution he has made to the spread of scriptural holiness in the revivals he has held, in the students he has taught, in the central fires he has kindled at Asbury which has sent out its influences to the ends of the earth. We want to honor and keep sacred in our memory the faith and fortitude of this man. All of his labor, all of his purpose, love, and sanctified energies have clustered about the blessed Lord Jesus. John Hughes was a sinner, and Jesus saved him. He knew the uprisings of indwelling sin and Jesus sanctified him. That started him, that put a holy go into him; out of that came the beginnings of Asbury College, and we have set ourselves to honor his memory in a great building for Holiness Conventions, religious revivals, and the promulgation of an intellectual and spiritual life that will carry the torch of a full salvation gospel into all the world.

We want thousands of good people to join us in this enterprise; in this abiding monument. Many hundreds, even thousands, of people who never saw and never will see John Wesley Hughes, ought to take one of the chairs at \$50.00, while the thousands who cannot invest that much should send in their smaller donations. This is a worthy object, a great, good cause. The money is needed now. Send your donations at once, or as soon as possible, to Rev. Guy Wilson, Wilmore, Ky., and it will be gratefully received and go into a most worthy memorial to a man good and true who must pass eventually from us to his reward.

Faithfully, your brother,
H. C. MORRISON.

THE SECOND BIRTH.

JOHN THOMAS.

ITS NECESSITY.

THE importance of the New Birth is seen at once, if we remember that Jesus Christ did not say, "Ye must be born again," to a murderer or to an adulterer, but to a religious leader, a member of the Sanhedrin, a master in Israel, a man of high intelligence, an instructor of others, and what Jesus said to that man, He is saying to all men, "Ye must be born again!" It would have been far better not to have been born at all, than to miss the second birth, because, "Except a man be born again, he cannot see the kingdom of God." One may have knowledge and learning, be highly cultured, and yet be a stranger to the things of God.

The New Birth is more than church membership, more than baptism, more than reformation, more than accepting certain creeds and dogmas, more even than partaking of the sacraments: it is a new life. "The kingdom of heaven is righteousness, and

peace, and joy in the Holy Ghost." There is only one way by which we can enter the Kingdom, and that is by this New Birth of which Jesus spake to Nicodemus, *we must be born into the Kingdom*. There is a tremendous difference between a child born into a family, and a child adopted into it. A little girl ran sobbing to her mother, saying, "Mama, am I really your little girl?" The mother assured her that she was truly a member of the family, and inquired, "Why do you ask such a question?" The little girl replied, "My sisters have been telling me that I am not truly your little girl, but that I was 'dopted, that Daddy found me on the doorstep, and you took me in and 'dopted me!" The mother continued to comfort the little child, and finally the little one said, "Mama, was I really born to you?" It is a sad fact that thousands have been taken into the church without having been Scripturally Born Again: they are only "dopted" into the church family, and as a result do not understand spiritual things, having no real heart experience.

Mr. Whitefield was once asked, "Why do you preach so often on the subject, 'Ye must be born again?'" His answer was, "I preach on that subject often because our Lord has said that *ye must be born again*. An eccentric old Methodist preacher had many sermons, but repeatedly used the same text, 'Ye must be born again,' so that the people got tired of listening to the same topic over and over again, and complained to the Superintendent minister that they did not like the old man's preaching, with the result that the Superintendent threatened to take his name off the Quarterly plan, but the old man pleaded to be allowed to preach again, so he was given one more opportunity. The hour of service arrived, and the people who had complained were anxious to hear what the text would be. To their amazement he thundered out, "ARE ye born again?"

The New Birth is the impartation of a new life, it is a translation from darkness to light—it is a passing from death unto life—it is receiving a new heart—it is beginning life anew. The analogy that Jesus used is still true—"That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." It is impossible to understand spiritual things by mental philosophy or reasoning; nevertheless, sinners in all lands coming to God, confessing their sins, receiving Jesus Christ as their personal Savior, have the knowledge of sins forgiven; have peace with God; feel their burdens lifted, and go on their way with an assurance in their hearts, a shining face, and a testimony on their lips that they have been born again. An Irishman was converted, and when asked to give his testimony, hesitated for a moment, and then blurted out, "God has given me a new inside!" On one occasion the writer was crossing the Pacific Ocean, and some Orientals asked if he would be willing to teach them the English language; so we began to do so, using as our text-book the First Epistle of John. A young Siamese was in the class, and when we came to 1 John 5:12, "He that hath the Son hath life," he stopped, smiled, and said, "That was the verse which God gave me when I was born again."

THE MANNER OF THE NEW BIRTH.

There is a false doctrine being preached today; that, if a child is well trained and has a good education, there is no need for the New Birth, if the environment is what it should be, that the New Birth is not a necessity. This is a fatal error, contrary to Scripture and experience. God's method of regeneration is clearly seen in 1 Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible by (through) the Word of God, which liveth and abideth for ever." The Word is the seed of the Kingdom (Matt. 13:19), and, just as every seed has life in itself, so the Word of God sown by the Spirit in the soul has life. But often after the seed is sown, Satan comes and snatches it away,

lest the sinner should be converted. An old Korean woman went to visit a relative in the city, and was invited to go to the church. She had never seen a Christian meeting before, and, being very dark, nothing seemed to enter her mind. She returned to her home in the country, and her friends came to ask her what she had seen in the great city. She recounted her experiences, but said, "The most remarkable of all was a 'Jesus' meeting." When asked what they did, and what was said, she answered, I don't know what they said, but they sang over and over again, 'Yasu aye pe patke umnay'—Nothing but the blood of Jesus. The seed had entered her heart, and a few weeks later a colporteur of the Bible Society came to her little village and began to sell the portions of the Scripture. A little lad, hearing him calling "Gospel of Mark, Jesus books, come buy, come buy," ran home to the old lady to tell her the good news. She said to the boy, "Go fetch the man here; I want to see him, and hear more about the song, 'Yasu aye pe patke umnay.'" The Korean colporteur came to the house, and soon had the joy of leading a seeker to Jesus. She earned her living by making native wine, which, when the preacher noticed, he told her, "You cannot be a Jesus woman and sell that wine." She did not wait for a temperance lecture, but the same day poured all the wine into the gutter. Now, there is a little church in that village. It is not enough to pray with the penitent, but we must give the Word of God, as a basis for saving faith. Such Scriptures as the following have been tested and proved to be very effective: John 6:37; John 1:12; Romans 10:10, 11.

THE EXPERIENCE OF THE NEW BIRTH.

"Therefore if any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new." This is the Scriptural foundation of the New Birth, —a new creation, a new life, a new heart, a new aspiration, new ambitions,—new outlook: in fact, everything is new.

Old habits, old things, old hobbies are passed away, and the soul now finds that a remarkable thing has happened—that he now loves that which before was distasteful to him, and that he hates the things which he once loved. The real proof of the experience is that you now love God, you want to keep his commandments, for Jesus said, "If a man love me, he will keep my words." Another proof of the New Birth is that he is able to overcome temptation, not that we are exempt from temptation, but that "he that is born of God overcometh the world." The New Birth makes us victorious over sin, "He that is born of God doth not commit sin." He could sin, if he so desired, but his desires have been changed, he is now saved from his old evil habits. Moreover, salvation is something far more than being saved from wrong-doing; the New Birth gives one power to do that which is right. "He that is born of God doeth righteousness." He now associates with the people of God. He reads the Bible. His reading matter has been changed. His library is converted, the old books and periodicals have lost their charm. The songs of Zion have taken the place of worldly music. There is peace with God and a gladness of heart which was unknown before. The experience of the New Birth is just a foretaste of that heavenly life which is unending. What a calamity it would be to miss it! To miss the New Birth is to miss Heaven, to miss seeing your loved ones again, to miss seeing the King. How, then, can one be born again? The way is simple: Turn from every known sin, call upon God with all your heart, confess your sins, receive Jesus Christ as your personal Savior; promise that you will obey him, serve him, confess him, and live for him, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

OUR BOYS AND GIRLS

Dear Aunt Bettie: I come for the first time asking admittance to your happy family of boys and girls. I am eighteen years old, have light hair and brown eyes, am five feet, three inches tall, and weigh about 105 pounds. Mother takes The Herald and I enjoy reading it very much. I am a member of the Methodist Church. I went to Sunday school most every Sunday this past summer. My teacher is Miss Ludlea Waller. I love her very much. She is a dear Christian girl. We have cottage prayer meeting every Saturday night. We had a revival here this fall and four were saved. Rev. G. C. Hesson was the preacher. He will teach a singing school here in the near future. He is a good preacher and singer. He is a Nazarene preacher. I will enjoy hearing from all who care to write. Please pray for my gray-headed father who is far away from God; also my brothers. I will close with love to Aunt Bettie and all the cousins.

Vassie Givens.
Rt. 1, Carthage, Tenn.

Dear Aunt Bettie: Here I come again but I promise not to stay very long. This is my second letter to the dear old Herald and would very much like to see it in print. I am a boy of seventeen and live on a farm of 202 acres. Marguerite Lucile Ward, I think I can answer your question. Cornelius was the man of the Italian band. You will find it in Acts 10:1. I had better go before Mr. W. B. gets me.

Ward May.
Rt. 1, Box 20, Terra Alta, W. Va.

Dear Aunt Bettie: Will you let a Kentucky girl join your band of happy girls and boys? I am glad to know that so many girls and boys take interest in writing to The Herald. I sure enjoy reading page ten. I have never written to The Herald before so hope to see this letter in print. I have light hair, blue eyes and fair complexion. I am fourteen years old. My birthday is Jan. 20. Have I a twin? If so, write to me. I am a Christian and belong to the M. E. Church and go to Sunday school and preaching every Sunday. I would like to correspond with some of you cousins. I will answer every letter I receive and try to send a picture of myself.

Geraldine Mayhew.
Rt. 2, Adolphus, Ky.

Dear Aunt Bettie: How are you and the cousins? As this is my first letter I will describe myself. I have blonde hair, blue eyes and light complexion and am between ten and twenty years old. I would like to hear from any of the cousins who care to write. I will answer all the letters I can.

Doretha Dabney.
Mannsville, Ky.

Dear Aunt Bettie: Will you let a Colorado girl join your happy band of boys and girls? My grandma takes The Herald and I like page ten fine. This is my first letter to The Herald and I hope to see it in print. I am eight years old and in the third grade. I hope Mr. W. B. is taking a walk when this letter arrives.

Geneva M. Rice.
Rt. 1, Cortez, Colo.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to The Herald. I go to Sunday school. My teacher is Miss Venson. I go to school to Miss O'Donnell. I am in the fourth grade. I go to the Emerson school. If that Montana girl sees this letter she forgot to send her name and address in the letter to my mother. Woodrow Ezell has my little brother's birthday, Nov. 6. He is seven years old. I will be ten years old May 6. Whoever has my birthday write to me. I hope Mr. W. B. is out fishing when this letter arrives.

Violet Downing.
907A N 8th St., East St. Louis, Ill.

Dearest Aunt Bettie: How are you and all the cousins? This is my first letter to The Herald, so I'll try not stay long, just long enough to ask and answer a few questions. Nettie Hart, the giant who had an iron bedstead was "Og," king of Bashan. (Deut. 3:

11). Where is the Kingdom of God? What comes from the Kingdom of God? Does religion come from the Bible or the Bible from religion? What was the name of Adam's first child? There are 1,189 chapters in the Bible. I am a Christian. I belong to the Methodist Church. I am sixteen. Must sign off before I break my promise. The one that answers these questions I'll write to them. Love to Aunt Bettie and all the cousins.

Ethel Miller.
Rt. 3, Paris, Ky.

Dear Aunt Bettie: Here comes a little girl from Kentucky. Will you allow me to stop for a short talk with all the cousins from far and near? I am seven years of age. My birthday is September 7th. I am in the second grade. My teacher's name is Miss Edith Dalzelle. I like to go to Sunday school and used to go but as we moved the past year, it has been impossible for me to go. Hope Mr. W. B. has gone to meeting when this arrives, so I can have a chance. Love to Aunt Bettie and all the cousins.

Madeline Miller.
Rt. 3, Paris, Ky.

Dear Aunt Bettie: Will you make room for another Kentucky girl to join your happy band of boys and girls? I was seventeen Dec. 13. I am five feet, six inches tall, have light brown hair and blue eyes. I am a Christian and belong to the Baptist Church. I go to Sunday school every Sunday. I am a Sophomore in High School and like to go to school fine. I would like to correspond with all of the cousins that would be interested in what I have to write. I would also like to correspond with a boy and a girl as old or older than myself.

Bee Bratcher.
Box 173, Rockport, Ky.

Dear Aunt Bettie: This is my first letter. I am six years old and in the second grade. I like to go to Sunday school. I love both of my teachers. My mother and father are Christians and they teach me about the life of Jesus, Samuel and the little shepherd boy. I am trying to be good. I wish Aunt Bettie and all the girls and boys a happy New Year.

Burford Jewell.
Jasper, Ala.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to The Herald, so hope to see it in print. My birthday is July 10. I am now eleven years old. Daddy takes The Herald and I like it very much. I am in the sixth grade and like school very much. I live very far west in Washington.

Mary Greene.
Rt. 1, Custer, Wash.

Dear Aunt Bettie: How do you and the cousins like this cold weather? Everybody down here has had the flu in the last two weeks nearly. We have had ice down here a few times this winter, if it is in the South. I got a letter from Elsie M. Meads who lives in Elizabeth City, N. C. I answered it the other day. I was glad to receive the two letters from Herald friends.

Maggie Belle Pouncey.
Silas, Ala.

Dear Aunt Bettie: May I join your happy band of boys and girls? I live in Kansas. I am happy today in Jesus. My father and mother are serving Jesus. I go to the Nazarene Church. I have blue eyes, light brown hair and fair complexion. I am ten years old. Beulah Blanchard, I guess your middle name to be May. I hope Mr. W. B. is out when this letter arrives. Some of you cousins write to me.

Irene Williams.
930 Michigan Ave., Topeka, Kan.

Dear Aunt Bettie: We take The Herald. I enjoy reading it. I don't see very many letters from Texas in it, so I will write one. I am fourteen years old. I am in the ninth grade, and ride four miles to school on a bicycle. I live on a farm, and we have many chickens, hogs, cows and calves which I help to look after, and I enjoy it very much. During the summer I

worked in the field. I broke about fifty acres of oat land. I also helped to make and haul about two thousand bundles of cornops. I also helped to gather some corn just before school opened. You know here in good old Texas some people begin gathering corn about the middle of August. I am a member of the Methodist Church, and am trying my best to be a good Christian. I attend Sunday school every Sunday. Helen Robertson, I guess your first name to be Verna. Since this is my first letter I will close hoping to see it in print.

Stanley L. Mumme.
Hondo, Texas.

Dear Aunt Bettie: This is the first letter I have written to The Herald and hope to see it in print. I could not bear to not see any Stuttgart boys and girls' letters so I thought I would write. Dr. H. C. Morrison held a meeting here last fall. It was a feast to my soul to hear him preach after having read his sermons in The Pentecostal Herald. The one who can guess my middle name I will write them a letter. It has five letters and begins with M and ends with E.

Elizabeth M. Burnett.
1204 S. Grand, Stuttgart, Ark.

Dear Aunt Bettie: I am a little girl from McComb, Miss. I was nine years old on June 3. I have a sister seven years old and a brother three years old. I go to the Methodist Sunday school every Sunday. We have a population of 12,000. We have six schools and ten churches. I am in the fourth A grade at school. When I finish here Daddy wants to send me to Wilmore, Ky. I think now I will be a teacher. Our schools have been suspended a week on account of the flu epidemic. Betty B. Jouncey, I guess your middle name to be Belle. Am I right? I hope Mr. W. B. doesn't get my letter as I want to surprise my grandmother.

Annie Linelle Wilson.
McComb, Miss.

Dear Aunt Bettie: I have been reading page ten and enjoy it. I have written to page ten twice and haven't seen my letter in print but once. I had better describe myself. I have fair complexion, blue eyes and blonde hair. I am four feet, six inches tall and weigh about eighty pounds. We take The Herald and I enjoy reading it. I have a good Christian father and mother and two sisters and two brothers. We live at the edge of town. Who can guess my first name; it begins with M and ends with Y, and has four letters in it. The one that guesses it I will write to them. Beulah M. Blanchard, I guess your middle name to be May. If so, don't forget your promise. Maggie B. Pouncey, I guess your middle name to be Belle. If so, don't forget your promise either. I had better be going before Mr. W. B. comes in from feeding the chickens.

Catherine Andres.
Rt. 3, Greer, S. C.

Dear Aunt Bettie: Will you let a little Mississippi girl join your happy band of boys and girls? Thanks. I have been a Christian for nearly two years. I sure do like to serve the Lord, he is so kind and good to me. I have light brown hair and dark brown eyes and am in the sixth grade at school. I am thirteen years old. My birthday is Dec. 16. Have I a twin? The one that can guess my middle name I'll write them a long letter. It begins with B and ends with E, and has five letters in it. How many of you have a hobby? I for one. My favorite author is reading God's word and his great and noble books. I hope Mr. W. B. is out chopping housewood when this letter arrives. As this is my first letter I hope to see it in print.

Arie B. Reeves.
Rt. 3, Gloster, Miss.

Dear Aunt Bettie: Will you let a North Carolina girl join your band of happy boys and girls? I have blue eyes, blonde hair, fair complexion. I am sixteen years of age. Who has my birthday, Jan. 9. My father takes The Herald and I enjoy reading page ten. Who can guess my first name? I will send them a pretty card. It begins with C and ends with A, and has four letters in it. This being my first letter to The Herald I hope to see it in print.

C. Allene Reid.
Denton, N. C.

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Dear Aunt Bettie: This is the first time I have ever written to The Herald. I am eleven years old and in the seventh grade at school. I am five feet, one and one-half inches tall. I have dark hair and eyes. I go to Sunday school when I can. I go to the U. B. Church and am in the Junior class. I have two brothers and three sisters. I hope that Mr. W. B. is fishing when my letter arrives. I would like to hear from some of the children. I will have to close.

Ruth Reader.
Rt. 2, Camden, Mich.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? I enjoy reading The Herald, especially page ten. I have long black hair, blue eyes and fair complexion and am five feet, two inches tall and fourteen years of age. Darleen Hamshire, I guess your first name to be Ruth. If I guess it don't forget your promise. If anyone can guess my first name I will write to them. It begins with E and ends with A, and has six letters in it. This is my first letter to The Herald and I hope to see it in print.

E. Laura Smith.
Denton, N. C.

REQUESTS FOR PRAYER.

E. G. M.: "Please pray that our son may be healed and that God will prosper us enough to enable us to pay some debts and aid our son."

Mrs. B. C. W. requests prayer for the salvation of her family, and a revival in home town.

A Reader: "Pray for salvation of an elderly man. Also, that two families may be reunited."

FALLEN ASLEEP

LANDRUM.

A. B. Landrum, age 75 years, 9 months, departed this life Jan. 10, 1929. He has been a devoted Christian for over fifty years, and a member of the Methodist church, and a reader of *The Pentecostal Herald* for a number of years. The *Herald* has been a great blessing to the family and he always enjoyed reading H. C. Morrison's books. He leaves a companion aged 81 years, three sons, three daughters, a number of grandchildren, and friends to mourn his loss. I ask *The Herald* readers to pray for the family.

His daughter,
Mary Taylor.

DOWNARD.

Bertha E. Downard, daughter of Mr. and Mrs. Joe Carter, was born at Mill Shoals, Ill., Jan. 6, 1900; departed this life at her home near Barnhill, Ill., Jan. 22, 1929, aged twenty-nine years and sixteen days. She was married to Murray Downard, June 16, 1917. To this union six children were born, four boys and two girls. Besides these six children she is survived by a loving husband, father and mother, six sisters, four brothers besides a host of relatives and friends.

Bertha gave her heart to Jesus in 1914 at the age of fourteen years and lived a faithful life until God called her home. She died trusting in him who doeth all things well. She called her loved ones to her bedside and told them she was going home. What sweeter word could she leave behind? Although everything that loved ones and friends could do was done, God knew best, his will be done.

No one heard the door open,
So gentle was the call;
Like the falling leaves of roses,
One by one our loved ones are falling.

Bertha dearest, we will miss you so,
Our hearts are torn with grief,
But the Savior whispered come,
And your dear soul found relief.

Funeral service was conducted by the pastor, W. E. Lamp, at the M. E. Church at Mill Shoals, Ill., after which her body was laid to rest in the old Schewsberry cemetery to await the resurrection morn.

Written by her sister,
Ethel Large.

CORNELIUS.

Rev. Barton Cornelius fell asleep in Jesus Jan. 14, 1929. Father was a devout child of God, his Christian experience was clear and unquestionable. He gave his heart to God reasonably young. He served as a soldier in the Civil War and came out without a scratch. He had been married three times and to the three unions were born nine children, eight of which have already gone on to try the reality of the world beyond. He was a minister of the gospel for about fifty-four years, after which his health was so broken he could not go to the gatherings of the Lord, but would exhort all whom he saw at home to turn from the terrible ways of sin. He was ready and willing to sacrifice anything for the blessed Master, and also for his family.

Father taught us how to pray and trust in the Lord at a very young age. Through the dark hours, trying times or the fiercest storms he was always the same calm, serene, believing child of God, as though the sun were shining. Father's life was entirely devoted to God and intensely interested in the affairs of his kingdom for his pure spirit. The vanity of this world held no charm but his chief pleasure was found in fellowship of God's people. He was a Bible student. His memory was richly stored with precious passages from the word of God which he could always quote accurately. He loved the church and was always present when possible. He was a believer in the Wesleyan doctrine of entire sanctification. He was always busy working for the salvation of souls. He loved everybody and was loved by all; he had a kind word for God to all whom he met. Papa was helpless for over four years and bore his afflictions like a good soldier. He was conscious up to the very last and told us he was ready and anxious to go. He had always prayed for a peaceful hour in which to die

and God answered his prayer and wafted him away in peace to be with his Lord and to meet again his dear ones that had gone on before.

He left to mourn his death a wife, one daughter, Mrs. Armour Coward, of Pitts, Ark., three grandchildren and two son-in-laws, and a host of friends.

He is gone, our precious father,
Gone to that celestial shore,
Gone to be at home with Jesus
Where we'll never part no more.
Oh, be faithful, all you children,
Do your duty, do not shirk,
Then when troubles are all ended
Go where partings come no more.

Mrs. Armour Coward.

CLAIRBORNE.

Mrs. A. S. Clairborne was born in DeSoto county, Miss., in 1852. Her parents moved to Arkansas when she was about seven years old. She was converted in 1869, under the ministry of Rev. James Talkington, deceased. In 1893 while the writer was pastor of the Old Lebanon Church in White county, Brother Talkington assisted me in a gracious revival. During this meeting Sister Clairborne sought and obtained the blessing of sanctification, and for all these thirty-six years her life has been one of the most beautiful, consistent, constantly growing lives I have ever known. She was wonderfully blest in the companionship of Brother Smith Clairborne for their long, happy life together. Their home has been the pastor's home ever since I have known them, and before. Sister Clairborne was equal to any trained nurse in her ministries to the sick. In her quiet, loving manner she brought comfort and often life and health to the suffering. It is impossible to estimate the value of such a life in a community. Her children rise up to call her blessed.

Sister Clairborne passed to her reward Nov. 12, 1928. She enjoyed *The Pentecostal Herald* next to her Bible. They have been taking *The Herald* since 1893.

It was my privilege to visit them in their quiet home two years ago. The presence of the Lord was so manifest that our words were remarkably few, but we did not need to talk so much as we knew each other's minds. I feel richer for having known her. The memory of her holy life is a rich heritage to her children and grandchildren.

Luther C. Craig.

BARRETT.

Rev. W. D. Barrett, of Ocean Springs, Miss., passed from earth to heaven Jan. 21, 1929. He was forty-eight years old. He was stricken with paralysis at 5:00 A. M. His wife heard Brother Barrett making a peculiar noise, supposing him to be dreaming, began shaking and calling him; he never answered. On turning on the light she saw he was about gone, he didn't know anything. She called for help; in a moment of time all the good neighbors and the doctor were by his bedside. His wife and an old Confederate soldier knelt by the bed and prayed. In a little while he came to himself and knew everybody and could use his paralyzed arm, and talked with them, but in a short while he began growing worse, and at 5:00 P. M. he was a corpse.

He was united in marriage to Miss Florence Westbrook, of Auburn, Miss., Aug. 24, 1921. To this union was born one daughter, little Mary Sue, now three years old.

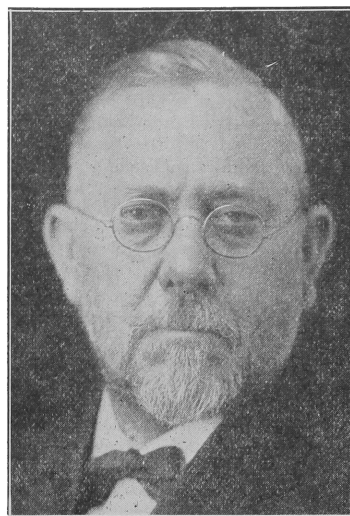
Brother Barrett's parents were Christians and he was brought up in the fear and admonition of the Lord. A more zealous Christian would be hard to find. He followed peace with all men, and holiness, without which no man shall see the Lord. He not only believed in the second blessing but he had it and lived it. Sacrifice and self-denial were to him a joy to advance the cause of Christ on earth.

No one who went to his door asking food, went away hungry. The writer knows one time a poor sick, hungry man went to his door asking for food and a bed for the night. Not having a spare bed he took his car and placed the man in it and carried him to a hotel and got a bed and food for him and paid for it out of his own purse.

He had only been stationed at Ocean Springs three months. During this short time he had made many admiring friends. Just to know him was to love him. He had such a sweet and uncomplaining spirit. He had

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the secret of keeping the sacred fires aglow, and knew the deep principles of experimental religion. He was a royal-hearted man carrying the riches of God within himself. He was one who ministered so carefully and tenderly God's word. He was a man that always persisted in keeping mind and spirit on the sunny side of life however hard the trials and difficulties. His sterling qualities of character will leave an indelible impress on those with whom he associated.

It was hard to part with this man of God. His name will long linger in our household. We are sometimes called to sow in tears, but the harvest will be a series of everlasting joys; this blessed hope softens the trials of life.

Brother Barrett's death was such a shock and the grief is sapping the heart of his wife, but one great consolation she has is God's word teaches that they that wait upon him shall renew their strength, and the Lord shall be thy everlasting light, and the days of thy mourning shall be ended. Their soul shall be a watered garden, and they shall not sorrow any more.

His sister-in-law,
Mrs. L. E. Westbrook.

AN APPRECIATION.

Believing it far better to bring flowers before one dies, rather than placing same on his or her casket, we the undersigned wish to express our heartfelt appreciation of Rev. W. W. McCord and family, and what he has meant, and tried to mean to our town and surrounding country for many miles since locating in our midst. For his untiring efforts as founder and president of The Sale City Holiness Campmeeting Association for fourteen years, and when it became somewhat burdensome for him to carry the heavy load longer, he succeeded in interesting the Ohio District of The Church of the Nazarene, in our city and our people and in taking the camp ground off of his hands, to continue it on the lines of its establishment, namely, to propagate and promote the doctrine of Bible Holiness according to the John Wesley interpretation of the Bible.

We also appreciate his continuing to reside in our community, and his efforts from time to time to interest people from the cold north in taking up their abode here in our salubrious climate.

We further desire to express to him

our sincere sympathy in the continued illness of his faithful wife, which is preventing him from carrying on his much loved work of evangelism, as has been his custom since becoming a citizen with us and we hope that she may improve and be able to be up again.

In full confidence, love, and highest esteem, we ascribe our names.

W. B. Novels, Mayor, Sale City, Ga.
J. N. Beasley, Councilman, Sale City, Ga.
T. D. McCann, Councilman, Sale City, Ga.
H. H. Jones, Councilman, Sale City, Ga.
R. T. Muggridge, Councilman, Sale City, Ga.
W. R. Barnes, Councilman, Sale City, Ga.

MY EXPERIENCE.

I want to tell you my first experience with *The Pentecostal Herald*. We were living at that time at Cordell, Okla., and everybody knows what a windy state that is. I went to my front door one morning, opened it to go out and found a paper had blown against it. I picked it up to go burn it when I noticed the headlines, *Pentecostal Herald*. I thought well, that sounds good and shook the sand out of it and began to read, and found so many good things all through it, and found the man's name who the paper belonged to, Rev. McCombs. We met him after that at a cottage prayer meeting, found he was a holiness preacher and a fine man. *The Herald* has been a weekly visitor in our home ever since, over thirty years. It has been a blessing to us and also to others. After we read them we pass them on. May God bless the entire staff and all the readers. I am living for my Lord's second coming.

Annie Liston.
Prairie Creek, Ind.

P. S.—I always felt that God had a hand in the wind blowing such a good paper to our door, and have thanked him so many times that I found it and read it. If any of the readers read this that remember me write to me. I will be glad to answer and tell you all about my husband's death. A. L.

SUNDAY SCHOOL LESSON

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

Lesson XI.—March 17, 1929.

Subject.—The Christian Sabbath.
Exodus 20:8-11; Matthew 12:1-8; John 20:19; Rev. 1:10.

Golden Text.—For the Son of man is Lord even of the sabbath day. Matt. 12:8.

Introduction.—Some months ago I published in *The Pentecostal Herald* a short, but somewhat critical, study of the Christian Sabbath under the caption, "Sunday and the Facts." If you have the paper on file, read that article, as I have neither time nor space to repeat its contents in this lesson.

I do not like far-fetched conclusions. Some writers seem to think that a good many rather obscure passages in Genesis refer to the Sabbath. Maybe so; but we gain nothing by assuming more than we can prove. However, we have a clear statement in Gen. 2:3: "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." This is the statement concerning the origin of the Sabbath; but we have almost no information of the keeping of the day between the time of its origin and the time when Jehovah gave the Ten Commandments to the Jews through Moses. We do not even know that the day was observed at all. But the word remember that begins the fourth commandment indicates quite plainly that Israel knew something about the sacredness of the day. It is hardly probable, or possible, that they had kept the day holy during the years of their slavery in Egypt.

It is remarkable that some heathen who wrote in the long ago, make reference to a sacred day of rest. I note two quotations in Arnold's Notes. This is from the Greek poet Homer: "Afterwards came the seventh, the sacred day." Hesiod is emphatic: "The seventh day is holy." Some knowledge of the origin of the Sabbath must have been scattered by tradition among the nations of ancient times.

It is well to remember that the word Sabbath simply means rest, without reference to any particular day. This will avoid some confusion into which many have inadvertently fallen. The Jews, and a few others are great sticklers for keeping what is termed "the seventh day;" but no living man knows what day they are keeping. It may be the seventh, the fourth, or some other day.

We Christians are making some pretense at keeping sacred the day of our week upon which our Savior rose from the dead. As far as I am able to investigate, the evidence is pretty clear as to our having the right day; but a mistake would amount to nothing. The important thing is to keep a rest day holy during the seven days of the week. The apostles started the keeping of our Sunday (rest day) on the day of our Lord's resurrection, and he endorsed their action with his personal presence. As far as I can learn from church history Christians have kept the day holy from that hour to this.

There is a plea made that Roman Catholics changed the day; but there is no semblance of truth in the claim. Long before Roman Catholicism ever existed, Constantine set apart the Christian Sunday as a rest day for the Roman Empire; and not far from the same time a great convention of bishops declared that the old Jewish

Sabbath had been repealed, and that Sunday was the Christian Sabbath. This corpse should have been buried long ago, but it is hard to keep a lie under ground when so many fanatics keep yelling that the thing is still alive. There is not enough meat left on the old skeleton to feed a hungry microbe, but some folks are very fond of fossils, no matter how old, nor how dry.

Comments on the Lesson.

I wish to say just a few things concerning the fourth commandment as taken from Exodus 20:8-11.

1. Man is so constituted that he needs one-seventh of his time for rest and special worship. Without this he cannot attain unto his best manhood, physically, mentally, or morally.

2. We must work six days in the week. This is as imperative as resting on the seventh. Wealth excuses no one.

3. The hired man or woman must have the rest day. One dare not try to ease his conscience by shifting burdens. I once met a strict Jew who would not kindle a fire on Saturday, but hired a negro man to do it for him. Nonsense! One's hired man's act is his own.

The second section of our lesson, Matt. 12:1-8, is a revelation of the fanaticism of the Jews concerning the Sabbath. Their teachers had multiplied laws and traditions until it was almost impossible for one to properly observe the day in keeping with all their requirements. Both law and custom permitted a hungry man to eat from a field in passing; but the rabbis said: "You must not pluck the heads of wheat and rub out the grain on the Sabbath day. They could lead an ass to water or pull a sheep out of a pit on the Sabbath; but Jesus must not heal a sick man. The Levites could do the work of the temple on the Sabbath, but one dared not step on the grass, as it resembled threshing out grain. Jesus rebukes all this man-made foolishness, and declares himself, "Lord even of the Sabbath day." When he came the Jews had turned the Sabbath into an impossible burden: he made it a blessing. It was he who taught that "it is lawful to do good on the Sabbath day."

In our quotation from John 20:19 we have the origin of our Christian Sabbath. The Jewish Sabbath commemorates a finished salvation. Theirs was the shadow of ours. That is dead and forever gone: this will outlast the ages.

"The Lord's Day" mentioned in the last section of the lesson is different from "the day of the Lord." The latter refers to the time when he will come again; the former refers to his day of resurrection from the dead.

AN OLD-TIME REVIVAL.

Joseph B. Seay.

What we need today is not great churches costing hundreds of thousands of dollars or men with a college degree as much as we do Spirit-filled men; men who know how to pray until the powers of darkness give way, and the churches are made up of men and women who are willing to hold on believing that God will convict and save from sin. We do not need numbers so much as we need souls fully baptized and born again.

The great trouble with most of the churches is they are after numbers rather than men fully qualified for life's battles by the witness of the Spirit. No man is safe until he is able to say, "I know that Jesus Christ has saved me from sin." Nothing will be satisfactory to a pilgrim on the way to heaven, short of the ability and knowledge of the Holy Ghost, and can readily say I know that I am born of God. The danger now to be shunned is that willingness to be overpowered and led to deal with numbers, drawn into the membership of the church on Decision Day, and gathered from the Sunday School rolls by manipulation, rather than by conviction for sin, and conversion, by turning away from sin, by repentance and faith in Jesus Christ.

The great mass of church members when asked the positive question, "Have you ever had the witness of the Holy Spirit to your conversion?" The answer from the honest heart will most always be, "I joined the church at a certain time." It really seems that the church needs to go back to Pentecost to get back to the old-time revival, the revival that makes men give up their bad habits and turn away from their ungodly deeds and live a new life, so much changed that men "Take knowledge of them that they have been with Jesus." Men who pray with their families around the fireside and can be relied on in the work of the church of God. Men, who when they pray, souls are convicted with a sense of their needs of deeper repentance and greater love. Men who are students of the Word of God. Men who are not satisfied with a mere name to live, but are filled with the spirit of yearning and hungering for righteousness, and will not be satisfied until they are powerfully saved from sin. Men who hold on to the altar of God and cry, "Come, Lord Jesus, and save the purchase of thy blood." Men who are willing to pray until heaven is moved and the dead heart is strangely warmed, until men cry out, "Men and brethren, what must I do to be saved?"

God help us to get back to Pentecost in humility and prayer and weeping over our sins. We do not need education of the mind so much as we do conviction for sin and faith in Jesus Christ, and that will not be satisfied with a mere name of Christian. We must have God in the heart, a giving up of sin, and a dying to self, and fully waked up to a sense of a salvation that makes us want God in all our work whatever that is. We need the kind of witnessing that Peter gave to those who wanted to know how he had such a power to witness at that time, and he said, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole." Acts 4:10. And able to witness to the fact, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

The peculiar thing is, Jesus chose not so much college men but holy men. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled: and took knowledge of them, that they had been with Jesus." Acts 4:13.

Oscar B. Lyon, Erin, N. Y.: "I have just closed a revival meeting where God graciously blessed, and twenty-two souls were saved and eighteen sanctified."



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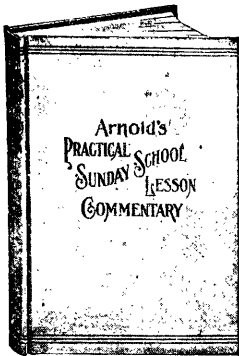
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EVANGELISTIC AND PERSONAL.

B. C. Gamble: "Rev. C. L. Wireman, whose address is 717 Scott S., Covington, Ky., has recently united with the Taylor St. Church, Newport, Ky. Brother Wireman is a strong gospel preacher and has some open dates he would be glad to give to any who might need revival help."

Beginning Sunday, Jan. 27th, the Detroit Holiness Association (Vermont and Hancock Aves.) Detroit, Mich., will go on the air from 3 to 4 P. M., Eastern Standard time, over Station WMBC, 211.1 meters, 1420 kilocycles. Tune in and listen to Rev. Paul S. Reese. Tell your friends. Have it announced in your church. Let us hear from you.

I. W. Napier: "To any pastor or camp meeting committee that needs a good song evangelist, I want to recommend Messrs. S. H. Prather and O. M. Womack, both in Henderson, Ky. They are members of my church and so I feel that I can give a first-hand recommendation. They are kind, brotherly, unassuming, and best of all, are consecrated, untiring workers in the Kingdom.

Frank Hopkins, 417 N. Stewart, Norman, Okla.: "I have some open dates the latter part of April, during May and June, the early part of July, and beginning the 18th of August. Member West Oklahoma Conference, M. E. Church, South, regularly appointed Conference evangelist; was pastor seventeen years, and evangelist nine years. I have held 150 revivals in eleven states. I believe in and preach the Wesleyan doctrines. I refer you to Bishops Boaz, Moore, or Mouzon, and to all the presiding elders of my Conference. Write or wire me. Will go anywhere."

Flossie Haines, a graduate of Cleveland Bible Institute, is free for calls for young people's and children's evangelistic work. The time can be anywhere from 1 to 15 days. All open dates after May 2nd. References, free-will offering. Home address, 13708 Claiborne Ave., Cleveland, Ohio.

Rev. and Mrs. Jack Linn report a busy winter and the blessings of God upon their work. They have just closed a meeting in a large Garage Tabernacle at Coconut Grove, Miami, Fla., in which the spirit of God was manifested. "We had the best children's meetings we have had for a long time. God did bless the little ones. Night after night from 40 to 50 were present and the Lord was in the midst." Bro. Linn informs us he has two open dates for camp meetings this summer, and invites correspondence concerning same. Address him at Oregon, Wis.

A SHELF OF RECENT BOOKS.

Chester E. Tulga.

Christ at the Round Table, by E. Stanley Jones. (The Abingdon Press, New York and Cincinnati, \$1.50).

A new book by the author of "The Christ of the Indian Road." Like the former book this book has become the center of religious controversy. However, the author denies that he is a modernist and evidently means it. But regardless of the view one takes no student of religion can afford to neglect reading this book.

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spiritual certainty. His idea worked out in the round table discussions might profitably be employed in this country. What does your religion mean to you in terms of personal experience? This question is the key to the book.

Shoddy, by Dan Brummitt. (Willett, Clark & Colby, Chicago, Ill. \$2.00).

Dan Brummitt, the author of this book, is the editor of the Northwestern Christian Advocate, one of the official organs of Methodism. He has given us in this book a picture of the inner workings of the Methodist ecclesiastical machine. As a novel it is interesting. As a criticism of the Methodist ecclesiasticism it will provoke controversy. Bishop Bonafede and Peter Middleton are the leading characters. Bishop Bonafede is a functionary with no aim in life but to advance his own ambitions. Peter Middleton is an idealist, living an unselfish life. A fine character but liberal in his theology.

It is doubtful whether this book will accomplish its end. The greatest trouble in Methodism today isn't its bishops but its liberals—men like Dan Brummitt and others who have imbibed "shoddy" religious views.

The Miracle of the Ages, by George P. Rutledge. (The Standard Press, Cincinnati, Ohio. \$1.50.)

A book on the deity of Jesus. Without appeal to Scripture this book arrays historic fact with convincing argument proving the deity of Jesus. The reader's faith will be strengthened as he reads this convincing argument. The deity of Jesus does not rest upon the Scriptures alone but is well attested by the facts of history. Every man must account for Jesus not only in the light of the Word, but also in the light of his after influence. A unique presentation of the subject. Order of Pentecostal Publishing Co., Louisville, Ky.

A GREAT RALLY.

A great rally of the holiness people of America is being planned to be held from May 7 to 12, 1929, at Asbury College, Wilmore, Ky. It will be the occasion of the Annual Meeting of the National Association for the Promotion of Holiness. A splendid program with a large number of the most representative holiness men of the country is already in preparation.

STEPPING HEAVENWARD

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(Bethany, Okla.)
Baltimore, Md., March 3-17.

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

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(Olivet, Ill.)
State Line, Ind., Feb. 25-March 10.

BENNARD, GEORGE.
Stockwell, Ind., March 17-31.
Wheeling, W. Va., April 7-21.

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(413 North Plum St., Plymouth, Ind.)

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(Lewistown, Ill.)

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(Young People's Workers)
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BREWER, GRADY.
(Evangelist Singer and Pianist)
(Highfalls, N. C.)

BRYMER, ROBERT.
(Yamhill, Oregon)
Scappoose, Ore., March 3-17.
Madras, Ore., March 18-31.

BUDMAN, ALMA L.
(Song Evangelist)
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McDonaldsville, Ohio, March 5-24.
Portsmouth, Va., March 31-April 14.

BUSSEY, M. M.
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Santa Rosa, Calif., March 3-17.

CAIN, W. R.
(615 So. Vine St., Wichita, Kan.)

CALLIS, O. H.
Springfield, Ohio, Feb. 17-March 10.
Hazard, Ky., March 17-31.

CAREY, A. B. (Beacon, N. Y.)
Sommerville, Mass., Feb. 22-March 10.
Everett, Mass., March 12-31.

CARTER, HAROLD S. C.
(Peques, Pa.)

CAROTHERS, J. L. AND WIFE.
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Ada, Kan., March 3-17.

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Rochester, Ky., March 17-31.
Nashville, Tenn., April 1-14.

COPELAND, H. E.
(Oskaloosa, Iowa.)

COX, F. W.
(Lisbon, Ohio)

COX, STEUBEN D.
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Sidney, Ohio, March 17-31.

CROFT, CHARLES H.
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(Bladenburg, Ohio.)

DAVIDSON, J. E.
(Bladenburg, Ohio)

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DUNAWAY, C. M.
(216 N. Candler St., Decatur, Ga.)
Anderson, Ind., March 17-31.
Eldorado, Kan., April 7-24.
Augusta, Kan., April 25-May 12.
Olivet, Ill., May 16-26.
Macon, Ga., June 2-23.

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DYE, CHARLES.
(4 Rundle Ave., Piqua, Ohio)
Carterville, Ill., March 1-17.
Murphysboro, Ill., March 20-April 7.
Springfield, Ohio, April 14-28.

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Bedford, Ind., Feb. 24-March 10.
Wilmingon, Del., March 17-31.

EDWARDS, J. R. AND WIFE.
Wellsville, Ohio, Feb. 17-March 23.
Greentown, Ohio, March 10-24.
Mt. Vernon, Ohio, April 4-21.

ERNY, EUGENE.
(5709 Midway Park, Chicago, Ill.)
Collingswood, N. J., March 9-11.

FLEMING, BONA.
New Castle, Ind., March 3-17.
Hominy, Okla., March 21-31.
Holdenville, Okla., April 2-14.

FLEMING, JOHN.
(Ashland, Ky.)
Gary, Ind., Feb. 28-March 10.
Detroit, Mich., March 17-31.
Henrietta, Okla., April 3-14.

FLEXON, R. G.
(Glassboro, N. J.)
Glassboro, N. J., March 10-24.
Marcus Hook, Pa., March 31-April 14.
Clinton, Pa., April 21-May 5.

FRANKLIN, EDNA M.-YOUNG, MRS.
(Elizabeth, Evangelists)
(Rt. 5, Evansville, Ky.)

FRYE, H. A.
(1324 Hurd Ave., Findlay, Ohio)
Elkhart, Ind., Feb. 24-March 10.
Owosso, Mich., March 17-31.

FRYHOFF, A. J.
(Columbus, Ohio.)
Lupton, Mich., Feb. 20-March 10.
Blissfield, Mich., March 13-31.
Platteville, Wis., April 2-16.

FUGETT, C. B.
(4312 Williams Ave., Ashland, Ky.)
Barberton, Ohio, March 5-17.
St. Louis, Mo., March 24-April 7.

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Tilghman, Md., March 4-17.
Harrington, Del., March 18-31.
Baltimore, Md., April 1-14.
Richmond, Va., April 15-28.

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Big Run, Pa., March 10-22.
Dupois, Pa., March 24-31.

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Kanawha City, W. Va., March 10-April 3.

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Robertsdale, Ala., March 3-10.
Perry St., Montgomery, Ala., Mar. 17-31.
Hattiesburg, Miss., April 7-21.

HOWARD, FIELDING T.
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HOOVER, L. S.
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Union City, Ind., March 17-31.

HUNT, JOHN J.
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Sublette, Kan., April 7-21.

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(Wilmer, Ky.)
Roundup, Mont., March 3-24.
Billings, Mont., March 25-30.

JOHNSON, RAY N.
Gibbsboro, N. J., March 4-17.
Camden, N. J., March 24-April 7.

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Marianna, Ark., March 17-31.
Poplar Bluff, Mo., April 1-14.

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Wessington Springs, S. D., March 3-24.

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KNAPP, J. F.
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KULP, GEORGE B.
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Nelsonville, Ohio, March 29-April 17.
Owosso, Mich., April 9-17.
McKeesport, Pa., May 12-19.

LEWIS, JOS. H.
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LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)
New Castle, Ind., March 3-17.
Princeton, W. Va., March 18-31.

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LINCICOME, F.
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Rocky River, Ohio, March 20-24.

LONG, J. OWEN.
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Rock Island, Ill., March 24-April 14.

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MANLY, IRVIN B.
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Kuttawa, Ky., March 11-24.
Lewisburg, Ky., March 25-31.

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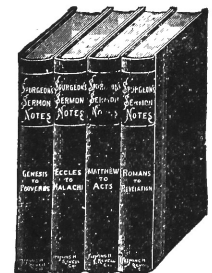
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Coshocton, Ohio, Feb. 25-March 10.
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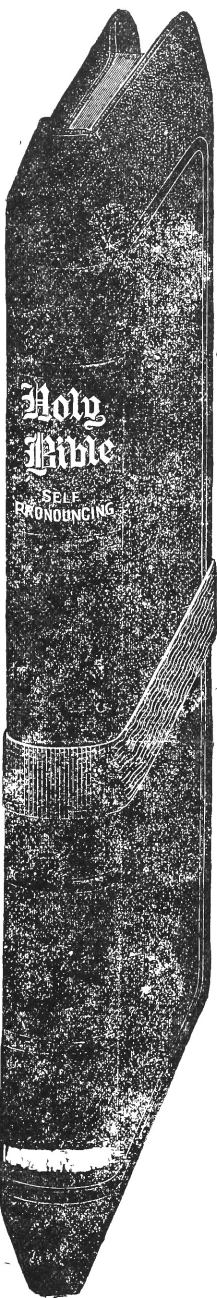
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Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, Mar. 13, 1929.
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Vol. 41, No. 11.

THE SOURCE OF POWER.

By The Editor.

TO be baptized with the Holy Ghost is to be made pure in heart. Peter says, "Our hearts were purified by faith," that is, their faith in the promise of Christ and their obedience to his commandment kept them waiting in the upper room and the Holy Ghost fell upon them, entered into them and purified their hearts.

To be baptized with the Holy Ghost is to have the love of God shed abroad in our hearts. This is a very wonderful, indeed a marvelous experience. The Holy Ghost takes the love that is in the heart of God and sheds it abroad in our hearts. Then we love with the love of God. God so loved the world that he gave his Son for its redemption and when this love of God is shed abroad in our hearts we partake of the divine nature and we give ourselves for the salvation of the lost.

The baptism with the Holy Ghost is the great need of the church of today. Let him come in his divine power, purging from sin and shedding abroad the love of Christ in our hearts and we will easily find the solution of many problems and be able to answer accurately many vexing questions. If the various Christian denominations could bring bishops, editors, secretaries, college presidents and professors, Sunday school superintendents and teachers, the great rank and file of our American church membership into some upper room of prayer, consecration, faith and waiting until the Holy Ghost comes down in his purging and filling and empowering what a tremendous change it would make in this world of ours. What a marvelous spiritual awakening would follow. How revivals would break out. Contributions for missions would come pouring in. Modern skepticism would be swept away like chaff before the wind. Within ten years we would have a new world.

Such a baptism with the Holy Ghost as we have spoken of above would bring such revivals, such a sweep of divine power into the world that labor and capital could adjust their difficulties; our social problems would be solved; there would be economic adjustment, politics would be purified, the law would be enforced, drunkenness would disappear, the illiterate would become educated, the poor would be made comfortable, the sick would very largely be healed, sanitary conditions would prevail, orphans would be protected, old age would be cared for, and peace would come on earth. The Gospel is the power of God unto salvation. The Atonement Christ has made and the revelation he has given is adequate. The trouble is the church is sadly neglecting the great power of God. The third person of the Trinity is not recognized and called upon for leadership, for cleansing and empowering. Would God that we learned how to appropriate the resources that are provided in the Gospel of

Christ, in the revelation that God has given us. Receive the Holy Ghost and the church is an invincible power. Reject the Holy Ghost and we drift at once into great spiritual dearth. The adding on of machinery will only make us the more helpless. Without him the church becomes utterly powerless to perform her task in the world.

Heart Talks With Young Ministers of the Gospel.

IT has occurred to me that in writing to you on the subjects in which you are so deeply interested, it might be well to publish the letters to you in THE PENTECOSTAL HERALD. You will receive just as much benefit, and other young preachers may receive some suggestions that will be of value.

First of all, I congratulate you on your call to the ministry. I take it for granted that you have not thrust yourself into this sacred office without being fully persuaded in your own mind that the Lord Jesus has called you to this high and sacred position. It is a serious matter, indeed, to be the messenger of the Lord. It would certainly be a bold and impudent thing for any man to assume to be the Lord's messenger when he had not called him into that office, or given to him his message.

There is a class of men in the Church today who have worked themselves into position, and who would not hesitate to call young men into the ministry, fill their minds with their notions and theories, and send them forth with the propaganda of heresy. If you are not absolutely certain that you are called to preach, if the Spirit does not powerfully impress you that such is the will of God, by all means leave the pulpit.

In Methodism, through the years, it has been understood that our ministry is a God-called ministry. Our people sit in the pew and listen to the preacher with the distinct understanding that he has heard within his soul, like the Apostle Paul, "Woe is me if I preach not the gospel." And you may be sure that in the stress and conflict of the times to come it will be a great stay and comfort to your soul, when calling upon the Lord for guidance, for illumination, and for the message he would have you deliver, to be able to say to him in humble reverence, "Lord, I am in this office at Thy call and command, and as Thou hast placed me here I shall trust Thee for direction, and for that spiritual illumination which shall enable me to declare Thy truth in the demonstration and power of the Spirit."

It may occur to you that I am saying more on this subject than is necessary, but I am not, for the times are now upon us when certain modern would-be leaders are going to undertake to select, equip, and send forth among Methodists men whom God has not

called, and who know nothing of the mighty power of the Holy Spirit in his dealings with human souls. Such men will be blind leaders of the blind, and both will fall into the pool-room and moving picture show, amidst the whooping and clapping of games of basket-ball in the sanctuary of God. These advocates of a new religion must have preachers to propagate their notions, and carry out their programs, and they will not hesitate to call them. I am writing you these letters with the understanding that you are called of God, that you are to be his messenger, that you will seek diligently to interpret the meaning of his word to the people; and that you will, with all possible earnestness, press home upon the minds of men the great truths of the Bible with an unhesitating faith that God's word is quick and powerful, and that it will not return unto him void.

Now with reference to your reading. Let me suggest that a preacher is liable to a strong temptation to appear scholarly, to be quite up with the times, to have read the latest books on philosophy, socialism, political economy, fiction, and a dozen phases in the tangle of modern thinking and movement. Many preachers instead of giving the Lord's message to the people, give them a sort of "hash" gathered out of such literature as suggested. My candid opinion is that you will do well to read the great old books. As you are a Methodist read the old Methodist books. Acquaint yourself with Richard Watson, Adam Clarke; by all means read Wesley's Journals. You can scarcely find anything more entertaining and interesting, and they will always leave in your mind a sediment of devotion and an increase of faith. Frequently, read Wesley's Sermons. Every young preacher should read Tysman's "Life of Wesley." Of course, you have read "Pilgrim's Progress." If not, get it at once. It is the finest allegory ever printed, and will furnish you many fine illustrations. By all means, keep on your shelf Charles Finney's Autobiography. It is a great spiritual tonic as well as a most interesting biography.

I am well aware that some of the "moderns" would smile at these suggestions, but nevertheless, these dear old books will make fine material in the foundation work of your Christian character, in your faith, your intellect, and your preaching. You should have a number of the best books on Homiletics. Dr. John A. Broadus' "Preparation and Delivery of Sermons" is excellent. Bishop Brooks', Bishop Simpson's, lectures before the Divinity students of Yale University make excellent reading. You should not fail to get these books.

Of course, you read the church papers and will see advertised, and keep up with the new books that are of real value. I simply suggest some of these older books because they make good foundation work beneath your literary structure. Do not waste your time

(Continued from page 8)

MEN AND MATTERS IN THE LAND OF SUNSHINE.

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



Japan is a land of sunshine. Its name, Nippon, means the "Origin of the Sun."

The total area of the Japanese Empire is 260,000 square miles with a population of 83,000,000 (of whom 63,000,000 reside in Japan proper, the extent of which is 147,000 square miles). Her nearest neighbors, China, Russia and the United States of America, presenting an area of 4,279,000 square miles and a population of 400,000,000, while the corresponding figures for Russia and the United States of America are 8,186,000 square miles and 140,000,000 people, and 3,738,000 square miles and 118,000,000 people, respectively.

Japan Proper is a mountainous and volcanic country; thus the area of arable land is greatly restricted. Its rivers are short and generally rapid. Only three in Japan Proper are 200 miles in length, and are mere streams by comparison with the mighty Yangtse-kiang in China which flows for more than 3,000 miles and is navigable for steamships for a distance of 1,400 miles.

The islands are subject to frequent earthquakes and typhoons and floods are of annual occurrence. Japan is a land of earthquakes. In the 1923 Tokyo earthquake about 100,000 people were destroyed. Since then Tokyo has been almost completely rebuilt.

Earthquakes are always to be feared. In the newspaper the other morning I read the following:

"Kumamoto, Jan. 12.—People in the city are much alarmed at the frequent earthquakes and the activity of Volcano Aso which is regarded as the most violent eruption during the last 25 years. Today the city was severely rocked again for a whole minute, the nature of the earthquake being horizontal. It was the 60th quake since the beginning of the year. The citizens feel as though they are sleeping on top of a quake."

America and Japan have had a unique connection because it was American strategy and skill joined to a strict integrity that woke Japan to the wonders of the Western world and the advantages of Western civilization.

Daniel Webster was Secretary of State and Admiral Perry went about his Japanese enterprise with deliberation and great care. There was nothing sudden about it. Someone writing about it says:

"Perry studied the situation carefully and his recommendations had great weight in the drawing up of a new treaty with Canada leading to a settlement.

"Perry must have had a vision of the vast possibilities growing out of the opening of Japan to the outside world, for it was owing to his persistence that the enterprise was kept alive through the regimes of three Secretaries of the Navy. When permission was finally given him to embark on the venture, he entered into it with characteristic thoroughness. He studied all available books on Japan and personally interviewed whalers of the New England coast who had worked in Japanese waters. One thing he found out was that seventeen million dollars of American capital was invested in the whaling industry off the coasts of Japan and China. The fact that many shipwrecked Japanese sailors were picked up on the American coast and cared for and that shipwrecked American sailors drifted to the shores of Japan gave Perry one of the pretexts for the expedition.

"It was desirable that a treaty be made providing for the mutual care of these men. As another opening wedge, he loaded his ships with seeds and mechanical appliances for farming that would open the eyes of the Orientals to the achievements of the Western World.

"Daniel Webster, then Secretary of State, was too busy at the time of Perry's departure to write out his instructions. Perry was told to write them himself, and Webster made practically no change in them. The Secretary of the Navy was particularly liberal in writing his instructions, saying:

"In prosecuting the objects of your mission to Japan you are authorized to employ dispatch vessels, interpreters, Kroomen, or natives, and all other means which you may deem necessary to enable you to bring about the desired results."

"London soon got wind of the proposed venture. The *Times* remarked sarcastically in a leading article, 'It was to be doubted whether the Emperor of Japan would receive Commodore Perry with most indignation or contempt.'

"How Perry succeeded in his mission is well known to every schoolboy. He construed his instructions strictly and brought to bear in his negotiations his wide reading, his fine knowledge of the Japanese people, and his insight into human nature. The Japanese, being an impressive people, were greatly influenced by the show of power made by his men-of-war, anchored in the harbor of Yeddo. Knowing them to be lovers of mystery, Perry secluded himself in his cabin, showing his face only on the rarest occasions, when meetings had been arranged with the shogun or with the Emperor.

"Of Perry's diplomatic stroke, Griffis, in his biography of the Commodore, very prettily estimates his achievement in these words:

"Perry went forth like the fair prince to open the barred castle of Thornrose. It was with a kiss, and not with a blow, that the sleeping maiden of the eastern sea was won. Perry could strike from the shoulder, but he chose rather to out-Chesterfield these oriental Chesterfields in the minuteness, severity and suavity of his etiquette. With time, with patience, with firmness, with delicacy equal to that demanded in a first-class flirtation, with sublime attention to details, with a terrible earnestness that brooked no trifle, Perry succeeded. Thornrose awoke, her warders drew the bolts and opened the doors."

It was a fortunate thing for Japan that it had a live Emperor at this time, and after his dealings with Perry and the opening of his ports to America and other nations he proceeded to broaden his government along all lines. In 1868 the feudal system was abolished and the Great Emperor Meiji took and proclaimed the Oath of the Five Articles:

1. Public councils shall be organized and all Governmental Affairs shall be decided by public officials.

2. All civil and military officials shall with one heart devote themselves to the advancement of the national welfare.

3. All antiquated customs of former times shall be abolished, and justice and equity, as they are universally recognized, shall be followed as a basis of action.

4. All civil and military officials, as well as common people, shall be allowed to realize their aspirations.

5. Knowledge shall be sought throughout the world, and thus the Empire shall be placed upon more solid foundations.

We have preached and held revivals in Japan both in September of 1928 and again in January of 1929. I am writing this article in Kobe where we have just held two series of meetings. The Japanese go into religion with all their souls when it takes hold of them under holiness preaching. They sing with great spirit and pray with power and in the after meeting they make a rush to the altar, and they pray and work with the seekers in a tireless manner. I have been told of some Japanese pastors of the holiness

work who are powerful in their prayer life, one of them rising every morning at 4:00 A. M. to spend hours with God. It was our joy to see many souls definitely sanctified and sinners and backsliders saved in these Japanese revivals.

SOME NOTABLE MEN OF JAPANESE CHRISTIANITY.

I met in Tokyo Paul M. Kanamouri. He is known in America for his book called "The Three Hour Sermon," on God, Sin and Salvation. Mr. Kanamouri was a Congregationalist for many years, but is now with the Japanese Holiness Church with whom he has thrown in his lot and is dedicating his life to evangelism on pure holiness lines. He has had a unique career. He was one of the first Professors in Neesimas, first Christian College in Japan. He was Theological Professor there when through reading German Theology he became *Japan's first higher critic*. He told me this himself, for twenty years he continued in propagating higher criticism in Japan, but let this be said to his credit, as soon as he lost his faith he *resigned from his professorship and membership in the church*. He was more honest than many such higher critics in Methodism today who eat the church's bread and teach and preach in her institutions while at the same time destroying the faith.

For twenty years Kanamouri continued in his unbelief till his wife died. In the dismay and darkness he cried to God and through the Salvation Army he eventually got back his faith and now for fifteen years he has traveled through the world, lecturing against Higher Criticism and preaching the gospel. He felt he could not continue in his own church because of its modernism and has joined Bishop Nakada's Japanese Holiness Church where he is being wonderfully used in evangelistic work. His cry is "A Million Souls for Christ."

NEESIMA THE CHRISTIAN EDUCATOR.

Neesima was born at Yeds, 1843. He has been known to Americans because of his great work as one of the pioneers of Christianity in Japan and the founder of the first distinctly Christian College in Japan. Hon. Alpheus Hardy, of Maine, became his friend when he landed in the U. S. A. as a poor boy. Strange that from the first Hardy recognized Neesima as a young man of promise and power and said to him, "God has sent you to be a Savior to your people." Mr. Hardy was one of those men who did not enjoy much of an education himself, but he resolved that he would make money for God and educate others. He said in his address at Amherst College in 1893, "I have felt myself to be as much appointed and ordained to make money for God as if I had been permitted to carry out my own plan and had been ordained to preach the gospel." It was Mr. Hardy who made possible the education of Neesima and who afterwards helped him in founding Doshisha University in Japan.

Speaking of his conversion he said, "I date my conversion some time after my arrival in this country; but I am seeking God and his light from the hour I read his Word. With my new experience was born a desire to preach the Gospel among my people. The motive in offering myself to this work is my sympathy with the need of my country and love for perishing souls; and above all, the love of Christ has constrained me to this work."

He held true to the fundamentals of Christianity. He said, "In my view the leading doctrines of Scriptures are: the existence of one true God, inspiration of the Scriptures, the Trinity, the Decrees, the Freedom of the will, the Total Depravity of Man, the Atonement, Regeneration, Justification by Faith, the Resurrection of the dead, the Final Judgment."

Neesima wrote much. Permit a few quotations from his pen:

"The divine fire. Many Christian ministers may have highest culture and may write their sermons with much skill and thought—beautifully executed work like a Grecian marble statue. Alas, there is no heat in it. Heat must be caused by fire; if there is no fire in the sermon to heat the hearer's heart it is a serious affair. This fire can only be got by daily seeking. Those who depend very much upon their talent and knowledge are very apt to forget to seek this much needed divine fire for themselves as well as their hearers.

"To preachers: Suppose the future Judge of the moral world comes down now and summons each of us to appear before him, and uncovers all our past deeds before the congregation, how many of you will dare to step forward and get all your deeds eternally penned upon the walls of the sacred edifice, to be read by each of you?"

Since Neesima went to Heaven there has been an awful departure from the faith on the part of the Japanese schools and colleges.

A TRAGEDY OF HIGHER CRITICISM.

A Buddhist priest, graduate of one of the universities, came to an evangelist in Japan to talk about his soul. He was an earnest seeker after truth and spent many hours with the evangelist. They read the Bible and prayed together and after many interviews on a Thursday afternoon he found Christ and peace to his soul. Buddhism had disappointed him, he found no peace to his soul and at one time decided to commit suicide. Now that he had found peace in Christ he was very happy and did not hesitate to testify openly what Christ had done for his soul. His father was a Buddhist priest and when he heard what his son had done he hastened to him, talked with him and gave him a beating. The son had nothing to do now but put aside his priestly robes which he did and walked out to face the world alone with only some cheap clothes on him covered with a kimona, he went to a Christian home where he was kindly received. One day he heard his father's voice downstairs; he went down to find his enraged father demanding of him what he had taken from the Temple. All that he had taken were the common clothes upon his back—these the father demanded. He went up to his room and stripped himself, tied all his clothes into a bundle, left it outside the door and called on his friend to hand it to his father. Some of the Christian men gathered up some clothes for him and with these he went to the meetings where his testimony and exhortations were powerful to the unsaved.

Time went on—he was being used greatly, when a clergyman was impressed so much with the man that he urged him to prepare for the ministry and go to their Theological School for training. This he decided to do and he entered a Theological Seminary. This is a modernistic school and there he lost his faith in the study of modernistic theology. He had his faith shaken in the Virgin Birth and the Resurrection and with these gone he lost his joy and confidence and testimony. He left the Seminary, got a position teaching school and latterly went into journalism, and today is an editor of a magazine in Japan.

No doubt God intended that this man should have been a flaming evangelist in Japan and if he had trained in a school like the O. M. S. Bible School in Tokyo, or in the J. E. B. Bible School in Kobe, he would have developed into a real soul winning preacher, but alas! Modernism makes wrecks of many converts and destroys preachers and evangelists.

"In as Much, . . ."

Send THE HERALD one year to some one in prison or hospital and pray that it may prove a blessing.

The Prayer of The Psalmist.

REV. B. F. DURLING.



HE prayer to which we invite attention, is that one so full of pathos and of a penitent spirit, "Create in me a clean heart O God, and renew a right spirit within me." He was evidently under conviction following a dark defeat in the Christian warfare. He probably felt the disadvantage of fighting the battle against sin, with some of the enemy lurking in his heart-fortress. Then came that prayer, "Create in me a clean heart."

If that was a fitting prayer for the Psalmist in his day, is it not pre-eminently one that is proper to us in our time of increased light?

That he prayed for a possible experience is made manifest by the words of Jesus, "Blessed are the pure in heart, for they shall see God." That it is important and should be desired greatly, is evident from the words of Jesus saying that such are blessed, and that to them would be given the vision of God. Its importance is emphasized greatly by the words, "Follow peace with all men and holiness without which no man shall see the Lord." In this passage the holiness referred to is undoubtedly that of the "Pure heart."

The benefits spoken of in these passages are those of blessedness and the vision of God. All that is implied in these expressions it is impossible to conceive. What manifold suggestions of future felicity are here comprehended. Even now we may enjoy the beginnings of that glorious life.

Perhaps some one is ready to ask, "In what sense may we see God?" In relation to this it may be replied, that there are in man spiritual senses. Before conversion, these are dead in trespasses and sin. When touched by divine grace they are brought to life. The eyes of the prophet's servant were opened so that he beheld the mountain filled with chariots and horsemen. These could be seen only by spiritual eyes. Again it is said, "Oh, taste and see that the Lord is good." In another place reference is made to the prophets as *hearing* "the still, small voice." These things were brought into consciousness certainly, by a deeper way than through the physical senses.

Thus the pure in heart in a spiritual sense, may behold God, revealed in the person of Jesus Christ. The more perfect fulfillment of the promise no doubt, is reserved for the future. Yet even here, one may walk in the very early dawn of that eternal day of the perfect vision.

Again, we may reply, the pure in heart may enter into this spiritual vision of God by prayerfully studying his word; by communion with him; by faith looking up into his face, and talking with him. Those two disciples meeting Jesus upon the way soon after his resurrection, at first did not recognize him, as their eyes were closed to the "Heavenly vision." As their association continued however, their eyes were opened to recognize the Master.

Thus we in our communion with him, may realize the opening of our eyes to behold the beauty of the Lord being spiritually revealed in the person of Jesus. How beautifully is this thought revealed in the words "Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord."

It may be said also that the Lord may be seen in his works. Amid the fields of nature upon every side, the divinely cleared eye may behold God. From the flower blossoming in the crannied wall, up to the majestic movement of the constellations, he sees God. The lilies of the field; the forest; the surge of ocean; the towering mountain; the Pleiades with sweet influence, all to the pure heart

speak of God. Yet, as it has been said, it requires a pure heart to behold the beauties of Dante's "Paradiso," so also it is required to behold God in his works. It may be said truly, that the more of the divine there is within, the more of God is seen without.

Again it may be asked, in what sense are the pure or cleansed in heart blessed? They are so in the first place, by having hearts "from sin set free."

As the gold or diamond becomes pure by being separated from base alloy, so the heart is made pure by being purged from sin. From such a heart shines forth the image of God.

It is a transformed heart. A marvelous change has been wrought therein by the Holy Spirit. Through a fullness of consecration and a faith which claimed his coming, that Spirit, the promised Comforter, has taken possession of the heart. He brings the transforming love in a satisfying fullness. This removes the old love for and delight in sin. The new-found love permeates and controls the life. The expulsive power of this affection causes the taste and hunger for the evil things of the old life to wither and fall away. Thus, in the spring-time the late-clinging leaves are pushed away by the expanding life of the advancing season. Soon the young, swelling leaves clothe the forest with beauty. So in the spiritual life, the blight of sin having been removed, the fair graces of the spirit appear adorning the character.

Another great benefit comprehended in this blessedness, is the sweet fellowship with God. It is deeper and more sensibly abiding than has been known before. The spiritual life has risen higher into him our living Head. There is greater assurance that one is being kept by the power of God. Hence it is a life of greater spiritual safety.

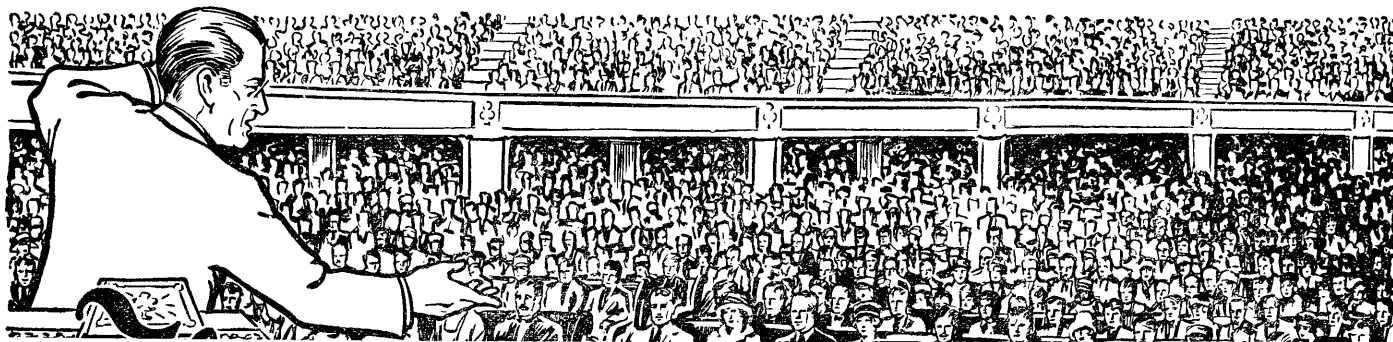
Again, it abounds with greater revelations of divine love and blessing. As from a higher outlook amid the "heavenly places" in Christ, one may look with clearer vision into the fields beyond. Realizing the gentle breezes as from a higher realm, his soul is regaled. Indeed in that higher sky of a deep, heartfelt consecration and of a higher-grasping faith, as never before, he *becomes conscious of God*. Although severe trials may come; sickness may prostrate; cherished friends may go home, yet he knows that "All things work together for good to them that love God." He is walking homeward with the divine Companion. Indeed he is assured that his life is hid with Christ in the Father-heart of God. In trial or in the most intense activity in the promotion of the kingdom, he rests in the great calm of God.

The close of the Psalmist's prayer, "And renew a right spirit within me," can be answered only as the promised Comforter abides within the heart. The full meaning of this promise of Christ scarcely can be grasped. The idea of God dwelling within man, or may we say, becoming incarnate within his being, is almost overwhelming. But is it not the teaching of Christ? Yea, his promise? Then it is an experience not only possible, and one in which we certainly believe man should be ever advancing, growing in his consciousness of God. Thus will he see God and dwell in the eternal blessedness.

The Vulture's Claw.

By Dr. C. F. Wimberly.

One of his best. A new edition of this great book has just come from the press. It is a universal verdict, that this book has a message individual and pungent. Young people who do not read religious books at all will relish this great mountain story. All books have gone up in price, but Vulture's Claw will continue at the pre-war price, \$1.50—360 pages, and beautifully illustrated by an artist with original scenes taken from the story. Order this book from Pentecostal Publishing Co., Louisville, Ky.



EMMAUS TRAVELLERS DISCOVER CHRIST.

Rev. W. B. Turner.

"And they drew nigh to the village whither they went: and he made as though he would go further."

"But they constrained him, saying, abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them."

"And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake it, and gave to them, and their eyes were opened, and they knew him; and he vanished out of their sight."—Luke 24:28-31.

OUR opinion of Jesus fixes his value to us. All fellowship is mutual. Fellowship with Jesus is no exception to this rule. Our behavior toward him determines his behavior toward us.

Public opinion can drive Christ out of a community, or out of a nation. Public opinion shut up Nazareth against Christ, and drove him out of Gadara. The people in these communities needed him and he was yearning to help them, but public sentiment eliminated him.

Our own decision concerning Christ is a referendum on salvation which we are allowed to exercise. Inquiry after divine things engage the attention of Christ. Christ is not a recluse who must be slyly tracked into the mountains by those who would discover him. He presses his way into the company of those who earnestly seek information on the major interests of the soul, and his arrival is the entrance of light.

Christ did not join with those travelers because he was overcome by pity for his perplexed disciples. He was bidding for their time, their confidence and their eyes. He wanted them to see him and desire him.

He joined them because he overheard their conversation. Our meditations cannot be muffled to keep them from crossing the vast spaces between earth and heaven.

It was dangerous for these terror-stricken men to divide their grief with a stranger. He might be a detective trailing them to stamp out all supporters of the insurrection against Cæsar, of which Christ was accused of being the leader. But without expecting the stranger to turn out to be one whom they knew and loved, they did not fail to entertain him, and thereby entertained more than an angel.

They were sadly reflecting the stories, and were dismayed by the rumors surrounding the resurrection of the Hero of Calvary. In their minds had accumulated the conviction that Christ was alive again. The matter was more than they could explain, but they had traced the strange sayings to a reliable source.

But the rumors did not encourage them much, for they did not fully believe what they heard. But with prophecy, the stranger built a bridge between life and death and spanned the chasm of Calvary. They eagerly welcomed the revelations which fell like sunshine upon their bewildered minds. The intelligence of the Stranger bore such a likeness to their Master, who had been crucified, that they listened attentively while

he traced the line of Messianic prophecy through the Scriptures.

Their grief had been caused, not by Calvary, but by their shortsightedness. His vision set aglow a wonderful hope in their hearts. The assurance that all would be well, stimulated their confidence. It was the processes of salvation which issued in the death of the Savior. All their dejected spirits and surrendered anticipation grew out of their failure to understand the meaning of Calvary. But the unusual teaching of their companion in travel was convincing to them. The success of redemption demanded a verdict from Christ's enemies; the trial of Jesus could not be endless.

The supreme authority of God could not be revealed until the enemies of Christ had done their worst. The whole fabric of opposition to God must be woven and bound about his omnipotence before it could be torn to shreds by his power. The shroud and the head bandage left in the tomb was magnificent evidence of the impotence of Christ's enemies. They could bind him, but they could not restrain him. Christ must be imprisoned by his enemies before God could show his power to emancipate him.

God does not need helmets and shields and spears to protect his throne. The world has overestimated the worth of war. Christ's program is too definite and too earnest to be hampered and befuddled by the slow moving judgments of men. His opinions are swift and final and free from the errors of mortal wisdom.

It takes more than a dog fight or a boxing match to unveil the power of God. An oil boom will not redeem a town. A 25c stogie costs as much as a quarter in the collection plate, but it does not make light enough for the people to find God. Men who would rise to where they can see God need more than stilts. God alone institutes the powers that reveal him.

Christ did not borrow from the world his power to live, therefore his movements were untrammelled by his enemies. While Jerusalem's whole underworld of kidnappers, murderers and bootleggers were celebrating the victory of the Friday before, Christ was out showing himself to his friends.

Jesus was back to continue his mission. The light was shining, but the darkness failed to comprehend it. People must be passionately committed to the Messiahship of Christ before the silence of Divinity will be broken and the rich, satisfying teachings of the Holy Spirit discover God to us.

After Jesus was invited into the home life of those Emmaus travelers, he quietly pulled back the curtain and showed them the hearth-side of heaven. Christ begins to live in us when he begins to create our emotions. When we can let him go with no sense of loss, his presence does not make us happy. We can have him only when his presence does not mar our delight. If the loss of Christ would strip the world of its beauty for us, and life of its hope, then the boldest request we can make of him for his companionship will be amazingly rewarded.

Christ is not cold and impersonal like great corporations, nor is he merely a congenial atmosphere; he is a gentle, sympathetic lover who misses us as much as we miss him when separated. His nature is as sensitive as ours, and he would endure any exposure, make any sacrifice to win our love. He was willing even to go to the cross to turn our love back to him again.

He stood dumbfounded as a sheep is dumb before her shearers, while those he loved, hated him. He could not say another word. All he ever could say about it was, "Father, forgive them." He exceeds all others in his ability to forget injury and love the wrongdoer. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." If there is anything obscure about salvation, it is not the love of God.

But in his effort to win us he is not discourteous. He does not intrude beyond the threshold. He will not come in unless we invite him. Those Emmaus travelers were attracted to Christ three years before, when they knew little about him, and now they are attracted to him while they think he is a stranger. There was such a blending of their interests and natures that they desired to perpetuate their fellowship with the divine Sojourner whose presence made life seem to them, less desolate.

He was as intent on pointing them further along the path of truth as they were to be instructed; but they had not only come to the end of the road, but also to the end of prophecy, and he could say nothing more to them until they would give him opportunity to reveal himself. They must do something for him before he can do more for them. They heard such a clear setting forth of the meaning of prophecy that their hearts burned as they walked and talked, but Christ himself, escaped their notice until they put a portion of their earthly possessions into his hands that he might bless it all. "And as he brake the bread and blessed it and gave to them, their eyes were opened."

Christ's blessing blends riches and righteousness in such a natural way that Heaven is reflected in the material substance we possess, like the whole sky above is reflected in a little pool at our feet. There is no beauty in a pool or a lake if you shut the sky out; and a pint of water can reflect as much of the sky as the ocean can.

We sin as much to shut our poverty away from God as to shut our wealth away from him. What is property worth anyway except to help us to discover God? God has never surrendered his title to this world, and we are shutting ourselves away from a fine view of him while we fail to give practical recognition to that fact. As long as we treat him as though his claim on our possessions were outrageous, and prefer that he would not fall in with us, he will go on and allow us to get only earthly dividends from our investments of time and strength and possessions.

If we want to play square with ourselves, we will do more than struggle for an earthly existence. We will trust God as far with

our wealth as with our souls or our health. God has not invaded this world to drive the natives into the sea, but to present to us his Word and to deal with us as sons, and to bestow the Father's blessing. Motives are the soul's lenses through which we focus our vision. By a swing of the head the whole sky will rush in to paint its beauty upon the retina of our physical eye, likewise when we turn our motives toward God, he will fill our souls with his beauty.

Despite the madness raging in Jerusalem, and the disaster and confusion caused by hate, the victorious God was revealing himself through the material world which seemed confederate against him. He proclaimed his Messiahship by the manner in which he handled the bread which they were to eat.

The widow of Sidon found God in an empty barrel of meal, not in a full one. But she did not find him until she gave the one handful she had. Job found a fuller revelation of God through the loss and recovery of his wealth and health than he had dreamed of. We will not find God by withholding our possessions. The men of Emmaus found Christ by dividing their evening meal with him. But the magnificent glory which came so near them would have passed by unrecognized if they had not enlarged their hearts toward him.

How hopeless is a house without Christ! How remote is God so long as we banish him from a practical share in our possessions. How blind shall be the eyes of those who refuse Christ the privilege of taking their property into his own hands. But when we ask him into our house, and invite him to share our living, he will, by some significant gesture, make himself seem so natural to us. Unless we invite him to share what we have, he will let us go on and use it without his blessing. We then have only food with which to fill our stomachs. If we invite him in to have a share of our living, we will still have all the food we need and will also have our souls flooded with truth and glory and God.

Christ is revealed through the Bible. Until people know something of the Bible and follow its instructions they do not find Christ. It is the change which is produced in us through hearing and believing the Scripture that enables us to see Christ. Christ did not change while he sat at meat with the men of Emmaus; the change was in them.

Then he vanished out of their sight again. How tenderly Christ teaches his church to live by faith. A proper appreciation of any good we possess arises from our sense of need. That appreciation is sometimes difficult while our desires are satisfied. It is often said, "We do not appreciate good health until we do not have it."

The absence of Christ's physical body creates a keen sense of our need of him, and faith supplies that need. So we always have a full sense of our need and at the same time the full satisfaction of his presence and blessing. Though we cannot see him we know he is alive, and we go on with the same assurance as though we did see him. In that way divine power is transported into our lives so we can do our work by a divine force within us, instead of being urged by a divine presence outside of us.

When the men hastily returned to Jerusalem to tell their companions of their experience, they went by faith. They were acting by reason of a power that was their own. Christ was in them, not outside of them. When he vanished from their sight, he entered their souls; he did not depart from them.

Our spiritual visions are spiritual experiences sighted on their way into our makeup. The vision may then disappear, but the experience remains. It has become a part of our nature. Our most glorious spiritual visions may never be repeated, for they have such a powerful transforming effect upon us

JUST A SUGGESTION!

Many are wanting a safe place to invest their money where moth and rust cannot corrupt, and where it will prove a blessing to others.

The Students' Loan Fund of Asbury Theological Seminary which provides for the education of young men preparing for the ministry, would be a safe and wise investment.

There are those who want their sacred tithe to bear fruit in the salvation of souls.

Why not help to educate Spirit-filled young men who, perhaps, after you shall have quit the walks of life, will be seeking God's lost sheep on the mountains of sin.

Could you do better with the money God has entrusted with you than to assist in preparing young men to preach his uttermost salvation to the world he came to redeem?

Had you ever thought that the only way to "lay up treasures in heaven" is to invest your treasures here in immortal souls?

Think on these things!

Mrs. H. C. Morrison,
care Pentecostal Herald, Louisville, Ky.

that we are made into their likeness, and we cannot see that which has become a part of us, as we cannot see our own life.

We do not believe that our spiritual vision will cease, but we should not be disappointed if any such vision is not repeated. Travelers do not cease seeing things, but as their journey takes them on they have new visions. These two men were journeying when they saw Christ on the Emmaus road. They journeyed on to Jerusalem where they saw him again, but this time their vision of him was a new vision: they saw his wounds.

In subsequent visions they heard the great commission, and saw him ascend, and were told of his coming again. Christ was the central figure in each of the incidents in which he revealed himself to his friends. But he can reveal himself to his friends, only so far as their inner feelings are arranged to admire and welcome him. At first they saw Jesus. Later they saw their duty. Then they saw him ascend. Next Stephen saw Christ standing on the right hand of God, and the heavens opening to receive him that he might ever be with the Lord.

THE BIBLE AND SCIENCE.

W. M. YOUNG, D. D.



WHEN any attempt is made to reconcile the Bible and Science, two sciences are involved, that of Biblical exposition—hermeneutics, and that of the physical world—both human sciences—both incomplete—both growing. Of the two, Biblical interpretation is far more mature, and has advanced with far slower steps as the ages have rolled on.

The riches of the word of God are not exhausted. There are passages which require for their complete comprehension a knowledge of external nature which is not yet possessed and may not be ours for long years to come. Our knowledge of physical science is very immature; we are not yet well acquainted with nature. The unknown seems vaster to us than it did to our fathers. As we painfully climb the steep, our horizons widen. Science advances largely by the process of "trial and error." The next age will use the knowledge of this age, and then largely abandon it. Our theories help us forward and are forgotten.

APPARENT CONTRADICTIONS.

Apparent contradictions between the Bible and Science should not alarm us. Such contradictions occur in other sciences. Geology needs 500,000,000 years and physics can grant only a tenth of that time. Apparent harmonies between the Scriptures and science need not elate us; the reconciliations of a former generation seem puerile to us now.

The Bible becomes richer in meaning as our knowledge of the world grows. In its inner and higher life the Bible has to do with that which is independent of time and space. The rapid change of views with regard to science may well make us humble and modest in our assertions regarding it. We are willing to see our present views of science succeeded by better knowledge.

There are two kinds of statements with regard to science in the Bible. One kind is positive and fundamental, and must be accepted if we are to believe the Bible to be the word of God. The other is illustrative, as when writers used the science of the times in which they lived and the current philosophy. There are occasional sentences where reference to nature is not apparent—or if suggested now, was not understood until perhaps the progress of science revealed in them the meaning not seized by those who first heard them, nor by any reader in a long line of centuries since, and are seen only by us in these days of advanced knowledge. The prophets who wrote these passages may not have fully understood them themselves. Divine inspiration is the only explanation of such things.

LIGHT BEFORE THE SUN.

The first chapter of Genesis contains a statement that has always seemed strange. God is said to have created light before he created the sun. This statement was out of accord with what was known of nature for a long time. The candle precedes the light of the candle. Now we know that light is energy, and the ether of space is not energy, but merely its vehicle. Modern science teaches us that light does not come from the sun as its source. The energy we receive from his rays did not originate with the great orb. The sun and the stars, like artificial lights on earth, merely give us that which they did not create. The power contained in light was in the universe before the sun began to shine.

Light is the highest and subtlest form of the great treasure of potential energy when it passes into activity. The wisdom of the statement is four thousand years in advance of the times when it could be fully understood scientifically by the advance of the knowledge of nature.

GEOLOGY AND THE BIBLE.

The first chapter of Genesis tells us of the origin of matter and energy and also of the beginning and development of life on the earth. The interpretation of this was literal up to recent times. Emanuel Swedenborg held that the early chapters of Genesis were merely allegorical. The geological discoveries of the nineteenth century were hailed as wholly inconsistent with the Biblical account. These accounts in Genesis are so different from popular thought even in later times, and certainly in the days in which these documents were written, and so like the teachings of present day science, that it is inconceivable that they could have been written by unaided human wisdom. The only way it can be explained is by admitting divine inspiration.

THE ORDER OF CREATION.

The sacred writer affirms that the first life on the earth was vegetable, the next marine, the next birds, then beasts, and closing with man. This corresponds with what we now know of geology. Geologists affirm that the earliest stratified rocks contain no animal fossils, but the graphite, iron oxides and limestone they contain are evidence of plant life.

Palaeozoic rocks contain evidence of marine life, the simplest forms coming first; later appear amphibious forms, and then some terrestrial reptiles; then come forms of birds intended for flight; then four-footed beasts appear, and last of all comes man. Thus the writer of the book of Genesis shows a correspondence not with the science of his time, but of that of more than three thousand years later.

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER X.

HUNTING GOLD.



AS the months had passed, Huston had developed in a remarkable way. He had changed from the tender, rather overgrown youth, to a strong, stalwart man. He had become a leader of men. The broad plains of the west, the strong, aggressive spirits with whom he had associated, his position as an officer, his close touch with attorneys and judges in the courts, and men of place and power, had put the strength of iron into him. He had come to look men squarely in the eye and had developed a manly courtesy that would pass him in good society everywhere. He was easy and unafraid among his fellowmen. He had become one of the finest types of the great, wide west in which he had lived and moved.

Meanwhile, a constant correspondence had gone on between Huston and Miss Ida Benson. She had graduated from the Eastern school; her lawyer lover, a brother-in-law of her brother, had come home with her after her graduation and had visited her frequently, and done everything within his power to win the beautiful girl for his wife. He had failed. She had told him frankly that for more than a year a constant correspondence had gone on between her and John Henry Huston; that they were lovers, and that no amount of wealth could draw her heart away from her splendid cowboy on the plains.

She had secured a position as school-teacher in Fort Worth, and there was a sacred promise between Huston and herself that when he became financially able to care for a wife, they would be married. He was yet quite young, buoyant with hope, and happy beyond all words in the outcome of his disappointment in the village back East, and his flight to the West for the healing of a love-broken heart.

Throughout the acquaintance of Huston with Moreno and Tom Goodson, Moreno had been dinging into their ears the story of a gold mine on his father's large goat ranch down in Mexico. Now that the boys had suffered loss through the bankruptcy of their cattleman, they took a notion to investigate the gold mine in Mexico. Gathering some equipment and outfitting themselves with good strong horses, a couple of pack mules, an abundance of ammunition for game and protection from the Indians, they started on the long journey down to, and over, the border of Mexico.

The father of Moreno did not live so far from the border, and they were able to reach his ranch in about five days' ride, after crossing the border, where they received a most hearty welcome and were entertained with a degree of comfort. The old Mexican gentleman showed them the gulch, washed out by a mountain torrent after heavy rains, where he had found gold nuggets; he also showed specimens which had been examined by those who knew gold, and had been proven to be the real metal.

After heavy rains there was a very considerable torrent that came off the mountainside and brought down sand and gravel, and the supposed gold which lodged in a basin of tough clay and stones which had washed out during the centuries. There was quite a little stream from some springs up in the hills which flowed through the gulch constantly and furnished water for the families and animals on the ranch.

The basin in which the debris had accumulated was some five or six feet deep, eight to ten feet wide, and twelve or fifteen feet

long. It would be necessary to dig a trench and put in some wood work to convey the water around this basin and remove the sand and accumulation in order to find the gold which was supposed, because of its weight, to rest at the bottom. This called for considerable labor. After looking the situation over carefully, our three gold hunters were convinced that the indications were sufficient to justify the undertaking.

They built a camp, secured some tools and provisions from a Mexican village some forty miles away, and drew up a contract specifying that any gold secured should be divided equally among the old gentleman on whose ranch the mine was located, and the three laborers.

We shall not undertake to follow in detail the arduous labor for some months which it required to remove the sand. They found sufficient gold to encourage them which increased as they approached the bottom of the gulch, and finally resulted in a considerable quantity of yellow wealth; not enough to make any one of them rich, even if one of the party had possessed it all, but amounting to several thousand dollars for each one of the four engaged in the enterprise.

Soon after they commenced the work they realized that they were watched by certain worthless fellows who lounged about the community, and often visited the mine and tried to find out if they were securing any gold. They did everything possible to keep secret their success, but these loungers were convinced that they had secured considerable riches.

They discovered a cave in the mountain-side, which they had been able to keep secret from those who were spying on them, and in this they had carefully hidden their wealth, had also concealed some rations and horse feed for use, if it became necessary for them to flee from their place of labor.

There were roving bands of Mexican bandits and robbers in the neighborhood of the little town from which they secured their supplies. Their fear was that the loungers who were spying on them, would communicate with these robbers; and their fears were fully justified.

Just when they were about to finish up their work, and while Tom Goodson and Moreno were out of the camp hunting game for fresh meat, a band of some twenty or thirty robbers galloped up to the camp, arrested Huston and the old Mexican, with one or two boys who were giving some assistance in the work, and demanded their treasure. Fortunately, both Huston and the old Mexican had on their persons in rawhide sacks, a small amount of gold nuggets. This seemed to satisfy the robbers that they had secured the entire amount of gold gotten out of the gulch. They ransacked the premises of whatever they could secure; fortunately, the horses and mules of the miners were beyond a hill in a little pasture and were not seen. They released the old Mexican and boys, but took Huston with them and hurried on their way, for it was well known to them that a large body of Mexican troops had been sent out to comb that region, round up and destroy the bandits.

Directly after they left the camp Goodson and Moreno came in from their hunt, secured their horses and arms, and followed the bandits, hoping to render some aid to Huston. Frequently from high elevations they came in sight of the bandits, but kept themselves from being detected. Late in the afternoon, in fact just before sundown, they heard firing and, galloping to an elevation, they saw where the bandits had ridden into an ambush of government troops, and were engaged in a brisk battle, the bandits firing

as they fell back. Our lads concealed themselves as the retreating bandits dashed by, followed in hot pursuit by the government troops.

Huston, who was tied on a little mustang, was captured and taken back to the camp of the troops. Several bandits were killed, others captured and shot down without ceremony; three or four of the troopers also were killed and, for the time, left lying where they fell. One trooper was shot not far from where Goodson and Moreno were concealed. Moreno, unobserved, slipped out and secured the dead soldier's body and brought it into their hiding place where he stripped it, in order that he might have the uniform, if it would be available in any way, in the rescue of Huston.

The battle being over, the Mexican troops went into camp and Huston was at once brought before the Colonel and a group of officers for examination. He explained, through an interpreter, that he was in no way associated with the bandits; but he had no papers of identification or of legal admission into Mexico; his explanation that he was there on a mining expedition, without permission from the government, only made matters worse. Without hesitation he was sentenced to be shot the next morning at sunrise, and was bound and placed under guard in a little tent at the foot of a hill some two hundred yards out from the camp. An officer was sent to his tent who offered to take a message for his people, or to convey anything he might have on his person, to his relatives.

(Continued)

More than Perfect.

Do not those who go on to perfection arrive at a point where they stop? for how can one be more than perfect? No! Do you remember that Paul speaks of perfecting holiness in the fear of the Lord? Or, I do not know why we may not take a simile we have before used, and ask, Must not a child stop reading, because he has learned to read perfectly? whereas his having learned to read perfectly only introduces him to higher and yet higher branches of study, till his mighty soul goes on grasping knowledge while life endures. Or, to use another figure, Holiness is a way cast up for the ransomed of the Lord to walk in. If you were in the way to a given place, would it be necessary for you to stop because you were in the way? The fact is, your only aim in getting into the way was that you might progress in the way until you reached the destined point. Well, heaven is our home. In this way our goings must be established, if we would reach our heavenly destination. "The redeemed of the Lord shall walk there," and thus reach their destined home.

Dr. Ridout's New Book on Revival Blessings.

Before sailing for the mission fields Dr. Ridout put out his new book, "Revival Blessings" containing the History of the great revivals as well as stories of great evangelists and chapters on soul winning, etc. This book should be read by all evangelists, ministers and laymen who are interested in revivals of religion. Also, it is a fine text book for the class room where evangelism is being taught. There are many things in this book not found in any other book on evangelism. Dr. Ridout has dug out a lot of gold nuggets from his wide reading. This is a fine book for soul winners in the Sunday schools and among young people, and no one can read the book without finding it full of wonderful information and inspiration. Price, \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

IF YOU WANT SOMETHING

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

GLEANINGS FROM THE EVANGELISTIC FIELD

AFRICA IN THE MAKING.

Up to the beginning of the World War, Central Africa was still, comparatively speaking, an unexplored territory. Our Southern Methodist Church, through our much beloved Bishop Lambuth, opened work in the very center of that continent in February of 1914. The good Bishop started in with three missionaries and their wives to help him begin the work. They had to start in by clearing the grounds and staking off places for their mud houses. They were fortunate in having several willing natives to help them. The willing natives are not to be found, in large numbers today since so many European whites have come and are furnishing employment for a great many of them.

In Wembo Nyama's land was planted the leaven, which we trust by the grace of God will prove effective in leavening the whole of that great Otetela tribe. The missionary has to organize a mysterious language and speak in that language, create a moral sentiment and then appeal to it. We are to preach the gospel to all mankind. The command is to "Preach the Gospel to every creature." The great commission is not to preach civilization, but the "good news." It has ever been so, that civilization with its mingled good and evil, follows in the trail of the missionary.

A code of laws prescribing the way of life is not gospel. A perfect life and example is not gospel, but the gospel expresses God's attitude toward man; in other words, the Good News is this, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This shows that behind all events, and governing the world, changing it from a prison house into a school of faith and hope, there is a God of love. Cried a heathen woman in Africa, at her first hearing of the "good news," "Oh Mr. Lapsley, if we had known that God loved us we would have been singing to him." The peoples of Central Africa are rising up as never before and asking for the One who came to heal the broken-hearted and give life more abundantly.

Our ministry in Central Africa is necessarily threefold, or, I might say, fourfold. We have the Evangelistic Department, the Educational Department, the Medical Department and the Industrial Department. All four of these are necessary to meet our own and the needs of the natives. To my mind, one of the most effective ways to reach the people is by the ministry of healing. The need for medical attention in central Africa furnishes us our greatest opportunity in that field, and yet, for the past three years, we have been saying to natives who walk thirty and forty miles to Wembo Nyama for operations, "You will have to go back and wait until we get a surgeon." We ought to make good this opportunity, as it is the greatest we have of planting the gospel under the crust of heathenism. As one has wisely said, "I had rather plant one seed of the life of Christ under the crust of heathen life than to cover that whole crust over with the veneer of Western civilization." For that divine life implanted and nurtured by the divine Spirit will progressively and resistlessly express itself in strong Christian character, fruitful Christian churches, happy Christian homes, the Christian training of the young, the care of the orphan, the aged, the blind,—a purified and ennobled social order. "Behold I make all things new."

In all of our work we are trying, as St. Paul stated the case, "to be all things to all men that we by all means might win some." We are seeking to present Christ to the people so intelligently and effectively that they will accept him as their Saviour and Lord, conform their lives to his teachings, and aid in extending his kingdom; and second, to organize these believers into churches, and train them to self-propagation, self-support, with a view that they will ultimately take over the evangelization of their own land. Some of the young men are already showing signs of leadership and marked ability. These people are capable and worthy of our careful consideration at this time of the church's greatest missionary opportunity.

If the Southern Methodist Church ever intends to give the gospel of Christ to the Otetela tribe, which is in the center of the Belgian Congo, she has the greatest opportunity today that she will ever have. The population of the tribe is estimated to be between two hundred and fifty and three hundred thousand people. According to a mutual understanding the other mission boards have left the responsibility of this tribe with us as the Southern Methodist Church. If we fail these people in this generation, they will not be saved. They might ask us this very pointed question, "If you refuse us the gospel, to whom shall we go?"

Many of the natives seem to delight in asking the missionary many varied questions. Many times I have had groups of men to gather around me and start their questions thick and fast. They are just as curious to know how we live in this country as people here are to know how they live. They can ask almost as many questions as the people here. They expect the white man to answer all their questions. One day sitting on my veranda in Central Africa, after they had asked me many things, one man looked up into my face and asked me this straightforward question: "How long have you known Jesus, the Saviour that you are telling us about?" My answer was, "I have known of him ever since I was a small child." Then he came back with this, "Why didn't you come to us sooner and tell us

about the Saviour?" For a few moments I hardly knew how to answer him. Then I said, "Why others have not come before now, I cannot say, but as for myself I can say that I came as soon as I was prepared." Then he said to me, "My father and I used to sit together in the moonlight and wonder about the moon and stars and all creation; and he would tell me that he believed that there was a Supreme Being or a Creator behind all these things that we can see. But then he said to me with a very sad look on his face, 'My father died and went out into the dense darkness, without ever hearing of Jesus the Saviour that you are telling us about.'"

My friends, my heart was made sad and my mind flashed back across the ocean and I thought to myself, if the Christian men and women of America could hear this man's story, surely they would be willing to make some real sacrifice to speed the gospel light to these poor benighted people that are looking up with hungry faces and hearts for the bread of life. For some time the thought remained with me and I was impressed with this thought: If the church does not wake up and get a vision of the great missionary needs and opportunities and speed the gospel on much faster than we have been doing for the past half a century, that perhaps fifty years from now, not more than a hundred miles from where I was questioned, some black face man will probably be looking in the pale face of a missionary and asking the same embarrassing question, "Why did you not come to us sooner and tell us about Jesus the Saviour of the world?"

I think that we are all agreed that eventually the Kingdom of our God shall cover the earth as the waters cover the seas, but that which is of greater importance to us, is whether or not we as the Christian men and women of this generation, will have the part that it is our privilege to have in helping to extend this Kingdom to the last dark corner where Earth's heathen races are found. To the desire of all human hearts, wherever found around the world, Jesus Christ stands out as God's answer. In him we find all that our hearts crave. J. J. Davis.

LETTER FROM GUATEMALA.

Since arriving in Guatemala, December 26th, I have seen more of human need, heard more heart cries and shed more tears than for many previous years. This is the land of "The Christless Cross," where there is a multitude of hungry souls waiting to know the power of the Gospel.

The first night after arriving in port I spoke through an interpreter to an audience of 25, mostly believers, but one fine young man gave his heart to God. It was an encouraging beginning for my work in this republic.

Then I joined five workers from the Friends Mission at Chiquimula for a five-days' conference at Quirigua, sixty miles inland in the banana growing area. A strange environment it was, among native huts with cane or bamboo stalks for walls, roofs thatched with palm leaves, floors of dirt, and the people most primitive in all their ways of living. But they have souls and hungry hearts. Such a conference is a big event so there were nearly 300 people who came from far and near, like a camp meeting in the States. They were fed under a large shed, and slept wherever they could stretch a hammock or unroll a grass mat.

I have not seen such a time of spiritual power for many a day. Some of these brown, half clad, barefooted saints know the power of prayer and the results were continually in evidence. Many sought the Lord, and there was confession and repentance of the truest sort. It was a great privilege to preach (through an interpreter) to these people so simple and ready to accept the gospel message. Their ringing testimonies and songs of rejoicing will long be remembered.

My next experience was a week of travel by muleback through the mountains into Honduras. We stopped at some village for a service each night, and saw some interesting results. The trip was a varied combination of joyful service and perilous travel with entirely too many sidights to write in detail. We had expected to proceed into Salvador, but a revolution was on in Honduras and we were advised to turn back as soon as possible.

Back in Guatemala the next trip was with two American missionaries and two native workers down the country's largest river by canoe (real dug-out) into an interior section, and then back into the mountains to visit a village. It was the first time an American missionary had visited their colony so it was a great occasion for them. A group of men and boys had worked hard to prepare the trail for us, for eight miles cutting away underbrush, removing logs and boulders to make our passage safe. God rewarded their labors and our efforts by a most wonderful service the first night. Two souls were saved and a beautiful spirit of praise and rejoicing followed. The service was held in a primitive hut home of one of the believers. It is wonderful to see the faith and loyalty of some of these natives living in such crude conditions far removed from the world of affairs.

After three nights in the mountains we took our dugout again down river to a little railroad station in a banana plantation, expecting to return to a mission branch by rail. But found that a revolution had broken out in this country and all train service was stopped. Continuing on further by canoe we came to a little town where there was a chapel and some native Christians, where we could find a place

to swing our hammocks for the night and get something to eat. It was a time of considerable suspense. But next day we were able to get a train and returned to the mission post.

Men reported for duty from every quarter to take up arms against the rebels, and things looked very serious for awhile. After three days of anxious waiting, shut off from communication with other missionary friends we heard the proclamation that it was all over, and the men came joyfully home.

Every day of my stay in this country has been fraught with interesting events and our service is being crowned by God's richest blessings. I have felt the confidence and assurance of the prayers of the friends in the homeland.

I still have three weeks in this country, and then two weeks in Cuba, and home again March 1st,—2912 Meadowbrook Drive, Ft. Worth, Texas.

James V. Reid.

FORT LAUDERDALE, FLORIDA.

Greetings to The Herald Family. It has been some time since reporting to you, but I have been busy, and the Lord has been blessing. Held two revivals here since November, and the third one under consideration. Souls have been pardoned and sanctified gloriously in these meetings and truly Florida, as all other places, needs real salvation. Sin is rampant on every hand, bootlegging and debauchery is seen and known to exist without much interference, and the entire realm seems to be demoralized and truly brethren, these things have a demoralizing influence over the entire community. Officers are bribed and courts are influenced and lives of the people are endangered through these things, and it behooves us as evangelists to attack these things, as the churches won't stand for their pastors to get too bold on these things. One pastor here had to resign because he made a vigorous attack on these evils and held up a righteous standard for the people. It's known that some of the church people are engaged in this nefarious business, and of course they won't stand for their pastors to be harsh on these things.

I am ready to assist you and make dates with you brethren for your meetings. I am untarnished and not influenced by the theological confusions of the day. I was sanctified twenty-three years ago and have not backslid a bit. God is honoring full salvation preaching now as he did then and my soul is made to rejoice in seeing his Word honored in these days of distress and confusion. Write me here in general delivery. I am ready to work anywhere and with anybody that wants a full gospel preached. You know what I have always stood for, and I am not compromising in the least. W. L. Shell.

RIVERSIDE, NEW JERSEY.

Ray Johnson, the "Red-headed, freckled-faced boy preacher from Texas" has been with us in a two-weeks' meeting in the First Methodist Church here in Riverside. And what a boy he is. Tall and straight, manly and fearless, full of grace and truth, he proclaimed the unsearchable riches of the grace of God to us in a way that has never been equalled in our church. Johnson is a product of Asbury College, but he is more a product of the Holy Ghost and of divine power.

Our people, or at least some of them, were afraid that the Modernists were right when they said that the days of revivals and mass evangelism were over. We had seen so little of the power of the Spirit demonstrated throughout this section, that we believed that revivals were a product of the past, when men were a little more sentimental and emotional than they are in this modern day.

But praise the Lord, we began to pray for the meeting for a week before it came. A few Christians gathered together in the church every evening and prayed for a real, heaven-sent, supernatural outpouring of revival power. And the Lord answered prayer. Some of our people confessed that they were not right, and before the special meetings came, a number of our people had surrendered to the Lord, and the revival was on.

Ray began to preach on Sunday night, Jan. 27th. The Spirit's power was felt from the first, and our faith increased. On the third evening an altar call was given, and some people were converted. As the meeting progressed the interest increased, and more people got saved. On the last week of his stay with us, our twenty-one-year-old "boy preacher" began to preach holiness, or entire sanctification. Some of the people had never heard of it before, and they began to seek it and many found the blessing of a clean heart. The fire fell, and many were the slain of the Lord.

On this last week the church would scarcely hold the people. There must have been in the neighborhood of 200 people at the altar. We did not keep track of the number, so great was our enthusiasm and praise over what the Lord had done for us. By a unanimous invitation of a church which was crowded to the very doors, with not even standing room, Ray Johnson was invited to return to Riverside for another year.

South Jersey is waking up spiritually, and we hope and pray that God will give the preachers and laymen of this section a vision of a lost and dying world which is hungry for the real Gospel of the Grace of God. Some of our preachers have this vision, but let us pray that "the Lord of the harvest will send more workers" like our beloved brother Ray whom we shall follow with our prayers and very best wishes. Henry Miller, Pastor.

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(Continued from page 1)

with trashy reading, and do not saturate your mind with literature tainted with destructive criticism. Do not let those unbelievers who know nothing of how to lead a soul to Christ, and who have been constantly writing question marks over the pages of the Holy Scriptures, breathe into your spiritual and intellectual life the poison of their unbelief. But this letter is long enough. I will write you again next week.

Faithfully your brother,
H. C. MORRISON.

Bob Shuler Arrested.

We see from the press that the Knights of Columbus have arrested Bob Shuler and cited him to trial, because of something he has published in his monthly magazine. By the way, if you are not a subscriber to Bob Shuler's magazine send for it today, care of Trinity M. E. Church, South, Los Angeles, Cal., enclosing \$1.00 and you will get one of the most interesting periodicals published on the continent. It will be fortunate for the Knights of Columbus when they bring Bob to trial if he is pronounced "not guilty." We Protestants of this country do not intend to let that Catholic organization run roughshod over Bob Shuler or any other Protestant preacher in this country. They ought to know better than to stir up strife, especially just at this time, between the Protestants and Catholics of this country. The simple fact is, the intelligent Protestants of this country are indignant over the Pope becoming Emperor over a little patch of ground in the City of Rome and the Catholic people of the world. It would be wise if the Knights of Columbus kept a little quiet until the indignation of the Protestant people of this country cooled off a bit.

The Knights of Columbus at this time could kindle a fire that would spread with a rapidity and be very difficult to extinguish. My judgment is, that there are a million or two of red-blooded American citizens in these United States who will not be at all satisfied to see Bob Shuler persecuted by the Knights of Columbus. Write to Bob today, enclosing a dollar at above address, and get his magazine for a year.

Yours, for Prohibition, Protestantism, and Prosperity in these United States.

H. C. MORRISON.

We Have Fallen Upon

Strange Times.

MRS. H. C. MORRISON.



HERE is in the atmosphere of social and religious conditions a feeling that we are on the eve of a great crisis in the history of the world. There are secret, invisible powers at work which cause one to fear the unfolding of the coming years.

Efforts have been made to define the spirit of unrest; books have been written to explain our world conditions; preachers whose spiritual discernment is not keen, have been trying to give the people a gospel "adapted to the times," while a thousand anxious hearts are wondering what the outcome shall be.

Philip Mauro, author of "The Number of Man," has in his book tried to locate our trouble, and perhaps has thrown some light upon existing conditions, but have we found the remedy and, if so, have we applied it? Mauro emphasizes the fact that "human society is stirred the world over, as it never has been before." The simultaneous activity is but the rumbling of human machinery trying to solve its social, political, and religious problems by human energy and ingenuity. In other words, there is a growing disposition in the present generation to *save itself*, socially, politically, and religiously.

The writer expresses his conviction that "the affairs of humanity are approaching a crisis of the first magnitude," or what another has designated "a world crisis." What is the cause of the conditions which invite this impending doom? We have but to note the drift of the educational and ecclesiastical teachings of today to ascertain, somewhat, the source of our restlessness, for when a nation finds anchorage in any other than the Rock of Ages, her anchorage is insecure.

We were amazed, grieved and excited with jealousy for our Christ, when we read the class poem of Harvard University quoted in the book above referred to. The last verse is a sample of outright blasphemy:

"O holy spirit—O heart of man!
Will you not listen, turn and bow
To that clear voice, since time began
Loud in your ears, and louder now!
Mankind, the Christ, retrieved—
Recrowned, recrucified;
No god for a gift, God gave us,
Mankind alone must save us."

Note that the "heart of man" is substituted for the Holy Spirit, and instead of the only begotten Son, we have "No god for a gift, God gave us;" Christ, the world's Redeemer is discarded and "Mankind alone must save."

Let us give you another quotation to show the trend of thought in high places, and for which man in his blindness and stupidity is grasping as a drowning man catches at a straw.

"O world, grown, pitiless and grim!
O world of men, had you but known
Your brother is your Christ, through him
You must be saved and him alone.
Love for his sorrows—Love—
Love alone can lift you above
The pain of your misgiving,
The doom and horror of living.

"Within ourselves we find the light
And in ourselves our Gods to be,
Not throned beyond the stars of night;
Here in America we must see
The love of man for man,
The new republican—
A heaven, not superman,
Reborn in man and woman."

We have written the most startling declarations in italics in order to draw your at-

tention to the glaring thoughts of man-contrived redemption. You will observe *man is all* while the One whose blood alone can save, is not mentioned save as we are reminded that *man is our Christ*.

It seems to us that such advocates of human redemption are bordering perilously near the precipice of the blasphemy against the Holy Ghost; perhaps, nearer than they think. If, as they contend, the heart of man is the "holy spirit," then the avenue of salvation through faith in the Crucified of Calvary is cut off, and they are without God and without hope in the world.

Our hearts are stirred when we see the drift of things in educational, social and ecclesiastical circles. "Preach the Word" is the message that should sound long and loud to our ministers. Christ is the world's magnet to draw men unto himself, and if the ministers of the gospel do not hold him up as the one mighty to save to the uttermost, the blood of earth's deceived and deluded multitudes will appear in judgment against them. This prodigal world still has the heart-cry of the Greeks, "We would see Jesus," and will not be satisfied with the husks of man-contrived salvation, nor the superficialities of social service. The body can get along with temporalities, but *the heart needs God*. This world has made no provision for the heart; it was made for God, and he alone can fill it.

While the adverse winds whistle their stinging blasts around us, may they but drive us closer to the heart of him who has said, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Let us magnify and exalt him who has thrown out this world-wide invitation to a restless, hungry world, and prove to them that he is the panacea for all life's ills. He is the strength of our life, of whom shall we be afraid?

Let those who may choose to sail over life's tempestuous and uncertain sea in the little man-made canoes of self-righteousness, do so, but those of us who have the Captain of our salvation as our pilot, will stick to the Ship of Zion, and drown the siren voices of a God-forgetting world by singing,

"Jesus, the name high over all
In hell, or earth, or sky!
Angels and men before it fall,
And devils fear and fly."

A Great Treat for our Readers.

We shall soon begin the publication of a series of articles on "Ten Reasons Why I Know the Bible is the Very Word of God," by Rev. W. E. Biederwolf, D.D., a man of profound scholarship and evangelistic spirit, who has devoted much time and pains to the preparation of these articles. Thousands of good people believe the Bible without knowing why. We are publishing this notice before the beginning of these articles in order to call the attention of our readers to them, and insist that they read them. In these days of such widespread skepticism, and such vigorous attacks upon the Holy Scriptures, it will be the part of wisdom for all Christians to make sure of the scriptural foundation upon which they build for time and eternity. Your brother,

H. C. MORRISON.

Special Notice!

Frequently, we shall have in this paper special messages to those hungering and thirsting after righteousness. It will be a short, pointed bit of instruction on how to enter the experience of entire sanctification. Send THE HERALD to your friends who need this instruction. We shall also have messages on "How to Win a Sinner to Christ." We shall have instruction to a seeker on how to find Christ. Help us to sow THE HERALD broadcast everywhere. H. C. MORRISON.

UNCLE BUDDIE ROBINSON.

BY RAYMOND BROWNING.

The people of this land ne'er saw a person half so quaint
As Uncle Buddie Robinson our weeping, smiling saint.
He weeps a bit and laughs awhile then says some searching thing
As keen as any surgeon's knife, yet never leaves a sting.
A log house in the Cumberlands of Eastern Tennessee
Is where his boyhood days were spent in direst poverty;
And when his drinking father died and friends laid him to rest,
That mountain widow took her brood of children and moved West.
Far out upon the Texas plains where life was hard and rough,
Our Bud grew up a cowboy and the toughest of the tough.
You've heard him tell how he was dressed when first he sought the light,
Trousers and shirt, pistol and boots, ready to swear and fight.
But God had sent across those plains one of his brave good men,
A circuit-rider who would beard the lion in his den;
And where he found these reckless men out on the wild frontier
Like Christ's ambassador he stood and bade them come and hear;
'Twas such a man that Buddie heard, poor, crude, unlettered boy.
I've heard him tell the story and have wept, then laughed with joy.
Bud said "That preacher preached on hell until I feared its woe,
And then he preached on heaven until I surely longed to go."
Down in the altar straw he fell and stammered out a prayer,
Then heaven broke upon his soul and Jesus met him there.
And such a miracle of grace this world has seldom known,
For not a letter did he know and he a man full grown.
But after work of day was done out on the moon-lit plain
He learned to read his Bible first, and through and through again
He read that Book, devoured it, until his memory
Was stored with truth. His mind became a royal treasury,
And when that lisping tongue turned loose in sermon, speech or prayer
His sayings and his epigrams were jewels rich and rare.
The Methodists were cautious when he asked the right to preach.
The licensing committee listened to his uncouth speech,
And one good, sympathetic soul said, "Don't turn Bud away.
He hasn't sense enough to use the license anyway.
He cannot hurt the church a bit and maybe 'twould be wrong,
If we should not encourage him. Let's help the boy along."
Another said, "Some kind of test must show in our report.
Let's ask some simple questions and be sure to make them short."
One said, "Buddie, tell us have you studied Geography?"
"I didn't know there's such a thing," said Bud, "It's news to me."
"Now what's the longest river in the world?—of course you've heard?"
"River of life," came the reply, "I've read that in the Word."
"And what's the highest mountain peak?" (This question was the last.)
"Mount Zion," came the answer,—and the brethren said he passed.
Some years went by. There came a time when Bud was sanctified.
The camp meeting was all aglow and as the rising tide
Swept sinners to salvation and saved ones to second grace
Our preacher hungered after God and wore a troubled face.
He knew he had been brightly saved and yet within his breast
The carnal mind would stir and rage and would not let him rest.
He sought the blessing, prayed for peace, yet still the fight went on
Until next day when in the field he prayed while thinning corn,—
But let him tell the story in his ever-thrilling way
Of what took place in that cornfield that memorable day,
"All of a sudden tassels on the corn were turned to gold
And Jesus in his chariot through that old cornfield rolled.
His great hand took out of my heart the last remains of sin
And flung them into Adam's grave and then the joy came in,—
A hog's head full of honey in my soul and, don't forget,
There's just a lot of beehives that I haven't robbed as yet."
No matter where this preacher went he set the folks on fire.
The crowds turned out to hear him preach. He stirred the devil's ire.
Among the Texas ministers there was a mighty host
Who little knew of Wesley and less of the Holy Ghost.
Some ministers of carnal mind and much of worldly pride
Had fits and spells and nearly died when folks got sanctified.
Of course they knew 'twas in their creed and so they kept professing
That they "believed in holiness but not a second blessing."
Now to the simple trusting souls this matter seems quite plain
That the "first blessing" is that grace by which we're born again
And then the Holy Ghost must come to cleanse from inbred sin.
This is that "second blessing" when the Spirit dwells within.
However these blind leaders called poor Buddie to their court
And tried him for such heresy and made proceeding short.
They took his license, turned him out, their Pilate-hands washed clean
And that is why Bud Robinson became a Nazarene.
He's met the beasts of Ephesus and never lost a fight
For years he's buffeted the storms and now the port's in sight.
He's nearing three score years and ten and still he preaches on.
We'll never see his like again when this brave soul is gone.
Young men and women clothed and fed from his own meager store
And trained in school to teach and preach have gone to foreign shore.
The sun ne'er sets on these his wards who number sixty-three,
And preach salvation from all sin with holy liberty.
His books are sold by thousands and his sayings never fade.
When Bud got on God's altar then a genius was made.
The final word on lodges by this humble man was said.
'Twill be retold a thousand times long after he is dead.
"Some folks always follow the Lamb," (his lisp I cannot quote),

"And these folks are too busy then to ever ride the goat."
The chariot of the Lord will come for this good man some day
And tens of thousands will be sad to know he's slipped away;
But heaven will seem nearer and my soul with glory fills
When I think of Buddie shouting on those everlasting hills.
The scars of battle will be gone, the loneliness and pain.
The tears he wept for all the lost will never come again.
No more he'll wander through the land like one who had no bed.
Earth's sorrow is forgotten and eternal joy's ahead.
And I can hear him saying in that concourse of the blest,
"I didn't save them all, dear Lord, but I have done my best."

The Preachers of Tomorrow

Are the young preachers of to-day. It is these young men who will fill our pulpits, conduct our revival meetings and wield a religious influence over the young generation.

Are you interested in these young ministers, whether or not they preach an uncompromising gospel—a gospel that saves all men from all sin? Men change and quickly fall, but Christ remaineth forever, and we want preachers who preach this changeless Christ; so do you.

In this fast modern age when there are so many things to detract and interfere with one's religious life, there isn't anything quite so helpful as good reading matter from the pen of men and women in whose hearts the Holy Spirit abides. We try to keep the pages of The Pentecostal Herald filled with just such matter.

We have set the month of March apart as preacher month, and although \$1.50 barely covers the cost of printing and mailing The Herald, we are gladly making a concession by giving a reduction of 50c, and are offering to send it to preachers, young preachers especially, for \$1.00 per year. We have had folks tell us that it is easy to discern the preacher who reads The Pentecostal Herald because of his unctious sermons, his deep spirituality and his zeal for souls.

We believe you see our purpose, and that you realize the need, and are asking that you send us the names of young ministers of your acquaintance with \$1.00 for each subscription; if you cannot furnish the names, send us the money for as many as you can, and we will furnish the names. If you cannot furnish the money, send us the names.

Enclosed you will find \$..... for which send THE HERALD to the following ministers for one year on your special introductory offer of \$1.00 per year.

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OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you please let a Tennessee girl enter into your happy circle. I have been a reader of The Herald for several years but this is my first time to write. I think it is a wonderful paper. I am a Christian and belong to the M. E. Church. I go to church and Sunday school most every Sunday. I am a Sophomore in high school, and was sixteen years old August 9. Have I a twin? If so, please write me. I would like to hear from all you cousins who care to write. I will try to answer all letters received.

Elzada Wimberley.

Dear Aunt Bettie: Will you please open your door and let a little Tennessee girl join your happy band of boys and girls. I am a girl twelve years old and in the seventh grade. I go to Adkins Porter School. I am a Christian. I belong to the M. E. Church. As this is my first letter to The Herald I will go before Mr. W. B. comes. I would like to hear from any of the cousins who would care to write.

Bidie Mae Lax.
Rt. 9, Paris, Tenn.

Dear Aunt Bettie: Just a few lines. I have been reading The Pentecostal Herald for twelve months and I sure do enjoy reading its pages. I ask the Herald family to pray for me that I might be what the Lord would have me be, for if I know my heart I want to do his will that I might exchange my cross for a crown some day. Pray for me.

Jennie Harrell.

Dear Aunt Bettie: Will you please let a Georgia girl join your happy band of boys and girls? I am ten years of age and in the fourth grade. My birthday is April 13. Have I a twin? If so, please write to me. I will answer all letters received. I have brown hair and brown eyes. I wonder how many of you enjoyed Christmas. I did. I go to Lone Star Consolidated School. I hope Mr. W. B. is out fishing when this letter arrives, for I hope to see it in print.

Sybil Logan.
Rt. 2, Box 123, Adel, Ga.

Dear Aunt Bettie: I am a big girl seven years old, four feet and one inch tall and weigh 65 pounds. This is the first time I have written to The Pentecostal Herald, which I like very much, especially page ten. Can any one guess my name? It has eight letters in it. It begins with C and ends with E. If you can guess it I will write to you. I am a Christian and love Jesus very much. I go to school and am in the second grade. My mother is sick and I am living with my aunt. I read about W. B. in your paper. Will you please tell me about him? I hope to see this in print.

C. Struza.
532 Madison Ave., Bellevue, Pa.

Dear Aunt Bettie: I wonder if you will make room on your page for a Dixie girl to enter? This is my first letter to The Herald, but I enjoy page ten. My grandfather takes it, so I get every issue. I live on a sunny farm in Tennessee. I like farm life very much and intend to be an up-to-date farmerwoman one of these days. I'm five feet, three inches tall, have hazel eyes, Chestnut hair, olive complexion, and weigh 130 pounds. I try to be honest with my fellowmen, and not take the easiest job; let my sisters have the hardest. I belong to the M. E. Church, South, where I go to Sunday school and meeting. Down here on the farm we have many pleasures and many trials and temptations tending the soil which old Mother Nature provided for us. But with our work we have lots of play-hours of fun and frolic. We go chestnut and hickorynut hunting in autumn, fishing and picnicing in spring and summer. I have four brothers and two sisters. I am sixteen years of age. My birthday is September 8th. Who is my twin? Write to me. I am the fourth and the middle child. I love reading and music, that's my hobby. My father is a vocal music teacher, so therefore all the children sing. In the winter we sit by the fireside and sing the songs

of old and new books, all gay and happy in our snug living room with the big fire throwing out its warmest welcome to cheer us. Who says country people can't be happy with the lot that God gave them. Girls and boys, did you ever stop to think just how much we owe our parents. Think of the heartaches and pain we cause them by our folly and neglect. Let's let it enter our heads for a moment and study. Just see if we can't find something to do that will please them. Watch their eyes sparkle with happiness. Oh, I'm afraid Mr. W. B. will wake up so my letter can't pass him. Cousins, one and all, write to me and tell me of your state.

Tommie Lou Simpson.
Rt. 6, McKenzie, Tenn.

Dear Aunt Bettie: I enjoy the letters so much I'd like to have a little room and then I'll go. Oh yes, I have long brown curly hair, blue eyes and fair complexion. I was twenty-one September 13. Have I a twin? I am a Christian and belong to the M. E. Church in a little town four miles from where I live. I sure love to go to Sunday school, League, Church and prayer meeting. We have had two revivals there the last year; many souls were saved and sanctified. Besides the regular prayer meeting they are having cottage meetings with many people filled with the Holy Spirit praising God. I want to speak a word for our preacher, Rev. E. C. Phillips. He sure preaches the full and free salvation right from his heart. Thank God for sending such a good man to us. Our S. S. class is talking of educating a foreigner. And I am asking God to help us, for all things are possible with him. Praise his Name. I certainly get a lot of pleasure from serving God and have no time for worldly pleasure. I ask the prayers of the cousins that I will be always on duty for Jesus. Write to me. God bless you all.

Pearl Stoncipher.
Irington, Ill.

Dear Aunt Bettie: May I come in again for a visit? I wrote to The Herald some time ago and was glad to see my letter in print. I am a young girl twenty-three years of age. I have taken The Herald for over a year and think it's a fine paper. I would like for the boys and girls near my age to write to me.

Edna Carlson.
Clark, S. D.

Dear Aunt Bettie: Will you let an Ohio girl join your happy band of boys and girls? This is my first letter, and I hope to see it in print. I am thirteen and am in the eighth grade. I have blue eyes and light hair. Dorothy Shaw, I guess your name is Mary, and Georgia Shaw, I guess your name is Betty. I must close since this is my first letter. I have a pekingese dog; her name is Ming Toy. Can any one guess my first name? It begins with I and ends with A; it has three letters. The one who guesses it will get a letter and my picture. I will pray for Lena Evans.

I. Elizabeth Dunn.
Alliance, Ohio.

Dear Aunt Bettie: Will you let an Indiana girl join your happy band of boys and girls? I am ten years old. I have dark complexion, brown eyes and black hair. I am in the fourth grade at school and I like my teacher very much. Dorothy M. Shaw, I guess your middle name to be May. Am I right? This is my first letter to The Herald and I wish to see it in print.

Alice Guernsey.
Memphis, Ind.

Dear Aunt Bettie: Will you let a Ravenden Springs girl join your band of boys and girls? I am ten years old and my birthday is October 30. Have I a twin? I am a member of the Methodist Church and go to Sunday school and church every Sunday I can. William H. Stahl, I guess your middle name to be Harry. Am I right? If I am please let me know. E. Madalene Shelley, I guess your first name to be Evalena. Am I right? If I am please write me a letter. I sure do like to read The Herald, es-

pecially page ten. My aunt, Mrs. J. R. Edwards, takes The Herald, and has been taking it for about five years. She thinks it a noble paper. I also like it well. Who can guess my middle name? It begins with T and ends with A, and has five letters in it. Those who guess my middle name I will write them a letter. Aunt Bettie, this is my first letter and I would like to see it in print if my letter isn't too long. I hope Mr. W. B. is asleep when my letter arrives.

Bessie T. Griffith.

Dear Aunt Bettie: Is there a welcome awaiting an old cousin? I hope so, for since I've been a member of The Herald family I have learned to love each one of you that I have heard of. There are two vivid pictures in my mind that linger. I can see myself a child at mother's knee as she teaches me passages from the Psalms. The other she is reading me an article from The Herald entitled, "It's a short, short way to soul salvation." I don't remember how long ago this was—not so long I am sure—for I am just eighteen years old now. I live "down South in Dixie" where 'tis summer time a larger part of the year. Like every state Florida has its good and its bad features, but we all believe that the wonderful climate, scenery, bathing beaches and all the year-round supply of vegetables and fruits are so desirable that an occasional hurricane is soon forgotten, for we are lovers of our state, and we are trying to build its reputation. Despite the common belief we do not have very warm summers. If you doubt my word come down here for a month next summer when the mercury starts soaring. I'm often a victim to the wander lust for I delight in travels, especially by auto when we camp outdoors. How many of you folks enjoy outdoor sports? To me it's the most splendid way of showing God our appreciation of our bodies, that of making healthy the temple of our souls. I am a Sophomore in College. I still intend to attend Asbury sometime in the near future. I like to read very much. I have a number of favorites in the modern author list. Among them Gene Stratton Porter is the one I prefer above all. I admire her knowledge of nature, and the skill she showed in portraying her ideas. We should all study and learn to love the great outdoors, for each twig breathes of life given by the Creator. I would be delighted to receive letters from all of you girls and boys of all ages, and from my old friends as well as new ones. I will try to make my replies worthy of your time spent in reading them, and I'll answer all.

Best wishes to all, especially our beloved Auntie.
Evelyn Tipton.
Cottage Hill, Fla.

Dear Aunt Bettie: I wonder if you would enjoy hearing from a shut-away from Iowa. I do love to read page ten, and learn of all the cousins. Would you accept another cousin into your family circle? If so I surely will be delighted to hear from many of you dear cousins for the time is so tedious and hours seem long these cold winter days. There is just my dear old mother (age 74 years) and myself in our home since father left us for the Eternal Home thirteen years ago. We are Christians, and love The Herald and read God's comforting word. I wonder who can guess my first name, which begins with M and has just four letters. And my birthday is in the good old summer time, July 14. Have I a twin? If so please speak up real quick. We in Iowa are having lovely, cold, snowy weather, though today is warming up. We are so thankful. It won't be so many weeks now until farmers will begin to think about seeding time. We raise corn you know, Iowa is known for its corn. They also raise other small grain, all kinds of vegetables, etc. I am not able to do any kind of active work, only hand work, read and write. Have a Victrola which was given me by a friend. I do enjoy hymns and if any one has any they no longer use I'd be delighted to receive some, or any other good music, as I'm a lover of music. The birds are dear little friends who never forget us shut-ins. I wonder if you'd enjoy hearing about two little girls living across the street? If so, I'll tell you about them. Their names are Hellis and Jeane. They never forget

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grandma and Aunt Maybelle, as they call us. Always wave their little hands from their window every time they catch me looking, then each tot bobs up for me to see. I call them "Joy bringers" for they truly bring joy in their bright little faces. Then when warm weather comes always they are so delighted to come over and to share their nuts, candy and etc. I love to treat them when I chance to possess the goodies, though it's not often I have such for our means are limited. My letter is too long and I've not said half I started to say, but I will know Aunt Bettie will cast me off, perhaps I'll land in the waste paper basket and you'll never see me in print, but if so I've had a lovely thought with each one of the cousins. We trust for God knows, he loves, he cares. Nothing this truth can dim. He gives the very best to those who have their trust in him.

I'll be very glad to have letters, card or gift and I'll answer all if envelope and postage are supplied. Anything to help pass away lonely hours and help my darling mother to get through the long winter season, will be appreciated by your shut-in cousin—and shall I say your dear old Grandma Stafford.

M. Mabelle Stafford.
1800 Delmar St., Burlington, Iowa.

Dear Aunt Bettie: As this is my first letter to The Herald I hope it will be in print. My father has taken The Herald for about three years. We live on a farm very close to a lake and in winter this affords much fun for skating. I am a boy eleven years old, five feet in height and weigh 94 pounds. Who can guess my second name? It begins with C and ends with S, and has seven letters in it. All the cousins please write to a Canadian cousin.

Howard C. Myers.
Westport, Ont.

FALLEN ASLEEP

HARNED.

Mrs. Henry Harned, a reader of *The Herald* for more than forty years, passed to her reward Jan. 27, 1929, at Guthrie, Okla., in the home of her oldest son, Delphas Harned. She was 77 years, 4 months, and 20 days old. She united with the Methodist Church when sixteen years of age and lived a consistent Christian until death.

March 27, 1871, she was united in marriage to Henry Harned, with whom she lived a long and beautiful married life, having a number of children to rise up and call her blessed.

She made her home with her oldest son, Delphas, at whose home she passed away. Her former home being at Walters, Okla., she was buried there Jan. 29. She leaves to mourn her departure a husband, three sons and three daughters, three brothers and one sister.

Sister Harned passed away just one week after my own dear mother left us, and it is a comforting thought to know that they are now enjoying the House of many Mansions prepared for them.

May the Lord comfort the bereaved family and cause them to so live that they may make an unbroken family in heaven.

Mrs. H. C. Morrison.

HERRON.

Whereas, It has seemed good to the Almighty Ruler of the Universe to remove from our midst, a fellow member and co-worker, Brother John W. Herron.

Whereas, the intimate place he held in the Gardendale Mission with members of this body, we deem it proper that we should place on record our appreciation of his services. Therefore,

Resolved; that we deplore the loss of Bro. Herron, softened only by the hope which is within us.

Resolved; that we tender the family of the deceased our sincere sympathy in their bereavement, and be it further

Resolved, that a copy of these resolutions be sent to *The Herald of Holiness*, *The Pentecostal Herald* and the *Potters Herald* for publication, a copy sent to the bereaved family and a copy spread on the minutes of the Gardendale Mission.

Mrs. O. A. Reynolds,
Mr. Geo. S. Reed,
Mrs. Nellie Reed,

Committee.

KING.

Mrs. Sarah King was born Sept. 25, 1851, and fell asleep, after an illness of only a few days, on Jan. 27, 1929.

Mrs. King was the daughter of Rev. John Flurry, a local preacher and pioneer of Jackson county, Miss., where she grew up with the rest of the family under pioneer conditions. This meant few of educational advantages; but what was lacking in this respect was made up by home training in the principles of character and of faith in Christ. She was early converted and united with the church. She later embraced the Wesleyan doctrine of entire sanctification and, together with her husband, gave testimony to that experience.

At the age of twenty she was happily married to Rev. James King, another local preacher in the Southern Methodist Church. To this union were born eleven children, eight girls and three boys; one girl and one boy preceding the mother to the grave.

Sister King and her husband loved the Lord and were true to him, sparing not themselves in order to be true to their convictions. They were consistent witnesses to the experience of holiness, regardless of how unpopular it was. They cared little for the opinions of men so long as they had the approval of the Master. The Lord blessed them and they were known far and near as definite Bible Christians. The influence of their lives went out far beyond their own neighborhood because they attended all the camp meetings and revivals within reach. Many were the souls they helped to pray through to a definite experience in Christ Jesus. When they testified conviction came to the hearts of hardened sinners.

Sister King and her husband were such close and constant companions that it is almost impossible to speak

of one without including the other also. She was a worthy helpmeet for a worthy husband. Together they attended the revivals as long as they were able to go at all. For several years Bro. King has been practically an invalid, and during this time she tenderly and patiently nursed him and sought to cheer his last days.

Late in life Brother and Sister King united with the Pentecostal Church, where they felt that their testimony to holiness would be more acceptable.

Sister King was one of God's noblewomen. She was faithful, conscientious, patient, and always even tempered. Those who knew her best feel that her name cannot be too highly praised. Her children and relatives loved her devotedly for her Christian character and kindly disposition. Her sister said, "I feel that she has been true to God and was only waiting to hear his call, 'Come home my child.' She was a loving mother, a devoted wife, a kind neighbor, and a faithful friend. Our prayers ascend for the bereaved ones and especially for the husband who doubtless expected to be the first to cross to the New Jerusalem. May the comforting grace of God be with them all till they shall be reunited in his glorious presence forever more."

Murray Cox.

HORTON.

Whereas, the Lord of the harvest in his infinite wisdom has taken out of this world the soul of our beloved pastor, the Rev. Claud Horton, be it

Resolved 1. That we bow in humble submission to the will of the great head of the church who "Buries his workmen, but carries on his work."

Resolved 2. That we have lost a true pastor whose burning zeal and labor for lost souls, and to lead men into higher heights of holiness never tired.

Resolved 3. That with bowed heads and hearts lifted to God we remember and appreciate, as no tongue can tell, his earnest prayers, and fervent messages; also the sacrifice he made for us in serving this charge. He was indeed a man of God, and walked with God.

Resolved 4. That we will ever remember in our prayers his wife and children who were so near to his heart, and who shared in the sacrifice he made in serving the people committed to his care.

Resolved 5. That our secretary be instructed to furnish a copy of these resolutions to his beloved wife and children, and a copy also be furnished the Wesleyan Christian Advocate and *The Pentecostal Herald* for publication.

P. M. Lang, Sec.,
for Axson Quarterly Conf, South Georgia Conference.

A UNIQUE ORGANIZATION.

The Radio Evangelistic Association of America is an organization of twice-born men that have a vision for radiocasting full salvation gospel. It is unique in that there is no other organization like it in the field. For various reasons it is organized on an interdenominational basis. It is the aim of the organization to become the radio section of the great Holiness Movement. It aims to be a blessing to all the holiness churches and will from time to time put the best holiness preachers in the movement on its programs. All the programs of this organization have met with a splendid response from the public. Any one interested in this organization or membership in the same may obtain full information by writing me and enclosing a stamped envelope.

Yours for souls via Radio.

L. S. Hoover, Evangelist,
Tionesta, Pa.

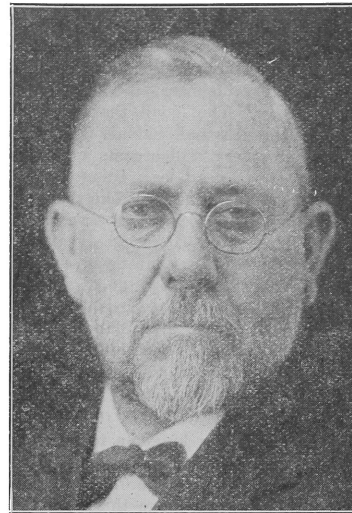
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217 pages; full page portrait of author; attractive clothing binding.

Price, only \$1.00.

Pentecostal Publishing Company
Louisville, Kentucky.

TO A PRIMROSE SENT TO A SICK-ROOM.

W. Montgomery Young, Sc.D.

I am sitting alone with my primrose
And thinking of all that it means
Of love in the hearts of the donors
And cheer amid sick-room scenes.

These flowers are the blossoms of kindness,
The fruitage of love and good will;
They are tokens of all that is dearest
To one who is weary and ill.

Theirs, indeed, is a costly perfection;
To plant them and bring them to light
Cost the culture and care of the gardener

And warmth by day and by night.
The wisdom of God made the water,
With hydrogen not over much,
And oxygen just in proportion
To give them a delicate touch.

It required the great law of cohesion
To hold them together in space,
And the powers of a great gravitation
To secure their most elegant grace.

The great orb of heaven did labor
From morning till night, in his turn,
To give them the robes of the royal
And stamens of gold in their urn.

The scientists say that the starlight
Is part of the mass of the stars,
And electrons they hurl through the ether

Have made them as lovely as Mars.
Should I name all the chemical products
Which built up their stems from the ground

And the chlorophyll heaven provided,
How erudite my knowledge would sound.
But I know that the carbon dioxide
Came floating to them in the air
And that nitrogen never was lacking,
For God gave supplies everywhere.

Why their leaves are so green and so charming,
Their petals of purplish hue
No scientist yet has discovered,
For nobody ever yet knew.

The scientists say it is chlorophyll
We see in their color in spring

And xanthophyll later in autumn
Which decks them with gold like a king.

With words they would darken our knowledge,
For all that their deep statement says

Is that green is the color of spring-time
And gold of the late autumn days.

Come, tell me thy secrets, O Nature,
Come, open thy doors to my knock—
Say, why is thy beauty so fragile,
So brief by the hours of the clock?

Reveal to me once and for ever
The cause of thy purple and green—
Just speak to me once, pretty primrose,—

I hearken the voice of a queen.
Say, why have you calyx so handsome,
Like Liberty Bell swung on high,
And why do you last but a moment?

And why do you wither and die?
Will God clothe thy short life with beauty,
More gorgeous than kings of the East,

And leave me to perish for covering,
Less protected than birdie or beast?
Inspire me again, little primrose,
And tell me thy secrets of grace;

The care of the Father in Heaven,
The beauty that shines in thy face.
Oh, could I conserve all thy beauty,
And could I but gather thy charm,

No power would swerve me from duty;
No evil accomplish my harm.
My faith, like the rays of the morning,
Would penetrate darkest recess,
And the light which is heaven-adorning
Would fall upon others to bless.

Come, teach me thy lesson, O primrose,
Breathe out of thy joy in my soul;
My heart shall attend at thy portals,
To learn of thy purpose and goal.

Sweet lessons of faith shall support me,
When tempted to doubt and despair;
I shall trust in the Father of mercies,
And accept with thanksgiving his care.

Hornell, N. Y.

SUNDAY SCHOOL LESSON

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

Lesson XII.—March 24, 1929.

Subject.—Stewardship and Missions. Acts 1:6-8; 2 Cor. 8:1-9.

Golden Text.—It is required in stewards, that a man be found faithful. 1 Cor. 4:2.

Introduction.—A steward is one who acts for another—handles and cares for the goods or property of another. Paul's statement that he must "be found faithful" requires no comment. In the Bible sense, God's stewards are not hirelings, but bondslaves—love slaves, purchased with the precious blood of his own Son. This makes us stewards in person, in service and in substance.

St. Paul took pleasure in calling himself the slave of Jesus Christ. He claimed not to count even his life dear unto himself. Jesus paid the price—his own life's blood; and Paul delivered the goods, himself soul and body without a reservation, for time and eternity.

A good steward must have associations that honor his Master. He cannot make companions of the wicked and lawless elements among men. He must not forget that he cannot be God's friend and the friend of the world at the same time; "for the friendship of the world is enmity against God." A good steward must have such habits as will honor Jesus Christ. He dares not to defile and injure his body, "the temple of the Holy Ghost," with such poisons as alcohol, cocaine, opium, nicotine, etc. He must use clean speech. Never must he use God's name in vain, not even in his prayers.

A good steward must so dress as to honor his Lord. He must be neither fop nor slouch. A Christian should be known by his personal appearance, and especially by his deportment.

A good steward must always remember that he owns nothing. He is acting for his Master; and that he must handle all money, and all other wealth that may fall into his hands, for the glory of God in blessing men. This is no less important than many other matters in our stewardship; nor is it more important. It is true that in emphasizing the faithful use of the dollar we have lost sight of the steward himself. Permit me to stress this: Without good stewards there can be no good stewardship. We understand this in all business affairs; but here the churches fail. No one gathers good fruit from inferior trees. We get little milk and butter from scrub cattle. If the church wishes better stewardship, she must improve her stewards.

It is hardly possible to find two other phases of church interest more intimately related than stewardship and missions. Missions in foreign lands cannot live without stewardship in the home lands; and churches in homelands cannot live without missions in heathen lands. Men call the sea at the mouth of the River Jordan the Dead Sea because no other name would suit it: It receives all it can get, and gives out nothing; wherefore it is "dead." But that sea is no deader than a church that gives nothing; and a stingy man is no better, though he may profess to be a Christian.

Christianity is a revelation of God to the human soul, a guarantee of personal salvation to every one that believeth, and the possibility of salva-

tion to all men. Some one has said that the first two will damn the soul through selfishness, if the third is neglected. The soul that tries to achieve personal salvation without saving others, will become a spiritual cesspool—a dead sea. I suppose that Jesus meant something like this when he said: "Whosoever will save his life shall lose it." To put the matter in short form, There can be no successful missions without good stewardship, and no good stewardship without missions. They are Siamese twins that no surgical operation can separate without death to both.

Comments on the Lesson.

6. Lord, will thou at this time restore again the kingdom to Israel?—They were expecting Jesus to become their earthly ruler—a Jewish king. Men never rise above this until they meet Pentecost. The church is now striving to establish an earth king.

7. This verse should teach us all, that God has some unrevealed things that we have no right to know. They will come when he sees fit to reveal them to his children.

8. Ye shall receive power.—The word for power is the Greek for dynamite. It means working force. This was to come with the baptism with the Holy Ghost. God has no other source of spiritual power for his church. It is Pentecost, or spiritual weakness. This is God's process for making witnesses for Jesus Christ.

1. We do you to wit.—Awkward. "We make known to you," is more modern and clearer. Grace of God.—This was the God-given grace of Christian liberty. Men are stingy by nature.

2. A great trial of affliction.—Deep poverty brought on by persecution and the degradation of surrounding heathenism. Wonderful that, under such direful circumstances, their liberality abounded toward the poor Jewish Christians in Jerusalem.

3. Beyond their power.—Their willingness exceeded their purses.

4. Praying us . . . that we would receive the gift. Paul seemed to feel that they were going too far in their giving. They wished him to have some fellowship with them in the gift by ministering it for them. That was beautiful.

5. First gave themselves to the Lord. The only foundation for Christian service of any sort. And unto us by the will of God.—They would serve the apostle as far as the will of God would permit.

6. Desired Titus.—He seems to have first broached the subject to the Corinthian church; and to have done it so successfully, that Paul wished him to complete the work.

7. This is shrewd. See how Paul backs up his plea for liberality by complimenting their other good graces.

8. Still he compliments; but watch how he enforces his plea by reference to the liberality of others. Paul was a master. He fairly challenges them "to prove the sincerity of your love" by giving.

9. If anything can surpass this verse, I have never seen nor heard it. He pits the assumed poverty of Jesus Christ against their poverty. By his poverty he would make them rich. What would they do for him. That challenge cannot be surpassed.

WEARY ONE SEEK JESUS.

Mrs. W. P. Fenlason.

Weary one, seek Jesus,
He will comfort give,
Tell him all your heartaches,
He will help you live.
Tell him you are weary,
And that you want rest;
He will gently fold you
To his loving breast.

Tell him you have sorrows,
He had sorrows too;
Put your trust in Jesus
He will guide you through.
If you do your duty
Faithfully each day,
He will safely lead you,
Up the narrow way.

Up beyond all heartaches,
Sorrow is not there,
All is joy and gladness

Where the angels are
Singing songs of glory
With the happy throng,
Waving palms of victory
As we march along.

Chorus.

Home, Home, sweet, sweet Home,
With Jesus my Saviour,
For ever at home.

WORLD WONDER TO TAKE PART IN DEDICATORY SERVICES.

All who are interested in spreading Scriptural Holiness throughout the land are hereby invited to attend the dedication of the Missionary Training School at Heights, West Virginia, on Easter and the day before, March 30 and 31.

Miss Grace Haney, the deaf mute whose messages thrill thousands, will have a part in the program.

Board and lodging free on grounds. For further information address, Training School, Mission Box, Heights, W. Va.

ANNOUNCEMENT.

Owing to the cancelling of a meeting in March, I have all the month of March open. Anyone wishing my services for a meeting may write or wire me at 721 N. St. Andrews Ave., Ft. Lauderdale, Fla. Am making up my slate for spring and summer engagements. First come, first served. I don't pick places. I go where the call comes for me. Have had a good fall and winter so far. Many seekers and happy finders for their soul's blessings.

W. L. Shell, Evangelist.

ENTERING THE FIELD AGAIN.

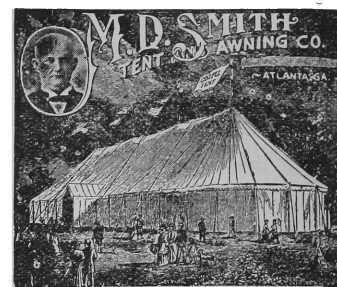
We are again entering the evangelistic field and are making up our spring and summer slate. We have two open dates beginning April the 7th.

For reference write to Dr. L. R. Akers, President of Asbury College; Dr. C. W. Butler, President of Cleveland Bible Institute, Cleveland, Ohio, or Dr. Iva D. Vennard, President of the Chicago Evangelistic Institute, 1754 Washington Blvd., Chicago, Ill.

Mr. and Mrs. W. R. Hallman.
Song Evangelist.
1534 E. 80th St., Chicago, Ill.

A GREAT RALLY.

A great rally of the holiness people of America is being planned to be held from May 7 to 12, 1929, at Asbury College, Wilmore, Ky. It will be the occasion of the Annual Meeting of the National Association for the Promotion of Holiness. A splendid program with a large number of the most representative holiness men of the country is already in preparation.



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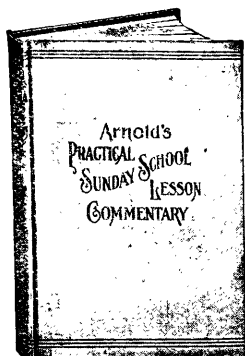
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PENTECOSTAL PUBLISHING COMPANY Louisville, Kentucky.

WHO WILL SPEND THE MONEY WHEN YOU ARE GONE?

We have reached an age when a man's value or worth to the world is computed in dollars and cents. This is the way the world weighs a man's worth, but is this God's way of estimating values? God said, "Noah was a just man and perfect (or upright) in his generations, and Noah walked with God." Gen. 6:9. God valued this man as one worth while, because he was just and upright, or perfect. How did Noah reach this exalted and much coveted position in the estimation of Jehovah? Was it not his sacrificing, whole-souled service to God? Yes, it was his GIVING OF HIMSELF AND ALL THAT HE POSSESSED WITHOUT A RESERVATION. He really made a New Testament consecration to God.

Eternal Rewards.

I wonder if we believe in our hearts that our consecration, sacrifices, gifts, and donations to the Lord's work will bring us an eternal reward? How firmly do we believe that a cup of cold water given in his name will not go un-rewarded? Are we thoroughly convinced that with what measure we mete, it shall be measured to us again? If we really are, then why do we not invest more of our money in godly, young men and women, whom God has called into his vineyard—students who are struggling to get an education in one of our holiness schools? Send in some of our Liberty Bonds, they can be used to great advantage. There is no investment in the world that will pay the eternal dividends that an investment in young people will bring. Why not invest where you are sure you are safe and your money will be accruing interest and accumulating a reward for you after you are dead? Thousands of dollars have been lost to the Holiness Movement because some of our people would not obey the Holy Ghost, but put their money in "get-rich-quick" schemes while the work suffers. Scores have invested in oil stock and silver mines, and have lost their money, but no one has ever yet lost, who invested in a godly, sanctified soul, one who is consecrated to the whole will of God. There are several very talented, godly young men and women in our holiness institutions who are struggling to work their way through. If someone would pay \$100.00, \$50.00, or even \$25.00 on their account it would be a great encouragement to their faith, a help to the school, and you would not only be blessed here but rewarded in eternity for the same.

God Dishonored.

If you do not invest your money in God's work, or give to the support of the Lord's cause, who will spend what you have left? Will it be invested in immortal souls and Heaven's Bank Stock, or be squandered by unsaved children or ungodly friends? Will it be used to honor God or dishonor his name and cause? Have you ever stopped to consider how much more you might do for the Lord's cause than you are now doing? What kind of a reward do you think you will receive for the money you have out on mortgages and on interest for your own personal gain while the cause of Christ suffers? If you could assure one soul of Heaven by a gift of \$1,000 to a deeply spiritual school would you try to raise that amount? How much are you sacrificing, or are you REALLY sacrificing? Is it not a fact you are living just about as you wish,

ARE YOU BOTHERED WITH TAXES AND INVESTMENT PROBLEMS? WORRY LESS AND LIVE LONGER BY INVESTING IN ASBURY COLLEGE ANNUITY BONDS. SCORES OF OUR FRIENDS ARE INVESTING THEIR CONSECRATED MONEY THIS WAY.

A. E. P., Kentucky, writes, "To persons desiring to give their money to one of God's Holiness institutions I desire to most heartily recommend the annuity bonds of Asbury College. I have invested more than \$8000 in this manner and my only regret is that I haven't more to invest. After personal experience I believe this to be one of the best forms of investing consecrated money there is to be found anywhere. We not only receive a good rate of interest while we live and need the income but we have the joy of knowing that after we are gone our money will continue to be in the Lord's work."

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Name
Street No.
City State
My age last birthday. Amount desired

without much thought of giving and sacrificing for the Lord's work and lost souls? Why not have a treasure that moths and rust cannot corrupt and thieves cannot break through and steal?

Dead Men's Money.

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Canton, Ohio, March 19-21.
Alliance, Ohio, April 2-14.

BAIRD, O. E.
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Wheeling, W. Va., April 7-21.

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Wilmington, Del., March 17-31.

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Mt. Vernon, Ohio, April 4-21.

ERNY, EUGENE.
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New Castle, Ind., March 3-17.
Hominy, Okla., March 21-31.
Holdenville, Okla., April 2-14.

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(Ashland, Ky.)
Detroit, Mich., March 17-31.
Henrietta, Okla., April 3-14.

FLEXON, B. G.
(Glassboro, N. J.)
Glassboro, N. J., March 10-24.
Marcus Hook, Pa., March 31-April 14.
Clinton, Pa., April 21-May 5.

FRANKLIN, EDNA M.-YOUNG, MRS.
..ELIZABETH, Evangelists.
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Valley, Ky., April 21-May 1.
Quincy and Garrison, Ky., May.
Open dates after May.

FRYE, H. A.
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Owosso, Mich., March 17-31.

FRYHOFF, A. J.
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Blissfield, Mich., March 13-31.
Platteville, Wis., April 2-16.
Selkirk, Mich., April 18-30.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Barberton, Ohio, March 5-17.
St. Louis, Mo., March 24-April 7.

GADDIS, TILDEN H.
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Tilgman, Md., March 4-17.
Harrington, Del., March 18-31.
Baltimore, Md., April 1-14.
Richmond, Va., April 15-28.

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tette).
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Big Run, Pa., March 10-22.
Dupois, Pa., March 24-31.

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Billings, Mont., March 25-30.

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Camden, N. J., March 24-April 7.

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Lewisburg, Ky., March 25-31.
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Kingsville, Ont., April 10-28.

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ROOD, DWIGHT A.
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RUSSELL, MAE.
(Morrilton, Ark.)

ROOD, PERRY.
(Middleport, Ohio.)
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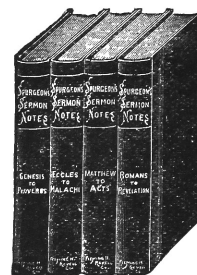
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Battle Creek, Mich., April 28-May 19.
Middletown, Ind., May 26-June 9.

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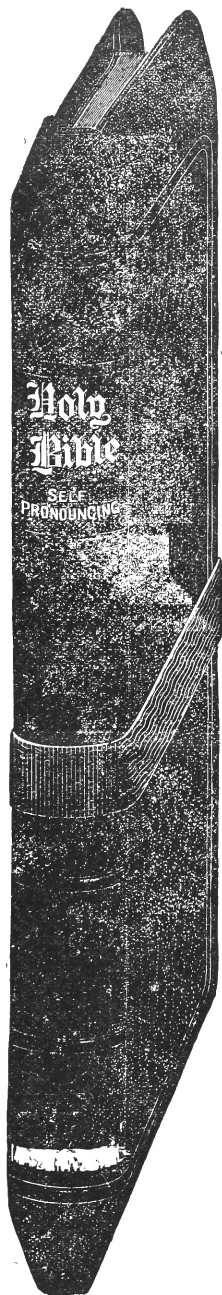
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OUR HEARTS ARE PURIFIED BY FAITH.

By The Editor.

YES, John Wesley taught that there is a second work of grace, a distinct and powerful work of the Holy Ghost, subsequent to regeneration, wrought in the believer's heart, sanctifying him from all sin. Any one who teaches you to the contrary is either not posted with regard to the teachings of Mr. Wesley on the subject or is willfully misrepresenting plainly written and positively established facts. Mr. Wesley's diary shows that up to the close of life he was a firm believer in entire sanctification as a second work of grace, nor is there one particle of evidence that he ever changed his views on this subject.

Methodist history, theology, and hymnology are very clear on this subject. Mr. Wesley and his followers insisted that all preachers coming into the conferences should express their faith in Christian perfection and should pledge themselves to groan after the blessed experience until it is obtained. These are plainly written facts. Why should men be constantly denying them? If a man does not believe in the doctrine of entire sanctification subsequent to regeneration, very well. We think he is out of harmony with the Scriptures, but he ought not to contend that this doctrine was not the faith of the early Methodists and, thank God, it is held onto by a great cloud of witnesses not only in the Methodist Church, but in many evangelical churches to this good day.

God unquestionably commands holiness and has made abundant provision for the same in the agonies of the cross; the inspired apostle declares that "the blood of Jesus cleanseth us from all sin." St. Paul says, in Romans 6:18, "Being then made free from sin, ye became the servants of righteousness." The same chapter, 22nd verse, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." There can be no question but that the atonement made by Jesus provides for a full deliverance from sin. According to Paul, this is made very plain: "For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight." Col. 1:19-22. Thank God, we may be saved from sin, the guilt of it, the pollution of it, the practice of it, and the love of it. Most people, all I have ever known who claim to be regenerated, were conscious of inward uprisings and emotions of sinful tendency and character, of something the Apostle called, "the carnal mind." Many of them have sought and obtained such a mighty baptism with the Holy Ghost that they were able to say

with joy, in the language of the Apostle Peter, "Our hearts were purified by faith." There is no doubt that the average Christian, after regeneration, is conscious of indwelling sin, of a carnal nature, of a root of bitterness, and multitudes have sought and obtained a baptism with the Holy Spirit which has cast out this carnal nature and made them fully whole through Jesus' sanctifying power.

Heart Talks With Young Ministers of the Gospel.

I am glad to know that you are so deeply interested in a revival in your church. So far as preparation is concerned I know of no better way than that you should visit the most spiritual and prayerful people of your church, talk and pray with them very earnestly and get them fully enlisted, burdened with you, for a revival in the church and the salvation of souls. This, you should do, many weeks before the time set for your protracted meetings to begin.

If some dozens of your most godly people are engaged with you with burdened hearts before the Lord, for several months in earnest prayer for a great awakening, it will certainly bear fruit. You should preach several Sunday morning sermons on revivals of religion; their place in the church, the need of them, and what revivals have amounted to and brought to pass, the reasonableness of them, and their place in the economy and progress of the Church of Christ. Bring all of your people to feel friendly to the revival proposition.

Two or three weeks prior to your revival organize a series of cottage prayer meetings. There is nothing better. Distribute them well over the whole territory of your church, and appoint a number of persons to help rally the forces in each one of these prayer-meeting districts. Let them move from house to house, and go to the homes where you are needed most; the homes of your most worldly and inefficient members. It may prove a great blessing to them. Appoint good leaders and break in as much new material as possible. In these prayer meetings have the people give lists of names of those in whose salvation they are especially interested.

As the time for your meeting approaches call together a number of times the teaching force of your Sunday school, talk and pray together, and get each teacher to name the number in their classes who do not give positive evidence of having experienced the regenerating grace of God. Some teachers will hesitate in the discussion of these matters because, unfortunately, some Sunday school teachers have not experienced the new birth. But these conferences for prayer, and the discussion of the spiritual state of the various classes will help every way.

Some days before your meeting begins appoint a publication committee. See that placards are printed, that every member of the church is supplied with neat invitation cards to hand out to their friends. Select someone to keep attractive notices in your town paper, which is read by almost everyone. Appoint special ushers and give the instruction to seat the people well to the front, to place those having babies at the end of pews convenient to exits so they will not be embarrassed in getting out with a crying child. Also have a special committee to give careful attention to the heating and ventilation of the church. It seems to me there is hardly anything more stupid than that a church should be so lighted that there is a painful glare in the eyes of the congregation. That is quite out of the question. You must have a good light on the preacher so the people can easily see his expression, but this light should not dazzle and make their eyeballs ache. Then he must have a good light on the people so the preacher can judge of the effect of his message. It is difficult, almost impossible, to have a good revival with bad ventilation, poor heating arrangements, and interior lights. These may seem to you small details but they are very important, and contribute more to the success of your meeting than you can image.

Before your meeting begins, make a call for personal workers and select the wisest and best of your people who love God well enough, and have enough care for human souls to take time to visit from house to house; to go into stores, shops and offices and speak to individuals with great seriousness, about personal salvation. If at all possible, you should arrange for a number of meetings outside the church to catch the non-church-goers. Have short services at foundries, factories, shops, anywhere and everywhere you can get groups of men together for a short, earnest, direct message.

I have frequently preached for pastors who seemed to put forth very little personal effort during revival meetings. This is a very great mistake. Let me exhort you to make it a point to visit frequently during the revival. You are not likely to have preaching both morning and afternoon, and you should put in half the day calling upon people who most need your presence and exhortation. To call and pray with a family somewhat backslidden or at ease in Zion, is almost certain to produce a good effect.

I believe it is wise and well to have special meetings for children, many of them. Do not hurry them into a profession of religion, but teach and guide them into salvation. Get them soundly regenerated. I think it wise to have special meetings for men only, and several special services for women only. Such meetings bring out persons who otherwise, would not come at all. It certainly should be one of our great objects to reach this very class. As converts begin to multiply, arrange a special service for young converts.

(Continued from page 8)

JOHN WESLEY--MISSIONARY AND EVANGELIST.

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



John Wesley went to Georgia as a missionary. As such he was a failure and he failed just where many modern Missionaries fail. He had education, he was an Oxford man, he had the very best moral and religious training *but he had no vital Christian experience.* He says himself: "My chief motive (as a Missionary) is the hope of saving my own soul. I hope to learn the true sense of the Gospel of Christ by preaching it to the heathen . . . I am assured if I be once converted myself God will then employ me both to strengthen my brethren and to preach his name to the Gentiles."

When Wesley arrived at Georgia he went to seek advice of the Moravian pastor. August Spangenberg the pastor was very frank and definite in talking with the man of Oxford. He said "My brother, I must first ask you one or two questions: Have you the witness within yourself? Does the Spirit of God bear witness with your Spirit that you are a child of God? "I was surprised" Wesley says "and knew not what to say. He observed it and asked, "Do you know Jesus Christ?" I paused and said, "I know he is the Saviour of the world." "True," he replied, "but do you know he has saved you? I answered "I hope he died to save me." He only added: "Do you know yourself?" I said "I do." But I fear they were idle words."

Again Wesley the missionary speaks: "I went to America to convert the Indians but O who shall convert me? I left my native country in order to teach the Georgian Indians the nature of Christianity; but what have I learned myself in the meanwhile? Why, what I the least of all suspected; that *I who went to America to convert others was never converted to God.*"

Thus we see Wesley the Missionary was a failure.

Note a few things more about Wesley.

Wesley the child. "I was carefully taught that I could only be saved by universal obedience."

Wesley the school boy. "I still read the Scriptures and say my prayers night and morning."

Wesley at College. "I still said my prayers both in public and private."

Wesley Ordained. "I began to aim at and pray for inward holiness."

Wesley at Holy Club. "I carefully used both in private and public all the means of grace at all opportunities. I could not find that all this gave me any assurance of acceptance with God."

Wesley the Mystic. "A contemplative man recommended mental prayer and the like exercises as the most effectual means of purifying the soul and uniting it with God."

Wesley the Missionary. "All the time I was in Savannah I was thus beating the air."

Wesley the Converted Man. "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

Wesley the Holiness Preacher: "I have continually testified (for 25 years) that we are sanctified as well as justified by Faith."

John Wesley's conversion was a matter of great perplexity to some of his friends and to some it was an annoyance. One wrote "If you were not a Christian ever since I knew you, you were a great hypocrite, for you made us all believe you were one." Samuel Wesley his brother said his brother was suffering from an attack of enthusiasm, he wrote, "Falling into enthusiasm is being lost with a witness. I pleased myself with the expectation of seeing Jack; but now that

PERSONAL NOTE.

This article was written in snatches right in the heart of the Mission field, preaching twice a day followed with overflowing altar services. We were reading in odd moments Fitchett's great book, "Wesley and his Century," and we saw Wesley as Missionary in a new light. We have no hesitation in saying that Wesley's experience as missionary is reproduced on many a mission field today. There are many sincere people who give themselves to missionary work from the best of motives but their work is totally devoid of success because of the lack in their own souls. We said to a Missionary seeking her pentecost in one of our Chinese revivals that the church expects her missionaries to be people of the deepest and highest type of religious experience, that the work itself demands that all missionaries be men and women of God in the intensest sense. She regretted that in her years of training (she was a college woman) that nothing was taught to them on the matter of soul winning and that no emphasis was laid upon that subject. Imagine physicians being sent to the mission fields with no practical knowledge as to how to handle the diseases of the Orient!

Let me recall in this connection those words of Thurston one of the first missionaries to Hawaii (Thurston was a Yale and Andover man). He said when calling for missionary help in 1822:

"We want men and women who have souls, who are crucified to the world and the world to them, who have their eyes and their hearts fixed on the glory of God, in the salvation of the heathen; who are willing to sacrifice every interest but Christ's; who will cheerfully and constantly labor to promote his cause."

It would be a great day for the foreign mission field if only those were sent out who would conform to this ideal.

—George W. Ridout.

Osaka, Japan.

is over and I am afraid of it. I heartily pray God to stop the prayers of this lunacy. What Jack means by his not being a Christian till last month I understood not. Is baptism nothing . . . He must be either unbaptized or an apostate to make his word true." (Evidently Brother Samuel believed in baptismal regeneration.)

In the same way some people nowadays view some Christians when they fall into the "enthusiasm" of holiness. They cannot figure it out and therefore they cannot refrain from attributing the whole thing to mistaken notions, to fanaticism or false theology. We have in mind now a Missionary who spent twenty years in the interior of China giving herself up to a life of the most absolute sacrifice and hardship and yet *without any conscious salvation.* At Bethel Holiness Convention, Shanghai in 1928 she was restored to God's favor and then gloriously and triumphantly sanctified. The change in her life was as great as that of John Wesley's. Her friends both in China and at home have been very much worried about it. Some of them are asking her to withhold her testimony, others think she totally underestimates her previous experience of grace while others are advising her how not to emphasize her experience of Sanctification as perhaps she may not be rightly understood but all the same she goes right on shining, glowing, testifying, burdened with a greater passion for souls and for China's salvation than ever in her whole experience. She is a wonderful exemplification of that verse in which the sanctified soul cries out:

Jesus, full of love divine,
I am thine and thou art mine;
Never shall the altar fire
Kindled on my heart expire.

John Wesley as Evangelist, Revivalist and the great Awakened of the 18th century was all due to his having met God in vital conversion and sanctification of soul.

John Wesley the Man of Oxford and Missionary *minus* the Holy Ghost was a failure.

John Wesley the Man of Oxford *plus* the Holy Ghost becomes the great Revivalist and Theologian of modern history.

In the light of these things all of us ministers might well pray with Charles Wesley:

"Come Holy Ghost all quickening fire,
Come and in me delight to rest;
Drawn by the lure of strong desire,
Oh come and consecrate my breast.
The temple of my soul prepare
And fix thy sacred presence there."

The Wesleys, as Evangelists, became desperate in a desperate age. Charles Wesley just before going to his first open air preaching wrote in his diary after Whitefield urged him to take the step: "If I do this I shall break down the breach and become desperate." He did become desperate and preached to "ten thousand helpless sinners waiting for the word in Moorfields." He used as his text: "Come unto me all ye that labor and are heavy laden and I will give you rest."

In preaching that sermon a surly landowner sued Wesley for trespassing on his field. It cost the Wesleys about \$100. A man named William Gaston was the lawyer for the farmer. It will go hard with that farmer and lawyer at the Judgment!

English Deism helped to produce the French Revolution.

The Wesley Revival saved England from a fate perhaps as great as that which befell France.

Fitchett says: "If Wesley had been an English Voltaire corroding all belief with the acid of his wit and distilling the gall of his bitter spirit into the blood of the nation there might have been a Reign of Terror in London as well as in Paris."

Wesley the Evangelist, not Wesley the Scholar, became the great dynamical man of the 18th century.

Just a glimpse or two at Wesley in action as an Evangelist. Here are a few quotations from his Journal:

"At eleven I went into the main street and began speaking to a congregation of two men and two women. These were soon joined by *twenty children.*" [He despised not the day of small things.]

"At seven I walked down to Sandgate, the poorest and most contemptible part of the town and, with John Taylor, began to sing the 100th Psalm . . . I suppose there might be 1200 to 1500 before I finished preaching."

"I never before saw the hand of God so plainly as shown here at Falmouth. I received some blows, lost some of my clothes and was covered over with dirt."

When he was eighty-three Wesley wrote: "I have entered into the eighty-third year of my age. I am a wonder to myself. I am never tired either with preaching, writing or traveling."

Wesley preached his last sermon in the open air October 7, 1790 from the text: "The Kingdom of Heaven is at hand, repent and believe the Gospel." "The tears of the people flowed in torrents" said an observer. In 1791 he died: In his old age he closed many services with this verse:

"O that without a lingering groan,
I may the welcome word receive;
My body with my charge lay down,
And cease at once to work and live."

The Vulture's Claw.

By Dr. C. F. Wimberly.

One of his best. A new edition of this great book has just come from the press. It is a universal verdict, that this book has a message individual and pungent. Young people who do not read religious books at all will relish this great mountain story. All books have gone up in price, but Vulture's Claw will continue at the pre-war price, —\$1.50—360 pages, and beautifully illustrated by an artist with original scenes taken from the story. Order this book from Pentecostal Publishing Co., Louisville, Ky.

AN OPPORTUNE PROPHECY.

Rev. Wm. S. Bowden.

James 5:1-12

THIS prophecy by James touches our times. It has had a partial fulfillment in the past, and is still in process of fulfillment. It is sometimes difficult to say how ripe conditions must be to completely fulfill a given prophecy. In the passage before us some of the characteristics of the last days are given, and while we would not deny that the prophecy may admit of a larger development we have no right to say that it is not sufficiently fulfilled to be a witness of the coming of the Lord.

Many excellent books have gone forth from the press in the last few years upon economic and industrial questions. Some of these would have been still better had they been written in the light of the fifth chapter of James. We rejoice that a few of our greatest capitalists recognize the stewardship of wealth, and act upon the conviction that "a man's life consisteth not in the abundance of the things which he possesseth." But we fear the majority are included in the photographic picture of our times given by the Apostle James. Here we have:

1. An Avaricious Hoarding of Earthly Treasure. Vs. 1-3.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days."

There have always been rich people in the world and stingy people too, but there has never been such a heaping up of treasure as in these latter days of the gospel age. Abraham Lincoln said: "A time is coming which alarms and unnerves me—when all the wealth will be in the hands of the few. I have more anxiety for my country now than during the war." How true a vision, and in what complete harmony with the words of James! Just before the Civil War there were only eight millionaires in this country; today they are numbered by the thousands. Then there was only one millionaire in the senate; now there are close to forty. The wealth of the country is increasing by millions of dollars a day: and it is being controlled by the great trust-companies. No less an authority than Chauncey Depew stated a few years ago that fifty men control the finances of this country. In Lincoln's day the laboring man owned more than fifty per cent of the wealth of the country; now it is a much smaller percent. The honorary pallbearers at the funeral of Mr. Spencer, the railroad magnate, represented one third of the wealth of the U. S. A. During the Great World War fortunes were made in a day. The accumulation of heaped up treasure in the hands of the few has now become world-wide because of the international ramifications of business.

There is no use denying, in the face of stern facts, that there is an avaricious hoarding of money. In their desire to be rich or to get rich quick, men have left God out of the account. They have "heaped treasure together for the last days." Instead of saying, "If the Lord will, we shall live, and do this, or that" (Jas. 4:15), they go ahead with their own plans, with their godless secularism. They are like the rich fool of whom we read in the twelfth chapter of Luke.

"But God said unto him, Fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

2. Injustice and Oppression. V. 4.

"Behold, the hire of the laborers who

mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth."

The greed for gain has led to injustice and oppression. The sin of human selfishness is back of the graft. We see that the treasure has been heaped up by robbing labor, and we understand why in the second verse the treasure is said to be "corrupted," "cankered," or "rusted." If James were living now he might speak of "tainted" money. No matter how it may be secured, industry must have money.

Money! Money! Money!

Hustle day and night—

Toil and save

And scrimp and shave

And scheme with all our might."

And so it goes. Every newspaper tells the story of oppression and extortion. Much of it is kept out of the papers, but God is not an indifferent spectator and the cries of the oppressed reach his ears.

In some ways conditions are better than a few years ago, but the spirit and trend of the age remains the same. This spirit has been marked throughout the whole period designated in Scripture as "The Time of the End." Slavery has been abolished from the U. S. A., but everything indicates that injustice will continue to mark the age till the Great Emancipator shall "proclaim liberty to the captives and the opening of prison doors to them that are bound" (Isa. 61:1). The covetous rapacity of unprincipled capitalists is set forth in these satirical lines:

"Let us corner up the sunbeams

Lying all around our path,

Get a trust on wheat and roses,

Give the poor the thorns and chaff;

Let us find our chiefest pleasure

Hoarding bounties of today;

So the poor will have scant measure,

And two prices have to pay."

We are not trying to discuss the question of Capital and Labor. We are simply making suggestions helpful in a more exhaustive study of the passage before us. We notice that over against heaped-up treasure there is defrauded labor; over against immense riches there is intense poverty. It is capital on one side and labor on the other; money on one side and muscle on the other; pomp on one side and poverty on the other; stately on one side and starving on the other; fame on one side and famishing on the other; greed on one side and groans on the other. How true is this of our times! Is it not an indication that the gospel age is drawing to a close?

3. Self-Indulgence and Luxurious Extravagance. V. 5.

"Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter."

Albert Barnes makes this comment: "The meaning is that they appear to be fattening themselves, like stall-fed beasts, for the day of slaughter. . . . They do not work; they contribute nothing to the good of society; they are mere consumers."

When the apostle James speaks of avaricious hoarding we can imagine him looking down upon one of the scenes in our Stock Exchange; when he speaks of injustice and oppression we can see him looking down upon the sweat-shops of our manufacturing cities; when he speaks of high living we can imagine him watching the carnival of pleasure at a big society banquet. Not only are vast treasures heaped together by robbing the deserving producer of his "hire" but the money thus secured is used for gluttonous gratification. The needy poor may starve; but the social functions of the rich, with their shameful accessories, must go on. In-

nocent children may die of want, or grow up in ignorance; but monkey dinners must be served by the rich, and costly funerals held for worthless poodles. Tens of thousands of dollars are spent every night in our cities upon sensual indulgences among the rich. What must our Heavenly Father see as he looks down from yonder throne of heavenly light? Social conditions today constitute a sign of the coming of the Lord.

4. The Christian's Attitude in view of these Things. Vs. 6-12.

"Be patient therefore."

Patience is a much needed grace. It is essential to our steadfastness in the faith. It is especially needed under trying circumstances. When revenge boils in the blood, and envy would rule the life, then there is a call for the exercise of patience. God has said: "Vengeance is mine." We are not to take the matter into our own hands.

Nature teaches us the need of patience. James calls to our attention the fact that the farmer patiently waits for the day of harvest. Impatience will not hasten the harvest time. In harmony with the illustration used by James, the Apostle Paul writes, "Let us not be weary in well-doing, for in due season we shall reap if we faint not."

The patriarch Job is also cited as an illustration of the need and practice of the virtue of patience. We are to take "the prophets" as an example of being patient under persecution and in suffering. Verse 6 reminds us of the example of our blessed Saviour, who was of all men patient under provocation. "Ye have condemned, ye have killed the righteous; he doth not resist you." The apostle would seem to say to the suffering ones, whose wrongs he has already mentioned: "Follow in the footsteps of your Master. The patience which you are expected to manifest was shown by him who stood amid the shame and suffering of the judgment hall and the cruel cross of Calvary. He was unresisting. He was patient. Consider him."

The Christian's attitude is that of trust. If time does not right all things, eternity will. Be patient. Luther saw in the exhortation of verse 12, "Swear not . . . by any oath" an expressed desire of God that his people stand aloof from all oath-bound organizations. They are to possess their souls in patience even though they suffer because of the strikes and the defrauders. The Christian's weapons are spiritual and not carnal.

The little girl didn't give a bad idea of patience: "It means, Bide a wee and dinna weary." Do not hastily judge that God has forgotten you. "Men ought always to pray and not to faint." "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God."

5. The Great Incentive to Patience. Vs. 7, 8, 9.

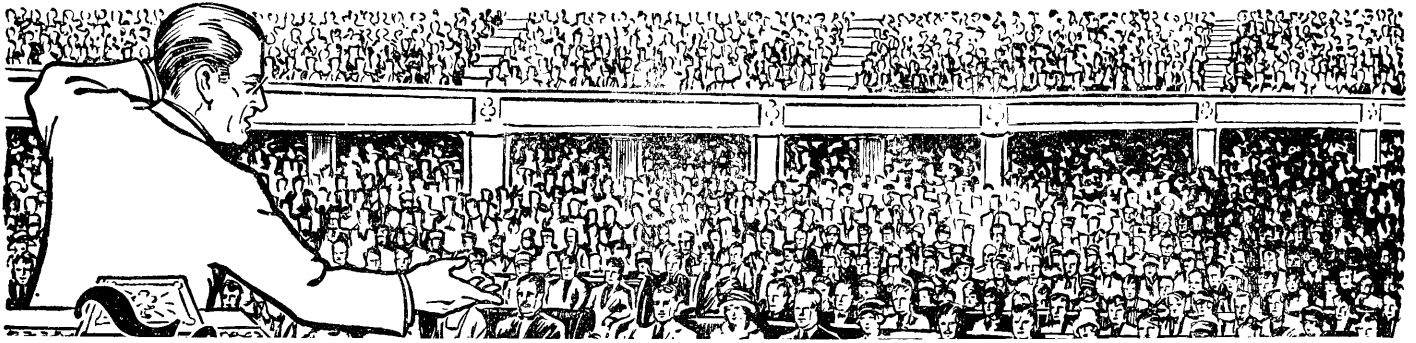
"The coming of the Lord draweth nigh." "The Judge standeth before the door."

The coming of the Lord! It means the righting of all our wrongs. It means the payment of the long-deferred hire. It means just punishment to all oppressors and workers of iniquity. It means the vindication of the Divine character. It means the eternal reign of right. The Judge is at the door. "Be ye therefore patient, brethren, unto the coming of the Lord."

The coming of the Lord! His coming is not only the remedy for suffering and wrong; it is also the great incentive to patience under suffering and wrong. There can be no greater incentive. He is coming.

"He's faithful that hath promised; he'll surely come again."

(Continued on page 6, col. 3)



APPROPRIATING THE UNIVERSE.

Rev. W. M. Young, D. D.

"For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's; and Christ is God's."—1 Cor. 3:21, 22.

THE world is God's magnificent gift to us. In the beginning God ordained that man should have "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth." But sin fettered his body, mind, and spirit in such a way that he was hindered from entering into his rich possessions, and thousands of years elapsed before man obtained education and wisdom and spiritual insight enough to appreciate in any large way his inheritance.

When the fulness of time was come Jesus Christ came preaching and teaching the supremacy of the spiritual; with his pierced hands he lifted the doors of wisdom and knowledge and power from their hinges, and rent the veil of the temple in twain, so that man might enter into all his inheritance and get a large and true conception of his privileges and destiny. For this reason, the Christian nations have been the first to subdue the earth by education, and science, and invention. Christian intelligence alone has proved competent to unlock the treasures of earth and air and ocean.

ENJOYING WHAT WE APPROPRIATE.

However great God's gifts to us, we can enjoy only that which in some way we can use or appropriate. What use could an animalcule make of a mansion? It can live its little life on the wing of a housefly; to it a dewdrop is a shoreless ocean. What enjoyment can a grasshopper get out of a palace? To him a sunflower is a botanical garden, and a blade of grass a sumptuous feast. If you could own the whole world, you could enjoy only that which in some sense you could use or appropriate. There are people who are wearing themselves out to get more possessions, and yet they are getting but little out of what they now possess. They fail to enjoy that to which they have legal title. Which of us enjoys all that he has?

"ALL THINGS ARE YOURS."

Appropriation and use may be larger or smaller than legal title. A man gets a deed to a piece of property; it may be an acre or a thousand; he fences it off, and calls it his own. But who can use the produce of a thousand acres? Can a man conserve the beauty of the field and the forest to feast his own eyes alone? Can a man inhale all the perfume of the Orient? The tramp by the wayside may share in the beauty and fragrance of the rich man's possessions. Rich men hold the deeds and pay the taxes for God's forest, field, and lake, but his children smell the perfume of his flowers, and the balm of his forest, and the ozone of his ocean. As God's children we may appropriate the oxygen of the air, the fragrance of the earth, and the sublimity of the heavens, for God says: "All things are yours."

CLEON'S POSSESSIONS.

Cleon hath a million acres, not a one have I:
Cleon dwelleth in a palace, in a cottage I;
Cleon hath a dozen fortunes, not a penny I;
Yet the poorer of the twain is Cleon, and not I.

Cleon, true, possesses acres, but the landscape I;
Half the charm to me it yieldeth money cannot buy;
Cleon harbours sloth and dulness, freshening vigor I;
He in velvet, I in fustian, richer man am I.

Cleon is a slave to grandeur, free as thought am I;
Cleon fees a score of doctors, need of none have I;
Wealth-surrounded, care-environed, Cleon fears to die;
Death may come, he'll find me ready, happier man am I.

Cleon sees no charm in nature, in a daisy I;
Cleon hears no anthems ringing in the sea and sky;
Nature sings to me forever, earnest listener I;
State for state, with all attendants, who would change? Not I.

—Charles Mackey, in *Home The Saviour of Civilization*, by McCullough.

POSSESSION OFTEN ONLY PHANTOM GOLD.

Daniel Guggenheim and J. Pierpont Morgan tried to get possession of the coal, and copper, and gold, the salmon fisheries, the steamship lines, and the facilities of Alaska, it was alleged. But they could not eat all the fish in the Pacific, nor burn all the coal, nor appropriate all the wealth of Alaska.

A little later, J. Pierpont Morgan starved to death in Italy; his digestion refused to act, and all his wealth could not nourish his starving body. His faith in God expressed in his last will and testament was worth more to him than all his worldly possessions; he said: "I commit my soul into the hands of my Savior, in full confidence that having redeemed it with his most precious blood he will present it faultless before the throne of my heavenly Father; and I entreat my children to maintain and defend, at all hazards, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through him alone." He left millions of dollars to his son, but that dying testimony was worth more than all he had.

DANGER OF SCIENCE WITHOUT RELIGION.

Education and religion help us to appropriate that which God has provided for us, but more than ever in the history of the world do men need spiritual insight. The scientific discoveries and the forces which have recently been put within our possession, have increased man's responsibility more than ever. The old dykes of holy law and reverent custom have been broken away, and we are in danger of being swallowed up with a deluge of materialism and love of

pleasure. The airplane and the automobile have become engines of war. Material progress has been going so fast that civilization is liable to tumble into a sunken road, like Napoleon's army.

EDUCATION AND RELIGION.

We have great enthusiasm for education in the United States. We believe that educated people get more out of life than others. The geologist gets more out of the rocks than the quarryman. The botanist sees more in the flowers than the plowboy, for he has a trained mind. The astronomer sees more in the starry heavens than the stargazer. Educated people read histories in rocks, philosophies in trilobites, infinities in stars, "tongues in trees, books in running brooks, sermons in stones, and good in everything." But religion must be added to education to make it complete. You go into a modern safety-vault of a bank where private parties keep safety-boxes, and you find that it takes two keys to open them. The patron puts in his key and turns the lock half way, and then the banker puts in his Master-key and opens the box of valuables. It is so with education and the new birth. Education is the private key that opens the box part way, but it requires God's Master-key of the new birth to open the door to his treasures. "Learning must be kindled by the torch of inspiration." The world's seers were those whose eyes first God opened. The eye that is enlightened by the Spirit of God can see more of earth than the microscope reveals and more of the heavens than the telescope discovers. The mind that is enlightened by the Holy Spirit sees God.

"Enthroned amid the radiant spheres,
He glory like a garment wears;
To form a robe of light divine,
Ten thousand suns around him shine."

REGENERATION IS THE DOOR TO THE SPIRITUAL UNIVERSE.

Chesterton, the English journalist, says: "The supreme adventure is not falling in love. The supreme adventure is being born. There do we suddenly walk into a splendid and startling trap. There do we see something we had not dreamed before. Our father and mother do lie in wait for us and leap out on us, like brigands from a bush. Our uncle is a surprise. Our aunt is, in the beautiful, common expression, a bolt out of the blue." Our natural birth makes us capable of enjoying the glories of the natural world: our spiritual birth makes us capable of enjoying a great spiritual world of light and glory.

The little larvae goes into the cocoon state, and is born anew. The little creature might have remained in the caterpillar state and died without taking on the new form. He might have gone on groping amid the darkness of earth with little of sight or feeling, subject to the dangers of his lowly state; but, by the new birth he became a beautiful butterfly; he put on the colors of the rainbow and gained the power to fly away over fields of living green and suck the nectar of the flowers amid the wonders of light and air

and celestial frame. It is only by way of the new birth that man can come to his best. Without the new birth, his horizon will be circumscribed, his feeling will be benumbed, his hearing will be dull, and his sight will be dim. If you would share the great world of light and life and joy, and make the most of life, "Ye must be born again."

FAITH SAVES FROM MATERIALISM.

The four-footed animals with two feet in the air and two in the dirt, discontented, and roving over the world seeking self-gratification, will one day find a melon that will surfeit him to extinction. Attila the Hun drowned himself inward with honey-water on his wedding day. Alexander the Conqueror died after he had conquered the world during a spell of dissipation. Men who walk in the quagmire of unbelief and materialism are doomed to small enjoyment in this life and the life to come. Education needs a spiritual uplift and outlook. Without divine inspiration science will run into materialism and militarism. Germany was a nation of scholars with only one percent of illiteracy in her armies, but ran amuck in materialism and militarism.

It is a stupendous mistake to invest all one's powers of mind and body, heart and brain, culture and friendship, influence and wealth, in this world only. It will not pay while it lasts, and it will not last long. Why spend one's life adorning a vessel of clay which is soon to be broken and crumble to dust? The life that does not invest in spiritual values is a failure.

BY FAITH MEN APPROPRIATE THE UNIVERSE.

"Without faith it is impossible to please God." But, more than that, without faith it is impossible to make the most of life and appropriate all that God has for you. Unbelief never inspired a great inventor or discoverer. It is not disbelief, but the overplus of belief that leads men to discover new principles in science and invention. There were thousands of men who disbelieved the theory of Copernicus, that the earth is round, but Columbus believed it, and, acting upon his faith, he discovered a new world. The man who smothers his faith is like the man who puts out his light at midnight. If blind Bartimeus had smothered his faith, he never would have seen this beautiful world nor the face of his Saviour incarnate. You might as well try to explain the beauties of a peach orchard in bloom to an Esquimaux or a Rocky Mountain scene to a blind man, as to try to describe the mysteries of faith to a man devoid of faith. The degree of your faith will limit the bounds of your world. "Have faith in God."

WEALTH OF GOD'S CHILDREN.

The soul that is the storehouse of the knowledge and love of God cannot be robbed by burglar or thief. When the Roman Emperor threatened Chrysostom with banishment if he continued to be a Christian, Chrysostom said: "You cannot banish me, for the world is my Father's house, and you cannot banish me from that." "I will slay you," said the Emperor. "That you cannot do, for my life is hid with Christ in God. 'I will take away your treasure.' 'That is impossible, for my treasure is in heaven.' 'I will drive you from men, and you will not have a friend left.' 'Nay, you cannot, for I have a Friend in heaven, from whom you cannot possibly separate me.'" Chrysostom had learned the secret of an opulent Christian faith. He had entered into the kingdom of God and appropriated the universe; he knew what Paul means by saying, "All is yours: and ye are Christ's; and Christ is God's."

FIRE FROM THE BURNING BUSH.

The great flambeaux of earth are lighted in the Sun of Righteousness. Moses was educated in the court of Pharaoh, but he never set the world on fire till he drew near to God's burning bush. Saul was still caring for his father's asses till the Spirit of God came upon him, and then he went up among the prophets and became a king.

JUST A SUGGESTION!

Many are wanting a safe place to invest their money where moth and rust cannot corrupt, and where it will prove a blessing to others.

The Students' Loan Fund of Asbury Theological Seminary which provides for the education of young men preparing for the ministry, would be a safe and wise investment.

There are those who want their sacred tithe to bear fruit in the salvation of souls.

Why not help to educate Spirit-filled young men who, perhaps, after you shall have quit the walks of life, will be seeking God's lost sheep on the mountains of sin.

Could you do better with the money God has entrusted with you than to assist in preparing young men to preach his uttermost salvation to the world he came to redeem?

Had you ever thought that the only way to "lay up treasures in heaven" is to invest your treasures here in immortal souls?

Think on these things!

Mrs. H. C. Morrison,
care Pentecostal Herald, Louisville, Ky.

David found God among the sheepcotes, and then he sang himself into the king's palace and changed the scattered tribes of Israel into a great nation. After Isaiah's lips were touched with a live coal from off God's altar, he set the world agog with the gospel of the coming Christ. Saul of Tarsus was educated at the feet of Gamaliel, but he was a negative personality till he saw a vision of Christ and was baptized with the Holy Ghost, and then he turned the world upside down, and carried the gospel far hence to the Gentiles.

THE SLACKER'S MOTTO.

Some years ago I was asked to preach the baccalaureate sermon to a graduating class, which had on the invitation cards a German motto, which evidently was intended to read: "Heute abend wir schleudern, we werden wir ankern?" (This evening we launch, where shall we anchor?) But, by some mistake, the card actually read: "Heute abend wir schlendern, we werden wir ankern?" (This evening we saunter, or lounge, where shall we anchor?) It will make a great difference whether we lounge in the face of our opportunities or launch out by faith in the promises of God to conquer the world and self. If we lounge, we shall anchor in the Dead Sea of Oblivion, but if we launch out by faith in God, we shall anchor in the heavenly harbor by and by.

STUDENTS SHOULD SACRIFICE TO GET KNOWLEDGE.

Agonize to enter in at the strait gate of knowledge as well as righteousness. Rittenhouse studied astronomy, making the diagrams on his plow handles. Lincoln studied law by the light of the kitchen fire. Burke read "Look on the Understanding" in a tallow chandler's shop where he had light. Jeremy Taylor, the son of a barber, was at his shears when the heavenly vision fell upon him. Elihu Burrett studied language at the blacksmith's forge, and finally mastered eighteen languages and dialects. William Carey studied foreign missions at the cobbler's bench, and went out to India as a missionary. He finally became professor of oriental languages in Forth William College, and succeeded in translating the Bible into twenty-four languages and dialects in India. No man should ever consider himself too old to learn. Michael Angelo created the device of an old man sitting in a gocart with an hour glass bearing the motto: "Anchor Impare," still I am learning.

STRIVE TO ENTER INTO FELLOWSHIP WITH GOD.

To know things is good, but to know God is better. Paul was getting out into a large world when he cried: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Phil. 3:10.

"In as Much, . . ."

Send THE HERALD one year to some one in prison or hospital and pray that it may prove a blessing.

Recent Literature on Evolution.

REV. PERCY F. ASHER, B.D.

ONE is almost led to believe that there is an attempt at humour in the much-quoted statement of Francis Bacon to the effect that, "Of the making of books there is no end." For some of us certainly are impressed with the perennial truth of his observation as we watch our waste-paper baskets flow of books from the press dealing with the subject of Evolution. Some of us cannot but help wonder what would be the condition of the world in five or ten years from now, if all the presses which are grinding out paraphernalia about Evolution and "missing links" were instead, turning out the like quantity of copies of the only guide to faith and God—"The Holy Bible."

This fact is impressed upon my mind as I find resting on my study table two books, very recently from the press, which have been sent to me for perusal by the authorities of the local Public Library. Both of them deal with the matter of public interest and discussion, viz., "Evolution," but each author is diametrically opposed to the views of the other. A few quotations from both books will convince the reader as to this.

The first volume to which we will give brief attention is that by John Langdon-Davies and is entitled, "The New Age of Faith." I regret to state that the contents are not worthy of such an exalted title. There is not space here to discuss this book at any great length so we will turn to the chapter entitled, "The plain truth about evolution." In referring to the "Missing Links" (how many links are there missing we would like to know; originally we generally heard about "the missing link." The plural form is now used, "missing links." Why?) the writer says:

"When Darwin wrote the Descent of Man he had practically no evidence of human fossils upon which he could work, no sub-human forms had been discovered to lessen the distance between man and his nearest relatives, the apes. Since Darwin, his work, and theories have been corroborated by the discovery of several such links."

"First, there is the famous skull of the Java ape-man, Pithecanthropus Erectus, as he has been called. The remains are of a being who lived half a million years ago and walked upright; he had a brain two-thirds that of man and he was very low-browed; he was not our direct ancestor but a distant uncle, sub-human, yet higher than the apes and a link, though not a direct one between the two."

"Next there is the Heidelberg man who lived rather more than three hundred thousand years ago. . . . The absolute certainty that the remains are human is based on the form of the teeth."

"Besides these there are numbers of other remains. . . . Their combined testimony is as strong or stronger than that already given of the evolution of the horse, and there can be no reason at all for excluding man from the general theory of common descent."

So much then for the "plain truth about evolution" according to Mr. Davies. One thing is very clear. Here is another apostle of Mr. H. G. Wells, endowed not only with his leader's imagination, but also with an unwarranted dogmatism.

Now let us turn our attention to the second volume. The author is the one and only Mr. G. K. Chesterton, and the title of the book is, "The Everlasting man." It takes Mr. Chesterton only a short while to dispose of the theories of Evolution in the opening chapters of this brilliant work. In the chap-

(Continued on page 9)

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XI.

A SUPREME SURRENDER.



OUND until the rawhide thongs almost cut into the flesh, Huston lay in his tent with a sentinel tramping in front of same, looking gloomily into the future.

The troopers having ridden hard through the day, and fought at the setting of the sun, tired and exhausted, ate their meager rations and were soon wrapped in their blankets and sound asleep around their smoldering camp fires. Huston was left in the deep silence to thoughtful meditation. His brief life, with its several chapters, passed rapidly before him. He saw his parents again in the simplicity of their Christian character, their death, with his promises to his mother, his conversion, his profound conviction that he was called to preach, and how that conviction had grown and rooted itself through the years, his first love affair with Annie Gray, its tragic ending, the doubts that had crowded his mind, his flight for the West, the good fortune that had opened hopeful doors, the meeting with Ida Benson, the love affair, the engagement, the trip into Mexico, the remarkable success at the little gold mine, and now the tragic ending of it all in the morning at sunrise.

He turned with the warming of his heart to the incident of the wounded and dying cowboy, and how his faith had come back to him and how since that time he had lived a Christian and realized an experience of peace with God in his heart. There had only been one question, and from this he constantly turned away. The thought of becoming a preacher of the gospel had come up to him again and again, but as often he had thrust it aside as a mere boy fancy; now it looked him square in the face and his heart throbbed and pounded in his breast, and he realized that selfish ambition had come to him, with his new love affair, and that he had not wanted to submit to the will of God, if that submission meant he must preach the gospel.

The girl he loved, and whose heart he had won, had turned down wealth and high social position for him, and he found that he had a growing ambition to give her wealth and a position in society equal to that she had surrendered for him.

I shall not stop to philosophize here what a powerful influence is exercised over men by women; an under-surface influence, something unseen and unknown by the public, and frequently scarcely admitted by the men themselves; and yet, from boyhood men's lives and ambitions are wonderfully influenced by the women with whom they are associated and, especially, by the woman they love.

Huston meditated: Am I to die in the morning at sunrise? Is this short life to be brought so suddenly to an end? Is the heart of the beautiful girl I love to be broken? Are the air-castles I have been building never to go into permanent material? He shuddered at the thought! And then he prayed. He begged God to save his life; then he asked himself if he had a right to ask God to save a life which he had refused to consecrate to God? He saw the inconsistency of his prayer. Would it not be best to offer his life to God if he had any use for it? If it was worth saving in order that it might be invested in the service of the Saviour.

He meditated. The minutes passed. He thought deeply. Would it not be better to commit himself entirely into the hands of the All-wise? Could he not afford to take the risk of letting the God have him who

had loved him well enough to redeem him with his own Son? Would he not be safe in the hands, and under the direction and control of that all-wise and all-merciful Being who could direct all things to the best possible results, both for this life and that which is to come?

There came to him a profound feeling that there was one of two things before him: a complete committal, an entire consecration of himself with all his future, to his Maker and Redeemer, or the facing of a firing squad in the morning at sunrise. Possibly, both! It may be that he can make the consecration, commit himself for all time and eternity to his God, a consecration complete, without reserve or question, and face the firing squad.

But would it not be an excellent condition of mind and heart to become a target if the worst must be, in a state of complete surrender of his own will to the divine will, and the consecration of his entire being to the divine purpose, whatever that might be—life or death, firing squad or gospel ministry.

He made up his mind, and murmured out an earnest prayer: "Merciful God, if thou wilt spare my life, I will devote all of my energies to the preaching of the gospel of Jesus Christ. I pledge thee, whatever opposition I may meet, or whatever inducements or hindrances that may be offered, if my life is spared I will at once begin preparation for the ministry and give all of my life to the preaching of the gospel. If thou dost not choose to save my life and use me as a witness for Christ, then save my soul, have mercy on those I love, and help me to meet my fate with a brave, strong heart in Jesus' name."

A great relief and peace came into Huston's mind. He stretched himself as best he could and tried to arrange his body as comfortably as possible for sleep. He dozed, but dreamed and started, wondered where he was, recognized the situation, meditated and prayed again.

Huston did not know that Moreno, dressed in the dead soldier's uniform, and with the arms of the same soldier on him, had attended his trial, was perfectly acquainted with all of the conditions, had stolen out of camp after dark, notified Tom Goodson, and had him secure their horses and bring them up within half a mile of the encampment. Moreno had returned and, when the guard was changed at 1 o'clock, he walked up and took the place in front of the tent, just before the sentry who was sent up by the officer, to relieve the guard on duty.

When the regular sentry came up Moreno told him some mistake had been made; advised him to lie down under some bushes and take a nap, which he gladly did. At once, Moreno slipped into the tent, cut the thongs that bound the prisoner, directed him to slip out at the rear end of the tent, told him where the horses were in waiting, and that he would soon follow.

He tarried some fifteen minutes until the regular sentry had fallen into a deep sleep, then went over and shook him, asked him if he intended to sleep all night, told him a mistake had been made, and that he had better come at once on guard duty before the tent.

When the soldier had mounted guard, he strolled quietly away into the dark, followed Huston rapidly; they soon met Tom Goodson with the horses, mounted and galloped away to their mining camp, went into their cave, secured their treasure, some food for their horses, provisions for themselves, crossed the spur of the mountain, and got their bearings by a compass with a flashlight, and rode away as rapidly as possible toward the

American border. By sunup they were many miles from the camp where Huston was to have been shot, and Huston, choking with emotion, told his rescuers that all the plans he had formed had been shattered and now he had the one great purpose in life, and that was to answer the call that had come to him in his boyhood, had haunted him over the plains, had been tremendously re-enforced by the old colored woman in their cowboy camp, and had been settled forever that night in the little tent while he waited the firing squad which he did not face the next morning at sunrise.

Huston's heart was overflowing with a great gratitude, and through the coming days as they rode toward the American border, he talked but little, but thought deeply and gladly of his plans for the future. They were very grateful when they crossed the border into New Mexico and steered their course to El Paso, Texas, where they arrived in due time, exchanged their gold for currency, which they deposited in bank, sold their horses and firearms, bought citizens' clothing and took the train for Fort Worth, where they received a glad reception, and told to thrilling hearts the story of their adventure. Huston, in confidence, told Ida Benson if she married him she must do so with the distinct understanding that she was becoming the wife of a minister of the gospel. She greeted this information with joy, told him it had been her conviction from their first acquaintance, that he was destined to be a preacher and, that since their engagement to be married, it had been her earnest prayer that he might become a Spirit-filled herald of the Cross.

(Continued)

(Continued from page 3)

He'll keep his tryst wi' me; at what hour I dinna ken.
But he bids me still to wait an' ready aye to be
To gang at any moment to my ain countree.
"So I'm watching aye, an' singing' o' my hame as I wait,
For the soun'ing' o' his footfa, this side the shinin' gate.
God gie his grace to ilk ane wha listens noo to me
That we a' may gange in gladness to our ain countree."
Heb. 10:36,37.

Note. A one-sided view of a great subject is presented above. What has not been said about the workingman ought to be included to balance the subject. Perhaps something along this line may be presented later.

Delay Perilous.

If you delay presenting the sacrifice, from any cause whatever, you make food for repentance. God demands present holiness. Every earthly consideration dwindles into insignificance in comparison with this. Resolve, beloved, from this moment, that this command of your God shall be met. Say to every minor object, "Let the dead bury their dead." Remember, the offering must touch the altar before it can be sanctified. This is God's unalterable decree. With him there is neither variableness nor shadow of turning. The act, on your part, must necessarily induce the promised result on the part of God. But do not forget that all is not laid upon the altar, until that will that requires signs and wonders preparatory to believing is also resigned. This seems to be the last point about which the heart lingers. Trust the matter with God, and he will give you just the amount and kind of emotion that will best fit you to glorify his exalted name; and this is all that you are now to live for. Your God is now saying to you, "Bring all the tithes into the store-house, and prove me herewith."

GLEANINGS FROM THE EVANGELISTIC FIELD

MRS. E. STANLEY JONES' LETTER.

Dear Fellow Workers:

I have been re-reading some of the lovely letters that have come the last few weeks and wishing with all my heart that I could write a special letter of thanks to each of you for the Christmas greetings, the personal gifts, the gifts for boys and the scholarships for boys. How it warms our hearts to feel that you are standing back of us in this work!

Dozens of letters in Hindi and Urdu are on my table, written by boys who want to send their thanks to those who have remembered them. I am trying my best to get a stenographer for a week or so who can translate them, or write them as I translate, but there seems to be no one available.

Christmas was a happy time for the boys. Their gifts were useful—mostly things to wear or use; but they were very happy over them. Pencil boxes, tablets, shirts, coats and blankets were their special joys.

I am so thankful that many friends added a little for the boys who might get nothing. Because of these extra gifts every child got something. And then they had a glorious pillau dinner. Pillau is made by cooking little chunks of meat with rice and plenty of clarified butter and spices. How they did eat! One new little boy patted his little tummy with great satisfaction and said, "It never felt like this before."

Early Christmas the older boys came to the bungalow to sing Christmas carols. Then, after gift giving, we all went to church. The room was beautifully decorated with potted crotons, poinsettia and palm leaves. In the afternoon all the Christians of Sitapur gathered on an open lawn in front of our bungalow for games. Towards evening we sang hymns and had prayer and then each one was given a piece of Indian candy and some fruit as he left for home.

Eunice and I were not happy to have the other member of our trio still absent in America. We feel that as a family, we are paying rather a big price. Still, it is for him who gave all.

During Christmas week, Dr. Belle Allen, of the Mission Hospital at Ludhiana and Miss D. W. Caffray, who has been spending a year in India in evangelistic work, were our guests. It was a joy to have these dear, helpful friends with us.

Miss Caffray held a series of meetings in the church which greatly helped our Christians. I think we sometimes take too much for granted. Being baptized and a member of the church does not always mean that one has a heart experience.

After one of the meetings, a young woman who was baptized after she had reached womanhood, said to me, "As a girl, I went on long pilgrimages with my parents and worshipped in many temples, hunting for God. Then, I fasted and prayed and worshipped my idols, always hoping God would reveal himself to me. Because someone told me that in Christianity I would find peace and happiness, and lose that fear that was always in my heart, I became a Christian. But my heart always stayed hungry and I said, 'I have only changed Gods.' But a new light has come to me! The next day she ran to me, her face all aglow. "Oh," she said, 'Christ is different from the other gods. He came into my heart last night and I am not afraid of anything. There is such peace and happiness! Oh, I did not know Christ was like this.'

She went to her village for Christmas and when she returned I saw that she had a new shawl. When I remarked about it she said, "I went home because I wanted to tell all the people what Jesus had done for me. And one day when I was telling some women about it an old Mohammedan woman went into the house and brought out this shawl. She put it around me and said, 'This is because your words have brought me the first hope or comfort I have ever known.'

This woman has never had a chance to learn to read but I am letting her go to school and pick up what she can, in any way that she can. She sits on the floor with the boys and gets them to help her, and follows the teachers around after school asking them things.

Last week the old orthodox mother of one of our Mohammedan Officials, came to see me with several of her daughters and grand-daughters. As we had tea together she said, "This is the first time we have ever eaten with Christians. I don't know what our relatives would say." A little later as they were getting into the carriage all covered up with huge sheets so no man could get a glimpse of them, she turned to me and said, "I want to tell you something. This is the first time in all my life that I have ever been in a home not my own." How one's heart goes out to these dear women! Recently I was at dinner with two highly educated Indian men. One of them—a doctor—said, "We do not put our women in purdah (shut them up) until they are about eleven." The other replied, "Our family would consider that cruel. We put our girls in purdah when they are five or six. It is the bird that has known freedom that frets and is unhappy when put in a cage."

A friend in a recent letter wonders why I spoke once of the Indian boy finding it hard at first to have women as teachers. She says, "I thought most teachers were women." Not in India! There is little mixing of the sexes here. Until I started this school and tried having women teachers for the little boys, such a thing as having a woman teach in a boys' school was unheard of. There are always separate schools for boys and girls and all boys' schools, Chris-

tian and non-christian, were run and taught by men. This school of mine is the only Christian school for boys in two large districts numbering over two millions of people. We have a Boarding School for girls, under the W. F. M. S. on the other side of the road in charge of Miss Haberman of Wisconsin.

Mr. and Mrs. Titus also live here and are in charge of the evangelistic work of the two districts, a job big enough for a force of several missionaries!

Mr. Jones is still in America. He was to sail in February but because of the pressure that has been brought to bear on him, he is now waiting until after Easter. We trust it is the will of our Father, as well as that of the Mission Board and insistent churches.

As I think of each one to whom I send this letter, I pray that the New Year will be one of blessing to you, and "that ye may stand perfect and complete in all the will of God."

Yours in United Service,

Mabel L. Jones.

NEW CASTLE, PENNSYLVANIA.

We have just closed out a good meeting at the First Free Methodist Church, New Castle, Pa. We held there for three weeks and can say that God was with us from start to finish. A goodly number prayed through, backsliders were reclaimed, believers were sanctified, and the church was built up. We found Bro. Whitford, the pastor, a fine co-laborer, while his consecrated wife was ever ready in the services to do her best, and in the home was untiring in administering to our comfort. The church prayed, believed, shouted, paid, and saw results. One thing there that commended itself to us was the continuous prayer. Time was divided off into half hour periods and from half past five in the morning till seven at evening some one was in prayer. Small wonder such a church sees results. We had a fine time with them and believe that they have a great future as a holiness body.

H. P. Thomas.

HUNTINGTON, WEST VIRGINIA.

It has been sometime since I have reported a meeting to The Herald. I have been awful busy. My first meeting after Christmas was with Rev. R. L. Hall, pastor of Jefferson Ave., M. E. Church, Huntington, W. Va. We began Dec. 30. It was a hard pull at first, but we held on to the Lord in prayer until he answered by fire. Something like sixty prayed through to victory either for pardon, or reclamation or sanctification. Some services the power of God fell in a marvelous way. The pastor was sick most of the time and was not able to be with us. The responsibility fell on the writer.

Rev. H. E. Crowder led the singing to the delight of the people. He endeared himself to the people of Jefferson M. E. Church in a marvelous way. I find there are many hungry people all over the country who love a full salvation.

Your brother in Christ,

W. A. Grogg.

REPORT OF R. P. MARSHALL AND WIFE.

Since our last report, we have been in Florida for one meeting and are now in the state of Pennsylvania.

We held a short meeting at Georgetown, Fla., the last of January. It is a small church on the Crescent City charge. One woman secured all the money to build the church, travelling all over the state of Florida, soliciting, spending I am told, eight hundred dollars of her own money for carfare. It stands as a monument of her industry. The community is very small and a large part of our crowd came from Crescent City, twelve miles away. The visible results were not large in numbers, but out of the meeting came one young man who was saved and called to preach. That is indeed a victory.

Leaving sunny Florida, we came to Tarentum. Our church is the Grace Methodist Episcopal Church. It is another monument to the industry of an individual, this time the pastor. With three hundred members he has built a church that is the best in the Allegheny Valley, a magnificent Gothic building with splendid provision for the good Sunday school. The greater part of the membership are enthusiastically religious. Full salvation is preached every service and the church grows and blossoms.

The pastor is preaching, holding his own revival for the third consecutive year. We are leading the singing and Mrs. Marshall is playing the piano, assisted by Mr. Lessig at the \$9,000 pipe organ.

Here is one big church where there is no iceberg. It is full of the fire of the Holy Spirit. Rev. Laurence A. Stahl, the pastor, has had three years experience in the evangelistic work, and knows how to hold a revival. During the first week there were twelve saved or sanctified, and the interest grows.

From here we go to the First M. E. Church of Tarentum. We move just a mile further down the hill. The Lord blesses and keeps under the blood.

WELLSVILLE, OHIO.

January 20th to February 13th our church had arranged for a two-weeks' revival campaign. Several neighboring pastors assisted in the meeting for two nights each. Rev. Freeze, of Newell, W. Va., and Middleton, of Irondale, Ohio. Their services were helpful and much appreciated both by the pastor and congregation. Rev. W. H. McLaughlin, presiding elder of the Canton District, rendered very valuable service over Friday, Saturday and Sunday

of the first week; under his faithful ministry the work went forward with increasing interest and much conviction. In fact there was such a steady increase of interest manifested that by the end of the second week the church was filled with eager listeners, some thirty souls had already responded to the altar call. The entire audience agreed that the meeting should go on another week and as a result there were seekers at the altar every night, until forty-seven souls bowed at the altar. The meeting continued on until the middle of the fourth week. Twelve out of the forty-seven seekers prayed through for heart purity, a number were reclaimed and a goodly number were converted. The church in general has been revived and built up in the faith. A splendid spirit of co-operation was manifested. Nineteen have united with the church within the conference year, with others to follow. We wish to thank all the members and friends who have given their co-operation in making possible this splendid success in soul saving. And especially do we glorify our Heavenly Father who has visited his people with an old-fashioned, sin-killing revival of religion.

Rev. E. L. Zachman, Pastor.

CAMPAIGN AT WILKINSBURG, PENNSYLVANIA.

Rev. John F. Owen, of Taylor University, Upland, Ind., conducted a very successful series of special meetings in The Union Gospel Church, Hay Street, Wilkesburg, Pa., from Feb. 3rd to 17th, inclusive.

Dr. Owen is a man of God, mighty in the Scriptures, fervent in the Spirit; he spoke and taught diligently the things of the Lord and helped them much which believed through grace. The messages of full salvation through the cleansing and sanctifying baptism of the Holy Spirit were presented in nearly every meeting with convincing proof from the Word of God.

A number of souls sought the Lord at the altar of prayer, for salvation and full salvation; the church was much edified and brought face to face with the provision of the gospel of an uttermost salvation.

The church shall always thank God for the privilege of hearing the stirring messages of Dr. Owen, as he fearlessly defended the old gospel of grace through the shed blood of the Son of God.

May heaven's richest blessing accompany our beloved brother in his labor of love throughout earth's harvest field.

John T. Mobberley, Pastor.

NEW PHILADELPHIA, OHIO.

We just closed a four-weeks' revival at the Gospel Mission, New Philadelphia, Ohio, with Mary Ellis evangelist and Tillie Albright song leader. The crowds filled the Mission Hall to hear the splendid song services in charge of Tillie, and to get blessed as Sister Ellis played the piano and harp and sang the beautiful songs of Zion.

The entire town and surrounding communities were awakened and about seventy-five bowed at the altar for either pardon or purity.

The last week of the meeting Rev. Raymond Bush, a returned missionary from Africa, was with us one night and related many interesting experiences which he had on the field. The altar was filled at the close with those who fully gave themselves for service.

The last Sunday was a great day of victory. The Mission was filled to its utmost capacity, and thirteen joined the Mission Band. Mrs. Ellis and Tillie are coming back in June for a tent meeting. We certainly have great reasons to praise God for answered prayer and revival fire.

Margaret Henlow, Pres.

Dr. Ridout's New Book on Revival Blessings.

Before sailing for the mission fields Dr. Ridout put out his new book, "Revival Blessings" containing the History of the great revivals as well as stories of great evangelists and chapters on soul winning, etc. This book should be read by all evangelists, ministers and laymen who are interested in revivals of religion. Also, it is a fine text book for the class room where evangelism is being taught. There are many things in this book not found in any other book on evangelism. Dr. Ridout has dug out a lot of gold nuggets from his wide reading. This is a fine book for soul winners in the Sunday schools and among young people, and no one can read the book without finding it full of wonderful information and inspiration. Price, \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

IF YOU WANT SOMETHING

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

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(Continued from page 1)

Have your evangelist, or assisting pastor, to make them short, earnest talks, and then you assure them of your great joy over their salvation and your solicitude and sympathy, and your willingness to assist them in every possible way, and insist especially, that they call upon you in time of temptation or distress.

A last word: Make it a point to watch the cloud and follow. Do not dictate to the Lord how your meeting shall begin, where it shall break out, or who shall be your first convert. Be happy over the conversion of the very humblest boy in the community. Welcome home the most unworthy prodigal. Bring the converts into the church. May God guide you in all things.

Your brother,
H. C. MORRISON.

Theological Seminary Extension Department.

A host of our readers will be glad to know that Asbury Theological School is now prepared to give a number of very fine courses of Bible study by correspondence. Great numbers of people have been asking for just such a school for years. This Extension Department of the School of Theology at Asbury gives you a most excellent opportunity for instructive Bible study under great scholars who are devout, Christian men, and who will be able to assist you to a comprehensive understanding of essential Bible truth. The expenses of these courses of study are very small. Write at once to Dean F. H. Larabee, Wilmore, Ky., for full information.

H. C. MORRISON.

A Good Suggestion.

Dr. Ridout sends us the following proposition which we regard as a very good suggestion. We will be grateful to anyone who will send in \$2.00 or more for subscriptions to be sent to foreign missionaries. We will secure names and addresses from Dr. Ridout. I hope all of THE HERALD family is reading the wonderful letters from Dr. Ridout. The following is Dr. Ridout's note:

"Wherever I go on the mission fields I meet numbers of missionaries who take no holiness paper. I wish you had a fund by which you could send THE HERALD to about 100 missionaries who need just this type of

holiness paper. Could you not put this before your readers and see if you could not get volunteers to send THE PENTECOSTAL HERALD to a missionary for one year, at \$2.00 a year? Wherever THE PENTECOSTAL HERALD goes holiness goes, and many a missionary might be led into the blessing of entire sanctification through reading THE HERALD. See what can be done. I am sending you a list of ten to start with."

Send contributions stating its object, to Pentecostal Publishing Company, Louisville, Ky. If you know of some missionary you wish to send it to, send the name and address with order for same.

Faithfully yours,
H. C. MORRISON.

The Fulfillment of Prophecy.

THE devout and thoughtful Christian could not ask for a better proof of the inspiration and trustworthiness of the Holy Scriptures than that which we find in the fulfillment of prophecy. Many Christians read the Bible but little, and that little in the New Testament. Very well, the New Testament should be read but it wonderfully fulfills and dovetails into prophecies contained in the Old Testament.

Any one who reads the Old Testament will see that the Lord's prophets, Moses, Isaiah, Jeremiah, and Ezekiel, all repeatedly prophesied that Israel would be scattered, would be led captive, would be sifted among the nations of the earth, would be a hated and persecuted people.

That these prophecies have been fulfilled no reasonable person will deny. Nothing is plainer in the history of the world than the captivity of the Jews, their dispersion, persecution and cruel treatment among the nations of the earth. It is only among the great Protestant peoples that they have found any sort of safety, rest, or just treatment; and often among Protestants they have had to suffer contempt and ridicule. This the prophets foresaw by the inspiration of the Holy Ghost and wrote down plainly in our Bible; and these prophecies have been fulfilled. There is no denying this by any reasonable person.

These prophets who spoke so plainly of the dispersion and scattering of the Jews, also promised their gathering from the ends of the earth, and restoration to their beloved Palestine. These inspired prophecies are being fulfilled before our very eyes. The Jews are returning to the Holy Land.

It need not be expected that this restoration shall be the work of a day, or a year, or of ten years. The land has been fearfully wasted, and it will take time and labor to surmount many obstacles and oppositions, but no Christian believer need for a moment doubt that the Jews will again inhabit Palestine. It is the promise of God, and he is almighty. Working through human instrumentality, and against human opposition, God in the accomplishment of his purposes often moves slowly, but surely, and finally his prophecies are fulfilled; his promises are kept. It will be so in this case.

The Zionist Movement is a powerful organization. It has brains and heart, money, purpose and perseverance. It is a human instrument; it has made mistakes and blunders but do not forget that God is in this Movement for the restoration of the Jews and it will be accomplished. What has been done in the last decade is quite remarkable. Fifty years ago it would have been believed practically impossible; twenty-five years ago, when we were preaching on this subject, we were ridiculed by Christian ministers who said that such a thing could never come to pass.

What about the Bible! Read prophecy;

here it is in the Word of God: "Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Jer. 23:7, 8.

This is one of any number of plainly written pledges of our God that the Jews shall be brought back into Palestine. Of course, this does not mean that all the Jews of all the world will return to Palestine, but it does mean that Palestine, the home of the ancient people of God, who were punished and driven out because of their sins, will again become their home and abiding place. These scriptures right now are being fulfilled.

We want to suggest to our HERALD readers that they become thoughtful students of prophecy; note how God keeps his promise. The messages which he gave to his prophets were of divine authority, have been, and will be, fulfilled. This is a powerful proof of the divine inspiration of the Scriptures.

H. C. MORRISON.

Leaning Upon His Everlasting Arms.

MRS. H. C. MORRISON.

IN his First Epistle, fifth chapter and seventh verse, Peter tells us to do a wonderful thing: "Casting all your care on him, for he careth for you." It would be a great relief when pressed by the enemy of our souls, if we could cast part of our burden on the Lord, but the Lord does not do things by parts; he undertakes to do a complete work, so when he tells us through his inspired apostle to "cast all our care upon him," we may be sure he means it, and it pleases him for us to accept his proposition.

The majority of us have not learned how to avail ourselves of this gracious privilege; we flounder around, chafe under the galling yoke, and complain that we have a harder time than any one else in the Christian life, simply because we have failed to apply the remedy of a childlike trust in Jesus' promise to bear our burden, provided we have faith enough in him to cast it on him. We find ourselves at the foot of the cross, pleading for help, at the same time keeping our burden on our shoulders, when we should lay it down and, by faith, go on our way rejoicing.

"Casting all your care on him, for he careth for you." The latter part of this sentence gives us the reason why Jesus threw out such a startling challenge—because he careth—not for the men and women who have wrought well in life, those whose names are heralded as the "great of earth," yes for them, but not for them only, but for every one of us, no matter how undeserving and insignificant, only if we dare to meet the condition of casting, or throwing, our care on him. He will not throw it back, but will bear the burden and pour in the oil and wine of his consolation to heal the wound that may have been made by the pricking thorns of life's cares. Let us read together the following beautiful lines which tell better than I can what is in my mind:

THE FATHER'S CARE.

"Child of my love, lean hard,
And let me feel the pressure of thy care;
I know thy burden, child; I shaped it,
Poised it in mine own hand, made no proportion
In its weight to thine unaided strength;
For even as I laid it on, I said:
'I shall be near, and while she leans on me
This burden shall be mine, not hers.'

So shall I keep my child within the circling arms
Of mine own love. Then lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come—
Thou art not near enough; I would embrace thy care
So I might feel my child reposing on my breast.
Thou lovest me? I know it. Doubt not, then;
But loving me, lean hard."

The Great Revival at

Asbury College.

BY PRESIDENT L. R. AKERS.



Asbury College is a great believer in revivals. Every effort is made throughout the year to keep the evangelistic fires burning on the altars of the school. There are two series of services of special importance: the first, which is held in the College Chapel at the beginning of the school year, usually lasting

ten days; the second series of special services is held in the church at the beginning of the spring semester, in which both college and town participate. In addition to the services mentioned there is usually a week's special service preceding the Christmas holidays and another about the middle of the spring semester, the latter usually being conducted with a view to indoctrinating and establishing the faith of the student body.

To speak at the regular services of church and community this year, the Rev. T. M. Anderson, of Wilmore, Ky., was chosen. Brother Anderson brought to the college and town a ministry of exceptional merit. His is pre-eminently an expository preacher. He reads and meditates upon God's Word continually and is steeped with the atmosphere of its sacred pages. His efforts were unusually effective and the results widespread and far-reaching.

Brother Anderson does not make the mistake so often made in specializing upon certain manifestations of worldliness and evil, but attacks boldly the source of sin, showing that the common sins of society are but symptoms of a deep and exceedingly grave spiritual malady. After pointing out the devastating effects of sin, the awful condition of servitude which it entails, he then clearly and forcefully reveals the source of emancipation from this bondage which so distressingly prevails.

Brother Anderson is an evangel of scriptural Holiness. From God's God, he brings a message of hope to those who are discouraged and despairing. "Sin shall not have dominion over you" is emphasized and he shows that it is the will of God that not only should men forsake and receive pardon for their sins, but that the inward guilt or natural depravity also should be removed and man be made every whit whole in the image of his Maker and dwelling in perfect harmony with him.

One of the features of Brother Anderson's preaching that commended itself most strongly to his hearers was the fact that while pointing out the hideousness of sin and the deplorable condition ensuing from its indulgence, there was no unseemly exhortation of certain foibles and failings nor abusive references toward personalities. Brother Anderson stayed on the main line. He refused to be side-tracked. He pointed out sin and its remedy. God honored his truth. The altars were crowded each night and scores of students found joy to their souls in the saving and sanctifying power

of Jesus Christ. The results of this meeting will be felt not only during this year, but through years to come and it will have a lasting effect in the fashioning and empowering of the young life that sweeps out from the portals of this school to minister to the needs of humanity in the home field as well as in the countries beyond the seas.

We believe it to be entirely consistent with the best educational standards to emphasize, along with the training of the mind, the development and enrichment of the heart. Asbury College stays squarely in the middle of the road. It holds its banners high, refusing to countenance or approve many customs and organizations common to most institutions. On the other hand, it also avoids an extreme and abnormal religious attitude.

We believe that the full Gospel of Jesus Christ is sane and workable, that it is sufficient to grapple with and overcome the problems of human society, that those who have met the conditions and have received the baptism with the Holy Spirit shall be indeed witnesses, whose words and whose lives shall speak with power wherever they may go.

Fortunate indeed are the students who have had the privilege of sitting under the wise and powerful messages of men like Henry Clay Morrison, Joseph Smith, Commissioner Brengle and many others who have ministered so successfully in times past.

The school year is well on toward its close. Thus far it has been a year of spiritual achievement and of sound and thorough educational work. No division has come to faculty or student body. There is a tender and sympathetic tie that binds students to each other and to their teachers. Happy indeed is that institution in which a student feels free to go to his professor in the matter of counsel concerning his soul as readily as in things pertaining to his studies. Asbury possesses a rare and happy combination in the personnel of her faculty. Here are men with graduate degrees, who are able to sit with calm and discriminating judgment and meet the intellectual problems of the hour. Yet these same men are able to work with the zeal of an evangelist at the altars of prayer in leading through to victory the struggling souls of those who are reaching out after God. All indications are that this year will close as victoriously as last year, which recorded an unbroken period of splendid educational accomplishments and spiritual endeavor.

Never was the need of schools like Asbury College more pronounced than in this period of widespread materialism and sweeping worldliness. We firmly believe that this great institution fully merits the continued prayers and much larger financial support of God's faithful children who believe in free salvation for all men and full salvation from all sin.

(Continued from page 5)

ters headed, "The man in the cave," and "Professors and Prehistoric Men," the following passages appear:

"The Professor produces his little bone, or little collection of bones, and deduces the most marvellous things from it. He found in Java a piece of a skull, seeming by its contour to be smaller than the human. Somewhere near it he found an upright thigh bone, and in the same scattered fashion some teeth that were not human. If they all form part of one creature, which is doubtful, our conception of the creature would be almost equally doubtful. But the effect on modern science was to produce a complete and even complex figure, finished down to the last details of hair and habits. He was given a name as if he were an ordinary historical character. People talked of Pithecanthropus as of Pitt or Fox or Napoleon. Popular histories published portraits of him like the portraits of Charles the First and George the fourth. A detailed drawing was produced.

No uninformed person looking at its carefully lined face and wistful eyes would imagine for a moment that this was the portrait of a thigh-bone; or of a few teeth and a fragment of a cranium. . . . Those bones are far too few and fragmentary and dubious to fill up the whole of the vast void that does in reason and reality lie between man and his bestial ancestors, if they were his ancestors."

Referring to the numberless details which have been supplied in recent times regarding the manner of living of the Pre-historic Man, Mr. Chesterton continues:—

"Today all our novels and newspapers will be found swarming with numberless allusions to a popular character called a Cave-man. He seems to be quite familiar to us, not only as a public character but as a private character. His psychology is seriously taken into account in psychological fiction and psychological medicine. So far as I can understand, his chief occupation in life was knocking his wife about. . . . I have never happened to come upon the evidence for this idea; and I do not know on what primitive diaries it is founded. Nor have I ever been able to see the probability of it."

"People have been interested in everything about the Cave-man except what he did in the cave. Now there does happen to be some real evidence of what he did in the cave. And it will be valuable to our sense of reality to consider quite simply what that real evidence is, and not to go beyond it."

Mr. Chesterton then reminds us how a priest and boy found in a subterranean passage records of the Cave-man. These records consisted of drawings or paintings of animals; and they were painted or drawn not only by a man, but by an artist. And the writer of the work we are at present considering asserts that the true Cave-man portrait is that which represents him painting or drawing pictures, not with club in hand. The latter representation is utterly fictitious.

After reading this book—unorthodox in parts but yet striking in its vindication of Divine truths—we are convinced of the wildness of the imaginations of some of the popular writers of so-called Science. Especially is this patent when the Prehistoric man is under scrutiny. From the nature of the case pre-historic man was before historic records. Yet a recent writer commences a chapter on Prehistoric Man with the statement, "The Cave-man wore no clothes." But how do we know that, since there are no records of the period regarding which the writer is dogmatizing. If we had a stone hat we could refute the argument. But because there is not a stone hat, it does not follow that there never was a hat.

One can readily see to what absurd lengths this guesswork has been carried. The other day I read in the paper that a certain man had three sets of teeth. Supposing in 100 years a Professor goes to a public library and in searching the old dusty files, discovers this record of the man with three sets of teeth. Supposing he uses the same indiscreet methods that are used today. Then in one hundred years from now the popular writers of science will be claiming that all the people who lived in the year 1926 were endowed by nature with three sets of teeth! The absurdities of such methods are obvious even to the lay mind.

Strangely enough, Mr. Davies is a Protestant, but Mr. Chesterton is a Roman Catholic. There is food for thought in this!

Dr. Ridout's Book, "The Beauty of Holiness"

This book has now been translated into Japanese and Chinese and is circulating throughout the Orient. "Beauty of Holiness" sets forth the fact that in real Bible holiness there are such beautiful things. This book is intended for holiness people, to help those who are in the experience of full salvation. It will make a beautiful gift book as well as a devotional book for God's children.

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

You have seen in *The Herald* that we are down in Florida, the land of sunshine and flowers. It is truly a beautiful country, and Miami is overflowing with visitors. There are nearly 500 cars come here every day loaded with people running from the cold weather up north. It is great that people can get away from the rigors of winter and spend the time where it is like June all the time.

Dr. Morrison and I have a little bungalow apartment and feel quite at home housekeeping to ourselves. We get fresh vegetables right from the wagon and have vegetable dinners and lots of fruit. It seems nice to have Dr. Morrison at the table with me again, after so many long weeks of illness. He eats everything he can get hold of and is hungry all the time. He seems more like himself than he has for a long, long time. It is cause for gratitude after long weeks and months of suspense and waiting, to have one's loved ones restored to them.

We shall stay here until it is perfectly safe to go back to Kentucky, which will probably be some time in April. We meet many of our old friend here, which makes it very pleasant for us while we are away from our home.

I have gained some in weight and am feeling well, notwithstanding the long strain I have been under during Dr. Morrison's sickness. You know it is said that "It's a long lane that has no turn," so there is hope for us when we are passing through the dark places to know that they cannot always last.

Well, I hope this will find all of you getting along nicely and making good in your studies. I'll write again soon. Lovingly,

AUNT BETTIE.

Dear Aunt Bettie: Will you let a little girl of Kentucky join your happy band of boys and girls? I am ten years old. Anyone who guesses my middle name I will write to. It begins with E and ends with H, and has nine letters in it. Tell R. Edson Crowl I guess his first name to be Robert, and tell William H. Stabe, I guess his middle name to be Harry. I hope Mr. W. B. is drawing pictures when this arrives. This is my first letter to you and the cousins, and I hope very much to see it in print. I hope some of the members of the happy band will write me. I will answer all the letters I receive.

Mary E. Grinstead.
Glasgow, Ky.

Dear Aunt Bettie: Will you let a little Mississippi girl join your happy band of girls and boys? My father takes *The Herald* and I enjoy reading page ten. I am glad that most all of the cousins are Christians. I was saved on the 28th of June, at a tent meeting, conducted by Rev. Walter Cross and Rev. Norris Loper. My mother, father, one of my brothers and my sister were saved also, last summer. We had good revivals last summer. Pray that there will be better revivals this coming summer. Dorothy M. Shaw, I guess your middle name to be May. Am I right? I hope that Mr. W. B. does not get this until it is printed, for this is my first letter to *The Herald*.

Leona Cavin.

Dear Aunt Bettie: Will you let a little girl nine years old join your happy band of boys and girls. I attend the Millry Consolidated School. I am in the third grade. We have nine teachers and there are 270 pupils in school. We have just erected a fine brick school building. I love to go to school. I am a member of the M. E. Church, South and go to Sunday school every Sunday I can. There is a lot of the flu in our community. I have just gotten up from the flu myself. I live on a farm. My father is a rural mail carrier and farmer. I have two cats for pets. I live near the famous "Healing Springs." Many people come to these springs for their health; they have produced some wonderful cures. They are especially fine

for the kidneys and stomach troubles. Would love to hear from any of the cousins. I will close for this time. This is my first letter and I hope to see it in *The Herald*.

Lois Moseley.
Millry, Ala.

Dear Aunt Bettie: I am a boy from Washington, Ind. I have found many happy hours reading the Boys and Girls' Page in your *Herald*. I enjoy reading the story that has just started. I spend many hours making airplanes. I have won for my nickname (Airplane John). I go to church every Sunday morning and every Wednesday night. I belong to the Methodist Church in Washington. I have looked for letters from Washington but have not found any. I love my city which I think is very little. It has about 12,000 people in it. I have lived in it for twelve years. I am a lover of music. I spend my money for good books. I have several Bible story books which I read at night. I want every boy and girl that reads this *Herald* to give yours to some little girl or boy who does not take it. This may mean a reward in heaven and it may bring some boy or girl to Jesus. I hope I will see my letter in print. Remember what I said about giving your *Herald* to some boy or girl.

John Austin Hand.

Dear Aunt Bettie: May you let an Ontario girl join your happy band of boys and girls? My father takes *The Herald*. I enjoy reading page ten. I am eight years of age and weigh eighty-one pounds. My birthday is Jan. 15. Whoever guesses my middle name I will write to it. It begins with I and ends with L, and has six letters. I will close hoping to hear from some of the cousins.

Dorothy Armstrong.
Rt. 1, Zurich, Ont., Can.

Dear Aunt Bettie: I live in the beautiful little city of Owasso, the home of the late James Oliver Curwood. Tourists coming through Owasso usually visit his castle on the Shawassee River. Our population is 16,000. I have been in many larger cities but like my own city best. There are several camp meetings near hear in the summer, one at Gaines where I saw dear Bro. Morrison, and I love his sermons. I got a letter from a girl called Dorothy, and I forgot her name. If she will write me again I will send her my letter I had ready for her.

Velma R. Calhoun.
917 E. Main, Owasso, Mich.

Dear Aunt Bettie: Will you move over and let a little Alabama girl join your happy band of boys and girls? My mother takes *The Herald*, and I enjoy reading it very much. This is my first time to write you and the cousins. I am four feet and nine inches tall, weigh 75 pounds. I have dark brown hair, brown eyes and fair complexion. Who can guess my middle name? It begins with E and ends with H, and has nine letters in it. I will write the one who guesses it. When Dr. and Mrs. Morrison were here at the First Methodist Church, my mother went to the missionary meeting and heard Mrs. Arthur Moore tell who Aunt Bettie was. I'm so glad I know. I wonder if the other cousins know. I won't tell who she is as she may not want me to. I will answer all letters received.

Vera Cobb.
508 18th Ave., W., Birmingham, Ala.

Dear Aunt Bettie: Will you let a North Carolina girl join your happy band of boys and girls. My father takes *The Herald* and I enjoy reading page ten. This is my first letter to *The Herald* and I hope to see it in print. I am eleven years old and am in the fifth grade. I go to Sunday school every Sunday I can. Who guesses my middle name I will write to you. It starts with M and ends with Y, and has three letters in it. Beulah Blanchard, I guess your middle name to be May. If I am right don't forget your promise.

Elsie M. Meads.
Rt. 1 Box 156, Elizabeth City, N. C.

Dear Aunt Bettie: Will you let me join your band of girls and boys? Aunt Bettie, please print my letter this time. I am eight years old and in the third grade. My father is an M. E. Minister. I have three sisters and one brother. I love to read page ten. I go to Sunday school every Sunday. Try to guess what my middle name is. It starts with D and ends with N.

Laura Holman.
LaCrosse, Va.

Dear Aunt Bettie: How are you this lovely winter morning? Hope Dr. Morrison is improving. A snow is lying on the ground; our extreme cold weather is setting in. Near Polsgrove where I now reside, has a rural setting. I live in the valley; two great rolling hills, one in front of the two-story brown house, one at the back. The new Methodist Church stood upon a high elevation on the banks of the Kentucky River. We had our largest congregation at Polsgrove where the Methodists and Baptists worshipped together in beautiful fellowship. Owing to the mud, big rains, high winds, snows, we do not have Sunday school during winter. Our pastor, Bro. Marvin Richerson, holds monthly meeting here. Our Quarterly was last month. Bro. Pierce was taken on trial as preacher at Polsgrove, two of the finest, young, Asbury College students I have met in a lifetime. Bro. Morrison, no doubt, when you read this letter you will come back, retrace those happy days when you and Bro. Cooper, two young men like the two boys above mentioned, crossed the river in ferry boats. Just across was a fine bottom land in which lived my grandfather James Harrod, a man in fine circumstances, owning a beautiful farm in the bend of the river and stopping up the hillside into the forest. With great pleasure I often recall the pleasant hours I have enjoyed Pa, Mitch and Uncle Henry tell how grandfather welcomed you and Bro. Cooper into his home and did not charge anything for your entertainment during the entire conference year. Of course, much of the time you and Cooper were out riding the circuit, visiting among the people. You were welcomed everywhere. The heartiness with which they received you boys was wonderful; you stayed as close together as possible. After a long absence from grandfather Harrods, you would come back to Polsgrove, cross the river on the ferryboat, ride around the bend to the long stretch of road that led to grandfather Jimmie Harrod's home, lay whip and gallop up to the house at top speed. The family would rush out to meet you two boy preachers, and receive you all as beloved prodigals. If there was no calf handy there was a good fat hen.

Grandfather's family, his wife having died some years before, consisted of himself, Mitch and Henry, his sons, Curtis Harlan, an old crippled soldier, and two colored men, with their wives who lived in a cottage in the yard. Aunt Lot, one of the very best of black mammies, kept the house, did the cooking, and being member of your church paid her quarterage by washing your clothing. It would take a book to contain my memories of these kindly boys. One time when the services were in school-house, you did not want Pa and Henry to hear you pray. You left them in the house and went into the woods and they heard you praying. They both had genuine love for Morrison. Once I attended one of your arbor meetings near grandfather's home; all at once you stopped preaching, looked all over the large mass of people like one disappointed, called and called, "Mitch, Mitch, Henry, Henry, my blood kin?" You could have heard a pin fall. Dr. Morrison was so disappointed he was expecting to see them both. I wanted to tell him I was there after services, but such a mass of folks, I couldn't see the preacher. Still I wanted to tell him I was only one there. Soon I looked up into his sweet face and felt his arm around my shoulder and he looked into my eyes and called me "little Mitch." That was in my childhood. I saw a shadow on Dr. Morrison's face and the tears came beating in his eyes. I did not think of the tears so much but of the trouble in his heart as he had a keen disappointment not seeing the two boys, back of the tears. And when I see the agony of the cross with the blood beating

Gospel Tents

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To avoid errors write or print clearly

through the wounds I think of the abyss of love—suffering back of all that brings these wounds and blood to view. Back of the wood, the nails, the dying form, back of all is another and deeper suffering makes itself known through the cross. In what sense are we partakers? Not that we are to do any such impossible thing as to feel the pains of holy sensibility and the burden of humanity in any such degree as he felt them. Surely not; we are not to suffer all he suffered, but simply partake of his sufferings, not the muchness of character, nor the muchness of sensibility, nor the muchness of moral suffering, but the likeness of all these. We are to be "like him." Pure enough to feel and suffer something for the sins of others. Dear sinner, is there nothing in all his sensibility and suffering love to which your heart responds? Your response to this love is your hope for time and eternity. It will decide your final doom. I beg you respond to it today.

Lelia Harrod Dailey.
Frankfort, Ky.

Dear Aunt Bettie: Will you let a little Illinois boy join your band of boys and girls? I am seven years old. I am in the second grade at school. My teacher is Miss Thelma Nichols. I go to Sunday school almost every Sunday. With love to Aunt Bettie, and all the cousins.

A. Wayne Nottier.
Patoka, Ill.

Dear Aunt Bettie: We are two girls who wish to join your band of happy boys and girls. We live on farms and are first cousins, and board at the same place to go to school. We each enjoy reading *The Herald* very much, especially page ten. Now for a brief description of ourselves. I, Chesnie, am five feet, five inches, weigh 126 pounds. I have brown hair, brown eyes, and fair complexion. I am in the

eleventh grade. I, Lucille, have blue eyes, brown hair and fair complexion. I am in the ninth grade. Helen Robertson, I guess your first name to be Verna. If I am right don't forget your promise. Please write to us for we enjoy writing and reading letters.

Lucille Slusher,
Chesnie Saylor,
Crab Orchard, Ky.

Dear Aunt Bettie: Will you let me join your band of girls and boys? I am twenty years of age, have brown hair and blue eyes. I enjoy reading page ten very much. Have been taking The Herald for some time. How many of you cousins are saved and sanctified? I was two months ago, and also healed. The Bible is my favorite book. Would like to hear from some of you cousins. I will make this letter short as this is my first attempt to write.

Katherine Boone,
103 Ash St., Ludlow, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am a little girl ten years old. My birthday is Sept. 18. I'm a Christian. I go to Sunday school every time I can. I went to Sunday school one year without missing a Sunday. I have a mother, father, and two brothers. My father is a preacher. He has taken The Herald for eighteen years. Joseph is five years old. Paul will soon be eight. We have Bible names. My oldest brother and I read the Bible every day. We love to read the Bible. We have family prayers. As this is my first letter I hope to see it in print.

Damaris Wesley,
Box 52, Kings Mountain, Ky.

REQUESTS FOR PRAYER.

A Reader: "Please pray for a young father and mother that they will be saved and their little ones will be kept from evil associates. Will you also remember me in prayer that victory will come."

Mrs. J. W. G. asks prayer that her family may live a more consecrated life and that she may live a pure and humble life before them.

I. C. H.: "Please pray for us that my husband will sell his farm, that me and my daughter and all of us shall meet again and live a good Christian life. Pray for my sick daughter, that God may spare her life for her four small children."

Please pray for a father who is a sinner and has the drink habit.

A Reader: "Earnest prayer is requested for a sister who is greatly oppressed of Satan and is losing her mind."

A reader requests prayer that her sister may be saved from Catholicism. Pray for me that God will answer my cries for help.

W. J. B.: "We want all the readers to please pray that God will give us an old-time, Holy Ghost revival in this place."

NOTICE!

Am in the East for a few months, and anyone desiring any evangelistic help, either singer or preacher, can get in touch with me here. Have had sixteen years' experience in the work. God has graciously blest my labors. Have been on the Pacific Coast for nearly nine years. Address me, 624 Oak St., East Liverpool, Ohio.

Fred Canaday.

THE BEAUTY OF HOLINESS.

By Rev. G. W. Ridout.

This book is prepared especially to help people lead a holy life. It takes up the sevenfold beauty of the Christian life. It is the only book of its kind for holiness people. Price 75c.

FALLEN ASLEEP

COLLINGWOOD.

Mrs. Kate Collingwood, for thirty-seven years a member of the M. E. Church, and an aggressive worker for righteousness in many lines, died of pneumonia on Feb. 7. She was a sympathetic reader of The Pentecostal Herald and stood for purity of heart and temperance in all things.

During the last election she was much concerned lest the wet forces get in power. When news of Hoover's victory reached her at her sick bed she endeavored to sing the Doxology and finding herself too weak to sing she repeated the words. The constructive influence of such lives as hers goes on forever. She was lovingly known by every one as "Aunt Kate."

D. R. Miller

HOWES.

Mrs. Gladys (Hall) Howes, the daughter of Elvan and Rebecca Hall, was born on March 27, 1904, passed away peacefully as one who was tired and weary of labor, closed her eyes and went to sleep at her home in Alliance, Ohio, on Thursday, Jan. 24, 1929. She spent her girlhood life in Moundsville, W. Va., and attended Moundsville school. At the early age of fifteen she was baptized and united with the Baptist Church of that place.

In 1920 she was united in marriage to Floyd Howes. To this union were born four children, namely, Helen Marie, Harry Wilbur, Richard Floyd, and Kenneth Eugene, infant born and died a few days before the death of his mother. Gladys was of a sunny, cheerful disposition. She leaves to mourn their loss a host of friends and relatives besides her father and mother, also one sister, Mrs. Georgia Chambers, husband and three little ones. May the Lord of love who understands it all keep his hand on the lives of those little ones, that they may early in life seek his love and guidance with no loving mother to guide and help them over the hard places of life which comes to every child.

Friends, seek God, his love and comfort, who does save, comfort and love during the hours of sorrow. Funeral services were held at the home of her sister, Mrs. Jas. Chambers, near Colerain, Ohio. Interment was made in Cadiz Cemetery. Rev. Grose, of Martins Ferry, Ohio, had charge of services. The funeral was largely attended considering everything. Several were present who were her childhood friends and playmates from Moundsville.

By and by when the morning comes,
When the saints of God come marching home,
We will tell the story how we overcame
And we will understand it better by and by.

Written by her cousin,

F. M. M.

BISHOP DOBBS TO DEDICATE MARLOW M. E. CHURCH.

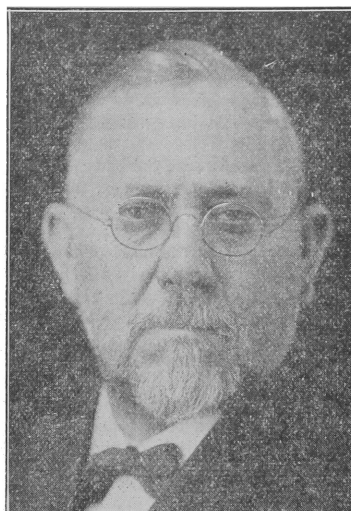
On Sunday, March 17th will be a Red Letter Day in the Church annals of Baldwin county. On that date Rev. Hoyt M. Dobbs, Bishop of the Alabama Conference of the Methodist Episcopal Church, South, will dedicate the beautiful new church at Marlow. It is rare for as strictly a rural community as Marlow to possess as fine and complete a church and Sunday school plant as does this lovely little village, so beautifully nestled on the banks of Fish River. It is also rare for a Bishop, the busy man he is, to spare the time to officiate at any service out in the country where the attendance is necessarily smaller than in the cities.

Therefore, in view of the fact that the Bishop will be there, and on account of the interest taken in the erection of this church by folks generally for even quite distances round about, it is assured that there will be a very large attendance to celebrate this Holy Service. The good folks of Marlow will welcome all.

D. Z. Grove.

MY LIFE'S STORY

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This is the book for which thousands have been waiting. It is years since "Uncle Bud" has written a book dealing with his life and experiences. Now we have this volume, his autobiography, giving an intimate recital of his experiences from early childhood to the present time. Pathos, humor, optimism, scathing rebuke, with an amazing memory of detail unite to give this volume the peculiar charm that characterizes all of Bud Robinson's writings. Just as there is only one Bud Robinson so this is the only volume giving the complete story of his life up to the present.

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SUNDAY SCHOOL LESSON

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

Lesson XIII.—March 31, 1929.

Subject.—The Future Life. Luke 24:1-12; John 14:1-6.

Golden Text.—Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

Introduction.—A few days ago I was conversing with an aged infidel who was, of course, a much troubled man. He was trying hard to force himself to believe that death would be his annihilation; but there was in him a something that he could not annihilate; and that something was crying out for immortality. That something must be the same thing that leads all races of men to believe in a future existence. I have talked with many heathen, but have never found any of them so degraded that they did not believe in a hereafter. That sort of degradation belongs to such as have killed their spiritual natures by a forced unbelief—if there be any such.

It is interesting to the ethnologist to study this conviction among non-Christian peoples; but the Bible is our only source of definite information concerning a future life. Of course, it can mean nothing to those who deny its inspiration; but to us who accept it as the inspired Word of God it is a sure word of testimony. Jesus was in no doubt concerning the matter. He knew that he would die on a cross at Jerusalem; but he knew just as well that he would rise again on the third day, and that he would live forever. He knew that he was Master of both life and death. To us who believe in his Deity, this is an immovable foundation. We accept his word as a certainty. Our faith is unmingled with doubt.

May I go a little further? There is a consciousness of our personal salvation. Consciousness is the supreme court of personality. Deny that, and nothing is left. But I make bold to say that with that consciousness of personal salvation there comes also a consciousness of immortality. Explain it? I cannot, but it is no more mysterious than the consciousness of being saved from sin. For that matter, it is no more mysterious than a thousand other things that we know to be true, but cannot explain. Tell me how a stalk of wheat grows from the grain and produces more wheat. Tell me how some yolk and albumen can be turned into a living chicken in three weeks by coming in contact with a certain amount of heat and moisture. You had just as well try to explain the Divine Trinity. But I affirm that the consciousness of immortality lives in the soul of a faithful Christian (perhaps in all souls), and that it grows stronger with the passing years. With Stephen, the first Christian martyr, it became a vision in his last hour. With John Wesley, Dwight Moody, and an unnumbered host of other dying saints, it became a glorious realization that drove the fear of death into everlasting oblivion, and brought into full view the shining gates of eternal glory. Live again? Yes! We shall live and reign with Jesus Christ forever.

Comments on the Lesson.

1. The first day of the week.—Our present Sunday, or "Lord's Day." The spices.—The woman prepared them to be placed around the dead body of Jesus, but had rested during

the Jewish sabbath—our Saturday.

2. They found the stone rolled away.—They had been wondering among themselves as to who would roll away this heavy stone that had been used to close the hole leading into the cave where the body had been placed on the afternoon of the crucifixion; but the angel had beaten them to the tomb.

3. Found not the body of the Lord Jesus.—We do not know the hour of the Lord's resurrection, but it was yet dark when the women visited the sepulchre.

4. Two men stood by them.—This is a bit hard to understand. The same expression occurs in Acts 1:10. They may have been redeemed men, as Moses and Elijah, on the mount of Transfiguration, or the term may apply to angelic beings.

5. They were afraid.—That was natural. Bowing down was an act of worship. Why seek ye the living among the dead?—Jesus was alive again, and the cemetery was no place to seek for him.

6. Yet in Galilee.—Jesus had informed them fully of all these matters before going up to Jerusalem for the last.

7. The third day rise again.—So much is said in the Bible about his resurrection "on the third day," that it seems strange that there has been such an effort made to prove otherwise. In trying to get out of one difficulty in interpretation they only create greater difficulties. To term the time Jesus lay in the sepulchre three days, is simply to use a Hebrew form of speech. I refer readers to Clarke's Commentary for a full explanation.

8. The eleven.—Judas had hanged himself. All the rest were other believers.

10. Mary Magdalene.—Why men have termed her a fallen woman, I am unable to say. There is no such evidence. The name means simply Mary of Magdalene. Mary the mother of James.—Sister of Mary the mother of Jesus and wife of Clopas or Alphaeus. The matter is not quite clear.

11. Their words seemed as idle tales.—Passing strange. Jesus had told them all these things; but still they believed not. What doubters we are.

12. Peter. . . . wondering.—We call Thomas the doubter, but Peter leads him a very close second. It is not easy for most men to get a good grip on the supernatural. But for ought we know, what we call the supernatural is only the natural.

John 14:1. Let not your heart be troubled.—How often Jesus endeavored to calm the fears of his disciples. "Perfect love casts out fear." True faith in God the Father and in Jesus Christ will quiet men.

2. In my Father's house are many mansions.—Our Lord refers to the temple in Jerusalem with its many chambers. The language is no doubt figurative. He will provide room for all his followers. I would have told you.—He will not deceive us. I go to prepare a place for you.—That is good: A prepared place for a prepared people.

3. I will come again.—Then how say some that he will never come back for us? Folly! He will come for his

own in due time; and they will be with him forever.

4. Ye know.—Had they not been so spiritually blind, they would have known both him and the way to everlasting glory.

5. We know not whither thou goest.—Doubting Thomas cannot understand him. He seemed in the dark.

6. I am the Way, the Truth, and the Life. I have put capital letters at the beginning of these three great words. The entire statement should be in blazing letters. No man cometh unto the Father but by me.—Write it in letters that burn. No man can approach the Father, except in the name of Jesus. If we pray at all, we must pray in this name, and under the blood.

CHRISTIAN WORKERS WANTED.

I would like to hear from some spirit-filled Christian workers that would be interested to work in a large tent this coming season. A married couple preferable, the wife a pianist and her husband a capable song director and musician, playing some instrument to assist in the singing. Must have experience and willing to sacrifice for the Lord, believe in the old-time gospel and able to deal with the souls at the altar, and pray for the sick. Or some young men who would like to get in the front line trenches, that are able musicians and baptized with the Holy Ghost and fire. Let me hear from you. We expect to work in South Dakota, or anywhere the Lord may lead. Last summer we had as high as two thousand people attend our services on Sundays, some of them coming for sixty or seventy miles. This prairie country is not so well settled.

But the revival fires are burning. Just closed a meeting at Redfield, S. D. Very severe weather, yet the place was filled each evening and about fifty saved and reclaimed.

At Tolstoy there were over one hundred converted, and the best of all they still stand true to God, and this was over one year ago. The moving pictures and the dance went out of business. Remember no modernist need apply.

H. J. Anderson,
The Soldier Evangelist,
Aitkin, Minn.

REVIVAL MEETING.

The Board of Stewards of the Hyde Park Methodist Church, Tampa, Fla., voted unanimously for Dr. Holcomb, pastor, to conduct a series of revival services the last two weeks in March. Numbers of prominent preachers were recommended by the pastor for this Pre-Easter revival but after much discussion the Board decided to have their own pastor do the preaching.

Dr. Holcomb requests that pastors, parents and friends who have relatives or friends now residing in Tampa to write him giving their local address that he may get in touch with them for this revival campaign. He also asks that ministers unite in earnest prayer for this revival occasion.

A GREAT RALLY.

A great rally of the holiness people of America is being planned to be held from May 7 to 12, 1929, at Asbury College, Wilmore, Ky. It will be the occasion of the Annual Meeting of the National Association for the Promotion of Holiness. A splendid program with a large number of the most representative holiness men of the country is already in preparation.



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OF COURSE you have dreamed of some day visiting the land where the Saviour dwelt while He was on earth. But to most of us the realization of that dream has seemed far, far away. The distance, the cost, the inconvenience of travel always have been hindrances.

But now you need delay no longer. The dream of a lifetime can be made a reality this summer—the greatest education a Christian man or woman can get—the supreme travel inspiration can be yours.

The Travel Institute of Bible Research is now organizing a series of study tours of the Holy Land and the other Mediterranean countries. Its sole purpose is to make it possible for you to study the Holy Scriptures in the Land that gave them birth.

Six parties will leave between April 17th and October 21st. You can select the date that suits you best.

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Send the Coupon

Send the coupon today and find out how you too can visit the Holy Land this year. A catalog will be sent to you that gives many interesting facts about the land where the Redeemer lived. It should be in the library of every Christian man and woman.

Send the coupon now. Do not say, "It is beyond my reach." It has already proved to be within reach of many in moderate circumstances.

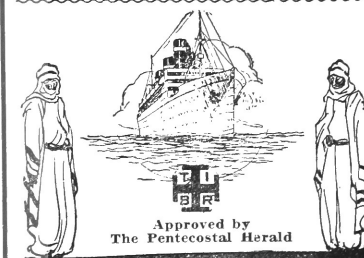
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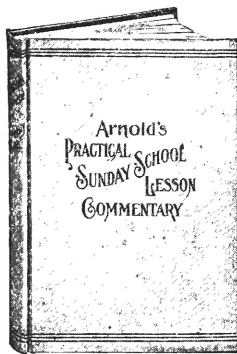
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A commentary for the masses. It has four clearly printed pages on each lesson, as much as most teachers have time to peruse. It contains: 1. Home Readings. 2. Lesson Text. 3. Golden Text. Practical Truth, Topic and Outline arranged as a responsive exercise. 4. Time. 5. Place. 6. Introduction. 7. Commentary. 8. Plain Teachings. 9. Questions. 10. Discussion Topics. 11. Lesson Illustration. 12. One Missionary Minute. 13. Sidelight from Science. 14. Practical Applications. 15. The Lesson in Picture. 16. Lesson Plans for the Adult and Senior, Intermediate, Junior, and Primary Classes. 17. Maps. 18. Bible Dictionary.

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Arnold's Practical Lesson Commentary is deservedly one of the most popular Sunday-school Commentaries upon the market today. It presents in convenient form choice material upon the lesson. The concise and suggestive teaching plans for each department of the school are a valuable feature.—Dean Olmstead.

Arnold's Practical Sunday School Lesson Commentary is a favorite among Sunday school workers. The issue for 1929 fully sustains the splendid reputation it has enjoyed in the past, and those who purchase it will find that it ranks with the more expensive lesson commentaries on the market.—The Free Methodist.

Price: Cloth, \$1.00, postpaid.



The Gist of the Lesson, 1929

BY R. A. TORREY, D.D.

Fits the Vest Pocket. The Religious Telescope says: "Has proved a blessing to Sunday school teachers and pupils. In addition to the digest of the lessons, comments, etc., it contains attendance record, blank pages for names and addresses, calendar and the Ten Commandments. Price, 35c.

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Cloth, 75 cts.; paper, 50 cts.

PENTECOSTAL PUBLISHING COMPANY Louisville, Kentucky.

OUR HOLY GUEST.

E. E. Wood.

The day of Pentecost has come,

A day of power and love,

The Spirit fills the sons of God,

A fullness from above.

He comes to purge by holy fire,

To make us free from sin,

The church shall now his temple be,

And he shall live therein.

A Paraclete divine he comes

To stand right by his side,

When Satan's power is like a flood,

He spreads his banners wide.

Into all truth he comes to guide

Our hearts and minds in love;

The deeper things of Christ impart,

The wisdom from above.

He comes to all whom Christ obey,

A gift from God is he—

To all that Christ's commandments

keep—

Thank God he comes to me!

REV. W. W. McCORD ILL.

The following clipping was sent to us from one of the Georgia papers, which we insert in The Herald that Brother McCord's friends may know of his illness.

"The many friends of Rev. W. W. McCord, of Sale City, will regret to learn that he is ill. His physicians have advised that he take a complete rest for several months as he is suffering from a complication of troubles including a heart affection. His son, W. W. McCord, Jr., has been called home to look after his affairs. Dr. McCord is a well known minister. He has conducted revival services, camp meetings in 38 states, also Columbia, Canada and Mexico. He is the founder of the Sale City Holiness Camp Meeting Association of which he was president and owner for fourteen years. Two years ago he decided to give it a wider scope so deeded same to the Church of the Nazarene."

We trust with a time of rest Brother McCord may be restored to his health and labor for the Master.

RECOMMENDATION.

Miss Lelah G. Underwood and Miss Elsie F. Anderson are a happy combination of natural ability and spirituality. They have proven themselves helpful and inspirational to a large degree in the special meetings which we have conducted in the home church. We recommend them to all pastors and evangelists as young ladies who are qualified to meet all the requirements of a truly spiritual evangelistic service.

Rev. Evan P. Thomas,

Pastor Second Primitive Methodist, Youngstown, Ohio.

NOTICE!

My services will be available for one or two revival meetings yet this year. Any one who may be interested will address me at Gladbrook, Iowa. I have had considerable experience in revival work, and it is my greatest joy to be thus employed.

S. A. Fisher.

REVIVAL.

There will be an old-fashioned Revival meeting conducted in the Pilgrim Holiness Church at Lewistown, Pa., March 31st to April 14th. The engaged evangelist and singer is Rev. Alvin Young, of Northville, N. Y., who is well known to the Holiness people. We extend a hearty invitation to all. Come and enjoy the feast

ASBURY COLLEGE ANNUITIES OFFER YOU EVERYTHING TO BE DESIRED IN THE WAY OF A SATISFACTORY INVESTMENT OF YOUR CONSECRATED MONEY AND IS WORTHY OF YOUR INVESTIGATION WHEN YOU HAVE FUNDS AGAIN TO RE-INVEST.

The following letter just received from the holder of annuity bonds to the amount of \$2500 with Asbury College:

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R. E. M. B., Minneapolis, Minn.

Address correspondence and inquiries regarding annuities to

CLAUDE A. LOVEJOY, Business Manager,

Asbury College, Wilmore, Kentucky.

Name

Street No.

City State

My age last birthday. Amount desired

of good things with us. Will appreciate the prayers of all of God's dear children for this meeting. Pray—Plan—Come.

Rev. Francis H. Lishman.

300 S. Brown St., Lewistown, Pa.

ANNOUNCEMENT.

Annual camp meeting of the Illinois and Missouri District of the Pilgrim Holiness Church, Charleston, Illinois, August 23 to September 1. Evangelist, Rev. David E. Wilson, Binghamton, N. Y. Song leader, Rev. O. C. Myers, Charleston, Ill. Good grounds. For further information write Rev. D. C. Shearer, Dist. Supt., 1404 S. 6th St., Lawrenceville, Ill.

ADDRESS WANTED.

The writer very much desires the address of Bro. Cox, who assisted the writer in several meetings during the year 1925, on the Austin Circuit, Little Rock Conference. Bro. Cox was Conference Evangelist of Kentucky Conference in M. E. Church. If any one who may read this knows the address you will confer a favor by sending address. C. L. Williams.

Box 624, Malvern, Ark.

Rev. Robt. A. Young, Evangelist, will conduct a revival campaign in the church of Robt. "Bob" Shuler, Los Angeles, Calif., beginning March 17 and closing March 29. Rev. Young is well known to the Holiness people for his camp meeting work, and you can hear his sermons over the Radio by tuning in on KGEF, wave length 263, Los Angeles. Trinity Methodist Church, South, has one of the largest congregations in America. Tune in and hear these evangelistic messages.

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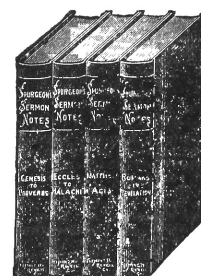
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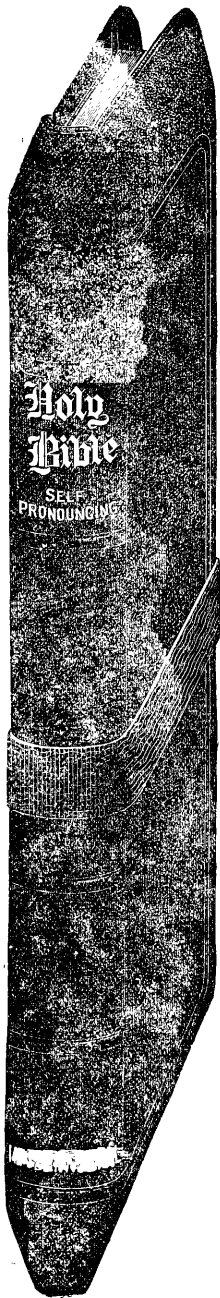
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Vol. 41, No. 13.

THE CREDENTIALS OF CHRIST.

By The Editor.

IT is not to be supposed that God, the Great Creator of the vast universe and mankind, would reveal a plan of salvation and not make it so clear that we can understand, believe, seek and find without doubt; a foundation upon which we can rest our trust with a full assurance of faith.

* * * *

Our Lord Jesus Christ brought with him credentials that put him entirely beyond mere man, the very best man possible. His credentials furnish us a firm foundation for our faith in his Godhead. Skeptical preachers are attacking the miracles. They are claiming that the account of miracles is forgery. The simple fact is, that, in a sense, they were, and are, necessary. There was no better way for Jesus Christ to demonstrate his Deity, than by the performance of miracles.

* * * *

Jesus himself appeals to his miracles as proof of his Godhead "Believe me for my works' sake." He claimed that his power to perform miracles is a proof that he is the Christ, the Son of the living God, with power to save them who come to him for redemption. If the modernistic skeptic could destroy our belief in miracles, he could destroy your belief in the Deity of the Lord Jesus. He could compel us to believe that he was a mere man. He could destroy our belief in the integrity and trustworthiness of the gospel. It is no small matter that a man claiming to be a minister of the Lord Jesus Christ should teach the people that Jesus of Nazareth never performed any miracles. With such teaching he makes the writers of the gospels entirely unreliable, mere forgers, instead of divinely inspired men, to tell us of the wonder working power of our glorious Redeemer.

* * * *

The climax of all miracles was the resurrection of Jesus Christ from the dead. That settles all controversy with reference to all of his claims; that proves him indeed able to give his life and to take it again. That justifies his assertion that "all power is given unto me, in heaven and in earth." The fact that he died, was buried, that he arose, revealed himself, appeared to his disciples and more than five hundred witnesses, and visibly ascended into heaven, gives us a firm foundation upon which we may rest an unshaken faith in his Godhead, his pre-existence, his incarnation, his teachings, his sacrificial death, and his power over all the power of men, devils, death and the grave. The salvation he has given us, and the manifestation he has made to us, enables us to sing and shout in the face of every foe, and to go on our way rejoicing in him as our Redeemer, and in the firm and abiding faith and hope that we, too, shall have a resurrection morn; that, after death, we shall live again.

* * * *

It is because of the resurrection of Christ that we can, and do, believe in him as our Emmanuel, God with us, mighty to save to

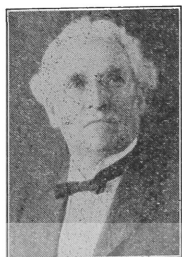
the uttermost; that through faith in him we have the forgiveness of our sins, and cleansing from all unrighteousness; that after all the conflicts here, and death has done its worst, and we are sown in corruption, we shall be raised in glory; sown in weakness, we shall be raised in power; sown a natural body, we shall be raised a spiritual body. Easter brings to us the joyful thought that our crucified and risen Lord is all that he claimed to be, and that we can rest our faith in him, in his saving, redeeming, and resurrection power, and that by and by in his glorious presence we shall meet again with the redeemed hosts who have gone on before us and shall follow after us. How wonderful, how blessed it all is! May God help us to be faithful until, amidst the mysteries of the resurrection and that eternal life beyond the tomb, we meet again where there is no sin, no death, but eternal life amid scenes of glory that are entirely beyond our finite conceptions here. Amen!

Monthly Sermon.

REV. H. C. MORRISON.

THE CLIMAX OF REDEMPTION.

"And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:4, 5, 8.



With this text we reach a climax in the unfolding of the plan of human redemption. The long-looked for Messiah had come and fulfilled in minute detail the prophecies stretching through the centuries concerning himself. He has finished the great work of atonement in his sufferings on the cross. He has won a decisive victory over death and the grave for himself and his redeemed people. He has revealed himself to many witnesses. He has walked and talked with his disciples. He has assured them that he will come again and receive them unto himself.

He is holding his last conference with them immediately before his ascension into heaven. Previous to this, he had commanded them to go into all the world and preach the gospel to every creature. This is one of the greatest tasks that has ever been committed to human beings. He now commands them

to tarry in Jerusalem until they receive power qualifying them for the performance of their task. Several chapters in the history of the scheme of human redemption have been written; they have all been looking to, and preparing the way for the opening of another chapter which shall mean most of all. Up to this time preparation has been going forward; now we have reached a climax; the doors of mercy henceforth are to be flung wide open and the gospel of salvation by simple faith in the Lord Jesus Christ is to be proclaimed to all people.

One great event, however, must take place before the messengers of this glad good news set forth upon their world tour. They must be baptized, filled with the Holy Ghost, the third person of the Trinity. Without this baptism the mission of spreading the gospel to the whole world cannot be accomplished. They must be constantly accompanied by, and empowered with, an invisible supreme Presence.

In the proclamation of the gospel, so that it will prove effectual in the regeneration and saving of human souls, there must be a power entirely above the mere human. The religion of Jesus Christ is a supernatural religion. In order to save men, God must reveal himself to them; in the person of his Son he must redeem them, and in the person of the Holy Ghost he must enter into them.

No subject can prove more interesting and helpful to the devout mind than the contemplation of the unfolding plan of God for the redemption and restoration of a prodigal race to himself. It must be kept in mind that God could not use his omnipotent power in the salvation of souls; that is, human souls could not be saved by mere physical force. To save men they must have revelation and instruction; they must be made to recognize their origin, their sinfulness, their duty and their destiny. God reveals himself; he illuminates the minds of men, he reveals his law, his will, his love. He reveals to man his own deep need and the ample provision made in Christ for his redemption, and he then says, "Choose ye, this day, whom ye will serve." Man's free agency is involved. His well being here and his destiny hereafter must be a matter of his own choice.

In the beginning, the Father revealed himself. He took into his counsel a few devout souls and communicated with them. A large part of this first revelation was in the nature of prophecy. He confided to these chosen men the plan of redemption. He unfolded to them coming events. He focused their gaze on the coming Messiah, his own well beloved Son. The pages of Old Testament Scripture are radiant with the promise of a coming Redeemer. Gazing into the future, prophet after prophet beheld a coming King. The people listened with rapture and delight while the ancient seers told of the unparalleled power and glory of the redemption which their Messiah should bring; of their deliver-

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OF ASBURY THEOLOGICAL SEMINARY

GOSPEL TRAVELS IN THE FAR AWAY LANDS.

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



The last two days of January found us traveling toward Korea where we arrived in time to begin our work which had been mapped out for us by Rev. M. B. Stokes of the M. E. Church, South. It is a journey of 703 miles from Tokyo to Shimonoseki where at eleven o'clock at night we take steamer to Fusan one of the principal ports of Korea with a population of over 70,000 of whom 33,000 are Japanese. The trip to Fusan covers 122 miles and you arrive at 8 A. M. in the morning and take train for Seoul, Korea at 9:50 A. M., where we arrived at 7:40 at night, after a journey of 280 miles on a Korea train made up of three classes of passenger cars. We traveled second. These trains are always well filled because this is the line to Manchuria now proving to be the richest agricultural country in the far East. The development of Manchuria is one of the wonders of the age. In 1908 the soy bean was shipped by only a few hundred tons. In 1920 over one million tons were shipped and the growth since then is enormous. The soy bean has forty per cent of protein—the oil is used in oleon, glucose, sharin and other things. The silk industry amounts to seven billions cocoons. Stock raising is great, the forests are immense, producing over 300 varieties of trees. Coal and salt yield big business and wealth. Along the line of the South Manchuria Railway one sees collieries, steel mills, waterworks, electric plants, gas works, building prospects, experimental stations, etc. It is said that the South Manchuria Express is the finest train in the Far East. In view of these things it is small wonder that Japan wants to hold fast Manchuria and hesitates giving in to China on the many questions which now are agitating both nations.

Returning now to Korea with which we started out we observe that in area it is about the size of our State of Minnesota, having about 84,738 square miles of territory. Its population is 17,452,918. The Koreans are different in so many ways from the Chinese and the Japanese. We have spent so much time with the Chinese and the Japanese that the Koreans are a matter of interesting study to us at the time of this writing. As we have promised the whole month of February to Korea we think by the time we are through the month we shall come to know them well and learn what an important relation Korea has to the Orient.

Korea is in the same latitude as Boston, New York, Philadelphia, etc. At its back is Manchuria on its right, China, on its left, Japan. East it is bounded by the Sea of Japan where Russia's great fleet was destroyed in the war, west—the Yellow Sea South—the China Sea with its typhoons and water "dragons." Korea is a land of rice, though various other cereals grow there in abundance. The Korean likes with his rice a pickle made of garlic, onions, cabbage, salt fish and other ingredients. The odor left by this outranks limburger cheese and follows the native wherever he goes. The Korean men dress very strangely in white, their long white gowns in winter time covering their heavy attire. The hat worn by the men is the oddest in creation, impossible to describe. Fortunately it will soon be a thing of the past—the modern head-gear is coming in. Politically Korea was slow in admitting the Foreigners. She wanted to remain a hermit Nation but could not. Now she is a great thoroughfare between Japan and China.

When we arrived at Fusan we found at the station a young man whose work seemed to be to look after foreign passengers, he directed us to our car and then took me to the telegraph office and helped me to get my message off, he helped me in getting the

FEATURES OF THE KOREAN REVIVAL.

1. Prayer and the descent of the Holy Spirit.
2. Much opposition to it by church members, some pastors and missionaries.
3. It came at a time of great political ferment. Russian-Japanese War in 1904. Japan takes over Korea, the Emperor abdicates and Japan in complete control 1907.
4. Great Conviction for Sin.
5. Notable confessions on the part of church members.
6. Scenes of great mental agonies resulting in many prostrations. "Men all over the church were stricken to the floor as though hurled there by thunderbolts. They literally writhed in their agony while the house was filled with cries for mercy."
7. The fire spread, great amazement fell upon cities and villages.
8. Universal cry for heart cleansing.
9. Great awakening among students. "In one school prayer broke out. The Spirit fell, cries and sobs of anguish filled the room and continued until the students were overwhelmed and prostrated by the sense of their guilt."
10. Physical Distress. "Penitents beating the floor with hands and head and their screams and outcries were as though the demons whose name is legion, were tearing them; then following sobbing confessions of sinful and unclean lives."
11. Intercessory Prayer. "Prayer became a real business with them—the main business of their life. They went about it with the same definite purpose that they brought to all their tasks."
12. Remarkable Growth of the Church. The Methodist Church increased from 7,796 in 1905 to 24,244 in 1907. The Presbyterian Church increased from 9,756 in 1905 to 19,654 in 1907.

necessary tickets and in every way was a most courteous guide, he spoke excellent English. I handed him the usual tip which he declined saying "No, this is my duty!" The thing struck me as very unusual because in the East tips must always be in evidence if you would get service. Afterwards he came in the coach and sat down and we talked. When I handed him my Asbury College card it interested him greatly and he asked many questions about the American colleges. I asked him about his schools; he graduated from middle school in Korea, took his college in Japan and had four years schooling in China, and taught in one of the Missionary schools. He could speak Japanese, Korean, Chinese, German and English and he was a Christian. The thing that impressed me about him were those words of his: "It is my duty." This young man was a Korean and two things they say distinguish the Koreans—they have great memories and are great linguists. Hear this story:

One day there came into one of the mission stations a sturdy Christian from the North. He was asked the purpose of his visit. His reply was, "I have been memorizing some verses of the Bible and have come to recite them to you." He had come over a hundred miles and had walked all the way spending four days and nights on the journey. He recited without a verbal error, the whole Sermon on the Mount. The missionary told him that simply memorizing the Scriptures was not sufficient, he must practice its teachings. His face lighted up and he said, "That is the way I learned it. I tried to memorize it but it wouldn't stick so I hit on this plan. I would memorize a verse and then find a heathen neighbor of mine and practice the verse on him. Then I found it would stick."

The Koreans when they become Christians make a complete sacrifice; he becomes a tither and gives of his poverty to further the gospel. Listen to this story told by Dr. W. A. Noble, of the Methodist Episcopal Mission. It is a story of a Korean who became the first Christian in his town. After a while the village church grew too large for its quarters and put up a chapel of its own.

Then there was a debt which had to be paid. There was no money with which to pay as the people were poor. This leader had one thing he could sell—his ox, with which he did his plowing. One day he led it to the market place, sold it and paid the debt on the church. When next spring came and plowing had to be done the missionary came around to see our friend. He went out in the field and found the old father holding the handles of the plow while the good Korean Christian brother was hitched to the plow and doing his best to do the work that the ox had previously done.

The Koreans are poor and have not much money to give, they make up for this by offering their time to do soul-saving work among their people. In one place they offered their time amounting in the aggregate to 8,000 days. In 1906 when this kind of offering was made the church in Syen increased in one year from 6,507 to 11,943 and only \$72 was spent in cash for evangelistic help.

One of the fruits of the great revival of 1907 was the origin of what the Koreans called Nal Yumbo. On the last day of the meeting a subscription paper is passed around and each man and woman is asked instead of giving their money (of which they have but little) they pledge so many days to house and house and village to village preaching. In one church they pledged over 1,000 days, and one woman pledged six months of the year to the work. One man preached definitely from house to house to two hundred people and fifty believed. Such sacrifice is a lesson to all of us.

The way of the Cross means sacrifice,

As to God you yield your all:

To be laid on the altar, the place of death,
Where fire will surely fall.

As the voice of song and prayer we raise,
How easy to say: "We give all,"

Till some rougher cross lies just before
And sterner is duty's call.

The history of Christian Missions in Korea is full of the heroic and the tragic. Long before Protestants entered, the Roman Catholics were there and a wonderful story of Bishop and priests, who went to their martyrdom are among the missionary records. They practically blazed the way for missions. In 1865 Rev. R. J. Thomas, B.A. (of London) came to Korea for a while, then went to Peking, China. In 1866 he offered to join a French expedition to Korea but the ship being delayed he embarked on an American vessel the "General Sherman." This vessel grounded in one of the Korean rivers. The crew and passengers were captured and put to death, Mr. Thomas being one of the victims. Of the first missionaries to Korea it might well be said:

"They climbed the steep ascent to heaven

Through peril, toil, and pain
O God to us may grace be given

To follow in their train."

The Korean in religious matters may be a Buddhist, a Taoist and a Confucianist all at the same time. (The same is true of the Chinese). Christianity has made a deep impression upon Korea.

In 1885 Missionary Underwood landed in Korea, he was followed by Appenzeller; since those days Korean missions have grown until now there are 500 missionaries, 1,700 paid church workers, 15,000 Sunday school teachers and over 200,000 Christians.

The great Korean Revival broke out in 1906. Dr. Hardie of the M. E. Church, South, Wonsan, came to Pingyang and told of the grace of God which had wrought such wonders in his own soul. Prayer—mighty prayer prevailed. They believed the hour to favor Zion had come. In January, 1907, a

great meeting was held at Pingyang. A Pentecost broke upon the house; man after man arose and confessed his sins, broke down and wept. The meeting continued till two o'clock in the morning.

One writing about the conviction that prevailed, said: "There were no fashionable church joys in this gathering but strange intimations of death and terror. The flashings of Sinai were over and above them. There was no escape, God was calling. An awful fear of sin not experienced before settled over us. How to shake it off and escape was the question. Some did run away but only to come back in more intense distress than before, with death in the soul and written deep-lined on the face. 'O God what shall I do? If I make my bed in hell thou art there; if I take the wings of the morning and flee, even there dost thou follow me.' Hundreds fell under the fearful pall of conviction. They would cry out, 'I am undone. I am a lost man. It will defile the ears of the hearers if I confess. It will socially ruin me. It will hurt the church. I'll die but I can't confess.' Some struggled to get up but fell back in agony; others would rise as though to shake off some long covered sins. If some confessions were unwise nobody could help it. A mysterious and awful power pervaded all, prayer would follow confession in which all would join at once, then would follow cries of agony. Conviction for sin was at times so terrific that they would cry out, 'Was there ever a sinner like me. My God! My God! Have mercy on my soul!' The penitent beat the hard floor till his hands bled, he shrieked and cried for mercy. 'Is this what sin is? We never knew it was so awful? We had thought it a trifle, but behold here is what God thinks.'"

Pingyang where the revival had such mighty power, was considered to be the most hopeless part of Korea. It was the vilest of the vile, but the revival turned it into a praying, singing, rejoicing community. In the schools for two weeks studies were laid aside and the time given up to prayer. A blind Korean preacher named Keel was greatly used of God in this revival. He seemed to be God's mouthpiece to his fellows in the same sense as Evan Roberts in the Welsh Revival. Of Keel one said: "I watched him, was in his room with him. He seemed to pray all night, and speak three and four times a day, led here and there by the hand and never seemed tired. His words were like a prophet risen from the dead. None could withstand them."

At this writing we are not in a position to write very much of the Korean Mission field from personal observation as we have just arrived. We came to it however, with the feeling that it was one of the most spiritual of all mission fields, and that the type of missionaries were strongly in line with the New Testament ideals. We have not yet begun our work. We start tomorrow, Sunday—thus far we have met some of the leading missionaries who are out and out for God and full salvation. We have met several who took their school work in holiness institutions and they are very zealous and happy in their work.

We were reading in the "Korean Mission Field"—the missionary monthly magazine, a number of articles on the present situation by the missionaries. In his article on "A New Year's Meditation," Professor Harry A. Rhodes (Presbyterian) of the Faculty of Chosen (Korean) Christian College, says the following significant things:

"In a country where the gospel has been preached as it has been in Korea, where the church is as well established, and where as yet scarcely two out of a hundred are professing Christians, it is not too much to expect that multitudes will be saved each year. Why is it then that 500 missionaries, 1700 paid church workers, 15,000 Sunday school teachers and over 200,000 Christians spending each year over 5,000,000 yen (about \$2,500,000) and owning mission and church

property worth a billion yen (a rough guess) can make so little headway during the last fifteen years in what is admitted to be one of the most promising of mission fields. There are various answers to this question. Some think that political changes have blighted the hopes and aspirations of the Korean people, that new regulations have hindered the freedom of propaganda, etc., etc. . . . But we too often over-emphasize external conditions as hindering the growth of the church and think that the remedy lies in making external conditions more favorable. Certainly conditions in the Roman empire did not seem favorable to the progress of the gospel. Paul was continually establishing in the midst of very adverse circumstances."

THE SPENDTHRIFT BOY.

REV. E. E. SHELHAMER.



WE want to notice why some boys never get ahead financially. Of course it is better to put money in the bank than in the bank, but eventually a boy ought to be able to take care of himself, plus help someone else. We read of King Uzziah that he was sixteen when he began seeking the Lord, "And as long as he sought the Lord, God made him to prosper."

The writer well remembers when he began seeking God at sixteen. He was so poor that up to this time he had not worn fine shoes, underwear or a white shirt. He was eighteen when he had his first ride on a street car and first bath in a bathtub. He had less than five dollars for a years' schooling, when one of the professors inquired if his father could not help him? His reply was, "Yes, father would sell the last horse or cow to prepare me for the ministry, but if a boy of eighteen cannot work his way through college, he is not worth an education."

The faculty gave him a chance to earn fifteen cents an hour sawing wood, trimming trees, whipping carpets, mowing lawns, unloading freight cars of coal and lime until the fingers bled; but it was good for him to be thrown upon his own resources. He passed every examination, came out in the spring with two new suits of clothes and ten dollars in cash. How did he do it? Got up at five, cooked his own mush, pressed his own clothes, blacked his own shoes, ate little or no candy, never drank cocoa, never loafed, kept two or three jobs ahead and worked with such a relish that people seemed to take pleasure in giving him something to do. This experience laid the foundation so that later he got ahead a little and during the past forty years has spent nearly \$50,000 in publishing clean cut literature and has given away about as much. This is mentioned to inspire other poor boys. And now let us notice how you can do as well or better.

1. Live within your means. Never get behind. It is better to go hungry or poorly clad than live beyond your income and be humiliated by owing others. Better be shut out of gay company while young, that you may have a place among men when old. Benjamin Franklin once said to his son, "Pay as you go." The boy replied, "What if you can't?" Then said his father, "Don't go."

2. Be content with common things. Some people are born on the rich order. They do not know how to economize. Their favorite expression is, "It is the cheapest in the end." Yes, sometimes this is true but not always. Some boys lack good judgment and buy a great deal that they could get along without. They cannot resist the oily tongue of the salesman and wish afterwards that they had been more positive. It seems as long as they have money in their pocket they feel that they can afford anything they desire. This spendthrift spirit will grow upon one and weaken him in various ways.

3. Don't think you must have new clothes because others have them. Some boys look like sons of millionaires when if all the debts were paid they might be in overalls. It is hurtful to spend money as fast as one can get it for eats, clothing, then later for furniture and musical instruments even if they must be paid for in installments. Many quarrels and divorces can be traced to extravagance. One or both parties spent money faster than it could be earned and this brought about friction. It all began in childhood when there was no thought of saving.

How different with the Jews. Perhaps the go too far, but it is drilled into them to save. Give that bow-legged Jewish boy a nickel and instead of spending it for candy he will waddle off to his mother and tell her to put it in his bank. Later on he owns a downtown block.

4. Do not borrow money. It is easy to become loose in this respect. Some preachers have ruined their influence and hurt the cause of Christ because of this. At times one miscalculates and thinks he will make a sum here or there and thus pay his pledge. But an unforeseen thing hinders, then when the debt comes due there is no money. The next step is to dodge or disown the obligation. If this fails then he may steal or gamble in order to meet the bill. There are thousands of boys and men who are well dressed and appear to be honorable, but who owe a string of debts all over the country. Better go hungry or shabby rather than get such a reputation.

5. Do not buy expensive presents for girls. If a girl cannot be won by pure love she is not worth a costly ring or necklace. The right kind of a girl would rather have common comforts and true manhood, than modern conveniences and expensive furnishings that cause anxiety, wondering how the payments can be made. Better walk, or ride in a poor car that is paid for than sail around in one that has a mortgage plaster on it.

6. Do not go out to high-toned restaurants. If you will inquire a little you can find good, wholesome meals for less. It is the food you want, not style, music, or half-nude women. We have known poor boys and even preachers to spend more for one meal in a diner, or "swell" cafe than the family at home spent in two days. This was detestable—just for the sake of showing off. Better have a nice little roll left than spend all for fear you will be called a "tight wad."

7. Don't try to keep company with two or three girls at a time. This is expensive, besides it is not honorable. Some boys boast that they have several "on the string" and if one fails others are left. This is trifling with another's affections and is wicked. To give gifts and make a girl believe that she is the only one in the world, when you have another one in mind is insincere and will surely bring the curse of God upon you sooner or later.

8. Insist on saving a little each week, if nothing more than a few cents. The habit itself may be worth more than the money. Later on when you make as much as fifteen dollars per week you ought to save something like five. You can do this and not be cheap or grasping. It is worth a great deal to have ready cash on hand when a special bargain presents itself.

9. Never speculate unless you have enough so that you are able and willing to lose the investment. The spirit of gambling is in the air. If you are not careful you will try to get something for nothing. The other fellow knows the game and in the end will beat you. "Get rich quick" schemes have ruined more than they helped. Plodders may not get there so quickly, but they make better students, better husbands and better citizens than the overly bright money-getters.

10. Above all take Jesus Christ into partnership and consult him in everything.

(Continued on page 6, col. 3)

An Open Letter to the Millionaires of the United States.

Rev. W. G. Bennett.

Notice in a recent issue of The Literary Digest that the millionaires of the United States gave the magnificent sum of \$2,330,600,000.00 to various educational and eleemosynary institutions.

First, I wish to commend the Spirit of beneficence manifest by the men who have amassed vast fortunes in our times. They are a very different class from the general run of millionaires of a former generation. The inventive genius of our times has enabled men who had the ability to harness and direct the wheels of industry in a way that enables them to accumulate large fortunes, and at the same time to be the benefactors of humanity in general. The automobile and like industries, the prohibition of the liquor traffic, the captains of industry, etc., have been an untold blessing to the temporal and social life of the great mass of the industrious common folks.

One can hardly study conditions in our great cities, see our working classes living in comfortable little homes, riding in automobiles, enjoying many of the comforts, and some of the luxuries of life, without thanking God for our national life, and for the great advantages of our advanced civilization. When we remember that our present civilization is the outgrowth of Christianity, and that the constitution of the United States that protects the rights, lives, and property of our citizens was founded by men who believed in a personal God, and that the Bible was his inspired message to men, and now that many of our great educational institutions are teaching philosophies founded on speculative scientific theories exactly contrary to the teaching of the Bible, and to the great fundamental principle of individual rights upon which our government is founded, and then sees our millionaires putting their millions into the support of these same institutions, one cannot help wondering if these benefactors of society, in the rush of their commercial life, have not failed to investigate what these institutions of learning are teaching or else have failed to see where their philosophies will finally land the civilization we prize so highly, and which the fathers have won for us at so great a sacrifice. Personally, we fear that the millionaires by putting their money into the support of institutions that teach the theories of evolution, and the various philosophies of life that are the inevitable outgrowth of that theory, are very much like the man who sat on the limb of a tree and sawed the limb off between where he was sitting and the tree. Of course, you know what happened.

The theory of evolution and the philosophy which is the outgrowth of this theory is fast becoming the philosophy of life, not only of our educational institutions, but of the rising generation, and if this is a correct philosophy of life, our present civilization must be discarded.

The teaching of evolution is exactly contrary to the teaching of the Bible and to the principles of our present civilization in the following particulars: Evolution teaches creation by evolution from a lower to a higher order by a process that is intrinsic to evolving matter. (God is not required.)

The Bible teaches direct creation by the act of an omnipotent God. Evolution teaches that man evolved from a lower order of animate life, by a process of natural selection. (The survival of the fittest.) And that man is an ascending creature.

The Bible teaches that God made man in his own image and that man is now a fallen being. Evolution teaches that God is a distinct person, manifest both in nature and revelation, but that he existed prior to creation and will exist when all we know of cre-

ation has passed away. Evolution teaches, that man is under the control of cosmic or natural law, and that sin and righteousness are alike inevitable, in the development of the human race.

The Bible teaches that man is subject to natural law in most respects, but that he is under the direct control of statutory law inspired by God; that he is personally responsible for his conduct and must render an account at the great final assize. This is sufficient to show that the teaching of evolution is directly contrary to the teaching of the Bible.

At this point we expect our modernist to inject the statement, what does it matter how God made man anyway? What is the use of all this controversy about questions that are unsettled? Very well, why does the modernist persist in writing books by the carload to keep up the controversy and to unsettle the faith of the common people if it does not matter? And why have great scientists like Mr. Darwin, Huxley, Spencer, Fairfield Osborn and many others labored for years, speculated, supposed and in some cases pervaricated to try and make the theories of evolution hang together, if it does not matter. It does matter, and these men have recognized that between the teaching of the Bible and evolution there is a difference world wide and heaven high. And their frantic efforts to prove the theory of transmutation of species to invent missing links, that would span wide spreading breaks and chasms in the order of their theory of natural selection, only prove the statement of the Bible that, "The carnal mind is enmity against God," and that they were attempting to invent a theory that would prove the Bible false in its statements and that God was not necessary to account for creation.

If we admit that the theory of evolution now being taught in our higher institutions of learning, imbibed by our teaching faculties who in turn are teaching it to our children, is correct, the statement of H. G. Wells that the Bible is unreliable must go "without saying." But if this statement of Mr. Wells is correct, then the question "whither are we bound?" is a pertinent question.

If evolution is correct, then the principle of individual rights that is fundamental to our present civilization is biologically incorrect. The survival of the fittest requiring that the weaker and inferior members of society shall be eliminated, and that only the superior members of society have a right to survive and propagate their kind, because this is for the best interests of the state. The statement in the Declaration of Independence, "That all men are born with certain inalienable rights, among which, are life, liberty, and the pursuit of happiness," is all wrong according to the theory of evolution. If the Revolution soldiers, whose reposing dust has made sacred the hillslopes and valleys of the Eastern states of the Union, could suddenly rise from the dead, methinks every one of them would again grip his flintlock musket, and say, "God forbid." And yet the sons of many of these noble sires are teaching philosophies in our institutions of learning that are certain to rob us of the liberties for which these men died, if these philosophies become dominant in our country.

If, as evolution teaches, God is only the animating will or directing force of the universe, there can be no authoritative inspiration, no law, no code of ethics, that men feel bound by conscience to respect and obey. Statesmen, judges, sheriffs, police officers, in fact everybody but the modernist preachers and evolutionary professors, are alarmed at the moral breakdown and widespread disregard for law that is so apparent throughout civilized countries. The modernists and professors are not alarmed because they are

wise enough to know, and foolish enough to believe that this widespread anarchy is fundamental to the best interests of evolving humanity. But some of us who are not quite so highly evolved, still have some regard for the civilization that protects the lives and persons of our wives and children and the rights of our property interests; and we are not quite willing, just for the sake of giving you an opportunity to develop your philosophical theories, to follow you back into the jungles and to allow you the privilege of turning our civilization into barbarism.

Now my friend millionaire, lest you think my fears unfounded, let me call your attention to the fact that Mr. Darwin thought barbarism far more conducive to the evolution of the human race than civilization. On page 149 and 150 in "The Descent of Man," he says, "With savages, the weak in body or mind are soon eliminated; and those that survive commonly exhibit a vigorous state of health. We civilized men, on the other hand, do our utmost to check the process of elimination; we build asylums for the imbecile, the maimed and the sick, we institute poor laws, and our medical men exert their utmost skill to save the life of every one to the last moment. There is reason to believe that vaccination has preserved thousands who from weak constitutions would have succumbed to smallpox. Thus the weak members of society propagate their kind."

Our modernists say that Darwin is not up to date on evolution, but most of them are sticking close to the trail: "Evolution is a bloody business, but civilization tries to make it a pink tea. Barbarism is the only process by which man has organically progressed and civilization is the only process by which he has organically declined. Civilization is the most dangerous enterprise upon which man has ever set out. Mr. Nietzsche, whose writings are in all our college libraries and text books in some of them has written a philosophy that is inevitable if the theory of evolution is correct. He says, "To be obsessed by moral consideration presupposes a very low grade of intellect. We should substitute for morality the will to our own end, and consequently to the means to accomplish that."

To Mr. Nietzsche there is no evil, but to be the under dog. And the good consists in ability to trample the weak beneath our feet. This is the philosophy of evolution; the theories of the survival of the fittest.

The moral breakdown so nearly universal at the present time is due to this philosophy. It is significant that most of the criminals at present are boys scarcely out of their teens, many of them from wealthy Christian homes and not a few of them college graduates. And there is not a thing in the modernistic teaching to check or restrain this crime wave. If God has not spoken in Divine revelation, if the Bible is not an authoritative, authentic, inspired book there is no moral standard and moral chaos is inevitable. If the world breaks down morally, then every man's safety depends upon the prowess of his body or his ability to wield weapons of defence.

In 1800 ninety-seven per cent of the population of the United States lived in villages or on farms; at present forty per cent and, in some states fifty per cent, of our population is crowded into our great cities. We are building immense churches, but the great masses pay little or no attention to them, and when they do they are for the most part places of entertainment. There is, generally speaking, no message of authority from the pulpit of modern times, and this is true because most ministers have ceased to believe the Bible is an authoritative book.

We need nothing so badly at the present time as we need a great revival of Bible preaching by men who believe that the Bible

means what it says and says what it means. I would suggest to you men that have accumulated large fortunes, that if you want to do something for the betterment of humanity, something to preserve your domestic and property interests, that you finance a great preaching campaign throughout our American cities, preaching campaign by men who believe in and preach the law as well as the gospel; who believe in a personal God who will some day hold court where every culprit must appear for a final settlement. Who believe in a hell where the finally impenitent must suffer for their sins. This kind of preaching may make some of you feel a little uncomfortable, but suppose it does, you ought to be men enough to face it. This is the kind of preaching that gave us our civilization and the only kind that will preserve it.

Already the bombs thrown by Chicago's gangland are intimidating men who would enforce law and check their nefarious practices. Suppose Chicago's gangland opens up on Chicago's skyscrapers, factories and millionaire residences how long would it take to pile that beautiful city in heaps of debris and send her inhabitants fleeing anywhere to escape the bomb of the insurrectionist and the knife of the assassin.

The President of Yale College in a speech delivered at a Y. M. C. A. banquet very recently is reported to have said: "There is a dreadful slump in religious faith." He compares it with the days before the French Revolution: "Now we find ourselves again confronted, in part no doubt as the result of another war, with much such a chattering of ancient faiths and much such a restless and rebellious attitude on the part of our younger generation as characterized the post-revolutionary period. To be blase, to have at one's tongue's end all the catch phrases of the nihilistic and blasphemous writers of the day, is counted good form, and as an evidence of intellectual up-to-dateness, is regarded as almost as essential as the wearing of the correct cut of clothes, the proper shape of hat, the accepted collar and tie, which, taken together, are the obvious marks of the socially sophisticated."

Mr. Green, the English historian said, that "Mr. Wesley with his converts brought about the greatest reformation in England that had taken place for the space of three hundred years."

The late Mr. Garry, former president of the American Steel Corporation, said shortly before his death, "The only hope for the world morally or economically, is a return to the preaching of the Bible just as it is written."

AN EASTER MEDITATION.

BY H. H. SMITH.

At this season when our thoughts turn to the glorious life beyond the grave, let us recall the words of the seer of Patmos: "And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and God shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning nor crying, nor pain, any more; for the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son." The authorized version reads, he that overcometh shall inherit "all

things." But the sense is the same, for to inherit "these things" means to inherit all the blessings just named, and these include everything that is necessary for the happiness of a human soul.

The Christian thinks of heaven, reads of heaven, dreams of heaven, but God in his wisdom has not seen fit to reveal to us fully just what that life is. Perhaps it would be impossible for him to do so while we still dwell in the flesh. But we may comfort and cheer ourselves with this thought: heaven will mean to us the full satisfaction of all our desires: "we shall inherit all things." Some long to be released from physical infirmity, and they shall be: "there shall be no more pain." When Robert Hall, whose body was continually racked with pain, was asked his idea of heaven, he replied, "My idea of heaven is rest, rest." We all long to be wholly delivered from sin and serve God perfectly, and we shall have this yearning satisfied, for no sin can mar that life. We long to draw nigh to the blessed Savior, and look upon him who has redeemed us and saved us, and so we shall, for "we shall see him as he is." We cannot look beyond the veil and see what God has prepared for those who love and serve him, but we can comfort ourselves with this Scriptural thought: Heaven will mean that nothing will be lacking for our complete happiness. This should be an answer to some questions that we ask in perplexity about the future life. "I shall be satisfied, when I awake with thy likeness," says the Psalmist. A few lines from one of Horatius Bonar's poems are impressively appropriate:

"When I shall awake in that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

"When I shall meet with those whom I have loved,
Clasp in my eager arms the long removed,
And find how faithful Thou to me has proved.
I shall be satisfied.

"When I shall gaze upon the face of Him
Who for me died, with eye no longer dim,
And praise Him with the everlasting hymn,
I shall be satisfied."

The Psalmist's Beulah Land.

MRS. H. C. MORRISON.



HERE is no portion of Holy Writ that engages the attention of Bible readers more than the twenty-third Psalm. It is the favorite reading for the evening prayer time, the cup of consolation in times of distress, and the elixir that resuscitates the drooping spirit after having been in hot pursuit by the enemy of souls. In the sick room it is the ever welcome message that never fails to bring comfort to the suffering and sorrowing; and as the weary pilgrim is called to pass through the chilly waters of death, it is read to stimulate faith and hope for the city of God just on the other side.

We were reading such a helpful comment on this beautiful Psalm recently, that we are going to give it to our readers, that they may share its blessings. It is written by Professor Milton S. Terry, D.D., and is most helpful. He says:

"The twenty-third Psalm is one of the most exquisite lyrics in all literature. It has sung childhood to sleep in blissful dreams; it has encouraged and strengthened the heart of noble manhood; it has been an oracle of joy to devout old age. It has been a channel of exultant worship for three thousand years, and may well be lauded as a deathless nightingale of holy song.

"It presents Jehovah as the Good Shepherd and as a royal host. To appreciate its various allusions one needs to be familiar with the life and usages of Syrian shepherds. But the imagery transcends the range of shepherd life, and portrays the lavish bounty of some generous king. The joyful guest exults amid royal bounties, which seem an earnest of everlasting residence in the temple of the Lord.

"This psalm portrays a veritable 'Beulah land' provided for faithful souls. Let us observe some of the unspeakable gifts which the Good Shepherd and Royal Provider lavishes upon the sheep of his pasture, the people of his grace.

"1. *He makes them repose in green pastures.* The imagery presents to us the thought of peaceful hearts in the midst of delightful scenes contented and happy. Like the 'delectable mountains' of Bunyan, these green fields inspire serenity and holy hopes.

"2. *He gives manifold experiences of rest.* The margin of our common version reads, 'waters of quietness;' that of the Revised Version, 'waters of rest.' The Hebrew word translated 'still,' and in these margins 'quietness' and 'rest' is in the plural number, and seems to indicate an effect produced by the waters rather than a condition or quality of the waters themselves. Thus Alexander observes, 'We are not to understand *still* or *quiet waters*, a sense which the Hebrew word has nowhere else, and which would here suggest the idea of stagnation, or, at least, that of silence, which is far less agreeable than that of an audible flow. The idea really conveyed is that of waters by or at which rest may be enjoyed. The repose is not that of the waters themselves, but of the flocks reclining near them.' The plural then would suggest the rich and varied experiences of the rest of faith. The rippling waters and living fountains of God's pastures beget in holy hearts many, many restful assurances that all things work for good to them that love the everlasting Father.

"3. *He revives the fainting soul.* There comes times when wearied nature sinks, and heart and flesh fail; a sense of exhaustion takes hold upon the child of God. Then he will give new life and power. The wrestling and exhausted Jacob becomes a prince of God, and sings:

"The Sun of Righteousness on me
Hath risen with healing in his wings;
Withered my native strength, from Thee
My soul its life and succour brings."

"4. *He magnifies in them his name and righteousness.* This tender Shepherd is no modern sentimentalist, who in admiration of Divine love forgets Divine justice. He exhibits the eternal truth that God's holiness is a consuming fire to the sinner. Heavenly love and compassion always move in the plane of Divine righteousness.

"5. *He comforts in the valley of the shadow of death.* The rod and staff of the Good Shepherd are emblems of the presence and guidance of one who holds the keys of death; nay, has 'abolished death, and brought life and immortality to light.' (1 Tim. 1:10). Hence the redeemed may cry in holy triumph, 'O death, where is thy victory? O death, where is thy sting?' (1 Cor. 15:55. Revised Version)."

"There Was a Great Calm."

The noted gospel song writer and soloist, Mrs. F. W. Suffield, writes as follows:

"Last Sunday I sang in the Presbyterian Church here in Los Angeles your beautiful song, 'There Was a Great Calm.' It was very beautiful and God used it for His glory. It is so hard to find songs with a message. I appreciate your publications."

This song arranged for low voice can only be had in our "Special Sacred Songs No. 3," containing 129 unusually strong and effective special songs, most of them new.

Per copy, 60c. Two for \$1.00, postpaid.

Order from Pentecostal Publishing Company, Louisville, Kentucky.

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XII.

OFF TO COLLEGE.

HUSTON selected one of the leading church schools of Texas for his college, and, as the reader will recall, having had one year in college, he determined to select a strong course and by putting in his time in the summer school, to put the three years' course into two years' study.

When he arrived in the town where the college was located he was fortunate in securing an excellent room and board in the home of a very devout, highly cultured superannuated Methodist minister who had a large and well selected library, which was accessible to him, with wise suggestions with reference to any side reading that he might have leisure for when not engaged with his course of study.

It was Huston's thought to prepare himself for the Methodist ministry. His people for generations had been Methodists, and Methodist teaching appealed to his intelligence, spiritual conceptions and needs. He was in no sense sectarian to the degree that he questioned the sincerity and salvation of people of other denominations.

He was very fortunate in his association with the aged minister with whom he boarded, as he was a man of wide experience, had served important charges, been presiding elder, was thoroughly acquainted with Methodist history, sound in Methodist doctrine, and had gone deep into the spiritual life, and now in his declining years, lived in the solar light of a perfect love that radiated in blessing upon all who came within the circle of his benign influence.

His family was small, consisting of a saintly wife and a widowed daughter who had passed the meridian of life, and was also a highly educated and devout woman. The atmosphere of the home was most helpful in its influence over Huston.

Just at this time there was arising much discussion and considerable controversy over, and about, a doctrine which had been very prominent in Wesley's teaching, i. e., entire sanctification. All persons acquainted with the early history of Methodism will recall at once that this great religious movement originated among a few devout and intellectual young men who formed themselves into a "Holy Club," and who, in reading the Scriptures, prayers, visiting the sick, ministering to the poor, and in a word, regulated their lives with such careful discipline in their devotion to God, the cultivation of their lives, and the service of their fellowbeings, that in dirision they were called "Methodist."

These young men, it seems, laid special emphasis upon Holiness. They conceived the idea, which most people will grant that, logically, if the heart was pure the life would be correspondingly clean and in harmony with the will of God. They may have had some crude, illogical and, in fact, unscriptural notions with reference to how holiness of heart should be obtained. But no one who has read of the correctness of their living, and their zeal in pursuit of their goal, will question their sincerity.

It is understood by those who have read Methodist history that it was quite a while after these young men left Oxford University, before they entered into a radiant spiritual experience and formulated their doctrine of entire sanctification, organized their Bands and commenced to urge the people converted under their ministry to seek an entire cleansing from all remaining sin, which they were promised they could receive as a second, distinct blessing of God's grace.

It is by no means my purpose here to go into any sort of discussion of Methodist history, with which I am not so well acquainted, but a very large percent of the religious public understands there has been a very lengthy and, at times, quite a vigorous discussion among Methodist people on the subject of entire sanctification, as a "second blessing," to be sought and found subsequent to regeneration.

This discussion was just beginning when Huston went to the school we have mentioned, and found lodging in the home of the elderly Methodist preacher. Huston was quite interested because he had become a man of strong conviction and was full of a great purpose to be a very thorough-going and earnest minister of the gospel.

His religious experience had been anything but satisfactory, and he was feeling the need of a larger and deeper spiritual life. He confided this fact to the wise counsels of the aged minister with whom he boarded, who assured him that Wesley and all of his leading co-workers had taught the early Methodists the doctrine of entire sanctification, and that it was their privilege to be fully saved from sin; that the blessing was received by those who were wholly consecrated, through simple faith in the Lord Jesus. The old minister also bore humble witness to the fact that he, himself, had for many years enjoyed the experience of perfect love.

Under his direction Huston, in addition to his college course, took up a careful study of John Wesley's sermons and notes on sanctification, also Charles Wesley's hymns, along with Watson and Clarke on the same subject. He saw very clearly that these men who laid the foundation on which the Methodist structure had been erected, were in perfect harmony with each other with reference to the teachings of the Scriptures leading to a second, definite work of grace, a cleansing baptism with the Holy Spirit.

Huston was not only thoroughly convinced that there was a gracious blessing possible to all of those who are regenerated, but he realized that these teachings of the Scriptures and the early Methodist Fathers harmonized perfectly with his own experience. He knew that he had been regenerated; that he had been restored from the great lapse in his experience, and had the witness that he was now a child of God, but was conscious of an inward sin principle, or uprising, that was out of harmony with his Christian intelligence, his Christian conscience, and his desires with reference to his Christian character and devotion to his Lord and Saviour.

As he associated with the aged minister, read the teachings of the founders of the Methodist Church on the subject, he became thoroughly established in his intellectual conceptions, faith and desires with reference to the doctrine and experience of entire sanctification, and while, as a rule, he remained quiet on the subject, in the midst of discussions that were going on in the pulpits, in classrooms, and among the college students, he was in his private devotions hungering and thirsting after righteousness and praying earnestly that he might be cleansed from all sin, and filled with perfect love.

He heard of some of the holiness camp meetings being held at that time in Texas, and determined at the close of the summer school term, to attend one of these camp meetings, to see and mingle with the people who professed full salvation.

(Continued)

The Bible is not a faint and distant echo of an uncertain voice, but the authentic and authoritative message from the great Mind

that made and controls the universe. It therefore is the most essential guide-book ever given to men, and the neglect of it leads to spiritual shipwreck and disaster.
—*Presbyterian Standard*.

(Continued from page 3)

Practice tithing from the start. Colgate and many others did this and became independent. One should not save or tithe for the sake of gain, but with an object to bless others and help evangelize the world. Be an out-putter rather than an in-taker, a producer, rather than a consumer.

The Preachers of Tomorrow.

Are the young preachers of today. It is these young men who will fill our pulpits, conduct our revival meetings and wield a religious influence over the young generation.

Are you interested in these young ministers, whether or not they preach an unpromising gospel—a gospel that saves all men from all sin? Men change and quickly fall, but Christ remaineth forever, and we want preachers who preach this changeless Christ; so do you.

In this fast modern age when there are so many things to detract and interfere with one's religious life, there isn't anything quite so helpful as good reading matter from the pen of men and women in whose hearts the Holy Spirit abides. We try to keep the pages of *The Pentecostal Herald* filled with just such matter.

We have set the months of March and April apart as preacher months and although \$1.50 barely covers the cost of printing and mailing *The Herald*, we are gladly making a concession by giving a reduction of 50c, and are offering to send it to preachers, young preachers especially, for \$1.00 per year. We have had folks tell us that it is easy to discern the preacher who reads *The Pentecostal Herald* because of his unctious sermons, his deep spirituality and his zeal for souls.

We believe you see our purpose, and that you realize the need, and are asking that you send us the names of young ministers of your acquaintance with \$1.00 for each subscription; if you cannot furnish the names, send us the money for as many as you can, and we will furnish the names. If you cannot furnish the money, send us the names.

Enclosed you will find \$..... for which send *The Herald* to the following ministers for one year on your special introductory offer of \$1.00 per year.

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GLEANINGS FROM THE EVANGELISTIC FIELD

REVIVAL MEETING AT M. E. CHURCH, HERRICK, ILLINOIS.

We have just closed a very successful and helpful revival. We were handicapped on account of an epidemic of measles in our town, nevertheless much good was accomplished.

The pastor, Rev. Orin H. Young, did the preaching, being greatly assisted by Rev. M. V. Lewis, song evangelist, of Wilmore, Ky.

The result was a goodly number of conversions, several came forward for consecration and the church revived and strengthened.

I wish to say concerning the efficient leadership of Bro. Lewis, that he is a very capable man possessing unusual talent. His solos are very effective and carry a real gospel message. His work in directing the choir and congregation is very acceptable.

While Bro. Lewis did not come to do the preaching, he conducted four afternoon services which I am sure our people will never forget. He presented a very earnest appeal to the church to diligently follow Christ. Both old and young gladly responded to his leadership.

Words and space will not permit us to express our full appreciation of his work here. Our people are very anxious for his return next year. We feel that no pastor will make a mistake in securing his help. Orin H. Young.

A GOOD MEETING.

May I have space in which to report a meeting recently held on the Marion charge at Bald Rock Church, and lasting for twelve days. There were some 23 conversions and reclamations, and the church was greatly revived. There was a time of great rejoicing, and of demonstration of the power of God in the reclamation of backsliders and the conviction and conversion of sinners. The question may arise in the minds of some, how did this come to be? Something like a year ago there was a meeting held at this place, and after the close of the services the prayer meeting was continued till the next meeting began, the Word of the Lord was honored and the Spirit was given right of way.

The altar of prayer was given due emphasis, and the "message" was a "thus saith the Lord" one, consisting of repentance, the New Birth, and seeking the Kingdom of God, and his righteousness. Such subjects as Sin, Hell and Judgment were not overlooked. It is the judgment of the writer that the secret of the matter is in the fact that the Holy Spirit was allowed to work unhindered. It was my purpose in conducting the services to follow his leadings, and the results justified the course pursued. Since the meeting closed the prayer meetings are good, referred to by those attending as wonderful.

The services were more like the history of the Welsh Revival than anything in the way of revival services, that it has been the privilege of the writer to attend. To put on paper all that occurred in those days would be impossible, it could only be felt but not expressed. Those assisting in the meeting were Bro. Baker, of Grant, Va., who did part of the preaching; one or two local preachers rendered valuable assistance in the services. To the Lord be all the praise. Remember us in your prayers as we work and labor for the Lord.

H. W. McDonald, Pastor.

WILMORE, KENTUCKY.

To the Saints Scattered Abroad, Greetings:

Having not sent a report in for some time thought I had better give an account of myself. I have held some meetings and have had some revivals, there is a difference, you know. We have just closed a good revival at Pittsburg, Ohio, with thirty-five or forty bright professions, some of the clearest work we have witnessed in years.

This was a three-weeks' campaign and it was indeed a battle. We did not have the altar full the first or second services, nor did we have folks running to the altar in the first week of this battle. I seldom ever witness this in any of my meetings. I find it takes prayer, faith and straight, old-fashioned preaching to get results that abide. I seldom ever give an altar call for the first week. I find, as Dr. Morrison says, it does not pay to beat and thrash off the green fruit. It soon decays and dries up, but we wait until it is thoroughly ripe and ready for gathering then you do not have to beat and thrash, just shake the tree and branches and down will come the ripe and ready fruit. This was the case at Pittsburg. Some of the finest folks of the town went over in Canaan. My! What this will mean for the church and pastor for folks like this to get the fullness of the blessing of Christ.

Rev. O. S. Severs had charge of the singing and to say he did the job well puts it mildly. There are few singers who can sing like this sweet singer of Israel. He sang over WLW as he went to Pittsburg and a number of cards and letters were sent from different states saying his singing blessed their hearts and homes. Some ask me if he could hold out through a meeting. I said he had been with me five weeks, two last year, three this, and it was something new every time. He is my pastor and I am proud of him.

Brother E. E. Cole, the pastor, is one among the truest souls I ever helped in a meeting. He prepares the way for a meeting then stands by the evangelist until the job is completed. We were entertained in the parsonage, going out for dinner every day among

the people of the church. They knew how to take care of their workers. Rev. Cole has a lovely family. I do not believe they can be surpassed in the State of Ohio. Well, may God bless and preserve the work there.

We were made to rejoice when we saw the results from our last year's revival. People coming through all kinds of weather from Gettysburg about 18 miles as many as thirty-eight at a time with the fire burning on their hearts as when we left them a year ago. After all it is not the number of professions, but the work that abides that really counts.

I want to say to my brethren throughout the breadth and length of the land. I am back again in the evangelistic field. Will be open for calls until September. So if any one wants an old-fashioned revival prayed down not boosted up when God witnesses to their salvation and not man. I am ready to go regardless of pay or place. So if you want a date write me at once. Direct to 321 Bellevue Street, Wilmore, Ky. We want all who know how to pray clear through to remember us and ours.

Your little brother,

T. P. Roberts.

CARDINGTON, OHIO, REVIVAL.

On February 10 we closed a stirring revival meeting in the Nazarene Church with Rev. F. S. House, pastor. Bro. House had the meeting going on for several days when we got to the meeting, delayed because of the serious illness of my father at Chesapeake, Ohio, which resulted in his death Jan. 26. This revival continued right on with a wave that was felt throughout the city and scores were saved and sanctified, who came out of their lodges, gave up tobacco, laid off their jewelry, etc. Two or three young people felt a call to the work of the Lord. This was surely a real refreshing time from the throne of God. Methodists, U. B., and the Friends people who love holiness came in and got refreshed. A goodly number united with the Nazarene Church.

We are now in a good revival at Shelby, Ohio, looking forward to the organizing of a church of the Nazarene in a few days that the cause of Holiness be furthered in this city. I have some open dates could give any church or camp this spring or summer.

Rev. Perry Rood, Evangelist.

Middleport, Ohio.

MACON, GEORGIA.

The epidemic of flu has seriously interfered with my slate as I am sure it affected others engaged exclusively in revival work. I have only held two revivals since January 1st, and am now in a meeting with Rev. G. R. Tomlin and his people at Centenary Church, Murphysboro, Ill. I go from here to Florida, Atlanta, Ga., Brunswick, Ga., Forsyth, Ga., and Richmond, Va. I then take up my tent campaign beginning in a tent revival with Rev. J. A. Cook at Pooler, Ga., in May. I have a tent with folding canvas benches, electrical fixtures, etc., and am making out my slate for the summer and fall, planning to use the tent almost exclusively. Hundreds are reached in this way who could not be persuaded to attend a service when the revival is held in the regular church building.

There is no chance to reach the unsaved and unchurched thousands until they are brought into contact with the preached word and a revival atmosphere. This problem is largely solved by the tent meetings we hold. People sometimes drive fifty miles to be present, and a spirit of enthusiasm and power is felt that only comes when God is moving upon a community in an unusual way through his people. Any pastor who feels his town and surrounding territory are in need of a great spiritual awakening please write me at Box 226 Rivoli, Macon, Ga., and I will be glad to co-operate with him and his people to the end that a real, abiding, soul-saving revival may be realized.

Harry S. Allen.

General Evangelist, Methodist Church, South.

REPORT OF BRO. S. K. MA,

Tongshan Road Mission, Shanghai.

Bro. Ma has realized the presence of the Lord with him this month. He will not let us fail if we put our trust in him, and let him lead us. The Lord has helped in the work this month and there has been victory in all things. Bro. Ma says that his heart is filled with inexpressible joy and victory. Praise the Lord!

The meetings held in the mission this month have been as usual. Four evangelistic meetings are held every week. At seven o'clock the Christians meet with Bro. Ma for prayer and then they go out on the street with their drums and instruments and announce the meeting and invite the people to come to the mission. Many people follow the workers back to the mission and the hall is usually full. The students and the Christians help in the services in giving their testimonies and doing personal work and the Lord has blessed them mightily.

The Lord has helped Bro. Ma in learning the Shanghai dialect. The people who come to the mission do not understand the Mandarin and so the Lord in his great power enabled Bro. Ma to secure the language that was necessary to reach the people.

A theater was opened next door to the Tongshan mission a few months ago which has caused a great deal of disturbance. The noise made work at the mission very difficult for Bro. Ma. One night after

an evangelistic service Bro. Ma was reading the Bible and it seemed as though a voice said to him, "You must pray." So he closed the Bible and began to pray. First he prayed that the Lord would undertake in the matter of a location for the mission for the theater was causing such a disturbance that it seemed almost necessary to move to another place. So Bro. Ma prayed, "Lord, if it is your will that we move to another place, prepare a place for us. If it is your will that we stay here, defeat the devil and close the door of the theater." When Bro. Ma had finished praying a great light came into his soul and the burden was lifted and he knew that the Lord had heard and would answer. Before three days had passed the theater was closed and a sign, "For Rent" was placed on the door. Praise the Lord for answered prayer! Bro. Ma's heart was filled with joy and his faith was strengthened and he knows that you will rejoice with him.

Since the Bible Institute opened, the first part of September, the students have again been coming each Sunday and helping with the Sunday school work at Tongshan Road. The Lord is blessing that work very much. The attendance every Sunday is very good and the children are learning to understand the Gospel and many of them really love Jesus. The Lord is helping the teachers in bringing the lessons to these little ones in a way that they can understand so that they might really accept Jesus as their Saviour.

Bro. Ma asks that you continue to pray for him that he might live a victorious life and bear much fruit for the Lord.

The Oriental Missionary Society,
Shanghai, China.

A RECORD YEAR IN BIBLE DISTRIBUTION.

By Rev. George William Carter, D. D.

General Secretary of the New York Bible Society. The Bible is still popular; it is still the world's best seller. More than thirty million copies are circulated every year throughout the world, and the Book has been translated into more than 800 languages and dialects. At the annual meeting of the New York Bible Society, just held, the announcement was made that during the year 1928, 965,671 copies of the Scriptures in 71 languages were circulated in the City and Harbor of New York, the largest distribution ever made by the Society. No other book has had such a circulation in the metropolitan area.

The New York Bible Society has completed 119 years of Christian and patriotic service. In the year 1809, the year the original Society was organized, 923 Bibles were circulated. That was a day of small beginnings. The territory of the City of New York at that time extended from the Battery to Chambers Street, with a population of 90,000 inhabitants, while the total population of the area now covered by the five Boroughs of Greater New York was less than 120,000. City Hall was then in process of construction. Its front and two sides were built of white marble, while on the north side of the building sandstone was used from motives of economy, it being thought that the material on that side was of little consequence, as few citizens would ever reside north of the spot. The present Canal Street was so low and marshy that often during high tide the waters of the East and Hudson Rivers met in the center of Manhattan Island. An interesting fact is recorded of a Lutheran Church which was involved at the time in financial difficulties. Contributions being solicited, one friend offered to donate a tract of six acres of land near the stone bridge at the corner of Broadway and Canal Street. After much deliberation, the trustees refused the gift, declaring the land would not be worth the trouble of putting a fence about it. It is interesting to note that just one week after the New York Bible Society was organized, the building of the first free school in New York was dedicated. This free school, later growing into our public school system. In the year 1809 there was in the city a public library, two free schools, a hospital, a medical college, one Roman Catholic church, one Jewish Synagogue, and forty-nine Protestant churches or places of worship.

After one hundred and nineteen years of service, New York Bible Society has reached a place of large influence in the religious life of a city and nation. The large distribution of the Scriptures during the past year was made through missionary societies, pastors of churches, accredited volunteers workers, and employed agents who carry the Word of Life to the immigrants, the seaman, and the multitudes of many nationalities. The workers go into the hospitals, the prisons, and other institutions for the helpless and poor. The Society has placed, within a few years, nearly 100,000 Bibles in the guest rooms of New York hotels. Its work for the blind is national in its influence, as the Society publishes Portions of the Bible in the Universal System of raised type for the blind, called Revised Braille, Grade 1½. Hundreds of Volumes in raised type are donated annually to the blind.

The Society has only one work, that of circulating the Holy Scriptures. It handles no literature of any kind excepting the Bible. The Society never goes into debt and never borrows money, the amount of the work being determined by its income. The large number of friends in every state who are interested in the free distribution of the Scriptures make possible the continued activities of this historic Society, which is located in its Bible House at 5 East Forty-Eight Street, New York.

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(Continued from page 1)

ance from oppression, and of the blessing that should be poured out upon the inhabitants of the earth.

The Old Testament scriptures in sacrifices, offerings, the construction of the tabernacle, the building of the temple, the promise of the prophets and songs of the psalmist all pointed to the coming of our Lord Jesus to offer himself a living sacrifice for the sins of the people. First, to suffer for the redemption of the people, and then to reign in triumph and blessedness over his redeemed people.

When Jesus came to live before us, to teach us how to live, and to die for us that we might be redeemed and lifted up into a life of holiness, no small part of his work was to reveal the Father to us. Men knew that God existed, but they did not know Him. They knew that he was the creator of all things but they did not know his nature. They knew something of his power; they had seen something of his indignation against sin, but they had no sort of comprehension of his love. They had never conceived of addressing him as Father until Jesus came and taught us that blessed and high privilege of saying, "Our Father, which art in heaven."

Men knew that God could create a world. David had sung of his handiwork in the creation of the stars, but men had never dreamed that he would take upon himself the form of a man and carry a kit of carpenter's tools upon his shoulders, and go down an alley and fix the broken window in a poor man's cottage, that he might teach men his compassionate love. Until Jesus came, they did not understand that "God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." The parable of the prodigal son gave men a conception of the great God of the universe they had never had, and never could have had if Jesus had not come and told the wonderful story of how an unworthy son should waste his living, go into the depths of sin and shame and then come home to the open arms of compassionate mercy, of glad forgiveness and joyful feast. In this parable our Lord Jesus is saying, let me tell you about the mercy of God. Let me explain to you to what depths of sin a soul may fall; how far it may wander away and yet return and all heaven be glad; the God of the universe is repre-

sented as running to meet the vilest wretch with the arms of mercy open wide, and the kisses of love and forgiveness planted with joy upon the polluted cheek of a wanderer who comes back in bony hunger and ragged ruin.

We had caught glimpses of the love of God from the prophecies of Isaiah and the psalms of David, but we would have had no conception of this wondrous love had not Jesus come and revealed the Father. Take the case of the woman caught in sin, who was brought to Jesus on her way to be stoned to death. Such a woman is utterly outcast. All society turns from her with disgust, but Jesus gives her mercy. His word is not in fierce condemnation, but "Go, and sin no more." Let it be borne in mind that in this wonderful illustration of compassion, Jesus was revealing the Father. The same is true of that marvelous revelation of compassion on the cross when he caught the dying thief from the very mouth of the pits of torment and lifted him to the glories of paradise.

We must not forget what our Lord said to the anxious Philip, who said, "Show us the Father and it sufficeth us," and the answer of the Master was, "Philip, have I been so long time with you, and yet sayest thou, show us the Father? He that hath seen me, hath seen the Father." In Christ the very heart of God is revealed. In every stroke of his carpenter's hammer, in every song of his saw, through all the humble toil of his life the tender words that he uttered, the sins he forgave, the sick that he healed, the dead that he raised up, the death upon the cross, his resurrection from the grave, the Lord Jesus Christ was revealing the Father; he was emphasizing that saying of the inspired apostle, "God is love."

In the text our Lord is promising the coming of the Holy Ghost, and we learn that a large part of the work of the Holy Ghost is to reveal Jesus, to remind us of what Jesus said; to take the things of Christ and reveal them unto us. To lift up and glorify the Son of God as the Redeemer and Savior of the world. I wish to suggest to this great audience that as Jesus revealed the Father, so the Holy Ghost reveals the Son. He makes Jesus Christ not only the Messiah of prophecy, the Son of the Virgin Mary, the historic Christ of the gospel, but he makes him to the believing heart a living person, a present conscious Savior. The baptism with the Holy Ghost clarifies the entire spiritual atmosphere of the soul receiving that baptism. Such a soul has in the baptism with the Holy Ghost a personal revelation of Jesus Christ and the wonders of his love, the completeness of his redemption and deliverance from, not only the consequences of sin, but sin itself.

The coming of the Holy Ghost on the day of Pentecost marked the high noon of divine revelation. There was a sense in which all else had been a preparation for this climax of divine power and mercy. The prophets revealed God to men. Jesus Christ came and explained that God was a Father, that he loved men. The Holy Ghost in his coming gathers up these past revelations and brings the blessed Trinity into men. He makes them in Christ new creatures. He makes of man a temple and into that temple the Holy Trinity comes to dwell.

In John 14, where the Lord Jesus promises the baptism with the Holy Ghost, and promises to pray the Father to bestow him upon us, he says, "At that day ye shall know that I am in my Father, and ye in me, and I in you." He further says, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him."

The widespread skepticism that has broken out in the church and is being heralded abroad from many pulpits in this nation, is not the result of mature scholarship or any recent discovery in archaeology; it is a brand of skepticism and unbelief which comes as a logical result of ignorance of Christ as re-

vealed by the baptism, incoming and abiding of the Holy Ghost. He is the conservator of the faith. His coming, illumination, abiding and witness confirm and establish all true believers. He plants the feet of the children of God upon the impregnable Rock of Ages. No man who has received the baptism with the Holy Ghost, subsequent to his regeneration, the baptism which Jesus instructed his disciples to wait for and receive at Jerusalem will ever question the divine authority of the Holy Scriptures. He has received a supernatural proof of the supernatural power of God in the world. He does not question the Virgin Birth, the fact of miracles, of the atoning merits of Christ's sacrificial death upon the cross. All of these things become to him glorious realities. He has been divinely initiated into the mysterious secret of the Trinity. He has come into oneness with Father, Son and Holy Ghost. He is made profoundly and blessedly conscious of the truths of the Scriptures, the will of God, the redemptive work of Christ and the sanctifying, keeping and witnessing of the ever blessed Spirit.

One reason, in fact, the main reason why unbelief is abroad and working havoc in the church, arises out of the fact that the Holy Ghost and his office work in the Church have been sadly neglected. That there has been fanaticism and extravagance no one informed will deny, but not only has the Holy Ghost been neglected but in many instances he has been ridiculed. Many men of large learning have never sought after the baptism with the Holy Ghost. They have never received that power which alone can illuminate their minds and prepare them for true gospel teachers, for holy evangelism. They really know nothing of the great power of God. The Holy Ghost has never been permitted to take the things of Christ and reveal them unto them. They are in doubt and have wandered away into darkness.

It is now almost two thousand years since our Lord commissioned his disciples to preach the gospel to every creature. How sadly we have failed! Had the church and ministry, from the very first, kept in mind the commandment of our Lord contained in the text, and had there been a Spirit-filled ministry and people, a Spirit-baptized and empowered evangelism, we would not have a vatican at Rome and untold thousands of vast cathedrals with worldly multitudes in their finery, in pampered preachers drawing immense salaries while they disseminate skepticism and drive the true faith of the Gospel out of the world, but we would have carried the gospel to the ends of the earth, we would have brought peace and co-operation among the various nations, and untold millions who have gone out in darkness would have gone up into eternal life and blessedness.

The leaders of the church may run to and fro in the earth; they may call conventions, set on foot great financial schemes, erect churches, endow schools, send forth armies of people to life service, but if the Third Person of the Trinity is neglected, if the Holy Ghost is not sought and received; if those who undertake leadership and those who go forth to spread the gospel have not had imparted to them the wisdom and power which the Holy Ghost alone can give there can but be failure. The heathen will continue to sit in darkness, divisions will multiply, and eventually the church and agencies which should have sent out the gospel will become, as in many places it is becoming, channels for the dissemination of unbelief and the destruction instead of the salvation of the people.

If the church would save the world she must come back to pentecost; she must tarry in prayer for that cleansing, illumination and power which only the baptism with the Holy Ghost can give. Will she heed the commandment of her Lord and tarry? If so, she will find him a living, present, personality able to save to the uttermost. If she refuses

to heed his commandments, she will drift into darkness; she will deny his Virgin Birth, his godhead, and the atonement he has made upon the cross, and in the end, she will crucify the Son of God afresh and put him to an open shame before the world to whom she should have lifted him up as a great and gracious Savior, King of kings and Lord of lords.

Passed Another Milestone.

YESTERDAY, March 10, was my 72nd birthday. I did hope to have spent this anniversary at Orlando Camp Meeting, but when the time came I found that I had not gained sufficient strength for the undertaking. I was quite disappointed, but submitted to the situation without complaint. Wife and I walked to a near-by church for the morning service, the third time I have been in church in some four months. My soul was refreshed.

Looking backward, there is one view of life that makes it appear a very short period. It seems only a few weeks ago that I was a boy on the farm, then a circuit rider, then a station preacher, then evangelist, then 72nd birthday. Another view makes it appear quite a long period of time. Fifty years since I was licensed to preach; forty-one years editor of THE PENTECOSTAL HERALD, six years of 365 days each in tents and cabins on camp meeting grounds; in fact, it is more than six years, as I have put in three months in camp meeting work every year for at least thirty-five years. The Lord has blessed me with wonderful health. This outdoor life in the summer time, notwithstanding the arduous camp meeting work, has been good for my body as well as my soul.

Up to four months ago, I was in remarkable health and very active service. The past four months have been a severe test of my physical powers. The Lord has been gracious, and since coming to Florida, I have made gratifying improvement, but the asthma and bronchitis hold on. I am hoping with the coming of spring and summer to get entirely free of these troubles and be ready for the camp meeting campaign. God's will be done in me, and with me.

I feel inclined to a little heart-to-heart talk with THE HERALD family. We have a great family of readers, people to whom THE HERALD has been going for five, ten, fifteen, twenty, twenty-five, thirty, thirty-five, and some for forty years. This is THE HERALD family. We have visitors, some for three months, some for six months, and others for twelve months, who leave us, but the family who stay with, pray for us, and help us, make THE HERALD a possibility and a messenger of full salvation to a vast multitude of readers.

I may safely say that thousands of letters come to us from those who assure us that they receive great spiritual help from THE HERALD. This thrills us with joy and strengthens us for the good task. Propped up in bed throughout my long illness, with the exception of a few weeks, I was able to dictate matter for THE HERALD, and to keep my pages fairly well filled. I rarely write anything for these columns without going first to my knees and asking for divine guidance and help to send out something that will prove a blessing to many members of our great HERALD family.

We are living in perilous times. We are amazed and startled when we think of the skepticism that is creeping into the churches, and the wickedness and worldliness that it is producing among professed Christians. If there ever was a time when those who believe the word of God, and love the Son of God should pray and labor for the spread of the saving gospel and the power of the Holy

Ghost among men, that time is now. We need a great quickening and revival in the revival of full salvation. All of us who claim the sanctifying grace ought to put forth renewed effort to spread the good news of full salvation in our Lord and Saviour. This is no time for discouragement, for the lowering of our flag, the abatement of our zeal, of silencing our testimony. The encroachments of infidelity in the world, and unbelief in the church, and wholesale wickedness everywhere cannot be met with the spirit of compromise or timidity; it must be met with a fearless declaration of divine truth in a clear testimony to the saving and sanctifying power of our Lord Jesus Christ.

The people believe what they are taught. If we get the saving truths of the gospel into the minds and hearts of the people these truths must come from the men in the pulpit. You have perhaps seen the appeal in THE PENTECOSTAL HERALD for assistance in placing THE HERALD in the hands of young ministers. You can make no better investment of a small sum of money. Send a list of preachers and one dollar for each one for THE HERALD one year. My poor health and distance from THE HERALD office brings this message to you a little late, but we extend the time into April and beg of you to think of some one to whom you can send THE HERALD, with an earnest prayer that it may prove a blessing.

Looking back over these 72 years I see that it has been a battle all the way. First the battle of an orphan child with poor health; then the battle of a delicate boy with poverty; then the battle of a young preacher with very small remuneration. The first three years and six months of my ministry I received, all told, \$535. With this I purchased a horse, saddle and bridle, a watch, scant clothing, ate among the people and frequently went to bed without supper because all the numbers in my meal ticket had been punched at my dinner hour. But they were happy years! The Devil tempted me, but the Lord blessed me. I look back upon those years with an undying love for the people with whom I came in contact, and a fond hope that I shall meet many of them in the Father's house.

Then the war on the Wesleyan interpretation of the Bible teaching of sanctification broke out, and thank God, through his mercy I found myself on the side of the Bible, of the cross, of the Holy Spirit, of full salvation. It has been a great period in the history of the religious life of our country. As I approach the setting sun I had rather have been a preacher of full salvation than to have had all the honors and all the wealth of all the world. I only regret that this ministry has not been with greater spiritual power and larger results. I must admit a deep longing for at least a few more years to proclaim the Lord Jesus Christ mighty to save to the uttermost. May God bless you all. Remember me in your prayers, and please, when you go to the throne of grace for me, do not take up the Lord's time with bragging on me, or intimating that he cannot get on wonderfully well without me, but pray for a poor, weak, old servant who loves the Lord and longs for a little more time to preach the blessed gospel which is the power of God unto salvation. He knows best. His wisdom is unlimited, his mercies are boundless. His will be done in you and in me. Amen!

Your brother in the Lord Jesus Christ,
H. C. MORRISON.

The Passing of Rev. C. E. Cornell.

I was very sick in the hospital in Louisville when my beloved Brother Cornell passed to his reward in Pasadena, Calif., Jan. 10. I had known this brother for many years. He was one of the most delightful, whole-souled Christian gentlemen you would meet in a lifetime. He was intense, enthusiastic. He thrilled with the love of Christ

and the love of humanity. He never trifled; there was seriousness in him, but he was full of good humor and cheerfulness.

He was completely absorbed in the great work of preaching the gospel, all the way from conviction for sin to entire sanctification. He was clear, accurate, forceful. There was no hesitation or sidestepping. He was not ashamed of the gospel which offered full redemption from sin, here and now, by faith in our Christ, mighty to save to the uttermost.

He was dynamic. He moved straight forward and created agitation, thinking, action. The pool was stirred where he went, and those who stepped in were healed. What a company of souls redeemed under his ministry he must have met when he entered into Paradise! He was a great pastor, a powerful evangelist, a brilliant writer, a tender, compassionate, loving brother. He has gone from our world, but he has not gone from us. His ministry and the influence of his life abide. Let us be faithful as he was faithful, and by and by we shall meet him at the Master's feet. May the blessing of God rest upon his church, and his family.

Your brother,

H. C. MORRISON.

"SYSTEMATIZING ERROR."

Rev. A. S. Hunter.

RIN Ephesians 4:14, Paul says, "Be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Another translation of the last phrase is, "with a view to systematizing error." The Greek word is "methodian," method or system.

How exactly that describes Russellism, Eddyism, etc! Note Paul's terms: "wind of doctrine" (or doctrine of wind, without substance, "hot air;" "sleight of men;" "cunning craftiness." And all this "with a view to systematizing errors." Both Russellism and Eddyism are elaborate systems of teaching. Each claims to be based on the Bible. However, it is the Bible as interpreted by "Pastor" Russel or Mrs. Eddy; not the Bible as you and I read it for ourselves. Their systems of doctrine are not drawn from the Bible, but are human ideas of Satanic origin; and they twist Bible, words and statements so as to seem to support their theories. "Systematizing error."

Those same words are not inappropriate to Modernism, or "theistic evolution." Raw evolution, with its denial of the Bible record of creation, did not take well with people who had been brought up to regard the Bible as God's Word. Therefore, later evolutionists revised their method and made a place for God in their theory, calling it theistic evolution. They now say that evolution was or is God's way of creation. People trained under that, will soon be ready to drop God and the Bible out.

But, apart from that, the Modernists have taken Bible and Christian words and phrases, emptied them of their real meaning, and refilled them with a different meaning of their own. Unsuspecting people listen to them, and suppose they are hearing sound Bible truth; and all the while they are being given something unscripural and erroneous. If the Modernists stated their ideas in other than Bible words and phrases, if they used words which convey the real thought in their own minds, people would detect the error, and would not be misled. They do as they do, "with a view to systematizing error." Only those who know the Bible by careful and prayerful reading and study, are immune from this poison.

OUR BOYS AND GIRLS

Dear Aunt Bettie: I am a Kentucky girl, have black eyes, dark hair, am five feet, one-half inch tall and weigh 148 pounds, and will be sixteen April 11. Have I a twin? My sister takes The Herald and I enjoy reading it very much. I have been in Illinois four months and I like it fine. We live on a farm where I can have a jolly time. I go to Sunday school almost every Sunday. I am the Junior class teacher. I sure do enjoy it. I am not a Christian, but would like to be. I don't go to dances or shows or anything that's wrong. I want you cousins to pray for me. As this is my first letter to the Cousins, I hope to see it in print. Darleen Hamshire, I guess your first name to be Ruth. Am I correct? If so, please write me. I will hush and let some one else talk a bit.

Lavada Kirby,
Rt. 2, Arrowsmith, Ill.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy crowd of boys and girls? I am a girl fifteen years old. I like to read books, especially the Bible. I belong to the M. E. Church. I have been reading The Herald and like page ten. My birthday is Oct. 10. Have I a twin? I go to school and am in the eighth grade. I guess I had better close before Mr. W. B. comes in. Please write to me boys and girls. Darleen Hamshire, I guess your name is Ruth.

Erna Meeks,
Rt. 2, Smith's Grove, Ky

Dear Aunt Bettie: Will you let a little girl join your happy band of boys and girls? I am nine years of age and am in the fifth grade in public school and second grade in piano. I like my teacher very much. Aunt Bettie, I saw you in 1927 at camp meeting here. I saw you with Dr. Morrison. We have a kodak picture of you two, too. Dr. Morrison baptized my sister and I. He went to our house and did it. He preached at the college, too. He remembers me, I suppose. My daddy is a professor in Abury College. He takes The Pentecostal Herald and I always look for page ten. Here is a poem that I composed. I like it, do you?

Jesus Christ,
Jesus Christ, Jesus Christ
Loves the little ones,
Jesus Christ, Jesus Christ,
Best man under the sun.
Jesus Christ, Jesus Christ,
Loves the grown ups too,
Jesus Christ, Jesus Christ,
Not a man he slew.

Darleen Hamshire, I guess your first name for Ruth. If I am right send me a letter. I hope Mr. W. B. is making ice cream when this letter arrives. And as this is my first letter I hope to see this in print.

Margaret Jean Nofcier,
Wilmore, Ky.

Dear Aunt Bettie: I have been reading page ten. My mother takes The Herald. I thank God for a good Christian mother and father. When I was eight years old I was saved. This is my first letter to The Herald and hope to see it in print. The one who can guess my middle name I will send them something. It begins with F and ends with A, and has five letters. Helen Robertson, I guess your first name is Viola. Now don't forget what you said you would write a long letter. I hope Mr. W. B. is out riding when this letter arrives.

Ruth Hiller,
231 Glenwood Ave., Pawtucket, R. I.

Dear Aunt Bettie: Now children, I have a little story to tell you this morning. It is of a little girl whose home was with her grandmother and who, when she went to Sunday school, had to cross a railroad which passed along a lake of water. She was always afraid in that place and she always felt a need of higher power and clung to her grandmother's hand till they passed that crossing. Her grandmother was trying to learn to run the auto so they could ride when they could not walk, but she was afraid for fear of an accident as she heard of so many being killed or hurt with terrible accidents. So she resolved to ask

the Superintendent to pray for her grandmother not to be caught in a crash and killed. So after her class was over she came up from the primary room to find him. But where the altar was not occupied with seekers but it was filled with flowers. She looked around to see him and some one seeing whom she was looking for pointed to the pulpit where he was arranging for the choir where he led the singing. She went up the steps to him and told him what she wanted. Do you think he said, "Yes, sometime, I will, run on down?" No, he said, "Yes, we will do it now," and he knelt down with her there in the pulpit and they together prayed for God to save them from the danger she so much feared. She came down looking so happy. Her little prayer, she was sure, would be answered for she had a helper of one she felt like was next to God in her mind. How much we love to have some one stronger to lean on in time of need. A few Sundays after that the little one came and took her hood and coat off and sat down by me as she was to stay for the preaching service that time. I put my arm around her and as she leaned up to me I whispered, "Does your grandmother drive the car?" She said "no" and told me with her "finger speech" about it. Dear children, when duty calls you to a service answer, "Yes, we will do it now."

Sincerely yours,
Mary Hudson,
1204 E. Walnut St., Canton, Ill.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am a little girl from the part of Illinois that is called "Egypt." Can you guess which part that is? We live near a holiness camp ground and get to go to camp meeting quite a bit. I go to school every day. I have light hair, fair complexion and brown eyes. I go to church and Sunday school every time I can. Can you guess my first name? It begins with an E and ends with an A. It has five letters. The one who guesses it I will write to them. I weigh 125 pounds. I am thirteen years old. My birthday is August 28th. Have I a twin? If so write to me. As this is my first letter I hope to see it in print.

E. Juanita Lewis,
Rt. 1, Enfield, Ill.

Dear Aunt Bettie: May another Mississippi reader be admitted, just to drop a rosebud? You have been a constant visitor in my home since first I became interested in Christian literature. I feel that I could not be without the weekly visits of The Pentecostal Herald. The comments on the Sunday school lessons, Dr. and Mrs. Morrison's writings, the Junior's page are fine. Last but not least the write-up on "Faith" in the December copy, every word of it is excellent. Give me three things and the rest may go: Faith, when all glow is gone; Love that hides all faults, and Hope to make us anticipate.

"I'll not wait till the death dew has settled on your brow,
To tell you that you've helped me,
Please let me tell you now."
You must keep me on your prayer list,
And pray for me each day,
Pray that I may never falter,
In this world so full of sin.
To me you've been a blessing,
You've remembered me in your prayers.

You may look for me in heaven,
I'll meet you over there."

Your Friend.

Dear Aunt Bettie: As I enjoy reading the tenth page of The Herald since we have been taking it, and I haven't seen many letters from North Carolina, will you make a little room for me? Dorothy M. Shaw, I guess your name to be May. Georgia B. Shaw, I guess your name to be Bettie. A. Edson Crowd, I guess your name to be Robert. If these names are guessed right will be glad to hear from you. I would be very glad to see my letter in print. Wonder who is in my grade at school, the seventh, and as old as I am, fourteen? Who can guess my middle name? It be-

gins with E and ends with H. Who ever guesses my name I will write to them.

Maxine E. Williams,
Rt. 2, No. 47, Roseboro, N. C.

Dear Aunt Bettie: I wish to join your happy band of boys and girls. I hope you will publish this little letter in The Pentecostal Herald. I am ten years old and in the sixth grade. I have brown hair and blue eyes. I am four feet, five inches tall and weigh 71 pounds. My father takes this paper. My mother is dead. I have four brothers and two sisters. We have quite a few pets. We have six rabbits, three dogs, and one cat. I know a girl that goes to the same school I do, her name is Vera Carter. I will stop because I know other children want their letters published too.

Emily Rozema,
Box 36, Slater, Wyo.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band of boys and girls? I am a little orphan girl eight years old. I have no brothers or sisters. I am in the third grade at school. My grandma takes The Herald. Guess my middle name. It begins with R and ends with S. I have brown hair and eyes. This is the first letter to The Herald. I hope to see it in print. I will be glad to get letters from the cousins.

Florence McVey,
Edmond, W. Va.

Dear Aunt Bettie: Will you let a little Kentucky boy join your group of cousins? Grandmother takes The Herald and I like to read page ten. I especially like to read the letters of the Kentucky boys and girls. I go to Lexington Junior High, and am in the 7-A-4 class. I have about six teachers. I was born on March 9, and am ten years old. I am a Christian and glad to read that so many of the cousins are. As this is my first letter to The Herald, I hope to see it in print. I will not take up any more room, and hope Mr. W. B. is taking a stroll when this letter arrives.

Lewistine McCoy,
468 Maple Ave., Lexington, Ky.

Dear Aunt Bettie: A little Texas boy wants to join your band. I am nine years old. I live on the farm, but I go to school in town. I am in the third grade. My mother wrote to The Herald when she was about my age. My grandmother enjoyed reading the paper when she was living. If any of you would like to know about Texas write to me and I will tell you about it.

Darinn Farquhar,
Whitney, Texas.

Dear Aunt Bettie: Will you let as small a little girl as I am join your band of boys and girls? I am seven years old. I go to school at East Marion, a cotton mill village, where about five hundred boys and girls go. I am in the second grade. My teacher's name is Mrs. Tate McCurry. I like her fine. Darleen Hamshire, your first name is Ruth.

Grace Moore,
P. S.—I cannot write much yet, so I asked papa to write for me.
Rt. 1, Box 75, Marion, S. C.

Dear Aunt Bettie: May I join your happy band of boys and girls. This is my first letter and I would like to see it printed. I like to read page ten. I have light complexion, black hair, blue eyes. I am five feet and three inches tall and weigh about 135. My birthday is August 17. Have I a twin? If so I wish they would write to me. I am fifteen years old. I live two and one half miles from Bethel, Ohio, on a farm. I wish all the boys and girls would write to me. I will try and answer every letter I get.

Velma L. Daugherty,
Rt. 1, Bethel, Ohio.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band? I live in the country on a farm. I go to school most every day and love my teacher. Her name is Miss Nora Johnson. My age is ten years. I am in the third grade. My father takes The Herald and how I love to read it, and page ten is delightful. Oh, how I love to hear the cousins say they are Christians; it makes me want to be a Christian. My father and mother are Christians, they belong to the M. E. Church, South, that is my choice church. This

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is my first letter to The Herald. I hope to see it in print. I hope Mr. W. B. is out feeding his chickens. I will close by asking Aunt Bettie and the cousins to pray for me that I may become a Christian. Ida Walters,
Julip, Ky.

Dear Aunt Bettie: As I saw my other letter in print I thought I would write again. I have received lots of letters from the cousins. I received so many it would take a secretary to answer them all, but I would like to answer them. We all enjoy The Herald. We have had the coldest winter we have ever had in years, but we are having fine weather now in California. Love to you and all the cousins.

Leo Alexander,
Rt. 1, Box 25, B, Novato, Calif.

Dear Aunt Bettie: This is my first letter to you and I'd love to see it in print. I love to read page ten, it is of much interest to me. Have I a twin? I would like so much to write to my twin sister or brother. My birthday is June 9. I haven't seen any letter from Massachusetts in page ten and I thought I would write to you. I hope to have a twin so that we may be friends. There is great pleasure in reading page ten. If I have a twin I would write to my twin brother or sister, even though they are not my twin, I would like to have any of them write to me. Ruth Dias Monteiro,
Box 238, East Wareham, Mass.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy band of boys and girls? I am eleven years old. I have three brothers and no sister. I go to school every day. My teacher's name is Miss Randie Manuel, and I like her just fine. I go to Sunday school most every Sunday. My Sunday school teacher's name is Mrs. Mannie Smith, and I like her fine. My father takes The Herald and I like it. I like to read page ten. This is my first letter to The Herald and I hope to see it in print.

Mildred Young,
R. F. D. 1, Walnut Cove, N. C.

FALLEN ASLEEP

GOWEN.

Henry C. Gowen died at his home, near Donansburg, Ky., of a complication of flu and bronchial catarrh. The subject of this notice was born at Charlotte, North Carolina, June 12th, 1856 and on the early morning of Jan. 16, 1929, he peacefully laid his armor down and yielded to the divine will of the Lord, to whom he had been a professing follower for the past fifty years. He was a strong believer in the old time Methodist faith, and at the time of his death was a member of the Ladies Chapel M. E., S., Church. He emigrated with his parents to Kentucky when about six years of age, and settled in Adair county near Price's Creek, where he remained with his parents until about the age of twenty-four when he moved with his young family to Green county, and there remained a resident until his death. For a number of years he followed farming as occupation, but in 1906, entered the Milling and Lumber business under the firm name of H. C. Gowen and Son, and formed many friends and acquaintances throughout Green, Hart and Metcalfe counties.

On December 22nd, 1877, he was united in marriage to Miss Martha Jane Patton, of Breeding, Ky., who preceded him to the grave about five years ago. To this union were born seven children, five sons and two daughters, all of whom survive to mourn their loss, except the oldest son, Robert N. Gowen, who died April 18th, 1901. Besides his immediate family, he leaves other relatives and a host of friends to mourn his death.

Short services were conducted in the old home by Rev. A. A. Bonta, and on the 17th, his mortal remains were tenderly laid to rest by the side of his beloved companion in the little cemetery, where he awaits the glorious morn of the first resurrection.

Although it makes our hearts ache and our eyes fill with tears to think our friends are taken away one by one, yet we have this consolation, that they are at rest, safe in the arms of Jesus, and free from suffering and are waiting on the other shore to meet their loved ones there, to spend eternity in that Celestial City where no sad partings ever come and no "good by" words shall ever be spoken.

May our heavenly Father's richest blessings rest upon the bereaved children and may they all determine by God's grace that some day they will meet together around God's throne, one unbroken family circle.

His devoted son,
W. E. Gowen.

ARMEL.

We loved her, yes, we loved her,
But Jesus loved her more,
And he has sweetly called her
To yonder shining shore,
The golden gates were open wide,
A gentle voice said "Come"
And with farewell unspoken
She calmly entered home.

Beatrice Opal, daughter of Mr. and Mrs. S. B. Ross of Rushville, passed away Jan. 21, 1929, at Spencer Sanatorium in Canton, where she was taken three weeks before when stricken with influenza pneumonia.

Beatrice was born in Buenavista township, Sept. 28, 1902. Here her girlhood days were spent. She attended the country school. Later was a student in Rushville high school. Her sweet, sunny disposition won the friendship of all who knew her.

In 1914, in her youth, she gave her heart to God, and united with the Methodist Episcopal church at Ebenezer. Those who knew her best found a personality, with a likeness unto "The Rose of Sharon," always gentle and kind with such a firm belief in her Savior, that nothing shook her faith. In her last illness she said to loved ones, "When pains are most severe, I bow my head and pray harder." With her parents she removed to Colorado in 1919 and here, too, she found her place in the church, where she taught a class in Sunday school, was active in Epworth League and also assisted in the choir.

Oct. 4, 1925, she was married to Warren Armel, later moving to Canton, Ill., where he engaged in mercantile business.

Besides her husband and parents she is survived by three brothers—Winfield, John D. and Samuel Ross and three sisters—Mrs. Geo. H. Young, Mrs. Ernest Bartlett of Rushville and Mrs. Raymond Whitehead of Canton, Ill. Many other relatives and a host of friends.

On Thursday, Jan., 24th, funeral services were held at the First Methodist Episcopal church. The service was conducted by Rev. T. W. Rippey, assisted by Rev. E. K. Towle and Rev. O. T. Thomas. Interment was made in the Palm cemetery.

Angels have taken her out of our care,
She has gone to that home so peaceful and fair

Gone for the seasons to come and to go

Wreathing her grave with blossoms and snow.

SIGMON.

On Tuesday morning at twelve minutes past twelve, February 12, the spirit of Lorenza Dow Sigmon departed from this world into that more perfect home, to hear his Savior say, "well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many, enter thou into the joy of thy Lord."

Just before his death Mr. Sigmon spoke to his children bidding them farewell and asking them to meet him in Heaven. He repeated, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

He was the son of Mr. J. W. and Mrs. Minerva Sigmon being born in Catawba County, June 30, 1860, making him 69 years, 7 months and 11 days old.

Mr. Sigmon had been a faithful church worker and devout christian from his youth. For years he was a member of New Hope Church in Lincoln County, N. C. He later moved his membership to Mount Holly Methodist Church, Mount Holly, N. C. Mr. Sigmon had an unflinching interest in the church and Sunday school, as long as he was able he attended both services regularly. He will be greatly missed both in the church and Bible class, by those who knew him, for to know this fine old man was to love him.

The writer has been a close neighbor of his for years and being one of his many friends among the younger generation has learned great lessons in patience and cheer from talking to him and from hearing him read from his favorite book and magazine, the Bible and The Pentecostal Herald. Mr. Sigmon had read The Herald for ten years. When he became too weak to read it himself he asked some one to read selections of it to him. Mr. Sigmon is survived by his widow, Mrs. Ida Loftin Sigmon, seven sons and two daughters: Messrs. Verdine, Edgar, Russell, Clarence, Curtiss, Frank, and Holliss Sigmon, Mrs. R. H. Grice and Miss Jessie Sigmon.

The following brothers and sisters also survive. Messrs. James and Pink Sigmon, of Alexes, Route 1, Mesdames France Cook and Richard Lawrence, of Catawba County; Mrs. A. K. Loftin, Altavista, Va., and Mrs. B. V. Lowe, Alexis R. 1. Several grandchildren also survive.

To his wife and children, brothers and sisters we extend our sincerest sympathy in this sad hour, and point them to the only one who can comfort them at a time like this.

Funeral services were held at the home on Wednesday, February 13, 1929, by Rev. J. W. Coombs of Goodsonville assisted by Rev. J. C. Cornett of Mt. Holly and J. O. Cox of Lowesville, and burial at the New Hope cemetery in Lincoln County.

Edith E. Davenport.

BRESHEARS.

On Wednesday evening at 2:15 o'clock a shadow of great sorrow fell upon the home of Mr. and Mrs. Edwin Breshears when the sweet spirit of their darling son left the little body and took its flight homeward to the God who gave it. Earl Eugene Breshears was born January 22, 1923, and died January 9, 1929, at the age of 5 years eleven months and seventeen days. It was hard to see the dear one suffer during his sickness and to know we had to give him up so soon. But we feel our loss is Heavens gain. Earl was a very bright and attractive child

with a pleasant disposition and always ready to greet his friends with a smile. It is hard to give up our loved ones yet, we have this consolation, that he is at rest safe in the arms of Jesus, and free from suffering and is waiting on the other shore for his loved ones. But little Earl is gone, yes, gone from this world and all we can do is to prepare ourselves to meet him in Heaven, where there is no pain, nor sorrow, but where all is beautiful and pleasant. He leaves to mourn his loss his father, mother and little brother and a host of relatives and friends. Funeral services were held at the Methodist church at Concord and burial was in the Concord cemetery beside his little sister.

Written by his Aunt,
Miss Ione Tipton.

CARTER.

Sarah Helben Guthrie Carter was born July 10, 1863, was married to Joel J. Carter, 1882, died July 1, 1928, age 64 years, 11 months and 21 days. To this union was born one daughter, Mrs. D. J. Wood and one son, James Walter who departed this life Jan. 4, 1914.

Her husband died Sept. 27, 1884, and left her to raise these two children alone, she remained a widow till death. She was converted at the age of sixteen and united with the Methodist Episcopal Church at Cole Schoolhouse now Lee's Chapel and lived a consistent member of the same till death. She consecrated her life to God and was sanctified in the early part of the year 1893 and was always ready to testify to the sanctifying power of the Holy Ghost.

She was afflicted for thirty one years with a cough contracted from Lagrippe which terminated in T. B. She bore her affliction with patience. It was the writers good fortune to form her acquaintance just after she was sanctified and it was through her and her sister and others the writer was led into the experience of sanctification, then a teacher in the public schools at the age of twenty-one. The writer held his first revival at his home church at Lee's Chapel in August, 1910. Sister Carter and one or two others were the only ones that would pray in public. Her mother, Mrs. Emily Guthrie, was living with her, and an invalid. She would remain with her mother till just time to ride to the church for the morning altar service, missing the morning sermon, and then remain for 1:30 afternoon service, and then hurry home to her mother whom she had left on the front porch in her rocker with a bucket of water beside her.

Sister Carter went through many dark trials, the darkest was when her son was killed on the railroad, near Wild Horse, Colo. Through them all she never swerved from the faith and was never fanatical. It was my good fortune to be her pastor for a number of years, the last one being 1928. I visited her often during her last illness and always found her trusting in the Lord.

She leaves a daughter, a son-in-law, four grandsons, and a little granddaughter, a brother and one sister, and a host of friends to mourn her loss.

Her daughter is badly afflicted with rheumatism and has to walk on crutches. Let all who know the worth of prayers pray for her.

G. H. Shelley.

REQUEST FOR PRAYER.

A mother and wife asks prayer for her husband and children that they will be saved. Also pray that they will have a good crop this year.

The Pentecostal Herald:

For the glory of God I should like the readers of The Herald to know that, shortly after entering upon my 90th year, I was operated on for the removal of a cancer, and suffered the loss of the right arm above the elbow, and after two weeks' confinement in the hospital, came home with renewed health, and a spiritual sky radiant with divine glory. God has been so good to me, in giving me an abiding faith that I shall have ten

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"Bless the Lord, O my soul, and all that is within me, bless his holy name."
A. D. Shockley.

SUNDAY SCHOOL LESSON

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

Lesson 1.—April 7, 1929.

Subject.—The Ministry of Isaiah.
Isa. 6:1-8; 20:1-2; 38:1-5.

Golden Text.—Then said I, here am I, send me. Isaiah 6:8.

Time.—B. C. 758-698. This is not absolutely certain. He may have prophesied till a later date.

Places.—Juda and Jerusalem.

Introduction.—The name Isaiah is an abbreviation of the Hebrew name Zeshazahu, meaning Jehovah's help or salvation. His father's name was Amoz, which must be distinguished from Amos, the name of one of the minor prophets. The common belief is, that Isaiah belonged to the tribe of Juda and that he was connected by blood with the family of King David; but there is no positive proof of this. The notion that he belonged to the Davidic line possibly arose from the fact that he seems to have been on social equality with royalty.

The first verse of his book gives a fairly good outline of the period of time through which Isaiah prophesied, and the region of his ministry. His vision was "concerning Judah and Jerusalem"; although he does touch other regions at times. He prophesied during the times of Uzziah, Jotham, Ahaz, and Hezekiah; but we find almost nothing in the book concerning Jotham, or his reign. Excepting the first chapter, which is a sort of foreword to the entire book, the prophet deals with the time of Uzziah until we come to the sixth chapter where we find a mere reference to the death of Uzziah as occurring in the same year wherein Isaiah had his great vision in the temple.

I see no valid reason for supposing that a second Isaiah (a Deutero-Isaiah, to use the term of the destructive critics) wrote the latter part of the book. The notion (opinion it cannot be termed) does not rest upon a solid basis, but bears every evidence of a covert effort to get rid of the supernatural element in prophecy. One thing is certain: some one wrote the latter part of the book; and as far as we can discover, there lived no man in that period of history, except Isaiah, who was capable of doing it. That second writer has never yet been found, except in a guess, and that amounts to nothing.

The time of Isaiah's death is not known. Nor do we know how long he lived. If he began prophesying when he was as young as 20 years and lived as late as B. C. 698, he must have been about 90 at the time of his death. There is no authentic history concerning his death, but rabbinical tradition says that he lived as late as the reign of Manasseh, and that he was "sawn asunder in the trunk of a tree by order of" that cruel monarch. If this tradition be true, it is possible that his life was lengthened to the century mark.

There is nothing in Hebrew equal in diction and sublime imagery to Isaiah's prophecy. It is, indeed, a masterpiece in the literature of the world. Such chapters as the sixth, thirty-fifth and fifty-third take rank with the sublimest productions of human thought in all ages. If I may express my own conviction, they out-rank human thought, and bear within themselves unmistakable evidence of supernatural inspiration.

Comments on the Lesson.

1. In the year that King Uzziah

died.—This fixes definitely the date of the vision. Previous chapters tell of things that took place during that king's reign. We know not how much of it coincided with the early part of Isaiah's ministry. Let me warn my readers against a far-fetched, foolish interpretation of this sixth chapter, that calls it Isaiah's conversion. I do not suppose that there was a better man in all Judea than this young prophet. Whatever happened to him on that particular day in the temple was for his spiritual cleansing. I saw the Lord sitting upon a throne. This language is sublime and mysterious. In John 12:41 we find these words which must refer to Isaiah's vision: "These things said Esaias (Isaiah), when he saw his glory, and spake of him." Manifestly Isaiah had a vision of Jesus Christ in his glory.

2. Seraphims.—The Hebrew plural has no S attached. This word occurs nowhere else in the Bible. Dr. Clarke derives it from the Hebrew word, seraph to burn. They must belong to a very high order of spiritual beings whose offices is to wait upon Deity. The use they make of their wings in covering their faces and their feet indicates humility and worship.

3. Holy, holy, holy, is the LORD of hosts.—It would be impossible to worship in sublimer language than this. How men do belittle the word of God when they undertake to do away with the Deity of Jesus Christ.

5. Woe is me.—Isaiah's vision of God was threefold: He saw Jehovah; he saw himself; he saw his people. It is ever thus. The preacher who has had no vision of the holiness of God is unfit for the pulpit; for he has no vision of himself, or of his people. Because of his uncleanness Isaiah could not stand in the presence of "the King, the LORD of hosts."

6. A live coal.....off the altar.—Figurative. I suppose it represents the New Testament baptism with fire. It is the cleansing power of the Holy Ghost.

7. Hath touched thy lips.—Isaiah calls himself "a man of unclean lips;" but we find his trouble deeper down in his being, as is indicated by the statement of the ministering seraph: "Thine iniquity is taken away, and thy sin purged." His heart was made spiritually clean.

8. Whom shall I send?—God is ever calling for suitable men for his work. Here am I; send me.—God is calling for holy men. If they will but let him, he will sanctify them for his service. The prophet was not brazen when he cried: "Send me." He knew that Jehovah had fitted him for the needed service; and, therefore, he was ready to go. We are worth little without the vision and the burning coal.

The second section of the lesson, Isaiah 20:1, 2, is a prophecy against Egypt. The prophet walks barefooted and almost naked to show the fearful degradation that would come upon that land.

The third section, Isaiah 38:1-5, is enough for an entire lesson; but my space has been used up, and I can go little further. We have in the healing of Hezekiah in answer to his earnest prayer one of the finest cases of divine healing on record. God in his wisdom added just fifteen more years to his life. I wish some one could so understand divine healing as to give us an explanation free from foolish-

ness and fanaticism. It certainly is a great Bible truth; but no one seems able to get a clear, sensible understanding of it. I have seen many sick people anointed by some who professed to know something about the subject; but most of them did not get healed. Some of them appeared to be in worse condition than before being anointed—the failure killed their faith and hope. Most people are afraid of the subject; and well may they be. But in spite of all our blundering, divine healing is a Bible doctrine. Hezekiah was healed in answer to his prayer.

MORGAN COUNTY HOLINESS ASSOCIATION.

We have recently,—i. e., Friday, March 8-29, effected a temporary organization for our holiness folks, viz., Morgan County Holiness Association for Morgan County, Ohio, as follows: Pres.—Rev. Edgar B. Dean, Chesterhill, Ohio.

Vice-Pres.—Miss Pearl Wilcox, Stockport, Ohio.

Vice-Pres.—John Palmer, Chesterhill, Ohio.

Vice-Pres.—Harvey A. Morris, Roxbury, Ohio.

Secretary—Treas.—Miss Goldie Lane, Stockport, Ohio.

Program Com.—First two named above with the Rev. Robert L. Derrick, Roxbury, Ohio.

We now have fifteen members and hope to double our membership soon. Will anyone living in this county, desiring to join with us, please communicate with the secretary.

Rev. Edgar B. Dean, Pres.

MATANZAS, CUBA.

The Rev. James V. Reid recently, on a tour through Central America, spent twelve days with us in Cuba. The greater part of his time, while in Cuba, was spent in Matanzas. By song, music as well as some fine evangelistic messages he touched the lives of many.

In the Centro Cristiano and in Colegio Irene Toland, he officiated in a number of services—to the joy and spiritual uplift of the students and friends of these two institutions.

He spent one day in Havana in Colegio Buenavista, our Methodist Girls' School.

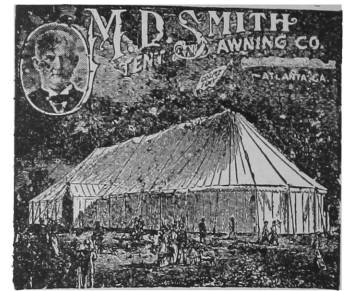
One evening a very effective Union Service was held at the Baptist Church. This meeting was attended by the Methodist, Baptist and Presbyterian congregations of Matanzas.

On the last Sunday night of his visit in Matanzas he preached to a well-filled auditorium in one of the Presbyterian Churches in Matanzas. The theme of his sermon, on this occasion, was "The Characteristics of Jesus."

He won the hearty appreciation of many people of different classes in Matanzas. We think it would be well if the Home Church could more often send to the Mission Stations such messengers of inspiration and good will as Mr. Reid. It would mean much to the missionaries as well as to the native Christians. Bertha Tucker, Directora de Centro Cristiano.

A GREAT RALLY.

A great rally of the holiness people of America is being planned to be held from May 7 to 12, 1929, at Asbury College, Wilmore, Ky. It will be the occasion of the Annual Meeting of the National Association for the Promotion of Holiness. A splendid program with a large number of the most representative holiness men of the country is already in preparation.



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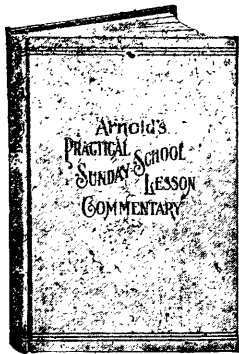
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Jesus is coming, the prophets declared!

Coming for saints who are fully prepared.

Why not be ready in service and prayer;

Joyfully meeting him in the air?

Jesus is coming, the apostles proclaimed!

Preaching his Gospel where he was not named.

Telling to lost souls that Christ only saves;

Raising his own from their graves.

Jesus is coming, our Glorious King!

Coming our loved ones with him to bring.

Let us believe and rejoice evermore; Looking to him all things to restore.

Jesus is coming, let scoffers deny!

Christ will in person from Heaven reply.

"Lo, I come quickly, hold fast that thou hast;

Soon will thy sorrows be past!"

Jesus is coming, let's labor and pray! Seeking to please him each passing day.

He will our labors richly repay; We'll reign in his Kingdom for aye!

EVANGELISTIC AND PERSONAL.

The Rev. J. B. Kendall, General Evangelist, of Lexington, Ky., is in the midst of a great evangelistic campaign in the First Methodist Episcopal Church of Wessington Springs, S. D. His messages are drawing large crowds, the interest is deep and we are expecting a sweeping revival with gracious results.

Dr. Kendall conducted one of the greatest meetings ever held in this Conference for us last year at Milbank, S. D. As a result of the meeting a new \$6,000 parsonage was built and paid for.

This church in Wessington Springs was built a few years ago during the pastorate of Dr. I. M. Hargett who is now pastor of Grand Avenue Temple, Kansas City, Mo. It is one of the best equipped plants in Dakota Methodism.

H. W. Blackburn, Pastor.

Rev. T. P. Roberts, of Wilmore, Ky., will be in Roanoke, Va., to visit his son who was injured in an accident, for several weeks and will be glad to hold a revival meeting for any of the brethren while there. He will be there about April 1st. Write him at Wilmore, Ky., or 515 Dale Ave., Roanoke, Va. C. L. Wireman.

Again we are out in the battle—opened in the Free Methodist Church, Sharon, Pa., last night. Expect to stay here for three weeks. Crowd was good for a first night service, and God was there. We are looking for an old-time meeting, and believe that God has it for us. Would like to have help in prayer.

H. P. Thomas.

Miss Winifred Hemenway desires to spend her summer doing work for the Master by conducting Children's or Young People's meetings in connection with camp meetings or summer

revivals. Just began last summer. For reference to her work done last year write to George Egbert, Findlay, O.

Rev. Arthur C. Zepp has just closed an excellent four-weeks' meeting at Franklin Park M. E. Church, suburban to Chicago. The Lord gave testimony to the word of his grace and many were blessed. Prayers of The Herald family are desired.

For satisfactory reasons Rev. T. P. Roberts has been released from the charge to which he was appointed at the recent session of the Conference. Thus Bro. Roberts is free to accept invitations to hold revival services. He is an experienced and successful evangelist. Pastors desiring evangelistic assistance may communicate with Bro. Roberts whose address is Wilmore, Ky. J. L. Clark.

Mr. and Mrs. W. C. Kinsey, evangelistic singers, are now engaged in a meeting with the M. E. Church, Sharonville, Ohio. Please pray for souls to be saved. We recently had the pleasure of broadcasting the gospel in song for seven nights over the Springfield, O., Radio Station, WCSO. We have some open dates for summer for camp meetings. If in need of some one to take charge of music for your campaign write us, Richmond, Ind., 450 So. West 2nd St.

The Kinseys.

WESTERVILLE, OHIO.

Recent inauguration by Rev. Dr. Charles M. Sheldon, author of "In His Steps," of a total abstinence pledge, which the celebrated pastor has successfully promoted as one of the steps toward making prohibition effective, is declared by Dr. Ernest H. Cherrington, director of the department of education of the Anti-Saloon League of America, to be the best plan yet appearing to enroll the people of America in a great abstinence program. Dr. Cherrington said today that it is expected that there will be millions of signatures.

"For a long time," Dr. Cherrington's statement says, "We have been planning a nation-wide campaign for abstinence pledges. Hundreds of thousands of such pledges have been signed and filed with the League through the Lincoln-Lee Legion. Dr. Sheldon first presented his pledge plan to the congregation of the Central Congregational Church in Topeka, and obtained a one hundred per cent signature. In the junior department every boy and girl enrolled. Since that time a number of notable men, including William Allen White and Professor Thomas Nixon Carver have signed Dr. Sheldon's pledge.

"The educational department of the Anti-Saloon League of America is having Dr. Sheldon's pledge printed and will circulate it nationally among church and civic groups, colleges and university officials, faculties and students, high schools, assemblies of young people, governors of states, Congressmen, United States Senators, members of state legislatures, pastors, Y. M. and Y. W. C. A. workers and others.

"Dr. Sheldon's pledge not only calls for abstinence from the standpoint of personal benefit because of such abstinence, but also because a large majority of the citizens believe alcoholic indulgence harmful; because prohibition is the law of the land; because to purchase liquor encourages the maker and seller of liquor to violate the law;

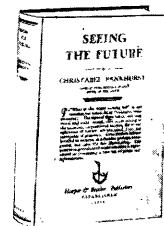
because prohibition has brought social, moral and economic benefits, and because such abstinence will make the enforcement of the law less difficult.

"Success of prohibition depends not only on law enforcement, but also on law observance. If the bootlegger is to be punished and suppressed by law, a long step toward his suppression will come when he finds few or none who will buy his wares.

"Prohibition was not intended to do away with abstinence pledges. Prohibition makes abstinence easier, and abstinence, on the other hand, contributes greatly to the success of prohibition."

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ARTHUR, F. E.
(240 N. Waller Ave., Chicago, Ill.)

AYCOCK, JARRETTE E.
(Bethany, Okla.)
Alliance, Ohio, April 2-14.

BABCOCK, C. H.
Atlanta, Ga., March 31-April 21.
Cincinnati, Ohio, April 24-May 2.
Toronto, Can., May 5-9.
Cleveland, Ohio, May 27-30.
Cincinnati, O., (camp) May 31-June 9.

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

BELEW, P. P.
(Olivet, Ill.)

BENNAARD, GEORGE.
Stockwell, Ind., March 17-31.
Wheeling, W. Va., April 7-21.

BEYLER, A. E.
(413 North Plum St., Plymouth, Ind.)

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(Highfalls, N. C.)

BRYMER, ROBERT.
(Yambill, Oregon)
Madras, Ore., March 18-31.

BUDMAN, ALMA L.
(Song Evangelist)
(101 Carpenter St., Muncy, Pa.)
Portsmouth, Va., March 31-April 14.

BUSSEY, M. M.
(224 W. Palm Ave., Monrovia, Calif.)

CAIN, W. R.
(515 So. Vine St., Wichita, Kan.)

CALLIS, O. H.
Hazard, Ky., March 17-31.

CAREY, A. B.
(Beacon, N. Y.)
Everett, Mass., March 12-31.

CARTER, HAROLD S. C.
(Pequea, Pa.)

CAROTHERS, J. L. AND WIFE.
(10 W. 15th St., Colorado Springs, Colo.)
Chugwater, Wyo., Mar. 24-April 7.

CHATFIELD, MR. AND MRS. O. C.
(410 E. Carl St., Winchester, Ind.)

COLLIER, J. A.
(1917 Cephus Ave., Nashville, Tenn.)
Rochester, Ky., March 17-31.
Nashville, Tenn., April 1-14.

COPELAND, H. E.
(Oskaloosa, Iowa.)
Cavour, S. D., March 10-31.
Wilmore, Ky., May 5-12.
Wyoming, Ia., May 19-June 7.

COX, F. W.
(Lisbon, Ohio)

COX, STEUBEN D.
(1249 N. Holmes St., Indianapolis, Ind.)
Sidney, Ohio, March 17-31.

CROFT, CHARLES H.
(1892 E. Maple, Enid, Okla.)

DAVIDSON, OTTO AND WIFE.
(Bladenburg, Ohio)

DAVIDSON, J. E.
(Bladenburg, Ohio)

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)

DUNAWAY, C. M.
(216 N. Candler St., Decatur, Ga.)
Anderson, Ind., March 17-31.
Eldorado, Kan., April 7-24.
Augusta, Kan., April 25-May 12.
Olivet, Ill., May 16-26.
Macon, Ga., June 2-23.

DUNKUM, W. B. AND WIFE.
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DUNKUM, R. J.
South Hutchinson, Kan., March 17-31.
Abbeyville, Ark., April 1-14.

DYE, CHARLES.
(4 Rude Ave., Piqua, Ohio)
Murphysboro, Ill., March 20-April 7.
Springfield, Ohio, April 14-28.

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Wilmington, Del., March 17-31.

EDWARDS, J. R. AND WIFE.
Greentown, Ohio, March 10-24.
Mt. Vernon, Ohio, April 4-21.

EISLEY, A. N. AND WIFE.
(Black Lick, Pa.)
Open dates.

ERNY, EUGENE.
5709 Midway Park, Chicago, Ill.)

FLEMING, BONA.
Hominy, Okla., March 21-31.
Holdenville, Okla., April 2-14.

FLEMING, JOHN.
(Ashland, Ky.)
Detroit, Mich., March 17-31.
Henrietta, Okla., April 3-14.
Dayton, Ohio, April 7-21.
Henrietta, Okla., April 22-May 5.
Akron, Ohio, April 23-May 5.
Newport, Ky., May 8-18.

FLEXON, R. G.
(Glassboro, N. J.)
Marcus Hook, Pa., March 31-April 14.
Clinton, Pa., April 21-May 5.
Pittsburg, Pa., May 12-26.

FRANKLIN, EDNA M.—YOUNG, MRS.
..ELIZABETH, Evangelists.
(Rt. 5, Mayville, Ky.)
Valley, Ky., April 21-May 1.
Quincy and Garrison, Ky., May.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Owosso, Mich., March 17-31.

FRYHOFF, A. J.
(Columbus, Ohio.)
Blissfield, Mich., March 13-31.
Platteville, Wis., March 26-April 9.
Blissfield, Mich., April 14-28.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
St. Louis, Mo., March 24-April 7.

GADDIS, TILDEN H.
(4895 Ravenna St., Cincinnati, Ohio)
Harrington, Del., March 18-31.
North East, Md., April 1-14.
Baltimore, Md., April 15-28.

GALLAHER, M. R.
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GALLOWAY, H. W. AND WIFE.
(Del Norte, Colo.)

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Topeka, Kan., March 12-31.
Ames, Okla., April 2-21.

GLENN, J. M.
(Young Harris, Ga.)
Wilmet, Ark., March 17-31.
Lanett, Ala., April 7-21.
Atlanta, Ga., April 22-May 5.

GREEN, JIM H. (And Sunny South Quar-
tette).
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Hattiesburg, Miss., April 7-21.
Crandall, Miss., May 22-31.

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Albany, Ky., March 17-31.

HOOVER, L. S.
(Tionesta, Pa.)
Uniontown, Pa., March 17-31.
Baltimore, Md., April 7-21.

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Mineral Wells, Tex., March 17-31.
Sublette, Kan., April 7-21.
Cleveland, Okla., April 28-May 12.
Harper, Kan., May 19-June 2.

JACOBSON, H. O.
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Kalispel, Mont., April 10-24.

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Billings, Mont., March 25-30.

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Camden, N. J., April 14-28.
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Marianna, Ark., March 17-31.

KENDALL, J. B.
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KINSEY, MR. AND MRS. W. C.
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(Evangelistic Singers)
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KNAPP, J. F.
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KULP, GEORGE B.
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Nelsonville, Ohio, March 29-April 17.
Owosso, Mich., April 9-17.
McKeesport, Pa., May 12-19.
Allentown, Pa., May 31-June 2.

LEWIS, JOS. H.
(Wilmore, Ky.)
Cleveland, N. D., March 25-April 7.

LEWIS, M. V.
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(Wilmore, Ky.)
Princeton, W. Va., March 18-31.

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LINCICOME, F.
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LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(London, Ohio)
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Walbridge, O., April 18-May 5.
Powell, Mich., May 10-28.

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Lawrence, Mass., March 20-April 7.
Lansdale, Pa., April 8-11.
St. Louis, Mo., April 12-30.
Cadillac, Mich., May 1-15.

LYON, OSCAR B.
(Lawton, Okla.)

LAMANCE, W. N.
Rock Island, Ill., March 24-April 14.

MCGHIE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)

MCKIE, MARK S.
(Holt, Michigan)

MENESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
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MARSHALL, R. P. AND WIFE.
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Lewisburg, Ky., March 25-31.
Deleón Springs, Fla., April 1-15.
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Anahiem, Calif., Mar. 17-31.
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Mt. Hope, Ky., July 18-Aug. 4.

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Ottawa, Ontario, Can., March 17-31.
Bradford, Pa., April 2-14.
Columbus, Ohio, April 15-28.

PAUKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Campton, Ky., March 18-April 7.
Lawson, Ky., April 8-21.
Owingsville, Ky., May 5-19.

QUINN, IMOGENE.
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Litchfield, Ill., March 10-31.
Trenton, Ill., April 1-14.

RAYL, C. H.
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(413 E. 25th St., Huntington, W. Va.)
Elkhart, Ind., March.
Pikeville, Ky., April 3-14.

REDMON, J. E. AND ADA.
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Red Key, Ind., March 24-April 7.
Hoopeston, Ill., April 14-28.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
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Texas)

REES, PAUL S.
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RICE, LEWIS J. AND EDYTHE.
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Olivet, Ill., Mar. 16-23.
Carsica, S. Dak., May 26-June 9.
Augusta, Ky., June 16-30.

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Mich.)
Battle Creek, Mich., March 24-April 7.
Kingsville, Ont., April 10-28.

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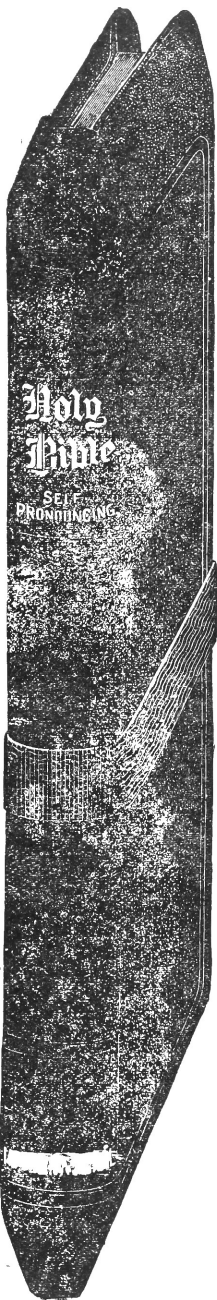
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THE END OF THE AGE.

By The Editor.

IN the restoration of divine order and righteousness in this world, God planned that his Son, our Lord and Saviour, should come twice into the world: First, he was to come in great humiliation to suffer and die for our redemption. Second, he was to come in great power and glory to reign over his redeemed people.

* * * *

Reading Old Testament prophecy one constantly meets with the promise of a King of supreme power reigning in righteousness, bringing in a warless age of peace and happiness into our world. This King, promised so constantly by the prophets of the Old Testament, is the Christ of the New Testament. He has come and suffered to redeem; he will come in power and glory to reign.

* * * *

It was Micah who wrote, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2. A part of this prophecy has been fulfilled. Our Lord was born in Bethlehem of Judea. The remainder of the prophecy will be fulfilled; he will become ruler in Israel.

* * * *

There is no way to intelligently understand and interpret the prophecies of the Old Testament Scriptures concerning our Lord, without dividing them into two groups: One group speaks plainly of his first coming, his humiliation, his suffering and death. These prophecies have been fulfilled in the minutest detail. The second group speaks again and again most positively of his glorious reign; these are yet to be fulfilled, and they will be. The Word of God cannot fail. The actual fulfillment of the prophecies concerning the humiliation and death of our Lord is a positive guarantee of the fulfillment of those prophecies promising his glorious reign in a warless world of peace and blessedness.

* * * *

The Jews failed to understand and properly interpret those prophecies that referred to the first coming of our Lord. They did not rightly divide the word of truth. This failure led them to the fearful crime of the crucifixion of Christ. Had they interpreted correctly the prophecies with reference to the two comings of the Lord, the first to suffer, and the second to reign, they would not have failed to identify him; they would not have sought his crucifixion. With their minds fastened on the prophecies concerning his second coming and reign, they were looking for a king to reign in great power and not for a preacher of righteousness to give himself on the cross a holy sacrifice for the redemption of the world.

* * * *

We have many professed Christians today who are failing to consider those prophecies that promise us a King reigning in righteousness, and they are very bitter against

the thought of his coming in glorious power to reign over redeemed humanity. There is no way to get away from the prophecies about the coming King in his glory, with any sort of an intelligent, honest interpretation of the Scriptures. "This same Jesus shall so come in like manner, as ye have seen him ascend into heaven." The opposition to this great Bible truth, the ridicule and hatred of it, is a perfect fulfillment of prophecy.

* * * *

There is nothing more consoling to the devout Christian in the midst of the riot of wickedness and unbelief about us everywhere, than that our Lord will surely come. The enemies of righteousness shall be overthrown. The very same Christ who rode into Jerusalem on a cloud of glory to sit upon the throne of righteousness and govern the world with peace and blessedness. We are not looking forward to the end of the world, but to the end of an age, a great period of history, and the coming in of a new age under the government of a King who loved us well enough to die for us, and who will reign over us in a kingdom broad as the earth, stretching to the limits of human population. What a comforting thought! How zealously we can labor and how patiently we can wait when we know, without a doubt, that out of all the confusion, the strife, and wickedness, there is come order, peace, and righteousness. That God will overturn, overturn, overturn, until he comes, whose right it is to reign.

* * * *

Let the Lord's people press with all possible vigor the evangelization of the world; the saving of the lost, and in all their conflict, remember with joy that our Lord will come; that there is a glorious day ahead, and that those who fall upon the battlefield of faithful service will awake and arise at the sounding of the trumpet on that blessed morning when our Lord shall appear with angels and saints to inaugurate the Kingdom of Heaven on earth; when the prayers of united Christendom, "Thy Kingdom come; thy will be done on earth, as the angels do it in heaven," will be answered.

A Heart to Heart Talk With a Young Preacher.

I have read with interest what you say about the school teacher on your circuit, who says the doctrine of sanctification is a new fanatical heresy, and not a doctrine of Methodism.

You should be very patient with this young man. Do not get into a heated argument with him. Give him a copy of "Wesley's Plain Account." There are fine pamphlets by Clarke, and Fletcher on the subject. Furnish him with this reading matter free of charge, and ask him to read them and tell

you what he thinks of them. Get him interested. Lend him your copy of "Wood's Perfect Love." It would be a fine thing if you would scatter "Wesley's Plain Account," the Clarke and Fletcher pamphlets well all over your circuit.

Get your people to reading on these deep, spiritual themes and they will come to church better and listen to your message with more interest; once they get to thinking on the subject of full salvation, they will be glad to hear you preach on those deep, spiritual themes.

I can quite understand the attitude of your young school teacher's being educated where he was. He was not only taught that "second blessingism" was a dangerous heresy, but that only the ignorant and fanatical believed in it.

You should find it quite interesting to get him to reading on the subject. Do not permit yourself to get up in the pulpit and rail at him, saying harsh things of all who do not believe in, and profess, full redemption from sin.

You claim the blessing of perfect love, so manifest it toward him in a way that he will be compelled to believe you have a gracious experience of divine love in your heart.

Holiness should be preached in the spirit of holy patience. Let the perfect love in the heart be manifest in the message to the people. This does not mean that you are to be a tame, easy-going, indefinite preacher. The apostle expresses the thought I have in mind, with these words, "Speaking the truth in love." Use great earnestness, clear statement and emphasis, but always as the messenger of God, and the devoted, unselfish lover of the people. The people can easily recognize the attitude of the preacher toward them. If you carry them in your heart and prayers, and have a deep solicitude for their salvation and growth in grace, they will soon recognize and appreciate the fact. Of course, there are some dead, proud, selfish souls who know nothing, and can know nothing of spiritual things. You can't expect much from them, or hope to do much for them. Yet you can be patient with them, pity them, and pray for them. If they try you severely remember they most likely will soon be suffering the sorrows and tortures of hell, and that will move you to bear and forbear, and to do your utmost to awaken and bring them to repentance.

I do not believe you will do any good by turning loose your anathemas upon your people, because they do not understand the doctrine, and profess the experience of sanctification. Remember the false teaching they have had through the years. Be patient with them; lead them into a good state of justification, find out any dear soul that is hungering and thirsting after righteousness, and lead them on and in.

Preach on the baptism with the Holy Spirit for all of God's children. It is plainly written in the word. Preach on a pure heart; give them the word of Christ for it.

(Continued on page 8)

HOLINESS NOTES AND REPORTS FROM THE ORIENT.

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



Let me begin this article with the following from Hudson Taylor that man of God who did such wonders in China on pure old fashioned gospel methods. It is a good story and applies to the homeland as well as to the foreign field.

A young man had been called to the foreign field. He had not been in the habit of preaching, but he knew one thing, how to prevail with God; and going one day to a friend, he said, "I don't see how God can use me on the field; I have no special talent." His friend said: "My brother, God wants men on the field who can pray. There are too many preachers now and too few pray-ers." He went. In his own room in the early dawn a voice was heard weeping and pleading for souls. All through the day, the shut door and the hush that prevailed made you feel like walking with God.

To his home, hungry souls' would flock, drawn by some irresistible power. In the morning hours some one would call and say: "I have gone by your home and have longed to come in. Will you tell me how I can be saved?" Or from some distant place another would call saying: "I heard you would tell us here how we might find rest."

Ah, the mystery was unlocked. In the secret chamber lost souls were pleaded for and claimed. The Holy Ghost knew just where they were and sent them along. Mark this: If all hold upon God, with holy violence and who read these lines would thus lay unconquerable persistence of faith-filled prayer, a good many things would give way, against which we have been beating with our puny human wisdom and power in vain. The prayer-power has never been tried to its full capacity in any church. If we want to see mighty wonders of Divine grace and power wrought, in place of weakness, failure and disappointment, let the whole church answer God's standing challenge: "Call upon me, and I will answer, and will shew thee great and mighty things which thou knowest not."—Jer. 33:3. We must pray more.—

The Bible is suited to every age and every race and Nation. The Epistle to the Romans in first and third chapter gives the greatest photograph of sin to be seen in any literature.

There is a story told of when the Bible was first being translated into Chinese that a Chinaman refused to continue the work of writing of the first chapter of Romans. He said: "This is a picture of the Chinese people and I will not have the story sent out to the world."

A very prominent woman preacher and Evangelist in China has put out a work on theology in which when she comes to Sanctification she is positively Anti-Wesleyan, Anti-Armenian, Anti-Scriptural. In the chapter on Sanctification she says that through "Sanctification the defiled sinner is accounted holy."

Now our study and preachings and experience of Sanctification lead us to say:

1. That Sanctification is not for the "defiled sinner."
2. That Sanctification is only for the Believer.
3. That the "defiled sinner" needs pardon.
4. That the "saved sinner" needs Holiness.

It is a hard matter to improve on John Wesley and old fashioned Methodist theology on the question of Sanctification.

John Wesley said, "Sanctification in the proper sense is an instantaneous deliverance FROM ALL SIN, and includes an instantaneous power then given always to cleave to God." In Pope's Theology, Vol. 2, page 64, we read, "Sanctification in its beginnings, process and final issues is the full eradica-

tion of the sin itself, which, reigning in the unregenerate, is abolished in the wholly sanctified." Pope was a Wesleyan Theologian and an accepted authority on Christian doctrine in Methodism. The Standard Dictionary declares Sanctification is "the gracious work of the Holy Spirit whereby THE BELIEVER IS FREED FROM SIN and exalted to holiness of heart and life." The Apostle Paul testified to this deliverance when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. He that is dead is freed from sin.

"Author of faith, eternal word,
Whose Spirit breathes the active flame:
Faith, like its finisher and Lord,
Today, as yesterday, the same.

To him that in thy name believes
Eternal life with thee is given:
Into himself he all receives
Pardon, and holiness, and heaven."

HOLINESS AND HOLY MEN.

Dr. Daniel Steele, preaching in Boston some years ago, said that the best setting forth of the Atonement in the New Testament is to be found in Romans 3:24-26. Meditating upon this subject recently we came to see that the Atonement centers in the Holiness of God.

Holiness in God cannot allow sin with impunity.

Holiness in God cannot forgive sin without an expedient for penalty.

Holiness in God can only forgive sin consistent with the interest of his moral government.

Holiness in God enables him to forgive sin only when a sin offering and an expedient for penalty has been provided.

This offering was made by Christ, "who was wounded for our transgressions, bruised for our iniquities."

It was purchased by blood.

Finished on the Cross.

Its benefits are conferred by the Holy Ghost, experienced by the Believer with joy, and eventuates in personal holiness.

The great objective of the Atonement is likeness to God in holiness. God does not want us like him in wisdom, nor in power, nor in greatness or majesty. He only desires that we should be like him in Holiness. Hence the command: "Be ye holy, for I am holy."

The devout believer aspires after Holiness!

"He wills that I should holy be;
That Holiness I long to feel;
That full divine conformity
To all my Savior's righteous will."

HOLY MEN.

We have been reading of late some of the great "Masters in Israel." Their words, like the clouds, drop fatness, and moreover are like "apples of gold in pictures of silver." Listen to these words concerning the man of God, McCheyne of Dundee, Scotland: "He was so reverent toward God, so full also in desire toward him. He never seemed unprepared. His lamp was always burning, and his loins always girt. His forgetfulness of all that was not found to God's glory was remarkable, and there seemed never a time when he was not feeling the presence of God."

The following words were penned concerning Rev. John Summerfield of early Methodism—one of the most eloquent and holy of ministers:

"Holy in life, ardent in love, and incessant in labor, he was to the church a pattern, to sinful men an angel of mercy, to the world a blessing. . . . His element was not the

breath of fame but the communion and favor of God."

FOR THE PREACHER.

The preacher, said Jowett, is sent into a "wolfish environment." "I send you forth as sheep in the midst of wolves." "In all genuine callings to the ministry there is:

A sense of the Divine initiative.

A solemn communication of the Divine will.

A mysterious feeling of commission."

"Possible to be fussily busy about the Holy Place and yet to lose the wondering sense of the Holy Lord. . . . Our studies may be worship instead of upper rooms. We may be professors but not pilgrims. Our besetting peril is to go after the showy, to strive and cry, to let our voice be heard in the streets, to follow the glitter instead of the 'gleam.'

"Of all pathetic sights on God's earth there is none more pathetic than a preacher of the gospel who, by the benumbing power of custom or by the wiles and guiles of the world, has been separated from his God."

"We may pass multitudes of resolutions but nobody quakes."

"We are great only as we are God-possessed."

W. Robertson Nicoll, the eminent writer preacher of England, says: "Whenever preachers cease to give the earnest service of the intellect to Revelation—when they resort to lazy spiritualizing, to anecdote, to clever tricks for tickling jaded ears, they have 'fainted.' The lust for flattery, for popularity, for wealth is a sign of fainting."

"Is there a drearier sight in the world than to witness a poor worn-out creature sparring on fellow beings equally jaded to work more and give more?"

"Has the Church succumbed to narcotics and ceased to feel her wounds?"

We need a revival to overcome our "jaded ardour," "fatigued spirit," "a tame and ineffectual life," "monotony and decay," "intellectual indolence" and "hopeless defection."

"Surely," said Chalmers, "it were a sight to make angels weep when a weak and vapouring mortal, surrounded by his fellow-sinners and hastening to the grave and the judgment along with them, finds it a dearer object to his bosom to regale his hearers with an exhibition of himself than to do in plain earnest the work of the Master, and urge on the business of repentance and faith by the impressive simplicities of the Gospel."

HOLINESS ON THE MISSION FIELD.

First let me say it works! In fact the great need of Missions today is the gospel of holiness. In Japan the greatest demonstration of the effectiveness of holiness work is seen in the Oriental Missionary Society (Cowman and Kilbourn's and Nakada's work). In 28 years the whole Empire is seeded down with holiness churches, holiness preachers and holiness revivals. In a recent Revival in Tokio for six nights they had over 800 souls enquiring the way of salvation. We were called by Brother Kurumada the Pastor to close up the special meetings over the week end, including Sunday January 27th. and we would have about fifty seeking holiness every time an altar service was held.

Then in China Holiness is the distinctive feature in Bethel work, Shanghai under Dr. Mary Stone and Miss Jennie Hughes. In their January Meetings (1929) hundreds sought God in their three Mission Halls in Shanghai. One day while in Tokyo, Japan, we received a telegram from Miss Hughes which read as follows: "Fire falling here, hundreds saved and sanctified."

In January we were called to Japan to give a month of holiness evangelism among the O. M. S. people and the Japan Evangelistic Band and we divided our time between the

three cities of Tokio, Kobe and Osaka. through the good providence of God our work in Osaka was arranged by Rev. H. H. Wagner of the Free Methodist and greatly to our delight the meetings were to take place on the grounds of the Free Methodist Theological Seminary of Osaka. We have had so much work in the various Bible schools and Seminaries since coming to Asia that we now hail it as a special opportunity when we can preach to students-bodies out of whom come the preachers and Evangelists of the future. We opened the series of meetings January 16, and closed January 23. Rev T. Tsuchiyama President of the Seminary was our interpreter and he being so thoroughly versed in English as he studied in America and holds his Master degree from Princeton and then in addition, he being a straight-out and out holiness man, thoroughly acquainted by experience and training with holiness doc-

trine etc., made it a real easy thing to preach to the Japanese through him.

Rev. T. Kawabe, pastor of the largest Methodist Church in Japan, ably assisted in the meetings and presided several times in the afternoon.

From the start to the finish the Revival was owned of God to the Salvation and Sanctification of souls. Very often after preaching the whole front of the chapel would be crowded with seekers and seldom were there less than 50 seekers at any of the services which were held twice each day. It was a glorious sight to see so many students praying through and to the theological students the Revival was one of great blessing and power. Many students from the public schools and colleges came also, with whom the missionaries, Miss Pickens and Miss Mylands, have been faithfully working for many

months. Many of these got converted and some sanctified. Among the women and young women there was a blessed work done as well as among business men and the working classes. Brother Wagner said he had been praying for this Revival for nine years. One of the Conference men said "It will be easier now to make the appointments". We believe the school and churches which participated all are going to be permanently helped by this gracious visitation of the spirit of God. The Free Methodists ring true on holiness in Japan and they have a splendid work in Osaka. I think their Bible school as fine a property and work as I have seen any where in Japan. The students seem ideal. The buildings are splendid, the whole Compound is a credit to the Free Methodists. There was a fine group of students for the Ministry! God bless them and keep them constantly in a revival spirit!

Ten Reasons Why I Know the Bible is The Very Word of God.

Dr. W. E. Biederwolf.

SOME INTRODUCTORY CONSIDERATIONS.



HERE are a lot of puzzling questions, but the puzzlingest question of them all is the question of the hereafter.

Buddhists and Mohammedans, followers of Confucius, and of Zoroaster, Theosophists, Spiritualists and Christians; infidels; men of every faith and men of no faith at all will sit around the table for hours and discuss this one all-important question that Job had something to say about 4000 years ago,—“If a man die, shall he live again?”

“Are the Dead alive? Shall we write over our cemeteries as they did in Paris in the days of the French Revolution, “Death is an eternal sleep,” or shall we believe with Tennyson, “There is no death; what seems so is—just going somewhere.”

It makes all the difference in the world to me whether my life is one day to go out like a snuffed candle, or whether that will be the hour,

“When the tree of life will burst into flower,
And rain at my feet a glorious dower
Of something grander than ever I knew.”

It makes all the difference in the world to me whether when I die it is going to be, “all up with old Dog Tray,” as a fellow out in Kansas put it to me one day, or whether that shall be the time when I shall begin to reap the consecrated harvest of my stubborn disobedience to the holy ideals that struggled for the mastery here in the days of opportunity which will then be gone forever.

You say, “Mr. Preacher, do you mean to tell me that blear-eyed gutter-bum-of-a-drunkard ever thinks of the hereafter? Do you mean to say that that old rubber-souled rascal of a candidate for office, all tangled up in twentieth century, boodling, machine politics ever thinks of another world when this one is over?”

“Do you mean to tell me that that money-hearted gambler, with the flip of the cards, the click of the poker chips and the whirr of the roulette wheel buzzing in his ear; that rabid, raging, rampant Anarchist crying “To hell with law and order and all government!”; that shouting, yelling, gesturing Stock Exchange; that fashion-worshipping, pleasure-seeking specimen of degenerate womanhood given over absolutely to dress and ornament and social function; that stoop-shouldered, serious-faced business man who toils from early morning till late at night the year through to make financial ends meet; that student and that professor absorbed in art and literature or tangled up in the mysteries of mathematics and the secrets of natural science—do you mean to tell me, Mr. Preacher, that such people ever have any time or disposition to think of what shall be when the end of this life has come?”

Yes, just that thing I mean to say. More than any other *one* thought is the thought of old Job, “Man dieth; he giveth up the ghost, and where is he?” In the midst of sin and excitement and pleasure and business that question goes, but it comes back again. Like Bancho's ghost it will not down. You know, as everybody knows, that “the pale horse with his rider” is on his way. Two men die every second. Your turn is coming.

What about this thing they call “The Eternal Future?” Is there such a thing? A number of things seem to say there is. It is an instinct of the human soul.

They that in barbarian burials,
Killed the slave and slew the wife;
Felt within themselves the sacred burning
Of the Second Life.”

The soul certainly needs another life. The principle of justice seems to demand it. The analogies of nature seem to call for it. Science and philosophy say, “It looks that way to us.”

But when all these things and others have spoken with their most emphatic testimony, still there is that figure floating before your eyes that ever shapes itself more or less definitely into the form of an eternal interrogation point, and you would give the world, if it were yours, for a sufficient and satisfying answer to it.

It is all right to philosophize with Plato, and his proofs of immortality are not without their value; It is all right to muse with Tennyson,

“Thou hast made us, we know not why;

We think we were not made to die.

Thou wilt not leave us in the dust;

Thou hast made us, and Thou art just.”

But when you are through with the speculations of philosophy and the deductions of science and the musings of poetry and all that human reason can bring to your relief, the question mark is still there and for the life of you you cannot rub it out.

And then someone comes and hands me a Book, a Book that professes to know, a Book that speaks with no uncertain sound, not only as to the fact that there is a future life but as to the way and the only way a man may be sure as to the share he is to have in that life; a Book that professes to be from God and to speak with all the infallible authority of the Most High. And now if I can only be sure that this Book is all that it professes to be, that it really speaks with divine authority, that I can depend absolutely upon what it says; then, Sir, indeed, I would say,

“This little Book I'd rather own

Than all the gold and gems

That e'er in monarch's coffers shone

Than all their diadems.

“Nay, were the sea a chrysolite,

The earth a golden ball,

And diamonds all the stars of night,
This Book were worth them all.”

Yes Sir, Men are a good deal more concerned about this matter than many times we give them credit for.

One evening at dusk I was going down the streets of Portland, Washington, with one of the great lawyers of that great city. I was pressing upon him the claims of the Christian religion. Presently he took my arm and drew me over to one side within the shadow of a huge column at the entrance of the building, and he said, “Biederwolf, the thing that worries me is; “How do we know it is all true?”

Say, do you know there are men by the thousands who feel just as that lawyer felt, and who would write out their check for many thousands of dollars if they could only feel absolutely certain about the thing we are considering just now.

Now the thing I want to talk with you about in these short addresses is whether we really have any reasonable guarantee that this Book actually is the very Word of God Himself to you and me.

One thing is sure and that is that millions of people have taken it as such; men of great and profound learning, and men of little or no learning at all.

One of the most profound thinkers of the age, holding in his hand a Bible, said, “I am a man; I am going somewhere; I am twenty four hours nearer that somewhere today than I was yesterday. I have read all that infidelity and unbelief have to say. They have not shed one solitary ray of light on the darkness, and they shall not take away the only guide I have and leave me stone blind.”

On the other hand here is an ignorant old Indian with gray hair and wrinkled face but with the light of God's peace shining in his countenance, and his hand upon the Bible he loved so much. And when asked why the “Big Praying Book,” as he called it, was so dear to him, he answered, “Big night! All dark! No light! Dark night! Above dark! Inside, big dark night! This Book, rising sun. Make light for feet; words sweet. I keep Big Praying Book near.”

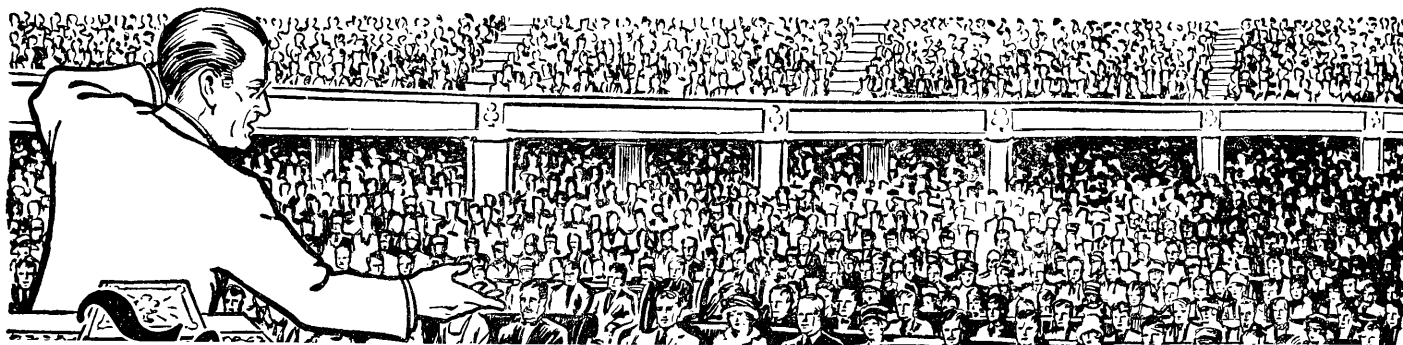
I quite well understand that there are some things in connection with this Book that are mysterious and beyond the smartest of us—beyond human ken. Just another evidence that a mind greater than ours produced it. Indeed a religion that has no mystery is its own best refutation.

But there is something after all about a simple faith like that of the old Indian before which one can well afford to stand with uncovered head, and I am reminded of the words of that great scholar and statesman of Holland, Abraham Kuyper.—What remarkable words they are. He said.

(Continued on page 6, col. 3)

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OF ASBURY THEOLOGICAL SEMINARY



THE ARRESTED CHURCH.

Rev. Joseph Owen.

Text:—"And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high."—Luke 24:49.

THE writers of the synoptic gospels unite in giving reports of the last meeting of the disciples with their risen Lord before his ascension to the right hand of the Father from Mount Olivet.

Matthew and Mark are alike very brief but deal with somewhat different phases of the Master's message. Mark records the Lord's commission to go into all the world and preach the gospel to every creature. He puts into the record the promise of salvation for those who believe and the warning of condemnation and doom for those who doubt and reject. He preserves for us the promise of a miraculous accompaniment of the gospel's reclamation wherever it is preached.

Matthew, in addition to the record of the Lord's command to disciple the nations, tells us of his assumption of divine power and authority when he said: "All power is given unto me in heaven and in earth," and of the promise of his presence and companionship with the Church of every age that goes busily about her work of teaching the nations to observe the things he had commanded, when he said: "Lo, I am with you alway, even unto the end of the world."

The passage from Luke, which we have made our text, with the containing passage, adds a few more salient features to the Ascension message. Jesus showed to the disciples from the scriptures the necessity for his suffering and the promise of his resurrection on the third day. He gives more in detail the content of the gospel message they were to bear to the world: it was the preaching of repentance and remission of sins in his name. He very definitely pointed out to the disciples their own mission of witnessing to the realities back of such a gospel proclamation. He repeated to them again the "Promise of the Father" which he must have made over and over during his ministry. Then, we have the distinct addition found at the heart of the text. The disciples are commanded to tarry. The Church is halted on the threshold of what has been given to her as a world-wide mission and ministry.

Before we attend to the immediate suggestions of the text, let us seek to grasp the situation as it must have appealed to the disciples. First, there had appeared unto them the risen Christ. There was no mistaking that fact. The tomb had not been able to hold him. The grave was not the death of their hopes. Second, with his appearance had gone their own doubt and discouragement. Hope and enthusiasm were kindled again and they faced toward the world with the entrancing news of a risen, a triumphant Christ: One who had shown himself not only victor over disease and sin but conqueror of the grave as well. Third, we have the disciples restrained in the midst of the wonder and glory of such a message. It is as though Jesus said: "Let this awakening truth lie

unspoken on your lips. Let this wonder lie hidden in your hearts. Not yet, not just yet must the flame of this truth leap from the smoldering embers of your own burning hearts. The world can wait to hear even such a message as you are commissioned to speak till there shall come upon you the divine endowment."

Postponing to a later consideration the deep spiritual necessities back of the Master's command to tarry, let us notice that without such a command the disciples would not have waited. That would have been true for other reasons than that they had no sense of need for such equipment as was offered in the "Promise of the Father." Give attention to some of those reasons.

1. They had, as the passages quoted above clearly show, the Lord's positive command to go. The call of the Man of Galilee had come to them in other days with persuasive meaning and power. They had heard his voice in that early day of their discipleship, when he walked past where they were mending nets on the shores of Galilee's inland sea, and had followed him. As the days wore on his commands had come to them with an increasing power and meaning.

If that were true before his resurrection, how much more so now, when the Conqueror of the grave faces out toward life's demands and gives orders or assigns commissions. Some one has called attention to the fact that the solicitude which breathed in the pre-Calvary messages of Jesus has given place to the calm of positive and absolute authority. The Lord of life looks out on a world in its need and back on his disciples and says: "Go! Lo, I am with you!"

2. The disciples' knowledge of the world's need for the gospel would have prompted them. They had listened to the teaching of Jesus through the three and a half years of their companionship with him. Not in vain had he spoken of himself as the Light of the World, the Bread of Life, the Way, the Truth and the Life. They could not fail to see at least something in the spiritual content of such parables as the Lost Sheep and the Prodigal Son.

But in our context we are told that Jesus "opened their understanding that they might understand the scriptures," and showed to them how it behooved Christ to suffer. It was not, we must believe, a discussion of Christ's sufferings as an abstract and solitary occurrence but a connecting of his sacrifice with the need and offer of redemption. A vision of such need would have inclined the disciples to go.

3. Their past failures were a motive for their doing. Did you ever disappoint love? Did you ever have an opportunity to, in some sense, retrieve such a disappointment? Such a possibility as that now faced the disciples.

They had forsaken him. He tells them now that whatever may be the vicissitudes of life, he will be with them and with them to the end. As they compared their own past of discouragement and even unfaithfulness with the constancy of his love and care, their

motives for undertaking world evangelization were greatly strengthened.

Individual reasons for ready and implicit obedience to his commands were present. Peter had followed him afar off on the eventful night of his betrayal and then had denied him altogether. Restoration to confidence and the assigning of a new mission were sufficient to send him out to any undertaking. John had gone with him from Gethsemane's garden to the palace of the high priest but had been speechless. Thomas had doubted his triumph over the grave until he should behold the nail prints and touch with his own hands the scar the spear had left. What a multiplicity of reasons they had and how weighty they were!

4. The message they were to bear had in it inspiration and incentive for seeking to disciple the nations. It was a gospel of release from sin on the simple condition of trustful confidence and faith. But back of a proclamation like that was the glory of a transformed cross and the promise belonging to an empty tomb. Was there ever such a message entrusted to man? It would seem to us that the feet of men everywhere and in all ages who have had even a partial conception of the meaning of such a gospel would be swift in the way of its proclamation.

II.

Our paramount interest, however, lies in the spiritual necessities back of the command to tarry. It is important to remember that this command was just as positive as the general command to repent or the more definite command given to the disciples to preach the gospel to the whole world. In fact, the Master gives to it a precedence over the command to go. "You are to go, but you are to tarry first." Why the command to tarry? Why the arrested Church at the very doorway of a world-wide ministry?

1. He wanted them to know in their own experiences the fullness of the blessing of the gospel they were sent to proclaim. In that way alone could their preparation approach completion. There are truths in the gospel and therefore in the Scriptures, that are so transcendent as that the last generation of believers shall be laboring to express them. There are applications of the truths of the gospel that each generation could and did standardize the experience of the gospel for all succeeding generation. They knew Christ in the fullness of salvation. That was typical and illustrative. The upper room experience has become the norm for all the Christian centuries.

Sin is essentially the same in every age. Whatever may be the particular practice of wrong doing which one generation may accent, sin itself remains the same. Guilty practice springs up out of the same carnal condition as generation follows generation. It follows that a complete deliverance from sin takes on the same meaning in the twentieth century that belonged to it in the first. Pardon is full and complete. Cleansing is entire and unto the uttermost. That is just as true in that room where disciples waited

for the first Pentecost as in some splendidly appointed church today where well-taught, intelligent believers wait for the sanctifying flame.

The same is true of the fullness of joy. Such an experience always waits on a right heart state. It is not to be found in the superior advantages of our day. It cannot be purchased with gold. It does not come to dwell in a house simply because there is culture and refinement there. We have fullness of joy when every disturbing element has been removed from the nature; when the heart is free from sin. And that sort of an experience could as really be standardized in Jerusalem nineteen hundred years ago as in New York or London in 1929.

Jesus wanted that the disciples should preach the gospel to the people of their own age in the power and unction belonging to a full salvation and that they should become examples to Christian believers in every age of both the possibilities and endowments of Grace.

2. The Church was commanded to tarry in order that a whole Christ might be taken to the world. We do not mean to imply that the person of Jesus may be "ensmalled" by the opinions of men. We do mean to say that one's own conception of Jesus in his mission of Savior is vitally related to one's experience of Grace and that the impression one's life and ministry make is in large way determined by such an experience. The influence of the disciples before and after Pentecost fully illustrates that.

The world needs Jesus; needs him in all his offices; needs him as a Savior from sin; needs him to comfort, defend and keep. The heart of humanity cries out to be like him, longs for his fullness. The soul of man was built for his indwelling and is restless till he is formed within, the hope of glory.

The most effective way for Jesus to move upon the nations of the earth is through the lives of those who have crowned him unrivalled and supreme in their own hearts. His representatives may take messages concerning him in many ways, but the only way to take him is to take him in one's own life. He cannot thus be taken in fullness until he has come in all his saving fullness to the hearts of those who go out as his representatives. This necessity was back of that command to tarry.

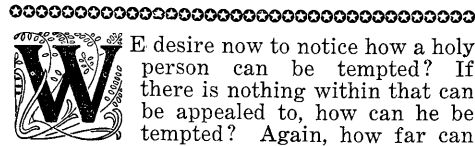
3. Jesus commanded his disciples to tarry in order that they might be supported by a sufficient motive. I have already dwelt at some length on the reasons the disciples had for going out in obedience to Christ's command. We are stressing now that Jesus not only wanted them to go, he wanted them to have staying qualities as well.

It is interesting to remember how the Scriptures connect the deepest experiences of grace with the demands of an effective ministry to the ends of the earth. After Isaiah had received the touch of the live coal, he was called to a mission in which there was little recompense and less of outward evidence of success. It was successful from the divine standpoint nevertheless.

The promise given by Jesus to his disciples that they should receive power after that the Holy Ghost was come upon them was preparatory to their becoming "witnesses in Jerusalem and in all Judea, in Samaria and unto the uttermost part of the earth." The demands of a witnessing ministry near by and an evangelizing ministry on the far-flung battle lines of the Church in that day and in every day were such as to require the dynamic of pentecost. God places within the keeping of a Church that has waited for the divine endowment the world's evangelization and salvation. In that alone can sufficient motive and equipment for such a task be found. His message today as in that long ago time is, "Tarry ye until ye be endued with power from on high." God grant that we may not fail him.

TEMPTATION AND HOLINESS

REV. E. E. SHELHAMER.



We desire now to notice how a holy person can be tempted? If there is nothing within that can be appealed to, how can he be tempted? Again, how far can one go without losing his experience?

1. God permits temptations, either to remind one afresh what grace has accomplished in his case, or to reveal some defect. He tempteth no man, though his fiery trial detects and exposes the dross.

It is quite easy to see how one could be tempted while carnal principles remained within, because as long as a carnal tendency remains, it can be appealed to. But now we come to one who has not only been saved from sinful desires, but from the very germ that would hatch out a desire. There is nothing but love filling such a heart.

If this be true, how can such an individual be tempted? We answer, just the same as Adam and Eve, (who were holy) could be tempted. Just the same as Jesus, who was not only human, but Divine, could be tempted.

"Power to commit sin is essential to temptation. Man is a moral being, he is therefore capable of moral action. A moral action is the voluntary act of an intelligent agent; and the volition or action must be right or wrong according to some moral standard in the universe. If power to do the contrary does not exist in the agent at the time the violation is put forth, there is no moral merit in the act; therefore power to sin is requisite to all moral merit. Power to sin is not a vice nor even an imperfection; but a virtue of a very high quality. If God gave me the power to do wrong that I might have the power to do right, (which he surely did), then I am to recognize that power as a Divine gift and act accordingly."

We must discriminate between a possibility to sin and a tendency or bent toward sinning. Jesus could have sinned, but that is no proof that sinful propensities existed in him. The same can be said of all who are pure in heart.

The possibility of sin must be presupposed in any individual before we can conceive of his being tempted. But because he is subject to temptation, that does not necessarily imply the existence of any sinful tendency. God is the only being who is absolutely perfect. It is impossible for him to sin. "He cannot be tempted." It is contrary to his nature. If it had been impossible for Jesus to sin, then he would not have been human. The possibility in Jesus to sin, never became an actual fact. Thank God! Through grace, the same may be said of redeemed man.

But if there remains no tendency to sin why are even the pure in heart directed to "Watch and pray lest ye enter into temptation?" Even Paul felt the need of saying, "I keep under my body, and bring it into subjection lest that by any means when I have preached to others, I myself should be a castaway." We are on probation. All human needs and desires, though in themselves lawful and innocent, become sources of danger unless steadily guarded.

2. How far can a person go without losing his experience? Holiness is not such an ethereal thing as to slip away under every test and unpleasant circumstance. One may do or leave undone things that call forth a reproof of the Holy Spirit. Perhaps on some lawful point, he rashly said or did something; afterwards he looks back and feels that he did not do the best thing. His conscience is very tender and he feels badly about it. The Spirit (and sometimes the devil), magnifies it and makes it look still more serious. The erring one is very sorry, and solemnly promises God that it shall never

be repeated. God takes him at his word and passes the thing by as a fault. As time goes by perhaps the same thing is repeated. Again the Spirit reproves him but after a time of fasting, weeping and praying, confidence regains her former strength and God excuses the thing as before.

Clean souls suffer more remorse from wounding their conscience once, than backslidden souls do in yielding time and again. We are not prepared to say how often a sanctified soul can call forth a reproof of the Spirit on the same point and not lose his experience. We would not like to say more than twice. It largely depends upon the amount of light the person has. One person might lose his experience much more easily than another. However, no conscientious soul is anxious to experiment. He wants to keep as far away from the precipice as possible.

Some people are continuously harrassed and tormented for fear they might lose their experience. Their time is largely occupied in praying over their old weaknesses, or examining some of the devil's scare-crows. This is dishonoring to God, and often opens an inlet to unbelief—the first carnal principle to enter a holy heart. "There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love." Has God not said: "If in anything ye be otherwise minded" he will "reveal even this unto you?" Let God's responsibility alone!

It is his business to let light shine, and your business to walk in it. It is his business to make duty very plain, and your business to quickly obey. It is his business to convict you on any line that is for your good, and it is your business to keep yourself open and glad to receive such conviction. It is his business to upset your plans, and reprove you when you are about to do, or already have done something that would injure your experience, and it is your business to move so softly and conscientiously that he can easily carry out his own blessed designs. Such souls never need lose their experience.

This is rest of faith. This is letting God fight his own battles. This is being "hid with Christ in God." Few have ever dug deep enough to find this place; and a less number have lived holy long enough to retain such an inheritance; but, thank God it is a glorious possibility. Grace is enabling the writer to prove it. Hallelujah!

What one Subscription Did.

Frequently members of THE HERALD family send it to some of their friends under some one of our special offers. We have here a testimonial of the good results of one of these small investments for the spread of Bible holiness. We will give the brother's words as he gives them to us.

"A friend made me a present of a one-year subscription to THE PENTECOSTAL HERALD about seven years ago which I considered a very great favor. I have sent it on to about 500 or more since that time to others; some for one year, some six months and many for three months. If it does these people one-tenth as much good as it has me we will all be benefitted on the strength of THE HERALD. I realize the importance of THE PENTECOSTAL HERALD. I think it has done me more good than all else combined."

The party who sent THE HERALD to this good man certainly made a very fine investment. "Behold, what a great fire a little matter kindleth!" Aren't there a great many persons who would be glad to make a like investment? Ask God to direct you. Send in the name and address of some one in whom you are interested. Cast your bread upon the waters and you may be able to gather it after many days. H. C. M.

"By him all that believe are justified from all things from which ye could not be justified by the law of Moses." Acts 13:39.

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XIII.

THE HOLINESS CAMP MEETING.



TEXAS has had a remarkable history. It was once a part of Mexico; it then became an independent state. Those were stormy times. The early Texans fought for their lives against Mexicans and Indians. The immigrants from other states, mostly from the south, took their lives in their hands when they went out upon the broad plains of Texas.

In the struggle and the strife of this vast new empire country, it was brought into the Union, the gates were thrown wide open to immigration, and on to its fertile plains and warm, inviting climate, thousands of hardy pioneers made their way in their prairie schooners.

There was much wild life in Texas; broad-brimmed hats, high-heeled boots, rattling spurs, and six-shooters belted around slender waists of daring men who were full of adventure and quick on trigger. Traveling in Texas it was a common thing to see a group of several big wagons with high white covers over them, horses and mules hitched to the scrub oak trees, with boxes nailed up against them for feed troughs, a cooking stove sitting in a convenient place, the wife busy preparing the meal, and a number of tow-head children riding with delight on the wagon tongue.

These campers would frequently stay for several weeks in the same place, hire to pick cotton, or do other jobs; they would hear of some opening for labor or prospect for better conditions farther west and, living on wheels, it was easy for them to load up their plunder, hitch up their teams and move away.

These early settlers were thoroughly respectable people. They knew themselves to be such and, if necessary, insisted that you should understand and recognize the fact. If they were poor they didn't know it; they lived a free, adventurous, independent life. They settled on land, gathered a bunch of cows, drove them over the plains while they accumulated, sold off the steers, became well to do, built good homes, were substantial citizens and the most democratic, independent, self-respected people in all the wide world.

Those early Texans in a cottonade shirt, pair of overalls and brogan shoes, could look any man, or all men, straight in the eye and speak their mind without hesitation or reservation. In those days democracy was in full flower in Texas.

They were intense people. They had emotion. They had inherited religious faith from the southern states from which they came, and while perhaps, they had not cultivated the spiritual life, there was in them certain qualities of soul that responded readily to the earnest preaching of men on fire who carried the torch of full salvation on the plains of Texas in the early days of the Holiness Movement.

With their covered wagons and families who were used to such travel, they were fully equipped for the holiness camp meeting which made a strong appeal to their enthusiastic natures, and to drive a hundred or two miles in order to attend one of these great religious gatherings was to them a delightful pastime.

Being a traveler, wandering about the earth, and a writer of various journals, and also an occasional book of fiction, it was my great delight as a student of my fellow-beings, to attend a number of these great Texas gatherings which met under the name of Holiness Camp Meetings.

Thousands of people came to these meetings. The women slept in the covered wagon and the men on a piece of canvas, slept under the wagon. There would always be some one with a big barbecue establishment roasting meat where these campers could supply themselves with provision, and for ten wonderful days they would abandon themselves to the cultivation of their spiritual natures.

The preachers at these meetings were mighty men before the multitudes. They believed the Bible. There were no question marks in their minds with reference to the inspiration of the Holy Book. God did not only exist, but he filled the universe. He was present. He was in the midst of the people. All the New Testament said about Jesus Christ was true. He was the Son of God, the crucified and risen Lord, mighty to save to the uttermost. The Holy Ghost was a person. He had come down to administer the kingdom of heaven among men. He was present to use the Word as a sword. He could make men to see and feel their sinfulness, their need of repentance and cry to God for salvation. There was no question in the minds of these camp meeting preachers with reference to these great facts. Hell was a certainty and horribly hot. Heaven was a place, and the saints were gathering there. Sinners must repent and believe for regeneration; believers must consecrate and believe for sanctification. The work of the Spirit in the new birth and sanctifying power was instantaneous, and the person operated upon was supposed to know without doubt or question what had taken place.

This was the burden of the preaching at the great camp meetings in Texas, and it was preached with an earnestness, a fervor, and an unction which powerfully moved the multitudes and could hardly be resisted. No one interested in their fellowbeings could attend as an onlooker at one of these meetings, and not be deeply impressed.

The altars were filled with people. There were tears and prayers and loud cries for mercy, and glad shouts of triumph. As something of a student of human nature and the movements among the people in their upward struggle and outreach for God, and the higher and better things, I would not for any consideration have missed attending upon some of these great Texas camp meetings.

It was into this vortex of religious enthusiasm and spiritual power that Huston found himself when he came to his first camp meeting. He had become a strong, intellectual, self-possessed, calculating man. For a few days he stood on the outskirts, or sat far back and looked on with some mental misgivings and questions. But as he saw the simplicity, earnestness and joy of the people he became thoroughly convinced that they were devoutly sincere and that the Christ who had moved with such gentle, patient love among the multitude, was there in the camp forgiving sinners, healing backsliders, and sanctifying believers. His heart cried out within him for a consciousness of purity. Above everything in all the world, he longed to be cleansed from all sin. His tall, handsome figure was seen moving rapidly down the center aisle from a seat near the back of the large shed, and he fell upon his knees and cried to God who had created him, and the Christ who had redeemed him, to make him holy.

He had read the doctrines of the Methodists, as we have observed in a former chapter, his intellect was convinced, and it did not take him long to make his consecration and, under the urging of the people who gathered around him, to trust as they taught

him, the cleansing power of Jesus' blood. He arose with a shout of praise, embraced a few of the old brethren and hurried away to a distant grove of little scrubby trees where he lay prone upon the ground, laughed and wept, and loved his Lord, and pledged himself with all his heart to be true and loyal as a minister of the gospel, whatever obstacles or oppositions might present themselves.

(Continued)

(Continued from page 3)

"If then, after all legitimate examination and explanation there still remains in the text seeming inexplicables, cruces interpretum, before which, not I—for that implies nothing—but all confessing theologians stand, even then I do not hesitate a moment to say in the hearing of the whole scientific world, that facing the choice between leaving this question unanswered, and with the simple minded people of God confessing my ignorance, or with the learned ethical brethren from scientific logicalness rejecting the infallibility of Scripture, I firmly choose the first, and with my whole soul shrink back from the last."

Have these wizards of science like Kelvin, Lodge, and Tesla; giants of statesmanship like Webster, Lloyd George, and Roosevelt; master poets like Tennyson, Milton, and Longfellow; mighty philosophers like Bacon, Newton, and Romanes; world renowned artists like Angelo, Murrillo, and Rubens; world historians like Macauley, Bancroft and Redpath; and uncounted thousands of other stupendous intellects, as well as the countless millions of humble-minded folk of God who have trusted in this Bible as the veritable Word of God to them—have they all been deceived?

Are these intellectual Titans justified in their estimate of this Book,—this Book which has been subjected to the furnace heat of trial and keenest critical investigation through all the centuries gone? A fire which has contemptuously burned up the cosmogony of the Shaster, the Ptolemaic system of astronomy, the absurd fables of the Koran and the authority of science and philosophy on scores of contested points,—this Book whose pages are still stained with the tears of silver-haired saints, whose promises are still the widow's stay as she sits in poverty with her fatherless children, whose pledge of a resurrection is still the only lamp that shines for the dying child of God through the dark valley of the shadow of death? Or have these millions leaned and are these millions leaning today upon a weak and rotten reed which gives way and breaks beneath the slightest test?

There are other Bibles in the world today; the Koran of the Mohammedans; the Eddas of the Scandinavians; the Tripitakas of the Buddhists, the Zendavesta of the Persians and the Scriptures of the Christians. What evidence have I that this Book, this Bible of all the Bibles in the world is alone the word of God in the sense that the holy men of old, who wrote it, wrote as they were inspired in a special way by the Spirit of God for the distinct purpose of revealing His will concerning us and the plan by which He is to redeem the world unto himself?

It is to the consideration of just this that I want you to give yourself earnestly and thoughtfully in the pages which are now to follow.

Dr. Ridout's Book, "The Beauty of Holiness"

This book has now been translated into Japanese and Chinese and is circulating throughout the Orient. "Beauty of Holiness" sets forth the fact that in real Bible holiness there are such beautiful things. This book is intended for holiness people, to help those who are in the experience of full salvation. It will make a beautiful gift book as well as a devotional book for God's children.

PENTECOSTAL PUBLISHING COMPANY

GLEANINGS FROM THE EVANGELISTIC FIELD

SYCHAR TESTIMONIES.

All thoughtful Christians are ready to concede the value of Christian testimony in the work of bringing men to Christ. It is unnecessary to enlarge upon this subject. "Let the redeemed of the Lord say so" is sufficient to reveal the Father's will upon this line of Christian activity. Most of us at least look back upon the testimony of some dear old saint of God as having a great and lasting influence upon our lives, and contributing much to our having sought the Lord in the beginning.

The testimonies at Sychar, as elsewhere, have always been an outstanding feature of the camp; and allowing for any extravagances we are forced to admit that the influence of these testimonies for good cannot be calculated. The praise services in which witnessing for Christ has the right of way is always a season of great blessing and encouragement not only to those who participate, but to those who perhaps have come into these meetings for the first time, and especially to those who may be seeking the Lord. The happy, triumphant testimonies cannot but inspire hope in the hearts of those who are yearning to know the Lord or to enjoy him in all his fulness.

It would be impossible to repeat all these testimonies, or even to try to give a summary of them. They usually bear witness to the saving, cleansing, keeping, or healing power of God, and it is blessed to hear them. Let us note just a few sample testimonies.

"For three hundred and sixty-five days in the year I answer 'Here' to the roll-call of my name."—Lafayette Anson.

"Saved as a beardless boy, I have been on the way ever since. Never went back on it for a minute, and am none the worse off for it. Am happy on the way."—Bro. E. G. Chambers.

"Have been under a burden for several months. I came to Sychar where I could pray through to victory in the company of people who know God; and thank God he heard me and I am free this morning."—Sister.

"The bulletin board this morning is suggestive of my experience. For I first saw my sin and when I came to God and he DUNAWAY with my sins and then I saw I was OWEN the Lord everything, so I came and consecrated all to him and he made me his PETTICORD-ing to his promise."—Brother.

"I praise God that he keeps me all the way. He saves and sanctifies me right now."—Hungarian Sister.

"I am so glad I came out of Egypt 21 years ago, and that God sweetly saves and sanctifies me right now."—Mother Patterson.

"I gave my heart to God when I was thirteen years old. Many are praising God for what they have been saved from, but I am praising God for what I have been kept from."—Brother.

"The Lord saved me in Scotland, and sanctified me in America. I drove in here last night at 5 o'clock and found my boy at the altar and this morning he testified in the children's meeting. Praise the Lord!"—Brother.

And thus they go on, lifting us up in our faith and encouraging our hearts. It will be impossible to introduce more. We will call attention to one more outstanding testimony of this year's camp. That will be the testimony of Bro. O. F. Skeen, of Mount Vernon, Ohio, who for many years has been connected with the camp, being one of its officers, the present Superintendent of the grounds, and has had charge of erecting the tents for many years.

Bro. Skeen met with an accident in which he was injured so badly that he was not expected to live. But through faith he was healed so miraculously it was deemed profitable by the Board of Directors to hold a special service at which Bro. Skeen was permitted to give his experience in detail. It was a blessed service and called forth several other testimonies to definite healing that were very inspiring and helpful. A stenographic report of Bro. Skeen's testimony was taken and printed in the daily papers and also in the October issue of the "Christian Worker" published by Rev. Frank A. Doty, 63 E. Lakeview Ave., Columbus, Ohio. It may be possible to obtain the complete stenographic report by addressing Rev. Doty at his Columbus address.

The outstanding facts of Mr. Skeen's accident and healing are as follows: On March 28, 1928, while working in a cesspool 13 feet deep a heavy bucket filled with sand became dislodged and fell into the cesspool upon Mr. Skeen. He was hurried to the hospital where an X-ray revealed a basal fracture and concussion. His jaws were set and he was thought to be unconscious though he knew all that was transpiring. The physicians thought his case hopeless and he was placed in a ward with the worst cases.

He prayed a little for himself but was led to pray for the hospital force. That the whole force might be convicted and shown the power of God. At the same time his temperature arose and the hospital physicians thought he would not live 24 hours. The church which he attended betook themselves to prayer on his behalf and at 9:30 a sensation as if a heavy hand had pressed down upon his head and then released and with the release went every pain. While praising God for his healing a nurse came in and was told the Great Physician had been there and that Mr. Skeen had been miraculously healed.

The news spread like wild-fire throughout the hospital and he was visited by every nurse and physician in the hospital. The head surgeon came and

subjected Mr. Skeen to every conceivable test and he was found to be healed.

The rules of the hospital forbade his being released for some days, but finally on his promise to remain in bed for a few days he was permitted to go to his home. While they were preparing to carry him to the automobile in which he was to be taken he arose, dressed himself and was ready to go when the man came to get him. Though compelled to be wheeled in a chair to the street he arose and walked to the waiting automobile and was taken home where he was visited the next few days by hundreds of people who had heard of the wonderful event and had called to verify the report.

It was truly a marvelous healing and Mr. Skeen's prayer concerning the hospital was answered. His recital of this wonderful experience at the camp aroused great interest, and all who were privileged to hear it went away feeling that indeed God had manifested his power in an amazing way. We went to our tent with the scripture "What hath God wrought?" ringing in our heart.

H. W. Middleton.

BELSANO, PENNSYLVANIA.

A three-weeks' campaign of special evangelistic services conducted in the Belsano M. E. Church has just closed and at the time of scribbling this report the writer is traveling toward his old Kentucky home.

This meeting was indeed one of great victory for God, and the salvation of many precious souls. The real break came after most two weeks of strong bombardment against popular sins, worldly conformities, and gross indifference toward the things of God. On the night of the break the fountain of heart depths was broken up as many came tumbling to an altar of prayer and cried unto God for mercy. This was followed by souls at the altar and many praying through as the meetings continued through the third week. Not a few received that glorious work of entire sanctification and leaped and praised God for full deliverance of all sin. Perhaps as many as fifty were definitely blessed.

The pastor, Rev. W. E. Siess, has served the church at this place for now most five years and his labors there have been greatly blessed of God among the people. He is a man of God who believes and preaches a full gospel and undertakes, annually, by means of an evangelist for a revival in his church. He has conducted in his church the old-time Methodist class meeting which serves to hold a spiritually-minded folk in his church.

The town of Belsano is favored with a new camp meeting enterprise which is yet in its infancy, but starts with every appearance of a strong and healthful child. The fine bunch of godly men upon their board of directors have erected, some two years ago, a splendid and spacious tabernacle which will easily seat fifteen hundred people. Dr. Ridout and other worthies have been with them and have gotten in some splendid service.

We shall not soon forget this hard-fought battle and victory gained for the Master. It pays to preach the blessed truth of a full salvation to the people everywhere. God saves us evangelists, one and all, from ever stooping so low as to preach a popular gospel. God honors the truth. "I hope Brother C—," said Wesley, "is not ashamed to preach full salvation. This is the doctrine which God will always bless and which the devil, peculiarly, hates; therefore he is constantly stirring up both his own children and the weak children of God against it."

It was our privilege to secure a number of new subscribers for *The Pentecostal Herald* at the close. We have some open dates. Write us.

Fielding T. Howard, Evangelist.
Kingswood, Ky.

REPORT OF TILDEN H. GADDIS AND THE MOSER SISTERS.

Our first campaign of 1929 in Ft. Wayne, Ind., in a centrally located building, sponsored by the P. H. Church. A Sunday morning service in the First Nazarene Church, noon service in auditorium of General Electric Co., afternoon service at Irene Byron Sanitarium and on the air over WOWO. The blessing of the Lord was upon us and some good cases of salvation resulted.

At Columbus, Ohio, with Parsons Ave., Nazarene Church. Our second revival with Bro. Zimmerman, the good pastor. The attendance was good filling the building again and again and near one hundred sought the Lord. A Sunday school rally the second Sunday was a great success and help to the school. Were at the Hocking Valley R. R. shops for noon service and broadcasted several times over WAIU. This church, which is but a year old, is growing rapidly, well located. The presence of the Lord was there and we expect to return in the future.

At Newport, Ky., in Taylor St. M. E. Church, South. Rev. B. C. Gamble, the good pastor, is a great spirit and a delightful yoke-fellow. This church which is 100 years old shows the line where the slave gallery was, and Daniel Webster, Henry Ward Beecher and other noted men have ministered there. We had good attendance throughout and at first call a dozen sought the Lord. From that on good seeking, closing with 25 at altar the last night. We were favored with the presence of District Superintendent Maxwell on several nights. Through the kindness of "Dad Kershner", who is so well known in Radioland, we ministered to the "Monday Night Club" at Central Y. M. C. A., and broadcasted

several mornings over WLW, the Crosley Radio Corporation, one of the strongest stations in America. It is estimated over one million listen in at the devotional hour, and our correspondence proved that hundreds of our friends from Coast to Coast tuned in. The Cincinnati Enquirer reporter kindly gave a helpful part of our ministry through the press.

During this meeting we conducted the funeral of a mother saved six years ago in one of our campaigns at age of 73. We learned that others also from that meeting had stood true, and another had recently gone to Heaven. After all as evangelists of the Cross it is our work not only to get people saved from sin but saved to an experience that will empower them to live victorious here and fit them to enter Heaven.

We are now on Tilgman Island in Chesapeake Bay, our second time here, and with the attendance and spirit better than before. We are expecting a great revival. We find some standing true from the other meeting and want to add some to the Bride of Christ at this time.

DELAND, FLORIDA.

In March, 1928, Evangelist Jack Linn and Mrs. Linn, of Oregon, Wis., held a two-weeks' revival meeting in the Methodist Episcopal Church, South, Rev. R. F. Hodnett then pastor, with good results. This spring, on their way north from Miami, they spent three days in DeLand. The present pastor, Rev. J. S. Purcell, asked Bro. Linn to preach on Wednesday evening, at the prayer meeting hour. Although there was time for but a day's newspaper notice of the service, the auditorium was half filled. Bro. Linn gave a comprehensive gospel sermon from the words, "Jesus Christ, the same, yesterday, and forever." He had five points: Jesus saves, Jesus sanctifies, Jesus heals, Jesus supplies all our need, Jesus will come again to receive his own. Because he is the ever changeless One, what he did when he was here, he does now. Some wildfire and fanaticism connected with the doctrines of sanctification and healing, is no reason for not believing and teaching what the Bible says about them; any more than counterfeit money is a reason for not using good money.

When Bro. Linn was here last year, he mentioned starting a whole Bible camp meeting, if a site should be available. Since then, a five-acre tract has been donated and deeded for that purpose, just north of the city limits. It is readily accessible from all directions by hard paved roads, lies high, has city water and light at hand, and is less than two miles from the center of town. While Bro. Linn was here this time, the site was plotted and a committee selected to carry forward the enterprise. It is hoped to have it ready for a camp meeting next winter. Charter membership is ten dollars. Contributions of a dollar or more received. Send to Rev. A. S. Hunter, Box 563, DeLand, Fla.

BRITTON, SOUTH DAKOTA.

I read many reports of wonderful victories from many parts of the country, but very seldom does your paper report anything from this part of the United States.

Perhaps this is our fault, because we have not reported, or perhaps, had nothing worth while reporting. However, I thought that you might be glad to hear the news of our victory of last night. We have about thirty High School students in our Epworth League, with whom we have been working hard since serving this church (last November).

Last night God answered in a mighty manner. Twenty-three of this group, including eleven young men, came forward and, after prayer and personal dealing, accepted Jesus Christ as Savior, and two sought and found cleansing, and baptism of the Holy Ghost. Praise God for his love.

We ask prayers of all interested that we may have many more such experiences. Henry D. Gough.

A GREAT VICTORY AT MONROETON, PA.

This is our second year at this place and ever since we came here we have been praying that God would give us an old-fashioned, Holy Ghost revival. The people here have been dead in their sins, the old devil has had right of way, and at times we felt it would be impossible to move these people for God, but praise the Lord, "Prayer changes things."

We called Brother Carnes from Wilmore, Ky., to come and help us, and he came. For three weeks he preached, prayed and labored with us until God in his infinite mercy heard and answered.

About fifty people were definitely blessed. A great many of our church members were reclaimed, about fifteen were sanctified and then a number who were not members of our church were saved. A few of these were saved in their homes and it will no doubt be interesting to you to learn that one old woman a hundred years old was sweetly saved in her wheel chair. Thank God!

Some people are saying that the day of revivals are past. We find that if we dare to preach the truth and pay the price, God will bless. Our faith is firm in Jesus. He is blessing beyond our expectations and we have a firm determination to be true to the Old Book and preach a full salvation gospel.

The Herald is proving a great blessing to our people. God bless our dear Dr. Morrison. We thank God that we were privileged to sit at his feet for several years at Asbury College. We shall never forget his godly counsel and advice.

L. E. and Eula Otter.

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(Continued from page 1)

Preach on holiness. This doctrine stands out in Old and New Testament like a mountain upon a plain. The Holy Spirit will help, empower and guide you and you will see gracious results.

Preach sanctification from all sin through the cleansing power of the precious blood of our Lord Jesus Christ, and in it all be dominated with the spirit of perfect love. A unique old preacher said to me once, "Morrison, I do not believe in your doctrine of entire sanctification, but I have some people in my church who have the experience, sure as you are born." Not long after I heard that this same preacher had entered into Canaan, and was rejoicing in full salvation. Live a holy life. Prove by your living all the week, that what you say in your pulpit on Sunday on this subject of full redemption from sin is the truth. May God who is Almighty, bless and keep you.

Your brother,

H. C. MORRISON.

Our President Means Business.

ANY of our readers never see the good old *Courier-Journal*, of Louisville, Ky., for that reason we are publishing in full, an article from the front page of this famous paper, which appeared Monday morning, March 11.

This article leads us to believe that our President means business in the enforcement of prohibition laws. It is interesting to note that already his influence is having a most gracious effect in Washington City. It is a great comfort to realize that we have as Chief Magistrate of this nation, a man of clear-cut convictions and of action. We shall see what we shall see.

DETERMINED EFFORT TO ENFORCE ACTS SEEN IN NEW ADMINISTRATION.

Washington, March 10 (UP)—President Hoover will devote his attention this week principally to formulation of his prohibition plans.

He will consult with jurists and leading lawyers regarding the personnel of his law enforcement investigating commission and

will go over with congressional leaders and Treasury and Justice Department officials details of legislation he will ask from the extra session of Congress for transfer of enforcement activities from the Treasury to the Justice Department.

Prohibition has assumed the spotlight at the outset of the Hoover Administration. The new President is responsible for this, not only by the emphasis in his inaugural address, but by the reiterated emphasis in his first week in office. He has left no doubt about his intention to use every available means to enforce the law and to carry out, in as satisfactory manner as possible, the proposed investigation into law enforcement, which will touch very minutely upon the "abuses" growing from enforcement of the Eighteenth Amendment and the Volstead Act.

To the disappointment of wets, he has made it plain that this investigation will not go to the fundamentals of the law, itself, as they hoped, and as some of them believed.

The President has several men in mind now for the prohibition commission. As in every similar circumstance, Mr. Hoover selects a list of eligibles, and then makes a careful investigation. He still is collecting eligibles for the list. It will include one Federal Judge and one eminent lawyer because of the minute study it will make of legal procedure. He wants a commission that will command the respect of the country. It is expected to be small, perhaps with five members.

Likewise, he is proceeding carefully with plans for transfer of the prohibition bureau from the Treasury to the Justice Department. This is a move not altogether acceptable to some dry leaders, but they have acquiesced. It will take general control of enforcement from Secretary of the Treasury Mellon. The transfer is not a simple matter. Enforcement of prohibition is bound up with Internal Revenue, because of various liquor taxes, and this function must be left in the Treasury.

The prohibition color of the new Administration is apparent in numerous directions. The cast is so pronounced that it has become the gossip of the capital.

Under auspices of the new Jones law, there is a vigorous move to make the capital as dry as possible. There has been a reaction in official life, and a very decided reaction of another sort among foreign diplomats quartered here.

Liquor has disappeared from dinner tables here where it was seen not many months ago. A drying-up in homes of some few officials who served liquors occasionally and who had prospects of continuing under the new Administration was apparent some weeks ago.

The talk that was caused when it was discovered Mr. Hoover's Secretary of Commerce, Robert P. Lamont, had been a director of the Association Against the Prohibition Amendment is indication of the dry atmosphere prevailing here.

With the advent of President Hoover, there was originated in the Prohibition Bureau an advertising program for prohibition which recalled the slogan program used by the new President, himself during the war.

An appropriation of \$50,000, part of the \$2,775,000 increase for prohibition enforcement recently provided, will be used to buy posters for billboards and offices for the "educational campaign." The posters will be similar in form, though differing in text, to those used by Mr. Hoover in the "meatless" Monday and "wheatless Sunday" campaign of war years.

Sample posters now are being examined by the Prohibition Bureau staff. They will be sent to law enforcement officials throughout the country. Copies also will be distributed through leading dry organizations.

"This is not a propaganda campaign, but distribution of purely factual matter to give the public the facts about prohibition and

seek their co-operation," Dr. James M. Do-ran, prohibition commission, explained.

Gen. Lincoln C. Andrews, former director of prohibition enforcement, conceived the idea for an educational campaign, but Congress failed to appropriate for it.

THE WAR IN MEXICO.

WE deeply regret the recent rebellion and war in Mexico, and we are hoping by the time this matter gets into print it will be practically over. It seems now that the government is at great advantage over the rebel armies, and the outlook for an early peace is encouraging.

The first time I went across the continent to California I held a meeting in El Paso, Texas, and at that time spoke through an interpreter in one of the Mexican churches. Quite a number of the Mexicans were graciously blessed. On my return trip I preached in several places in New Mexico where I came in touch with a number of Mexican people. I found these people so courteous, so modest, so devout, so appreciative that I came to admire and love them.

In my association with missionaries who have labored in Mexico, I have found them all deeply in love with the Mexican people. You take the very poor, illiterate Mexicans and there is a courtesy about them that is remarkably attractive. We have had a number of Mexican students in Asbury College; they have been studious, industrious, quiet, and courteous in a way to command respect and admiration. Any one acquainted with the Mexican people will tell you that there is something about them remarkably fascinating.

Of course, there are bandits, kidnappers, robbers and murderers in Mexico. They are plentiful in these United States. I suppose there is more murder in the city of Chicago than any three or four of the largest cities in Mexico, and I judge the rebellion against law and order in Chicago is far better organized and will be going on after peace is declared in Mexico. We must not judge the Mexican people by the worst of them. There is no doubt that the past few years in this our neighbor republic, they have made more progress in education and a general upward tendency in agriculture, social and moral conditions, than had been made in that country previously for a century, perhaps, a longer period than that. That country has been for several years under the domination and leadership of intelligent men, who are determined to break the iron yoke of illiteracy and superstition which has rested upon their bowed necks and made their progress practically impossible, for centuries.

We have no doubt that these aggressive leaders of the people have been a bit too radical in their attitude toward the Roman Church. We can understand something of why they should become desperate in their determination to rescue their people from the fearful ignorance and degradation into which a vast proportion of their population have fallen; but it is a very serious matter to interfere with a people's religion, to undertake to dictate to them anything about what they believe, how they shall worship, or who shall be their religious teachers.

Those who know, will be quite ready to testify to the tremendous progress which has been made in India under the domination of Great Britain; the thoroughfares that have been built, the railroads that have been constructed, the powerful dams across streams for the irrigation of farm lands, the courts of justice that have been organized, the schools that have been built, and the many industries which have been introduced into India that are of incalculable benefit to the people. The British people would doubtless admit that they have made mistakes,

and that the development and progress have not been what it should have been; but they have wisely been careful to avoid any antagonism or dictation to people about their various religions. The peace they have maintained in the country has opened the way for education and evangelical preaching which has brought untold thousands of idol worshippers to the foot of the cross, to faith in Christ, and the worship of the true God which has lifted them into a new realm of life, activity, and happiness.

Mexico needs the administration of a strong hand and a tender heart. She needs roads, railways, great water dams for cheap light, heat and power, along with irrigation. She needs to be dotted over with good schools; she needs a religious freedom that will permit Protestantism to go in with less plaster Paris images, with worshippers kissing their toes, and a true conception of the Lord Jesus, who is able and willing to save, with the Holy Spirit to dwell in the hearts of his disciples. It will take time to lift Mexico out of centuries of a species of idolatry and ignorance into the great reforms, enlightenment and spirituality which she so much needs, and for which she is so capable.

We always look with grief upon rebellions, wars, and bloodshed in that beautiful country. We feel that our Government should always hold out a helping hand and, under no circumstances, should our capitalists be permitted to take advantage of a people in their upward struggle, but whatever forces we have for uplift and helpfulness, should be extended without selfishness to the remarkably interesting people of our sister republic. Join us in prayer that this war may close without any great battle, the destruction of life, waste of property, and that out of it, may come a better understanding and a long continued peace of widespread improvement in everything that makes for the uplift and betterment of our Mexican neighbors. Let's cultivate the spirit of respect, courtesy and helpfulness toward the Mexican people, everywhere.

THE CATHOLIC STATE.



THE public press of February 7th tells us that "a pact between the Pope and Italy creates a Vatican State." "The terms," the press says, "provides for only a very small rectification of the present boundaries of the Apostolic Palace. . . . The new Papal State will include a plot of ground on the southeastern side of the Vatican, as far as the Colonnade of St. Peter. St. Peter's Square and both Colonnades will be given to the Holy See. . . . The official name of the new Papal territory will be," the press says, "The Vatican City," or "The Vatican State."

We judge the latter will be the name, for that is exactly what it is, a little miniature state established in the center of Italy. The press goes on to say that "The Pope will have the right to erect his own railway stations, telegraphs, telephones, postal and wireless stations. He will be privileged to have an aviation field, and will enjoy the right to coin money, issue bank notes, print postage stamps and exercise other official prerogatives."

Some one tells us that this new kingdom embraces about 140 acres of land. This arrangement makes, the Pope, not only the head of the Catholic Church in all countries, but it makes him the actual king, not only over this 140 acres of territory, but of the Catholic Church throughout the world; more properly, he is an emperor and his vast empire embraces, under the rule of his scepter, all Roman Catholic churches, schools, monasteries, and property of every kind, and his loyal subjects are the Catholic people in all countries.

Aren't we correct in our belief that when our Catholic neighbors recognize and accept the Pope as king, or emperor, their king or emperor, do they not curtail their rights to American citizenship? Should they be recognized as qualified to assist in legislating or enforcing the laws of this nation? "No man can serve two masters." In taking the oath of citizenship in this country, an individual must renounce any and all allegiance to kings, emperors, and rulers of all other countries. This is necessary before he follows this renunciation with an oath of allegiance to this government.

It is well understood that in the Catholic Church the Pope is regarded as infallible; all members of the church including cardinals, bishops, priests and private members must and do submit loyally to his government and control. His will and word to them is as the will and word of God. Any cardinal, bishop or priest who should make any objection to this present arrangement which constitutes him a king and emperor, would at once be brought to trial and, if he did not recant, would be put out of the church. Not only so, but all loyal Catholics suppose the Pope to have power to consign such rebellious parties to eternal torment.

We have powerful Roman Catholic organizations in this country which have always, and constantly, used their political influence to the limit, and when Protestants have suggested that the Romish Church was not only a religious organization, but a powerful political party, they have been quick to deny the charge. Now that the Pope has become a king, with power to coin money, print postage stamps, and, if he chooses, to organize an army and build a navy, our Catholic friends can hardly deny the charge that their church is a powerful political organization, seeking and demanding recognition as such.

You will find that they will now require representatives from all nations at the court of their emperor, and they will insist in sending the representatives of their emperor to the various nations of the world. The time has come when the Protestantism of this country ought to take a very positive stand against the political influence of this foreign ruler and his subjects. No man who is a loyal subject of Emperor Pius has any right to a seat in any law-making body in this country, neither ought he to be entrusted in any office for the enforcement of the law. The loyal subjects of a foreign king is disqualified for enjoyment of the full privileges and benefits of American citizenship.

It is an interesting fact that immediately after the Roman Catholics of Mexico became the loyal subjects of King Pius, they go into rebellion against the government of Mexico. If the tyrant, Mussolini, and the Pope Pius had not created this new empire and made the Pope an emperor, extending his power over all Catholic property and Catholic people of the world, we do not believe that Mexico would now be in civil war with every probability of being drenched with blood.

After years of degrading bondage to the superstitions of Catholicism, which has kept the Mexican people in fearful ignorance and starving poverty her enlightened citizens have determined to make an effort to break the iron yoke of Rome and set their people free. They have made marvelous progress in the building of schools, and making education possible to the multitudes of their people. It is quite probable that outraged against what they have seen and suffered, the Mexican government has gone a bit too far in their opposition to Romish domination; but they must now suffer war, bloodshed, the torch, and the ruin of a great rising republic because they have sought the liberation, education, freedom and prosperity of a most interesting and capable people, because they have determined to break the iron yoke of the king, not over the small territory of 140 acres, but over the whole Roman Catholic Church of the world.

The time has come for every Protestant in these United States to gird himself in earnest opposition to the domination and dictation of this foreign king over his subjects, absolutely obedient to his will and word, throughout the world. There should be no fostering of a spirit of hatred or persecution against any class of our fellowbeings; I came very near saying our fellowcitizens, but the obedient subjects of Emperor Pius are not in the best sense, our fellowcitizens. But we should determine at once, and for all time that the subjects of Emperor Pius are not qualified to sit in the lawmaking bodies of this nation, or to enforce the laws, after they are made. No man can be farther than myself for any sort of desire to persecute a man because of his religious faith, or to interfere in any way, with his method of worship. But now that the Pope has become an emperor over a vast empire his loyal subjects are no longer fitted for the high privileges of citizenship in the countries in which they live, unless they wholeheartedly renounce all allegiance to Emperor Pius and avow themselves loyal subjects to the government of the country in which they desire to reside. No man ought to be sworn into the Senate or Congress of the United States, or the legislative body of any state, who does not, first of all, in a solemn oath renounce all allegiance or loyalty to Emperor Pius.

The Prayer Battle.

Rev. Henry Ostrom.

Out into the battle-field of life! Nay, child of the convent. Your battle-field is not journeyed *into*, from the secret inner place; rather it is journeyed *from*, and the inner secret place is the place of the struggle. Would you point to your spiritual Yorktowns and your Waterloos, then go behind closed doors and extend your fore-finger toward the chair or the couch or the bedside, but remember that they who look at your bidding will require to be possessed of considerable insight to reckon what is meant when you say, "There are some of the real battle-fields of my life."

For, it is with us as it was with our Master. Going out to the task, his step was even and his restful poise of soul manifest, almost always. Did he cure the man of Gadara? It was with one word "go." Did he calm the storm? How easily done. But it is in prayer that you find him "in an agony." It is in prayer that he falls on his face. It is for prayer that he rises "a great while before it is day." "Who in the days of his flesh poured out his soul unto God with crying and tears." There was the Savior's battle-field and there is yours.

Out from behind closed doors "openly" there is the rewarding, the harnessing the soul-leisure which active occupation helps to nature. It is in the secret place that men faint. The decision to pray more is scarcely ever met with a calm conclusion that it would be better to pray less but rather it is met with fainting of spirit. Why tell God? Why seek to affect a holy government? Why fight for your ground where so many have become absurd fanatics? Why? And we faint. The battle is lost. We lost out not through pronounced opposition, but through the absence of "coming boldly" and coming clear through to the throne.

So here are your two fields of observation. On the one hand you have the daily rush and tug and toil; on the other hand you have the hour of prayer. The one is out in the open; the other is in the place of secrecy. Where will you go most heavily armed and where will you most contend at first-hand with hell? Which place shall find you keenest and most watchful? If you are to win life's eternal trophies gird yourself, watch at the right hand and the left, wash your lips and pray through. Claim your right upon your knees to win God's answer in his Son's name. Victory there, the rest is "easy."

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

I know you are all happy that the long, long winter has passed and the birds are singing, the leaves are putting forth, and the plows are turning the dirt for gardens and planting time. From what I read in the papers it has been a very severe winter up north. I knew something of it before I left Kentucky in January, but it seems the most severe weather was in February. It is good to have a heavenly Father who gives us change of season, or we should become very tired of cold weather all the time.

We have had a beautiful winter in Miami. They say there were 300,000 tourists in this state, and there has been no winter when more celebrities have visited the state than this year. Our Vice President, Mr. Curtis, is visiting here at this time, and all along we have had distinguished guests who have gone away to sing the praises of the land of sunshine and flowers.

Dr. Morrison and I do not see the gaieties of the city, as we keep close to our little bungalow, reading, writing and entertaining the friends who may call upon us. We have to keep *The Herald* matter going, and have many letters to answer, which makes our days quite full of service.

I was invited to speak to the young people in one of the Baptist churches here Sunday evening, and had the pleasure of meeting a young woman who had labored with Miss McConnell in the work in Kentucky. I also found that a young man from that church was in school in Asbury College, so I soon felt that I was among friends of like mind. The pastor, Mr. Gam-mage, was absent and his wife took the service and gave us a splendid sermon. How fortunate a preacher who has an helpmeet who can "carry on" when he is absent.

Well, this leaves Dr. Morrison and myself feeling very well and we are hoping to improve more and more as the days get warmer.

Lovingly,
AUNT BETTIE.

Dear Aunt Bettie: I am a little boy nine years old. I have red hair and gray eyes. I am in school at Franklin Spring; haven't missed a day in two years. I am in the fourth grade. I have the best teacher of all; some may know her, Miss Della Gaines. If this escapes the W. B. I will come again. I have a Bible name, the first letter D and last L.

D. Hampton Martin.

Dear Aunt Bettie: I am an Iowa boy nine years old with blue eyes and brown hair, and live on a farm. I have three brothers and one sister. My grandpa and grandma live with us, and grandma takes *The Herald*. Papa reads page ten to us. I like to ride a horse and go coasting. Am in the third grade, walk a mile and a quarter to school. I went to Sunday school four miles from home until the winter got so bad. Have lots of snow and awfully cold here. My middle name begins with C and ends with S, and has seven letters. Hoping W. B. is out when this arrives so I will see it in print as it is my first. Those who guess my name write.

Albert C. Johnson.
Brandon, Ia.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? This is my first letter. I am in the second grade at school. I am seven years old. I have brown hair and blue eyes. Can you guess my middle name? It begins with P and ends with E, and has seven letters.

Mary P. Stone.

Dear Aunt Bettie: Will you let an Alabama girl join your happy band of boys and girls? My father has been taking *The Herald*. He sure does enjoy reading it. I was twelve years old June 13. Have I a twin? If so, please write to me. I am a member of the C. M. Church. My father is the pastor. I go to Sunday school every Sunday I can. I have three brothers. We all like to go to Sunday school. Will you guess my middle name? It

begins with H and ends with L, and has five letters in it. As this is my first letter to *The Herald* I hope Mr. W. B. is out hunting when this letter arrives.

Oma H. Craft.
Rt. 1, Wedowee, Ala.

Dear Aunt Bettie: Will you let a little Illinois girl join your happy band of boys and girls? I am eight years old and in the fourth grade. My birthday is Jan. 28. Have I a twin? Who can guess my first name; it begins with G and ends with E, and has eight letters in it. My grandmother takes *The Herald* and I enjoy reading page ten. I hope Mr. W. B. is ill when this letter arrives, as this is my first letter to *The Herald*.

G. Verdine Carter.
Thompsonville, Ill.

Dear Aunt Bettie: Little Willie will write a little letter, if you see it to print as fit, next time I may do better.

Some cousins say, "Write me today, You're sure to get an answer;" But everyone should falsehood shun like leprosy and cancer.

When faith is strong I don't go wrong, delight to do my duty;

Good health I seek to paint my cheek, Good thoughts to paint true beauty.

For Christ I live, to him I give my heart with all its sorrow;

I live today, not yesterday, nor fret about tomorrow.

My soul's at rest, I know it's best to walk as God has told me,

So I do see God leadeth me, his strong right arm uphold me.

This race begun I'll help some one love life which God has given;

It will be sweet some day to meet the soul I've helped, in heaven.

Willie McGinnis.
care The Repairer, Rt. 9, Atlanta, Ga.

Dear Aunt Bettie: Will you let a little Kentucky boy join your happy band of boys and girls? I am seven years old, and in the first grade. I go to Sunday school every Sunday I can. Mother takes *The Herald* and I like to read it, especially page ten. Who can guess my middle name? It begins with R and ends with Y, and has three letters in it.

James R. Berry.
Coral Ridge, Ky.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? This is my first letter. I am in the fourth grade at school. I am ten years old. Can you guess my middle name? It begins with L and ends with Y and has six letters in it.

Frieda L. Berry.
Coral Ridge, Ky.

Dear Aunt Bettie: Please, Aunt Bettie, let a preacher's little daughter from Illinois join your happy band of boys and girls. I'm twenty-two years old, rather small, weight 100 pounds, five feet two, eyes of blue, that's me. My birthday is April 4. Have I a twin? If so I'd be glad to have a letter from them, and I will send my picture in return. I'm a member of the M. E. Church, of which my father is pastor. We take *The Pentecostal Herald* and we think it is a very fine paper. I enjoy reading it very much. I'd love to hear from some of the Colorado cousins as I am thinking of taking a trip out there this summer. I hope Mr. W. B. is out walking when this arrives, as it is my first attempt. Just a little Illinois girl.

Myrtle Mays.
Sarento, Ill.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. This is my second letter to *The Herald*. I have been taking *The Herald* for several months and enjoy reading page ten. I go to Sunday school most every Sunday. I only missed three Sundays last year. I have a fair complexion, blue eyes, dark hair, weigh 113 pounds, and am five feet, two inches tall. Both my father and mother are living. I only have one sister and one brother, and he is married. I go to prayer meeting most every Sunday night and preaching on the second Sunday morning and fourth Sunday evening, and I enjoy

going to church better than anywhere else. I have an uncle that is a local Methodist preacher, and my mother and father are Methodists and I guess I will be too. My age is between twelve and sixteen, and the one that guesses my age I will send them my picture. I will answer all letters received.

Lola Carter.
Sandy Ridge, N. C.

Dear Aunt Bettie: I am a little Oklahoma boy. I am nine years of age. I go to school. My teacher's name is Mrs. Burnett. I like to read page ten in *The Herald*. Can some of the cousins guess my middle name? It begins with D and ends with E, and has four letters in it. This is my first letter to the cousins. I hope to see it in print. I hope Mr. W. B. is out milking his cows when this arrives. I must close.

Earnest D. Paul.
Cline, Okla.

Dear Aunt Bettie: Will you please let a little Maine girl join your happy band of boys and girls? I am ten years old, in the sixth grade at school. My teacher's name is Miss Julia Small. I go to the Evangelical Sunday school. My Sunday school teacher's name is Mrs. Sylvia Beane. I like both of my teachers very well. I am 51½ inches tall and weigh 65 pounds, have dark brown hair, blue eyes and fair complexion. One of my friends takes *The Herald* and I enjoy reading page ten. I have five sisters and one brother. Will some one please write to me. I will try and answer all the letters I receive. Hope W. B. is out.

Nancy Boyce.
Kingfield, Maine.

Dear Aunt Bettie: I am a little girl nine years old. Mother is a Christian. I go to Sunday school every Sunday. My Sunday school teacher is Mrs. G. Miller. I love her and I love to go to Sunday school. I love to read page ten. I like to go to school. My teacher is Miss Simpson. I like her. I hope you will pray that I will get saved. My hair is red; I have curls and blue eyes. The one that guesses my name I will write to them a long letter. It starts with M and ends with A, and has eight letters in it. I hope I will see it printed. I go to the Wesleyan Methodist Church.

Sara Bryson.
73 Baker Ave., W. Asheville, N. C.

Dear Aunt Bettie: Will you let a Michigan girl join your happy band of boys and girls? I enjoy reading page ten. I have blond hair and brown eyes. My birthday is on October 4. Have I a twin? Can you guess my second name? It begins with A and ends with Y. It has six letters in it. Whoever guesses my second name I will write them a long letter. I go to Sunday school every Sunday and I have earned a Bible. I also know Jesus Christ. I wish all the cousins would write to me and I will answer them all. Hope to see my letter in print.

Virginia A. Scheel.
14875 Lauder Ave., Detroit, Mich.

Dear Aunt Bettie: It has been a long time since I wrote to you and all the cousins. When I wrote before I was a pupil in high school. Now I am casting my lot with teachers who are trying to impress on young minds the proper health, moral and spiritual idea. I find lots of room to serve God as a teacher, and always try to take advantage of these great opportunities, giving God the best there is in me. I have been a Christian for four years, and the life is sweeter each day. I ask the prayers of all Christian readers. I would love to hear from just lots of the readers and will gladly answer all letters received. I have several lovely correspondents that I gained before.

Estelle Gorman.
Rt. 4, Box 32, Atmore, Ala.

Dear Aunt Bettie: Greetings in the precious name of our sweet Savior Jesus Christ, our soon coming King. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth," this year 1929. I am glad indeed if you let a California boy join your happy band of boys and girls. I am twenty years, and five feet, three inches tall. University law student, but thanks be unto God for he has called me to preach his saving grace and the power of his precious blood. Praise his Master's name. Please pray for me all

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cousins, so that I will be found faithful even unto death. My birthday was Feb. 7. Have I a twin? If so, write to me and I will answer all letters. I hope to see my first letter in print.
Ricardo L. Mercado.
Berean Bible Institute, San Diego, Cal.

Dear Aunt Bettie: My mother takes *The Herald* so thought I would write a few lines. I am a little girl seven years old and am in the 2nd A grade at school. I go to Sunday school and church, and hope to be a Christian some day soon. I have one little brother, and we have a pet dog. We had a nice Christmas, but there was no snow, as we seldom have snow here. Must close with love to all the cousins and Aunt Bettie.

Arlene Carlson.
6411 Puget Sound, So. Tacoma, Wash.

Dear Aunt Bettie: May I join your happy band of boys and girls? My grandma takes *The Pentecostal Herald* and I like to read page ten very much. I live on a farm. I have light hair, blue eyes, light complexion. My birthday is July 16. Have I a twin? I am thirteen years old and in the eighth grade. I want all the boys and girls to write to me and I will answer all the letters I receive. I will close hoping to see this in print and hear from the cousins.

Bernice Daugherty.
Rt. 1, Bethel, Ohio.

Dear Aunt Bettie: Will you let a Tennessee girl join your band of happy girls and boys? I have never written to *The Herald* before so hope to see this letter in print. I have black hair, dark blue eyes, light complexion, weigh 140 pounds, and am sixteen years old. My birthday is August 12. Have I a twin? If so, please write to me. My father is dead and mother is sick now. If you cousins have any woollen or worsted goods I would be so glad to have them. I want to piece a quilt. I want a piece five inches by seven inches. Please work your name and age in it. If you want to you may work a flower also. I

want you cousins to pray for my mother and the family. There are five of us children. I am the oldest girl.
Irene Smith.
Indian Mound, Tenn.

Dear Aunt Bettie: Will you please give me a small space in your paper for a few lines of poetry. They express my heart's desire for the salvation of my loved ones.

My heart in sacred love for them
It's something no one else now knows,
And while I am here in this secret
place alone with God,
My heart with love and grace overflows.

And for the little ones so dear,
My love goes up in secret prayer
That God will bless and keep them,
And be with them any time and any where.

And as long as thou remaineth with me,
And with a comforting hand to lend,
I pray, they will seek the Holy Spirit,
And God will be the same to them.

And for the good of their little souls
In sacred love to thee, my time I lend,
My prayers, God will return to me
some day
In their coming happy day they will spend.

May their souls waiteth for the Lord,
Delivereth them from the crooked ways,
When in the slippery paths of youth,
There shall our lips in endless Praise.
(Miss) Lou A. Wallace.

Dear Aunt Bettie: Will you please let a little Sistersville girl join your happy band of boys and girls. I am ten years old. I am in the fifth grade. This is my first letter to The Herald. My birthday is Dec. 11. The one that can guess my middle name I will send them a picture. It begins with R and ends with E, and has four letters in it. Lois Sadorff, I guess your name to be Louis.
Zenith Meredith.
621 Railroad Ave., Sistersville, W. Va.

REQUEST FOR PRAYER.

Mrs. L. M. C.: "Please pray that God will heal my body that is sore afflicted."

NOTICE TO THE HOLINESS PEOPLE OF AMERICA.

A great rally of all the holiness people of America is being planned, to be held from May 7 to 12, of this year at one of the great centers in our country, namely, Asbury College, Wilmore Ky. It will be the occasion of the Annual Meeting of the National Association for the Promotion of Holiness.

We desire, however, that it shall be, in addition to this business feature, a great general rallying of representatives from every unit of the Holiness Movement and from every part of the country.

Let us have one of those general rallies that lends inspiration and impetus to the whole work of spreading Scriptural holiness.

We earnestly hope that all Associations and Camp Meetings, also holiness churches and missions, will plan to have representatives at this meeting.

A splendid program with a large number of the most representative holiness men of the country is already in preparation. C. W. Butler, Pres.

The Choruses, Solos and Duets you are looking for. "Crown him King of the Ages," and "He Arose, Hallelujah." Two great Lenten and Easter choruses, Octavo size, by Evangelist George Bennard (author of "The Old Rugged Cross"), price 15c each. Also three beautiful numbers entitled "Hold My Hand, Dear Father," "I Want to Live His Love to Show," and "Lovest Thou Me?" Some think these are as great as "The Old Rugged Cross." The three for 15c on song leaflet.

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FALLEN ASLEEP

AT HOME WITH GOD.

Mrs. J. T. Wilson.

On Tuesday, March 20, 1928, the sadness of death darkened the Wilson home at Stewartville, Bedford Co., Va., where God called away the gentle mother, Mrs. Octavia McNeil Wilson, at the age of 74 years. She was born September 5, 1853, was the daughter of the late James I. McNeil, of Simpsons, Va., and widow of the late John T. Wilson, of Stewartville, Va.

She had been seriously ill for nearly three months, and at times her suffering would become most excruciating. But all her physical agony was borne with the greatest patience and submission.

Her grieved and anxious children prayed so earnestly that she might be healed and spared, but the time comes when medical aid will not prolong a most precious life, when faith and prayer will not unite, because the Almighty refuses to lengthen the life cord in this world, when yearning and sorrowing hearts can do no more than stand by and watch their loved ones take their flight, although they know that no future bereavement will ever again be so piercing.

Mrs. Wilson was converted early in life, was sanctified about thirty years ago, and was a member of the Methodist Episcopal Church. She possessed a wonderful degree of faith, and was much used of God in intercessory prayer. Described by a peace-making disposition, lamb-like spirit, fervent charity, and great devotion to her family and her God, her consecrated life shone as the beacon light of her home and community. The memory of her beautiful angelic face, comforting voice, and patient spirit will long be the "golden thread" to lead her children to that home of which she ever thought, and for which she ever lived. It was her delight for the family to sing "Home of the Soul" when gathered about the fire-side for worship.

All her children, eight in number, "still linger on Time's troubled shore" to suffer the loss of all the great blessings which can be comprehended in that sweetest and most precious word MOTHER. Also there survive nine grandchildren, two great-grandchildren, four brothers and three sisters.

On Thursday, March 22, her body was taken to Floyd, her native county, and interred in the Wilson Cemetery, near Simpsons, by the side of her husband, who preceded her by two months. They walked together down the pathway of life for 52 years, and "in death they are not divided." Reunited on the other shore, they await the swiftly approaching time when those now sorrowing here will rejoice with them there.

HORTEN.

In memory of our beloved pastor, Rev. Claude Horten, who passed from labor to reward January 11. Six years he has labored in the Master's vineyard. It makes our hearts ache and our eyes fill with tears to give up our pastor who has been our spiritual guide for four years.

We have this consolation, that our loss is heaven's gain, safe in the arms of Jesus, free from all suffering, and waiting on the golden shore to meet his loved ones there.

His entire time here on this earth was devoted to God and intensively interested in the affairs of his kingdom. For his pure spirit the vanities of this world held no charm. His chief delight was to help some poor sinner find Jesus precious to their life.

In the sphere he lived and by precept and example taught the true way of holiness. He was uncompromising and believed in going to the top where beauty could be seen, and where the warmth of God could be felt. He preached more and more that religion of every human well being and as the years came and went he grew in grace and the knowledge of the firmer conception of a genuine Christian.

Just as he started on his great work for Jesus as an evangelist he came to our church and helped in a revival. He preached the old-time gospel, and many were saved and reclaimed under his preaching. Our church grew from

then on, and hope to meet him some day as an unbroken church.

May those dear sermons we have heard him preach be an inspiration to our lives, and call us ever onward, so when our life is here ended we shall join the band with him to spend eternity in that Celestial City where no sad parting ever comes and no goodbye words ever be spoken.

He was loved by all who knew him, both old and young. It saddens our hearts, his going away, for he will be greatly missed, not only in our church, but in his home. For those years he had been leaning on the rod and staff and when the time came for him to go he was not afraid, but prayed, "My Father who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. If it can be thy will spare me to my dear wife and children. Not my will, but thine be done." As his wife stood by his side she heard his dying words, "Hallelujah! Hallelujah!"

We went with him just as far as we could, then he had to go alone, still he was not alone for another met him in the shallow waters of the river on the earthly side and escorted him to the other shore, up the delectable hill to the pearly gates.

We miss your face dear pastor,

We miss your loving smiles;

But if we're only faithful,

We'll meet you after awhile.

The pulpit you used is vacant,

Your voice is hushed and still;

A place is vacant in the home,

Which never can be filled.

No more treading around the altar,

No more humming at your work;

Home is broken, loved ones scattered,

But your church you did not shirk.

Boys be steady, preach the gospel,

Never shirk your duty here.

Stand for God and wait his coming.

For his coming draweth near.

All is dark but not tomorrow,

Clouds will pass the sun will shine;

Then we know a glad reunion

In the happy sunny clime.

Ozell Carter.

SO NEAR AND YET SO FAR.

Will O. Scott.

Dr. Curry says, "Let the pulpit be silent on any doctrine a single generation and that doctrine will be exterminated from the faith of the church."

I am fully convinced that we need a revival of Holy Ghost, hell-fire preaching in these days to arouse the people to a sense of their personal responsibility to God and awake the churches from their sleep of indifference toward the fearful consequences of a life of sin.

I also confess that the ministry need to be aroused to a sense of their duty in warning the people to flee from the wrath to come. Flattered by the compliments and favors of the world and, occasionally, by their attendance at our services, we are too apt to follow the line of least resistance and prophesy smooth things.

Even the funerals of worldly, ungodly men of times reach the high water mark of eulogy and adulation from every quarter including the clergy. Faults, at such times, are written in water and virtues in brass and marble. The question of a little girl might set us all to thinking, who, after reading many inscriptions on the monuments in the cemetery, inquired, "Mama, where do they bury bad people?"

I have often wondered whether St. Paul (2 Tim. 4:3) meant that the teachers whom the people "heaped to themselves" had itching ears or whether it was the people themselves that had the itch; also, what length the ears had to be to conform to the standard.

But I am certain of one thing and that is, the churches in some places

are heaping to themselves agnostics, as pronounced in some ways as Bob Ingersoll in his palmist days. But all there was of that famous infidel's teaching through a wind-mill and when the chaff is blown away all that remains is the one sentence, "I don't know." Ask any number of church members today whether they have a clear evidence of their conversion, not to say anything of their Pentecost, and who does not know that the answer in most cases will be, "I don't know."

If Paul were here today he would find in many churches an altar with this inscription, "To the Unknown God." And the wonder of it would be, it might be found where the "amen corner" used to be. God forbid that it should ever be found in the pulpit.

How sad the truth that words spoken by Jesus to Philip, John 14:9, on the eve of his Passion should so aptly apply to multitudes who are counted as his disciples, "Have I been so long time with you and yet hast thou not known me?" Will my readers all join in singing a verse by Mrs. Morris—

"Nearer, still nearer, while life shall last,

Till safe in glory my anchor is cast;
Thro' endless ages, ever to be,
Nearer, my Savior, still nearer to Thee."



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SUNDAY SCHOOL LESSON

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

Lesson II.—April 14, 1929.

Subect.—Hezekiah Leads His People Back to God. 2 Chron. 30:1-9; 25-27..

Golden Text.—The LORD your God is gracious and merciful. 2 Chron. 30:9.

Time.—About B. C. 726.

Place.—Jerusalem.

Introduction.—Hezekiah was the thirteenth ruler over Judah after the nation separated into two kingdoms, sometimes called the Northern and the Southern Kingdoms. It had been some two hundred years since the ten tribes rebelled against Rehoboam, and set up the kingdom of Israel. Things had gone from bad to worse in both kingdoms. Israel was in almost utter ruin; and Judah was only a little better, having reached its worst condition under Ahaz the father of Hezekiah. He was an idolater, and led his people away from the worship of Jehovah.

Hezekiah ascended the throne of Judah at the age of twenty-five, as well as we can now determine, beginning his reign about the year B. C. 726. Everything seemed against him. He had been reared by an idolatrous father amid the luxury of the Jewish Court. The people had forgotten God and the temple was filled with rubbish and filth. But fortunately for him and his people, the old prophet Isaiah who had lived during the reigns of Uzziah, Jotham and Ahaz, was still living and prophesying in Jerusalem; and Hezekiah had the good sense to heed his wisdom. Maybe he was thinking of the foolishness of Rehoboam who rejected the advice of the older, wiser men of his realm, and listened to that of certain hot-headed young fellows of his own age; thereby losing ten of the tribes at one blow. This modern age needs to learn a lesson just here.

There must have been a large bit of righteous indignation in the heart of young Hezekiah. He was determined to make a clean sweep of all the accumulated dirt and idolatry that had piled up during the reign of his wicked father. It took two weeks to clean the filth out of the temple, and to deposit it in the valley of the Kedron; but the work went on to completion. The people had become so degraded that they were worshipping what was supposed to be the old brass serpent that Moses had hoisted on a pole during the forty years in the wilderness. To the people who were given up to idolatry this thing had become sacred, just as many people nowadays are ready to worship any little trinket that they think Jesus might have touched while in the world. If one had the napkin that was wrapped about his head what time he lay in Joseph's tomb, he could sell it for millions, or he could make millions showing it to sick folk who wished to be healed of their ailments. The human race is prone to idolatry. It must have required some courage on the part of Hezekiah to grind that snake to powder; but he did it. It took courage also to destroy the High Places, in order to stop idolatry. The heathen will sell their gods, but it is not safe for one to desecrate them. The Ephesians would die for Diana and her temple; but the city's jewelers grew rich making and selling replicas of them.

When Hezekiah was preparing to keep a great passover according to the law, he found that the priests were so corrupt that they were unfit to serve in the temple. In addition to the physical cleansing of the temple, it was necessary to have a moral cleansing of the ministry. If ever a revival was needed it was needed in Jerusalem. Hezekiah prepared the way of the Lord, and the revival came in due time.

May we not learn a lesson from this? We are living at a time when there is sore need of a revival of Bible religion. Many nostrums are being offered as cures for the sick patient. One brother calls for the Church to discard old methods, and line up with the age. Another would save the world through education. Still another declares that the only hope is to be found in social service—give men good environment, and they will soon all be saved. Another brother thinks salvation will come through better organization, as if the Church were not already organized to death. Meantime men are dying without salvation, and some of us preachers are trying to preach them into heaven to comfort the loved ones left behind. After all, there is but one remedy: The Church must clean out, and clean up, and call for the Holy Ghost to come in his Pentecostal power. Anything else is a sham. Results will not last. Satan does not care how much we organize and piddle around. He will endorse anything short of real salvation.

How about personal work? By all means do all of it possible. Plead with souls in season and out of season. There are hungry hearts everywhere. But let us remember that none of our methods can succeed without the Divine Spirit. We are prone to forget his office work, but without him we can do nothing.

Comments on the Lesson.

1. All Israel and Judah.—The invitation was to both kingdoms. Ephraim and Manasseh.—I can find no special reason why these two groups should have received a special invitation, as none is assigned. Hezekiah was acting with some degree of boldness in inviting the kingdom of Israel up to his own capital. But his doing so may be attributed to the fact that Hoshea, possibly the best king the Northern Kingdom ever had, was then on the throne. Besides, their enemies had already carried away the golden calves from both Dan and Bethel, and the kingdom was in ruins.

2. In the second month.—The fourteenth day of Nisan, their first month, was the proper time for the passover; but there was a provision in the law, Numbers 9:10, 11, that permitted the keeping of the passover on the fourteenth day of the second month, Ijar, in case something rendered it impossible to keep it at the regular time.

3. There were two special reasons for postponing the passover till the second month in this case: (1) "The priests had not sanctified themselves sufficiently"; (2) The time was too limited for the people to gather at Jerusalem.

4. Pleased the king and all the people.—There is no difficulty about having a revival when the preacher and people can pull together. They must be of "one accord in one place."

5. From Beersheba to Dan.—This was a colloquial expression used to describe the entire land. Hezekiah wished all the twelve tribes to join in keeping this great passover. It had been years since the people had kept this important feast according to the law.

6. The posts.—This is rather an old use of the term. It meant the men sent out by the king to bear the invitation to the people. Note that they carried the message to "the princes throughout all Israel and Judah." The presumption is, that these princes, important men, sent the messages broadcast to the people around them. The king's message is interesting, but too long for quotation. It indicates that the people in general were sorely backslidden, and that Hezekiah is calling them to repentance. He does not mince his words. Their fathers had been stiffnecked, had turned away from Jehovah their God, and had met their doom. Hezekiah entreats them to turn back to God. Since he is "gracious and merciful" they will be received, forgiven and restored to his favor. His message would be good revival preaching in any age. It would suit ours perfectly.

25. All the congregation . . . rejoiced.—This was glorious. The revival had already begun. Would that our nation would rush to God after this fashion. Shall we ever see it?

26. So there was great joy in Jerusalem.—As the ten tribes were flocking to the city it was like a resurrection from the dead. For long decades they had been scattered, and were frequently at war with the two tribes; but now they were coming home with hearts of love for the old city and the worship of Jehovah in the sacred temple.

27. Then the priests the Levites arose and blessed the people.—The ceremonies that usher in the feast are beginning. Such enthusiasm is arising that it will be impossible to separate the people for sometime to come; wherefore the passover will continue for fourteen weeks, twice the ordinary length of time allotted for its observance. Never since the days of Solomon had such a time been known in Jerusalem. There must have been deep sincerity, for we read in the last verse of the lesson that "their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven."

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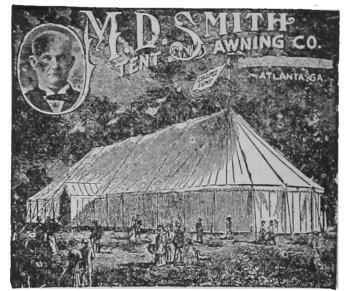
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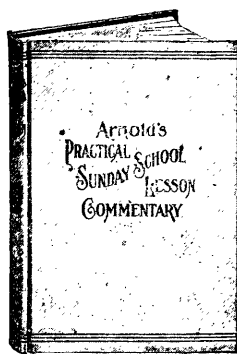
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Evangelist J. L. Glascock will hold a camp meeting at Kearney, Neb., Aug. 16 to 25. He has two vacant dates immediately before that meeting that he would be pleased to give to some camp meeting, church, or convention, between Cincinnati and Kearney, and thus save time and expense in travel. Persons desiring to secure his services should address him, 1350 Grace Ave., Cincinnati, O.

Rev. L. Gaugh is at present stationed at Lima, Ohio, at 140 S. Main St. They have a hall where services are held every night in the week at 7:30. He would be delighted to have any Herald readers or friends who are passing through the city or visiting there, to attend these services. They will surely receive a hearty welcome.

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(The following letter is from my Native Preacher.—Mrs. H. C. M.)

Dear Patron:

After my greetings I wish you to know that I am well and hope the same for you. I also thank you for being so mindful of our spiritual and physical needs and for giving the right help we need, and I pray that God may pour his heavenly blessings on you and strengthen you physically and spiritually for his service.

Now I want to tell you something about my family. I have five children, three boys and two girls. Three children are in a boarding school and two read at home. My desire is that they may be brought up so that they may serve their heavenly Father when they grow up. I think you will also want to know a little about my work. I live in Pihani, a small town in Hardoi, and here I try to be a true witness of my Lord Jesus Christ. I have two other Christians who help me in spreading the gospel, one of them lives about ten miles away from me. My work is within the area of ten square miles. There are seventeen small villages in which Christians live and I try to visit some of them daily. Through your kindness and that of my District Superintendent, I now possess a bicycle that helps me to visit two or three distant villages a day.

Dr. Titus has also written a book that helps us very much in teaching the Scriptures to village Christians; young and old, children grown up can all learn from it. It makes them get

acquainted with Christ. We also speak to them on temperance. There are three hundred and forty-five Christian people in my area. I started five Sunday schools among them in different places. There is also a small day school for children; twenty-five of them come to it, some learn hand work. Everything is going on nicely, and I hope that through your prayers and with help of God I'll be able to do more and better work this coming year. My work is among people of all caste and creed and people are accepting Christ. Twenty-five people were baptized during the year, distributed 500 tracts and 150 gospel portions were sold.

I request you to pray for me and my work so that whatever I do may be for his glory.

With best wishes,

Your obedient servant,

Isaac Samuel.

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Here comes my first report to The Pentecostal Herald. In the beautiful, homelike town of Ravenswood, W. Va., we just closed our last revival meeting. Quite a number were soundly converted, and three joined the church and five more plan to come in next Sunday.

In the afternoons we held services for the children and saw sixteen of them sweetly converted. During this revival different ministers delivered forceful sermons, none of which did better than the pastor, Rev. Robt. L. Greynolds, of Asbury College, who put his heart and soul into the meeting and preached like a second Sam Jones. We never will forget the kindness shown us in this meeting. The people and pastor and family are very near one hundred per cent pure gold. They surely can testify, shout and shine and put the devil on the run. Praise the Lord for another victory won.

From this meeting I go to my old home town, Howard, Pa., to preach in different churches and schoolhouses for the next two months. On May 2-19 I have an open date. I would be glad to come to your home church and pull on the skies for an old-time revival, the only kind that makes the devil mad. I am out for souls and will go anywhere. Terms are entertainment and free will offering. Write for references. Flossie Haines. 13708 Claiborne Ave., Cleveland, O.

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ARTHUR, F. E.
(240 N. Waller Ave., Chicago, Ill.)

AYCOCK, JARRETTE E.
(Bethany, Okla.)
Alliance, Ohio, April 2-14.
Bollingdale, Pa., April 17-28.
New Bedford, Mass., May 1-12.
Pittsburg, Kan., May 15-26.

BABCOCK, C. H.
Atlanta, Ga., March 31-April 21.
Cincinnati, Ohio, April 24-May 2.
Toronto, Can., May 5-9.
Cleveland, Ohio, May 27-30.
Cincinnati, O., (camp) May 31-June 9.

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

BELEW, P. P.
(Olivet, Ill.)

BENNAID, GEORGE.
Wheeling, W. Va., April 7-21.

BEYLER, A. E.
(413 North Plum St., Plymouth, Ind.)

BOWMAN EVANGELISTIC PARTY.
(Lewistown, Ill.)
Farmington, Ill., March 24-April 21.

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BREWER, GRADY.
(Evangelist Singer and Pianist)
(Hightails, N. C.)

BRYMER, ROBERT.
(Yamhill, Oregon)
Madras, Ore., March 18-31.

BUDMAN, ALMA L.
(Song Evangelist)
(101 Carpenter St., Muncy, Pa.)
Portsmouth, Va., March 31-April 14.

BUSSEY, M. M.
(224 W. Palm Ave., Monrovia, Calif.)

CAIN, W. R.
(515 So. Vine St., Wichita, Kan.)

CAREY, A. B.
(Beacon, N. Y.)

CARTER, HAROLD S. C.
(Pequesa, Pa.)

CAROTHERS, J. L. AND WIFE.
(10 W. 15th St., Colorado Springs, Colo.)
Chugwater, Wyo., Mar. 24-April 7.

CHATFIELD, MR. AND MRS. C. C.
(410 E. Carl St., Winchester, Ind.)

COLLIER, J. A.
(1917 Cephus Ave., Nashville, Tenn.)
Nashville, Tenn., April 1-14.

COPELAND, H. E.
(Oskaloosa, Iowa.)
Wilmore, Ky., May 5-12.
Wyoming, Ia., May 19-June 7.
Chicago, Ill., June 16-July 7.

COX, F. W.
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COX, STEUBEN D.
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Richmond, Ind., April 7-21.

CRAMMOND, PROF. C. C. AND MARGARET.
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Tumsech, Mich., March 24-April 7.

CROFT, CHARLES H.
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(Bladenburg, Ohio)

DAVIDSON, J. E.
(Bladenburg, Ohio)

DICKERSON, H. N.
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Oswego, S. C., August 4-18.
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Eldorado, Kan., April 7-24.
Augusta, Kan., April 25-May 12.
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Macon, Ga., June 2-23.

DUNKUM, W. B. AND WIFE.
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DUNKUM, R. J.
South Hutchinson, Kan., March 17-31.
Abbeyville, Ark., April 1-14.

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(4 Rundle Ave., Piqua, Ohio)
Murphysboro, Ill., March 20-April 7.
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Mt. Vernon, Ohio, April 4-21.
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ERNY, EUGENE.
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Philadelphia, Pa., April 3-14.

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Henrietta, Okla., April 3-14.
Dayton, Ohio, April 7-21.

Henrietta, Okla., April 22-May 5.
Akron, Ohio, April 23-May 5.
Newport, Ky., May 8-19.

FLEMING, BONA.
Holdenville, Okla., April 2-14.

FLEXON, R. G.
(Glassboro, N. J.)
Marcus Hook, Pa., March 31-April 14.
Clinton, Pa., April 21-May 5.
Pittsburg, Pa., May 12-26.

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Valley, Ky., April 21-May 1.
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Tahlequah, Okla., March 18-31.

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Marion, Ohio, April 7-21.

FRYHOFF, A. J.
(Columbus, Ohio.)
Platteville, Wis., March 26-April 9.
Blissfield, Mich., April 14-28.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
St. Louis, Mo., March 24-April 7.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
North East, Md., April 1-14.
Baltimore, Md., April 15-28.
Greensboro, N. C., April 29-May 12.

GALLAHER, M. R.
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HAWK, M. R.
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HENDERSON, THOMAS C.
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HENRICKS, A. O.
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Mt. Sterling, Ky., April 2-21.
Lancaster, Ky., April 24-May 12.
Racine, Wis., (camp) July 4-14.
Bethany, Okla., (camp) Aug. 22-Sept. 1.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)

HORN, LUTHER A.
(Mobile, Ala.)
Hattiesburg, Miss., April 7-21.
Crandall, Miss., May 22-31.
Montgomery, Ala., June 16-30.

HOWARD, FIELDING T.
(Kingswood, Ky.)

HOOVER, L. S.
(Pionesta, Pa.)
Baltimore, Md., April 7-21.

HUNT, JOHN J.
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IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Sublette, Kan., April 7-21.
Cleveland, Okla., April 23-May 12.
Harper, Kan., May 19-June 2.

JACOBSON, H. O.
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Kalispel, Mont., April 10-24.

JOHNSON, ANDREW.
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JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
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JOHNSON, RAY N.
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Munroeville, N. J., March 24-April 7.
Camden, N. J., April 14-28.
Fairview, Camden, April 29-May 12.
Pitman, N. J., May 13-26.

JONES, W. F.
(Streets, Va.)

JONES, CAROL AND WIFE.
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Poplar Bluff, Mo., April 1-14.
Open dates, May and June.

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Rowson, Ohio, April 1-15.

KLINE, FREEMAN S.
(230 First Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Nelsonville, Ohio, March 29-April 17.
Owosso, Mich., April 9-17.
McKeesport, Pa., May 12-19.
Allentown, Pa., May 31-June 2.

LEWIS, JOS. H.
(Wilmore, Ky.)
Cleveland, N. D., March 25-April 7.
Rural, N. D., April 7-21.
East Point, Ky., April 23-May 12.
Praise, Ky., May 13-30.

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)
Bristol, Tenn., April 1-15.

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(London, Ohio)
Columbus, Ohio, Mar. 31-April 14.
Walbridge, O., April 18-May 5.
Powell, Mich., May 10-26.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Lawrence, Mass., March 20-April 7.
Lansdale, Pa., April 8-11.
St. Louis, Mo., April 12-30.
Cadillac, Mich., May 1-15.

LYON, OSCAR B.
(Lawton, Okla.)

LAMANCE, W. N.
Rock Island, Ill., March 24-April 14.

McGHIE, ANNA E.
(30 S. Firestone Blvd., Akron, O.)

McKIE, MARK S.
(Holt, Michigan)

McNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MARSHALL, R. P. AND WIFE.
(Lewisburg, Ky.)
Deleon Springs, Fla., April 1-15.
Open, April 15-30.
Crestview, Fla., May.

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)
Olympia, Wash., April 2-14.
Cucamonga, Calif., April 16-28.
Salina, Kan., May 12-26.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)

MONTGOMERY, REV. MARY.
(2409 N. Capital Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Bradford, Pa., April 2-14.
Columbus, Ohio, April 15-28.
Wilmore, Ky., May 7-12.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Campton, Ky., March 18-April 7.
Lawson, Ky., April 8-21.
Owingsville, Ky., May 5-19.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)
Trenton, Ill., April 1-14.

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)
Pikeville, Ky., April 3-14.

REDMON, J. E. AND ADA.
(1231 N. Hermes Ave., Indianapolis, Ind.)
Red Key, Ind., March 24-April 7.
Hoopstern, Ill., April 14-28.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2012 Meadowbrook Drive, Ft. Worth, Texas)
Stamps, Ark., April 7-21.

REES, PAUL S.
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(Vandalia, Mich.)
Battle Creek, Mich., March 24-April 7.
Kingsville, Ont., April 10-28.

RING, O. F.
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ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)
Roanoke, Va., March 25-April 14.
Mannsville, Ky., April 22-May 5.
Wilmore, Ky., May 7-12.

ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE.
(Morrilton, Ark.)

ROOD, FERRY.
(Middleport, Ohio.)
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VAYHINGER, M.
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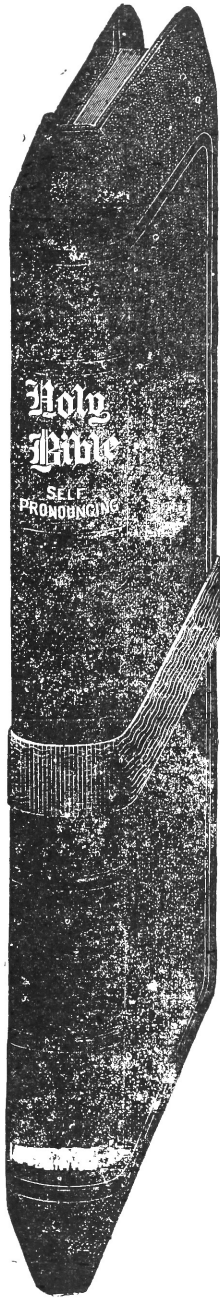
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Without patent thumb
Or with Christ's words **\$2.40**
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Mrs. H. C. Morrison, Associate Editor

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HOLD A REVIVAL MEETING.

By The Editor.

TRUE revival work is hard work. It calls on a man for the exercise and investment of all his resources, body, mind, and spirit. What can be better for a pastor than to set his heart to have a revival of religion in his church, and to make this the burden of his prayers, of his conversation, as he visits his members, of his discussion with his board of stewards, deacons or elders; to get his people to thinking about the need of a revival, and the vast possibilities involved in a gracious visitation and awakening of the Holy Spirit in his church, and among his people, and in the community.

The pastor who tells you that the days of revivals have passed is making a public confession of his own spiritual poverty. He is no longer a conductor of divine life; he has no powerful message for the lost. He doesn't feel the need of a time of united fasting, prayer and assembling of his congregation in earnest effort to bring the wicked to repentance and saving faith in Christ. He believes in united effort to raise money, to get up entertainments, to put on a pageant. He thoroughly believes in rallying the forces to make a festival in the basement of the church a great success, but he does not believe in rousing his church to unite itself in prayer and faith and song, message and exhortation to bring a powerful impact upon the unsaved in his community, awaken and bring them to Christ.

I believe any congregation ought to rebel against and refuse to have and support a pastor who teaches them that the days of revivals have passed. He shows such an ignorance of the needs of the times, of the condition of his own congregation, of the divine plan of awakening, stirring, and reviving Christian people, and the creating of religious zeal and enthusiasm that sends the saved out to seek the lost. Such a pastor is ignorant and evidently, blind and dead to the divine method and human needs. Every preacher of the gospel should not only believe in revivals, but pray and preach, visit and exhort, and plan for revivals. The true man of God ought always to be longing for the deeper spirituality of the members of his church, and the winning of souls from the power of Satan and sin to our Lord and Saviour.

Who can calculate the rich and enduring blessing that has come to cities, towns, village and country churches in times of revival. From a village of a few hundred people, surrounded by a thickly settled community, mightily stirred by a gracious revival of religion, there have gone out influences that have touched the rims of the earth; the church has been spiritually renewed, family quarrels have been settled in peace and love; neighborhood feuds have passed away and been forgotten; young women on the way to the most utter ruin have

been captured and become the handmaidens of the Lord. Young men whose faces were turned to the far country of a criminal career have been rescued and become mighty preachers of the gospel. Backsliders drifting into sin have been reclaimed and become consecrated missionaries carrying the message of God beyond the seas.

We ought not to have any man in charge of a congregation as a minister of the gospel who is opposed to revivals of religion; who does not want to see showers of divine grace falling upon the spiritual drouth in his church, reviving and bringing forth renewed and vigorous spiritual life, religious energy and earnest effort for the upbuilding of the church and the ongoing of the kingdom, and the rescue of the perishing. Oh, pastors of the people, let us not only believe in revivals, but let us preach the need of them, the blessing of them, the good that comes from them. Let's wait before God in prayers and tears for revivals. Let's set apart seasons for special efforts, combine attacks upon sin, and the united forces of the entire congregation to bring a revival into our own hearts, into the church, and into the community, that may, by the grace of God, be widespread and enduring in its good results throughout eternity.

Let There Be No Modification.

THERE has come to me from many quarters rumors to the effect that some preachers who were once very earnest messengers of full salvation are suggesting that, in order to go forward with our work, it must be a bit popularized to meet the new conditions in which we are living, by the modification of some of our expressions or terms; that we must try to dress up this great old doctrine in a new form of words, less objectionable, than the plain language that has been used the past half century of the Holiness Movement, in order to convey to the people correct conceptions of the Bible doctrine of full salvation from sin.

It was not my privilege to hear David Updegraff, John Thompson, William McDonauld, and many of the mighty men like Lovic Pierce and others who might be mentioned, who were the chosen men of God, who helped to kindle the revival fires of the Holiness Movement which has swept over this nation and belted the globe. But I think it would be difficult to produce a group of men who will surpass them as God's messengers of full salvation. They were men of education and culture; they were masters in the pulpit. People of all classes flocked to hear their message; the divine fire burned within their hearts, and in the spirit of holy love, unafraid of opposition, and indifferent to criticism, with the courtesy and dignity that

ought always to characterize the messenger of the Lord of hosts, they preached full salvation in a way that convinced the intellect, touched the heart, aroused the conscience, brought sinners to repentance and untold thousands of God's children into the Canaan of perfect love.

It was my great privilege to hear Dr. Pepper, one of the most cultured gentlemen and illuminated saint, a great city pastor, and a powerful evangelist. I doubt if we shall be able to make any improvement on him in the use of words, in the framing of speech and message, plain and biblical, strong and clear. You never heard from him any hint of modification in order to popularize the cross that crucifies the carnal nature.

Reader, did you ever hear Dr. C. J. Fowler preach? I knew him well. I have labored with him on a score of battlefields. He was one of the most perfect gentlemen I ever knew. There was nothing put on about him. He was cultured, heart, soul and body. In the pulpit, in the sitting room, at the dining table, on the train, everywhere, always dressed with perfect neatness, every movement about him revealed a man of refinement and good taste.

I rode with him once in his own roadster automobile from Mooers, N. Y., to Old Orchard, Maine. It took us four days to make the trip. We stopped at the village hotels along the way, ate together at the same tables, slept in separate beds in the same room, conversed on the deep, gracious theme of the salvation wrought by our Lord and Saviour Jesus Christ. He loved the Bible. He worshipped God. He loved and adored the Lord Jesus. He opened wide his heart for the reception of the Holy Ghost. He breathed the spirit of prayer. Those were four of the most gracious days of all my life. Blessing on his memory. Preach—what a preacher he was! His mind was as clear as an appellate Judge on the bench. His divisions were accurate and easily understood. His illustrations were illuminating. His message was convincing. I see him now, as I write, his face illuminated and his beautiful, delicate hands uplifted. Gracious God, I hope to meet him on the other shore! What a man he was! It is not pleasant to me that those who in no way approach the man and his ministry, who enjoy the fruits of his life of toil, should reflect upon him, and the mighty men who went before him, to begin making pleas for the lowering of the holiness flag, and the readjusting of the work of the revival, in order that it may be a bit more popular, that we may perhaps, get into larger and wealthier churches and receive larger compensation for our services.

Take Joseph Smith, for example, a member of the great Philadelphia Conference. What man is more beloved by the brethren of his conference! He is known throughout the nation as a great preacher of the Bible doctrine of entire sanctification, as interpre-

(Continued on page 8)

NOTES AND ILLUSTRATIONS FROM THE EAST.

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



As I write this in Korea it is New Year's Day (Feb. 11). China and Korea observe New Years the same time and they keep it up for two weeks. (Japan keeps the Western time.)

It is a great time for the children and the women—they all appear with some new clothes. The children are decked out in all the colors of the rainbow—the outstanding colors seem to be yellow, green, purple, red, etc.

Usually on days like this bells would ring and the streets would be filled with gay flags, etc., but there seems to be a lamentable absence of these things because Korea is now under Japanese domain and the situation is now a bit different from the old days.

Let me fill my page in this issue with some comments, notes and illustrations gathered from our many journeys here and there.

1. *The Silent Bell.* In Zech. 14:20.

In Seoul they have a big bell called "The Big Bell." It was cast in 1396, and it has hung in its present location for 450 years. The bell is said to be the largest in the world (perhaps not). It is nearly 12 feet high and nearly as wide in diameter. There is a legend about this bell which says that when the bell was cast and taken out of the molds it was found to be cracked; the second time it was cast with the same result. A priest came forward and said the bell only could be perfectly cast if some mother would consent to throw her baby into the molten mass as a sacrifice to the spirits. A woman was found willing to make the sacrifice and the terrible deed was done with the result that the bell came out perfectly, and from the first people say the tones of the bell are like the cry of a helpless baby calling Amame, Amame (Mother! Mother!) The bell has no tongue but is made to give out its sound by means of a log swung by two chains and being drawn back several feet is allowed to swing forward and strike the outside of the bell.

This bell though now is silent. Since Japan has taken control of Seoul it is forbidden to use the bell. It hangs there right in the center of the city but it is silent.

As I look at that silent bell I have thought of so many big churches which occupy conspicuous places on the big city centers which fail to give out any gospel notes having salvation from sin as their message!

How many silent preachers on the great plan of Redemption!

How many silent pulpits on the great subject of Holiness!

Then again, how many like the historic bell has history and tradition behind it but is of no present use or value.

Knowledge and zeal and gifts and talk,
Unless combined with faith and love,
And witnessed by a gospel walk
Will not a true profession prove.

2. *"The Word of God is quick and powerful and sharper than any two edged sword."* Hebrews 4:12.

Among my interpreters in the College Evangelistic services in Seoul, Korea, has been Professor Pak. The story of the Pak family is wonderful as it is related to Christianity in Korea. It all began in one of the sons, then a young farmer, buying a penny Testament. The story is as follows:

It is a summer's day in 1898. The village people of 'South View' are gathered around a couple of merchants just arrived from the city of Pyengyang with a new stock of hats and belts and Korean gentlemen's haberdashery. The people are having a good time buying little jimcracks from these two peddlers. 'By the way,' one of the merchants said. 'Anybody want to buy this little book? I bought it yesterday from a bookseller who preached a queer kind of doctrine. I paid two sen (one cent) for it, and it is worth

nothing to me, I'll sell it to anybody for cost. Here's your chance to read something new.'

A tall young farmer stepped out from the crowd, and bought the little book. He took it to his house and read it. It was a gospel. The young man was greatly impressed. He showed it to his parents and to his neighbors. They all told him to have nothing to do with that doctrine newly brought in from the west. They all said, 'No man can be a dutiful son and worship his ancestors, and take up with such a strange religion as that.' But the young farmer had read the gospel carefully. He kept thinking about the new religion, and he had a longing to know more about it. There was only one way to find out. He had no near Christian neighbors. He would go to Pyengyang, to the source of this thing, and make enquiries direct. So a few days later found him looking for the compound of the American Mission in Pyengyang. He found his way to the home of Dr. Moffett, and there he eagerly listened to the story of the Gospel, as it came from the lips of this strange looking foreigner.

The young man stayed in the city several days and from the foreign missionaries and from newly made Korean converts, he diligently enquired the way of salvation through the Son of God. Here in Pyengyang he first bowed before his Lord and learned to pray to God in the name of Christ his Saviour. He was filled with a new joy and he thought, 'How fine it will be to go back to the country and tell the home folks all about it!' So he bought Scriptures and a hymnal, and went back home. On the evening of his arrival he gathered his parents and brothers about him and in detail explained the Gospel story as he had learned it, and urged them all to accept Christ as their Saviour, as he had done. To his surprise, his parents could not see things as he did at all. They were filled with wrath. His father, a towering Korean giant stood over him threateningly. He must give up the faith at once before he brought down curses on the whole family. He must destroy those books. He must never tell that story about the blood again.

But the young man kept true, mid all the persecution and after two years he had the joy of seeing father and mother come to Christ—then the whole family became Christians. When the mother became baptized her name was given as "Gracious Thanksgiving Pak." Her persecuted son is now an ordained minister after being trained in the Pyengyang Theological Seminary and another son graduated from the Los Angeles Bible Institute and Princeton Seminary and is now one of the leaders of the Korean Church. What wonders a penny Gospel can do!

I hear ten thousand voices singing,
Their praises to the Lord on high;
Far distant shores and hills are ringing
With anthems of their nation's joy;

"Praise ye the Lord! for He has given
To lands in darkness hid, his light
As morning rays light up the heaven
His word has chased away our night."

Hallelujah for the triumphs of the Gospel!

3. *The Unsearchable Riches of Christ.* Ephesians 3:8.

Many years ago, so the story goes, there was a section of Korea where the people used to go out in the mountains and get what they thought was copper to make into vessels of various kinds. They were really using gold though they did not know it, and many a poor Korean ate and drank out of golden vessels.

Many there are who profess the name of Jesus who know nothing of the riches of his grace. They are poor by birth and poor by practice. They seem never to have obtained the inheritance of faith.

They never have materialized on the gold

of the promises. They know nothing of gold of Rev. 3:18. They toil on and plod on without any enrichment of soul.

Our God will every want supply
And fill our hearts with peace;
He gives by covenant and oath
The riches of his grace.

The story is told of one of the unfortunate kings of Persia who when the Moslems overran his empire and made him prisoner he was left to starve in his own treasury. All around him were diamonds, emeralds, topazes and other precious stones. Wherever he turned he saw gold and silver and precious stones, but he himself was perishing from hunger and thirst.

So it is with many people today in our churches, their souls are starving, they are perishing from soul thirst. They know not that the rich promises of God are things to be turned into food for the soul, drink for the thirsty and into a full supply for every need of the soul.

Dr. Jowett calls Phil. 4:19, 20 "The Apostles Exchequer." "My God shall supply all your need." Paul's poverty had a glorious plus, his earthly bank was empty but he had another exchequer which was overflowing full. . . . He could not boast of "my money" but he was most joyfully proud of "my God."

4. *"A Waiting Miracle."* Acts 10. Peter and Cornelius, their dream and strange miracle reminds us of a Korean event.

Some one said that in the Renaissance, Greece arose from the dead with the New Testament in her hand. Almost may it be said of a certain event in Korea. When it came time to translate the New Testament into the Korean language a remarkable Providence characterized this movement. It was on this wise: In 1445 A. D., the Emperor desired the scholars to invent a method by which his people could learn to read without their having to learn the Chinese characters which is almost a hopeless job for illiterate people. In obedience to the Emperor's decree the scholars devised a native script which is the simplest language in the world. By means of it an ordinary person can learn to read in two or three weeks. Of course it did not come into common use. Scholars viewed it with contempt because it was so easy. In consequence it fell into disuse and was almost forgotten. After a long sleep of four hundred years at last God's clock struck and it rose from the dead and the Bible was put in a language by which the Korean of no education can read the Bible. In India and China one among a thousand can read, but in Korea reading is almost universal. This enables the Missionary Societies to publish the gospels, epistles and the whole Bible as well as gospel tracts, booklets, etc., so that the multitudes can read. Of the Bible it has been written:

Here may the wretched sons of want

Exhaustless riches find;
Riches above what earth can grant
And lasting as the mind.

Here the fair tree of knowledge grows,
And yields a free repast;
Sublimar sweets than nature knows
Invite the longing taste.

5. *Casting out Devils.* Matt. 8:16.

The Korean lives a life under the dominion of fear; he is a fatalist by nature—his birth year, birth month, birthday, birth hour are all in possession of the spirits, and he lives at their mercy. Dr. G. Heber Jones says: "Earth, air and sea are peopled by demons. They haunt every tree, ravine, spring and mountain; they are on the roof, ceiling, fireplace, kang and beam, they fill the kitchen and are in every vessel; they are numbered by thousand millions. This keeps the Korean in a perpetual state of nervous apprehension and surrounds him with indefinite terrors."

(Continued on page 9)

Ten Reasons Why I Know the Bible is The Very Word of God.

Dr. W. E. Biederwolf.

CHAPTER I.

THE TESTIMONY OF JESUS CHRIST



HERE are Ten Reasons why I know the Bible is the very Word of God.

The First and the chiefest reason of them all is *The Testimony of Jesus Christ*.

There isn't the least doubt in the minds of people who have eyes to see but that Christ regarded the entire collection of Old Testament Books as divine, authoritative and infallible. He distinctly and emphatically says that the Law of Moses is the Word of God. He told the Pharisees and the Scribes in Mark 7 that they were guilty of laying aside the commandments of God and substituting for them their own traditions. He then went on to quote from the writings of Moses and wound up by saying to them, "And ye do make the Word of God of none effect through your traditions."

If the testimony of Christ Himself is of any value, then you have here the stamp of His authority upon the Books of Moses at least, leaving no doubt that in His mind it was Moses and none other who wrote the Pentateuch.

Then again in Matthew 5, He says that not one jot or tittle of the law or the Prophets shall pass away without being fulfilled. A "jot" is the smallest letter of the Hebrew alphabet, and a "tittle" is the little line or projection by which Hebrew letters similar in other respects are made to differ from each other, and Jesus here says that down to the smallest letter of the alphabet and to the smallest part of a letter, the Law and the Prophets are absolutely infallible in their authority.

There is no good reason for not referring this expression to the entire Old Testament Scriptures. If however the Psalms are not to be included in it, there is no good reason for not believing them to be equally authoritative and irrefragable. But in Luke 24 He settles this whole question by plainly declaring that "All things must be fulfilled which were written in the Law of Moses, and in the Prophets and in the Psalms."

These are only a few out of the many references where Jesus quoted from the Old Testament and put the stamp of His authority upon them. Indeed in this same 24th chapter of Luke it is said that "Jesus beginning at Moses and all the prophets, expounded unto them in all the Scriptures the things concerning Himself."

If the teaching of Christ is to be received, it is as clear as daylight that the Old Testament as the Word of God must be received with it.

Of course the New Testament was not as yet written when Jesus lived and the only way He could verify it as God's own Word was in something of a prospective way. In other words, He anticipated it. This He plainly did by declaring in John 14 that the Holy Spirit would bring to the remembrance of the writers of the New Testament the things He had said, and would guide them into all truth (John 16.), even communicating to them things He had not told them because as yet they were not prepared to receive them.

But you say, "Hold on; there are two difficulties in the way of all this. First, How do I know the words recorded as those of Jesus are really His? Second, What right had He so to speak and why should I be asked to receive His words even if they can be proven to be His?"

In answer to the first question, we need to remember that the New Testament writers heard Him speak and would quite naturally, especially in view of their relation to Him,

remember what He said. They no doubt took notes of the same. But we need to recall the fact that He told His Disciples that they were not to be left to their own unaided memory of what He said, but that the Holy Spirit would bring to their remembrance all things whatsoever He had said unto them. And so after all, it is not the recollection of the Apostles upon which we have to rely, but that of the Holy Spirit of God Himself.

If therefore we can prove that the words recorded are the writings of the Apostles, of the men whose names they bear, the probability that they are *not* the very words of Jesus is reduced to a minimum. And of this thing we are absolutely certain. They are not the words of some modern inventor.

It would be most interesting indeed to take a trip to Rome and St. Petersburg and London and see the three oldest Greek Bibles in the world, and then trace their history backward through the centuries gone until you come to the early Apostolic Fathers, who lived, some of them, if not in the very time of the Apostles, then immediately after. Clement of Rome died in 95 A. D.. And in their writings every verse in the whole New Testament, except eleven, can be found; thus showing without the least shadow of a doubt that the words we have today are the very words of the original writers themselves.

Some of the strangest ideas as to the origin of the Bible have been circulated by infidels themselves. An article written by an infidel in a Marlboro, Mass., newspaper, stated that the Council of Nice in the year 325 compiled the New Testament. And this is the way they did it. They had a lot of Gospels and Epistles, genuine and spurious, and no one could distinguish between the two. So they put them all on the floor and prayed that the good ones might get up on the Communion table and the bad ones stay on the floor: and that was the way the present New Testament was compiled. The writer said this account rested on the authority of Papias, an early Christian Bishop.

Of course there is only one difficulty about that story, and that is that Papias was dead and buried at least 150 years before the Council of Nice was held. And yet this story originated no body knows when, where or by whom, is swallowed and published by infidels as an account of the origin of the New Testament, and yet they call a Christian a fool for believing the Bible.

In answer to question number two as to the value of Christ's testimony, there is only one or the other of four replies that must be given to that question.

1. He knew better but deliberately falsified about the matter, and so conspired "to fasten upon the Jewish nation and upon the world a fraud and a lie." But did He? It seems like sacrilege to ask the question. Was Jesus a fraud? Was He a fourflusher? Was He a scamp and a liar?

The greatest and most notorious unbelievers of this world have tried to go each other one better in their praise of Jesus Christ without ascribing to Him the divinity given to Him by the Words of God. They have called Him "The regenerator of humanity," "the highest pattern of virtue," "the youth with God in his heart," and given Him many other such flattering encomiums, but the more such fine things they say about Him, the less I think of Him if at the same time He was a rascal, a rogue and a liar.

I do not believe that a good man tells lies and I do not believe that a man who tells lies is a good man. Jesus a good man, and not able to tell the truth; The Bible a good book and yet packed with lies! I believe neither the one nor the other. A man's claims and his character usually stand or fall together, and I credit you with too much intelligence to believe that you would for a single mo-

ment think of accepting this first answer to the question now under consideration.

2. The second answer is that Jesus in speaking of the Bible of his day simply accommodated himself to the method of expression current among the Jews, and the people of his day. This is what is called "The Accommodation Theory." The current belief of his day would sometimes be right and sometimes wrong, but Jesus allowed himself, even when the common belief was wrong, to speak in accordance with it.

But whenever Jesus knew better than he taught it becomes exceedingly difficult to reconcile such a procedure with his perfect integrity. Such statements of his as we have quoted are direct and in independent declarations and rest entirely on the speaker's own credit, and if Jesus said anything that gives countenance to opinions that stand athwart all genuine scholarship of his own day or of ours, he certainly becomes guilty of an accommodation for which it is hard to find any justifiable ground.

3. The third answer as to the value of Christ's testimony we have just mentioned, and indeed have already answered. It is that explanation which preserves his integrity by claiming that he did not know any better. He was ignorant. And consequently his testimony is without value altogether.

Without entering into the discussions as to whether Jesus was competent to enter judgment concerning questions of scholarship, historical and critical, it must at least be conceded that his knowledge was entirely adequate to the discharge of his office as the permanent Teacher of the Church.

If it is found that Jesus taught things historically and scientifically untrue, and if in the interests of religion, if in order to retain the confidence of intelligent and truth-loving men in the Bible as in any sense the Word of God, it becomes necessary to revise such teaching, his authority as a Prophet of God must at once be relinquished.

But we have found ourselves asking if this can be true of him to Whom "the Spirit of God was given without measure," Who spoke as never man spake," Who was "with the Father from the beginning" and whom we call Lord and Master; and we have found ourselves wondering if there is not some other answer to the question of the value of Christ's testimony that will bring to us a satisfying degree of assurance that what Jesus said must have been true, and is to be accepted by us today as the one great ground and reason for our faith.

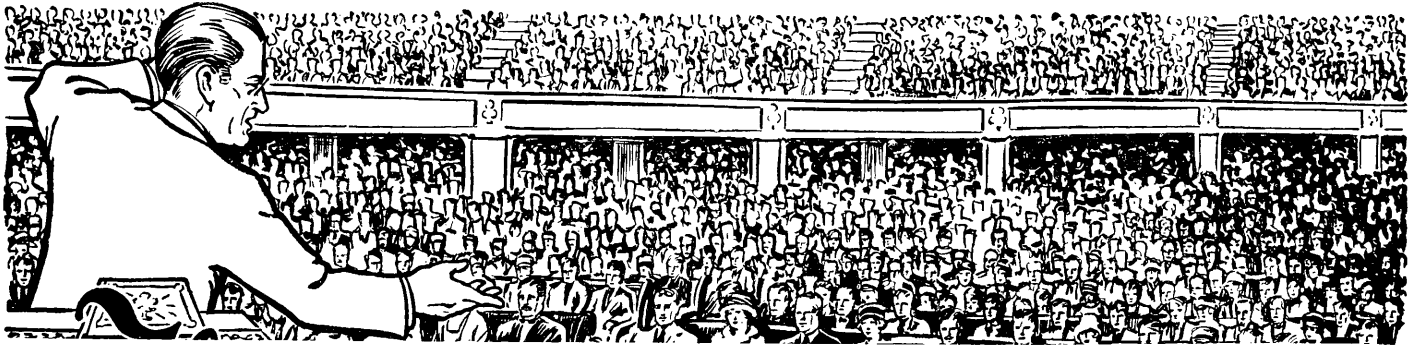
4. the other, and the only other answer to the question as to the value of Christ's testimony, must therefore be found in the fact of His divine personality. If He was the Only Begotten Son of God, then He knew whereof He spoke and had the full right and authority of God Himself to so speak, and His testimony must therefore be received as worthy of the most complete and unqualified acceptance.

That the writers of the Bible attributed such divine distinction to Christ and that Christ claimed it for Himself there is absolutely no doubt whatever, and this claim is surely substantiated by credentials sufficiently strong to satisfy any reasonable and fair-minded man.

(a) It is substantiated first by the wonderful life that He lived. You can search the whole world through for all the uncounted years it has stood and you will never be able to find another life like His; never be able to find any other man who could say, "Which one of you convinceth me of sin?" His God-like life was His answer to every doubting or uncertain soul.

(b) It is substantiated secondly by the wonderful words that he spoke. No man

(Continued on page 5)



THE MAGNETISM OF THE CROSS.

Rev. J. Heber Wightman.

And I, if I be lifted up from the earth, will draw all men unto me.—(John 12:32).

IN these words our Lord foretells the manner and the result of his death, though in a dark prediction, to be fully comprehended only after the event, for the confirmation of the faith of his disciples. The Apostles themselves did not appear to clearly understand their import, and the common people, as is evident from what follows, understood the expression, "lifted up from the earth," to signify only a removal from earth to heaven, either by natural death or by bodily translation. Our Lord indicates, though obscurely, the means by which the great plan of human redemption was to be consummated, namely, by his crucifixion, and conjointly his resurrection and exaltation to the right hand of the majesty on high.

The particle "if" may be rendered *when* or, *as soon as*, as it sometimes is rendered in the Greek of the New Testament. We are not to suppose that Christ Jesus entertained any doubt in reference to the mode of his death, for in his conversation with Nicodemus he explicitly taught—"And as Moses lifted up the serpent in the wilderness, etc."

We notice, first, that Christ has been lifted up from the earth, on the cross, a vicarious and sacrificial offering for the sins of the whole world. Was there a cause of such magnitude and importance as to demand and justify this vicarious and sacrificial offering of his body on the cross? There was. The law of God, imposed as a test of obedience, had been broken in the Garden by our first parents. This transgression of the law involved not only the loss of the divine image and their fall from a state of felicity and holiness, their exposure to the penalty; it involved their posterity also, by entailing upon them a moral nature totally corrupt and inclined to evil continually, the prolific source of all actual transgression. On account of the transgression of the law of God, the fountain of spiritual life forsook the soul of Adam, now polluted by sin, unfit for his residence. He therefore became morally corrupt, and as that which is born of the flesh is flesh, this is the natural state of his descendants.

After the fall Adam begot a son in his own image, after his own likeness. What was this likeness? Not facial and material simply, but intellectual and spiritual. As he by transgression lost the image of God, in which he was originally created, so the son, begotten in his likeness, resembled him mentally and morally, in the loss of the divine image, and alienation from God, and proneness to evil. That which springs from depravity is and must be depraved in the will, the conscience and the affections. "By one man (Adam) sin entered the world and death by sin," etc. But have infants sinned or can they sin? Surely not for "sin is the transgression of the law"; infants are incapable of such transgression. When St. Paul affirms that "death passed upon all men," etc., the meaning is not, that death has come

on all, because all have sinned actually; for infants who have not sinned actually, die; but that they have sinned in Adam, as their Federal head; that is, are involved in the consequence of his sin, by the inheritance of a morally depraved constitution. "By the offence of one, (Adam) judgment came upon all men to condemnation," for all men were in Adam, seminally, as the head and representative of his race. Now as the law could not be broken with impunity, as the dignity and righteousness of the law-giver were to be maintained in their integrity, and manifested before all his rational intelligencies, as the toleration of sin without the stern infliction of punishment might have culminated in anarchy and rebellion among the heavenly principalities and powers, so it was indispensable that God should either punish sin, or require its equivalent, in the vicarious sacrifice of one possessed of infinite dignity and merit. "For die man, or justice must, unless for him some other able and as willing pay the rigid satisfaction death for death."

Death, in the Scripture, is the punishment of the soul in a future state by the loss of happiness and separation from God, and also by a positive infliction of divine wrath. "Sin is the transgression of the law"; this is its definition; "The wages of sin is death," this is its penalty.

Now to avert this punishment in the death penalty, to make atonement for original and actual sin, to reconcile the offended God, and offending man, was the great design of the incarnation and death of the Son of God. As the evangelical prophet had predicted, so was it exactly fulfilled in the person of Jesus Christ. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." (Isa. 53:4, 5). The literal rendering is terrible; So marred from the form of man was his aspect that his appearance was not that of a Son of Man—that is not human. "In whom we have redemption through his blood," etc. Over the cross on the bloody ground of atonement, "mercy and truth could now meet together, righteousness and peace kiss each other," and God could be just, in the maintenance of the integrity of law, and yet the justification of all the ungodly who believe on the name of his Son.

Second, Christ has been lifted up from the earth, in his resurrection from the dead, his ascension, and exaltation to the right hand of the Father. The resurrection, ascension and exaltation of Jesus Christ may not be separated from his vicarious sacrifice, so far as the effects of his atonement are concerned. If he was delivered to the death of the cross for our offences, he rose again from the dominion of death, for our justification. If the obedience of Christ unto death, even the ignominious death of the cross, was indispensable as an atonement for the sins of the whole world; so his resurrection from

the dead was necessary, "that he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." Christ conquered death in his hideous domain of skulls and bones, rose triumphant in all the power of the Godhead and flung the banner of the resurrection to the breezes of immortality. The resurrection of Christ is the keystone in the glorious arch of human redemption. Remove that keystone, and the arch must fall and crumble into ruins. His resurrection is the first sheaves of the ripening harvest of an universal resurrection, to be gathered from all the regions of the dead, in the end of the world.

The lifting up of Christ from the earth involves likewise his exaltation to universal dominion and glory. Paul declares, "God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

I will draw all men unto me. How does Christ draw all men unto him? He draws them first, through his ambassadors, by the invitation of his gospel. "We are ambassadors for Christ." Every evangelical preacher is a representative of Christ; he stands in the place of Christ when he beseeches men to be reconciled to God; it is as if Christ did beseech them, for he is the mouthpiece of Christ. The gospel is full of invitations, addressed to all men, invitations to reconciliation and peace with God. Surely these invitations should fall in accents of more than angelic sweetness and grace upon the spirit ears of men, drawing them to Christ the loving Savior, as by the loadstone of a heavenly attraction. But Christ draws men to him by the influences of the Holy Spirit. The Holy Spirit proceeding from the Father and the Son, the promised gift of the Son, after his resurrection, has come into the world, one of the divine agents in the consummation of human redemption. It is his office work by the illuminating power of truth to enlighten the minds of men, to wake them from the sleep of spiritual death, to excite their hopes and fears, to reveal to them their danger as sinners, in their exposure to the wrath of God. It is also his office work to influence men to turn from their evil ways, and to turn to God, to receive the forgiveness of sins and the adoption of sons. The Spirit says come, drawing the hearts of men to Christ the Redeemer mighty to save. "The wind bloweth." The invisible spirit, like the wind, can be felt in his supernatural influences, awakening, convicting, converting and sanctifying the soul. Let it be remembered that the magnetism of the cross, however powerful in its attractions, is not irresistible. In the sovereignty of their moral freedom, men may haughtily refuse to bow in penitential grief at the foot of the cross, and in willful unbelief they may perish in their sins. There has never been a period in the world's history in which the gaze of the

nations has been so steadily and earnestly fixed upon the crucified, risen and ascended and exalted Lord of glory, as the period in which we live. Millions of the race, once walled in and secluded, priest-ridden and debased, are now accessible to the missionaries, and lend a listening ear to the teachings of true religion. Every sea is plumed by the missionary ship freighted with the glad tidings of redemption, for the far-off regions, shrouded in darkness and full of the habitations of cruelty. The great heart of humanity throbs with ardent longings for the world's millennium of peace when men shall "beat their swords into ploughshares," and their "spears into pruning hooks"; when "nation shall not lift up sword against nation, neither shall they learn war any more." Theists and infidels themselves, with pens dipped in gall to write against Christ and his religion do but acknowledge that the Christ whose name they blaspheme, occupies their thoughts, and employs their time. Christ Jesus the crucified is drawing men to him, enemies as well as friends; enemies who deny his Messiahship, and deride his religion; friends who advocate his cause, and are furling his banner, to earth's remotest bounds. The press, that tremendous agency for the advocacy of virtue or vice, religion or irreligion, is throwing off as it never did before, volumes from Philosophy and Science and Theology, that are full of Christ, either in praise, or condemnation, of his name and work. Christ is the sublime central truth of Bible revelation. He is the grand colossal figure in the world's history, and to that figure the world's eye is attracted with wondering gaze. It is through the attractive power of the gospel, in the preaching of the cross that the knowledge of the true God, and the resurrection of the dead, and the immortality of man, is to overspread the earth as the waters cover the sea. The cross, the cross, all stained with hallowed blood. O, the magnetism of love that is in the cross; the power of faith in a crucified Savior.

I rejoice in the second advent of Christ to the world. O, how different from the form and surroundings of his first appearance. Then he was the Babe of Bethlehem, the Man of sorrows. Now he is the Lord from heaven, the Judge sitting upon the throne of his glory. Then there was no parade of bannered hosts and flourish of trumpets and tramp of martial Cavaliers to welcome his advent into the world; now he comes by Angel guards attended and in his cloud chariot rolling along the flaming pavement of the skies; and the trumpet of God loudly proclaiming his Epiphany and breaking upon the cold, deaf ear of death wakens into resurrection life all the pale sleepers under ground. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." (Rev. 22:20).

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TEN REASONS WHY.

(Continued from page 3)

ever spoke as He did. The infidel comes along and sets up the teachings of Confucius and Buddha over and against that of Jesus Christ, but I challenge the comparison. Do you suppose the light of a thousand candle Mazda could suffer in comparison with the bright flame of a gas-jet? No more can the masterly teachings of Jesus suffer in comparison with the profoundest precepts ever uttered by any of the founders of these various earth-made religions.

(c) It is substantiated thirdly by the wonderful works He performed. Jesus said, "The works that I do bear witness of me, that the Father hath sent me." Look at His miracles and like Nicodemus you will have to

say that God was incarnate in the man who did such wonderful things.

An infidel tells me that Jesus was a medium and that we have mediums who have done equally wonderful things and are doing them today. Well, that does remind me that I have heard something about an Ouija Board, and something about so-called slate-writing and table-tipping and certain other ghostly stunts. It may be however that I am not well informed, but I have never heard of any of these professional mediums quieting the waves and stopping a storm at sea, or of giving a public dinner to a hungry crowd of 5000 and getting the whole thing out of five small loaves and two little fishes.

Of course I know too that some people don't believe this. Jesus, like some preachers, they would have us believe, had gone over his time limit. Some people are woefully deficient in terminal facilities. Much like the preacher I heard of who prayed for the healing of a sick woman. The woman got well of her disease but died from old age before he got through praying. Or much like the man who prayed for twenty minutes and asked God to forgive his short comings.

And the Disciples said, "Jesus, you have preached these people out of their supper; there's nothing to eat out here in this desert." And Jesus said, "Well, there are a lot of us here who have some lunch; let us divide up as it goes." And when an old Jew saw Him starting in, he said, "Well, that's the first preacher I ever saw who practiced what he preached," and shamed by his example he brought out his lunch basket, and this inspired another Jew, and this another and so on until the whole crowd brought out their lunch and they had a basket picnic right on the spot. Something like that we got from one of our pulpits sometime ago. There's no trouble for an inventive genius like that to explain anything on natural grounds.

There always has been a tendency to doubt the miraculous, to accommodate our theology to what is called the scientific spirit. Some preachers and some professors must be modern or nothing.

There are professors even in some of our Theological Seminaries who today seem to have forgotten, if they ever knew, the truth of what Henry Drummond said, namely, that "a religion without miracle is an absurdity." But when such intellectual giants as Strauss and Renan and Harper and President Eliot have brought to bear against the supernatural in the Word of God all the strength of their brilliant genius and utterly failed to make out their case, these lesser intellectual lights can well afford to leave the subject alone.

The miracles of Jesus are invulnerable to attack. You might as well shoot boiled peas against the Rock of Gibraltar and expect to see it crumble down as to expect to see the miracles of Jesus fall under the fire of infidel criticism such as has been levelled against them through all the ages since He lived and wrought His wonderful works.

(d) It is substantiated fourthly by the wonderful influence He exerted upon the life and civilization of this world. What man in his right mind can look at what the religion of Jesus Christ has meant to the world in which we live and think for a single second that it could have come out of the teaching and the life of a man who deliberately tried to foist a fraud upon the world, or of a man who was so hopelessly demented as to imagine himself to be the only begotten Son of God when in fact he was but the poor, deluded son of a Jewish peasant.

How could He have been other than He claimed to be and at the same time touch this world with the transformation which has come to it by reason of his presence and mission in it. And what Jesus Christ always has been, He is today; the transformer of the world's life, the reconstructor of the human society, the animator of human pro-

gress, the one Master Moulder of the world's civilization.

And thus we have the credentials of Jesus Christ, that He was the divine Son of God as both Himself and the Bible writers claimed Him to be. These credentials are His Matchless Character, His Masterly Teaching, His Mighty Works and His Marvelous Influence. And all this being so, we have the unmistakable evidence that He was a Teacher sent from God with the full right and authority of God Himself to speak, and therefore we are under the obligation of common honesty to accept His word and if we accept His word we must by very reason of it accept the Bible as the Word of God which He declares it to be.

And what a Book it is! A Book which the Son of God Himself does not disdain to quote. A Book for which century after century warriors have fought and martyrs have died. A Book that "fits into every fold and crevice of the human heart," and gives answer always to its deepest hunger.

"God's World is like the treasure hid,

Or finest wheat in shock:

'Tis manna from the skies above,

And honey from the rock."

It is a lamp to our feet and a light to our path. And how true it is, as George Herbert wrote,

"The Bible? That's the Book. The Book indeed:

The Book of books,

On which who looks,

As he should do, aright, shall never need

Wish for a better light

To guide him in the night."

For as Pollok says:

"This lamp, from off the everlasting throne,

Mercy took down, and in the night of time

Stood, casting on the dark her gracious bow.

And evermore beseeching men, with tears

And earnest sighs to hear, believe and live."

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"By him all that believe are justified from all things from which ye could not be justified by the law of Moses." Acts 13:39.

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XIV.

TWO YEARS IN COLLEGE.



HE two remaining years of Huston in college were most interesting. He was careful to avoid any sort of debate or religious quarrel on the subject of sanctification. On all proper occasions he gave his testimony, but so worded the statement of the gracious experience that had come to him that he drew, rather than repelled, those who heard him.

To any student or other person who made thoughtful inquiry of him, he was fully prepared to give the doctrines of the Methodist Church as taught by its founders, and to show very clearly that the doctrine and experience of entire sanctification, as a distinct second work of grace, was as old as Methodism, as old as the New Testament; that the disciples were regenerated Christians, good witnesses for Jesus, with power to cast out devils and heal the sick, before they received the fiery, cleansing baptism with the Holy Ghost on the day of Pentecost.

Huston never became excited; never ranted or wrangled with any one, but was so consistent in his life, so friendly in his spirit, so accommodating and helpful to his fellows, so studious in his habits, so prompt in the fulfillment of engagements, so regular in his recitations, and so thoroughly prepared in his lessons that every one was compelled to respect and admire him. He was so utterly free from any sort of fanaticism or foolish eccentricities that his life and character became an argument for the experience of Christian holiness that it was difficult to answer.

He had been licensed to preach his first year in college and was frequently invited to go to the country and fill some appointment for some of the students who had circuits within reach of the college. On such occasions the people crowded to hear him. If not too far, numbers of persons would go from the town where the college was located, and often a spring-wagon load of students would drive out to be present at his preaching services.

As an officer in early days in the courts, he had learned self-possession and deliberation. He moved quietly and with confidence in the pulpit. He never undertook to preach great or eloquent sermons. He selected plain texts and always lifted up Jesus Christ with unlimited power and immeasurable love to save those who came to him for pardon or for purity.

Without an effort on his part he would become eloquent. His voice was strong and mellow, his periods well rounded and fell with power upon the people. His appeals were tender, and frequently some one would come to the altar at the close of his message for pardon or for purity; and often he was gratified at seeing some one graciously saved.

Huston was most fortunate in having a very excellent science teacher, a graduate of one of the great universities, a man of travel and wide reading. He had given protracted and diligent study to the whole theory of Evolution. He had not only read Darwin, Huxley, and other strong advocates of the Evolution hypothesis, but he had kept up with the writings of all men of any consequence or rightful claims to scholarship, both for and against, the evolutionary hypothesis. He was fully convinced that there were so many missing links that no chain of scientific facts could be made up out of all that had been written on the subject by the advocates of Evolution.

Huston became very fond of this profes-

sor. The admiration was mutual. The professor frequently had him to dinner in his home; they had long walks and talks together. He offered to let Huston have his books on Evolution, but Huston preferred to buy the books under the professor's direction, in order that he might study, mark and keep them for future reference. He soon became the best posted young man in the college on the subject of Evolution. He was a rapid reader, with a most retentive memory, which gripped facts, dates, books, pages and paragraphs.

This science professor was a devout Christian; while he did not claim the experience of entire sanctification, he was quite ready to agree that the doctrine was upon a firm foundation of good reason. Why should not God, if he furnished a plan of salvation, provide that it should save from all sin? He was a serious, thoughtful man, and encouraged Huston to hold steadfastly to the wonderful experience that had come into his heart.

There is nothing finer for a college student than the warm friendship and close association with a professor of broad education, thorough acquaintance with his subject and, at the same time, a devout Christian who has not allowed himself to fall into the narrow groove of his one subject which he teaches, and to become dry and dogmatic, shut up within himself and the theme which interests him, but is a broad, warm-hearted Christian gentleman as well as a college professor.

The friendship and association of this man were invaluable to Huston. Among other things, it taught him to cultivate the spirit of moderation and courtesy toward those who differed with him in their opinions and convictions.

This was characteristic of Huston through life, and while he never lowered his flag for a moment, or surrendered his belief of great truths, he learned how to be kind in his attitude toward all men; to hold unswervingly to his established beliefs and principles, but at the same time, to have a generous, kindly heart toward all his fellowbeings, with their diversity of beliefs, creeds and teaching, and always to try, with courtesy and kindness, to win them to the saving truths of the gospel of Christ.

Huston graduated with honors at the close of his third year in college, attending, as we have said, summer school, and left behind him in the community and school a feeling that there was a man who lived a consistent, holy life, and manifested a spirit of perfect love toward his fellowbeings.

There had been an understanding between Huston and Ida Benson that during the summer after his graduation, they would be married and make their arrangements to secure a modest apartment in one of the Eastern cities where they would both take up their studies in the Theological Department of one of the great Eastern Universities.

Their wedding was a quiet, but very happy affair. For their honeymoon they took their trip to the East, secured their apartment and made their arrangements to enter the University at the opening of the fall semester. They then traveled considerably about the East, up into Canada, returning home in time to register and enter school.

Huston and his wife took the same course in Theology, studied together and sat together at recitation. She was a brilliant woman and during her years as teacher, under the suggestions of Huston, had made quite a study of Methodist history and Theology and was mentally and doctrinally remarkably well trained to become the wife of a Methodist minister.

Their intellectual equipment, fine personal appearance, refinement and courtesy to professors, students, and every one with whom they came in contact, soon won for them high standing in University circles. In recitation, they gave evidence of having thoroughly mastered the subject under discussion.

Their attention was soon attracted to a rather young professor who had graduated from one of the noted German Universities, and was not able to conceal considerable egotism with reference to his scholarship and opinions. He was a bit dogmatic and not very reverential in his attitude toward the Scriptures.

Early in the school term the professor said to the students, "I do not want us to put in the hour of recitation in this classroom in mere questions and answers, but rather in discussion. I want you to feel perfectly free to ask questions and express your own opinions with regard to any subject or phase of truth that may come up before us."

Huston made note of this suggestion of the professor and while a number of students asked questions, and expressed opinions, Huston was quiet and said nothing at all, only to answer, lucidly, questions put to him with reference to the lesson. But as he noted the professor's attitude toward the Scriptures, and that of a number of students, righteous indignation burned within him, and he waited patiently for an opportunity to express himself and, in due time, the opportunity came, and he expressed himself.

(Continued)

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Dr. Ridout's New Book on Revival Blessings.

Before sailing for the mission fields Dr. Ridout put out his new book, "Revival Blessings" containing the History of the great revivals as well as stories of great evangelists and chapters on soul winning, etc. This book should be read by all evangelists, ministers and laymen who are interested in revivals of religion. Also, it is a fine text book for the class room where evangelism is being taught. There are many things in this book not found in any other book on evangelism. Dr. Ridout has dug out a lot of gold nuggets from his wide reading. This is a fine book for soul winners in the Sunday schools and among young people, and no one can read the book without finding it full of wonderful information and inspiration. Price, \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

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One of his best. A new edition of this great book has just come from the press. It is a universal verdict, that this book has a message individual and pungent. Young people who do not read religious books at all will relish this great mountain story. All books have gone up in price, but Vulture's Claw will continue at the pre-war price. —\$1.50—360 pages, and beautifully illustrated by an artist with original scenes taken from the story. Order this book from Pentecostal Publishing Co., Louisville, Ky.

"In as Much, . . ."

Send THE HERALD one year to some one in prison or hospital and pray that it may prove a blessing.

GLEANINGS FROM THE EVANGELISTIC FIELD

A GOOD REPORT.

I have only sent in one brief report since my election as President of the Missouri State Holiness Association, yet I have been busy all the time.

God has smiled upon my work to a great extent. He has been very near and dear. The way has not always been smooth or easy but he makes the rough places seem pleasant.

I have held some revivals and opened up some new fields, have seen some souls saved and some have professed sanctification under my ministry, for which I praise God and give him all the glory. However, most of my time and efforts have been spent in and with the Ozark Holiness Academy, Mt. Zion, Ava, Mo., which is a greatly needed school in a needy field. Rev. O'Brien and Rev. F. L. Spindler got the vision of a full salvation school for the Ozark region some fifteen or sixteen years ago. They prayed and God answered their prayer. Many have been the storms and battles. There have been many come and gone. But through it all God has been near and we are still going on the old-fashioned holiness lines.

At present the school has taken on new momentum. We have secured Rev. B. F. Wininger, a graduate of Asbury College as president. He is a young man of vision and courage and of a sacrificing spirit. Many feel he is God's man for the place at the present time.

The first thought for the school was to train local boys and girls who understood the people of the mountains that they might take the gospel of full salvation to this region. That is still the passion of the constituency of the school. Here is one of the most fruitful fields we know of for the true gospel of God. The workers are few. The school is needed greatly and must be maintained if we expect to spread holiness to any desirable degree in this region. This being a mountainous country, money is not plentiful. Finances are small for all workers. We had to put in equipment this year in the school and as a result our teachers have gone thus far without a cent of salary. May God bless them for their great sacrifice. They are indeed making a great investment in building character that shall stand the test.

We want you to put O. H. A. on your prayer list and pray for the needs of this region. We have so many calls to come we hardly know where to go next. We could stay out in meetings all the while and never see the family and home and yet not be able to fill all the places. This school is maintained on interdenominational lines and we suppose it will continue thus, D. V. We will meet you at the National meeting of the Association and perhaps be able to tell you more about this great missionary cause and mission field. R. A. Kisee.

NEW ORLEANS, LOUISIANA.

After three months evangelizing in Central America and Cuba I arrived in New Orleans, March 1st, and started my first meeting at Salisbury, N. C., March 10th.

What a wonderful three months those have been among the people of other lands. After my last letter to The Herald I visited the Cakchiquel Indian town of San Antonio Aguas Calientes, in Western Guatemala. It was a wonderful privilege to speak to those Indian boys and girls of the mission school and play with them in a recreational way. Their little brown skins encase some wonderful talents. One of their graduates is now in California helping to translate the Bible into Cakchiquel dialect.

From there I returned to Chiquimula for the annual revival of the Friends Mission. That is a great place and they are a great people. They teach holiness in all of its beauty and the results are seen in a most convincing way in the lives of their converts. In the meeting it was my happy privilege to give a series of messages on Christian Character Building to the boys and girls of the two schools, besides speaking in the general services once each day. There were large crowds in attendance from many parts of Guatemala and Honduras. God's presence was marvelously manifested in every service and there were many who sought God and found pardon or purity of heart. The life stories of some of these people would make a wonderful book. The Book of Acts is being rewritten and relived in Latin America continually.

Pianos in that section of Guatemala are scarce articles. For the first time for their annual meeting the Mission was able to secure a piano, borrowing it from a well-to-do Catholic family. It was old, tiny and out of tune, but it was a piano. And how those natives enjoyed it! I never played for a more appreciative people. There were some present who had never heard a piano before. I thanked God as never before for the ministry of music.

I am praying God to let me find someone who will put a piano in that Mission for the benefit of the school children, as well as their great annual revivals in which they reach hundreds of people each year.

There are so many needs in these various missions and schools I have visited that my heart aches when I see the wasteful extravagance of the church people in the homeland. I feel as though I would like to spend my years pleading for the under privileged children of Latin America.

My last ten days were spent in Cuba. That visit was a glorious climax to the whole trip. The interesting contacts with those fine Cuban young people is too long a story to write.

God's leadership and blessing throughout this

whole trip has been a marvelous revelation to my own heart. I have returned with my soul uplifted, more convinced than ever of the mighty power of the Gospel to transform human lives. Latin America is open to the Gospel and hearts are hungry. Already my heart yearns to return to those wonderful fields so white unto the harvest.

James V. Reid.

RELAY M. E. CHURCH.

The Lord has graciously permitted Relay M. E. Church to see its first real revival in twenty years. From February 10 to March 3 the church received a real outpouring of God's Spirit upon it. Again, the Boy Preacher of Texas, Rev. Ray N. Johnson, was on the firing line. His gospel message of full salvation, delivered in sincerity and under the directions of the Holy Spirit, stirred the hearts of those who listened. About one hundred souls bowed at the altar for regeneration or heart purity. Especially did the young people respond to the leadings of the Spirit. It seems that the youth of our land are truly hungering for something besides the temporal pleasures of the world to satisfy that inner craving for a true knowledge of the Infinite. They realize that a soul is never satisfied until it comes to Christ for forgiveness of sins and a pure heart. Ray is a Spirit-baptized young man with a message that searches the soul. May The Herald readers pray that God's blessing shall continue on the work at Relay.

LEXINGTON, KENTUCKY.

I am now in meeting in Lexington, Ky., in Union Gospel Mission. The people are attending in goodly numbers, and the interest is increasing with every service. The Mission was established five months ago by Rev. E. L. Sanford and wife, and bids fair to become one of the most lively and influential religious centers in the city. It is one of the best located missions I have ever seen. It is right down town, about one square from Main Street on Mill. The room is spacious, well lighted and easy to speak in. People of all denominations and of no denomination, attend, and get blessed. The Mission stands for a full gospel. Bro. Sanford, under whose ministry hundreds have been saved and sanctified, is a Spirit-filled, level headed man, and will see that everything goes straight. Bros. Little and Cassidy, and many other men and women who love the cause of holiness, are giving the work their hearty support. During the five months of the mission's "life," more than five thousand people have attended. I don't know of anything Lexington needs more than a center of this kind. Jordan V. Carter.

General Evangelist, Wilmore, Ky.

LANSING, MICHIGAN.

Potter Park Methodist Episcopal Church, Lansing, Michigan, has just been the beneficiary of a gracious revival which lasted from February 10 to March 3, under the leadership of Prof. and Mrs. C. C. Crammond. The nightly services have been discontinued, but the spirit and inspiration goes on.

The song service which so often is a problem in a revival, was a real delight the way it was conducted by Brother Crammond. It took no effort to sing. We all just wanted to make a "joyful noise unto the Lord."

Sister Crammond never preached better than in this meeting. And while there were some who held it to be "shockingly old-fashioned," those who have spiritual discernment sensed the presence of the Holy Spirit throughout the meeting, and witnessed 79 seekers at the altar. Many of these seekers were sanctified.

Some of the results which ought to be noted were: five whole families were converted, leaving worldly amusements (and the men forsaking their tobacco); ten families established an altar in their homes; seventeen receiving light on t'ing, took up this bit of Christian stewardship willingly; twenty-eight persons united with the church the last evening; old differences were, of course, buried, and the once sad faces are now shining witnesses for the Lord.

Brother and Sister Crammond are members of this church, and the fact that they were able to conduct so successful a revival in their home church is a good recommendation to any pastor, or church, desiring help in a revival. They belong to us, but we gladly loan them out to preach the "unsearchable riches of Christ."

Byron A. Hahn, Pastor.

THREE REVIVALS.

Thus far during the year it has been our good pleasure to have held three revival meetings. The first was at Zeigler, Ill., in the M. E. Church with Rev. C. F. Williams, pastor. Mr. John Olive, brother of the lady evangelist popularly known as "Little Mary," led the singing with marked success and loyally stood by the work. A number of souls were blessed and some united with the church. All told, it was a good revival, yet much more land remained to be possessed. Rev. Williams has done a fine construction work in that town.

Our second meeting was near Zeigler at West Frankfort, Ill., in the Central M. E. Church, with Rev. C. S. Tritt, pastor. We had a good revival inside the church with some wonderful day services among the Christians, but the great outside world was hard to reach. There was a general indifference on the part of the public so that it was difficult to get people to attend the services. Yet there was some good fruit as a result of the revival campaign. Rev. Tritt is a whole soul worker who was always

on the job. The Lord bless him and his faithful constituency.

Our third revival was at Athens, Ohio, in the Central M. E. Church with Rev. Ira P. Day, pastor. We had no trouble about crowds here. The only difficulty we did not have room enough to accommodate the large audiences. Rev. Day, who is a student at the Ohio University which is located in Athens, is an all-round, real pastor with evangelistic gifts combined. We had a good revival. Souls prayed through at the altar. There were twenty-seven professions and twenty-six accessions to the church. Rev. Day has the ability, the resources and fine prospects for building up a great church in Athens.

We are now in the far away Northwest at Roundup, Montana, in the M. E. Church with Rev. F. C. Fulford, pastor. Montana is a wonderful state but it furnishes hard sledding for evangelism and religious work in general. We are praying and preaching and expecting victory from the skies.

Andrew Johnson.

BOSCOBEL, WISCONSIN.

We have just closed a very successful revival at Boscobel, Wis., in the M. E. Church. Rev. E. J. Satchjan, the efficient pastor, is loved very much by his people, over whom he has and is wielding a great influence for a full gospel. I have never seen people more responsive than those in Boscobel, and it is very clear that the cause of this has come about by the preaching of their pastor.

A pastor has a tremendous influence over his flock. In a few years' time a modernistic preacher can wreck the faith of a great amount of his people, but if the pastor is a straight-out holiness messenger it's possible for him to lead many of his people into Canaan in a few months.

Rev. Satchjan believes, preaches and claims entire sanctification, therefore it was easy for me to get the truth over. In the three full weeks we saw many scores seeking God and if I made no mistake seventy-eight found him in reclamation, pardon or purity. A few children were at the altar but most of the seekers had passed middle age.

A good amount of those who found God were high school students. I have a few dates for April and May open, also some summer dates I can give to camp meetings. My terms are free will offering. I go anywhere.

L. E. Williams.

Wilmore, Ky.

WEST MAIN STREET CHURCH, GRAFTON.

I closed a three-weeks' meeting in the West Main Street Church, Grafton, Sunday night, March 3, Rev. F. H. Hughes, pastor. The Lord was with us in a marvelous way. The church was down spiritually, to begin with; they say they have not had a revival for fifteen years.

We began to shell the woods on sin and restitution. Some got mad and stayed away for awhile, then came back and came to the altar for prayer. The great break came the second Friday night, we had set for Sunday school night; the writer preached from the one word, Jesus. The Lord honored his word in a marvelous way. When we made the altar call, something like fifty young people came to the altar, many of them praying through to victory.

Some very hard sinners came forward and prayed through to victory. In all there were something like eighty saved or sanctified, or reclaimed. We find people all over the country hungry for full salvation, if we will preach it in a sane way and put it where it belongs. We give God all the glory and praise. Quite a number joined the church.

W. A. Grogg.

WILLIAMSPORT, PENNSYLVANIA.

God has given us a wonderful victory in Newberry, Williamsport, Pa. Six churches united in three weeks of combination evangelism. 528 were won to Christ and the church, 200 decided in home visitation week. 253 united with the church on Ingathering Day, and many more will come by Easter. Large numbers were renewed and won to church attendance. 302 joined the Pocket Testament League. Many joined the Christian Home League for daily family worship, grace at every meal and Christian conversation in the home. A large number of consecrations were recorded and several volunteered for Life Service. A permanent soul winning organization was formed by the visitation workers. Overflow meetings were held.

We conducted Week of Prayer Services in Williamsport Dickinson Seminary. There were conversions, renewals and consecrations for life service. March 4, we began in Pine Street Methodist Church, Williamsport, which has a membership of 1424. Large crowds are coming. There have been several conversions and renewals; the personal workers are winning folks to Christ on the outside.

Palm Sunday we begin a union campaign of combination evangelism in Berwick, Pa. We have some open dates in April and May before we go to Ocean Grove in June for our eleventh year in the Tabernacle Evangelistic Meetings.

Yours in him,

S. B. Goff.

IF YOU WANT SOMETHING

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not

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(Continued from page 1)

ted by John Wesley. Calculate, if you can, the multiplied thousands to whom he has preached full redemption in Jesus. He has never found it necessary to lower the flag, or modify expressions, or hunt about in the Dictionary for words that mean nothing and meet with no objection from the carnally-minded. He has preached in hundreds of the greatest churches in Methodism. He has been recognized as a great man, a true messenger of God, and has been very largely given right of way throughout the nation. There is no way to estimate the spiritual contribution he has made to the spiritual life of this nation. All Protestant denominations have been benefited by the large numbers of their membership who have sat under his ministry.

The names of a host of men of education and refinement in the pastorate and in evangelistic work rise before me, like Reid, Haney, Baker, Oliver, Keen, whose names are not only written in the Book of Life, but who have ascended to the Father. What men they were! They blessed the multitudes, not only with their pulpit ministrations, but with their consistent and beautiful lives.

There was Bishop Key, of the M. E. Church, South. What a majestic man! What a beautiful, consistent life, who not only preached, but exemplified the doctrine of perfect love. Bishop Joyce, one of the great souls of his century, preaching a mighty sermon on full salvation to an audience of thousands of eager listeners, was stricken and fell into my arms to linger a short while, and died in triumph, ascending to meet the countless hosts who had been blessed under his ministry.

Where will you find more cultured gentlemen, finer spirits, and men of wider range of vision, travel and service, than Bishop Oldham and Bishop Warne, both for many years preaching and enjoying the experience of perfect love.

This mighty movement of the Holy Spirit among men has not been confined to a corner; it has not been committed to illiterate ranters. There is no occasion to feel ashamed of what God has been doing in the earth in this great revival.

It is quite probable that those brethren who are suggesting some modification and a bit of readjustment and change in order that we may suffer less reproach and accomplish

greater ends, need a bit of change within themselves. It may be that almost unconsciously, they have made such readjustments that, without intending to do so, they have somewhat compromised and lost a bit of faith in the plain old Bible doctrine of the carnal nature, and the fearful wreck that it may make of a human soul. The clarion call to consecration, the cross of death to self, and the waiting in prayer until the divine fire falls in sanctifying power, may have to some extent been left out of their ministry; possibly, they have fallen into the unfortunate habit of preaching their eloquent declamations and making no altar call. Is it possible that they have fallen into a mistaken state of mind and imagined themselves too scholarly, and preachers of too large ability, to be associated with the holiness people, and to be known as holiness preachers. If there are such men running at large among us, may God help them to remember the pit from whence they were digged.

If there ever was a time when the people needed plain, earnest, powerful preaching on sin, "the sin that doth so easily beset us," the indwelling sin out of which flows the stream of wickedness, that time is now. We are in great need of men who have been crucified with Christ; men in whom the carnal nature has been destroyed; men who are not seeking popularity or ambitious for wealth, or places of power and influence in ecclesiastical organizations, but men who are seeking lost souls, men who are striving to bring the church into true bridehood with Christ, that time is now. Let there be no modification, no lowering of the flag, no eloquent, skyscraping sermons without altar calls, no holiness camp meetings without the power of the Holy Ghost upon preachers and people.

The whole Bible is God's proclamation against sin, and call to holiness. Every drop of blood and sweat and tear that Jesus shed was a mighty plea for cleansing from sin, for lives of righteousness, wholly consecrated to God.

Time would fail me to speak of the scholarly Godeby, the tireless Pickett, the unique Bud Robinson, the saintly Henck, the triumphant women, whose names and pictures have never appeared on the front pages of the phant Rinehart, the inimitable Ruth, the saintly McLaughlin, and the countless hosts of devout pastors, humbler evangelists, men daily papers, but whose names were written in the Lamb's Book of Life, and who are now worshipping at the feet of the Master in glory. They were not ashamed to witness to the power of the cleansing blood. They were willing to be ridiculed as "the holiness people." They were a part of the salt of the earth and the light of the world. Let those who would lower the standards, change the language, "prophecy smooth things," and avoid the reproach of the cross, speak their unbelief so plainly that the committees of camp meetings and conventions will not be deceived, and pay their sacred money for services that hinder, instead of promoting, the great, good work of sanctification.

There is no way to calculate the powerful and gracious contribution that the modern Holiness Movement, with its preachers, pastors, evangelists, conventions, camp meetings, schools, rescue homes, orphanages, and missionary enterprises has made to the spiritual life of our times. It has been like the great Gulf Stream sweeping through the midst of the Ocean warming up and making habitable and prosperous vast areas of land which, otherwise, would have been frozen and worthless. So this Holiness Movement has been a spiritual Gulf Stream pouring through humanity from the throne of God and the heart of our blessed, glorified Lord Jesus, warming the hearts and lives of untold millions of human beings.

Let us cry out to God for a fresh anointing of the Holy Ghost. Let us press the battle with new vigor. Let the whole line of spiritual evangelism move forward for the spread of scriptural holiness throughout the

world. May God raise up a host of young men as consecrated, cultured, capable, fearless, and mighty with the sword of truth as that host of noble souls who have gone before us.

H. C. MORRISON.

A Distinguished Visitor.

Some time ago we told our readers of a delightful visit by Bishop Oldham; since then Bishop Warne, of the M. E. Church, many years in India, was a few days in Miami, sought out our humble home far out in a sparsely settled part of the city, and came to see us. What a delightful and saintly man Bishop Warne is! Apparently, his health is much improved since I saw him last. He is looking well.

I was with Bishop Warne much of the time I spent evangelizing in India. He is one of the most genial and devout Christian men I have ever known. He exemplifies the doctrine of full salvation and walks in communion with his Saviour and Lord. One can but regret that Bishops Oldham and Warne are growing old. Neither of them has the appearance of feebleness, but the years are piling up. They have taken the supernumerary relationship to the church, but neither of them is superannuated; their services are in constant demand and they are a blessing to any congregation to whom they preach, and every home they visit. Both are in the enjoyment of the perfect love that Jesus came to bring to men, and that John Wesley, founder of Methodism, so earnestly proclaimed. May the blessing of God attend these beloved Bishops everywhere. May the sun of life go down slowly, and when its rim touches the horizon, turn to a golden gate admitting them into the presence of the Christ who saved them, whom they have served so earnestly, and where they shall meet and dwell forever with those to whom they have ministered so graciously.

H. C. MORRISON.

Rev. G. W. Ridout, after two months in Japan and Korea, has returned to China where he will be engaged in evangelism, both South and North. His address will be care Bethel, Box 533, Shanghai, China. This is his permanent address while in China.

Russellism.

We have a letter from one of our readers making inquiry about the literature of the International Bible Students' Association. This association is made up of the followers of Pastor Russell. They are a very zealous people and just now are making a vigorous and widespread canvass for the circulation of their literature. The great danger of buying and reading their printed matter arises out of the fact that they mix much Bible truth with most dangerous and unscriptural error. My advice to all HERALD readers is to have nothing to do with them or their reading matter. Their errors are so very dangerous that it is best to let their literature entirely alone. No one would want a bushel of meal from the best corn ground at the best mill, well mixed in rough on rats.

Unfortunately, our Protestant churches have sadly neglected the study of prophecy and the careful instruction of the people of the purpose and meaning of the prophetic writers in the Holy Scriptures, leaving our Christian people largely ignorant of this most important part of divine revelation. The Russellites have taken advantage of this fact and have been able to delude and lead astray many devout people. Leave the literature alone and become a prayerful student of prophetic books of the Bible on your account.

H. C. MORRISON.

Let The Herald

Preach for you, by sending it to one or more preachers one year for \$1.00. Offer good for April only.

The What and Why of

Asbury College.

LEWIS ROBESON AKERS,
President of Asbury College.



Asbury College is distinctly a holiness school. Not only was John Wesley in the eighteenth century sent of God to reaffirm the mighty dynamic, "Justification by faith," which ushered in the Lutheran reformation, but also to rediscover the scriptural doctrine of Entire Sanctification as a second work of grace subsequent to regeneration which ushers one into a state of Holiness or Christian Perfection, and which brings to humanity, sin-enslaved, weak, and despairing, the glorious message, "Sin shall no more have dominion over you."

In the latter part of the nineteenth century, when Christian education was limping along with a slow and halting gait, ever becoming more and more secularized, when an inner knowledge of vital and heartfelt religious experience was more the exception than the rule, an evangelistic Methodist minister bearing the name, John Wesley Hughes, and at that time without money or even a collegiate degree, felt definitely led of God, to found a school which would be distinctly different from any existing contemporary institution in that, along with the careful training of the mind, it would stress also the fullest development of the soul along spiritually experimental lines. With two teachers and eleven students in the two upstairs rooms of a plain four-room cottage, this insignificant Gospel acorn was planted by faith in the heart of the beautiful blue grass region of Kentucky, already dotted by almost a dozen denominational colleges.

Today that school is a mighty oak seen from afar, and its influence is felt around the world. Its development was through the crucible of adversity and trial. After its founder had carried alone the ever-increasing burden of its support for fifteen years, until it had grown to have an enrollment of almost three hundred, it was taken over by a board of trustees. In the hour of its greatest financial need and when the outlook was darkest the Board prevailed upon that white-plumed herald of Full Salvation, virile editor and princely preacher, Henry Clay Morrison, to assume the leadership, and under his skillful guidance its material development and influence grew until it became in truth a world institution. For fifteen years also he carried the burdens and, wrote for himself an imperishable record of spiritual achievement.

Asbury College today is more widely known in religious circles than any school of similar enrollment in our country. It has a cosmopolitan student body of more than eight hundred from forty states and several foreign countries, but it owes its phenomenal influence and growth mostly to its continuous and unfailing emphasis upon the two cardinal Wesleyan and scriptural truths of Full Redemption, namely, Regeneration, pardon from sin; and Entire Sanctification, deliverance from the principle of sin. The first a birth, a new birth; the second a death, the death of the carnal nature which is always enmity toward God.

Asbury College from its inception has made revivals of religion a part of its yearly program and once at least in each semester holds special evangelistic services during which an earnest effort is made to lead every single student into a definite knowledge of justification or entire sanctification by faith in the atoning merit of Jesus Christ our Savior.

Asbury College has always stood unflinch-

ingly for the integrity of the Scriptures, for the fundamentals of the Christian faith, and for a full redemption. On the front of the new Hughes Memorial Auditorium, just erected in honor of the founder of the institution, are two large marble slabs; on one side, the words, "Free salvation for all men and full salvation from all sin"; on the other, "Follow peace with all men and holiness without which no man shall see the Lord."

Asbury College, because it has never faltered nor ceased in its thirty-nine years' history to uphold the highest standard of New Testament experience, is increasingly enjoying the confidence and support of an ever-enlarging circle of God-fearing and devout Christians throughout America and other lands. Particularly do the earnest and consecrated people making up the Holiness Movement feel that Asbury College is peculiarly their own school, and while on every hand they behold church schools, once established in prayer and erected by sacrificial giving, departing from the faith once and for all delivered unto the saints and going out into skepticism and to the worship of the strange gods of fashion, wealth, pleasure, and materialism, they turn back to Asbury College with a prayer of gratitude and thanksgiving to God for a school which changes not in its steadfast determination to lead its youth into the fullness of the blessing of the Gospel of Christ.

Asbury College goes forward on its knees and this indeed is the truest progress. While all over our nation this year marks a decided slump in college attendance, why is it that Asbury College alone in Kentucky reports a material increase in enrollment?

Why is it that despite an almost continuous building program for several years its dormitories are still overflowing and a number of students must be housed in the homes of the community?

Why is it that, although there is a tidal wave of worldliness sweeping the nation and an appalling spiritual dearth widely prevalent, Asbury College closes its year's work with less than a score of its eight hundred students unsundered to Jesus Christ?

It means simply this: that God honors those who honor him. Asbury College is true to its trust and to its high calling. It is keeping the faith. Its teachers are splendidly educated, many of them possessing or seeking doctor's degrees from the leading universities of our nation, yet every one of her half hundred professors must ring true and continually uphold the ideals which alone furnish a valid reason for the school's existence.

Modernism finds no place in Asbury College. As a futile, man-made program, it has already revealed its weakness and utter failure to grapple with and successfully solve the sorely pressing problems of society and to provide a remedy for the sin-sick of the human race.

Asbury College ever points its students to the Lamb of God that taketh away the sin of the world. It ever exalts the cross of Christ as the one and only emblem of the world's redemption.

*"Through all depths of sin and loss
Drops the plummet of His cross.
Never yet abyss was found
Deeper than that cross can sound."*

Asbury College has proven its worth to the world. By its fruits do ye know it. Though yet a young institution it has made a contribution of inestimable value to the Kingdom of God. It has sent out close to a hundred Spirit-filled missionaries to the far corners of the earth. It has given Methodism five college presidents, while two graduates have been elected bishops, one a General Secretary of the Board of Missions, and another Editor of an outstanding church periodical. Hundreds of pastors have entered conferences in many states, many of them occupying pulpits of great influence and power. Scores of evangelists are preaching with the largest success and ministering to crowded

altars, while many others have become teachers, doctors, lawyers; yea, the stream of human life on this planet has been enriched and made purer by this continuous infusion of fine and consecrated talent devoted to the service of human need.

Will you stand by? Will you help it carry on for God and for the redemption of a lost world?

Asbury College merits your support, solicits your prayers, and is worthy of your heartiest approval.

Preachers Preach

What they read. Don't you want to send THE HERALD one year to one or more preachers at our special offer of one dollar for the year? Good for April only.

NOTES FROM THE EAST.

(Continued from page 2)

With the coming of the gospel and the mighty Christ thousands of the Koreans are saved from this spirit of fear and are set free with the liberty—the glorious liberty of the children of God.

Jesus in commissioning his disciples gave them power to cast out devils. Matt. 10:8.

6. *Cast thy bread upon the waters, for thou shalt find it after many days.*—Eccles. 11:1.

A young man was admitted as a free or charity patient in the Presbyterian Hospital in one of the Korean stations. The doctor did real Christian service to the poor young fellow who had no money to pay, but when he came out his influence told for Christ. As a result Po Suk Church with twenty members and four kan tile roofed building stands as a testimony to his devotion. Dr. Lankester, of India, has said: "If we want to write the teaching of our Lord Jesus Christ in very big letters so that those who cannot read theology or science or philosophy start medical aid for the poor."

7. *Conviction for Sin.* John 16:8-11.

Yesterday we passed a Korean funeral. It was a grotesque affair as the mourners dressed in sackcloth followed the coffin contained in a large, many colored affair carried on long poles borne by about twenty coolies. When one dies wailing goes on for a time in open mouthed howlings. In four days the members of the family are dressed in sackcloth with ropes tied about the waist and head. The mourner wears string shoes, never leather. He eats no meat, holds no office, goes about with an immense straw hat in which the face is completely hidden from view. His view of the death of his parents could be written on this wise, "Because of my sins my parents have died," and when he writes a letter he might sign it: "Kim Chang Do, Sinner."

In the Orient one does not have to argue for the fact of sin. They know what sin and wickedness is and when misfortune befalls them they attribute it often to their sins, but where the difficulty comes in is their unwillingness to confess sin and repent of it. Then again, in the Orient conversion means much more than in the West. To confess Christ may mean persecution, sacrifice and suffering. But when the Spirit of God moves in a revival confession of sin becomes intense and terrible. In the Korean Revival of 1907 the meetings would often break out in confessions of sin in which both church members as well as non-Christians would confess their wrong doing in the open meeting. In one instance a missionary tried to stop it but he afterwards found that it was best to let the confessors have their own way and the Holy Spirit came down in great blessing and power. The penitent soul cries out,

When I concealed my guilt,
I felt the festering wound,
Till I confessed my sins to Thee
And ready pardon found.

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

There are many ways we can express our love to others. The boy or girl who is careful to obey their parents, will be just as obedient out of their sight as when their eye is upon them. It is the heart obedience that counts with God, and it is that kind out of which we get the greatest joy.

The following little story tells how one man was willing to give his service, and later his life, for the man whom he loved and for whose family he had great concern. It is wonderful what hearts some people have, and what it may mean to others when we are willing to take their place in time of stress and strain. The story reads thus:

More Than a Friend.

I was deeply interested lately in hearing of an incident that took place at a soldier's grave in one of the Southern States. A person was seen decking it with flowers; and a stranger observing him asked, with a tone of sympathy, if a son were buried there. "No," was the reply.

"A brother?"—"No."

"Some other relation?"—"No."

"Whose memory then, may I ask, do you thus so sacredly and tenderly cherish?"

Pausing a moment from emotion, he replied—

"When the war broke out, I was drafted for the army; and as I was unable to procure a substitute, I prepared to go. Just as I was leaving home to report myself for duty, a young man whom I knew came to me and said: 'You have a large family, which your wife cannot support when you are gone. I am a single man, and have no one depending upon me—I will go for you.' He went. In the battle of Chickamauga the poor fellow was dangerously wounded, and was taken to the hospital. After a lingering illness, he died and was buried here. Ever since his death I have wished to visit this place, and having saved sufficient funds, I arrived yesterday, and today have found his grave."

The touching story concluded, he planted the rest of the flowers; then put a heavy board at the foot of the grave, on which were written these simple words,

"He Died For Me."

Reader, does not your heart glow as you think of that noble fellow's generous, self-sacrificing love for his friend? And, oh, does it glow when you think of Jesus who died for you? Does His wonderful, self-sacrificing love awaken tender feelings of love towards him in your heart? Whatever you have been before, receive him, welcome him now into your heart, and say to him,

"My Jesus, my Saviour,

"My Lord and my King!"

As truly as that generous soldier died to save his friend, so truly did Jesus die for you;—yes, far more so. The soldier might have returned safe, but Jesus knew he went forth to death for you.

Lovingly,
AUNT BETTIE.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? I am a little boy nine years old. My first name begins with L and ends with E, and has eight letters in it. If anyone guesses my name write to me and I will write to you about my trip to Mt. Baker. My brother takes *The Herald*. I live on a farm in Washington. We have Chinchilla rabbits. Hope to see this in print soon.

L. John Klein.
Rt. 1, Box 99, Bellingham, Wash.

Dear Aunt Bettie: It has been a long time since I have written to your happy band. I hope this finds you and the cousins enjoying the richest blessing of life. This leaves me feeling just fine. I enjoy reading *The Herald*. I read it from cover to cover. My mother had *The Herald* sent to me. I have married since I have written to *The Herald*. I have been married over a year. I guess you cousins are wondering who this is. Kathleen Rash, before I married. I married a Cunningham. I am staying with my husband's people. How many

of you cousins are living for the Lord? I am a Christian. The Lord has wonderfully blessed me. Praise his great name. It is so sweet to trust in Jesus. He is always ready to help you when you come to him and believe him. I want to live closer to my Savior each day, and be a soul winner for him. If he wants me to be a missionary across the water in China, I am ready to go. I am anxious to see you cousins living for the Lord. Before I got saved, I went to dances and to parties. I have no desire for that now the Lord has taken that out of my heart. I have my hair bobbed but I am letting it grow out. I promised my Lord I would let it grow out. I want the cousins to pray that God will give us a true Christian Government. Aunt Bettie, I want you and the cousins to pray for me that I may live closer to my Savior and be a soul winner for him. I will be glad to hear from some of you cousins. I will answer all letters I receive.

Mrs. U. C. Cunningham.
Rt. 2, Box 20, Gilbertown, Ala.

Dear Aunt Bettie: Will you please let a Georgia girl join your happy band of boys and girls? My father takes *The Herald* and I enjoy reading page ten very much. I am thirteen years of age, birthday Sept. 15. Have I a twin? If so please write to me. I have dark brown eyes, brown hair, and weigh 93 pounds. I am in the fifth grade. I go to school at Lone Star Consolidated School. Wonder who can guess my middle name? It begins with W and ends with E, and has six letters in it. As this is my first letter to *The Herald* I will promise not to stay long. Hope to see this letter in print.

Jewell W. Logan.
Rt. 2, Box 123, Adel, Ga.

Dear Aunt Bettie: I am a Hoosier girl ten years old. I have blue eyes, dark hair and am in the fourth grade at school. I have a fine teacher, he reads us the Bible every morning and has us to memorize verses from it. We live on a large farm. I have a brother nearly twelve years old and a sister seven years old. For pets we have a little puppy and a buff cat that weighs almost ten pounds. Who can guess my middle name? It is the same as Timothy's grandmother's.

Elma L. Caley.
Markle, Ind.

Dear Aunt Bettie: Will you let a little Sistersville girl join your band of girls and boys. I am ten years old and I am in the fifth grade. This is my first letter to *The Herald*. My birthday was March 9. Can anybody guess my second name? It begins with W and ends with D, and has five letters in it. Whoever guesses it I will send a picture of myself. My grandmother gets *The Herald* and I like to read page ten very well. I go to the M. E. Church. Lois Ladorff, I guess your name to be Lois.

Helen Bowers.
517 R. R. Ave., Sistersville, W. Va.

Dear Aunt Bettie: Here I come just a little girl five years old but I go to school every day and I love my teacher, Mrs. Martin. She is good to me. I have read about the three bears and Chicken Little, where he was in the garden and got choked on a seed. I go to Sunday school every Sunday. My teacher is Mrs. E. R. Kendall and I sure love her. Mother takes *The Herald* and she reads the Children's Page to me. I have one sister; she is older than I and has written a letter to *The Herald*, and as it is our first attempt we hope to see them in print.

Lois Evelyn Barlow.
Rt. 5, Carlisle, Ky.

Dear Aunt Bettie: Will you and the cousins please move over and let me sit down for a chat with you? I visited you about a year ago but I don't expect you remember me. Well, the Yuletide season is over and I expect most of the cousins are back in school again. I am and glad to be. I wonder if all the cousins are glad

to be back. I would be glad if some of you would write to me. I like to get letters. Audie Ruth Brown and Kenneth Thompson, I believe that is your name, please send me your addresses and I will write to you. I misplaced your last letters and that is the reason I have not written. Who can guess my middle name? It begins with L and ends with E, and has seven letters in it. I will send a card to the one who guesses it. I guess I had better move on and give some of the other cousins room. I hope Mr. W. B. is down town shopping when this arrives.

Mayme Hope.
East Street, Delmar, Del.

Dear Aunt Bettie: Will you let a little Carlisle girl join your band of happy girls and boys? I'm a stranger to you all but I read page ten in *The Herald* and like it very much. I go to school every day. I'm ten years old and in the fifth grade. My birthday is August 25. Have I a twin? Who can guess my middle name? It begins with M and ends with T, and has eight letters in it. I'll write to the one who guesses it. As this is the first time I have written *The Herald* I hope Mr. W. B. will be taking his vacation so I can see it in print.

Sue M. Barlow.
Rt. 5, Carlisle, Ky.

Dear Aunt Bettie: Although I am a stranger I want to write to *The Herald*, as my father and mother take *The Herald*. I like to read the letters on page ten. I belong to the Methodist Protestant Church at Morning Star. My birthday was Jan. 24. I was thirteen. I am in the sixth grade. I go to Sunday school every Sunday. I hope to see this letter in print soon. Can you guess my middle name? It begins with L and ends with E, and has seven letters in it.

Lois Hogue.

Dear Aunt Bettie: Will you let a little girl join your happy band of boys and girls? I go to Sunday school every Sunday. I am ten years old and in the fourth grade. My birthday is the 14th of June. I have one sister and one brother. My mother and father take *The Herald*. This is my first letter to *The Herald*. My father is a preacher. I like to read page ten. Who can guess my first name? It begins with V and ends with A, and has five letters in it. I have dark brown eyes. I hope my letter comes out in the paper.

Elinor Hogue.

Dear Aunt Bettie: Will you let a Pennsylvania girl join your happy band of boys and girls? This is my first letter to *The Pentecostal Herald*. We have been taking *The Herald* for some time and think it's a fine paper. I enjoy reading the letters on page ten. I think they are wonderful. Tell William Stabe I guess his middle name to be Harry. Am I right? If so please write to me. Who can guess my middle name. It starts with H and ends with L, and has five letters in it. If any one guesses it I will answer all letters I receive. I am five feet, two, and weigh one hundred and fifteen pounds. I have long brown hair and gray eyes and have fair complexion. I was eighteen March 26. Have I a twin? If there are please send me a snapshot of yourself. I hope Mr. W. B. won't get this letter as I would like to see it in print.

Helen B. Cashdollar.
Box 125, Callery, Pa.

Dear Aunt Bettie: Will you please let a little Kentucky girl join your jolly band of boys and girls? I am going to introduce myself first. I have blonde hair, fair complexion, dark blue eyes and am ten years of age. My birthday is May 12. I am in the sixth grade at school. I also take music. I am in the third grade music. Have I a twin? If so will you please write me? I am a member of the M. E. Church. I go to school at Williamsburg, Ky. Someone guess my middle name. It begins in F and ends in S. It has only seven letters in it. The one who guesses it I will write them a letter. My mother and father take *The Herald* and I like to read it all, but I most enjoy reading the Boys and Girls' Page. I guess I had better close as it is time for me to go practice my music. I hope Mr. W. B. reaches his office about an hour late so that he will not get to tear up this

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written to *The Herald*.

Ruby F. Buchanan.
Rockhold, Ky.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? I was ten years old the 20th of January. Who has my birthday? I have black hair, black eyes, and dark complexion. I weigh 85 pounds and am four feet and ten inches tall. I have a good father and mother and one little brother three years of age. I wrote two years ago. Do you remember me? Darleen Hamshire, your first name is Ruth. My father takes *The Herald* and I enjoy reading page ten. Our pastor's name is R. T. Wilson. We like him fine. Well, I will ring off now and let some one else have room. Hope Mr. W. B. is out taking exercise. Josephine Dunn.
McDaniels, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am twelve years old. I have dark hair, dark brown eyes and fair complexion. My mother takes *The Herald* and I enjoy reading page ten very much. A reader of *The Herald*, Mr. and Mrs. Craddock, if you read my letter please write to me. Who can guess my middle name? It begins with F and ends with N, and has seven letters in it. Who guesses my name I will send a card. As this is my first letter to *The Herald* I hope to see it in print. I hope Mr. W. B. is out when this arrives.

Doris F. Sink.
805 Morrelle Ave., S. E., Roanoke, Va.

Dear Aunt Bettie: My mother has been a reader of *The Herald* for eight years and I always enjoy reading page ten. We liked Dr. Morrison's articles so much that we had his picture framed and have it hanging on our wall. The story, "The Mills of the Gods," was especially fine. I was fifteen years old the 19th of October, and am a Junior in high school. My favorite subject is mathematics. I am most interested in music, art, and penmanship and would like to specialize in these three things. I play

the violin and am a member of several orchestras. I am a member of the United Brethren Church, Sunday school, and Christian Endeavor and attend most every service including the mid-week prayer service. We have a fine Sunday school orchestra of about fifteen instruments which plays for Sunday school every Sunday morning and for special occasions such as commencements, etc. Pleasant Lake is a small town in Steuben county. I suppose some of you cousins have been reading about the terrible crime in this county and perhaps heard it announced over the radio the other day that "Steuben county is the most corrupt county in the United States." Nevertheless, there are some good people here and it is a good place in which to live. The county is noted for its many beautiful lakes—about one hundred in all. Also for the unusual musical talent.

I would like to receive letters from any of the cousins who would care to write to me and I will try to answer all letters received. I will close with my favorite Bible verse: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

Mary Betty Swinehart.
P O Box 51, Pleasant Lake, Ind.

Dear Aunt Bettie: Will you let a little girl from the sandhills of Nebraska join your happy band? My mother takes *The Herald* and I enjoy reading page ten. I go to Sunday school every Sunday, at the Assembly of God Church. I am twelve years old and in the sixth grade. My teacher is the principal of the grade school. Who can guess my first name? It begins with L and ends with A. Please write to me, boys and girls. I will try and answer all letters received.

L. Kuskie.
Valentine, Neb.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? This is my second time to write to *The Herald*, and I hope to see it in print. I am sixteen years of age and study the eighth grade at school. I go to Sunday school every Sunday at the M. E. Church. Who has my birthday, October 22? Have I a twin? If so write to me. I will answer all letters I receive. Who can guess my middle name? It begins with C and ends with E, and has nine letters in it. I hope Mr. W. P. B. don't get this, and it will be in print soon.

Lucile C. Gillham.
Crump, Tenn.

Dear Aunt Bettie: I would like to join the happy band of cousins. I wrote to *The Herald* two or three years ago and my name was in the paper, and I would like to see it in print this time. My age is between twenty and twenty-five. My birthday was December 5. I should like to hear from all the cousins that wish to write. Well, I will close before Mr. W. B. gets this.

Florence Blanchard.
Kingfield, Maine.

Dear Aunt Bettie: Wonder if you will let a blue-eyed Tennessee girl join your happy band? I sure enjoy reading letters on page ten. I wonder how many of you cousins like to go to Sunday school? I sure do, and I also like to go to church. I go every time I can. I am still blessed with father and mother, one brother and two sisters. I was seventeen years old Nov. 15, and have long dark brown hair. Have I a twin? If so, write and send me your picture. Winifred M. Clabaugh, I guess your middle name to be Mona. If I am right remember your promise. William H. Stabe, I guess your middle name to be Henry. If I am right you write and tell me something about your state. Wonder who can guess my middle name, beginning with O and ending with A, and has seven letters in it. The one who writes me first I will send them my picture. Will try and answer all letters received. Well Aunt Bettie, I don't want to take up so much space for I sure do want to see this in print as it is my first. Lena Evans, I wish you much joy and happiness and many a birthday. My prayers will follow you. Everyone write to

Mabel O. Hurst.
Rt. 3, Adamsville, Tenn.

FALLEN ASLEEP

UPCHURCH.

Mr. J. F. Upchurch was born April 27, 1860. He was a devoted Christian I know for twenty years. He departed this life March 6, 1929. He left to mourn his death four sons and four daughters, and one brother, his wife, Susie Upchurch, and one child outstripped him in this narrow lane of life. I have lived close by him for ten years and he has made his life an example for me to want to walk like him. I visited him in his illness for 65 days and the Lord was there in real. I would not take \$500 for what experience I had there just before he left for his home in glory. He called his children to his bedside three times and told them not to worry about him, he was going to a better world than this and to meet him in Heaven. He was a member of the M. E. Church and he was a Christian. He said just before he left he did not have an enemy in this world and wanted to meet everybody in Heaven.

O. C. Leffew.

SPAULDING.

Pearl Byer Stoner Spaulding, daughter of S. B. and Mary A. Stoner, was born Jan. 31, 1888, at Hamlin, Brown Co., Kansas. She was married to A. S. Spaulding, Sept. 16, 1909, at Huntington Park, Calif. She was not for God took her at 6:30 Monday morning, March 24, at her home at Navelencia, Fresno Co., Calif. After convalescing from thirteen days of Spanish influenza her heart suddenly ceased to beat, and in a moment of time this beautiful, devoted child of God was with her adorable Savior. She moved from Kansas to Glendale, Ariz., when a child, and from there to Ashland, Ore., where she completed her Grammar School education. Later she was a student in the Deets Pacific Bible College on 28th St., Los Angeles, Calif., now the Pasadena University. Here she completed the biblical course of study.

She was converted when but a child, and at about the age of fifteen she consecrated herself to the Lord and obtained the glorious experience of entire sanctification. At this time she consecrated her voice to the work of the Lord, and was abundant in labors, not only with her beautiful voice, but in evangelistic endeavor. Her first devoted labors were at Ashland, Ore., where she sang in the Mission at this early age. Many were brought to the Lord through her evangelistic labors and her ministry in song.

Up to the time of her marriage, her friends testify that they never heard her sing anything except those songs that lifted up the kingdom of God. This she strictly adhered to the remainder of her life. She did not enjoy or participate in light and worldly singing, but sang the songs of Zion with an holy unction and inspiration that went straight to the hearts of those who heard her. She freely responded to frequent calls to sing by the Holiness Association, camp meetings, and so forth. The saints will never forget the inspiration and blessing her singing brought to all who listened. In more recent years she was heard in our churches and was a member of the Big Four Ladies Quartette; the other members being Mrs. Roberts, Mrs. Nerry, and Mrs. Prater. They sang in many places.

By unmistakable Providence, she was divinely led into her trust as wife and mother, which she nobly and beautifully discharged under God's guiding hand. She was devoted to her family, patient, considerate and strong.

Sister Spaulding was a prime favorite with her neighbors. Scarcely one but fell in love with her at the first introduction. She was always planning for their welfare. She was especially interested in Foreign Missions and contributed of her earthly substance frequently and liberally. She was a staunch friend of the Pasadena University, and often carried it to the throne of grace.

She leaves to mourn her loss, her husband, ten children, of whom six are from a former marriage, also father and mother, one brother and two sisters who live in Oregon. One

boy is now in France, namely, Irving Montgomery.

A multitude of friends are shocked and saddened by her early demise, but all know that she was a devoted follower of the Saviour, and that she is now singing in the great Hallelujah Chorus about the throne of God. Heaven is richer and earth is poorer.

HARRELL.

David Houston Harrell was born in Holmes Co., Fla., Nov. 8, 1846, and departed this life at the home of his son in Bowling Green, Fla., Aug. 29, 1927. He was converted at the age of twenty-two and joined the M. E. Church, South, and was ever faithful to his church and God. He was a good Bible student and spent much of his time reading and studying God's word. He loved to talk religion and was never in conversation with any one long before he would be talking of God's goodness. His last illness was long and painful, but he bore it with Christian patience and faith. He enjoyed having his loved ones and friends read the scripture and sing and pray with him, and always added his testimony as long as he was able. He often told friends or loved ones who came to see him, "If I am not here when you come to see me again you will know where to find me." and we are looking forward to that happy meeting. He was married Dec. 28, 1876 in Alabama to Emma Jean Palmer and she, and four daughters and one son were left to miss him, a son and two daughters having preceded him.

Funeral services were conducted from the Methodist Church by his pastor, Rev. L. P. Driscoll, and his body laid to rest August 31, 1928.

Death again entered our family circle and took our precious mother, Jan. 3, 1929.

Emma Jean Palmer was born Aug. 19, 1854 in Chambers county, Ala. She was reared in a godly home and was brightly converted at the age of fourteen, and united with the M. E. Church, South, and she lived a devoted Christian life as long as she lived. She was married to D. H. Harrell, Dec. 28, 1876, and they came to Florida to live in 1890. Seven children were born to them. Two who have preceded her to glory and five who are left to weep but rejoice. Weep because of our loss but rejoice because we know her sufferings are over and she is safe at home. Hers was a self-sacrificing life, always trying to do something for some one else. Her life was also a life of faith and prayer. How her dear voice will ever sound in our memory as she carried each one of her children by name to the throne of grace; and the lessons she taught by precept and example will be cherished through life by her children and grandchildren.

Funeral services were conducted by her pastor, Rev. L. P. Driscoll, in the Bowling Green, Fla., Methodist Church, of which she was a faithful member. While we bow our heads in sorrow we know that God is our refuge.

One less on earth
Its pain and sorrow and its toil to share,

One less the pilgrim's daily cross to bear;

One more the crown of ransomed souls to wear

At home in Heaven!

One more at home,
That home where separation cannot be,

That home whence none is missed eternally,

Lord Jesus, grant us all a place with Thee,
At home in Heaven.

A Daughter.

REQUESTS FOR PRAYER.

W. B. A.: "Please pray that my wife may be healed, and that the dear Lord may give us unwavering faith in him."

Mrs. P.: "Please pray for my daughter who is getting hard of hearing, and also that her soul may be saved. It is the desire of our hearts that she may be healed and saved."

WANTED—To buy a good used tent size 30x50. Write to Rev. M. H. Russell, Lawrenceburg, Ind.

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SUNDAY SCHOOL LESSON

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

Lesson III.—April 21, 1929.

Subject.—Comfort for God's People. Isaiah 40:1-11.

Golden Text.—As one whom his mother comforteth, so will I comfort you. Isaiah 66:13.

Time.—About B. C. 700.

Place.—Supposedly in Jerusalem.

Introduction.—"The course of prophecies which follow, from hence to the end of the book, and which taken together constitute the most elegant part of the sacred writings of the Old Testament, interspersed also with many passages of the highest sublimity, was probably delivered in the latter part of the reign of Hezekiah. The prophet in the foregoing chapter had delivered a very explicit declaration of the impending dissolution of the kingdom, and of the captivity of the royal house of David, and of the people, under the kings of Babylon. As the subject of his subsequent prophecies was to be chiefly of the consolatory kind, he opens them with giving a promise of the restoration of the kingdom, and the return of the people from that captivity, by the merciful interposition of God in their favor. But the views of the prophet are not confined to this event. As the restoration of the royal family, and of the tribe of Judah, which would otherwise have become extinguished, and have been irrecoverably lost, was necessary, in the design of Providence, for the fulfilling of God's promises of establishing a more glorious and an everlasting kingdom, under the Messiah to be born of the tribe of Judah, and of the family of David, the prophet connects these two events together, and hardly ever treats of the former without throwing in some intimations of the latter; and sometimes is so fully possessed with the glories of the future and more remote kingdom, that he seems to leave the more immediate subject of his commission almost out of the question." Clarke.

As in dealing with nearly all prophecies, so in dealing with this, it is of paramount importance that we do not lose sight of its two-fold nature. The great tribulation that is to come upon the world in the last days of this age was foreshadowed in the destruction of Jerusalem by the Romans. The coming millennial age was foreshadowed by the Jewish year of Jubilee. And so in the lesson of today the return of the Jews out of Babylonian captivity foretells the coming of our Lord to call the human race out of the captivity of sin. What pictures. Many of the Jews did not return to their native homeland, but preferred to remain in the land of their captivity; and multitudes of men will never heed God's call to come out of sin unto salvation. We make our own choice.

Some have made the mistake of supposing Old Testament priests to be types of ministers of the gospel in the New Testament dispensation. This is not true. The priesthood in that sense has gone forever. The prophets of the Old Testament were the types of ministers of the gospel. They were the preachers of that day; and they preached a gospel of salvation. Without contradiction, Isaiah was one of the greatest gospel ministers the Church of God has ever known. In truth, he is a model for all ages. Listen to his tremendous denunciations of sin, his awful warnings to his peo-

ple of coming doom; then hear his entreaties backed up by the promises of Jehovah. Measuring them by the divine law, he would lead them to repentance, in order that he might show to them the boundless mercy of God. Hear his exhortation: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price." Who ever preached the truth of salvation more finely than this? "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him: and to our God, for he will abundantly pardon." His picture of the crucifixion of our Lord, portrayed in the fifty-third chapter, has never been surpassed.

Comments on the Lesson.

1. Comfort ye my people, saith your God.—I rather like the etymological meaning of the word **comfort**, it being derived from two Latin words, **con**, together, and **fortis**, strong. It literally implies **strong together**. The Holy Spirit is our Helper. Like Jesus with the lad and his barley loaves, he uses what we have by putting with it his might. Isaiah meant to say that Jehovah was coming to the help of his people.

2. Speak ye comfortably to Jerusalem.—Remember that this prophecy was uttered almost a hundred years before the Jews were carried away to Babylon by Nebuchadnezzar. The prophecy portrays their return at the end of the seventy years of captivity, which captivity had not yet begun. In his vision Isaiah saw the end of the captivity and the day of their pardon. **Double for all her sins**.—Two interpretations are given by scholars: (1) Jerusalem, meaning the Jews, shall have double mercy—abundant mercy, bigger than all their sins; (2) The Babylonian captivity and their present exile from their homeland. I prefer the first.

3. The voice of him that crieth in the wilderness.—This is a prophecy concerning the coming of John the Baptist. You will remember that the latter part of this verse is quoted in the New Testament. This verse and the fourth verse give us a picture of an eastern monarch on a journey. As in the march of Semiramis to Ecbatana, great companies of men were sent ahead to build a suitable highway for the journey. The rough places were made plain—smooth; crooked roads were made straight; bridges were built over water courses; great embankments were thrown up in low places. John the Baptist was sent to build a highway through the backslidden Jewish church for the coming of the King. This figure is carried out in both this verse and the following.

5. The glory of the LORD shall be revealed.—This verse is a portrayal of the coming of Jesus Christ bringing salvation to lost men. The prophet makes the declaration strong by saying that "the mouth of the Lord hath spoken it."

6. All flesh is grass, and the goodness thereof as the flower of the field.—All flesh includes the entire human race, as perishable as grass. Its beauty fades as the beauty of the flowers. Here today, but gone tomorrow, is true of all of us.

7. The Spirit of the LORD.—The wind is here spoken of as the breath of Jehovah. The writer saw this a few years ago in the Panhandle of Texas when the hot wind so dried up the corn in tassel that it looked like fodder. It made nothing but leaves.

8. Here is a contrast worth while. Although the grass withereth and the flower fadeth, "The word of our God shall stand forever." Thank God! That is a sure foundation, and a glorious consolation.

9. O Zion, that bringest good tidings.—Dr. Adam Clarke supplies the word **daughter**, and translates the clause: "O daughter, that bringest glad tidings to Zion." The Revised Version translates the passage: "O thou that tellest good tidings to Zion." Undoubtedly either of these translations is an improvement on the King James version. **Behold your God**.—Isaiah is calling upon Jerusalem, all the Jews, to recognize the Christ when he comes; but they failed in this; for "He came unto his own, and his own received him not."

10. His arm shall rule for him.—In Scripture hand and arm denote power. His reward is with him.—The blessings he will bestow upon all who come unto him for salvation. His work before him.—I can get no definite interpretation of these words. Dr. Clarke says: "This he has ready at hand with him, and holds it out before him, to encourage those who trust in him and wait for him."

11. He shall feed his flock like a shepherd.—This figure of a shepherd caring for his flock seems to be a favorite one with our Lord. In the New Testament he calls himself "the good Shepherd." David said: "The LORD is my shepherd." What a charming picture he paints in that twenty-third Psalm. He confers unmeasured honor upon some of us in making us to be his under-shepherds over the flock.

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I thank the Lord for he is my Savior and wonder Healer. I am thankful that he saves me from this worldly pleasure; that I can find pleasure in him, and that he becomes more precious to me each day. I do love him more each day, and I do know that he will never leave nor forsake me. It was his great love that saved me from sin. He went for me on the cross of Calvary to die for me. I want to go all the way with him.

Ida Schultz.

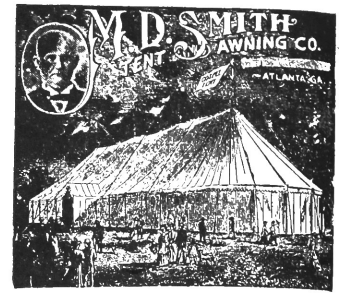
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Let one read a verse and another quote a verse on the same subject.

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Oh! give Him praise and glory.
The Christ who suffered such anguish,
Who died on Calvary's Cross;
Still lives with the Angels, in Heaven
All hail Him; our conquering Lord.
He broke the bonds of the grave asunder.

He arose from the rock-hewn tomb.
And in grandeur and splendor He's coming again

To gather His children home.
Where is thy victory oh grave?
Oh death where is thy sting?
The victory's ours through Christ our Lord,

Loud let His praises ring!
Peal forth the tidings, oh ye bells!
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All hail him our conquering Lord.

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The second was that of my own brother, who fell unexpectedly the victim to the wrath of an infuriated man, and died unsaved. He was buried in an expensive steel casket, which was covered with the most beautiful flowers, while scores of sympathizing friends stood by with tear-dimmed eyes. But the whole scene was darkened by the lowering clouds of black hopelessness which hanged like an awful nightmare of unspeakable and eternal gloom.

Fifteen years ago he was deeply convicted by the Holy Spirit. It seemed for a time that he might yield, but he did not. The years following his rejection of God have been spent in dissipation and sin, and how completely does his sad demise demonstrate that "the wages of sin is death!" He loved me, defended me when others opposed me, befriended and gave me assistance, but did not give his heart to God. We bow in submission to this act of providence and willingly confess that God's ways are just and equal, but how depressing is such a tragedy! The minister tried in vain to cheer our gloom. I shall never forget the wail of a broken-hearted mother, who totters beneath the weight of seventy-four years, "My Lord! Shall I never see my boy's face again!" I held her up and tried to encourage her as best I could while she wept out her burden over his cold form, but how empty are words in such an hour! A few minutes later the casket was closed and he was lowered, as it seems all too certain, into a Christless grave to await a Christless resurrection. With a broken, bleeding heart I turned from the melancholy scene to him who has been my comfort and stay for fifteen years and said: "Let me die the death of the righteous and let my last end be like his."

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Toronto, Can., May 5-9.
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COLLIER, J. A.
(1917 Cephus Ave., Nashville, Tenn.)
Nashville, Tenn., April 1-14.

COPELAND, H. E.
(Oskaloosa, Iowa.)
Wilmore, Ky., May 5-12.
Wyoming, Ia., May 19-June 7.
Chicago, Ill., June 16-July 7.

COX, F. W.
(Lisbon, Ohio)

COX, STEUBEN D.
(1249 N. Holmes St., Indianapolis, Ind.)
Richmond, Ind., April 7-21.

CRAMMOND, PROF. C. C. AND MARGARET.
(815 Allegan St., Lansing, Mich.)
Ottisville, Mich., June 7-16.

CROFT, CHARLES H.
(1802 E. Maple, Enid, Okla.)

DAVIDSON, OTTO AND WIFE.
(Bladenburg, Ohio.)

DAVIDSON, J. E.
(Bladenburg, Ohio)

DICKERSON, H. N.
(2808 Newman St., Ashland, Ky.)

DORN, REV. AND MRS. C. O.
(Sumter, S. C.)
Oswego, S. C., August 4-16.
Open dates.

DUNAWAY, C. M.
(216 N. Candler St., Decatur, Ga.)
Eldorado, Kan., April 7-24.
Augusta, Kan., April 25-May 12.
Olivet, Ill., May 16-26.
Macon, Ga., June 2-23.

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)

DUNKUM, R. J.
Abbeyville, Ark., April 1-14.

DYE, CHARLES.
(4 Rundle Ave., Piqua, Ohio)
Springfield, Ohio, April 14-28.

DICKERSON, H. N.
(2808 Newman St., Ashland, Ky.)

EDWARDS, J. R. AND WIFE.
Mt. Vernon, Ohio, April 4-21.
Columbus, Ind., July 4-14.
Ironton, Ohio, August 4-18.
Kansas City, Kan., April 28-May 19.

EISLEY, A. N. AND WIFE.
(Black Lick, Pa.)
Open dates.

ELSNER, THEO. AND WIFE.
San Francisco, Calif., April 7-21.
Berkeley, Calif., April 23-May 5.
Los Angeles, Calif., May 12-26.
Eureka, Calif., June 2-23.

ERNY, EUGENE.
(5709 Midway Park, Chicago, Ill.)

FLEMING, JOHN.
(Ashland, Ky.)
Henrietta, Okla., April 22-May 5.
Newport, Ky., May 8-19.

FLEMING, BONA.
Holdenville, Okla., April 2-14.
Shawnee, Okla., April 22-May 5.
Cincinnati, Ohio, May 12-26.
Cincinnati, O. (camp) May 31-June 3.

FLEXON, R. G.
(Glassboro, N. J.)
Marcus Hook, Pa., March 31-April 14.
Clinton, Pa., April 21-May 5.
Pittsburg, Pa., May 12-26.

FRANKLIN, EDNA M.-YOUNG, MRS.
..ELIZABETH, Evangelists.
(Rt. 5, Maysville, Ky.)
Valley, Ky., April 21-May 1.
Quincy and Garrison, Ky., May.

FRASER, R. G. AND WIFE.
(Evangelistic Singers)
(2813 Henry St., Greenville, Tex.)
Tahlequah, Okla., March 18-31.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Marion, Ohio, April 7-21.

FRYHOFF, A. J.
(Columbus, Ohio.)
Blissfield, Mich., April 14-28.
Clinton, N. C., May 5-26.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
North East, Md., April 1-14.
Baltimore, Md., April 15-28.
Greensboro, N. C., April 29-May 12.

GALLAHER, M. R.
(110 S. 14th St., Salem, Oregon)

GALLOWAY, H. W. AND WIFE.
(Del Norte, Colo.)
Spring and Summer open.

GLEASON, REV. AND MRS. RUFUS H.
(104 W. James St., Falconer, N. Y.)
Ames, Okla., April 2-21.

GLENN, J. M.
(Young Harris, Ga.)
Lanett, Ala., April 7-21.
Atlanta, Ga., April 22-May 5.
Milton, Fla., May 6-19.

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)
Open dates for evangelistic meetings.

GREEN, JIM H., (And Sunny South Quartette).
(Box 200 Connelly Springs, N. C.)

GREGORY, LOIS V.
(Waterford, Pa.)
Tylersburg, Pa., April 1-14.

GROGG, W. A.
(418 24th St., West, Huntington, W. Va.)
Louisia, Ky., April 1-21.
Elk Hurst, April 20-May 6.
Elk View, May 24-June 10.

HAINES, FLOSSIE.
(13708 Claiborne Ave., Cleveland, Ohio)
(Evangelist and Children's Worker)
Howard, Pa., March and April.
Open date, May 2-19.

HALLMAN, MR. AND MRS. W. R.
(1534 E. 80th St., Chicago, Ill.)
Stanfield, Ont., May 26-June 16.
Absaraka, N. Dak., June 20-30.
Mt. Vernon, Ill., April 1-21.

HAMPE, J. N.
(No. 7 Gaskell St., Mt. Washington Sta. P. O., Pittsburgh, Pa.)

HARDESTY, S. P.
(Song Evangelist and Cornetist)
(Lynn, Ind.)
Laura, Ohio, May 5-June 2.
Open date, April.

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

HARRIS, E. J.
(Song Leader and Children's Worker)

HAWK, M. R.
(711 Center Ave., Butler, Pa.)

HENDERSON, THOMAS C.
Elwood, Neb., April 7-18.

HENRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
Mt. Sterling, Ky., April 2-21.
Lancaster, Ky., April 24-May 12.
Racine, Wis., (camp) July 4-14.
Bethany, Okla., (camp) Aug. 22-Sept. 1.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)

HORN, LUTHER A.
(Mobile, Ala.)
Hattiesburg, Miss., April 7-21.
Crandall, Miss., May 22-31.
Montgomery, Ala., June 16-30.

HOWARD, FIELDING T.
(Kingswood, Ky.)

HOOVER, L. S.
(Tionesta, Pa.)
Baltimore, Md., April 7-21.

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Sublette, Kan., April 7-21.
Cleveland, Okla., April 28-May 12.
Harper, Kan., May 19-June 2.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)
Kalispell, Mont., April 10-24.

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)

JOHNSON, ANDREW.
(Wilmore, Ky.)

JOHNSON, RAY N.
(1390 Meander St., Abilene, Texas)
Camden, N. J., April 14-28.
Fairview, Camden, April 29-May 12.
Pitman, N. J., May 13-26.

JONES, W. F.
(Streets, Va.)

JONES, CAROL AND WIFE.
(P. O. Box 67, Hope, Ind.)
Poplar Bluff, Mo., April 1-14.
Open dates, May and June.

KENNEDY, ROBERT J.
(Singer)
(2315 Modera Ave., Dallas, Texas)
Poplar Bluff, Mo., April 1-14.
May and June open.
Winfield, Texas, July 8-20.

KENDALL, J. B.
(1127 Richmond Road, Lexington, Ky.)
Woonsocket, S. D., March 24-April 7.
Mitchell, S. D., April 8-9.
Edgemont, S. D., April 9-21.

KINSEY, MR. AND MRS. W. C.
(450 So. West 2nd St., Richmond, Ind.)
(Evangelistic Singers)
Rowson, Ohio, April 1-15.

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Nelsonville, Ohio, March 29-April 17.
Owosso, Mich., April 9-17.
McKeesport, Pa., May 12-19.
Allentown, Pa., May 31-June 2.

LEWIS, JOS. H.
(Wilmore, Ky.)
Rural, N. D., April 7-21.
East Point, Ky., April 28-May 12.
Praise, Ky., May 13-30.

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)
Bristol, Tenn., April 1-15.

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(London, Ohio)
Columbus, Ohio, Mar. 31-April 14.
Walbridge, O., April 18-May 5.
Powell, Mich., May 10-26.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Lansdale, Pa., April 8-11.
St. Louis, Mo., April 12-30.
Cadillac, Mich., May 1-15.

LYON, OSCAR B.
(Lawton, Okla.)

LAMANCE, W. N.
Rock Island, Ill., March 24-April 14.

MCBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Cincinnati, Ohio, March 31-April 14.
Henderson, Ky., April 16-28.
Willow Lakes, S. Dak., May 30-June 9.
Chaplain, Ky., June 12-23.

MCGHIE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)

McKIE, MARK S.
(Holt, Michigan)

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

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MARSHALL, R. P. AND WIFE.
(Lewisburg, Ky.)

Deleon Springs, Fla., April 1-15.
Open, April 15-30.
Crestview, Fla., May.

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)
Olympia, Wash., April 2-14.
Cucamonga, Calif., April 16-28.
Salina, Kan., May 12-26.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)

MOFFITT, E. J.
(Deltaville, Va.)
Secretary, Md. March 31-April 21.
Onemo, Va., April 25-May 12.

MONTGOMERY, REV. MARY.
(2409 N. Capital Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Bradford, Pa., April 2-14.
Columbus, Ohio, April 15-28.
Wilmore, Ky., May 7-12.
Curdova, Ala., May 17-26.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Lawson, Ky., April 8-21.
Owingsville, Ky., May 5-19.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)
Trenton, Ill., April 1-14.

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)
Pikeville, Ky., April 3-14.

REDMON, J. E. AND APA.
(1231 N. Hermer Ave., Indianapolis, Ind.)
Hoopeston, Ill., April 14-28.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Stamps, Ark., April 7-21.

REES, PAUL S.
(52nd & Hudson Rt., Rosedale, Kan.)

RICE, LEWIS J. AND EDYTHE.
Kewanee, Ill., April 28-May 14.
Lafayette, Ind., July 7-21.
Tadoga, Ind., July 28-Aug. 11.
Hammond, Ind., Aug. 14-18.

RIGGS, HELEN G.-BONINE, GRACE O.
(Vandalia, Mich.)
Kingsville, Ont., April 10-28.

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)
Roanoke, Va., March 25-April 14.
Mannsville, Ky., April 22-May 5.
Wilmore, Ky., May 7-12.

ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MALE.
(Morrlinton, Ark.)

ROOD, PERRY.
(Middleport, Ohio.)
Logan, Ohio, April 1-14.
Cardington, Ohio, August 15-25.

SANFORD, E. L.
(262 Engman Ave., Lexington, Ky.)

SHADE, N. B., M.D.
(3045 D. N. W. 21st Court, Miami, Fla.)
Open dates after April 1st.

SHAW, BLISH R.
(2411 Kenwood Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

SHANK, MR. AND MRS. H. A.
(181 No. Ogden Ave., Columbus, Ohio)

SHARROW, C. E. AND NEVA R.
(1322 W. Monroe St., Decatur, Ind.)
Open dates, March, April.

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Ramona, Kan., April 7-21.
Indianapolis, Ind., April 25-May 5.
Akron, Ohio, May 12-26.

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Mannington, W. Va.)

SPELL, C. K.
(Kirbyville, Tex.)
Elliott, Texas, July 7-14.
Mt. Pleasant, Texas, July 19-29.
Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

SWEETEN, HOWARD W.
(Ashley, Ill.)

TEETS, ODA B.
(Aurora, W. Va.)

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

VANDERSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)

Dayton, Ohio, April 1-17.
Detroit, Mich., April 13-21.
Macon, Ga., June 2-23.

VAYHINGER, M.
Columbus, Ohio, March 24-April 14.
Indianapolis, Ind., April 20-May 12.
Rall, Ind., May 23-June 9.

WELSH, H. W.
(Olivet, Ill.)

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)
Open dates, April.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)

Open dates for summer.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Harrington, Del., March 31-April 14.
Battle Creek, Mich., April 28-May 19.
Middletown, Ind., May 26-June 9.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)
Mannsville, Ky., April 1-14.
Persimmon Grove, Ky., April 16-28.
Wilmore, Ky., May 7-12.
Crittenden, Ky., May 14-26.
Cincinnati, Ohio, June 1-9.

WILLIAMS, L. E.
(Wilmore, Ky.)

WILLIAMS, FRED G.
(11916 Beulah Ave., N. E., Cleveland, O.)
Open dates for April.

WOOD, E. E.
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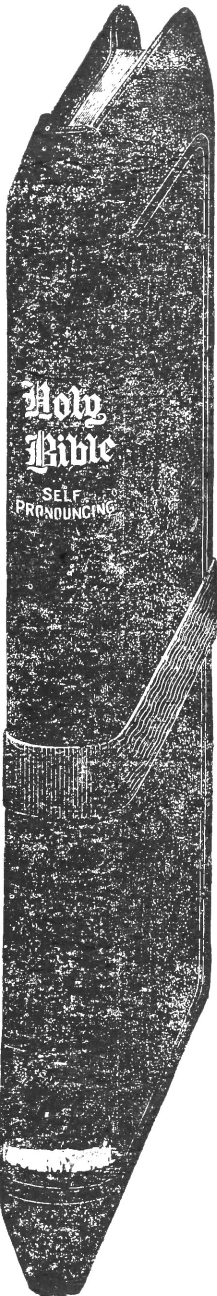
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SCRIPTURAL HOLINESS.

By The Editor.

THE Scriptures very clearly declare that God wills us to be holy, and that Christ was sent into the world to save his people from their sins, and that the blood of his sacrificial death upon the cross cleanse from all sin.

That God wants us to be saved from all sin and brought into harmony with his will, and into fellowship with himself, there can be no doubt. This is the plain teaching of the whole Bible, Old Testament and New; and that Christ has all power in heaven and in earth is plainly taught in the Word of God. We read that "he is able to do exceeding abundantly above all that we ask or think." This promise covers a vast realm of possibilities in the saving grace of God.

There should be no question in the mind of any one about the will of God, or the power of Christ in the matter of our sanctification. Of course, unbelief and indifference cut us off from all the benefits of the atonement, but faith, coupled with desire, brings all things within our reach. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

I doubt if any theologian or religious thinker has ever yet sounded the depths of human depravity. The depths of sin! who can measure or conceive of it! The pride, the envy, the malice, the hatred, the lust, the covetousness, the spirit of deceit—all of this breaking out from the heart into thought, desire and action leads to robbery, seduction, murder, and an endless catalog of crime. When the Scriptures declare that "the heart is deceitful above all things, and desperately wicked," it is not speaking of some individual heart, but the universal heart of humanity. The great need of the cleansing out of all of these seeds and roots of sin cannot be exaggerated. God would have the heart made pure, from sin set free. Jesus has provided for this purifying on Calvary, and the Holy Ghost stands ready to purge with his fiery baptism all sin from the nature that is entirely committed to him.

We are not going to preserve a spiritual church or evangelize the world without a full recognition and a glad submission to the will of God, and a triumphant faith in the Son of God. Obedience, submission, consecration, hungering and thirsting for purity, panting like the hart for the waterbrook—this is the highway that leads up to the cross of crucifixion to self, the application of the precious blood, the cleansing baptism and incoming of the Holy Ghost to abide and keep that which we have committed unto the Lord.

Oh, for a revival of the revival of full salvation, for a time of mighty refreshing from the presence of the Lord, for the powerful demonstration of the Holy Ghost among the people. Let us pray for this, wait upon the Lord, expect, believe and do

our part, make our contribution toward a mighty outpouring of the Holy Spirit, and a powerful fresh impetus to the Holiness Movement. We do not need some new discovery, the chattering of some crank; we simply need to hold steadfastly to the word of God on the subject of entire sanctification, as interpreted by John Wesley and the founders of the Methodist Church. Wherever this gospel is faithfully preached sinners are convicted, backsliders are reclaimed, believers are sanctified, and the whole work of God goes forward.

It Is Not a Question of A Glass of Beer.

A reporter, writing for *The Courier-Journal*, of the inauguration of President Hoover and his speech at the time of his inauguration, makes this comment on the President's reference to the enforcement of prohibition laws.

"Thus did Mr. Hoover disclose that, despite the fact that the prohibition issue was uppermost in his contest with Alfred E. Smith, he is unwilling to set the question apart as the all-engrossing concern of the Republic. In a word, he could not see that a glass of beer, or the lack of it, is cause for so much uproar."

Thus the newspaper reporter, as usual, makes a fling at prohibition and undertakes to interpret the mind and attitude of the new President on this very important question. To the reporter, it seems very trivial, a mere matter of a "glass of beer" or the lack of it." This is not the question at all.

Some time ago, after I had preached a sermon, a young man who evidently believed himself to be a brilliant thinker, came up to me with a serious, hard face and said, "Do you mean to tell me that the mere plucking of an apple started all the sorrow, tears, bloodshed, and ruin we have in this world?" "Oh," I said, "it might have been a gooseberry. It was disobedience to a divine law that lifted the floodgate of sin and sent the river of death and ruin through the human race. It is not the question, my dear sir, of the size of the thing involved, but when a man wilfully violates the law of the God who has created and redeemed him, and has given him laws for his protection and guidance, he commits a fearful sin, regardless of the size of the mere material that may be involved in his acts of disobedience."

The young man dropped his head, thought for a moment, and walked away. The newspaper reporter may congratulate himself that he has said something brilliant when he would settle the prohibition question by suggesting that the matter of "a glass of beer, or the lack of it, should not cause such uproar."

Quite a number of millions of the best cit-

izens of these United States, the sober, law-abiding people who build the good homes, carry on the big business, support the churches, pay the great amount of taxes, look upon the prohibition question as a very vital one, and voiced at the polls at the recent presidential election their detestation of the liquor traffic and their unwillingness to trust a man as the chief magistrate of the United States, who is a friend and advocate of that traffic.

The recent Congress looked upon the violation of our prohibition laws as a very serious matter, when they passed an act providing for a fine of \$10,000, imprisonment and, better still, the sending of alien violators out of the country. This was a magnificent step in the right direction. A very large part of the violation of our prohibition laws is carried on by foreigners. It is to be hoped that the courts will at once begin shipping a stream of these violators of our laws to their home beyond the seas. This would go very far toward cleaning up bootlegging.

When men in open violation of the law build distilleries, manufacture intoxicants and sell them broadcast over the country, arm themselves heavily, and shoot down the officers of the government who undertake to enforce the law, that is not a mere matter of "a glass of beer, or the lack of it," but that is a matter that ought to "cause an uproar." It ought to have sent a tremendous roar out of the quiet occupant of the White House for the past several years. This quietness has been most unfortunate, and while not so intended, has had a powerful psychological effect upon those who are criminally inclined.

Throughout the ages of the past nothing has been more destructive to physical health, mental development and spiritual life, than strong drink. It has carried on an incessant war against the human race from its infancy. It never lets up. Its ravenous appetite can never be glutted. It feasts upon human bodies, brains and soul. The liquor traffic is the devil's own. It not only destroys life and property, but it damns into eternal perdition the souls of men. Untold millions of human beings have been dragged into wreck and ruin and eternal night through drunkenness; all of them, perhaps, moderate drinkers, to begin with, going from bad to worse until they made the final plunge.

There is good reason to believe that the attitude of the incoming President will be very different on this subject from that of the outgoing President. No intelligent person can expect Mr. Hoover, in his administration to give his entire attention to the enforcement of prohibition laws, and we do not expect the laws against the manufacture and sale of liquor can be so enforced that there will not still be newspaper people with such low moral conceptions that they will continue to ridicule our prohibition laws, and thus cultivate and encourage a spirit of

(Continued on page 8)

TIDES OF SALVATION IN KOREA.

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



Permit me in this article to put the events of the last week or so in diary form.

Sunday, Feb. 10. New Year's Day in Korea (Chinese also). This is a day given over to social activities greatly. The children out in their fancy dresses

in all the colors of the rainbow—yellow, red, green, blue, pink prevailing.

Preached in the morning at Central M. E. Church. Pastor intimated that crowd may be small because of New Year's, but they came in groups and soon the church was nearly filled. Great number of students attend this church. Many preachers were present and some presiding elders. Preached on Acts 1:17, setting forth "The Spirit's Outpouring," showing that this promise is

(1) To all nations and races.
(2) To all ages—"Your sons and daughters."

(3) It brings a new language—"Your sons and your daughters shall prophesy."

(4) It brings new visions.

At night preached at Dr. Hardie's church (M. E. Church, South), and again emphasized the need of the Holy Spirit for the forthcoming revival meetings.

At both of these meetings we called upon the Christians to come forward and pray for the Holy Spirit. Many came and prayer was poured out, tears were shed, and the presence of God was assured.

February 12. The "Big Meeting" opened tonight at the Sung dong (Presbyterian) Church. One of the coldest nights of the winter, but a big crowd came out, largely of men. Preached on Acts 1:8. Professor Billings of the College interpreted—he threw his whole soul into it as I preached with the Spirit's help on the Promised Power. I endeavored to show

1. That this was the last promise of Jesus.
2. That it was given to his church.
3. What this power was which Jesus promised.

(a) It was not intellectual power.
(b) It was not social power.
(c) It was not financial power.
(d) It was not political power

But on the other hand this power was

(a) Witnessing power
(b) Prayer power
(c) Sanctifying power
(d) Revival power.

This was followed by audible prayer all over the church. It was indeed a case of praying in tongues—Korean and English, then followed a specific call to those needing sanctification, restoration, conversion; a number came forward.

February 13. Preached at 6 A. M. on Prayer for a Revival. Psalm 85:6.

Koreans are good people for early prayer meetings. Often they have 5 A. M. meetings—about 150 were present at this meeting and at close of the message a deep spirit of prayer prevailed.

11:30 A. M. Preached on Acts 7:4. Pentecost. A Korean Missionary Secretary interpreted. He had been partly trained in U. S. A. In this message I showed what Pentecost meant to the early Christian church and the need today of another Pentecost *personally* as well as collectively. The whole meeting turned into a prayer meeting; all over the house voices were raised in prayer calling on God for pentecostal power.

7:30 P. M. Church crowded, some standing. Preached on Acts 2:38, showing what Peter's sermon at Pentecost produced. Not compliments on its eloquence and thought, but people crying out of the depths of conviction: "Men and brethren what shall we do?" This is a pattern sermon for all time. Peter's answer announced three things necessary to full salvation.

1. Repentance, which means sorrow for sin, confession of sin, forsaking of sin.

2. Remission of sins.

3. The gift of the Holy Ghost.

This implies:

(a) The gift of Purity.

(b) The gift of Full Assurance.

(c) The gift of Power.

(d) It is the promised gift. Luke 11:13.

February 14, 6:00 A. M. Preached on "How to receive the Holy Ghost." Text: Luke 11:13.

1. Believe the promise.

2. Confess your need.

3. Give up every known sin.

4. Make a complete consecration.

ASK, SEEK, KNOCK.

11:30. Preached on Sanctification before a full house.

7:30. House packed. Many preachers and presiding elders present, some of them sitting on the floor on straw mats. Preached on "Holiness as an experience of grace."

Rev. M. B. Stokes interpreted. He is one of the finest interpreters in Korea, Presiding Elder of the M. E. Church, South, and a Revivalist through and through; has the gift of prayer to a wonderful degree.

Such a mass of people raised their hands for holiness that it was impossible to invite them forward because we had no space, so we had to turn the whole church into an altar, and when they all began to pray together it was like the sound of many waters. The Koreans believe in praying through.

February 15. Preached three times today with increasing crowds involving difficulty when it came to altar services. So many seeking that it is simply impossible to do anything but turn the whole meeting into an altar service. At the 11:30 A. M. service preaching on "Hindrances to Holiness," Heb. 12:1, and at night Rev. M. B. Stokes interpreted for me as I preached on Rom. 7th and 8th, chapter 2. "Freedom from Sin by the Spirit of Life." Again at the close the crowd wanting the freedom of the Spirit was so great that everything was turned into an altar and all through the house and in the galleries men and women with strong cryings and tears and prayers were seeking God.

February 16. Again the 6 A. M. hour brought out about 300. At 11:30 I preached on "A Clean Heart," Psalm 51:10, with the usual response. At night the church more crowded than ever and I preached on "Jacob wrestling with the Angel." This service reached points of intensity never before reached. Many stayed in the church all night. One young fellow went out to South Mountain and prayed there all night and came back to the 6 A. M. meeting reporting victory. Another young fellow testified that he prayed till 4 o'clock in the morning and the blessing came then.

Sunday, February 17. Began the Lord's Day by preaching at 6 A. M. on Acts 2:4, Bro. Stokes interpreting. Testimonies given by those who had entered in the blessing. Several old people told of visions and dreams they were having. It seems a fulfillment truly of Acts 2:17: "Your young men shall see visions and your old men shall dream dreams."

11 A. M. Preached on "The Wonders of Sanctification." Joshua 3:5. Altar service followed. Presbyterian preacher interpreted.

2:30 P. M. Mrs. Ridout preached at a Woman's Mass Meeting on "Being Filled with the Spirit." Nearly 100 women came forward seeking the blessing. A Korean woman interpreted and another Korean woman presided. This kind of a meeting was unique for the women of Seoul.

At 7:30 went to the Presbyterian Church and found everything packed to the limit,

galleries and all. Many standing both upstairs and down. Many preachers present. Helen Kim, of General Conference fame, sang a gospel song. What an example that little woman was as with the most modest and becoming attire she sang from her heart an invitation message. I preached on "The Baptism of Fire," Professor Billings of the Chosen Christian College interpreting the message with force and fire. Some one said to me, with such a crowd better preach to sinners tonight, but no, it was clear that the message must be to the church, and God gave me great liberty as we set forth the two baptisms—the baptism of Repentance and the baptism of Fire. So great was the crowd that to attempt an altar service was an impossibility, so had to turn whole meeting into an altar of prayer, and just at this point something happened. One of the Korean presiding elders—a real Samson, both physically and spiritually, was on the platform and he was asked to pray. He began and in a few minutes he struck fire. Not knowing the language I could not tell whether he was praying, exhorting or preaching. He was so under the Holy Ghost that he stormed the very gates of heaven; he strode back and forth on the platform, sat down, praying all the time, got up again and stormed again and all over the house the fire was scattering. Oh, how I thanked God for that man's prayer! My strength was all gone in preaching and I had none left to direct things; so the Lord put forward that mighty man to pray the thing through. I was too exhausted to get out to the 6 A. M. meeting in the morning but they told me the crowd was so large that some had to go in the gallery.

One of the songs the Koreans sing in their meetings is: "Weeping will not save me."

"Weeping will not save me,
Tho my face were bathed in tears,
That could not allay my fears,
Could not wash the sins of years,
Weeping will not save me.

CHORUS.

"Jesus wept and died for me;
Jesus suffered on the tree;
Jesus waits to make me free;
He alone can save me.

"Working will not save me;
Purest deeds that I can do;
Honest thought and feelings too;
Cannot form my soul anew.
Working will not save me."

Wednesday, February 20. This was students' night at the revival and the church was packed upstairs and down and scattered throughout the audience were the young fellows with the blue suits and brass buttons. All the students in this country are distinguished by their special attire—all foreign clothes. None of them go to school in the old-time Korean clothes. I thought it best not to preach any special sermon to students, but preach the gospel so that all classes could get a message, so preached on Saul of Tarsus, his conversion and the Heavenly Vision. Acts 26:19. In this message we endeavored to show that Paul's conversion was the most remarkable in the history of the church, that prior to his conversion he lived the most moral and ethical life, so much so that if ethics and morality would admit a man into the Kingdom of God, certainly Saul of Tarsus would have succeeded. His conversion was sudden, was from Heaven and he was a preacher with a live testimony, and here in King Agrippa's presence he was giving his experience of salvation with the utmost courage and boldness. The heavenly vision Paul had was,

(1) A vision of himself and his sin.
(2) A vision of Jesus.

- (3) A vision of the Gospel and of salvation which involves, as set forth in Acts 26:18,
 (a) Opening of the eyes of the blind.
 (b) Turning from darkness to light.
 (c) From power of Satan to God.
 (d) Forgiveness of sin.
 (e) Sanctification by faith.

The Koreans are great listeners. They seem to enjoy gospel preaching. We confined the altar service to the unsaved at this time, else the crowd of church members who would have come forward for sanctification would have made no place for the unconverted. Soon seekers began to come from various parts of the house, students and oth-

er classes, and workers began to deal with them, and the business of getting them through went on faithfully.

At a Korean altar service, at a given moment, all break out praying together, and not only at the altar but all over the house people are engaged in audible and sometimes violent prayer.

Ten Reasons Why I Know the Bible is The Very Word of God.

Dr. W. E. Biederwolf.

CHAPTER II.

THE SUPERIORITY OF ITS TEACHINGS.

WE hear a great deal about comparative religion. It is all right so far as the Bible is concerned because the more it is compared with the sacred books of other religions, the more it will be seen to contain not a comparative religion, but as Joseph Parker once said, "the superlative one."

The Korean teaches that the mountains were created to keep the world from moving. The Hindoos are taught that the earth rests on the back of an elephant and when the elephant moves the result is an earthquake. The Chaldeans were given to understand that Bel, the Supreme Deity, cut off his own head and from the drops of his blood men were formed.

But what a contrast is all this with the simple and yet sublime words of Moses, "In the beginning God created the heavens and the earth?", and the surprising statement of Job that God "hangeeth the world upon nothing?" How did the Patriarchs find out that the stars could not be numbered for multitude? Ptolmey said there were only 1026, Christ said that at His coming some would be sleeping and some working in the field. It looks like He thought the world was round.

But when we spoke of the superiority of Bible teaching, it was the ethics of the Bible we had in mind. While the Bible makes many remarkable statements which the latest science has shown to be in closest harmony with actual fact, the Bible nevertheless has not been given to us as a treatise on Geology or Astronomy or any other science. But it has been given to us as an authoritative and exhaustive teacher of ethical and spiritual truth.

And just here there are two songs the skeptics always sing. One is that the Bible contains statements that cannot with delicacy be read to a mixed audience. Well, this is true, and Bob Ingersol used to go around reading a few verses from the Bible and then stop abruptly and slam it down and apologize to his audience by saying, "I don't dare to insult your intelligence and decency by reading further," and of course every man in the crowd living a licentious life would applaud him to the echo.

But the things referred to were never intended for a mixed audience; just as there are many things in books on anatomy and other books that you find in the library of any physician which were never written to be read to a mixed audience. But this is no evidence that the books do not contain the truth and therefore be cast out as misleading and corrupt.

Indeed, one of the strongest evidences that the Bible, unlike these other books; is from God, is this very fact. When a man writes his own biography he leaves out of it all of the mean tricks he ever did, and he puts into it all the good things he thinks he ever did, and when you read it, you say, "What a fine man he must have been." About the same thing is true when somebody else does the writing.

You tell me that Noah got drunk and that David committed adultery. Yes, but what of that? Did no one else ever do these

things, or curse and swear like Peter did? If you expect to read only about angels in the Bible, you must remember that even they have been known to fall.

But do you suppose that if the histories of these men had been written by some noted biographical expert and revised by a committee of ecclesiastical literati, that ever a word would have been said about Noah's drunkenness and Abraham's lies and Peter's profanity? No. Human biographies are not written that way. But when God tells the story of a man's life He lets the world know the truth about him. And so the very record bears witness that the Bible came from God.

The other song of the skeptic is that ethnically considered there are other books just as good and in some respects better than the Bible. And when you ask him to name them, he begins to tell you at once and of course, of Buddha, Confucius, Zoroaster, Mohammed, Socrates, Seneca and other pagan philosophers.

There are however a few things to be noted just here.

First.—That a good part of the Bible was written centuries before these men ever lived, that every ethical truth known to the world today may be found in germ at least in the Hebrew Scriptures, that these men were to some extent familiar with the same and that without doubt got much of the better part of their teaching from it.

Second.—We have conceded too much. I know that great truths fell from the lips of the ethnic seers, and that the non-Christian religions have many ethical utterances worthy of profound admiration. But take the teaching of Jesus about the great fundamental ethical conceptions, such as love and truth and purity and duty, and where in any non-Christian religion or when on the lips of any non-Christian teacher did the world ever see or hear moral philosophy so profound, so radiant with divine glory, and so God-like as that which came from the heart and mind of the marvelous Man of Galilee?

Third.—The Bible contains all the moral and spiritual truth there is, while no other one book contains more than a fractional part of it. 4000 years have rolled away since much of the Bible was written and nearly 2000 years have gone since the pen that wrote the last word dropped from the hand of John in the Isle of Patmos, and yet there is not a single moral precept in possession of the world today that is not to be found in its essence at least upon the leaves of that Book.

You can gather up all the truth found in all the moral philosophies and ethical disquisitions outside of the Bible since the world began, and if you destroyed every page from which a single such truth has ever gleamed, we would still have in the Bible all the truth of this character which God Himself could impart to the human soul. And if there is any exception I have never heard of it or known it.

Fourth.—In the Bible, nothing but the truth is found. But in these other writings there is a lot of untruth.

I know that Aristotle had many fine things to say about benevolence and duty, but I also know that he urged upon the state the duty

of throwing the unfit infants to the wild beasts out on the mountain sides.

I know that Marcus Aurelius discoursed fine about fortitude, temperance and justice, but I also know that he held it right to feed people to the lions for no other offence except that they were Christians.

I know that Socrates taught us much about submission to the will of providence and showed us in his own martyrdom something at least of the spirit in which a man ought to die, but I also know that he had some things to say about the propriety of public prostitution, great and glorious a soul as he was.

I know that Confucius finely emphasized a man's duty to his fellowmen, but I also know that he taught that under circumstances a lie was justifiable and did not hesitate to acknowledge that he sometimes practiced what he preached.

I also know, that Mohammed's heaven was little more than a Turkish harem, a sensual feast of sparkling wine and still more sparkling eyed and finely figured young women.

And so the gems of truth in these ethnic religions and philosophies are like diamonds in a bucket of pitch, and one is apt to get his fingers dirty going after them.

But the Bible contains not only truth but truth only. Science has turned its critical, microscopic eye upon it, but it has never yet been convicted of essential error. Its ethical code has undergone the closest scrutiny of moral philosophers and not a flaw has been discovered in all its matchless precepts. How can you explain this in any other way but that the Bible is the Book of books, the one divine Book that comes from God, while these other books have come from men? It is the one great Book of Truth. No better definition has ever been given of it than the one given by Locke. "It has God for its Author, salvation for its end, and the truth without any mixture of error for its matter."

And the Bible is its own best commentator. Of course,

"The owl Atheism,

Sailing across the sky with obscene wing,
 Drops his blue fringed lids,

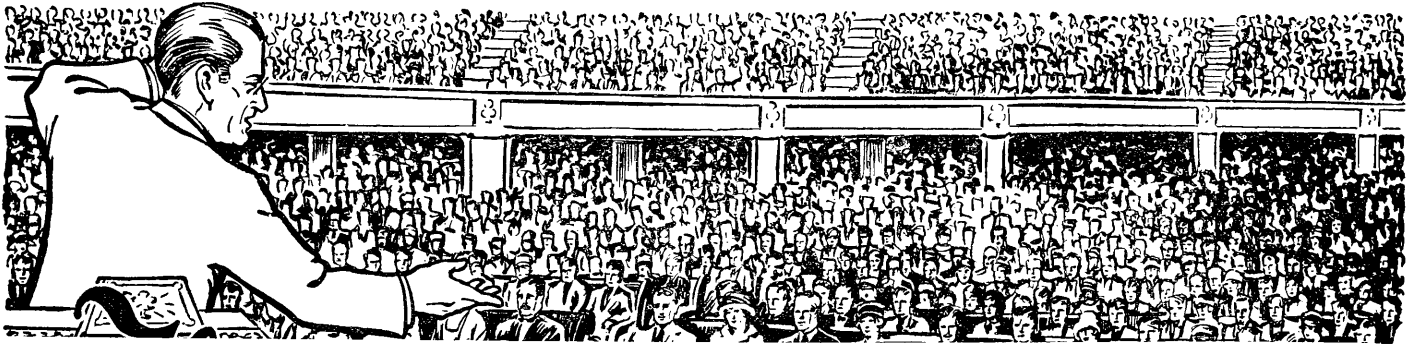
And hooting at the glorious sun
 Cries, 'Where is it.'"

And so the man who comes to this blazing sun of light and truth with eyes that are blind with prejudice and a heart calloused with unbelief can never find the glorious things revealed upon its blessed pages; but any man who comes disarmed and with the humility which becomes the honest searcher after God, such a man can no more doubt the divine inspiration of that Book and its consequent infallibility than he can doubt his own existence in the universe round about him.

When Alexander the Great stood before Diogenes, as he sat by his tub, the general asked the philosopher what he could do for him. And Diogenes rather grimly replied, "Simply get out of my light." And so leave a man alone with this Book without any intruding shadow of suspicion or doubt or destructive criticism and he will know that what is before him comes from God.

And perhaps a bit of advice like this may not be amiss for the man who scoffs and

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BLOOD ATONEMENT.

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

"When I see the blood, I will pass over you."—Exodus 12:13.

IF all that was written in the Bible concerning the blood should be compiled, there would be a volume as large as a book of popular fiction, but it would not make a literary "hit" on the market as a "best seller." The philosophy of a Blood Atonement is a profound mystery—it is rank foolishness to the world.

Bishop Candler said recently, that the trouble with the modern gospel was, that it was bleached out. The crimson wave no longer flowed out from the up-to-date pulpit message. Bishop Morrison said, when giving his final address at the General Conference, that a great peril faced the church, in that the blood was being left out by every preacher. Over against this statement Beecher once said, "Away with your slaughter-house religion." But his sad ending does not commend him to us as a fit character to lead even immortals, to say nothing about salvation and holy living. Human opinions do not count. God says: "The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your soul: for it is the blood that maketh an atonement for the soul." (Lev. 17:11).

If this language has any meaning, it is that whoever tries to climb up some other way is a thief and a robber. The fight against the Blood is not from the spawn of modern theology. It is as old as the race. Blood rejecters today who think they have hit a new trail are 6000 years behind, six millenniums behind time. They are the followers of Cain. Much has been said about the irreligious character of Cain; but none of it is recorded against him in the Word. He preferred to set aside the principles of a Blood Atonement, and offer a beautiful sacrifice before the Lord: one of his inventions, the firstfruits of the garden and field. We are persuaded that God had taught him in the primer class, that all sacrifices must have blood; but Cain ignored this injunction. The offering of Abel was accepted because it had the one element in it of saving merit—blood. From that day until Calvary's dark Friday God has accepted no offerings that did not remind him of the shed blood of his Son who was to be. He will accept none today that leaves out faith in the merits of a Blood Atonement.

Satan has trained his heavy artillery on the blood, for it alone can save a soul from sin. No wonder he has injected into the world's theology that blood was a hoax of barbarous days long ago obsolete. The fight has never changed base. When we ignore this plan of human redemption, we fling our challenge into the face of God. "For as much as ye know, ye were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ as a Lamb offered without blemish, and without spot." (1 Pet. 1:18-19).

1. Reconciliation and propitiation are wrought by the blood. Sin has made a cre-

vasse into the world. God's government had been set aside by disobedience. Doom hung over the race like a black chasm. There remains for him neither propitiation nor reconciliation. No salvation for blood rejecters. God will drive them on a damp, dark, dismal swamp filled with miasma and germs of death. God will drive them from his presence, as he did Cain in the long ago.

2. Forgiveness, or justification, is wrought only through the blood. "Therefore being justified by faith, we have peace with God." (Rom. 5:1). But peace is impossible without pardon; the one presupposes the other. He who is justified is pardoned. What saith the word? "Without the shedding of blood, there is no remission of sin (Heb. 9:12). What does it mean? It does not mean a nice, cultured, fastidious, ritualistic ceremony—a Decision Day—First Communion—Confirmation—Easter—Church joining performance, Baptism or what not does not meet the demands for a pardoned sinner. Satan has put a lot of hocus pocus presto business in all this soul travail (and we mean no irreverence to ordinances) but we do denounce as a make-shift, a delusion, and a doctrine of devils, when any of these solemn ceremonies are made to take the place of salvation by the blood, through repentance and faith in Jesus.

3. The soul is purified by the Blood. "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7) "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. (Heb. 13:12). "For if the blood of bulls and goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot unto God, purge your conscience from dead works." (Heb. 9:13, 14).

There is no limit to the power of the blood. "Let us go into the holiest by the blood." (Heb. 10:19). There is power not only to save, but there is power to sanctify and purify.

"Oh for a heart to praise my God

A heart from sin set free;

A heart that always feels thy blood,

So freely spilt for me."

4. We find that the church has been bought with blood. Think of the tremendous, awful responsibility resting on those who are given charge over the flock. The Holy Ghost has made us overseer of the church. We are bishops by his direct authority—and woe to the man, when the flock cries for food and gets stones. Christ's blood was the purchase price, and now the Holy Ghost places men in authority over the church. We are to give careful heed unto ourselves and to the flock. "Take heed unto yourselves and to all the flock (little ones as well as big) in the which the Holy Ghost hath made you bishops, to feed the church of God, which he hath purchased with his own blood." Acts 20:28.

5. Again, another phase of this question is the tremendous warfare of the Christian

life. When we begin to move up the hill Godward, every devil in the land of despair gets awake to crush us, and kill our influence. Paul found it so, "We wrestle not with flesh and blood, but with principalities and with powers, with the rulers of this dark world, with spiritual wickedness in high places." Ah, there is the fight. But say some, "I don't find the Christian life any trouble." That is the best evidence in the world that you are not in the fight yourself. Every man who means business, and is going his length for God and heaven, will find that Satan will give him anything but a dull time. He is a great fallen archangel with almost omnipotent powers. No man can match with him but God. Hear John, who beheld a great company of overcomers: "They overcame the beast by the blood of the Lamb, and the word of their testimony." Rev. 12:11. Here is omnipotent power in the blood. Let us apply its merits. There is no other hope for our fallen race.

6. Still another gracious benefit through the blood is Redemption. You say, salvation means that, but salvation is not finished until we get up out of the grave. "But of him are ye in Christ Jesus who was made unto us wisdom, and righteousness, and sanctification, and redemption." Acts 1:30. It was on the cross that the redemption price was paid that will change our vile bodies into the glorious bodies like unto his. It is no wonder that the devil trains his guns on the blood. It is the conquering power that is to finally defeat him in his work of ruin. He wants men to preach a bloodless gospel—one of a beautiful, wholesome truth. Oh, how Satan revels in the good, the beautiful and the true. Just so that we keep away from the blood. Away with the humanitarian, chautauqua, uplift gospel; it is nothing less than the doctrine of devils. Listen to them prate about the "Fatherhood of God, and the 'brotherhood of man.'" There never was more heresy crammed into one sentence than that. "But as many as received him to them gave he the right to become the sons of God: even to them that believe on his name." John 1:12.

7. The final function of the blood! It will be the one and only badge of honor in the "Dies Irae." In the day of wrath. All the prizes and honors of earth, the appointments high or low, the smiles of kings and the seats of chief places will all vanish. Hear these words: "I beheld when he opened the sixth seal, and there was a great earthquake; the sun became as black as the sackcloth of hair, and the moon became as blood, and the stars of heaven fell to the earth, and heaven departed as a scroll, the mountains and islands were moved, and the kings of the earth, and the rich men, and the chief captains, and the mighty men, and every bondsman, etc., hid themselves in the dens and rocks of the mountains—For the great day of his wrath is come, and who shall be able to stand." Rev. 6:12-17. Brother, you may wear the "white lambskin," which is more honorable than the golden fleece and more ancient than the Roman eagle, but it

will not be a passport in that day. You may wear The Square and Compass, the triple link, the Woodman's Axe, but none will answer in that day. If we refuse the blood, we shall be dumbfounded in "The Dies Irae." "They have washed their robes and made them white in the blood of the Lamb." The Blood will help us in tribulation times. Made White—that means purity—holiness. "Blessed are the pure in heart, for they shall see God." "Without holiness no man shall see the Lord."

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."
"When I see the blood, I will pass over you."
Amen.

DOCTRINE AND THEOLOGY.

REV. A. S. HUNTER.



DOCTRINE and theology are practically synonymous, and the modernists are scared of both. They often knock on "doctrine," as though it was death in the pot; and they repudiate "theology" only a bit more. Perhaps part of this is a reaction from an excess of technical theology in the past, the lifeless, dry-as-dust kind; but that does not justify this opposite extreme. This discounting of doctrine is more a revolt against the Bible, an unwillingness to be definite. "Adventure" is a popular sport with many; they jauntily cut loose from all anchorage, and give free reign to their imagination. "Current thought" is much in vogue, and it is fancies in flux.

The word "theology" is not in the Bible, but its substance is very much there. It is from two Greek words, *theos*, God, and *logos*, word; as "geology" is from *ge*, the earth, and *logos*, word. In each case it is the word or truth about something—God and the earth, respectively. The only truth we have about God is in the Bible. Outside of that, all is speculation. Essentially, the Bible is the Book on theology, the Book about God. It is God's Word concerning himself. All our knowledge about God is theology. There is a speculative theology, which is not knowledge, but guess work. It comes a small part from the Bible, and much from the soft heads and hard hearts of men. It is first cousin to myth-ology, the word about myths.

"Doctrine" is from the Latin root, *doceo*, I teach; and means teaching, the thing taught. A teacher must know or believe something. The Greek word *dedaksa* means the same. It is the root from which both teaching and doctrine are translated many times in the New Testament. It is used concerning Jesus 33 times; "teach" 7 times, "teaching" 12 times, "doctrine" 14 times. Paul used it 46 times; "teacher" 14 times, "teaching" 3 times, "doctrine" 29 times. A grand total of 79 times. It is also used several times by John. There is no dread of either the word or the thing in the New Testament. And, teaching or doctrine, as understood in the New Testament, being about God, is theology.

Jesus warned his disciples against the doctrine of the Pharisees (not against "doctrine"), traditions of men which set at naught the Word of God; likening it to "heaven." Paul warned Timothy against allowing "any other doctrine" than what he had taught; and against any conduct among the Christians "contrary to sound doctrine"; that God's "doctrine be not blasphemed." He exhorted Timothy to "give thyself to reading, to exhortation, to doctrine." He declared that the Scriptures are "profitable for doctrine." Timothy was to "preach the Word . . . with all longsuffering and doctrine."

If we preach or teach the Bible, the Word of God, we must preach or teach doctrine,

theology. It is unavoidable, inevitable. When we shy off from "doctrine" and "theology," we get away from the Bible. Much of the so-called preaching now is but human theorizing, moralizing. Long ago, God said, "My people perish for lack of knowledge," and it is so now. Instead of the knowledge of God from his Word, the present trend is to substitute book knowledge through the secular schools. Multitudes of people do not know enough about God and sin, to realize that they are sinners and need a Savior. Time was, and within the memory of many now living, when ungodly people trembled at the thought of meeting God. It is seldom so now, because there is so little sin-consciousness; and that is because of the lack of doctrinal preaching, with the unction of the Spirit.

Paul foretold a time "when they will not endure sound doctrine, but, having itching ears, will heap to themselves teachers (doctrines—dedaskalous) after their own lusts; and shall turn away their ears from the truth and shall be turned unto fables." Both Peter and John spoke of "false prophets" or teachers, who then were and would be later. That has always been so, and it is now especially acute. Very many people do not know enough Bible to distinguish between false and true doctrine.

This state of things has come about, not through too much doctrine, as some claim, but from lack of true doctrinal teaching and preaching. "The carnal mind is enmity against God," and only as the Holy Spirit can operate on it through the medium of the Word of God, can the natural heart be changed and kept true. There is needed a great revival of definite doctrinal preaching, under the anointing of the Holy Spirit.

A Fearful Warning to the Ungodly

M. M. BUSSEY.



IN 2 Peter 2:4-6, we have three examples of the wrath of God upon three different occasions for three different kinds of sins.

First: All of the angels were created pure and holy, but the Bible says they sinned. It does not say one angel sinned, nor that one was cast down to hell, but we are told that one third of the angels fell. If we could have beheld one of these angels before he fell his glory would have overawed us, but now imagine all this great multitude of angels lined up under the wrath of God awaiting the last word, and while they wait in dreadful suspense let a careless sinner from the earth take his stand beside them; let him hear the final sentence, and behold them thrust from the presence of God, and see them go crashing down to hell. While the wrath of God is executed upon angels for sin let the sinner ask himself the solemn question, "If God spared not the angels that sinned, but cast them down to hell, what hope have I if I remain in sin?" Let the sinner carefully compare himself with the splendor of the angels, with their might, their power, with their great number, and behold the wrath of God burn against them, then let him fear and tremble to come into the presence of God a sinner. This is the first example of God's wrath against sin.

Second: God "spared not the old world—bringing in the flood upon the world of the ungodly."

The world of the ungodly, a world full of people were ungodly, were unlike God in nature and behaviour. This refers to the people living before the flood. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

The deep-seated root of sin in the human heart brought on the flood.

It was carnality let loose. The wicked heart urged wickedness in conduct. The wicked heart overflowed through the lips and spit out profanity in the face of God. It was a profane generation, the tongue swayed by the movings of their wicked hearts let forth a continual stream of vile and evil words. Their minds were given over to plan and plot whatever wickedness the unrenewed heart prompted. Their bodies were ruled by the continual outflow of inward wickedness. It was unrestrained, unbridled, unchanged inward wickedness that run the world to ruin, and brought on the flood of destruction.

If God spared not the old world who gave themselves over to live after the cravings of carnality then he will not spare this present world if they live after the same carnal nature. The crime wave, the utter lawlessness, the fearful divorce evil, the shameful nakedness in dress, the love of money, the love of pleasure, the profanity, and vilest of the tongue are all natural streams outflowing from wicked hearts. Take heed, beware! If God spared not the world then because of their sins what hope can there be that he will spare this present world of ungodly men and women? If God punished an entire world of sinners, what hope is there for one sinner who remains ungodly?

Third: "Turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." These cities had become a hot-bed of iniquity. Men and women had left God out of their plans and shut him out of their hearts. Their carnal hearts brooded wickedness, it burned, and fanned, flamed and frothed, and overflowed through all manner of misconduct. God rained fire and brimstone from heaven upon these wicked cities, and destroyed them, making them an example to sinners for all time. God who spared not these cities who gave themselves over to sin will not spare the present day cities if they live in like manner, the sentence may not be the same, but the punishment will be certain. And if God will visit his wrath upon entire cities for sin how may the individual sinner hope to escape?

If it were possible for one sinner unforgiven to enter heaven, then if it were possible all of the fallen angels in hell might pull themselves loose from their chains, and in wrath fly back to the throne of God and say, "We were cast into hell for sin, and behold a sinner is let into heaven. O Justice arise in our behalf!" Or the old world might wallow themselves out of the mud of the flood, and cast the same in the face of God. Or the men of Sodom might pull themselves out of the fire, and with liquid damnation dripping from their eyebrows, a mad mob, surge along the pavements of glory until they find the guilty sinner and surrounding him say, "Come, thou guilty one, for we are damned in hell for the same sins which thou hast committed, Come with us, hell shall be thy doom!"

WHAT IS SIN?

Sin may be defined under three manifestations, and this may include all the sin of all the world. The first, and by far the greatest of all sin, is that which is inherited. That sinful nature born in the heart, that proneness to evil, that bent to sinning, that root of bitterness, that carnal nature, that law of sin, that sin principle, that poison of the asp, that nest of vipers, that germ pocket of all misconduct and wickedness—that nature comes with the heart as the heart comes into the world. And from this sinful nature springs forth all committed sins.

The second manifestation of sin is transgression; doing that which is forbidden by God. God has given laws to direct the conduct of the human race. O think of the broken laws of God! And remember that all must be accounted for, and met at the judgment, if not repented of here in this life.

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The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XV.

A CLASS-ROOM DISCUSSION.



IN our last chapter we spoke of the fact that Huston was awaiting an opportunity for a discussion with one of the theological professors who had invited questions and discussions.

One day after this professor had talked at some length on Evolution and its scientific basis and solution of many problems that had been difficult up to the discovery of the evolutionary process of creation, Huston said, "Professor, may I ask you a question?"

"Certainly," was the reply of the smiling professor.

"I should like to ask," said Huston, "why it is necessary in the study of theology to give so much of the time of our recitation to the discussion of Evolution?"

"I thank you for that question," replied the professor, "and I think I can answer not only to the satisfaction of yourself, but also to the class. It is necessary in the study of theology that you should be well informed on the scientific theory of Evolution, because our information on this subject makes it necessary to make many changes of wide significance in our theological views which had their origin, and have for their foundation, our misconceptions of the method that God used in the creation of the material world in the human species, which we got out of the mythical teachings of the Old Testament Scriptures. We must have a scientific basis upon which to rest our religious faith and teaching. The intelligence of our times demands such a basis, and we can no longer go to the people with the old theories and ideas of divine inspiration of the Bible, which our fathers believed and preached. For this very reason I feel it my duty to inculcate into the minds of you students correct views of Evolution and the importance of awaking your minds for a thorough study of the scientific facts which the evolutionary discoveries and teachings have revealed to the modern mind."

Huston rose quietly to his feet; after looking the professor straight in the face for a few moments, until the pause became painful, and the eyes of the entire student body was fixed upon him, he said,

"Professor, I hardly think that you mean to make the impression that the evolutionary hypothesis rests upon confirmed scientific basis. I have, for some years, been a student of the theory of Evolution. I have carefully read the masters and their followers, and I have failed to find any scientist who is friendly to the hypothesis of Evolution who claims that this teaching is an established scientific fact. Most all of them agree that there are many missing links, and the profound scholarship friendly to this theory, is now searching as far as they can, the entire globe, and into every realm of nature, as well as the history of the human race, for these missing links, and for facts which they can assemble to form a scientific basis for the evolutionary theory of the creation of material universe and the human race. No scientist who has any regard for his reputation as a thoughtful and thorough scholar on the subject would dare to claim that all grounds for doubt or question have been cleared away, and that the theory of the evolutionary process of creation is an established scientific fact.

"I beg your pardon, professor, but I have devoted some years under a most excellent teacher, to quite a bit of study on this subject, and while I do not regard myself as an authority, I am ready to discuss this entire matter of Evolution before this class with

any man or before any body of students in this University, and prove from the writings of the most scientific advocates of the evolutionary theory, that none of them have proven, or undertake to claim, that Evolution is an established scientific fact. As for your remarks about the Old Testament being mythology, and that we, as preachers, will have to discard it in order to meet the intelligence and culture of the times, the most devout scholarship and the discoveries of the archaeologists do not sympathize with or support your statements."

Huston stood looking at the professor for a moment, then quietly took his seat. Several students clapped their hands. The professor's face was red with confusion. He finally stammered out, "Mr. Huston has taken up so much time with his lecture that it is about time for the class to adjourn, and we shall discuss this question at some other time."

He was in the act of dismissing the class when Huston arose, quietly, and said, "Beg your pardon, Professor, but I wish to notify you that having been assured that it is our privilege to ask questions and enter into discussions, I shall not sit here in silence and hear you make attacks upon the Holy Scriptures as you have done this morning, without demanding proof of your statements."

The class was dismissed. There was tense excitement. Quite a number of the skeptical students hastened to the professor to express their indignation that Huston had spoken as he had, while others gathered about Huston, a number of them merely shaking his hand without a word, others patting him on the shoulder and say, "Stand up to him, Texas. We are with you. We did not come here to be taught the Bible is a myth, to be discarded, and Evolution is a gospel to be preached."

Huston and his wife went away to their apartment wondering what the outcome might be, and fell upon their knees in earnest prayer for divine guidance. Huston's wife assured him of her enthusiastic sympathy with the position he had taken, and he assured her that he had restrained himself as long as possible, and that he intended from this time on to call the professor's hand every time he made an attack upon the inspiration of the Scriptures.

The incident in the class-room of which we have just given an account, created much interest among the entire body of theological students, and was talked very generally in the University and among a number of professors, some of them claiming that Huston's remarks were insulting and should not be tolerated in any department of the University.

Huston and his friends were wondering what the outcome of the matter would be, when fortunately, for all parties concerned, the professor got an urgent call to the far-away Orient. The call was such a nature that he hurried away without attending another class, and secured a brother professor to take his place.

Some boys at play in the bed of a dry branch at the foot of the mountain border of Afghanistan, had picked up a tooth and, without any thought of its possible value, had taken it to school where a young missionary with modernistic tendencies, had noticed one of the boys playing with a tooth, and had asked him for it.

He became quite interested in its formation and showed it to several scientists who were at that time in the vicinity searching for some of the missing links in the theory of Evolution. They took great interest in the tooth and were convinced that it had come out of the mouth of a prehistoric man on his way up from the ape state.

Our professor, with whom Huston had

had the bout, had been devoting his summer vacations to travels in the East and had become quite a specialist in the study of teeth. This group of scientists were so thrilled and encouraged with the finding of this tooth that they could not wait for the completion of their tour of research, but cabled at once for the professor to come and examine their wonderful "find."

His hastening away on this important mission relieved the tense situation in his class-room. True, it was quite an expensive journey, but various millionaires who had accumulated their fortunes by many questionable processes, were pouring the money into the University to be used for research in all important subjects, and our professor was abundantly provided with funds for the journey.

He was a bit stunned and humiliated with Huston's attack upon him, but the call of these distinguished scientists to examine this tooth and give his opinion flattered his vanity and healed his hurt. No man ever strutted the deck of a ship with more self-importance than our professor, who comforted himself with the thought that a man could be large enough in his intellectual powers to be a thorough Bible scholar, an honored professor in a theological seminary and, at the same time, so well versed in science that the most distinguished scientists would call upon him to examine with care, and give them the benefit of his opinion with regard to this great and important discovery, this peculiar tooth picked up by thoughtless boys at their play, who little dreamed of the possible outcome of their "find."

(Continued)

(Continued from page 3)

thinks it an evidence of superior intellect to criticize what God has revealed for the man's own good.

It is said that on a certain occasion a young member of Parliament was at the same house as the giant-minded Carlyle, and supposing Carlyle to be an unbeliever like himself, made some flippant remark about the Bible and the Christian religion. "Young man," said the giant-minded Carlyle, "I recommend you to retire to your chamber without delay, there to open your Bible, to go upon your knees before God, to ask for a better understanding of these matters, and not to rise until your prayer is answered. I believe you will then find yourself a happier and a wiser man."

"Within this awful volume lies,

The mystery of mysteries.

Happiest they of the human race

To whom God has granted grace

To read, to fear, to hope, to pray,

To lift the latch and force the way.

And better had they ne'er been born

Who read to doubt, or read to scorn."

Scott.

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GLEANINGS FROM THE EVANGELISTIC FIELD

MEDICAL MISSIONS IN AFRICA.

J. J. Davis.

Without doubt one of the greatest needs of Africa today is that of Medical missionaries. There is so much physical suffering among the people that we cannot hope to accomplish as much with these people as we could if we were in a position to minister to their physical needs. It was no truer more than fifty years ago when David Livingston spoke it, than it is today. "Africa is truly the open sore of the world." Wherever the well trained doctor has gone, the confidence of the people has been quickly won in great numbers. Especially is this true of a well trained surgeon.

Dr. Charles P. M. Cheffey arrived at Wembo Nyama station, in November of 1922. He is of Lynchburg, Va., and is an expert surgeon. He had not been on the field many weeks before he was operating, and natives were coming in. Walking five and ten miles to be operated on by this man who knew how to cut you open and take out the diseased part and sew you up and you would still live. It was not long until they were coming from a distance of forty and fifty miles. And before he had been there two years, his fame had so spread that one man walked over one hundred miles for an operation. He was greatly pleased when the doctor sent him away a well man.

To my mind the one great secret of this man of God's power lay in the fact that he believed much in prayer and prayed about each operation. One day after they had operated on a man it looked as though the man was dying. The doctor called the nurse and helpers to prayer, and said we cannot afford to let this man die. They sought the Lord in great earnestness and he has been spared to a life of usefulness. This man always claims that the doctor raised him from death by prayer. This missionary gave himself, perhaps more completely than any other man towards relieving this suffering humanity. I have known him to travel at times for hours in the intense heat of the noonday and sometimes into the hours of the night, traveling with a bicycle or walking in order to get to a man or woman and relieve them of their suffering. We can truly say of him, "He went about doing good."

It has been my privilege to visit a number of the hospitals in Central Africa and see something of the splendid work that is being done. One of the most interesting ones it has been my privilege to visit, is located at Bibanga, which is under the supervision of Dr. Kellersburger of the Presbyterian Mission. He has a splendid brick building with modern equipment. His staff of native workers are well trained. They can give inter-muscular and inter-venous injections as well as a Johns Hopkins graduate can. It was of special interest to me to notice how skillfully one of his boys could make a spinal puncture. These punctures are made in connection with treating a person for sleeping sickness. Sometimes the germ is not very easily found in the blood, but may be found in the spinal fluid. Dr. Kellersburger is held in high esteem by the Belgian Government, principally because he has studied so intensely this dreadful disease of sleeping sickness, and has treated thousands of cases. While visiting him in June of 1927, he told me that he had treated something over 6,000 cases the previous year. The germ which causes this sleeping sickness is carried by a fly known as the "Tsetse Fly." It is about the size of a house fly, but has a little longer wing and folds its wing when it lights. While a person is making a journey on the river, he may come in contact with several hundreds of these flies, and may be bitten a few times and never be infected with the germ. This fly has to suck the blood of a person who is infected with the germ before they can infect another person. This doctor showed me two women who were in the last stages of sleeping sickness, and they were almost raving maniacs. In fact, he said at times he had to keep them in stocks in order to keep them from hurting themselves and others. The signs of an infection usually show up in about three weeks after the person has been bitten by the infected fly. They may have the disease for four months before getting the medicine and then have a reasonable chance of being cured, and in some cases they have been cured after they have gotten into the last stages of the disease. In fact, he told me of one case that he had cured there at Bibanga. Usually three or four doses of the medicine will effect a cure. There are at least three different formulas that have been worked out by the doctors in England, Germany and Belgium. The German formula which has proved very effective, is known as "Bayer's 205." I have known three or four of the Presbyterian missionaries who have had the sleeping sickness and have been cured. So far we have been fortunate in our mission, as no missionary has yet been infected with this germ.

One morning while in charge of the Hospital at Wambo Nyama, there was a native woman who came in with a note. In it the man told me that the woman had been acting very strange for a few weeks, and would like for her to be examined. I felt of the glands on each side of the neck and noticed that one was slightly swollen. I then proceeded to prepare a blood stain to be examined by the microscope. When I was in the act of putting the slide in place to be examined, I noticed that the woman who was sitting in a chair, was in the act of going to sleep. Of course this was of encouragement to me to search the slide very diligently for the germ. I had not searched perhaps more than five minutes until I discovered

the unmistakable germ that causes the sleeping sickness. Then we were in a position to treat her and effect a cure.

The Government seems to be very much interested in this particular disease and is giving quite a bit of aid to each medical missionary who is willing to treat the natives with this disease. Wherever there is a mission with a hospital, having a properly registered Doctor in charge, they will give 12,000 francs to be used in the hospital work. This amounts to something like \$350 or \$400 and is given each year as long as the Doctor is willing to co-operate with them in trying to stamp out this disease.

Shame on us as Southern Methodists, for though we started a Hospital in 1923, it was still unfinished when I left the field in 1928. Of course, I have reference to a brick Hospital that we had planned would be adequate to take care of the natives who come to us for treatment. We have a temporary Hospital with mud walls and grass roof, but this is not sufficient to take care of the large number of natives who come to us for help. In addition to this, we have what we call a leper colony where the lepers are cared for.

SPARTA, NEW JERSEY.

It was my good pleasure to assist a former student of John Fletcher College, the Rev. Neal R. Vanloon, Master of Theology, in his church at Sparta, N. J., Feb. 17 to March 3. He is pastor of the Methodist Episcopal Church. He has a beautiful church and parsonage. Sparta is located among the hills and mountains of Northern New Jersey, some forty miles from Newark. It has a new artificial lake several miles in length at its feet. Its head is crowned with lofty hills and peaks and a few beautiful valleys. I was entertained in the Pen-Y-Bryn Hotel, with Mr. and Mrs. Perine, and their genial household. If one wanted to spend a few weeks in summer, or a week end there, even in winter, I could think of a no more picturesque spot than their hotel, which looks out upon valleys and hills and mountains.

Brother Vanloon, who is an artist and poet in his soul, revels in this natural beauty, but more than his delight in scenery, is his passion for the salvation of the people. Every matter of detail was looked after by him. There wasn't five minutes spent in raising funds. He did that quietly; and not only made up the expenses of the meeting, but succeeded in paying off the church's indebtedness for recent improvements. It was a great triumph and showed him to be a man of execution and organization. The meeting was unique; the attendance was not large in numbers as some meetings are, but unusual for that territory. It increased steadily, for two weeks, in attendance. The aggregate number of the people at the altar exceeded the number of persons present at any one service. I consider that very unusual.

A number were definitely blessed in conversion and sanctification, and the whole church refreshed. It is a good start for a greater harvest. His people are intelligent, appreciative, reverent, and receive the word with thoughtfulness and prayer. We had the pleasure of meeting, not only Brother Vanloon and his wife, both graduates of John Fletcher College, but our own son and his wife, pastor at Arcola, N. J., Rev. Forest Good and wife, pastor at Califon, N. J., Mrs. Esther Williamson, (who led the singing) from Cleveland Bible Institute, and Rev. E. A. Lacour, Evangelist from University Park, Iowa, all former students of John Fletcher College. It was a great joy to meet them again. The meeting was owned and blessed of God and its results are under the painstaking care of a real pastor. The people are hungry all over the land. Let us press the battle.

J. L. Brasher.

GEORGETOWN, ILLINOIS.

Since last reporting the writer has conducted meetings in Georgetown, Ill., Sidney, Ill., Colling, Mich., Port Huron, Mich., Racine, Wis., and State Line, Ind. The extreme weather hindered at some of the places, but God gave some victory in all of the meetings and good success in some of them. The good people treated me royally and my fellowship with the pastors was delightful. I am now at home a few days before leaving again for the field. I praise God for the privilege of laboring in this great movement and am enjoying his service. Pray for me.

P. P. Belew.

REPORT.

This has been the greatest year of my life, but I am expecting to do more for God in 1929.

The Lord has let us work with some of the best pastors and churches in the nation. Have seen many weary, sin-sick souls born at an altar of prayer, and stay until God came upon the scene and performed a divine miracle, and then saw them come up with a new heart and the stamp of divinity on their faces, a shout on their lips and they will have the change in their lives.

I have worked this year in the M. E. United Brethren, Friends, and Nazarene churches and camps, but we all act alike when we get old-time salvation. Am slated up until June 1st in Kansas. Then we expect to spend a few days at Cincinnati Camp. We hope, by God's help, to spend the next year in Illinois, Indiana, Ohio, and Kentucky, pushing the battle for lost souls.

I just closed a revival, a hard fought battle, at Ingersoll, Okla. God gave some real victory but some

did not pay the price. I am now at Johnson, Kan. God is on the scene in convicting power; good crowds, and souls praying through. We are looking for a real landslide. Amen.

My wife and daughter will be with me in the last. Mrs. Allen is a personal worker; also has charge of the children's work. My daughter has charge of the music, solo worker and leader in song. I am the preacher. I am of the old-time class. For reference I refer you to Rev. James Miller, Indianapolis, Ind., Rev. Stella B. Crooks, Chicago, Ill. If you need us give us a call.

Evangelist Ernest C. Allen.
714 N. Monroe St., Hutchinson, Kansas

GREENUP, KENTUCKY.

Just wanted to report a meeting to The Herald. We had the best that had been in Greenup for many years. We had only twenty-two saved and four joined the church, and all the rest reclaimed. We had more than thirty to testify in the prayer meeting following the revival. It was altogether unpopular for a man or woman to testify in any of the churches in Greenup before the revival. I had Prof. R. E. Frost and daughter singing for me. They are alright; anyone wanting good help in a revival could not beat them. Their address is Salvisa, Ky. God bless The Herald family is my prayer.

Rev. Wm. Kelley.

SCOTLAND, SOUTH DAKOTA.

A special meeting was held for two weeks in the Methodist Episcopal Church, and thirty or more were gloriously saved. The weather was cold, we had to close for a few nights during a storm, but conviction seem to spread and folks were hungry for the truth. We were assisted by a layman, Mr. Olson, and his wife, who is a fine musician. This church has had no genuine revival for twenty-five years or more. This is a surprise to many church members and the modernist who thinks it will take years of training and culture for young converts to pray and testify. Some are very much alive since they have found salvation.

Rev. E. E. Hatfield, Pastor.

CORYDON, INDIANA.

On October 8, 1928, we began our revival services at Heidelberg Methodist Church, a rural church, about four miles from the old State Capitol, Corydon, Ind. The first week seekers began to come to the altar, but the real break in the meeting did not come until the beginning of the fourth week. The meeting lasted six weeks and during the time 71 were reclaimed, saved or sanctified. I have attended several camps and revivals but I have never witnessed greater victory—people prayed through in the old-fashioned way. I never saw people accept the preaching of holiness as readily as they did in this revival. About 35 were sanctified during the meeting and 16 have been saved or sanctified since the meeting. There were not so many that joined the church—about 25 in all for this was mostly a revival within the church.

Rev. C. L. Rice.

That Old Person

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(Continued from page 1)

violation of those laws. There will be men so low and selfish that they will manufacture and sell intoxicants for the ruin of their fellowbeings. There will still be people so governed by their physical appetites that they will buy and drink their own destruction. We have laws against theft of every kind; but stealing goes on, from bankers to porch climbers, and our prisons are pretty well filled. We have laws against murder, but murder is committed all about the nation every twenty-four hours. We have laws against reckless driving, but thousands are run down by automobiles every month, the year round. We thank God that in spite of the devil, the newspapers, Will Rogers' poor wit and Brisbane's wisdom, prohibition is making headway and will continue to do so.

Every preacher in this country ought to thunder against the liquor traffic. Every schoolteacher from the college platform and in the classroom ought to point out the dangers of drunkenness and the blessing of sobriety. Every county in every state of the nation ought to organize for the enforcement of our prohibition laws, and no man ought to be elected for the legislation or enforcement of laws who is not in sympathy with sobriety, who is not the enemy of intoxicating drink. This is a great, vital, moral question that has to do with the welfare and happiness of untold millions of human beings in this world and the world to come. It is to be hoped that our new President will speak plainly and act wisely and make the people to feel throughout the nation that he is in full sympathy with sobriety, with the enforcement of our prohibition laws, the happiness and prosperity of our people.

H. C. MORRISON.

Tent Meetings.

It is quite remarkable the peculiar interest people take in tent meetings. Go on a vacant lot in a village, commence driving stobs, stretching ropes, lifting poles and putting up a tent, and the boys gather about and begin to ask questions; the loungers come down and make inquiry; lazy fellows that don't care to find a job will jump in and work with a hearty good will and help to put up the tent, and by night the whole village, or the population of a small town, will be talking about "the tent meeting that is to begin this evening."

The tent is its own advertisement. "What's that tent for?" people will be asking. "Some boys are here from Asbury College and they are going to hold a revival meeting." "Is that so? Well, I must go home and get supper and bring wife and the children down to hear those boys. They say they are very earnest fellows. This town needs warming up." "Well, that's the truth," is the reply, and so it goes, and in a few evenings, for twenty miles around, the automobiles are coming in and the tent is filled.

The singing is lively, the people join in, the children enjoy it; you can hear their little voices ringing out a joyful song. Impressions are being made on them that they will never forget. If the young fellows preach well, the folks say, "That's wonderful for one so young." If he doesn't preach so well, they say, "Oh, he's young yet. He'll make a preacher. Give him time." That's the way people talk about young preachers. It seems everybody likes to hear young beginners preach. There is a freshness, earnestness, and sincerity about them that awakens peculiar interest, sympathy and appreciation.

It will not be long until a little army of Asbury boys, with a number of older evangelists, will be out in the tent work preaching to multitudes of people. We want all THE HERALD readers to become interested in these summer campaigns and to pray earnestly that God may bless the workers and bring in a host of souls. We want the members of The League, especially, to pray, and send your annual dues, \$1.00, to Rev. F. H. Larabee, D. D., Wilmore, Ky. We are in need of more tents. Numbers are asking for tents and cannot be supplied. This work has been wonderfully fruitful. Already thousands of souls have been converted, reclaimed or sanctified in these tent meetings. We must press this work with vigor. After all, the salvation of souls is the big thing, the all-important thing. Let's press the battle for souls.

H. C. MORRISON.

A Remarkable Career.

We were surprised and delighted some days ago, when Judge Porter, of Glasgow, Ky., walked into our humble little domicile in the suburbs of Miami. The Judge, with his family, is spending the winter in Miami; he found our address and came out to see us. Judge Porter is one of the most interesting and delightful gentlemen in all my knowledge. Glasgow is the county seat of Barren county, lying in Southern Kentucky. It is a large and prosperous county. Glasgow is one of the most beautiful and prosperous little cities in the State. I grew up in that county four miles from Glasgow. It has been my privilege to hold a number of revivals in the town since I entered the evangelistic work. I have often thought if I were not vitally connected with THE HERALD and Asbury College I would delight to make my home in Glasgow. There is something so very "homey" in that beautiful old city. The remarkable thrift and growth of the city have not destroyed their good will and the fine spirit of hospitality so characteristic of old Kentucky.

Judge Porter is one of the very finest type of the old time Kentucky gentleman. He has practiced law in Glasgow for sixty years; is now 78 years of age, as straight as the proverbial Indian; he has no need of a walking cane, looks as robust, ruddy and healthful as the best of men at sixty. He has accumulated quite a fortune and is full of the milk of human kindness and generosity.

Judge Porter is one of those men whose presence gives you a fresh courage and a hopeful outlook for life. He takes away unpleasant anticipations of the possibility of a very old age. It is a fine thing to grow old gracefully, to ripen with tenderness, love, and good will toward one's fellowmen. His visit made my memory to turn back to the scenes of my boyhood, and to long to roam

again the woods and fields, to swim and fish in the beautiful clear waters of Boyd's Creek and Falling Timber Creek. Those were happy days! I am planning, if I receive sufficient strength, to go back and visit Glasgow. I have a few near and dear relatives and many friends in that town and community.

Rev. J. L. Piercy, on whom I have some very strong claims of love and friendship, is pastor of the Methodist Church in Glasgow. He is one of the finest outputs of Asbury College. He has been asking me to come down and preach for him at the first opportunity, and I am planning to go down, shake hands with the old time friends, ramble through the woods and look upon the beautiful streams that so charged and blessed the days of my early boyhood. May God graciously bless Glasgow and the surrounding country, give them grace and salvation, and bring a host of them home to the Father's house.

With more love than words can ever express to the famous Judge Porter and those dear people, I am, Faithfully,

H. C. MORRISON.

LAWLESS LAWYERS.

WE clip the following from one of the daily papers. We do not know just how much truth there is in this, but it sounds quite like New York City; it seems to us rather a serious situation when a group of lawyers unite themselves to teach jurors to clear a class of dangerous criminals. It occurs to us that this is open rebellion against the Government, and that Congress ought to be able to pass a law for the punishment of all such lawyers.

We are not surprised at this action of the liquor interests. This country is quite used to lawlessness on the part of the liquor traffic and all classes of men connected with it. It is generally understood that bootleggers have no respect for the law, and are ready to slaughter the officials appointed by the law to arrest them in their criminal career. When men publicly set out to corrupt the courts in order to protect this large class of law violators, it seems to us time for the President of the United States, or his representatives, to take quick action.

We herewith publish the clipping from one of the daily papers:

WORLD SAYS COMMITTEE OF LAWYERS WILL SEEK ACT'S NULLIFICATION.

New York, March 14 (AP).—The New York World tomorrow will say that a committee of lawyers, including four former Assistant United States Attorneys, whose avowed purpose is to educate New York juries so that they will refuse to convict under the Jones law, was organized today. Frederick R. Coudert, Jr., is chairman.

Frederick C. Bellinger, who was an assistant under former United States Attorney Buckner, explained that the Coudert committee hopes to "nullify" the drastic Jones law in the same way this was accomplished to all practical purposes when the Government tried to obtain convictions of night club owners charged with conspiracy.

Federal juries invariably refused to convict in these conspiracy cases and Bellinger said his committee hoped to "educate juries to do the same thing when citizens are tried under the Jones law," which provides a possible penalty of five years in prison and \$10,000 fine for all prohibition law violations except possession.

The time has come when all law-abiding citizens should become aroused against the liquor traffic, its emissaries and defenders. Is it possible we have come to a period in our history when we have lawyers who do everything in their power to save from punishment all sorts of criminals, but they bold-

ly declare that they have formed an organization to so corrupt the court that one of the most dangerous classes of criminals shall go unwhipped of justice!

Satan Sentinels the

Gateway of Prayer.

MRS. H. C. MORRISON.



HE above declaration is verified by every devout soul who seeks to hold communion with the heavenly Father. Satan is not disturbed by the slipshod professor of religion who spends more time with the world than with the Father; but "Satan trembles when he sees the weakest saint upon his knees."

The way to make progress in the kingdom of God, and to count for something in the world, religiously and morally, is to travel on your knees. There is where our moral conflicts are fought out, and where the weakness of the human is made strong in the Divine.

It is said that Andrew Bonar affirmed that he never entered into a season of pure prayer without a fierce battle at the threshold. There is nothing that Satan so dreads as to see the child of God on his knees imploring divine guidance and help. The portal of the prayer chamber is where he stations his strongest forces, not in open attack, but simply diverts the mind and heart from its source of divine strength. We read of a church in Revelation that lost its Christ while busy about the things of the kingdom. It is possible that we become so busy turning the wheels of the machinery of the kingdom that we lose sight of the homage due the King.

Some one has said that "Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works, as surely as in evil ways. The one concern of Satan is to keep the saints from prayer. He fears nothing from prayerless studies, prayerless work, and prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray."

Dr. Andrew Murray has declared that, "Prayer is the strategical point where Satan watches. If he can succeed in causing us to neglect prayer, he has won, for where communion between God and his people is broken, the true source of life and power is cut off. In how large a measure he has succeeded in causing the Church of Christ to neglect prayer, faithful, constant, prevailing prayer. Prayerlessness shows that we do not value communion with God."

Praying is the one thing we are told that should be the constant habit of the Christian. Luke says, "Men ought *always* to pray, and not to faint." Prayer is the channel through which divine supplies are furnished. If we cut off the supplies of divine nourishment we shall utterly fail in the race we have undertaken, and the light that is in us shall become darkness.

Daniel valued his prayer habits more than he dreaded the king's decree, for when forbidden to pray to his God he went as aforetime to his house, opened his windows toward Jerusalem, kneeled upon his knees three times a day, and prayed, and gave thanks before his God. Why should he fear decrees of an ungodly king when he was in communion with the Father of all creation!

Alexander Whyte, the author of that most excellent book, "Lord, Teach us to Pray," admonishes us not to be in a hurry to get through with our prayer. Take time till you are sure you have the ear of God. Be still before the Lord until you have something to say, then breathe it into the ear and heart of Jesus Christ. Is it true, as S. D. Gordon says, that "Prayer changes things?" Then,

whatever your perplexities may be, whatever your disappointments, burdens and heartaches, tell your heavenly Father about them, believing that he hears you, and with the assurance that the "effectual, fervent prayer of the righteous availeth much," rise from your knees to thank God for having undertaken for you. How true it is that, as Emerson says, "More things are wrought by prayer than this world dreams of!"

Dear reader, remember you have not exhausted the promises of God. As some one has said, "In this respect there are trees full of fruit, yet untouched, and fountains flowing copiously, yet untasted. Faith should grow stronger as life goes on, and every day should make us richer from the all-sufficiency of the Forerunner."

Worth Reading.

A few days ago we found in *The Herald of Holiness* the following contribution which we think is most suggestive and deserves a wide reading. We copy same below:

PAUL SEEKS AN APPOINTMENT.

The following selection was sent to us by Rev. Carleton D. Jones, of Everett, Washington. It is a burlesque upon the application of a modern minister seeking a place of ease rather than a place of opportunity. But underneath the irony, there is a truth which needs to be carefully guarded by the ministry of the Church of the Nazarene. We are not to be place seekers. Some of us have listened to our sainted founder, Dr. Bresee, preach about Garibaldi so often that we were forever spoiled for place seeking. Our business is to preach the truth with the Holy Ghost sent down from heaven, and to count it our privilege to put as much into the work as possible—not see how much we can draw out. The article is selected and the name of the author is not given. It reads as follows: "Dear Sir and Brothers:

"Doubtless you will recall the invitation you extended to me to come over into Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the church seriously to consider a call on such meager information.

"There are a number of things I should like to learn before giving my decision, and I would appreciate your dropping me a line, addressing me at Troas.

"First of all, I should like to know if Macedonia is a circuit or a station. This is important, as I have been told that once a man begins on a circuit it is well nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place, I may as well tell you frankly that I cannot think of accepting the call.

"There is another item that was overlooked in your brief and somewhat sudden invitation. No mention was made of the salary I was to receive. While it is true that I am not preaching for money, there are certain things that need to be taken into account. I have been through a long and expensive course of training; in fact, I may state with reasonable pride, that I am a Sanhedrin man—the only one in the ministry today.

"The day is past when you may expect a man to rush into a new field without some idea of the support he is to receive. I have worked myself up to a good position in the Asiatic field and to take a drop and lose my grade would be serious. Nor could I afford to swap 'dollar for dollar' as the saying is among us apostles.

"Kindly get the good Macedonian brethren together and see what you can do in the way of support. You have told me nothing about Macedonia beyond the implication that the place needs help. What are social advantages? Is the church well organized?

"I recently had a fine offer to return to Damascus at an increase of salary, and am told that I made a very favorable impression on the church at Jerusalem. If it will help

me with the board at Macedonia, you might mention these facts, and also some of the brethren in Judea have been heard to say that if I kept on, in a few years I might have anything in the gift of the church. For recommendations write to the Rev. Simon Peter, D.D., at Jerusalem. I will say that I am a first class mixer and especially strong on argumentative preaching. If I accept the call, I must stipulate for two months' vacation and the privilege of taking an occasional lecture tour.

"My lecture on 'Over the Wall in a Basket' is worth two drachma of any man's money. Sincerely yours,

"PAUL."

Radiant Living.

REV. C. M. GRIFFETH.

SUBMERGED IN GOD.

Hearts become radiant when they live in the presence of God.

Some conceive of God as a glorified Being living far away upon some throne in the high sky. But to a radiant heart there is no farawayness about the Infinite Spirit. "He is within and without and around about."

God, as Spirit, is infinite.

There is no place where God is not. From beyond the vast boundaries of the most distant universe down into the electrons of an atom, is the presence of the Infinite. As the Psalmist in his realization of the everywhere-ness of God sang: "Whither shall I go from thy Spirit, and whither shall I flee from thy presence?"

Like a fish living in the vastness of the Pacific, so are we living in the midst of Infinite Spirit. The Apostle Paul very forcefully expressed the fact that the realm of our life is God when he exclaimed: "In him we live and move and have our being."

We speak of God within the heart. And we speak correctly. But we should also be aware that we are in the midst of him as we are in the midst of a bright, warm, sunny atmosphere when walking through a field of daisies under the beaming sun of a summer's day. Oh, how I have felt the presence of God on every hand!

Early one morning, as I stood out in a field under the vast expanse of the vaulted blue, I lifted up my hands, not as we sometimes say, "toward" God, but, as I felt, "through" God. Surrounded and submerged as I was in the fragrant atmosphere of the early morning I was impressed with the everywhere-ness of God. As far out as eye could reach, as far up as mind could pierce, was the unseen, yet vitally present Infinite Spirit—and there was I, submerged in him!

(Continued from page 5)

Then there is the sin of omission, leaving off the things we should do. "He that knoweth to do good and doeth it not to him it is sin."

THE REMEDY FOR SIN.

Christ Jesus came into the world to save sinners." 1 Tim. 1:15.

"As many as received him to them gave he power to become the sons of God." John 1:12.

"If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

"In whom we have redemption through his blood the forgiveness of sins." Eph. 1:7.

"Unto him that loved us, and washed us from our sins in his own blood." Rev. 1:5.

"Jesus—that he might sanctify the people with his own blood suffered without the gate." Heb. 13:12.

Forgiveness of sins deals with the sins we have committed either by transgression or omission, and sanctification deals with the sin which we inherited, removing and cleansing away the sin principle, making the heart clean and holy.

"Blessed are the pure in heart: for they shall see God." Matt. 5:8.

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

Dear Aunt Bettie: Greetings to the cousins one and all from the land of ice and snow. Have been getting The Pentecostal Herald for a few months and think it a very good paper. Now what I want to say to the cousins is this, I have a quantity of tracts written by Bro. Geo. W. Fuller, of Asbury College, Ky., entitled the Second Coming of Christ, or The Eleventh Hour Gospel. Now I will gladly mail one of these 10-page tracts to the first 50 of the cousins who write me giving name and address. Of course a friendly note along with it will be very much appreciated as well; so come on now, who will be the lucky ones? I know of nothing more important than being ready for the coming of Jesus, and this tract is the best on the subject I have ever read.

Christian love to all.

Paul Gardner.
Rt. 1, Bellaire, Mich.

Dear Aunt Bettie: I am a girl from Michigan and would like to join your happy band of boys and girls. My grandmother takes The Herald and I enjoy reading page ten. I go to the Church of the Nazarene almost every Sunday. I am about five feet, two inches tall, and my weight is 111 pounds. I have blue eyes, dark wavy hair and am fourteen years old. I am in my first year of High School. Dorothy M. Shaw, I guess your name to be May. William H. Stabe, I guess your name to be Harry. Who can guess my middle name? It starts with J and ends with E, and has four letters in it. I will write to any one who guesses it. I hope Mr. W. B. isn't home when this letter arrives. I will answer all letters received from the cousins.

Wilma J. Whitlock.
40 Mechanic St., Pontiac, Mich.

Dear Aunt Bettie: How are you and the cousins getting along? Thank you for printing my other letter. One of the cousins wrote to me. I am ten years old. My birthday is April 29. Have I a twin? If so please write to me. I see lots of letters from Kentucky. There aren't many letters from boys. I go to Sunday school every Sunday I can. My teacher is Miss Erma Blades. I go to Woods School. It has been closed two weeks on account of flu. I will now close, hoping Mr. Wastebasket is out visiting when this arrives.

Ina Cummins.
Rt. 4, Box 54, Falmouth, Ky.

Dear Aunt Bettie: Will you let a little Ohio girl join your happy band of boys and girls? I am writing for the first time. I am twelve years old and in the sixth grade of school. My hair is brown and my eyes are gray. My father is a Methodist preacher. We take The Pentecostal Herald. Page ten is the one I like. Can any one guess my middle name? It begins with V and ends with A, and has eight letters.

Alice V. Guiler.
Dorset, Ohio.

Dear Aunt Bettie: Will you let a little Ohio boy join your happy band of boys and girls? I go to Sunday school every Sunday. My hair is brown and my eyes are gray. I am nine years old and in the fourth grade. I weigh eighty pounds. This is my first letter to The Pentecostal Herald. My father is a Methodist preacher.

Halford R. Guiler.
Dorset, Ohio.

Dear Aunt Bettie: Here I am again and hope my letter is printed. I have written twice before and only one of my letters was printed. How are you and all the cousins? I have been sick and wasn't able to get out for a week. I still love Jesus with all my heart. Pray for me that I may do his will. Who can guess my middle name? It begins with E and ends with H, and has nine letters in it. I sure am glad so many of the cousins are Christians and hope the rest will come to Jesus before it is too late. I want to say a few words to the ones that are not saved. Why don't you come to Jesus now? You will have a great many excuses, but dear friend, did you know not one will count on judgment day? If you are not saved at that day you

will cry for the rocks and the mountains to fall on you and hide you from the face of him that sits on the throne, but no power can move them and you will hear those awful words, "Depart, I never knew you." Oh, how sad that will be. Please give Jesus your heart, is my cry. Cousins write to me.

Hildred E. Cummins.
Rt. 4, Box 54, Falmouth, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? My parents take The Herald and I enjoy reading page ten. I have light brown hair, blue eyes, light complexion, am five feet one inch tall, and am fourteen years of age. Can any one guess my middle name? It begins with O and ends with L, and has four letters in it. As this is my first time to write to The Herald I will close with love to all of the cousins.

David Dawson.
Attus, Ark.

Dear Aunt Bettie: I am a little Kentucky boy fourteen years old. I have been reading The Herald for quite a while. My father takes it. Just as soon as I see it I hunt up page ten to read the letters of the boys and girls. I go to Sunday school every Sunday. I am a member of the First Baptist Church. My initials are J. C. W. Who can guess my middle name? I am in the seventh grade, going to school every day. I have no mother. My mother died two years ago and I am working hard to stay in school. I would love to get some of the boy and girl letters. Every one I get I will answer them. I am sending a prayer: O Lord our heavenly father, we are down before thee with bowed head and uplifting hand asking you to have mercy on us. Go with us and stand by us for ever and ever. Amen.

Jessie C. Wickliff.
Greenville, Ky.

Dear Aunt Bettie: I thought I would take a little chat with the cousins. Slip over and let me in. Thank you very much. How are you, Aunt Bettie? I am fine these days. I have had the flu and I sure hated to miss school on account of it. I am well now. I hope you cousins haven't been sick any this year. Who is my twin? My birthday is September 6. I am in the fifth grade and like my teacher fine. My teacher is Mr. Wilbur Hoskinson. I like to go to Sunday school fine but hardly ever get to go. My Sunday school teacher is Miss Kincheloe. Dorothy M. Shaw, I guess your middle name to be May. Am I right? R. Edson Crowl, I guess your first name to be Robert. Am I right? My age is between eleven and fifteen. Aunt Bettie, I would like to see you. I will close before I take up too much space. I hope Mr. W. B. is milking when this arrives. With love and best wishes to Aunt Bettie and the cousins.

Hilda Olena Lockard.
Woodrow, Ky.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band of boys and girls? My father takes The Pentecostal Herald and I enjoy reading page ten. I am eleven years young, and in the sixth grade at school. I go to Sunday school every Sunday, if I am not sick. Darleen Hamshire, I guess your first name to be Ruth. If I am right don't forget your promise. Who can guess my middle name? It begins with an R and ends with F. Who guesses it I will write to them. This is my first letter and I would like to see it in print.

Ella R. Johnson.
Rt. 2, Greensboro, Ga.

Dear Aunt Bettie: I have been wanting to write for a long time but I have been sick with the flu for four or five days; also busy with my music and expression. I am a girl twelve years old and in the seventh grade. I have brown hair, blue eyes, and am five feet and three inches tall. Who has my birthday, Nov. 23? I went year before last to the State field meet and won second in the declamation contest. My father takes The Herald, and as soon as it comes I always read page ten first. It certainly

is a fine paper. I hope very much to see this letter in print as it is my first one. I will close with a riddle. What was the president elect's name twenty years ago? Whoever guesses it I will write them a long letter.

Mae E. Wells.
Mt. Olivet, Ky.

Dear Aunt Bettie: Will you let a little Ohio girl join your happy band of boys and girls? I was nine years old September 22. I go to the Pleasant Hill M. E. Sunday school.

Wava Irene Miller.
Rt 1, Box 50, Stanleyville, Ohio.

Dear Aunt Bettie: How do you do? I'm from Iowa. I am sixteen years old and a junior in high school. I am saved and sanctified through the blood of Jesus. I want to live for him. I go to the Church of the Nazarene and am the president of the young people's society, and like my work very well. I love music, and never did hear enough. I wish the girls around my age would write to me. In the following poem I have written my testimony. Pray for me that I may live it.

My Jesus I Love Thee.

My Jesus I love thee
I know thou art mine,
For thou hast been crucified
To save all mankind.

Oh Jesus I love thee,
To thee I will prove
To do my best all the time,
To cause thy work to move.

I will try to be cheerful
To cheer up all sadness,
Pleasant at all times,
For that's the cure for madness.

Oh, Jesus I love thee,
To thee I give my life,
And if thou will help me
I'll serve thee with my might.

Oh, Jesus I love thee,
Thy holy commandments keep,
All stirred up for holiness,
And not to go to sleep.

Marie Jahnke.
1122 N. Lodge St., Iowa City, Iowa.

Dear Aunt Bettie: I am a little Ohio girl; was twelve years old Jan. 21, 1929. I love to read page ten in The Herald. I go to school nearly every day. This is my first letter and if I see it in print I will write again.

Eloise Winifred Clark.
Rt. 1, Warsaw, Ohio.

Dear Aunt Bettie: I have been a reader of The Herald for about two years and have at last decided to write to the cousins. Wake up, North Carolina boys and girls. I do not see many N. C. letters in the dear old Herald. I am a member of the Elm City church. How do you cousins like the story of "The Crucifixion of John Henry Huston"? I like it fine. I like to read page ten also. As this is my first letter I must close. I hope that Mr. W. B. is working his plant-bred when this arrives. Some of you cousins write me and I will answer all letters that I receive.

Edna G. Robards.
Rt. 1, Elm City, N. C.

Dear Aunt Bettie: It has been a long time since I wrote to The Herald. So I thought I would write again. We take The Herald and I sure do enjoy reading it. I have a little book here that my Aunt gave me for Christmas. The name of it is "Come to Jesus." I wish some of the cousins could read it. I am a member of the Missionary Baptist Church and have been since I was twelve years old and I am fifteen now. I wish some of the cousins would write to me. I would answer all letters received. The first one that writes to me I will send my picture. I hope Mr. W. B. is milking the cows when this letter arrives, as I wish to see it in print.

Gladys Robards.
Rt. 1, Elm City, N. C.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? I was fourteen years of age Jan. 17, 1929. Who has my birthday? I go to Sunday school every Sunday and prayer meeting every Tuesday and Friday nights, and every Sunday night when there isn't preaching. Our pastor is Bro. Charles Johnson, of West Vir-

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ginia. Some of you cousins ask what was our favorite book. I think that everybody's favorite book ought to be the Holy Bible. Mine is the Bible and "Beautiful Girlhood." I am a Christian. I got saved October 7, 1928, and sanctified October 8, 1928. Esther Minor I sure did enjoy reading your letter. Some of you say you belong to the church, but are not saved. How can you belong to the church and not be saved? I wish you would please read Hebrew 12:14, then read John 14, where it says, "In my Father's house are many mansions." Glory. I now own a mansion in the sky, and you will wish you had one by and by. I hope Mr. W. B. is out riding. I would like to hear from any of the cousins and will answer any letters I receive.

Iona Ledbetter.
Curve, Tenn.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am nine years old and in the fifth grade. I have brown eyes and brown hair. I am a preacher's daughter and go to our church every time we have a meeting. My mother is my Sunday school teacher. I am an evangelical. We take The Herald and I read page ten. Who has my birthday? July 2. If you have, please write to me. How many of you have a hobby? My favorite hobby is reading and orthography. This is my first letter to The Herald and I hope to see it in print. Wayne L. Warrior, I guess your name to be Lovelle. If I am right, do not forget your promise. Who can guess my middle name? It begins with R and ends with A. Whoever guesses it I will write a letter to them. I hope Mr. W. B. is gone to camp meeting when this arrives.

Dorothy R. Baker.

Dear Aunt Bettie: I seldom see a letter from New York State in the good old Pentecostal Herald. I have been wondering if you haven't room for a little northern New York girl. I am twelve years old and live on a farm only a few miles from the foot-hills of the Adirondack Mountains and the Canadian border. The M. E.

Church is only about a half mile from our home. Brother Kirkness is our pastor. We like him very much. We have a Junior League and he gives a fine talk to the children every Sunday morning. We had a revival in our church in November. The report was published in *The Herald* a few weeks ago. Father and mother take *The Herald* and think it is the best paper published. Daddy sent in about twenty new subscriptions a few weeks ago. I go to day school and am in the sixth grade. Miss Miller is my teacher and I like her fine. I have two sisters and one brother. One of my sisters and my brother are twins. Their names are Gerald and Geraldine. My other sister goes to high school, also teaches a class in the Sunday school. We go to Mooers and Brushton camp meeting every year and enjoy the good old fashioned gospel preaching. I want to grow up to be a worker for Jesus. This is my first letter to *The Herald* and I hope Aunt Bettie will have room for it. I will close hoping to hear from some of the cousins soon.

Doris E. Johnson.
Box 155, Burke, N. Y.

REQUEST FOR PRAYER.

A. Burgess: "Please pray that God may give us a great outpouring of his Spirit upon our meetings."

JESUS HEARS OUR CRY.

One by one we cross the river,
One by one we are ferried o'er,
And the boatman still is watching
For some one along the shore.
Some are ready for the lifeboat,
And as they launch out in the deep,
They are beckoning to their loved ones,
"May angels o'er thee their loving
watch keep."
Some are drifting, idly drifting,
And the lifeboat passes by,
Far, far out in the deep water,
Who will hear their faintest cry?
When the sailors gave up hope,
And their boat began to fill,
Jesus walked upon the water
Saying, "Peace, Peace be still."
So it is upon life's Ocean,
With the billows dashing high,
And our little craft is sinking,
He will hear our faintest cry.
Mrs. Florilla Pinney.

GOLDONNA, LOUISIANA.

Editor Pentecostal Herald:

I will write you good folks a letter to let you know how I stand in this world. I was converted at a camp meeting over in Atlanta, Tex., this last August the 13th, 1928, and have been trying to live a Christian life ever since. The people out there got hold of an evangelist to carry on the meeting for them and help them in it. His name was J. E. Aycock, and he is the best minister I believe that I ever heard preach in my life. And I think he will be with them again a year from this coming summer. I have some good Christian kinfolks out around Atlanta and Queen City, Tex. One of my aunts named Synthia Baker, who lives out from Queen City was the woman that sent in a subscription for my father, O. A. Morgan. I like the paper just fine and think it is the best paper that I have ever read, and I like the Cousin's Page too, because there are a lot of interesting letters in it. If you want to you may publish as much of this letter as you want to. I will close wishing you all the best of luck in your line of work—Christian work, I guess would sound better.

Dewey Morgan.
Goldonna, La.

FALLEN ASLEEP

BAYLEY.

On Nov. 28, 1928, the death angels visited our home and took from us our dear husband and father, C. E. Bayley. He was born Dec. 28, 1850, died Nov. 28, 1928, age 76 years and 11 days. He was married to Lena W. Funk, June 14, 1871. To this union was born ten children, three preceding him in death, seven living: Cleve and Chas., Jr., Hartford, Mrs. W. F. Gates, San Gabriel, Calif., Mrs. Jacob Hoover, Rockport, Ind., Mrs. B. H. Bartlett, Mrs. M. B. Foster, Rumsey, Ky., Mrs. Beat Norris, Narrows, Ky., and his widow, all left to mourn his death. He professed faith in Christ at the age of 20 and joined the Clear Run Baptist Church, where he remained a faithful member until God called him to his home he has prepared for those who love and serve him. He was a kind husband and loving father, and will be missed by all who knew him, but our loss is heaven's gain. We do not mourn as those who have no hope. Some day we will meet him on that happy golden shore where no more tears nor heartaches will ever come. Our heart aches to think he is gone, but only a few more days and we will see him.
His daughter,
Georgia Norris.

A CONVERTED JEW.

Nearly twenty years ago the hand of God fell upon me in an unusual manner and yet in a most usual manner, like most "lukewarm" seekers, I had to be "forced" into the vineyard. I can best compare my case with that of the Apostle Paul who fought God by fighting God's chosen people. Paul was in public life and so was I. It had not quite appeared to me that one cannot serve two masters and do justice to any. I had not considered the admonition to "Seek ye first the kingdom of God" and consequently I went on day by day seeking to amass for myself "riches upon earth" where moth and rust doth corrupt, and where thieves break through and steal; but God is not slack, neither is his hand shortened, and no matter where I went or what I did the Almighty kept close at my heels as he always does when he has a place for us in the kingdom or some particular work for us to perform.

Like Jonah I tried to dodge my duty as I was still "in the world," and they lured me on and on until God got tired of waiting for me to get busy and he naturally let the whale swallow me by taking virtually all I had—my home, business and close to forty thousand dollars slipped through my fingers over night. It humbled me and I began to see that God was truly Almighty. I was helpless and, like most folks, I turned to God after all other sources failed. I began to realize how little man is and how great God is. The weapon was so powerful and the job so complete that it could not be compared to the accomplishment of man. It wasn't a half job in the slightest sense of the word. You know that God does not do things by "halves." "He spoke the word and it was so," and I quickly realized that "man doth not live by bread alone," but by every word that proceedeth out of the mouth of God. Like most earnest seekers after the truth I got busy running from pillar to post in a vain effort to get connected up with the right church. It had not then occurred to me that "this is the temple of the living God" and that the word is very nigh unto them that will "hear and do" it. I went first to this church and then to that one—each claimed to be the only

church recognized by God, and each time the guardian angel led me away unsatisfied, and still seeking for that well of "living waters" that springeth up into eternal life, the water that is so satisfying that whoso drinketh thereof shall never thirst.

Finally in my frantic effort to "join" a church I was persuaded to be baptized in Bill Jones' church by "sprinkling," and later on Sam Smith induced me to be "buried" under the water and join his church. This was all a novelty to a new beginner and the enemy had his eye on me. Every once in a while some "sanctified" saint would appear and endeavor to prove to me that I was lost unless I joined his church and became baptized by a "Commissioned servant" of God. I was truly in the wilderness. I had crossed the Red Sea; I tried to leave Egypt behind but in that sandy, dry wilderness I continued to ask for the "water out of the rock." I read every tract and Bible that came my way. I read the Catholic Bible. I read what was considered the Protestant Bible. I read the Koran and also the Greek. One particular faith specialized on this thing and another would specialize on that thing. What was I to do in my bewilderment? The Book of all books says that "he who runs might read" and that it is so easy that a fool need not err to walk therein. I would have been alright but the enemy kept on sowing "tares" and I became confused until one day while strolling down a busy thoroughfare in a large city I saw a banner displayed over a mission entrance which told me that a Big Revival was going on inside. Somehow I picked up enough courage to enter. It wasn't the form of a church I had been used to patronizing. There was no colored glass in the windows, no tall spires on the roof, no bells to toll church chimes and no lobby to receive one upon entering, no awe-inspiring images within the vesture and no formal ushers to accompany me to my seat. It was just a "place to meet" in a large store with "ram-shackled" windows and doors; the atmosphere inside was not incensed with perfume and the patrons within were clad in simple garments. They wore lines of wearied life. Some spoke of former successes with the usual tell-tale failures that come from lives of debauchery and crime. They were tired, some were dirty and still others were under the influence of liquor and drugs. It was pathetic and yet disgusting to note this mass of human wreckage. I at once wondered how any human being could fall so low as some of these, and yet Christ said that he came not to call the righteous but sinners to repentance. The passage kept running through my mind, "Man looketh on the outward appearance, but God looketh on the heart." I felt fully convinced that this Bible verse was being fulfilled right there in that scrubby looking old mission hall. It proved to me that God is no respecter of persons but will acknowledge all who diligently seek him. At that meeting God literally spoke with man. It was my last step to the true light that "lighteth every man that cometh into the world." Before things had gone very far real pentecost prevailed. New light continued to follow and I at last became a "Converted Jew."

E. Ward Abraham.

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SUNDAY SCHOOL LESSON

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

Lesson IV.—April 28, 1929.

Subject.—The Suffering Servant of Jehovah. Isaiah 53-1-12.

Golden Text.—With his stripes we are healed. Isaiah 53:5.

Time.—About B. C. 700.

Place.—Jerusalem.

Introduction.—Isaiah 53 stands alone in the literature of the world. However, the chapter should begin at the thirteenth verse of the preceding chapter. This is the opinion of the best critics. The chapter stands out by itself in bold relief as a picture of the suffering Savior of men. The unbelieving Jews have tried hard to make this chapter refer to the sufferings of their people in Babylonish captivity; but they attempted the impossible. It would be easier to believe with the Chinaman that whoever wrote that chapter was an eye-witness of the things he describes. The poorest and best Bible critics for ages have been unanimous in ascribing this chapter to the suffering Christ. It belongs to him, and cannot refer to any other being who ever walked the earth.

But how did Isaiah come to know about this 700 years before it happened? The destructive critics who deny all things supernatural can give us no explanation. They say that it was written by a second Isaiah three to four hundred years later; but how did that other Isaiah know about it two or three hundred years before Jesus was born? They would outdo the unbelieving Jews, make it history, and with the Jews apply it to the suffering Jews in Babylon; but, again, it is impossible to make the application. There is no similarity between the captivity in Babylon and the description given by Isaiah of the suffering Christ. But how did Isaiah find out about it? Deny the supernatural, and you may guess as long as "the lamp of life holds out to burn"; but you will never find a solution that solves the problem. Admit the supernatural, and all is clear to him that believeth. This fifty-third chapter is "God-breathed," inspired by the Holy Spirit. Or, if you like it better, Isaiah was inspired by the Holy Spirit. He writes as though he saw the entire transaction in a vision that to him was as plain as reality itself. Thus it had to be, or he could never have so written.

Comments on the Lesson.

1. Who hath believed our report?—Read Chapter 52:13-15 as introductory to these notes. This question is prophetic. The Jews did not believe that the prophecy of Isaiah referred to Jesus Christ; nor did they believe the preaching of John the Baptist concerning him, or his own words concerning himself. No doubt the words refer to the Jews of Isaiah's day, and to those of the time of Christ.

2. The arm of the LORD.—This means Jesus Christ himself. The expression is figurative.

3. For he shall grow up.—He stands for Christ. As a tender plant.—As a wee babe. A root out of a dry ground.—He sprang out of Judah when the nation was, religiously, as dry as a parched desert. He hath no form nor comeliness.—Isaiah pictures him at the time of his passion. No beauty that we should desire him.—The thorn-crown is on his brow; his face is beaten and swollen; his beard is matted with blood and spittle.

4. He is despised and rejected of men.—"Let him be crucified, let him be crucified: away with him; it is not fit that such a fellow should live." So cried the unbelieving Jews. A man or sorrows, and acquainted with grief.—He was the most broken-hearted man that ever walked the earth—died of a broken heart on Calvary's cross. We hid . . . our faces from him.—This must refer to the grief-stricken mother and other loved ones who could not bear to look at him in the hour of his torture. Despised.—It seems almost impossible that men should despise such an one as he was; but they did then, and do still. I was conversing with a miserable, dirty old sinner some little time ago, whose face assumed a nasty snarl every time the name of Jesus was uttered. Why? Echo answers, Why? Because his heart was as vile as the heart of a sinner could be; and the very thought of the "Crystal Christ" condemned him. We esteemed him not.—Referring again to the Christ-rejecting Jews of his day.

4. Surely he hath borne our griefs, and carried our sorrows.—I would not like to confine this to bearing our little illnesses—our physical ailments. I think Isaiah saw him burdened with the griefs and heartaches of the entire human race. This is a sad, heart-broken, bleeding world: Jesus came to carry its woes. It was he who said: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Peter says: "Casting all your care upon him, for he careth for you." Stricken, smitten of God, and afflicted.—Well might Isaiah add the two words did esteem. Men in his day thought the wrath of God was upon them; some warped theology so teaches in our day. But the Father was never angry with the Son; nor did He ever punish him. Men afflicted him. He suffered for our sins. Of his own he had none for which to suffer. He suffered, the just for the unjust, the innocent for the guilty.

5. The prophet piles up his language: He was wounded for our transgressions, he was bruised for our iniquities.—Vicarious suffering, one suffering in the place of another. The chastisement of our peace was upon him.—"The chastisement by which our peace is effected," "that by which we are brought into a state of peace and favor with God." With his stripes we are healed.—Let it refer to physical healing, if you so wish; but its meaning is far deeper and better: Herein is soul healing, salvation from sin.

6. All we like sheep have gone astray.—That pictures the entire race of mankind. We are as foolish and as stubborn as sheep. We have gone our own way. Thank God, help has been laid upon him who is mighty to save even unto the uttermost all who come unto God by him.

7. He opened not his mouth.—Amid all the torture of scourging and crucifixion he never complained, but went to his death as quietly as a lamb to the slaughter. He made no more fuss about dying for us than a sheep makes about being sheared—none at all. It was a glad sacrifice of himself.

8. He was taken from prison and from judgment.—This translation is very obscure. The Revised Version seems better: "By oppression and judgment he was taken." There was a mock trial, but there was no show of justice in it. Who shall declare his generation?—This passage is difficult. Some have translated it: "Who can describe the wickedness of the men of this time." No doubt they were desperately wicked, but the translation seems far-fetched. Dr. Clarke thinks that the reference is to the custom of that time, that some one should precede the one going to his execution, crying out for some one to declare the innocence of the culprit, if such could be found. This Jesus did not have. The interpretation seems reasonable; but I cannot vouch for the truth of it.

9. He made his grave with the wicked, and with the rich in his death.—That looks like a contradiction; but Bishop Lowth's translation may help us: "And his grave was appointed with the wicked; But with the rich man was his tomb: Although he had done no wrong, Neither was there any guile in his mouth."

No doubt, the Romans expected to have him buried among others whom they crucified; but in the providence of God he lay in Joseph's new tomb.

10. It pleased the LORD to bruise him.—The Father willing gave up his Son to be a sin-offering for the salvation of men. His soul.—His life. His seed.—Those whom he shall redeem from sin. He shall prolong his days.—In his followers. His Church shall live.

11. Shall be satisfied.—His atoning sacrifice shall not be a failure, but he shall be satisfied with the results.

12. This verse hardly needs comment. No matter how the great and the strong may oppose his kingdom, he is going to succeed in winning men to himself. He was crucified between two thieves. When he was being crucified, he cried to his Father: "Father, forgive them; they know not what they do."

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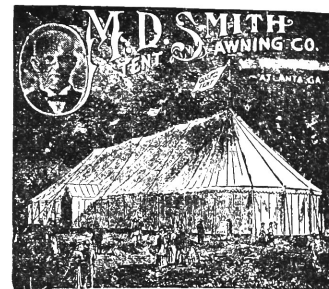
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EVANGELISTIC AND PERSONAL.

The Musical Whites, singers, musicians, children's workers and pastors' helpers, have some open dates they would be glad to fill anywhere. They can furnish the very best of references from pastors, evangelists, etc. They can fill two dates during May anywhere between Chicago and Richmond, Va. Write them for terms at their permanent address, Box 204, Highland Park, Ill.

Ernest Connett, 803 S. 12th St., Mt. Vernon, Ill.: "Would you please announce through The Herald that I am available for revivals after May 12. I have had fifteen years' experience. Will go anywhere for expense and free will offering."

Mr. and Mrs. W. C. Kinsey, experienced evangelistic singers and pianist, can give some camp a date in July. Address, 450 So. West 2nd St., Richmond, Ind.

The Lewis and Jefferson County Missionary Department of the County Holiness Association has elected Rev. F. E. Miller, of Lowville, N. Y., as President of Prayer Bands in the interest of Foreign Missionary work for China. Meetings will be held in these two and other counties of New York State during the months of April and May, and silver offerings taken. Pledges solicited. There are 22 fields in which there are Prayer Band members. Pray for the work.

Rev. Sam Maxwell, Wilmore, Ky., has the following dates still open: June 9-25, August 18, September 3. He can open a campaign on either of these dates.

MOTHERS OF AMERICA.

This pageant for Mother's Day depicts the different mothers of America such as the Puritan mother, the World War mother and many others. The program works up to a grand climax when The Spirit of Motherhood points the youth of today to the Book.

Price, 15c each, \$1.00 a dozen.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

PERSONAL EVANGELISM.

A few years ago, a pastor of a large Methodist Church in the North, who is noted for his evangelistic success, gave this incident: "Among the 213 received into the church was a man 79 years old. He was won by my walking into his house on his 79th birthday and telling him God had sent me for his soul. All a-tremble, he called out, 'Mother, mother, the preacher says he has come for my soul. Mother, you know our house has always been the home of Methodist preachers, but this is the first one that ever come for my soul.' God got it that day. A few weeks ago the phone announced this man was dying and urged me to come quick. Standing by his bed he pulled me down and whispered with his failing breath, 'I could not die without thanking you again for coming after my soul that day.' A million people are waiting for us to come after their souls this year. We can have them if we will go after them. 'Where there's a will, there's a way.'"

But don't let us forget that personal evangelism is a matter that concerns laymen as well as preachers. The early Methodists were all evangelists in practice. After hearing Billy Sunday preach, a prominent banker said to a friend, with deep emotion: "Last night I went to hear Billy Sunday. He

said there were some people who considered themselves Christians, but if they should get to heaven they would have a mighty lonesome time of it. They would not find a friend or other person there to welcome them for whose salvation they had been responsible. I am one of that class. If I should go to heaven today I could not find a person there whom I had asked to become a Christian. But if God will permit me to live another week I promise you there will be those whom I have asked to accept Christ and to meet me in heaven."

A rich banker, but a spiritual pauper! Alas! how many are there like him! But this man was true to his pledge, became an enthusiastic personal worker, organized a band of workers, and many heard the call to a Christian life.

H. H. Smith.

"BEHOLD THY MOTHER"

is the text of Rev. H. E. Corbin's Sermon for Mother's Day. He discusses the glory, the opportunity, and the victory of motherhood. The price of the little book is 20c each, or 6 for \$1.00, postpaid.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

REGARDING PROHIBITION.

Declarations of President Hoover in his inaugural address regarding prohibition and its enforcement and observance, and his implications in favor of total abstinence, form, in the opinion of Dr. Ernest C. Cherrington, general secretary of the World League Against Alcoholism, the greatest pronouncement ever made by the head of a nation on a moral reform movement.

"Inauguration of Herbert Hoover as President of the United States means," Dr. Cherrington says, "that prohibition has been put by the chief executive of this nation among the most important considerations in his official program. Not only may one say that President Hoover is dry, or that he favors prohibition. His declarations go much further than that, and commit him to the making of prohibition's success a major consideration."

"The President has gone to the fundamentals. He upholds the principle of prohibition; he insists that the Federal Government shall enforce it; he wants to find out why it has not been better enforced, and what steps may be taken to obtain that better enforcement; he reminds certain recalcitrant states that they are neglecting their responsibility in common with the Federal Government for enforcement; he urges good citizens not to align themselves with the criminals who buy, sell and consume illegal liquors."

"One could hardly ask more of this executive who was elected in a campaign where prohibition enforcement was a definite issue. But Herbert Hoover volunteers even more. He emphasizes the obligation of the citizen; he also stresses education as a means of informing the people as to the evils that exist and the ways by which such evils can be removed."

"The churches of the United States, who have always been prime movers in moral and social reform, and under whose direction the prohibition fights of the past have been staged, may well rejoice over the present situation in regard to American prohibition. The great victory of prohibition here means that ultimately all the nations of the earth will banish alcoholism, which is the chief foe of all the things which the church stands for."

LANDER COLLEGE

Greenwood, South Carolina

In the heart of the old South and its culture. Ideal surroundings. Delightful Piedmont climate free from fogs of high or low altitude. Remarkable health record. Tennis, Archery, Hockey, etc. Beautiful campus, seventy-five acres. Modern conveniences. New furniture. Full A grade. Standard courses. A. B. and B. Mus. degrees. Fifty-eight years of high service. Strong Faculty. Trains many teachers. Graduates in high demand. Enthusiastic students, devoted alumnae. Fine home-life, reverent faith, spiritual atmosphere. Rates low. Largest attendance in history. Early enrollment necessary. Write for catalogue. R. H. BENNETT, President.

SERMONS FOR THE GREAT DAYS OF THE YEAR.

BY RUSSELL CONWELL, D. D.,
Author of "Acres of Diamonds."

Discourses for the outstanding days of the Church calendar, including Palm Sunday, Easter, Mother's Day, Decoration Day, Children's Day, Graduation Day, Rally Day, and eight other important occasions. The original price of this book was \$1.50 net. We have made a special purchase of a quantity that we are offering at only 75c postpaid.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

NATIVITY OF THE HOLY SPIRIT

By Rev. A. T. O'Rear

Just from the press. A great, new treatment of this the most important subject facing the Church today. You will be delighted.

Price, \$1.50, postpaid.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

Mothers.

There is just off the press a little booklet, the title of which is "Mothers," by Rev. B. C. Gamble. Hundreds far and near heard it just as a radio address. Many wept as they listened. Some wrote: "I will pay any price to get that message." The result of insistent demand was its publication.

Mothers, fathers, you should send your children a copy. Sons and daughters why not send mother a copy? Price, 25c each. Write The Pentecostal Publishing Company, Louisville, Ky.

IT WILL HOLD YOU SPELL-BOUND.

We miss many of the rich things in life because we don't know about them. "Remarkable Conversions," by H. C. Morrison, is one of the great books—full of rich things. The chapter on "My Arrest and Rescue" is the story of Dr. Morrison's conversion. You will weep and rejoice when you read it. Every sentence in the book is interesting and helpful, but for the good it will mean to your own soul, order a copy, if you don't read anything but the chapter mentioned above. The price is only \$1.00, and after having read the book we believe you will say it is the best \$1.00 investment you ever made.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

Bible Free

To any one who will sell 6 of our Scripture Text Calendars at 30c each, we will send a beautiful Bible; good type, good paper, good binding, with overlapping edges.

Pentecostal Publishing Company
Louisville, Ky.

Please send me six Calendars and I agree to sell them within two weeks at 30c each and send you \$1.80 for which you are to send me the beautiful Bible described above.

Signed

Address

Free Testament and Psalms

We have just gotten in a large shipment of very fine Vest Pocket Testaments and Psalms in an extra fine, small grain leather. Looks good, feels good and will wear a life-time. The regular retail price is \$2.00. We offer one of these free to any one who will sell 6 Calendars at 30c each.

Pentecostal Publishing Company
Louisville, Ky.

Please send me 6 Calendars which I agree to sell within two weeks and send you \$1.80, for which you are to send Testament and Psalms mentioned above.

Signed

Address

EVANGELISTS' SLATES

ALBRIGHT, J. PAUL AND MARION.
(552 Fairfield Ave., Akron, Ohio)

ALEXANDER, HARRY M.
(1012 Howard Ave., Jeffersonville, Ind.)

ALLEN, ERNEST C. AND WIFE.
Palco, Kan., April 14-21.
Ellsworth, Kan., April 22-27.
Arkansas City, Kan., April 28-May 10.
Cincinnati, O. (camp) May 24-June 9.
Open dates for summer and fall in Illinois, Indiana, Ohio and Kentucky.

ARTHUR, F. E.
(240 N. Waller Ave., Chicago, Ill.)

AYCOCK, JARRETTE E.
(Bethany, Okla.)
Dollingdale, Pa., April 17-28.
New Bedford, Mass., May 1-12.
Pittsburg, Kan., May 15-26.

BABCOCK, C. H.
Atlanta, Ga., March 31-April 21.
Cincinnati, Ohio, April 24-May 2.
Toronto, Can., May 5-9.
Cleveland, Ohio, May 27-30.
Cincinnati, O. (camp) May 31-June 9.

BAIRD, C. E.
(389 Hayward Ave., Rochester, N. Y.)

BELEW, P. P.
(Olivet, Ill.)

BENNARD, GEORGE.
Wheeling, W. Va., April 7-21.

BEYLER, A. E.
(413 North Plum St., Plymouth, Ind.)

BOWMAN EVANGELISTIC PARTY.
(Lewistown, Ill.)
Farmington, Ill., March 24-April 21.

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

BREWER, GRADY.
(Evangelist Singer and Pianist)
(Highfalls, N. C.)

BRYMER, ROBERT.
(Yamhill, Oregon)

BUDMAN, ALMA L.
(Song Evangelist)
(101 Carpenter St., Maucy, Pa.)

BUSSEY, M. M.
(224 W. Palm Ave., Monrovia, Calif.)

CAIN, W. R.
(515 So. Vine St., Wichita, Kan.)

CAREY, A. B.
(Beacon, N. Y.)
Troy, N. Y., April 27-28.
New Haven, Conn., May 1-19.

CARTER, HAROLD S. C.
(Pequea, Pa.)

CAROTHERS, J. L. AND WIFE.
(10 W. 15th St., Colorado Springs, Colo.)
Detroit, Ill., April 14-23.
Windom, Kan., June 2-16.

CHATTFIELD, MR. AND MRS. O. C.
(410 E. Carl St., Winchester, Ind.)

COLLIER, J. A.
(1917 Cephus Ave., Nashville, Tenn.)

COPELAND, H. E.
(Oskaloosa, Iowa.)
Wilmore, Ky., May 5-12.
Wyoming, Ia., May 19-June 7.
Chicago, Ill., June 16-July 7.

COX, F. W.
(Lisbon, Ohio)

COX, STEUBEN D.
(1249 N. Holmes St., Indianapolis, Ind.)
Richmond, Ind., April 7-21.

CRAMMOND, PROF. C. C. AND MARGARET.
(815 Allegan St., Lansing, Mich.)
Ottisville, Mich., June 7-16.

CROFT, CHARLES H.
(1302 E. Maple, Enid, Okla.)

DAVIDSON, OTTO AND WIFE.
(Bladenburg, Ohio)

DAVIDSON, J. E.
(Bladenburg, Ohio)

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)

DORN, REV. AND MRS. C. O.
(Sumter, S. C.)
Oswego, S. C., August 4-18.
Open dates.

DUNAWAY, C. M.
(216 N. Candler St., Decatur, Ga.)
Eldorado, Kan., April 7-24.
Augusta, Kan., April 25-May 12.
Olivet, Ill., May 16-26.
Macon, Ga., June 2-23.

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)

DYE, CHARLES.
(4 Rundle Ave., Piqua, Ohio)
Springfield, Ohio, April 14-28.

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)

EDWARDS, J. R. AND WIFE.
Mt. Vernon, Ohio, April 4-21.
Columbus, Ind., July 4-14.
Ironton, Ohio, August 4-18.
Kansas City, Kan., April 28-May 19.

EISLEY, A. N. AND WIFE.
(Black Lick, Pa.)
Open dates.

ELSNER, THEO. AND WIFE.
San Francisco, Calif., April 7-21.
Berkeley, Calif., April 23-May 5.

Los Angeles, Calif., May 12-26.
Eureka, Calif., June 9-23.

ERNY, EUGENE.
(5709 Midway Park, Chicago, Ill.)

FLEMING, JOHN.
(Ashland, Ky.)
Henrietta, Okla., April 22-May 5.
Newport, Ky., May 8-19.
Cincinnati, Ohio, May 31-June 9.

FLEMING, BONA.
Shawnee, Okla., April 22-May 5.
Cincinnati, Ohio, May 12-26.
Cincinnati, O. (camp) May 31-June 3.

FLEXON, R. G.
(Glassboro, N. J.)
Clinton, Pa., April 21-May 5.
Pittsburg, Pa., May 12-26.
Muncie, Ind., June 9-23.

FRANKLIN, EDNA M.—YOUNG, MRS. ELIZABETH. Evangelists.
(Rt. 5, Maysville, Ky.)
Valley, Ky., April 21-May 1.
Quincy and Garrison, Ky., May.

FRASER, R. G. AND WIFE.
(Evangelistic Singers)
(2813 Henry St., Greenville, Tex.)

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Marion, Ohio, April 7-21.

FRYHOFF, A. J.
(Columbus, Ohio.)
Blissfield, Mich., April 14-28.
Clinton, N. C., May 5-26.

FUGETT, C. B.
(4512 Williams Ave., Ashland, Ky.)

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Baltimore, Md., April 15-23.
Greensboro, N. C., April 29-May 12.
Greensboro, N. C. (camp) May 17-June 2.

GALLAHER, M. R.
(110 S. 14th St., Salem, Oregon)

GALLOWAY, H. W. AND WIFE.
(Del Norte, Colo.)
Spring and Summer open.

GLEASON, REV. AND MRS. RUFUS H.
(104 W. James St., Falconer, N. Y.)
Ames, Okla., April 2-21.

GLENN, J. M.
(Young Harris, Ga.)
Lanett, Ala., April 7-21.
Atlanta, Ga., April 22-May 5.
Milton, Fla., May 6-19.

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)
Open dates for evangelistic meetings.

GREEN, JIM H. (And Sunny South Quartette).
(Box 200 Connelly Springs, N. C.)

GREGORY, LOIS V.
(Waterford, Pa.)

GROGG, W. A.
(418 24th St., West, Huntington, W. Va.)
Louisia, Ky., April 1-21.
Elk Hurst, April 20-May 6.
Elk View, May 24-June 10.

HAINES, FLOSSIE.
(13708 Claiborne Ave., Cleveland, Ohio)
(Evangelist and Children's Worker)
Howard, Pa., March and April.

HALLMAN, MR. AND MRS. W. R.
(1534 E. 80th St., Chicago, Ill.)
Stanfield, Ont., May 26-June 18.
Absaraka, N. Dak., June 20-30.
Mt. Vernon, Ill., April 1-21.

HAMPE, J. N.
(No. 7 Gaskell St., Mt. Washington Sta. P. O., Pittsburgh, Pa.)

HARDESTY, S. F.
(Song Evangelist and Cornetist)
(Lynn, Ind.)
Laura, Ohio, May 5-June 2.
Open date, April.

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

HARRIS, E. J.
(Song Leader and Children's Worker)

HAWK, M. R.
(711 Center Ave., Butler, Pa.)

HENRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
Mt. Sterling, Ky., April 2-21.
Lancaster, Ky., April 24-May 12.
Racine, Wis. (camp) July 4-14.
Bethany, Okla. (camp) Aug. 22-Sept. 1.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)

HORN, LUTHER A.
(Hattiesburg, Miss., April 7-21.
Crandall, Miss., May 22-31.
Montgomery, Ala., June 16-30.

HOWARD, FIELDING T.
(Kingswood, Ky.)

HOOVER, L. S.
Baltimore, Md., April 7-21.

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Sublette, Kan., April 7-21.
Cleveland, Okla., April 28-May 12.
Harper, Kan., May 19-June 2.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)
Kalispell, Mont., April 10-24.

JOHNSON, ANDREW.
(Wilmore, Ky.)

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)

JOHNSON, RAY N.
(1390 Meander St., Abilene, Texas)
Camden, N. J., April 14-28.
Fairview, Camden, April 29-May 12.
Pitman, N. J., May 13-26.

JONES, W. F.
(Streets, Va.)

JONES, CAROL AND WIFE.
(P. O. Box 67, Hope, Ind.)
Open dates, May and June.

KENNEDY, ROBERT J.
(Singer)
(2315 Modera Ave., Dallas, Texas)
May and June open.
Winfield, Texas, July 8-20.
Bryson, Tex., April 15-28.

KENDALL, J. B.
(1127 Richmond Road, Lexington, Ky.)
Edgemont, S. D., April 9-21.

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

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)
Vestal, N. Y., April 4-21.
Corning, N. Y., April 24-May 2.
Open date, May and June.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Nelsonville, Ohio, March 29-April 17.
McKeesport, Pa., May 12-19.
Allentown, Pa., May 31-June 2.

LEWIS, JOS. H.
(Wilmore, Ky.)
Rural, N. D., April 7-21.
East Point, Ky., April 28-May 12.
Praise, Ky., May 13-30.

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(London, Ohio)
Walbridge, O., April 18-May 5.
Lowell, Mich., May 10-26.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
St. Louis, Mo., April 12-30.
Cadillac, Mich., May 1-15.
Reed, Mich., May 16-June 2.

LYON, OSCAR B.
(Lawton, Okla.)

MCBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Henderson, Ky., April 16-28.
Willow Lakes, S. Dak., May 30-June 9.
Chaplain, Ky., June 12-23.

MCGRIE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)

McKIE, MARK S.
(Holt, Michigan)

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

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MARSHALL, R. P. AND WIFE.
(Lewisburg, Ky.)
Open, April 15-30.
Crestview, Fla., May.

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)
Cucamonga, Calif., April 16-28.
Salina, Kan., May 12-26.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)

MILLER, REV. AND MRS. F. E.
(Lowville, N. Y.)
Lewis and Jefferson Counties, New York
State Prayer Band Dates, April and May.

MOFFITT, E. J.
(Deltaville, Va.)
Secretary, Md., March 31-April 21.
Onemo, Va., April 25-May 12.

MONTGOMERY, REV. MARY.
(2409 N. Capital Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Columbus, Ohio, April 15-28.
Wilmore, Ky., May 7-12.
Cardova, Ala., May 17-26.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Lawson, Ky., April 8-21.
Owingsville, Ky., May 5-19.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

MARSHALL, R. P. AND WIFE.
(Lewistown, Ky.)
Clanton, Ala., April 14-21.
Deleon Springs, Fla., April 24-May 5.
Crestview, Fla., May 8-31.
Open dates, June.

REDMON, J. E. AND ADA.
(1231 N. Hermes Ave., Indianapolis, Ind.)
Hoopeston, Ill., April 14-28.
Shelbyville, Ill., May 5-19.
Mishawaka, Ind., June 16-30.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Stamps, Ark., April 7-21.

REES, PAUL S.
(52nd & Hudson Rt., Rosedale, Kan.)

RICE, LEWIS J. AND EDYTHE.
Kewanee, Ill., April 28-May 14.
Lafayette, Ind., July 7-21.
Ladoga, Ind., July 28-Aug. 11.
Hammond, Ind., Aug. 14-18.

RIGGS, HELEN G.—BONINE, GRACE O.
(Lansing, Mich.)
Kingsville, Ont., April 10-28.

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)
Mannsville, Ky., April 22-May 5.
Wilmore, Ky., May 7-12.

ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE.
(Morrliton, Ark.)

ROOD, PERRY.
(Middleport, Ohio.)
Cardington, Ohio, August 15-25.

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)

SHADE, N. B., M.D.
(3045 D. N. W. 21st Court, Miami, Fla.)
Open dates after April 1st.

SHAW, BLISH R.
(2411 Kenwood Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

SHANK, MR. AND MRS. R. A.
(191 No. Ogden Ave., Columbus, Ohio.)

SHARROW, C. E. AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Ramona, Kan., April 7-21.
Indianapolis, Ind., April 25-May 5.
Akron, Ohio, May 12-26.

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Mannington, W. Va.)

SPELL, C. K.
(Kirbyville, Tex.)
Mt. Pleasant, Texas, July 19-29.
Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

SWEETEN, HOWARD W.
(Ashley, Ill.)

TEETS, ODA B.
(Aurora, W. Va.)

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

VANDERSAIL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Detroit, Mich., April 13-21.
Macon, Ga., June 2-23.
Ottawa, Ont., June 29-July 7.

VAYHINGER, M.
Indianapolis, Ind., April 20-May 12.
Rail, Ind., May 23-June 9.

WELSH, H. W.
(Olivet, Ill.)
Galion, Ohio, April 14-28.
St. Louis, Mo., May 5-19.
Veederburg, Ind., May 26-June 9.

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)
Richmond, Va., April 7-21.
Open date, May.
Wilmot, S. D., June 19-30.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)
Open dates for summer.

WILSON, D. E.
(587 State St., Binghamton, N. Y.)
Battle Creek, Mich., April 28-May 19.
Middletown, Ind., May 26-June 9.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)
Persimmon Grove, Ky., April 16-28.
Wilmore, Ky., May 7-12.
Crittenden, Ky., May 14-28.
Cincinnati, Ohio, June 1-9.

WILLIAMS, L. E.
(Wilmore, Ky.)
Pearl River, La., April 7-21.
May open.

WILLIAMS, FRED G.
(1916 Beulah Ave., N. E., Cleveland, O.)
Open dates for April.

WOOD, E. E.
(724 John Street, Jackson, Mich.)

Camp Meeting Calendar

CANADA.
Brown's Flats, Kings Co., New Brunswick, Canada, June 28-July 7. Rev. E. E. Augell, and all the ministers and lay workers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

GEORGIA.
Sale City, Ga., June 9-23. Workers: Rev. Chas. A. Gibson, Rev. W. R. Gilley, and the Vaughan Radio Quartet. Address Rev. W. R. Gilley, Sec., 2104 Revere Ave., Dayton, Ohio.

ILLINOIS.
Sherman, Ill., August 8-18. Workers: Rev. A. L. Whitcomb, Rev. G. B. Whitcomb, Mrs. Della B. Stretch, children's leader. Rev. C. Edward Gallup, song leader. President, Grover Williams. Address Mrs. Julia Short Hayes, Sec., 2217 E. Capitol Ave., Springfield, Ill.
Normal, Ill., Aug. 23-Sept. 1. Workers: Rev. A. L. Whitcomb, Rev. C. B. Pugett, Miss C. E. Cooley, children's worker. E. C. Milby, song leader. President, Mrs. Della B. Stretch. Address Mrs. Bertha C. Ashbrook, Sec., 451 West Allen St., Springfield, Ill.

IOWA.
University Park, Iowa, May 31-June 9. Workers: Dr. C. W. Butler, Rev. Homer L. Cox, Rev. C. C. Rinebarger. Miss Mae Gorsuch, children's worker. Address Rev. Anna L. Spawn, University Park, Iowa.

MAINE.
Robinson, Maine, August 9-18. Workers: Rev. H. V. Miller and ministers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

MICHIGAN.
Romeo, Mich., Aug. 2-11. Preachers: Joseph Owen, Chas. H. Babcock and Raymond Browning. Director of young people's work, Thelma Hyde; song leaders, R. A. and Mrs. Shank. Address Rev. James H. James, Sec., Kinde, Mich.

NEW YORK.
Seven Oaks, N. Y., August 4-18. Workers: A. P. Carey, C. J. Hessler. Leader in song, Miss Florence Fairbanks; children's worker, Pearl Humphrey. Address W. G. Kingsley, 1565 1st Ave., Watervliet, New York.

OHIO.
Columbus, Ohio, July 18-28. Workers: Rev. Bud Robinson, Rev. Wm. Heslop, Rev. Norah Heslop, Rev. Raymond Browning, and Prof. L. C. Messer. Rev. Chas. A. Gibson, platform manager. Address Rev. W. R. Gilley, Sec., 2104 Revere Ave., Dayton, Ohio.

Mt. Vernon, Ohio, August 8-18. Workers: Rev. E. W. Pettit, Rev. C. M. Dunaway, Rev. T. M. Anderson. Young people's worker, Miss Anna McGhie; children's workers, Miss May Gorsuch and Miss Ollie Tanner; Song leaders, Kenneth Wells and wife, and Otto Davidson and wife. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

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Order from The Pentecostal Publishing Company, Louisville, Ky.

NOTICE TO THE HOLINESS PEOPLE OF AMERICA.

A great rally of all the holiness people of America is being planned, to be held from May 7 to 12, of this year at one of the great centers in our country, namely, Asbury College, Wilmore Ky. It will be the occasion of the Annual Meeting of the National Association for the Promotion of Holiness.

We desire, however, that it shall be, in addition to this business feature, a great general rallying of representatives from every unit of the Holiness Movement and from every part of the country.

Let us have one of those general rallies that lends inspiration and impetus to the whole work of spreading Scriptural holiness.

We earnestly hope that all Associations and Camp Meetings, also holiness churches and missions, will plan to have representatives at this meeting.

A splendid program with a large number of the most representative holiness men of the country is already in preparation.

Board and room will be furnished by the college for the nominal sum of \$1.00 per day to all guests.

C. W. Butler, Pres.

AFTER THE ELECTION, WHAT?

Julia Moore Evans.

Three months since our great victory for the forces of righteousness. I wonder how many of us are just basking in this triumph. We are exhorted to "forget the things which are behind and press forward to the mark for the prize of the high calling which is in Christ Jesus."

I feel assured that God gave the victory, largely in answer to prayer. However, I believe many Christians went to the very water's edge in moulding public sentiment against the evils of rum and Romanism, but God was there to part the waves and allow us to go over dry-shod to a mighty triumph.

But now, three months later, what are we doing to make our nation really Christian? It seems to be the very stones are crying out for a mighty revival. Even secular authorities agree that we are on the verge of a dire something, which they can neither analyze nor define. And in their blindness and groping, they suggest "old-fashion Revival." It seems to me that it is a case of "the children of this world being wiser than the children of light."

Our country is prosperous beyond the dreams of the most optimistic. Learning has increased and all over the land church spires point toward the sky. It seems to me the Church is organized within an inch of its life—and I would not away with organization—but Paul's word "having a form but denying the power" might apply. Possibly every atom of our machinery is necessary, and I am praying not to be censorious—but without power from on high it is just machinery.

If there is a love in my heart, next to those nearest and dearest, it is for the Methodist Church and our branch of it. My whole nature has thrilled with the very name since I learned my A B C's from The Nashville Advocate when each copy was held too sacred for the flames. Even now when printing has increased, and family funds too, I swallow hard every time I consign one to the fire.

Now this Church—the authorities—have called us to "protracted meetings" closing at Easter. Their order is not arbitrary, for each pastor seems to have large freedom, and I believe a great door has opened to us. But Paul can plant, Apollos water, yet only God can give the increase. Only God can make these 'meetings' real revivals. The veil of the temple was rent, a new and living Way to God and his mercies! We can enter the very Holy of Holies with our plea for a great spiritual awakening, pleading nothing but the merits of our Savior, who is at God's right hand interceding for us! If my home and my Church and my nation are revived, I believe the Great Commission will be fully obeyed in my life-time. Let us gather all these into our hearts and bear them to a throne of grace in importunate, faithful and forgiving prayer, and as sure as God is living he will give the increase. I am willing to covenant with any to pray clear through to victory at any hour of the day or night. May we bring our country to a mightier salvation through prayer and meditation in God's Word.

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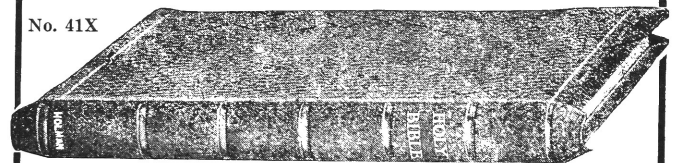
Specimen of the print

Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

| | | |
|--|--|--|
| 13 ¶ Then cometh Jē'sus from Gal'lee to Jōrdan unto Jōhn, to be baptized of him. | A. D. 26. | 13 And leaving Nāz'a-rēth, he came and dwelt in Ca-pēr-na-um, which is upon the sea coast, in the borders of Zab'u-lon and Nēph'tha-lim: |
| 14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me? | CHAP. 3 | 14 That it might be fulfilled which was spoken by E-sa'jas the prophet, saying, |
| 15 And Jē'sus answering said unto him, Suffer it to be so now: for thus | ¶ ch. 2, 22. ¶ Dan. 9, 24. ¶ Mark 1, 10. | 15 The *land of Zab'u-lon, and the |

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AND the third day there was a marriage in Cana of Gal'lee; and the mother of Jē'sus was

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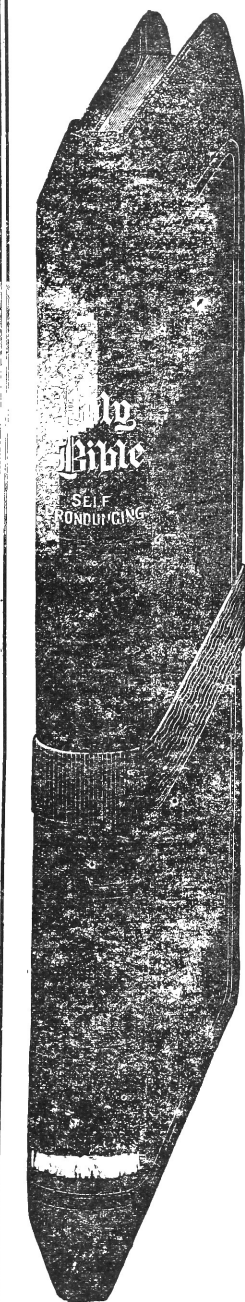
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AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KENTUCKY.

PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, April 24, 1929.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 41, No. 17.

DISREGARD OF THE COMMANDMENTS.

By The Editor.

For one, do not believe in the building of million dollar churches. No Protestant church ought to cost \$500,000. I know of a beautiful church in the city of Louisville costing about \$200,000 with very excellent and ample provisions for a large Sunday school.

Jesus Christ did not say "go into a part of the world and spend vast sums of money on expensive cathedrals and church buildings," but he said, "Go into all the world and preach the gospel to every creature. The Methodists and other religious denominations who are erecting these expensive churches while the heathen go unevangelized, and the poor all about us are neglected, are not pleasing God. You need not tell me that the meek and lowly Christ who walked the earth among the poor, is pleased with this expenditure of money fostering denominational pride.

We have congregations building great churches costing hundreds of thousands, sometimes up to a million dollars, laying heavy burdens of debt upon the people, that will largely shut out appeals, for missions and charitable purposes for years. Sometimes the yearly interest on their debt would build a chapel in neglected city districts, or in needy mission fields. This is all wrong, and is out of harmony with the teaching and spirit of our Lord. In many of these cathedral churches there is almost no saving gospel preached, and not a few of them are centers of modern skepticism and extreme worldliness, with their large halls for entertainment, and stages for theatricals. They are an abomination to God. It is a waste of time to pray the blessing of the Lord upon some of these great structures turned over to the propagation of skeptical teaching and worldly amusements.

The bishops, editors, and officials of the church ought to faithfully warn the people against this waste of money, while the vast millions of the world have never heard the gospel, and our missionaries plead in vain for chapels, hospitals, orphanages, doctors and surgeons, teachers and evangelists among a naked, diseased, perishing multitude who have never heard of a compassionate God and a Christ who can save their lost souls. Their appeals are largely ignored, and many congregations have piled up debt in the building of churches to please their own vanity, that makes them believe it is impossible for them to make any large and adequate contribution for the cause of missions.

It is quite remarkable what is being preached in some of these great cathedral churches, the Rockefellers contributing vast sums of money to erect an immense cathedral in which Fosdick is to comfort the deluded souls of his followers by denying the virgin birth of Christ, by teaching them that

the miracles recorded in the New Testament never took place, but are forgeries, and all the rest of those "damnable heresies" that go with this sort of infidelity. This is worse than the idolatry of heathendom who do not know there is a Bible, who never heard of a Christ. What is more disgusting than the vast cathedrals of Romanism in the midst of populations of poverty, rags, ignorance, dirt and sin; the poor people have had their substance taken from them to pile up cathedrals and palaces for their ecclesiastical masters, while they have been left in ignorance and desolation of soul and body.

The time has come for the Church of Jesus Christ to become more practical, as well as more spiritual. There is no need for vast memberships of thousands of people in any congregation. The membership should be smaller so the church edifices can be cheaper and some work for every individual member to perform; and the church everywhere, ought to awaken to the fact that their highest duty and greatest privilege is to give the gospel of the Lord Jesus Christ to the entire world, and to do it NOW.

NATIONAL SYMPATHY.

IT was very encouraging to note the widespread sympathy in this country for King George of England, during his serious illness. Prayers went up for him from churches of all denominations and all public occasions where prayers were offered. Best of all, from ten thousand family altars and closets of secret prayer, our people joined their earnest prayers with the people of the British Empire, to God to spare the King and raise him up for further reign over his devoted people. This spirit of sympathy and prayer cultivated an attitude of good will which should always be maintained between the people of the United States and the British Empire.

It gives us a thrill of hope for humanity when the peoples of two of the great nations in the world meet together at the feet of our Father in heaven, and unite their earnest petitions for an individual man. It is an indication that, amidst all the doubt in this poor world of ours there is a widespread common faith in the existence and compassion of a great God, a Father in heaven who hears and answers prayer.

The sickness and death of Marshal Foch, the great French Commander of the united forces during the World War, is another evidence that the oceans which separate peoples, are narrowing down and that whatever differences there may be in tongues and tribes of people, there is a sense in which the human heart and tender sympathies are being enlarged, and taking in nations, with their peoples, leaders and interests into a closer fellowship. One can but

wish that this spirit might increase and overflow all bounds until wars disappear.

Marshal Foch was a Roman Catholic, but he was a man of prayer. He seems to have been a man of excellent moral qualities, wonderfully devoid of offensive pride, conceit, harshness or selfishness of any sort. We earnestly hope that his faith reached out and appropriated the atoning merit of the Lord Jesus. Being a Protestant does not send men to heaven; being a Catholic does not send men to hell. The Lord Jesus Christ is the Savior of all who break through hindering obstacles of every kind, and lay hold upon him with a saving faith.

Friends have laughed at me because I have expressed a hope that Napoleon Bonaparte exercised saving faith in Christ. I cannot understand why the thought of this great genius being lost would be a subject of mirth. Napoleon was one of the greatest men of his class and profession that has ever lived. In the long, weary months that he lived on an unhealthy, storm-swept prison rock he had his priest, he took the sacrament of the Lord's Supper, uttered some of the most eloquent and beautiful truths with reference to the character and teachings of our Lord Jesus. Why not hope that he exercised saving faith? We are taught, and have taught, that the Lord Jesus is seeking to save, then wherever a heart feels its burden of sin, and in humility and humble trust the best it knows, from the teaching it has received, may we not hope that the trembling hand of faith has touched the hem of the garment of him who is mighty to save to the uttermost? It at least, is not an evidence of deep piety and the true spirit of Christianity, to laugh at the thought of any one being lost to all eternity. It helps to mellow the heart and bring us deeper into the spirit of the Master, to hope for the future of those who have gone before, committing them and all things to the compassionate mercy of him to whom we say "Our Father who art in heaven."

There are two more of the great leaders of the World War to pass away—Von Hindenberg and Pershing. We are hoping and believing that when the famous old German leader of the powerful hosts of Germany shall lie down, draw the drapery of his couch about him, and depart, that the whole civilized world will send its sympathy to Germany. He was, and is, a great man. As for the effect of the conditions and atmosphere in which he grew and acted, their reaction upon him in what he was, and what he did, we shall not now philosophize, but he proved his tremendous force of character, and his military prowess by the powerful forces which were united against him.

There is plainly written in the teachings of our Master, the Christ in whom is our only hope, the doctrine of forgiveness. We must learn the importance of this teaching; we must train ourselves in the practice of forgiveness; the spirit of forgiveness and

(Continued on page 8)

TRAVEL NOTES AND GOSPEL ECHOES.

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



I am writing this article after having just passed another milestone on life's journey—my spiritual birthday. I was preaching in Sundo, Korea, where the M. E. Church, South, has a very wonderful plant and work going on, just on the eve of this anniversary of my spiritual birthday (Feb. 23), and I was dealing largely in my message with the absolute necessity of being born again and the fact of my own conversion, its definiteness, the time and place, and hour when it took place, all served to emphasize the truth as I bore testimony to it.

I have often thought how striking are those words of the Lord Jesus to Saul of Tarsus at the time of his conversion as recorded in Acts 26:16, "But rise and stand upon thy feet for I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou hast seen and of those things in which I will appear to thee."

This certainly states two things as absolutely necessary to the preacher: he must have a *testimony* as well as a sermon. It was once said of the old time circuit riders that they went out with a double barreled gun, one contained the sermon the other the testimony; when the sermon failed they fired out their testimony. They could say:

"I know in whom I have believed,
Who when this precious faith he gave,
My soul into his hand received,
And bade me trust his power to save;

His spirit doth my heart assure,
That what I still to him commend
His constant love shall keep secure
Till faith filled up in sight shall end."

It seems a bit strange that my 1929 anniversary should be spent away so far from home, but I think I can say with the poet:

"O Lord, how full of sweet content,
Our years of pilgrimage are spent!
Where'er we dwell, we dwell with Thee,
In heaven, in earth, or on the sea."

"To us remains no place nor time,
Our country is in every clime;
We can be calm and free from care
On any shore since God is there."

Another thing that marked my anniversary was an illness that sent me to my bed for rest and recovery. The strain of work had been great and arduous and then gripe came around and I had to contend with it for several days, preaching three times a day nevertheless, at last I had to give in and go to bed and strange, so strange, that the Doctor who came to see me was the son of my Sunday school teacher in the years long ago when I was a boy. It was a peculiar providence indeed that sent him to Seoul, Korea, to minister to the sick in body and to preach to sin-sick souls. Thanks to Dr. Martin's good treatment I was enabled to get out and about and carry out the program Rev. M. B. Stokes (who was both my Bishop and Presiding Elder while on the Korean circuit) had marked out for me.

AN APOSTOLIC MAN.

Bishop W. R. Lambuth was the greatest missionary leader and statesman of the M. E. Church, South. He was associated with every mission field in which his church was represented: China, Japan, Korea, Africa, all felt his magic touch.

His mother had been a school teacher in Mississippi before she became the wife of Rev. J. W. Lambuth, one of the first M. E. Missionaries to China. Her name was Mary Isabella McClellan. At a Conference in Mississippi when the collection basket was handed around she put a card in the collec-

tion basket which read, "I give five dollars and myself."

I wonder can the annals of missionary offerings beat that one of Miss McClellan!

When Bishop Patterson was consecrated Bishop of Melanesia, Bishop Selwyn said to him:

"May every step of thy life dear brother be in company with the Lord Jesus. May you feel his presence in the lonely wilderness, on the mountain top and on the troubled sea."

"May you sorrow with him in his agony and be crucified with him in his death, be buried with him in his grave, rise with him in newness of life and ascend with him in heart in the same place whither he has gone before and feel that he ever liveth to make intercession for thee that thy faith fail not."

The same words exactly could be said of Bishop Lambuth—the greatest missionary Bishop ever produced by the Methodist Episcopal Church, South. When he died in Kobe, Japan, a great man went to his reward. At his own request his body was buried beside his mother at Soochow, China.

To Bishop Lambuth may be applied these words of David Brainerd:

"This I saw that when a soul loves
God with a supreme love, God interests
and his become one; It is no matter
when, or where, or how, Christ should
send me, nor what trials he should ex-
ercise me with, if I may be prepared
for his work and will."

THE GOSPEL VERSUS CUSTOM.

God invites us to call upon him. Jeremiah 33:3.

Many Oriental countries have a law forbidding any common citizen to attempt to petition the Emperor or King—in fact such a thing was to be punished with death. A poor peasant of Japan is now in prison and his mother recently committed suicide because her son attempted to make a direct personal appeal to the Emperor to pray to the gods to dry up the floods. As the Emperor rode forth the poor fellow, a burly farmer from Saitama Province burst through the cordon of Imperial police and groveled sinfully before the Son of Heaven.

"The floods!" cried the farmer. "Save us from the waters, Divine One! The floods are rising in Saitama. Save our farms! Speak only a word to Amaterasu-O-Mikami, that She may dry up the floods!"

As the simple, believing rustic was dragged away, the "Son of Heaven" looked down compassionately through spectacles, from his great Louis XIV State Coach. Above the gorgeous vehicle a golden phoenix perched with wings spread—symbol of divine and inextinguishable Radiance.

Presently, as the State Coach clattered into Parliament Square and drew up, Emperor Hirohito stepped nimbly down, as though nothing had happened, and was received by members of the *Kizokuin* and the *Shugun*. The poor peasant was rushed off to prison and his prayer was not regarded.

This "Son of Heaven" as the Emperor is supposed to be, is so different from the Son of Man of whom it is written, "Him that cometh unto me I will in no wise cast out."

Jesus, Son of God, invites us to come to him.

Though his Majesty is great,
His mercy is no less;
Though he thy transgressions hate,
He feels for thy distress;
Yield not then to unbelief,
While he says, there yet is room;
Though of sinners thou art the chief,
Since Jesus calls thee, come."

It is wonderful the progress that the Gos-

pel of Christ has made in former hermit nations like Japan and Korea.

In Japan at one time of persecution signboards appeared bearing these words:

"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head."

Hundreds of years have passed since that sign appeared. Empires and nations have changed to great republics where free speech and religious freedom prevails. Everywhere you go now in Japan and Korea you meet the products of the Christian faith, schools, orphanages, hospitals, churches, revivals and salvation. In Japan it has been our privilege to see glorious displays of saving and sanctifying grace.

To any who still doubt the wisdom of Foreign Missions and who has no faith in the gospel for heathen countries we might apply these words of Judson. Some one said to him, "Dr. Judson, what about the prospect of the conversion of the heathen?" Judson replied, "The prospects are just as bright as the promises of God."

A Correction.

In the issue of January 30, my article on "A Story of Ruins and Revivals," a serious error occurs in describing the meeting held among the missionaries in Nanking, China. It is said that "200 college presidents" were there. What I intended to say was, "Some ex-college presidents" were present. How the 200 got in I do not know. Mistakes will occur of course. I hasten to make this correction as I do not believe in exaggerations or misrepresentations. G. W. RIDOUT.

Reach 300 Persons

Weekly with THE HERALD's message by sending the paper to some preacher on our special April offer of \$1.00 per year.

CHILDHOOD TRAGEDY.

E. M. SMITH.

AFTER over a quarter of a century of pastoral labor I am frank to say that the great Tragedy of Childhood is found where parents fail in a united effort of training.

Parents who are not Christians often send out to the world better children, better citizens, more highly respected than others who come from Christian homes, and for only one simple reason, i. e., united effort in training.

Parents may have high ideals for their children, but unless there is a united effort to carry them into effect, failure will be their reward.

In these fearful days of which St. Paul speaks "perilous times" when children will be disobedient to their parents, we as common, everyday Christian parents (much more so holiness parents) must see that our children are not disobedient law breakers. This cannot be done unless parents unite in their efforts to avoid the tragedy which will be very sure to follow if they don't. Out of the rough sometimes comes a diamond. Out of a divided home sometimes comes a great saint, but God has given laws that will avoid the tragical sequences of childhood.

Everything that has power in it must be directed by wisdom's laws in order to achieve greatest results.

Childhood has wrapped up in it hidden powers as mighty as the Hand who created

(Continued on page 6, col. 3)

Ten Reasons Why I Know the Bible is The Very Word of God.

Dr. W. E. Biederwolf.

CHAPTER III.

ITS POWER TO TRANSFORM HUMAN LIVES.

IT was over in New Zealand that one day an unbeliever was sneering at the Bible to a native chief. The chief pointed to a great stone and said, "My father and I were once blood-thirsty cannibals. On that stone we slaughtered and roasted and devoured our human victims. We are Christians now. What raised us from what we were to what we are? The Bible at which you scoff."

I want now to give you a third reason why you may accept the Bible as the veritable Word of God, and that is *Its Transforming Power*. I am referring not now to what the Bible has done for the world in general, but to its power to bless and brighten the individual life, to lift it up to God, and in fact to make it completely over when it has been broken and ruined and lost. It has done this not for a few men but for millions.

There are other books in the world. Most of them worthless. It's a good thing to write a book yourself, just to see how few of them you can sell. But there are books that are useful and enlightening in many ways. There are books on philosophy, astronomy, geology, botany, and mathematics, but did you ever hear of any of these books restraining lust, curbing sinful propensities and lifting foul and unholy men to a place of purity and respectability?

Did you ever hear a man say, "I was a miserable sinner, a wretched outcast, a disgrace to humanity and a nuisance in general until I read one of these books, and ever since that time the old life has been past forever, the shackles of sin have been broken, happiness has come into my heart, peace into my soul, health has come back and prosperity, and my home has been changed from a place of strife and quarrel and desolation into a little foretaste of heaven itself?"

Did you ever hear a man say, "I was a sinful brute of a husband and a worse father until I took up the study of Geology. I got me a little hammer and commenced to break off the corners of a few stones and blessed be that wonderful science, my brutality has been changed into kindness, my cruelty into love and I have had a song of joy in my heart ever since?"

Did you ever hear a man say, "I was a thief and I learned the multiplication table, and thanks be unto Mathematics, it put honesty into my heart?" Did you ever hear a man say, "I was impure and I read a book on Geometry and there I learned the definition of a parallelopipedon and discovered that the square of the hypotenuse of a right angle triangle is equal to the squares of the perpendicular and the base, and it put virtue and purity into my heart?" Did you ever hear a man say, "I was a drunken inebriate until I read something about the stars in a book on Astronomy, and I have been on the water wagon ever since?"

Did you ever hear a man say, "I was lost and on my way to eternal perdition until one glad day I took up a book on human anatomy and I read there that the auditory and optic nerves were two tiny filaments so alike in color and structure that for one's life he could not tell them apart, and yet one of them will lay hold of certain vibrations in the air and through the tympanum of the ear will record them on the brain in strains of sweetest harmony or notes of wildest discord, while at the same time the other unmindful of the sound vibrations beating on every side will lay hold of a more delicate set, imperceptible to the first, and through the retina of the eye paint them on the brain in all the bewildering colors of nature's panorama, and when I had learned this, the burden of

my sin rolled away, my soul was redeemed and I have been singing on my way to heaven from that day until now?"

No, you never heard any one say any of these things. But you have heard hundreds, and you know there are millions, who have ascribed all these things to the reading of the words of this blessed Book we call the Bible. As they have read they have borne witness to a new power working for righteousness in mind and heart and to the thrill of a divine life in the very quick of their being.

I was conducting a series of evangelistic meetings in Newport News a short while ago, and one evening a letter was handed to me written on a letterhead of The Hotel Chamberlin at Old Point Comfort. I would like to have you hear that letter. Here it is: My dear Mr. Biederwolf:

Eleven years, six months and six days ago, after I had been kicked out of the back room of the lowest three-cent stale beer dive in New York City, dressed in an old suit of clothes that I had fished out of an ash-barrel several weeks before, I went to the old Jerry McAuley Mission for a sandwich and a cup of coffee. You were one of the first ones to shake my hand that night after I got up off my knees at one of the old benches. I am at this hotel and would be more than pleased if you could find it possible to have dinner with me some night while you are here.

B. F. ALEXANDER.

I found him there a guest in that high-class hotel, a spiritually minded Christian gentleman, traveling in great comfort and holding an honored position at a handsome salary. Now such an effect demands a cause efficient and sufficient to produce it, and that cause can be found only in the fact that when the words of John 3:16 fell upon his ear, and "Come unto me all ye that labor and are heavy laden and I will give you rest" was whispered into his heart, God was in those words "by the breath of His inspiring, quickening, regenerating, transforming Spirit."

Don't get an idea that this Book is only for men like that. It has done the same thing for the most intellectual and cultured.

Have you ever read the experience of George John Romanes? I mean his mind experience. I suppose that some of you have not. You have been so busy reading infidel books you haven't had time to read anything on the other side. It has been said that Romanes had the most brilliant mind of any man for three generations past. He is the author of the book, "Darwin and After Darwin," as well as many other master works.

He graduated from the great English University with highest honors and he was a sincere Christian. He wrote books about God and about the laws of prayer. But in the speculations which were natural to a mind like his he began to see, as he said, that Christianity was unreasonable. He studied long and hard before he announced himself but finally he declared his unbelief to the world.

For twenty-five years Romanes did not utter a prayer, because he said his mind would not let him pray. He said it was "with utmost sorrow" that he felt compelled to accept his atheistic conclusions. In the soul-darkness into which his syllogistic reasoning had led him he confessed that the universe to him had lost the soul of its loveliness.

He said, "When at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as I now find it,—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible."

How the sneering sceptics laughed, and how some of us in the church trembled, for

Romanes was the leading scientist of the world and one whose sincerity the world had never doubted.

But George John Romanes is in heaven today. He died a member in good standing in the Church of England. While his reasoning was absolutely logical he discovered in after years that he had laid down a wrong premise with which to begin, and reasoning from it had reached his conclusions so fatal to his faith. He changed his premise and later wrote, "The doctrines of the Incarnation and the Trinity seemed to me most absurd in my agnostic days, but now I see in them no rational difficulty whatsoever." And what was true of these doctrines was true of the others.

No man ought to lay any claim of intelligence and at the same time call himself a sceptic or an infidel until he has read "Thoughts on Religion" by George John Romanes.

To the list of such men might be added the names of Edward Everett Hale, Jr., Richard O. Waggoner, Dr. F. J. Woitishek, and more recently Papini, Joseph Parker and Thomas Cooper and names innumerable of other such men in whose mind and character similar moral revolutions have been wrought by the power of God in his written Word. Certainly a Book that has such power to lift men up to God must itself have come down from God.

Ralph Norton told us some time ago at the Winona Lake Bible Conference of two young Belgian soldiers. Maurice was visiting Robert in the Belgian trenches. The boys were cousins. And Maurice said:

"What is the matter with you? You are different from what you were when I saw you before?"

"No, I am just the same Robert," he said. "But you are different," said Maurice, "there is something about you that is different."

"Well," said Robert, "the only thing I can say is that it must be due to this little Book," and he pulled out a little Testament. "That is the only thing that has made the change if there is any change in me."

And Maurice got the address of my friend Mr. Norton, and wrote him, and said,

"Dear Sir: I am a sceptic. I have answered to my own satisfaction every argument in favor of Christianity, but there is one thing I cannot get over, and that is the change in my cousin Robert's life. I would like you to tell me how that change took place, and if you think there is a similar experience for me."

And Mr. Norton simply sent him a Testament and told him to forget for the time what people have said about it and to read it thoughtfully for himself. Later Mr. Norton got a letter from Maurice telling him what the Book had done for him.

And I say again that a Book which has such power to lift men up to God must itself have come down from God, and I am reminded of what H. L. Hastings one time said. He said, "If you have any other book that will do such work as this, bring it along. The work needs to be done, and if you have any other book that will do it, for heaven's sake bring it out. But for the present, while we are waiting for you, as we know this Book will do the work, we mean to use it until we can get something better."

The infidel may assault it, he may blaspheme it and laugh it to scorn, but it is God's Book, and as God's Book it is God's lever and it is moving the world.

(Continued)

Don't Delay

Your order for a copy of Arnold's Commentary, at the special closing out price of 75c. The regular price is \$1.00.

FORGOTTEN.

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

IN Longfellow's immortal poem—the "Psalm of Life," is one stanza that has been quoted more often, perhaps, than anything else this sweet singer of Cambridge ever wrote.

"Lives of great men all remind us,
We can make our lives sublime;
And departing leave behind us,
Footprints on the sands of time."

The sentiment and the rhythm are as sublime as the thought expressed; but if the true philosophy of life were interpreted, as it is being lived among us, another stanza should have been written. How often have we watched children and beach bathers building fantastic designs on the sands of the ocean, or on sand dunes. Yes, but one swash from the ocean flow-tide obliterates them all; one hour of wind changes the whole aspect of sand dune fantasies.

Another stanza should have been written for the special benefit of those impressed with the hyphenated ego, as touching their impress upon the big world. Something like this—pardon the poetry:

Lives of faithful, toiling millions,
Who have made their lives sublime;
Now with footprints scarce a memory,
Lost upon the sands of time."

How insignificant we are; how little can we project ourselves upon the big teeming world. Yes, it is big—our planet—but with a diameter of 8,000 miles, is but a mite floating in the infinitude of space, and each of us but a living, moving cell, as it were, in the body politic of teeming millions. One writer has told us, that only about one hundred men have withstood the ravages of time. The few empire builders live. Sir Christopher Wren lives because St. Paul's stone and mortar have stood the test of centuries. If London should be destroyed by fire or storm, the great architect would soon live on printed pages. Men who have crushed and slaughtered nations live. General Grant was a towering figure in the world for some two decades; but today, to the millions who have not seen his monument on Riverside, New York, he is but a name, known only to school children. Who cares for the name of Gen. W. T. Sherman? He would be lost but for the memories of his atrocious "March to the Sea." The swash of the incoming tides soon destroy the footprints of the biggest and the best.

Not long since we knelt at the unmarked grave of a beloved brother. When living he was loved and admired by thousands; his voice in the ministry of song had thrilled and blessed multitudes from coast to coast, and from the lakes to the gulf. Not only so, but the thousands loved him devotedly. As we gazed upon the silent mound above the sleeping dust of the one we loved, with nothing to tell the story of who and what he had been, there was a sense of ingratitude we felt, not only for ourselves, but all the rest who knew and loved him. We at once sent out an urgent call for a small contribution from his friends scattered over the nation, publishing the same in four periodicals, three of which covered the United States. One editor gave emphasis to the proposition. We were so certain for the success of the undertaking, that we selected the monument, never doubting but that a surplus would come in above the price, to be given to the lonely widow. A prominent name was announced to receive the one dollar offerings, which we thought, would swamp the mails.

Two months later we called to ascertain the amount contributed, and the revelation was a genuine shock. Exactly *eight dollars* had been sent in. We walked from the room with a sinking sensation, that could not be expressed in words. The irony of it was sick-

ening. *Forgotten!* In one year forgotten by thousands who had actually rejoiced and shouted under the charm of his voice and personality. This experience brought a depressing consciousness of how little, in the last analysis, our lives mean in the thinking and affection of the age—even while living.

No class or profession is exempt. Great churchmen—even some who were exalted to the high office of the episcopacy—and there will doubtless be others, within one or two decades after crossing the Bar will live only in the historical archives of the church. Forgotten—that is the end—except for the few names in each century.

Why should it be a great task for two and a half millions of people, every one of whom have given holy vows to certain ends—why, we say is it a big task for them to lay aside a few millions of dollars asked for, that the toil-worn men of that organization—the Church—we mean, and a Methodist Church—that the aged ministers may be saved from the terrors of pauperism? Why should those in "age and feebleness extreme," beg with tears for one more chance to serve in the active ministry? It is the tragedy of being forgotten. We are spending millions today in architectural glories—churches, not a few, that are costing hundreds of thousands of dollars—even millions; and at the same time ninety percent of the aged ministers would be on the "bread line," but for children or relatives. Forgotten!

When our country entered the World War we shouted ourselves hoarse over the boys who went into that titanic struggle; we feasted them; loaded them down with luxuries. Actually gave them social recognition never heard of before. They went "over there," into the hell of war: mud, barrages of bursting shells, blood, and death. When the tornado of fury was over, and the Armistice signed, the warring nations again went wild with joyous enthusiasm. We had "kept the home fires burning," as it were, buying Liberty Bonds (which was a good investment) drawing wages that were staggering, and making money "beyond the dreams of avarice," adding some thirty thousand millionaires to our rostra of big rich. The boys in khaki drew something over a dollar per day, while "going over the top," in the Argonne, and Chateau Thierry. The boys returned, many of them bruised in body, mind, and soul—shell shocked, with empty sleeves and sightless eyes. Such human wrecks, with many, attract neither attention, nor sympathy. Thousands of the physically strong, swarmed the land, jobless, seeing the "slackers" in their old jobs and positions, drawing big pay. Should we be surprised that many of them are thugs and criminals?

These are the same boys, that when the troop trains passed through our towns and cities, we greeted with cheering crowds, brass bands, and the young women in long rows, standing ready to hand through the car windows, luxuries, tobacco, and cigarettes. What is the explanation of this slump in patriotic fervor? The big war touched the psychology of the crowd, rather than the soul of the nation. We have forgotten, not only now, but the confetta had scarcely been swept from the streets after the Armistice Jubilee, than we began to forget. The boys of the American Legion are trying to keep faith with those who sleep in Flanders Field; but their effort arouse little or no interest from the same populace that screamed and waved their good bye as our boys departed for "Over there." Forgotten!

Thus is life in our good America—"the land of the free, and the home of the brave." We are obsessed with our passion for pleasure and personal objectives, until things so worthwhile are crowded out. We can more and more appreciate the swan song of the

sage of Israel: "Vanity, all is vanity." So shall it be with us all; we should keep in mind, or before us in exalted moments, that a time will come when "desire shall fail, because man goeth to his long home; and the mourners go about the streets: or the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Those who seek to build stately monuments for the tomorrow are doomed to a desire that will perish.

The Temple of Diana was one of the "Seven Wonders," and required two hundred and twenty years in building. The roof of white marble tile was supported by one hundred marble pillars, fifty-five feet tall, twenty of which were sculptured. Thirteen marble steps from the four sides marked the approach. The interior outshone in splendor the exterior. The sea has withdrawn from Ephesus, and nothing remains but a marshy swamp, where once great wharfs received the wealth of the world. Gone, except a few broken pieces of marble. Forgotten. We are told that six successive cities have been built on the site of Nineveh, and not one even knew of the existence of a former city.

We shall now turn from these somber reflections to a brighter perspective. A promise comes to us from the pages of an Old Book that should cheer our hearts. Yes, it is Hebrew poetry, but some of us still believe it inspired. "The righteous shall be in everlasting remembrance." The swash of human tides; the back-wash of revolutions will not and cannot destroy our puny doings—though unheralded and unsung—if the life is clothed in the garments of righteousness. "He shall bring forth thy righteousness as the light"—"Thy righteousness shall flourish as the palm tree."

The impress of man is easily lost and forgotten in the mad scramble of a pleasure-intoxicated world. The cemetery gates will scarcely be closed after the requiems for the great and near-great, before the successor steps in, the program taken up, and there is neither time nor desire to perpetuate what they may have been or done. "In the morning they are like grass which groweth up; in the morning it flourisheth and groweth; in the evening it is cut down and withereth."

The one and only comforting thought for us all is, that God promises the righteous an everlasting remembrance. Righteousness will some time, some when, come into its own. Other than this hope, we shall go the way of all the earth—and be *Forgotten*.

Resurrection Life and Power.

The above is the title of a book just off the press by Col. S. L. Brengle, D.D., of the Salvation Army. He is one of the most saintly and beloved men in all the land. This is a well bound, attractive book, really a very beautiful volume. It contains 208 pages. It is condensed cream of spiritual truth. It is a book for every Christian home. You can cut into it anywhere and find food for your soul. We do not know when we have seen a book with more real, deep, spiritual teaching than this by the scholarly, devout and saintly Brengle. Price \$1.25. It may be had of The Pentecostal Publishing Co., Louisville, Ky. Do not fail to get this book and read it. If there ever was a time when we needed the deepening of the spiritual life of the people, that time is now. We ought to take time to feed our souls on good spiritual literature.

Your brother,
H. C. MORRISON.

God in his mercy has given you a few days wherein you may obtain pardon.

WHAT HOLINESS IS NOT.

C. V. FAIRBAIRN.



AND the Lord thy God will circumcise thine heart to love the Lord thy God with all thine heart, and with all thy soul." (Deut. 30:6).

Many objections to holiness are due to false notions of what the term really implies. Some people fail to understand; others misunderstand. Some of us, the holiness folk, may be to blame here. Possibly we have, in a measure, obscured the real issue by teaching for doctrines the commandments of men.

HOLINESS IS NOT DRESS REFORM.

It is first of all, the crucifixion and destruction of the inbred sin of the heart. God's great quarrel is not with colors, frills, buttons, meats and drinks. Some people seem to think that holiness deals chiefly with such things as these. We verily believe that when God renews the heart, our attitude towards such things will be radically affected; but God's great quarrel is with sin. His great purpose is to get into the heart, and there, at the seat of the whole trouble, cure the very corruption of our nature.

HOLINESS IS NOT MEMBERSHIP IN A HOLINESS CHURCH.

If membership in a worldly church is not a saving factor, no more is membership in a holiness church. We believe in belonging to church; but affiliation with a holiness church is not an indispensable factor in the entire sanctification of the believer. Therefore, the merely being a Mennonite, a Nazarene, a Free Methodist, one of the Pilgrim Holiness brethren, or a member of a Holiness Association, does not imply nor involve entire sanctification.

ENTIRE SANCTIFICATION IS NOT MERE DEMONSTRATION.

There have been demonstrations in abundance where righteousness of life was wanting. Real Holy Ghost demonstration is not associated with such lives. Demonstration, in itself, is no evidence whatsoever of heart holiness. Some dear souls have actually failed to find the blessing through looking for some physical manifestation, or wonderful thrill, instead of being willing to receive the blessing God's way, by faith.

ENTIRE SANCTIFICATION IS NOT MERELY BEING BLESSED.

Blessing is not the evidence of the second work of grace. The justified man is a blessed man; yet he is not entirely sanctified. We are persuaded that the only man who is a candidate for holiness is the justified man who is as well blessed as it is possible for a regenerated man to be blessed.

ENTIRE SANCTIFICATION IS NOT REGENERATION.

Regeneration is the birth of the soul into the kingdom and includes pardon, justification, impartation of eternal life, adoption, and the Spirit's witness thereto. Regeneration is sanctification begun; entire sanctification is heart-cleansing completed. It is subsequent to regeneration. It is the destruction of the indwelling corruption of the heart.

ENTIRE SANCTIFICATION IS NOT CONSECRATION.

It includes it, but is greater than it. Consecration is a work which man does for himself. But not all that we can do for ourselves can touch and cure the sin of the heart. We cannot be entirely sanctified if we are not entirely consecrated; but there is the danger of folk, even after consecrating, failing to wait for, and receive by faith followed by the witness, the experience which God alone can work in the soul.

ENTIRE SANCTIFICATION DOES NOT IMPLY FREEDOM FROM TEMPTATION.

"We shall always be open to attacks of

Satan; for in no other way could our allegiance to God be tested, proved, and perfected, than by trials and temptations."

ENTIRE SANCTIFICATION DOES NOT INTRODUCE A STATE FROM WHICH YOU CANNOT FALL.

But it does reduce the danger of falling to a minimum. You will be kept from falling as you walk in the light. You are not *unable* to sin, but with the help of the power of God you are *able not to sin*. We are able to stand, yet liable to fall, our standing being conditioned upon continual obedience; for "He became the author of eternal salvation unto all them that obey him." (Heb. 5:9).

ENTIRE SANCTIFICATION IS NOT ABSOLUTE PERFECTION.

Absolute perfection belongs to God alone; the perfection of man is relative. *Nor is this blessing angelic perfection.* According to the Lord's prayer, angelic performance of divine will is exemplary, the model for human obedience. Evidently angels make no mistakes; we frequently do, always will: our service is very faulty. *It is not Adamic perfection.* That was only possible in the unfallen, unblighted, Edenic state. *It is not physical perfection:* that awaits the touch of glorification after the resurrection. *It is not physical perfection,* i. e., perfection of knowledge, judgment, etc. It is perfection of heart, not head. Not many "wise and prudent" find the experience; yet hundreds of the humble poor and simple hearted have enjoyed the fulness of the blessing. *It does not imply freedom from infirmities.* The Holy Spirit "helpeth our infirmities," but he never helps our sins. "Paul gloried in his infirmities; for they even helped the power of Christ to rest upon him; but he never gloried in his sins." Holiness admits of many infirmities, but not of sin. And yet, *entire sanctification is not* (as many opposers of the doctrine assert that we teach) *sinless perfection.* Sinless perfection is one with absolute perfection, which is God's alone. Many of our faults, foibles, failings, mistakes, etc., have the complexion of sin, but since we do not will them,—nay, rather will against them,—they are not intentional, and therefore are not essentially sins. *Holiness is, thus, an unsinning though not a sinless perfection.*

ENTIRE SANCTIFICATION DOES NOT IMPLY PERFECTION OF CONDUCT.

The world sees our faults, mistakes, etc., and we ourselves are certainly conscious of them; but our kind Heavenly Father, understanding our frame, remembering that we are but dust, looks upon the heart and sees there, back of imperfect action and faulty accomplishment, perfection of love toward him and perfection and sincerity of motive even in our conduct.

Entire sanctification is not that perfection or maturity which comes with the ripening years of steady, Spirit-filled, confidence-in-God, holy living. You may not be so mature as to comprehend the deep things of God, and yet you may be in heart as clean as the precious blood can wash you, even "whiter than snow."

ENTIRE SANCTIFICATION IS PERFECTION OF LOVE.

God commands us to "love the Lord our God with all our heart, and with all our soul, and with all our might," (Deut. 6:5). Jesus called this the greatest commandment. It is the work of God, through the Spirit, to implant this love in the heart. "And the Lord thy God will circumcise thine heart to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live," (Deut. 30:6). "The expulsive power of a new affection" (Dr. Chalmers) will purge from the heart all that is contrary to the pure love of God. "God . . . hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1:4).

The most important thing for you to think about, is your salvation.

HUGHES' AUDITORIUM.

REV. J. W. HUGHES.



THE following reasons cause me to make an appeal for the means to complete the above named building, which is rapidly coming to a completion, and has wonderfully impressed all who have seen it, both with its capacity and appearance, interior and exterior.

1. The Executive Board have insisted for some time that I would make an appeal to my old constituency, both in the pastorate and school work, and I may also state my many years of evangelistic work, for my students, both of Asbury and Kingswood Colleges, have always had a profound interest in the kind of work they got while in the institutions and have gone around the world preaching a full gospel. This is to say, free salvation for all men and full salvation from all sin, wrought through the Holy Ghost in instantaneous regeneration followed by instantaneous entire sanctification always received instantaneously in answer to complete consecration and faith.

2. The absolute need of a large auditorium to accommodate the student body and also of course to accommodate the public on special occasions; thousands now are looking this way to get accommodation when they come from the four quarters of the earth to be taught to spread full salvation to the ends of the earth.

3. I state for the information of all, that this school was organized Sept. 2, 1890, with two teachers and eleven pupils, and under my fifteen years of administration for several years before I gave it up the enrollment ran in the neighborhood of three hundred students.

4. Its record of thirty-eight years, now closing the thirty-ninth, is well known throughout the United States and in many portions of the missionary world. One of the best known missionaries in the world said to me sometime ago, "In all the missionary fields he had visited in the last thirty years, one of the common questions asked him was, 'What was the peculiarity that seemed to differentiate them from the average missionaries in our general work?' His answer to that question was, 'They have been taught all lines of culture belonging to the average college, but have specially emphasized the subject of the whole Bible for the whole world, believing in and teaching all of its fundamental doctrines out of a know-so salvation.'"

5. It is interdenominational, hence all denominations that believe the whole Bible and are in sympathy with spreading Scriptural holiness to the ends of the world, feel absolutely free in sending to this safe and sane line of teaching that makes real Christians, irrespective of denominational line, both students and money.

6. As an old man, having spent fifty-nine years in preaching the full gospel, both in the pulpit as pastor and evangelist and at the teacher's desk, twenty-five years of that time having come in contact with many of the leading preachers and evangelists of the United States, and especially those stressing the full salvation gospel, I have no hesitancy in saying that I regard John Wesley with his six coadjutors, in my judgment for scholarship, piety and evangelism, have never been surpassed, and I do not believe they have been equalled in the history of the world at any one time. Of course, I refer to John Wesley, under God, the human leader and organizer of the great Methodist movement; Charles Wesley, the greatest hymnologist in the world; Richard Watson, who wrote the greatest work in the world on Systematic Theology; Adam Clarke, commentator, has

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The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XVI.

THE WONDERFUL TOOTH.

TO return to the tooth, which had been discovered, and had so confirmed the group of skeptics that the Bible was not an inspired book, and that they had made another long stride in the direction of scientific truth of the evolutionary hypothesis; said tooth had been brought with great care to Bombay and committed as a sacred relic to a group of scientists who had locked it carefully in a vault, with other precious fragments of bones and teeth and claws, which they were gathering, out of which to build a foundation solid enough to sustain their views of the evolutionary process in the creation of the universe, and all it contains, embracing the human family.

When our professor arrived at Bombay he was met at his ship with a most cheerful greeting, and conducted at once to a comfortable lodging which had been secured for him where, with the culture and poise of all great scientists, he assured his friends that he wished to take a day and night of quiet rest after the sea voyage, before he entered upon the important study of the wonderful tooth.

After a quiet rest of some twenty-four hours he was taken by his scientific friends to their laboratory, and in an elegantly furnished room, the tooth was brought out in a little ivory box carefully wrapped in a bit of cotton. He was provided with several glasses for close inspection, and courteously left alone for a number of hours.

By and by, one of his group of friends knocked upon his door, was invited into his room, when he arose with shining face and assured them that, without doubt, they had made a most wonderful discovery; that this tooth was doubtless several millions of years old.

He and his friends used many terms, supposed to be scientific, which we shall not give here because of our lack of knowledge how to spell or to pronounce the words, and no doubt would not be understood or appreciated by one-tenth of our readers. These scholars who were so eager to establish beyond all question their theory of Evolution, were very happy. They prepared a fine banquet for our professor who was so broad in his scholarship, and so liberal in his views.

One of the English daily papers published quite an account of the discovery of the tooth, the coming of the professor from the United States, and his decision of its vast age and almost positive certainty that it had once done service in the law of a prehistoric man just emerging from apehood.

Unfortunately, for the reputation of our professor as a great scientist, there was an old Mohammedan in the city who some years ago had graduated at Oxford University. He had mastered in science and, in a quiet way, had been a most diligent student of Darwin, Huxley, and the rest, and had gathered a very large collection of stones and bones which he had arranged in very scientific fashion in a large room in his private residence.

He was deeply interested in Evolution, and was eager to find facts which would make this theory an established fact of science. He read the article in the paper and called upon the group of scientists and asked for the privilege of seeing the tooth. He looked at it for a short time, arched his eyebrows, puckered his lips and said, "Gentlemen, I have quite a collection at home, and believe I can show you a tooth exactly like this one you prize so highly."

They were surprised and delighted at the

prospect of having two teeth that, in the mouth, so to speak, of two witnesses, they could establish their theory.

Our old Hindoo friend had been famous for the gathering of the skulls of a vast variety of animals found in India; also had some he had brought from other countries. He had skulls of cows, horses, water buffalo, lions, tigers, wild hogs and many of the smaller animals.

He returned after a short absence with a package carefully wound up, which he unwrapped with the skill and affection of a scientist for his sacred treasures, and held up to them the upper half of the skull of the pig of a wild hog. He placed his long, skinny finger on a certain tooth, which lay loose in the skull; holding it there for a moment, he looked carefully at the frightened group, lifted the tooth out, and laid it down alongside their precious treasure. They were absolutely identical. He picked up one of their magnifying glasses, looked at them scrutinizingly, and invited our theological professor to do the same, which he did reluctantly, and tried hard to find a difference, but was unable to do so.

The entire group scanned the teeth with great care and, while they hesitated to admit it, it was perfectly clear that the tooth found in the bed of the dry branch by the boy, and handled with such great care, and at such considerable expense, was nothing but the tooth of a wild pig.

The professors would have remained quiet on the subject, but unfortunately, a young reporter from the daily paper that had published such a favorable account of the discovery, had come in to get additional news. He was amused and delighted at the confusion the old Mohammedan had brought to the scientific group.

They suggested to the reporter that, for the present, he say nothing on the subject and wait for further investigation. But he took the glass, examined the teeth and saw there was not the slightest difference between them, and being a Johnny-Bull-headed newspaper man, the next morning he had large headlines and a full column on the front page, stating that it had turned out that this wonderful tooth, some millions of years old, and out of the jaw of a prehistoric man, was the tooth of a wild pig and was probably not more than four or five years in existence.

Our theological professor was deeply humiliated, but saved his face somewhat by getting an extended leave of absence to make some scientific investigations in Asia Minor.

Unfortunately, for the professor, the newspaper containing both of these interesting front page reports, were sent by a missionary to Huston, whom he had known at the college in Texas. Huston laid them away quietly for future use at an opportune moment.

The new professor, who had taken the place of our tooth investigator, moved with a bit of caution; but the sheepskin of orthodoxy which he wore over his true character, was not large enough to hide the wolf of unbelief, which he was.

One day he dwelt at some length on the prophecies of the Old Testament Scriptures, showing the students that they were not divinely inspired, but that they were the great statesmen of their times, and looking into the future from the standpoint of a careful study of the past, they warned their people of the dangers to come, if they did not regulate their conduct in harmony with these prophets' conceptions of the God of the universe.

"They believed God," said the professor, "to be a sort of big man, with no little con-

ceit with regard to his authority and power to rule mankind; that he was subject to fits of anger and if they did not live in harmony with his laws and rules, which the prophets claimed to know, he would destroy them."

The professor insisted that these prophets knew nothing of a coming Messiah, and that we could not base our faith in the Virgin Birth and Deity of Jesus of Nazareth on what these men had to say in their exhortation to, and their threats against, their people.

Huston's heart burned with indignation, but he sat quietly and determined not to speak until he was well prepared and could speak without excitement and with cool deliberation. It was not necessary for him to wait long. The entire class, which had come to look upon Huston as the champion of Fundamentalism, waited with eager expectation to hear what they were quite sure, Huston would have to say.

(Continued)

(Continued from page 2)

them but they are placed in the hand of the parent to direct. If they fail, childhood fails, and they make God's purposes to fail. United effort under the wisdom of God will avoid the tragedy.

"Eli's sons made themselves vile and he restrained them not." Samuel's "sons walked not in his ways, but turned after lucre and took bribes, and perverted judgment."

These two great men of God left on the records of sacred history childhood tragedy. Failure to restrain, to correct, to control, to enforce God's laws for the home.

We all acknowledge with some trembling that the task of directing over the tragical period of childhood is no holiday affair. It cannot be done with promises, threats or sweetmeats. The only sure plan that can be safely depended upon is a united effort upon the part of parents. "A house divided against itself will fall."

Parents must be united, first, in their desire to have children in their home and by prayer bring them forth.

Second, there must be an agreement as to the number they should have and intervals between.

Third, a settled conviction that the task of rearing them belongs to both alike, according to opportunities afforded.

Most of the tragedy I have seen is where parents disagree as to how to control them. The father is away most of the time at work and when he comes home tired he sends the children out so he can be quiet, forgetting the mother has been with them all day, correcting, directing, punishing.

Sometimes he interferes with the mother as she seeks to direct them, by taking the part of the child. If so the child will soon learn the father is a safe retreat in times of disobedience.

Then the father often leaves the whole matter of correcting, advising, punishing to the mother, little realizing his place of responsibility in these matters and as a result the children know they need have no fear of correction from him and the mother, broken under the constant care of the home loses her hold on the children and they become disobedient, uncouth, rude and reckless.

Let parents unite hand and heart in the task of rearing their children and if there is failure, both will share it alike, but if they succeed, (which God assures them they will) then both will share the honor, God will be glorified and the world will lay at their feet wreaths of honor to repay them for their effort.

Let The Herald

Preach for you, by sending it to one or more preachers one year for \$1.00. Offer good for April only.

GLEANINGS FROM THE EVANGELISTIC FIELD

AN INTERESTING LETTER.

I want to thank you, too, who have sent parcels of postcards and Christmas cards and scrap books. I had such a splendid lot to give out—and one of these gay scrap-books you sent is now in the home of every worker, while hundreds of cards were given out by the workers the Sunday preceding Christmas—these cards, the only gifts which hundreds of village Christian children received for Christmas. As always, we could have used many more cards than we had!

We were exceedingly busy right up until the 24th, in "getting Christmas ready" for so many different places and people. Then on the 24th we went to Budaun, as we were urged to do, so as to become acquainted with the Christmas customs of that big station with its several hundred local Christians, while Dr. and Mrs. Core were still there. And as we saw the crowds there on Christmas day, of eager, earnest Christians, truly that in spite of their ignorance and poverty, we found ourselves hoping that Budaun District has the same loyal lot of friends and patrons in America, for next Christmas, as you have been to us here, this year!

Our co-workers here in Sitapur, Mrs. E. Stanley Jones, Miss Margaret Haberman, and the pastor, Rev. Lorenzo, carried on the activities of Christmas day without us, in order to enable us to go to Budaun. Early on the 26th Mr. Titus started to far-away Madras to attend the biennial meeting of the National Christian Council, at which he represents the Methodist Church of this area. Our little Carol and I came on home to Sitapur, bringing with us the little orphan boy who was willing to us seven years ago, and who is now studying in the Boarding School at Shahjahanpur, supported there by one of you to whom I am writing. So he came home for his vacation with us, and has been a very happy little boy the seven days since then. We have just seen all our guests off this afternoon. Little Gilbert broke down and wept bitterly when the good-byes had to be said at the station. For he has no "folks" except us.

Our other guests included a missionary from the Isabella Thoburn College, who is a friend of many years; and also a retired American W. F. M. S. missionary, now 76 years old, who lives up in the Himalaya Mountains. She has two adopted sons—Indian boys—whom she has brought up from babyhood, now fine, strong Christian young men, one a Junior, the other a Sophomore, in our College at Lucknow. They, too, are friends whom it is a joy to have in our home, and having the three of them together enabled the boys to have a visit with their "mother." These boys are just as full of fun and energy as any 19 and 22 year old college boys in America, so we haven't been exactly quiet while they were here. The younger of the two is a good musician, and he has made our old American organ pour out volumes of music these days. Both boys are planning to enter the ministry and to give their lives to Christ's service in the territory of their birth, in the Himalaya Mountains.

It has been such a real joy to share our home this Christmas week with these friends of varied age and race. My husband has been so sorry to miss their visit for he will not be home until Jan. 7th.

I wonder if any of you know Miss Willia Caffray the American Evangelist who has been in India this past year. Her life and her message alike radiate power. Some one who had formerly opposed the central message of her preaching, the doctrine of holiness, said of her, "She makes holiness attractive." She has been greatly used of God in bringing new life into scores of our churches in India, during the 30,000 miles she has traveled on the Indian Road. Some of us were so greatly helped through her ministry during special meetings in Lucknow in October, that we were eager to secure her, and did so, for a week of meetings in early December in our local church here. And God did great things for our church, through her, many of our teachers and workers were brought to a realization of sins forgiven, and of Christ's presence and power, that they had never known before; while many of the girls and boys of the two Boarding Schools, only nominal Christians till then, were really converted. We are a different church since then. I, personally, am glad to testify to a joy which abides, since the mountain-top experience of October.

Miss Caffray has been in Sitapur again, for Christmas week, with her friend, Mrs. Stanley Jones. Night before last was the "Watch Night Service," held here in our living-room, when the little company of "grown-ups," the leaders of our local church, after coffee and doughnuts around the fire, listened to another wonderful message from her of courage for the coming year. She quoted that little poem, "It isn't the wind, but the set of the sail, that determines where to go." And so she urged a "set of the soul" which shall make every wind that blows, every new problem or burden, every sorrow, even, just a means of bringing us nearer our goal, that of living a life hid with Christ in God.

We do thank you, each one, for being our helpers and co-workers in the great task of making Christ known and loved and followed, in India.

Yours in His glad service,

Olive G. Titus.

P. S.—January 7th. I had just completed copying this letter this afternoon, when a cable from my father brings the news of my mother's death—yesterday—at our home in Seaman, Ohio. It is an hour of bitter sorrow—when home and the loved ones there seem far away. During the eighteen and one

half years we have been in India, my mother has not once missed a week in writing to us. I thank God again today for her beautiful Christian life. O. G. T.

NATIONAL CONVENTION—BEAVER FALLS, PA., FEB. 19-24.

Beaver Falls Convention was held in Immanuel Evangelical Church, Rev. Robt. R. Doverspike, pastor. Bro. and Sister Doverspike, assisted by Bro. Arthur W. Gould and wife, led the convention music. Their untiring singing was blessed of the Lord. Bro. Gould was at one time a member of the Convention Party of the National, and maintains a keen interest in its program. He is now pastor First Nazarene Church, New Brighton, Pa.

The Evangelical, M. E., Free Methodist, Nazarene, Christian and Missionary Alliance and other bodies were prominently represented in the attendance of both ministers and laymen. A gracious fellowship in the Spirit and a rising tide of power made possible a definite fruitage in the regeneration and the entire sanctification of souls.

We are convinced that the "National" has a mission and a ministry to and through the various groups committed to the work of spreading Scriptural Holiness. It brings together these groups in a fellowship and in a united ministry that promotes their mutual confidence and understanding and inspires and girds them for an aggressive work in their respective fields.

Dr. Jere M. Glenn, of Young Harris, Ga., was with us for most of the Convention and preached one time—a strong, searching sermon. Brother Glenn is now giving his entire time to evangelism. Through long years of distinguished service in the South Georgia Conference M. E. Church, South, and through his official relation to the great Indian Springs Camp Meeting he is recognized as a true and tried leader in the ministry of a full gospel.

Pray for, and if possible, attend the Annual Meeting of the National, Asbury College, Wilmore, Ky., May 7-12.

Faithfully yours,

John F. Owen.

REPORT OF WINTER CAMPAIGNS BY THE MUSICAL WHITES.

Our first campaign of the fall season was held in the First Evangelical Church, of Elgin, Ill. We had fine crowds, and a good meeting, about 25 penitents kneeling at the altar of prayer. In this meeting we had the unusual co-operation of a fine choir and orchestra. They stood by us in all the special music and many of our song services were accompanied by the orchestra, pipe organ, and piano. The choir of 40 voices, under our direction, learned the great "Hallelujah Chorus" and sang it at the closing service of the campaign.

On December 2, we commenced a campaign in the Delaware Ave. Tabernacle, in Buffalo, N. Y., with Bro. R. J. Kunze, the Nazarene pastor as the preacher. This campaign was not marked by any great numbers, but we sang and played and the pastor preached with great liberty and some new friends were won to the church.

Our next campaign was at Manheim, Pa., with the Evangelical Congregational Church. We commenced on Dec. 30 and continued for four weeks. This was a very spiritual meeting as the church was ripe for a revival and were carrying a burden for the lost. The first week of this campaign was observed as Prayer Week in Union with three other churches of the city. Then in the second week we began an old-fashioned revival with souls praying through and people getting blessed. This meeting under normal conditions should have been a landslide for God, but the "flu" worked against us and hurt the meeting very much. However, we did not close but kept on and there were about 14 converts.

After closing at Manheim on Sunday night, we opened at York, Pa., on the following night. This was also a three-weeks' campaign with the Evangelical Congregational people and their pastor, Rev. F. G. Yost. During this campaign we had the assistance of a fine choir and orchestra. During the three weeks there were 73 conversions in the old-fashioned way. On the closing Sunday the pastor took 37 into the church, and there will be some 30 more to follow. The pastor and officials agree that this was the best campaign their church had ever witnessed. This slogan was adopted as a campaign slogan "Prepare to meet thy God; tomorrow may be too late," so we set it to music and used it to great advantage.

On Feb. 24 we commenced a meeting with the Evangelical Church of Oil City, Pa. This was also a three-weeks' meeting. The first week was devoted to the church, but the last two weeks we drew the net every service. God blessed this meeting and gave us 77 conversions and some seekers after sanctification. Rev. Carmany, the pastor, preached some powerful sermons and God honored the truth and put old-time conviction down on sinners. There was many a shout in the camp as some wanderer came home.

It has been our pleasure and privilege to bring the Gospel in song into scores of sick-rooms, to aged shut-ins, to hospitals, schools, etc., both by our personal visits and over the radio. We have conducted children's meetings and have seen many of those children accept Jesus Christ as their Saviour. We have seen homes re-united and family altars established. Praise God from whom all blessings flow.

At present we are assisting Rev. Dewitt Tyler at the North Side Nazarene Church, Chicago, Ill.

ATHENS, OHIO.

We have just closed a revival which is very significant in this college town. The revival was held in Central Avenue M. E. Church. The pastor, Rev. Ira P. Day, was assisted by that great gospel evangelist, Rev. Andrew Johnson, of Wilmore, Ky. The whole city has been stirred. Other churches are reaping great benefits from the revival. The church was far too small to accommodate the large crowds, great numbers being turned away. We had 40 conversions besides a good number of reclamations; also several were sanctified. Praise the Lord. Thirty-two united with the church, several more to be taken in later. The church is in the best condition spiritually and financially it has ever been in its history. Old-time revivals will fill the church treasure and get people saved.

FWLER, KANSAS.

We have often heard it said that the day of revivals is past. Various reasons have been given for this. The writer wishes to take variance with them. It has been well demonstrated here at Fowler, Kan., that if the church will pay the old-time price for a revival the revival will come.

This is our second year on the Fowler charge. Last fall we secured the service of Bro. and Sister J. L. Carothers for a meeting to be held February 6 to 24. Two weeks previous to the opening day we began a series of cottage prayer meetings. The Holy Spirit began to search hearts and from the first the work was deep.

Brother and Sister Carothers are certainly consecrated to God and used of him. They preached the old truth with real power, held close to the doctrine of the Methodist Church and deep conviction was manifest from the first. The last week saw the great move when young and old knelt at the altar and poured out their soul to God in penitent prayer for pardon and purity.

This was truly a great meeting; our church was much stirred. People sought out one another and asked forgiveness. A large number of students from both the grade school and the high school were saved and sanctified and gave definite testimony. A goodly number have been baptized and taken into the church; others are to come in.

We were greatly blessed by the co-operation of the other churches. On each Sunday evening other services were dismissed that all might attend, and the house was well filled. Rev. Levi Johnson and his good people of the Friends' Church, gave us blessed help and encouragement throughout the meeting. Over one hundred were at the altar during the meeting. Weather and road conditions were sometimes against us but people came in spite of all.

If the church will prepare their heart and pray old-time conviction will come and men and women will fall upon their knees and seek God.

We wish to recommend Bro. and Sister Carothers to any who wish old-time truth preached so as to stir a modern people.

J. H. Stoughton,

Pastor of the Methodist Episcopal Church, Fowler, Kansas.

REPORT OF R. P. MARSHALL AND WIFE.

After closing our meeting at Tarentum, Pa., we hurried to Enfield, Ill., and began another battle. We were blessed with splendid co-operation from the pastor and people of Enfield M. E. Church. Rev. Loren E. Page, who is in charge of the work, did the preaching at night and labored faithfully with us, holding cottage prayer meetings for the shut-ins and boosting the meeting in any possible way. We did the preaching in the afternoons and conducted the music.

The second Sunday night of the meeting found 12 young men and women at the altar, and all claimed the blessing. They were members of the Epworth League. No special interest was manifest until the next Sunday. That afternoon we presented our illustrated sermon on "Home" to a large congregation, and at night closed with the temperance sermon, "Serpents Tracks." No one sought the Lord, and we were ready to leave, when a woman who had been interested during the meeting started home, and turned back to the altar saying she was afraid to go without Jesus. She was brightly saved and with her, her two daughters.

The next day we began our meeting at Kuttawa, Ky., with the M. E. Church, South. The pastor, Rev. C. F. Allen, preached every night and again we held the afternoon services. Here we found a wonderful people and splendid results. The schools co-operated and came in a body at two services. We made no effort to count noses, but there were in the neighborhood of forty who accepted Christ. Many of these were children from our very large Junior choir. These the pastor is instructing before taking them into the church, which is a very good plan.

We have never found a more delightful place than Kuttawa. Through the enterprise of one man, as we understand, quite a number of people are subscribers to The Pentecostal Herald. One can always tell the people who have been "brought up" on the "Herald."

During the meeting at Kuttawa, we had the privilege of singing and playing for the convicts at the State Penitentiary at Eddyville. I took my consecrated accordion down to the Death House and sang and prayed with the four young men there. The oldest was 26. It was a sad time for me.

We closed the revival Sunday night with 26 members for our church and others to go to the other churches. To God be the glory!

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mercy must be woven into the very fiber of our lives. Like the candles burning about the altars of great cathedrals that are carefully guarded and never allowed to go out, we must keep the holy glow of forgiveness burning with inextinguishable brightness in the very center of our souls.

H. C. MORRISON.

The Harvest Field.

The boys are getting eager for Commencement and to get out into the tents. How interesting it will be! How anxious they will feel about the growing crowd, the attitude of the community. It will drive them to real prayer to God; it will be a wonderful means of grace.

The tent meetings are a very fine item in their education and training for the ministry. The way to learn how to preach is to *preach*. The way to become a soul winner is to win souls. The young man preparing for the ministry who, during his college and seminary years, puts in the summer vacation in tent revival work, graduates a preacher. He is ready for an important charge; he has learned much about people; he has met with opposition and overcome it with patient kindness; he has met with discouragement, wept and prayed at the mercy seat, and won victory out of defeat. He is leagues ahead of his brother graduate who has had no such experience.

I earnestly wish that every young minister sent out from Asbury College could have at least two or three summers before his graduation in tent revival work. Most of all, and best of all, it is soul-winning work. The winning of souls to Christ is the most important thing in the world. It is a good start for a preacher early in life to become a soul winner, to feel the joy and thrill of bringing the lost to Christ. Some ministers seem to almost forget this, and they are contented to go along year after year without seeing a soul converted. That certainly cannot be pleasing to God. It seems to me that such a ministry would become an almost unbearable burden.

Some of our tent workers get out in May; the great body of them will not be able to begin tent work until after Commencement, but then with great eagerness, they'll strike out into many communities with a holy en-

thusiasm to seek lost souls for the Lord Jesus, and to help the wanderers in the wilderness of discouragement and doubt, into the Canaan of perfect love.

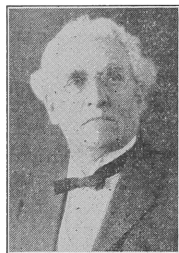
Let's begin praying with great earnestness that God may bless the tent workers this summer beyond anything yet known in the work of The Evangelical Methodist League.
H. C. MORRISON.

Monthly Sermon.

REV. H. C. MORRISON.

LOOKING UP FROM HELL.

Text: "And in hell he lifted up his eyes, being in torment."—Luke 16:23.



From the early history of the race, men have believed in a future state; that death does not end all; that there is a hereafter for the soul. They have been eager to look into the future and, if possible, to discover what awaits them beyond death.

"If a man die, shall he live again?" was the thoughtful inquiry of the devout Job, and has been the subject of profound thought, not only of the philosophers of all ages, but of the very common people. Where human souls exist there is a profound feeling that the body is the temple in which it dwells, that the body may perish, but the soul, with its consciousness and powers for joy, or remorse, will continue to exist.

This seems to be a universal and firmly fixed belief among all men, pagan as well as Christian, heathen as well as civilized people. Where and how shall we spend eternity, is a serious question that thrusts itself into the thinking of all intelligent beings.

If Jesus is what the Bible claims for him, if he is what he claims for himself, it is to be expected that in his teaching he will give us some positive information with regard to the future life. It could hardly be supposed that God would send his Son into the world to redeem it from sin upon the terms which we have laid down in the gospel, those of the repentance and faith of the individual, and that he would not plainly lay before us the results of a wicked and impenitent life refusing to accept the salvation which his compassionate mercy offers.

Jesus speaks very definitely with reference to the future punishment of the wicked. His language is plain, positive and descriptive of a very fearful state of torment, to those who reject divine mercy and die in their sins. He tells us of those who "go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." He repeats this fearful language in his denunciation of the scribes and Pharisees when he says, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!"

We recall, and would impress upon the minds of our readers, the language of our Lord with reference to the guest who came to the marriage of the King's son without the wedding garment. "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall he weeping and gnashing of teeth."

We could quote other scriptures of like kind, but this should be sufficient to impress upon the mind of every one the fact that our Lord Jesus taught plainly and repeatedly that those who enter into the life beyond without securing salvation, will go into an existence of torment. It is not worth while for any one to claim to believe that our Lord Jesus is all that the Bible claims for him,

and he claims for himself, and at the same time, undertake to question or doubt the fact that there is a place of future punishment for the impenitent wicked.

We take our text from a most remarkable teaching of our Lord. Some people call this account of the sinner in robes and the saint in rags a parable. Jesus does not call it a parable. He gives us to understand that these things occurred, and no doubt in this particular, history has repeated itself many tens of thousands of times, and millionaires have died and plunged into hell, while paupers have struggled out a starving existence and risen into heaven.

Let it be understood that our Lord is not teaching us that all rich men go to hell, or that any man loses his soul simply because he is rich. He certainly does teach us that great riches do jeopardize the soul. Neither is Jesus teaching us that all poor men go to heaven, or that any man goes to heaven simply because he is poor.

I have no doubt that our Lord does seek to impress upon us the fact that the greatest good to be desired in life is not riches; and the greatest evil to be shunned in life is not poverty. He would fix and fasten upon our minds the fact that life does not consist in the things which a man possesseth, whether it be robes of wealth, or the rags of poverty. That salvation from sin does not exist in outward conditions; it is the hidden things of the heart. It is something that dwells within the man, regardless of the palace of wealth, or the out of doors of poverty. Whether a man be surrounded by courtiers and flatterers, in splendid robes and magnificent feasts, or whether he be struggling for a mere meat rind, or a refused bread crust amidst snarling dogs.

In order to attract our attention, and fasten our thought upon the central truth, Jesus hangs about the real picture that he would have us carry in our memory, the purple robes of the rich man and the rags of the beggar. They are both human beings; they are at the opposite extremes of existence. One is robed and feasted every day. Of course, residence, furniture, companionship and honorable and influential place in society, goes along with his robes and feasts; the other is a poor outcast. He is lying on the cold stones at a rich man's gate. In the chilly winds his fluttering rags uncover a bony skeleton covered with sores because of blood, impoverished for lack of ordinary nourishment. He has no human associate or friend to alleviate his sufferings or comfort him as his starving body prepares itself to release his captive soul. He is surrounded by the hungry, mangy, ownerless dogs of the East that prowl and fight like wild beasts for whatever they can snap up of refuse they may find about the street.

A greater contrast can hardly be conceived; but there is a sudden and tremendous change and, mark you, it is a change for all eternity! At sundown Dives is a millionaire. He is in the midst of a luxurious feast, and ere the evening star appears, his body lay stretched and cold in death, and his soul is in eternal torment. The contrast is fearful! The abyss is impassable. An angel on wings of lightning, through the eternal ages, could not carry across the vast regions of the abyss which separates this man, once so rich, so pampered with luxury, robed in such fine linen, one drop of water to alleviate his tormenting thirst. Poor Dives! He is doomed and damned to all eternity. This is the teaching of the Lord Jesus Christ. Let those who will, reject and ridicule, but they will doubtless find to their horror, that Jesus spake the truth.

Now turn to Lazarus. Here he is in the very depths of helpless poverty. No place with even the meagerest comfort in which to lay his starved and diseased body. He is out of doors, under the shining stars exposed to the chilling winds and biting frosts; no friends, but prowling dogs lick his famished body and wait for the spark of life to

go out, that they may gnaw his lean bones. But in his heart there is a triumphant faith; a faith like that of ancient Job that will trust, though slain; that poverty, disease, extreme sickness and suffering cannot destroy. It burns in brilliant triumph in all the darkening hours of his suffering. It stays as an anchor to his soul, when his relatives cast him out. It holds firmly when society turns from him and leaves him to his fate. It burns brightly in the darkening night; the pelting rains cannot extinguish its holy flame. Death may lay its icy hands upon his starved and perishing body, but that steadfast faith leaps into a brilliant blaze, as he mounts the chariot of God's divine love and rides in triumph beyond the starry skies.

When the sun went down he was poor and physically miserable, beyond all hope, but by the time the stars came out to watch over a sinful, suffering world, he is safe at home in Paradise, and he is there for growth, progress, enlargement and glorious discovery for all eternity. Wonderful contrast! Sudden change! Amidst the splendors that surround him, he almost forgets the sufferings out of which he came. They seem but a moment, and now, "the exceeding weight of glory!"

How could the Lord Jesus have brought before us with greater emphasis and in more startling fashion, the facts of sin and death, and hell and heaven.

Here it is in his own words. Men cannot change his words any more than they can drag the eternal Christ from his throne, and change his nature. They abide forever. The preacher may leave them in silence; he may flatter, if he will, the wicked and worldly in his congregation, but he and they, if they will stop to think, may be sure that a fearful and certain damnation awaits those who live and die in sin. Fashionable choirs may strut into the altars of God's church on Sunday morning in their brazen immodesty, and show their plump legs to the delight of the sinful, and the shame and disgust of the saintly, but as sure as God is true, and his word is true, they are hastening to a hell of awful woe.

The modernistic preacher may deny the inspiration of the Scriptures, the Virgin Birth, the Deity, the miracles, and the saving power of the Lord Jesus Christ; he may be pampered and flattered by his wealthy, worldly, unbelieving congregation, but he will come to repentance, acknowledge the untruth he has preached, will cry to God for mercy or he will die and go down into eternal torment, where the people he has deceived will meet him and heap ten thousand curses upon him, because he deceived and comforted their deluded souls.

No! This is not harsh language. This is plain, simple truth. The drunkard, the libertine, the highway robber, the bootlegger, carrying his poisonous drink to his victims, armed to the teeth to shoot down the representatives of the law, is not half so dangerous and destructive a creature as the man in the pulpit attacking the inspiration of the Scriptures, and the Godhead of our Lord Jesus Christ. His scholarship, his culture, and the refining and elegant way in which he utters forth his false and deceptive doctrine, only makes him the more dangerous, and in the end, will sink him deeper into the pits of doom.

It is time for the ministry to awake and to warn the people, to speak with earnestness and urgency to the wicked men and women about us everywhere, in high places and in low, to startle and alarm them, if possible, to make them to feel and know that they are hastening to a fearful doom. If we are to have the revival we need, the revival we must have, or have a still more fearful condition of immodesty, lewdness, dishonesty, and lawlessness, it must begin with repentance, and repentance must be brought about by the fearless preaching of God's servants who will assure this generation, young and

old, that they cannot live and die in sin and escape the damnation of hell. You let the American pulpit have the courage to preach the plain teachings of Jesus on the subject of future punishment, and to insist that his words are true, and that they apply to all people now living, and there will be a great stir, a loud protest, no doubt, but let the men in the pulpit be true to God, and there will be a deep repentance and a great revival, and the salvation of a countless multitude of immortal souls.

My fellow beings, who are reading these words, what about the state of your soul? Are you honest? Are you truthful? Are you faithful to wife, to husband? Are you obedient to parents? Do you fear God and keep his commandments? Have you saving faith in Jesus Christ? Search your heart in the light of the word of God and by all means make your salvation sure through true repentance and saving faith in our Lord and Savior Jesus Christ.

The National Holiness Convention.

The National Holiness Convention will meet at Wilmore, Ky., May 7-12. A large attendance is anticipated. Rev. C. W. Butler, D.D., President, has called attention to the fact that it is to be hoped that the holiness people, generally, who are not members of this organization, will be present at this meeting. There will be important business to transact, but most of all, we are hoping for a very gracious outpouring of the Holy Spirit.

I am reprinting a notice of the President which has previously appeared in THE PENTECOSTAL HERALD.—Editor.

NOTICE TO THE HOLINESS PEOPLE OF AMERICA.

A great rally of all the holiness people of America is being planned, to be held from May 7 to 12, of this year at one of the great centers in our country, namely, Asbury College, Wilmore, Ky. It will be the occasion of the Annual Meeting of the National Association for the Promotion of Holiness.

We desire, however, that it shall be, in addition to this business feature, a great general rallying of representatives from every unit of the Holiness Movement and from every part of the country.

Let us have one of those general rallies that lends inspiration and impetus to the whole work of spreading Scriptural holiness.

We earnestly hope that all Associations and Camp Meetings, also holiness churches and missions, will plan to have representatives at this meeting.

A splendid program with a large number of the most representative holiness men of the country is already in preparation.

Board and room will be furnished by the college for the nominal sum of \$1.00 per day to all guests. C. W. BUTLER, Pres.

HUGHES AUDITORIUM.

(Continued from page 5)

had no superior, if he has had an equal; Joseph Benson, as a commentator, was easily among the best; John Fletcher, as to scholarship and piety, perhaps, was equal to any other man of his day, and wrote a work on the "Lostness of Man," superior, in my judgment, to any other man; George Whitefield was easily the greatest sacred orator in the world.

This line of versitant teaching enables us to send out a student body well equipped in head and heart to spread scriptural holiness to the ends of the earth.

7. Asbury College knows no south, north, east or west, but welcomes every earnest, faithful, conscientious student to her halls of learning to be taught by a splendid faculty well equipped in heart and head. To train this student body on all fundamental lines ready to take up the great commission, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of

the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; lo, I am with you always, even unto the end of the world." They are also taught by their teachers to obey the Master's injunction, Luke 24:49, "And, behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

8. My final reason for the appeal to all the friends of Asbury College and special friends of the founders of Asbury College, which includes of course all former students of both Asbury College and Kingswood College and the souls that have been, under God, led to Christ, is that you give something in memory of the founders. My final appeal is that when you read this note get on your knees and ask God what he would have you do as to prayer for the institution, and the contribution that God would have you make for the building that is to be dedicated June 4, 1929.

A Timely Book.

"Why I Believe It" is the title of a well bound, well printed, neatly gotten up book of 176 pages. It is written by D. L. Pierson, a scholarly man of genuine devotion and unhesitating faith in the inspiration of the Holy Scriptures. Mr. Pierson is editor of the Missionary Review of the World.

At this time, when attacks against the Bible, as the inspired Word of God, are coming from so many sources, this book is especially timely. While it is scholarly, it is, at the same time, perfectly adapted to the common people who need just such a book. Fathers and mothers ought to read it so they may be prepared to instruct their children. Young people ought to read it so that their faith may be well founded, and they can give an answer to skeptical teachers and friends who ridicule the Word of God. Preachers ought to read it because it is full of valuable information and good sermon material. By all means, get this book and keep it handy for reference. It is invaluable. How I do wish I could have carried it in my saddle-pockets when I was a young circuit rider and poured over its contents in times of devotion. It may be had of The Pentecostal Publishing Co., Louisville, Ky. Price, \$1.50. H. C. MORRISON.

Preachers Preach

What they read. Don't you want to send THE HERALD one year to one or more preachers at our special offer of one dollar for the year? Good for April only.

Collapse of Evolution.

This book has been on sale for some time. It was written by Prof. L. D. Townsend, D.D., S.T.D., M.V.I. Dr. Townsend was a profound scholar and he went deep into the subject of Evolution. He has produced a little volume of 125 pages of clear, reasonable, powerful argument and proof against the whole theory of Evolution. It should be in the home and read by the people all over this nation.

It is well understood that the prominent evolutionists have been infidels, or at least, skeptics. No modern theory introduced among men has had such tendency to destroy the faith of the people in the inspiration of the Scriptures, in fact, in the existence of God, as has Evolution. It undertakes to account for the universe, as we find it, without an intelligent, personal Creator. This book by Dr. Townsend is invaluable. We wish THE HERALD readers would buy it, read it, circulate it, advertise it, broadcast it, and help to save the young people of the rising generation from the blight of the infidelity that is being produced throughout the land by the teaching of Evolution. The book may be had of The Pentecostal Publishing Co., Louisville, Ky., for \$1.00.

H. C. MORRISON.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you let a little Florida girl join your happy band of boys and girls? I am nine years old and in the third grade. I have two sisters living and one dead, and two brothers. We go to Sunday school every Sunday we can. Our grandmother died the 3rd of January. We miss her so much. She took The Herald and mama reads the letters to us children and we enjoy them. Bro. Driskell is our pastor and we like him fine.

Doris May Harrell,
Bowling Green, Fla.

Dear Aunt Bettie: May a little Mississippi boy join your jolly band of cousins? I am twelve years of age and in the sixth grade. I go to school at Sulphur Springs. I am very fond of school. Our school is improving yearly. We got our stage scenery and library the past year. We got our pump well this year. We have our campus cleaned neatly. We have see-saws, swings, etc. We are striving to accomplish more things in the future. My father is a farmer and we live out in the country. I have two brothers and six sisters. My mother is dead; she died on my birthday. My birthday is April 11. My father takes The Herald and I enjoy reading page ten. Who can guess my middle name? It begins with B and ends with N, the middle letter is T.

Herbert Turner,
Conehatta, Miss.

Dear Aunt Bettie: Hello folks! How are you all enjoying this weather? I live close to the Mammoth Cave. Wouldn't you like to see it? I aim to go through it soon. If the cousins will write to me I will tell them all I can about it. I am five feet, three inches tall and weigh one hundred and four pounds. I have a fair complexion, gray-blue eyes and light brown hair. I am fifteen years old. My birthday is October 23. Have I a twin? Orene Carter, I guess your first name to be Minnie. If I am right don't forget your promise. I always watch for The Herald to come and I certainly like to read the paper, especially page ten. I am sending a few Bible questions. Here they are: Who was David's father? Where was Samuel when God first called him? Where was Moses when he received the Ten Commandments? What two chapters in the Bible are alike? Well, I am hoping to see this in print and receive many letters from the cousins.

Mae Evelyn Whitworth,
Rocky Hill, Ky.

Dear Aunt Bettie: I have just finished reading page ten in your wonderful little paper. I wonder if you will admit an Arkansas girl into your circle. I have been a silent reader of page ten for some time and I have thought several times that I would write but Mr. W. B. always frightened me away. Now Aunt Bettie, I hope you will give me just a little space. I enjoy reading page ten so much as I like to know what the cousins of our neighboring states are doing. I have always lived in Arkansas and of course I think it is a wonderful state. Bentonville, my home town, is located in the northwestern part of the state where we raise the big red apples. I am a member of the Church of The Nazarene. I noticed several of The Herald cousins belong to same church. Our pastor, Brother Cluck, has been with us about two years now and we think he is a wonderful man. He helped conduct the Noon-Day Camp Meeting at Noon-Day, Texas, this year. Probably some of the cousins met him there. I am so glad so many of the cousins are Christians and trying to live as our Master would have us live. I have been a Christian for several years and think it is the only life worth living. I really do not care for the picture shows, card parties, or the dance hall; in fact I think they are a detriment to the human race. I wonder how many of the cousins are striving to get an education. I am a Senior in high school this year. However, we are not having school at present because the schools, churches and all public gathering places are closed down on account of the flu. As

it seems to be the custom for the new cousins to describe themselves guess I had better tell you what I look like. I am five feet, two inches tall, weigh one hundred and twenty pounds, am a semi-brunette, have had bobbed hair but am letting it grow out at present. As this is my first letter I must not take too much space so will close but before I go I would like to ask all the cousins who care to, to write to me. My age is between eighteen and twenty. I would like to hear from every state in the Union.

Mildred Herman,
Bentonville, Ark.

Dear Aunt Bettie: Will you let a Lagro girl join your happy band of boys and girls? I have one brother and one sister. I go to Sunday school every Sunday. I am seven years old. Can you guess my middle name? It begins with M and ends with Y. My sister's name is Betty Jane.

Rosella Koehler,
Lagro, Ind.

Dear Aunt Bettie: Please let an invalid come in for a short talk. I have been a shut-in for four years. I can use my hands and I am making flowers for sale. I make sweet peas and roses. Sweet peas 25c a bunch; roses 35c a bunch. So if any one cares to help me out by sending me orders for flowers I will thank you. Aunt Bettie, please print this for me. I thank you for it.

Mrs. A. A. Guins,
Rt. 3, Raeford, N. C.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I have been a reader of the dear old Herald for some time. I sure enjoy reading page ten. I wrote some time ago but failed to see it in print, but hope to see this one. I have brown hair, fair complexion, weigh 116 pounds, and am fifteen years old. I am a Christian and belong to the M. E. Church. I would like to hear from some of you boys and girls. I will answer all I receive.

Geraldine Mayhew,
Rt. 2, Adolphus, Ky.

Dear Aunt Bettie: We receive The Pentecostal Herald in our home, and I enjoy reading it all, but am always interested in reading the letters of the cousins, especially those near my age, but have never ventured to write before, so I am a total stranger to you. I will introduce myself a little by description. I am twenty years old, five feet and a half tall, have clear complexion, brown hair and gray eyes, and weigh one hundred and thirty pounds. My father is a minister and also prints thousands of gospel tracts. This requires much writing and addressing envelopes in sending them out. I am glad I can be of service in the Lord's work by the use of my typewriter. Music is a specialty of mine. I have two sisters at home younger than I. We all love music. Winifred Clabough, you write a very good letter. I wish that I might meet you. I guess your age to be 23 and your middle name to be Meta. Hope I have guessed correctly and shall have a letter from you soon. My middle name has eight letters and begins with A. The middle letter is E, and the last one is E. I will write a letter to you who ever guesses it correctly first.

Florence Ohmart,
Rt. 1, Box 2, Emmet, Neb.

Dear Aunt Bettie: Won't you move over and let a girl from the Blue Grass region join your happy band of boys and girls? As this is my first attempt of writing to The Herald I guess it will be best for me to describe myself first. I am fourteen years young, have brown hair, gray eyes. My birthday is Nov. 23. Have I a twin? Who can guess my middle name? It begins with M and ends with E and has five letters in it. The one that guesses my middle name I will write you. I go to school at the Buena Vista High School. I am a "green" freshman, as we are often called. My favorite sport is basket ball. How do the cousins like that? I take music on the clarinet. I am

aiming to make a musician some day. How many of the cousins are reading the story in The Herald? I am. It sure is interesting. I am a member of the M. E. Church, South. Our pastor is Rev. R. S. Mann. He surely is a fine preacher. I go to Sunday school most every Sunday. I am a great lover of good books. How many of the cousins like to read? All of the cousins write and I promise to answer every letter received. I would like to see my letter in print.

Katherine Ward,
Rt. 3, Cynthia, Ky.

Dear Aunt Bettie: Please let another North Dakota boy have a little room in your band of boys and girls. I was twelve years old the 16th of March. Have I a twin? I am in the seventh grade at school. I am a Christian of the old Wesleyan type. As there is no church here we attend the M. E. Church. Arthur H. Smalley, I see you are a North Dakota boy also. I have not guessed your middle name yet, but will tell you what I will do, you guess my first name and write to me and I will work on your name till I hear from you. My name begins with G and ends with N and has seven letters in it. Iola Bannister, I saw your letter in The Herald and was glad to see it; as you did not ask anyone to guess your age, which is sixteen, and I will make another guess about you too, and it is this, I guess you are my real cousin, and was so glad to hear from you through page ten of The Herald. My mother takes The Herald and we all sure like it. I am so glad to see so many of the cousins are Christians. I must not get my letter too long as it is my first letter to Aunt Bettie, and I shall like to see it in print. Will answer all letters I get.

G. John Roberts,
Rt. 3, Cogswell, N. Dak.

Dear Aunt Bettie: I am a girl from the State of Sunflowers, so will you let me come in with a sunflower and sit down by all you cousins? I am twelve years old and am in the seventh grade. Miss Blanche Danner is my school teacher and Sunday school teacher too. I wish you would guess my middle name; it starts with L and ends with A, and has five letters in it. I was converted two years ago. I claim the Lord Jesus as my Saviour and I hope the rest of you do too. I have a pet cat, and love her very much. I don't ever scold her because my conscience hurts me. I have one sister, her name is Lottie C. I did have two but one passed into the arms of Jesus. I loved her very much. I go to church every Sunday to the M. E. Church. My mother takes The Herald and I love to read page ten. As I just read how Mrs. Wm. M. Farley has to suffer, I think we ought to get down on our knees and thank God we are healthy. I will be glad to see my letter in print. I hope Mr. W. B. is making such a racket on the piano he won't know when my letter comes in.

Cleo L. Childs,
Buffalo, Kan.

Dear Aunt Bettie: Hello Cousins! How many of you know where to find in the Bible the prophesy of the automobile? It reads thus: "The chariots shall be with flaming torches in the day of his preparation, and the fire trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad way, they shall seem like torches, they shall run like the lightnings." What better explanation could be given? This reminds us that we are living in the last days of perilous times. Let's all try to be ready to meet him, be it morning, noon, or night. I will be fifteen years old July 22. Who is my twin? I have light wavy bobbed hair, blue eyes and round face. I am a Christian and a member of the M. E. Church, and would be glad to correspond with any of the Christian cousins, and exchange photos. I hope W. B. is out skating when this arrives.

Bonnie Jean Rickard,
Rt. 3, Box 18, Pekin, Ind.

Dear Aunt Bettie: Will you admit a Kentucky girl to your merry band of boys and girls? Father takes The Herald, and I enjoy reading page ten. I am fourteen years of age. My birthday is Dec. 1. I have brown hair,

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hazel eyes and medium complexion. Have I a twin? Who can guess my middle name? It begins with E and ends with H, and has five letters in it. Orene Carter, I guess your name to be Minnie. If I am right do not forget your promise. I attend church and Sunday school every Sunday. I am a Christian and belong to the M. E. Church. I hope Mr. W. B. is asleep when this letter arrives.

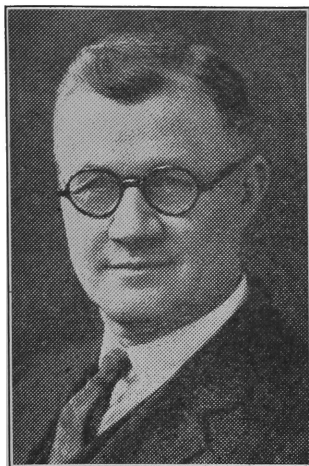
Celora E. Atchley,
Rt. 1, Bowling Green, Ky.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls. I am twelve years old. My birthday was March 26. I have brown hair, blue eyes and fair complexion. I have two brothers and one sister. My father takes The Herald and I enjoy reading page ten. Who can guess my middle name? It begins with E and ends in A, and has three letters in it. I belong to the M. E. Church. I like to attend church and Sunday school. Annie M. Hayes, I guess your middle name to be May. I hope Mr. W. B. is taking a nice ride when this letter arrives. I hope to see my letter in print.

Sarah E. Atchley,
Rt. 1, Bowling Green, Ky.

Dear Aunt Bettie: Will you make room for an Ohio girl? I enjoy reading page ten. My aunt gets it every week. I am four feet and two inches tall and I weigh 55 pounds and am in the fifth grade. My age is eleven years and my birthday is May 19. Have I a twin? If so please write and I will answer. My hair is blonde and I have blue eyes and a light complexion. I go to school and Sunday school every day I can. My Sunday school teacher is Mrs. Ethel Golden. Who can guess my middle name? It starts with E and ends with H, and has nine letters in it. I am a Christian. I hope Mr. W. B. is out skating when this arrives. This is my first letter and I hope to see it in print. I will close and leave room for other boys and girls.

Mildred E. Eaton,
224 Gwynne St., Urbana, Ohio.



Rev. C. M. Dunaway, Evangelist

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May 16-26, 1929

Purpose:

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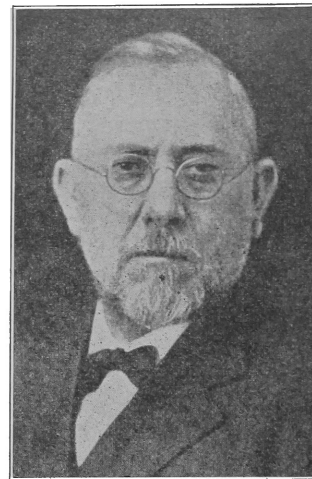
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Rev. Bud Robinson, Evangelist

FALLEN ASLEEP

RABE.

My father, T. F. Rabe, departed this life and went to Heaven, Dec. 30, 1928, at 5:40 P. M. He had been a subscriber to your paper for many years. He was a devout Christian man, saved and sanctified, and was always interested in the salvation of others.

For many years he has attended Sebring and Hollow Rock Camp Meetings and will be greatly missed as he always took an active part in both. He was leader of the "groaners" meeting at Hollow Rock.

October 27, 1928 he met with an auto accident at the corner of 4th and Market streets, in his home town, Steubenville, Ohio, receiving a bad fracture of the right hip, from which he could not recover, so God in his mercy took him home out of his intense suffering, after a long and useful life, he being in his 81st year.

Funeral services were conducted in the First M. E. Church on Wednesday, Jan. 2, 1929 at 4 o'clock. Rev. E. C. Lewis chose for his text, "Enoch walked with God; he was not, for God took him." If ever a man walked with God in this life my father did.

We miss him, but our loss is his gain, for he has gone to be with Jesus, whom he talked so much about.

"Let not your heart be troubled, ye believe in God, believe also in me. In my father's house are many mansions. I go to prepare a place for you that where I am, there ye may be also."

Mrs. Clara Rabe Kelley.

REQUESTS FOR PRAYER.

Sister V.: "Please pray for the salvation of my dear husband."

A Reader: "My father is an aged man, not well—has organic heart trouble. He is not a Christian. I would be so glad if you would join me in prayer that God will save his soul."

Mrs. I. L.: "I desire you to earnestly remember my son, who is an addict to drug and drink; once saved and a business man, but now adjudged to the State Hospital."

M. H.: "Please pray for a ten-day meeting to be held in the City Rescue Mission at Binghamton, N. Y."

Rev. C. A. Calhoun: "Please pray for the success of the Revival Campaign that we have scheduled for the summer. Brother Bancroft, of Wilmore, is to assist in the preaching and lead the singing, and his companion to accompany him as the pianist. We expect to travel under one of the tents from Wilmore. Please express an urgent request for every one that is concerned in this great Holiness Movement to pray for a wonderful pouring out of God's Spirit in saving and sanctifying power."

VICTORY OVER DEATH.

Rev. W. Edmund Smith.

The year begins to die so soon as born. Time smites with fatal sting days, weeks and months

Till only little of the whole is left.

When the last minute of the last days is fled

Then we grow pensive for the year that's dead.

And death is with us all in stubborn mood;

We pay him toll with every beating pulse.

Gray hairs and wrinkles mark us for the tomb;

Reveal our fellowship with monster death,

Who laughs in victory at our parting breath.

A higher value would we give to Time If we lived more in days and less in years.

Yea, buying up the hours and moments we

May build ourselves into Eternity, When calendars shall no more Time record;

Our days be those of Time's all-conquering Lord.

No year is dead that has borne us on in God:

Made possible our entrance on the new

With vision clear and bright: Made possible the more discerning sight.

The life of the old year I feel in me: Heir am I of its immortality.

And I am not of death: my soul protests.

Time cannot write its wrinkle on my heart,

Nor quench its flame of love.

I have a kingdom that cannot be moved,

I die to live, to live and never fear.

A dying body, or a dying year.

LOUISVILLE, TENN.

Some days ago I sent some incidents connected with the Louisville Holiness Camp which you were kind enough to publish. There is no agency so potent for good or evil as the newspapers. When devoted to the glory of God there is no limit to the good it may do and a paper published with that end in view should receive first consideration from the followers of the Lord. We are living in a time when the utmost care must be exercised in the kind of religious paper we have in our homes. It may be said that among the select number to be had The Pentecostal Herald is one of

the best. Especially is this true with all those who are of like faith in the truths taught therein.

Christ Jesus could suffer for us, could die for us, could forgive us, could obtain the glories of Heaven for us, give us eternal life, but he cannot and would not compromise the truth or favor sin in any sense or degree. He expects his church to follow and interpret truth as he did, and nothing short of entire sanctification can meet the demands of scriptural truth. Among sincere seekers after truth there have been and are different views and interpretations of what real Scriptural holiness is, as taught in the Bible, and of how and when experienced. Herein is the need of much patience and of consistent teaching and living upon the part of all who, by the grace of God, have come into the light of the truth. It is needful however, that speaking the truth in love we contend for the faith that saves to the uttermost, being ever mindful to take heed unto ourselves and unto the doctrine as therein lies the safety both of ourselves and others. When we consider that the world has moved and advanced in the material discoveries and things of life more within the last half century than in all its past history, and the Bible and the truths of revelation are being subjected to the fiercest criticism by so-called wise leaders of the blind, along with the pleasures of sin made possible by the immense wealth of our day—With all this and more to overcome we can well see the need of being established in standing grace. "In the last days perilous times shall come," and they have come. We are facing them now in every direction. In so-called science, business and religion and except to anointed eyes, the way is dim, cloudy and uncertain. But there never has been and there never will be a time in which one who keeps in touch and harmony with God will fail.

There may be many errors of judgment, many mistakes, much ignorance to be enlightened, but the heart holds true, and as the compass points to the Polar Star, it is fixed on the Star of Bethlehem, the Cross of Calvary, the ascended Lord who "shall appear a second time without sin unto salvation."

We must "fight the good fight of faith," lay hold on eterna life," for the enemies of our soul are ever alert by day and by night—"but thanks be unto God who giveth us the victory."

When around our bed in night time, The goblins come and hover, Bringing troubles of a life-time For us to rediscover.

Our soul they would distress,
Our life they would dishearten,
And there would be no rest,
If we should hear and hearken.

These birds that bide the night,
And roost so near our head,
Take wings and with the light,
Of another day go dead.

When the summons comes at last,
Though the darkest night of all,
It will vanish with the past
As the light of Heaven falls.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson V.—May 5, 1929.

Subject.—What Hilkiah Found in the Temple. 2 Chron. 34:14-16; 29:33.

Golden Text.—Thy word is a lamp unto my feet, and a light unto my path. Psalm 119:105.

Time.—About B. C. 41.

Place.—Jerusalem.

Introduction.—When Josiah came to the throne at eight years of age, he found the kingdom of Judah in a deplorable condition. Three of the worst of kings had preceded him, with good king Hezekiah sandwiched between Ahaz and Manasseh; but, although he reigned 29 years, he was not fully able to cleanse the nation. Bad rulers are a curse to any people. Judah's kings had debauched her. They led her away from the worship of Jehovah, and that meant immorality and idolatry. Judah had learned no lesson from the ruin and downfall of Israel, but went headlong into her folly and sin against both herself and her God.

It is almost unbelievable that the chosen people of Jehovah should have lost his Word. Jewish tradition claims that Ahaz, Manasseh and Amon had destroyed all copies of the divine law, except the one found by Hilkiah, which was securely hidden away in the temple. At least, this is the teaching of some of their learned men. But this is not probable. God always has his children among men, as he did at the time of Elijah when he thought himself the only one left. It is probably true that there were other copies of the sacred Word kept hidden by faithful lovers of Jehovah. That has always been the case when wicked men have attempted to destroy the Bible.

No one knows just what part, or parts, of the Pentateuch Hilkiah found. For aught we know, it may have been the entire five books. I notice that Dr. Adam Clarke in his commentary expresses the opinion that this was, perhaps, the original copy of Jehovah's covenant with Israel, written by Moses; but it can be little more than conjecture, there not being sufficient evidence to establish the point.

This old Jewish history furnishes a tremendous lesson for America. Neglect of the Word of God brought ruin to the nation. Our own nation is paying little heed to the Book. One finds it in most Protestant homes, but even there it is but little read. It is wide of the fact to say that it is studied. Professing Christians run roughshod over many of its solemn commands. Who feels that it is much of a sin to fail to love God with all his soul, mind, heart and strength? Multitudes profess to be Christians, but never even dream of being under obligation to love their neighbors as they love themselves. There is quite a serious command that says: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." I knew an old preacher who said that he smoked his old pipe for the glory of God; but some of his neighbors said he was a liar, and the truth was not in him. Did it ever occur to you that you are under a solemn obligation to be filled with the Holy Spirit? (See Ephesians 5:18). You do not believe in holiness? All right; but you are commanded to be perfect as your father in heaven is perfect. (Matt. 5:48).

In homes other than Protestant in America the Bible is almost an un-

known book. Here is our danger. In the absence of the Word of God people run sooner or later into idolatry. We may not set up very many idols for worship; but covetousness, which is idolatry, is growing in this nation at a fearful rate. We are money-mad. Scarcely less dangerous is our craze for pleasure. There is not sufficient seriousness left among us to give ballast to the nation. We remember a ship some years ago that started out to sea with insufficient ballast; but it had to return to port, and reload to make it seaworthy. This nation needs ballast, or something of that sort. We are reminded of the congressman who, in repartee, remarked that if the gentleman from blank state would pull some of the feathers out of the wings of his imagination and stick them into the tail of his judgment, he would be a better congressman. We have too much craving for the thrills of high flying. Back to the Word of God, is our only hope.

Comments on the Lesson.

Before going definitely into a study of the verses assigned for today's lesson, one should read and ponder carefully the preceding verses of the chapter. Josiah was a mere child when he was made king, being but eight years of age. In his sixteenth year "he began to seek after the God of David his father." We would not call David his father, but one of his ancestors. Four years later he began the work of purging out idolatry from Judah and Jerusalem, and carried the work beyond his own kingdom into some of the tribes of the kingdom of Israel. From the reading of this chapter one would suppose that all the Jews in both kingdoms had, in large measure, gone into idolatry. Josiah must have been a young man of great courage and determination. He cut down the groves of the idol worshippers, smashed their gods to dust, burned the bones of the false priests upon their own altars, and cleared the way for better things. In the eighteenth year of his reign, and the twenty-sixth year of his age, he began to arrange for the repairing of the temple and other sacred buildings that had been so wickedly desecrated by his predecessors in office. Money was gathered, not only in Judah, but among some of the other tribes. This brings us to the lesson proper.

14. Brought out the money.—The money that had been collected and stored in the house of God. Hilkiah the priest found a book of the law of the LORD given by Moses.—The Revised Version is better: "Found the book of the law... given by the hand of Moses." The language indicates that it may have been the original copy written by "the hand of Moses." If so, it was certainly a very precious document.

15. Hilkiah delivered the book to Shaphan.—That was proper. Hilkiah was the high priest; but Shaphan was the scribe, or writer, who was supposed to be versed in the law of God.

16. Shaphan carried the book to the king.—Here is a matter of some interest. One would naturally expect Shaphan to speak first concerning the book found in the temple; but he first informed Josiah as to the progress of the work that was being done. Surely he did not realize the importance of that volume, for it was the foundation of the kingdom.

The lesson will not be well understood without a careful study of verses 17-28. Herein we find the reading of the book of the law to king Josiah who rent his clothes in grief, because of the sin of his people. Immediately he sent for some prophet who could interpret the future of his people. Zephaniah and Jeremiah were both living at that time; but they were not found, or not called. The voice fell upon Huldah, a prophetess, who depicted in fearful terms the awful future that awaited the people of the kingdom; although there was in her words some consolation, in that the blow would not fall during the lifetime of Josiah. Jehovah would respect the king's goodness, and spare the kingdom until he should be gathered to his fathers. Nations must receive their just reward in this world, since they cannot be punished, or rewarded, as nations in the world to come. As individuals we shall receive retributive justice at the judgment.

29. Gathered together all the elders of Judah and Jerusalem.—This is for the second reading of the book of the law. The first was to the king in private, but this is to the assembled leaders of the kingdom.

30. The king went up into the house of the LORD.—Here by the king's order were assembled all his leading men, the priests, with all the inhabitants of Jerusalem; and "he read in their ears all the words of the book of the covenant that was found in the house of the LORD." They were on the borderland of a gracious revival. Such revivals do not come by "whooping up things," but by getting down to bedrock, where the fire flies at every stroke of the pick.

31. The king stood in his place.—In the place set apart for his royal presence. Made a covenant before the LORD.—Some people object to making promises to God; but why? One never gets anywhere at all without promises. Bishop Geo. F. Pierce used to say that religion was a garment hemmed in all around with sacred promises. It would do the Church good today to enter into such a covenant with God as Josiah made, "to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book." Take in the New Testament, and that will bring Christian perfection.

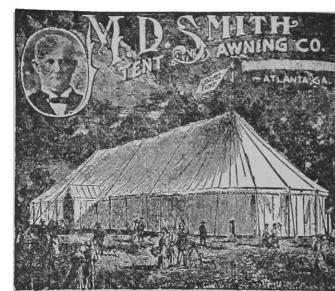
32. To stand to it.—That is good, strong English. It means that Josiah caused Jerusalem and Benjamin, all his people, to obey the terms of the covenant made that day with Jehovah.

33. This verse leads beyond the bounds of the kingdom of Judah. Josiah not only purged idolatry from his own kingdom, but went into "all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God." Why he went beyond the borders of his own kingdom in his good work is not stated; but the kingdom of Israel could hardly claim to have existed in his day; it was so debauched and lay in such hopeless ruin. "Sin when it is finished, bringeth forth death." "The wages of sin is death." "Whatsoever a man soweth, that shall he also reap." "But he that soweth to the Spirit, shall of the Spirit reap life everlasting."

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OF ASBURY THEOLOGICAL SEMINARY

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Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the Word of God and prayer. 1 Tim. 4:4, 5. Alas, how few meals eaten by Christians are thus sanctified. Some of them ask a blessing on their food, but very seldom do we find one who reads the Word at meals. The Bread Box is an excellent way to introduce obedience to this precept.

Pass the box around at the beginning of a meal. Let each person take out a card. Then let each in turn read the verses. It will be noticed that the two verses on each card bear a definite relation to each other and teach an important truth. The order in which they are read often brings out this truth more forcibly. As each person reads their verses it is profitable that the others present tell where the verses are found.

Another excellent way is for each person to read one or two words of the text and let someone else quote it from memory.

Let one read a verse and another quote a verse on the same subject.

Let each person memorize the two verses during the meal and quote them at its close.

Pass the box around in your Sunday School class the same as at a meal. And as the verses are read discuss the truths contained in them.

Explain that it is just as important to feed on the Word in order to grow and be strong spiritually as to eat our daily meals in order to grow strong physically.

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In the home when friends and neighbors are gathered together pass around the Bread Box. How much better and more profitable than a "cup of tea!"

Keep one in your bedroom. Eat a slice for your meditation while dressing and going about your daily duties. Eat another slice before retiring to quiet your worries and give you a good night's rest.

Use the Bread Box freely but do not let it displace the Bible. You need the whole Word of God, for all was given that you might "Acquaint now thyself with HIM, and be at peace."—Job. 22:21.

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THE HEM OF HIS GARMENT...

Dear Readers of The Herald:

I have been reading in this paper of so many afflicted people and so many of them ask of God's people to pray for them. There are those who are shut-ins from helpless in motive powers of action who would rejoice if they could be healed. I am going to tell of what I know about present day healing which so many do not believe in.

There was a camp meeting held near Steele City, Neb., some years ago. The principal leader was named Henderson. My husband, who was marshal of the grounds, had to be there till everything was closed for safety, came home very late one night and awoke me to tell me that after the services were over and the crowds dispersed a few of the ministers remained to pray for a woman who had been for many years an invalid from a hurt while she was a teacher in a country school. I knew of this woman as a good Christian and, though much beloved and visited by praying people, was very helpless and bedridden, was still in that condition when she was brought in her chair to the meeting. The preachers and my husband came together "with one accord in one place" to petition the Lord for her healing and while they were praying she sprang from her wheel chair shouting praises to God for her healing, and walking around still shouting "Glory to God, I am healed."

Some time after this I was walking in the city with a friend when a woman I did not know was walking in front of us, and when she turned off to another street I said to my friend, "Who was that lady?" When she told me I said, "How come she is walking?" She said, "She claims she was healed by prayer." Many months after I was at a tabernacle meeting in a chatauqua and I was sitting with a strange lady and when there was a recess in the services I asked her name, and when she told me her name I said, "Are you the woman who was healed

at the Steele City camp meeting?" She said, "I am, and I have been walking and am walking yet, and have good health."

I hear of so many people who say the day of miracles is over and the many cases of people have been under some excitement or delusion of the mind and not a permanent work. I have been thus explicit to show it has been a real work of God in answer to a prayer of faith. This woman is well known and I often read of her in the activities of her surrounding country. Let those who may read of this case of Divine Healing trust in the power of God to do for them according to their faith.

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(Morrliton, Ark.)

ROOD, PERRY.
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TEETS, ODA B.
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Rali, Ind., May 23-June 9.

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Wilmore, Ky., May 7-12.

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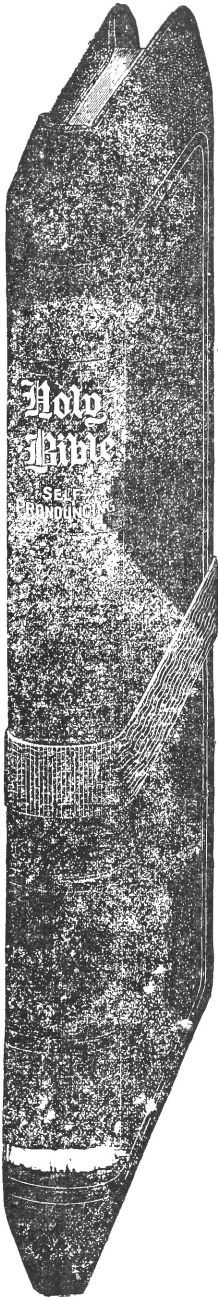
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5. It has forty thousand references which are very helpful to any one who wishes to study the Bible.
6. The chapter numbers are in figures, and it also has a summary at the beginning of each chapter, as well as the dates at the top of each reference column.
7. It has a beautiful frontispiece in many colors and a Family Record.
8. It has all of Christ's words printed in red.
9. This Bible is correctly paraphrased thus helping one to get the correct meaning of the Scriptures.
10. It is the old King James Version and has the subjects indicated at the top of each page.
11. It contains a story of the title of the Bible, the Canon of Scripture and Versions of the Scriptures.
12. It contains Chronology of the Old Testament, including the historical summary from Adam to Christ, table of dates from creation to Christ, table of the divided Monarchy, genealogy from Adam to Jacob, the journeying of the Israelites.
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HOW TO GET THE BLESSING.

By The Editor.

WE frequently receive letters from persons who are deeply concerned for the entire sanctification of their hearts from all sin. They are evidently "hungering and thirsting after righteousness." They want to know just what to do in order that they may appropriate the gracious promise that "the blood of Jesus Christ cleanseth from all sin."

First of all, we would say that those who would be cleansed from inherent sin—the carnality of their natures—should be quite sure that they are the children of God. They should have the witness of the Spirit that they are the children of God. They should have the witness of the Spirit that they have been regenerated, that their actual sins have been blotted out; that they have saving faith in the Lord Jesus Christ. If they have any doubt on this subject, these doubts should be cleared away in earnest prayer, and they should come into a clear and gracious experience of sins forgiven. The blessing of sanctification is not for the unregenerated or the backslidden, but for those who can say, "I know that my sins are pardoned, and that I am a child of God."

A gracious state of justification is a very blessed state. It is a state that calls for a careful life of obedience, both to the Scriptures as we find them, and to the admonitions, warnings and leadings of the Holy Spirit, which are always in harmony with the Scriptures. We think it is quite possible for persons to be soundly converted, and without proper teaching, or helpful spiritual surroundings, to drift away from a conscious experience of grace, and become backslidden in heart, while their outward lives, perhaps, are that of a very respectable church member. Such person needs to be reclaimed and to come back into a state of conscious salvation before they can expect to enter into the experience of full deliverance from sin.

Having settled the fact that you are a child of God, I would suggest that the next step is to assure yourself beyond doubt, that you do believe that Jesus Christ has power to save you from all sin, that his precious blood can cleanse away any, and all, remaining carnality. That your old man can be crucified, "that the body of sin might be destroyed, that henceforth you should not serve sin." That through the virtue of the blood, and the power of the Holy Ghost, you will not "let sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." You can never receive the blessing of entire sanctification from sin so long as you doubt the power of Christ to cleanse. I have known persons who were able to believe that Jesus could cleanse, but they could not see how they would be able to keep the blessing. You must strengthen your faith and comfort your heart with the inspired prayer of the Apostle Paul, who says: "And the very God of peace sanctify you

wholly; and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Here we have a most gracious assurance that the same divine power that can cleanse, can, and will, keep.

You have now settled two important questions: First, you are sure that you are a child of God. Second, you have no doubt but the Lord Jesus Christ is able to save to the uttermost. His precious, atoning blood can cleanse you from all sin. It can eradicate and wash away all that strange and hurtful thing—pride, ugly temper, sinful ambitions, lustful desires, resentment, or whatever you have found rising up within you that greatly hinders your spiritual development and Christian activities. The "root of bitterness" can be plucked up. "The body of sin" can be destroyed. The "old man" can, and ought to be, crucified.

Have you determined, with these facts before you, that you will press on without doubt, with earnest concentration of mind and heart, for the blessing? Please to remember that you cannot "grow" into this blessing. Just as your regeneration was a divine work of the Holy Spirit, creating in you a new life, your sanctification must be the work of the Holy Spirit destroying an old carnal life. The inspired writer calls it a "crucifixion." It is a death. "The old man, which is corrupt according to the deceitful lusts," must die. Now will you resign yourself into the hands of the great Physician, for this blessed and all-important surgery? This resignation is, in fact, a consecration. It recognizes the fact that you are a child of God; that you are bought with a price; that you are not your own; that you yield yourself to God, past, present and future, entirely submitted to his will, that what you are, and what you have, belongs to him, and that with glad obedience you give yourself for him to work in you, and with you the fulness of his will and purpose, without objection or complaint. Be sure that your consecration is complete; that there are no reservations.

The next, and last step, is faith in the Lord Jesus Christ. You believe that he can, now believe that he *will*; go a step farther and believe that he *does* cleanse you from all sin. Do not postpone the sanctifying work of the Holy Spirit to some future time, but remember that the disciples waited *until*. Claim the blessing by faith, but hold steady until the Spirit witnesses that the work is done. I cannot suggest that you make any public confession of your faith until you receive the witness of the Spirit that your heart is purified. Wait in consecration, prayer and trust, with earnest, expectant pleading until the Holy Ghost certifies within you that your consecration is accepted of God, and that your faith has appropriated the sanctifying power of the precious blood

of Christ. Then, what he has witnessed within you, without doubt or fear, you can, with joy, witness to your fellowbeings. Do not fail to witness.

PROHIBITION ENFORCEMENT

MODERATE drinkers make drunkards. Drunkards make criminals. Criminals murder, rob, burn, destroy. The moderate drinkers of today are the drunkards of tomorrow, and the drunkards of tomorrow are the criminals of the next day. The bootleggers, newspapers and officials who sympathize with them, foster violation of law, breed contempt for good order, peace and happiness among men, the sobriety and prosperity of the community and nation.

Bootleggers, the whole fraternity, those who manufacture, transfer, and sell intoxicating drinks, who are comforted and encouraged by a certain class of publishers, writers, officials and drinkers, not only trample upon the law, but they go armed to the teeth; they are ready to murder and do often kill, without hesitation, the representatives of the law.

The people of the United States have written into their constitution a law against the manufacture, transformation, or selling of intoxicating liquors for any use, except for scientific purposes. This is known to all the world. The people of this nation are the most prosperous people in the world. There is more employment at better wages, than anywhere else on the face of the earth. Hundreds of thousands of laboring men own their homes and cars; they live well, their children are educated; other hundreds of thousands are buying and paying for their homes. Out from among the poor, industrious and thrifty people come college professors, legislators, governors, senators, and presidents of the nation. Never in the history of the world have the great common people had the opportunities that they have in the United States.

In spite of the devil, and all his allies, we have countless tens of thousands of homes where intoxicating drink is unknown. Multitudes of our children are growing up who never saw an open saloon, a drunkard, or smelled the odor of strong drink.

It is a well known fact that ships from Canada and Great Britain loaded with liquor hang about our coasts constantly to assist in the violation of our laws in the degradation of our people; they are high handed criminals against the laws of our land, the welfare and peace of our people. There is no more honesty, honor or truthfulness in them than the old sea pirate of other years. It would be to the honor of England and Canada if they refused clearance to any ship

(Continued on page 8)

SOME INCIDENTS AND ILLUSTRATIONS.

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



CHRISTIANS of other days had a type of hymns and songs with deeper notes of seriousness in them than those of the present day. Here is one:

"Assure my conscience of her part
In the dear Redeemer's blood,
And bear thy witness with my heart,
That I am born of God."

Another example:

"Let others in the gaudy dress
Of fancied merit shine,
The Lord shall be my righteousness,
The Lord forever mine."

A further example:

"Lord, I cannot let thee go
Till a blessing thou bestow;
Do not turn away thy face,
Mine's an urgent, pressing case."

MAKING MONEY FOR GOD.

When in Osaka, Japan, we expected next to go to Kyoto, the great city where is located Doshisha University—the first Christian College in Japan which I wrote about in a previous article in connection with that great leader, Neesima. Our plans for Kyoto however fell through and we went to Tokyo instead. The following incident is very suggestive. I could wish that more business men would make money for God.

"The Hon. Alpheus Hardy, the princely benefactor of countless good causes, who educated the great Japanese Christian, Dr. Joseph Hardy Neesima, once told the following thrilling story of his experiences to the Psi Upsilon Society at Amherst College of which he had just been made an honorary member:

"I am not a college man, and it was the bitter disappointment of my life that I could not be one. I wanted to go to college and become a minister; went to Phillips Academy to fit. My heart broke down, and in spite of my determined hope of being able to go on, at last the truth was forced on me that I could not.

"To tell my disappointment is impossible. It seemed as if all my hopes and purposes were defeated. 'I cannot be God's minister!' was the sentence that kept rolling through my mind.

"When that fact at last became certain to me one morning, alone in my room, my distress was so great that I threw myself flat on the floor. The voiceless cry of my soul was, as I lay, a vision, a new hope, a perception that I could serve God in business with the same devotion as in preaching, and that to make money for God might be my sacred calling. The vision of this service and its nature as a sacred ministry, was so clear and joyous that I rose to my feet, and with new hope in my heart, exclaimed aloud, 'O God, I can be thy minister! I will go back to Boston. I will make money for God, and that shall be my ministry!'

"From that time I have felt myself as much appointed and ordained to make money for God as if I had been permitted to carry out my own plan and been ordained to preach the gospel. I am God's man, and the ministry to which God has called me is to make and administer money for him, and I consider myself responsible to discharge this ministry and to give account of it to him."

It was largely due to Mr. Hardy that Neesima became the great Christian leader to Japan in the early missionary days. Probably had not Hardy put Neesima through school and stood by him he never could have done such work for God.

BUDDHIST THEOLOGY VERSUS CHRISTIAN.

The Rev. E. S. Waterhouse, M.A., D.D., in the *Methodist Times* writes:

"In a Buddhist book there is a story of a Buddhist boy converted to Christianity, who,

A LEAF FROM JOHN WESLEY.

In Wesley's Journal the following is given. J. H. was a man of regular life and conversation, one that constantly attended public prayers and sacrament and was zealous for the church and against dissenters of every denomination. Being informed that people fell into strange fits at the societies he came to see and judge for himself. But he was less satisfied than before; inasmuch that he went about to see his acquaintances one after another until one o'clock in the morning and labored above measure to convince them it was a delusion of the devil.

We were going home when one met us in the street and informed us that J. H. was fallen raving mad.

It seems he sat down to dinner but had in mind first to end the sermon he had borrowed on Salvation by Faith. In reading the last page he changed color, fell off his chair and began screaming terribly and beating himself against the ground.

The neighbors were alarmed and flocked together to the house. Between one and two I came in and found him on the floor, the room being full of people whom his wife would have kept without but he cried out aloud, "No, let them all come, let all the world see the just judgment of God." Two or three men were holding him as best they could. He immediately fixed his eyes upon me and stretching out his hand cried: "Aye, this is he who I said was a deceiver of the people. But God has overtaken me. I said it was all a delusion. But this is no delusion." He then roared out, "O Thou devil, thou cursed devil! Yea, thou legion of devils! thou canst not stay. Christ will cast thee out! I know his work is begun. Tear me to pieces if thou wilt, but thou canst not hurt me."

He then beat himself against the ground again, his breast heaving at the same time, as in the pangs of death, and great drops of sweat trickling down his face.

We all betook ourselves to prayer; his pangs ceased and both his body and soul were set at liberty.—John Wesley.

seeing a peasant letting his wife carry a burden whilst he did nothing, remonstrated with him. Both lost their tempers and the man, to prove he could do as he liked, put more upon the woman's load. Flaming with indignation the boy told his old Buddhist father, who quietly replied, 'Yes, that is what you do! Lose your temper! Is that good? Made the man lose his! Is that good? Add to the woman's load! Is that good? How much better not to interfere trying to make people do right, but simply contenting yourself with setting a good example. That is all you can do.'

Buddhism knows no Sermon on the Mount.

It has no John 3:16.

It has no Pentecost.

It has no good Samaritan spirit.

It has no Cross and cleansing blood.

It leads to fatalism.

Buddhism knows no victory in the soul such as Christ gives.

The following story shows the contrast:

Bishop Taylor told us of a black man, recently converted, who was kneeling at the altar for communion, and presently the Bishop saw him looking intently and wildly at the man by his side and then in great agitation he arose and fled into the forest. Presently he came back and quietly taking his place at the altar, finished the communion, eating from the same loaf and drinking from the same cup with the man from whose presence he had just fled. After the service Bishop Taylor inquired the cause of his strange conduct, and the man told him that in the one by his side he recognized the one who had long ago slain his father and that he had sworn a great oath of revenge. But in the meantime he had been converted, yet when he saw the man there he remembered the murder and his oath and the old hatred awoke within him, and so great was the temptation that came upon him that it drove him out into the wilderness where the Evil One assailed him, but upon his knees he conquered through the power of a will renewed by the Spirit of God.

Should all the forms that men devise

Assault my faith with treacherous art
I'd call them vanity and lies,

And bind the gospel to my heart.

LOOKING INTO ETERNITY.

The story is told of Filippo Neri, founder of a great school in Italy, that while at one of the universities, a young man whom he had known as a boy, ran up to him with a smiling face, and told him that his long-cherished wish was now gratified; his parents had given him leave to study law. He had entered the law school, and meant to spare no pains in pursuing his studies.

After he had spoken for some time in this strain, the holy man, who had listened patiently and kindly, replied:

"Well, when you have completed your studies, what do you mean to do then?"

"Take my doctor's degree," said the youth.

"And then?" said Neri.

"Then," said the youth, "I shall have a number of hard and knotty cases to manage, and by my eloquence, learning, zeal, and acuteness, I shall draw notice and gain fame."

"And then?" repeated Neri.

"Why, then?" added the youth, "I shall be promoted to high office, and shall make money and grow rich."

"And then?" continued Neri.

"And then," said the young man, "I shall live comfortably and honourably, in health and dignity, and shall be able to look forward quietly to a happy old age."

"And then?" continued Neri again.

"And then," answered the young man, "and then—and then—I shall die."

"And then?" once more asked Neri with deeper emphasis.

The young man made no answer. He hung his head and walked thoughtfully away. He took a look into "eternity," and it changed the course of his life.

Salvation changes the vision of many students in the Orient. One young man graduated an honor student in the Christian College of Seoul, Korea. He was entitled to go to America for further studies but he preferred being a holiness preacher, and is now one of the pastors of the O. M. S. of Korea.

SAYINGS.

The kingdom of God cometh not by committees, conferences and commissions. It suffereth violence!

A preacher complained that attending his Annual Conference gave him a headache. And why? Because too many conferences are made up of statistics, wire pulling, "findings" and reports. We want another conference like that of the Acts of the Apostles when Pentecost came upon the meeting.

If the kingdom could be brought in by social power, it would be in long ago. Too much time spent at the dining table, not enough in the Upper Room.

The Korean Christians can teach us all how to pray. I have met them at their 5:30 A. M. meetings with 300 present. They never run their meetings by the clock. Three hours is easy with them.

One thing that keeps progress of the kingdom back is wrong training of Christian workers. What can you expect of a worker who is trained in Modernism and who has no spiritual experience?

It takes more than money, program, buildings and schools to save the heathen. You need the power of the Holy Ghost and Spirit-filled missionaries.

"Expect great things from God. Attempt great things for God" was William Carey's motto when he went to India. In this age of unbelief we do not expect things from God, and where there is a lack of vital compelling faith nothing of any consequence is attempted for God.

Ten Reasons Why I Know the Bible is The Very Word of God.

Dr. W. E. Biederwolf.

CHAPTER IV.

ITS MARVELOUS INFLUENCE ON THE WORLD.

Iwonder if Queen Victoria was right when she said, "The Bible is the secret of England's greatness."

I wonder if Mr. Green in his "History of the English People," was right when he said, "The effect of the Bible on the character of the people at large was simply amazing."

I wonder if Canon Farrar was right when he said, "It was the Bible that made America what she is."

Let us frankly ask ourselves the question, Which went *first* into China and India and Africa and South America, the steel plow and the twine binder or the Bible? Which went *first*, such measure of law and order and decency as now obtains, or the Word of God?

We have not forgotten that infidel Ingersoll said, "Wherever the Bible has been read, men have immediately commenced cutting each other's throats. Wherever that Bible has been circulated, men have commenced hating each other with all their hearts." But let us turn from infidel oratory at \$200.00 per night to cold-blooded, indisputable facts.

In England, a Bible land, there is only one murder to every 178,000 inhabitants. In Holland, a Bible country, there is only one murder to every 100,000 of the inhabitants. In Spain where there is no Bible, there is one murder for every 4,113 inhabitants. In Rome there is one to every 950 inhabitants.

Once more, in London, a Bible city, there are four illegitimate children for every 100 legitimate ones. In Paris, where the Bible is scarcely ever read, there are 48 for every 100, and in Rome, where this Book is suppressed for every 100 legitimate children there are 243 illegitimate ones.

France burned her Bibles and she has had fifteen governments in less than a hundred years. Poor Mexico, deprived of the Word of God through priestcraft, has gone through baptism after baptism of riot and bloodshed and death. She has had sixty revolutions since 1820 and is at it yet.

What Victor Hugo said to Spain and Italy may well be said to any nation that has never known God, or has repudiated and turned away from His Word: "There is a book," said he, "which is an emanation from above—the Book, the Bible. You have proscribed it. Now let us see your pupils." I have just been giving you a few samples as between the pupils of Bible lands and otherwise, and the contrast can speak for itself.

Charles Darwin was strongly prejudiced against the supernatural, but he frankly confessed that the Bible had done for the Terre-del Fuegos what he thought was impossible.

What did Darwin mean when he said, "A man about to be shipwrecked on some unknown coast will devoutly pray that the lesson of the missionary will have reached that far." He meant that where the Gospel had not gone, civilization had not gone, and that a shipwrecked man under these conditions might eventually find himself headed for the soup tureen of a tribe of husky cannibals.

The infidel has kept himself busy berating the Bible, but we note amusingly that he always manages to hang around where its shadow falls. He knows that otherwise he would get into embarrassing circumstances with regard to his scalp.

We cannot help but repeat the story of the two infidels, an uncle and a nephew, who were shipwrecked on the shores of a wild island known to have been inhabited by cannibals. They hid under the bushes in the daytime and scoured about a bit in nighttime for a few herbs and other means of liv-

ing. One morning the nephew said, "Uncle, I'm getting tired of this and I have made up my mind that I would about as leave furnish a meal for the cannibals as to lie around under these bushes and starve to death, and I am going on a reconnoitering expedition."

On a little hill a bit in the distance was a large tree and he climbed up into its branches and looked about in the different directions. All at once he let loose, came tearing down the tree and bounded down into the presence of his uncle so fast that his uncle thought the whole cannibal tribe was after him.

"Uncle, Uncle," he exclaimed, "we're dead safe; we're dead safe! I saw the spire of a church!"

And profane, unbelieving infidels though they were, they knew that where the church pointed its spire toward the sky there the Bible had gone, and there the Gospel had been preached, and there human life was held in due regard.

It's strange that these infidels who don't like churches and Bibles and Sunday Schools and preachers and deacons, and so on, don't move, they can still find a few places that are without them.

Everybody knows that where the Bible has gone it has made things safe. Have you ever seen a rogue's museum? If you have, you have found there guns and dirks and sandbags and brass knuckles and skeleton keys, but you never found a Bible in the whole kit.

If you know the history of human liberty and civil government, you know the place the Bible has held in it all. One of the most significant monuments in the world stands on the village green, the battlefield of Lexington. It is a massive pulpit with an open Bible lying on it, cut from the everlasting granite.

If you know the history of education, you know the Pilgrim fathers build first the church and then the school house and that all the way from this humble beginning to the great university the work was conceived and carried on by men who loved the Bible and whom the Bible inspired with a love for learning.

If you know the history of jurisprudence, you know the Bible is the foundation of law in all the civilized nations of the earth.

If you know the history of literature, you know that Mr. Green in his History of England, declared that "as a mere literary monument the English version of the Bible remains the noblest example of the English tongue."

You know, also, that Ruskin said of himself, "I owe to the Bible the best part of my taste in literature."

You know also, that Hall Caine said of his own writings, "Whatever strong situations I have in my books are not of my own creation, but are taken from the Bible." "The Deemster" is the story of the prodigal son, "The Bondsman" is the story of Esau and Jacob, "The Scapegoat" is the story of Eli and his sons; and "The Manxman" is the story of David and Uriah.

You know also that in Shakespeare there are 187 actual quotations from the Bible and 551 allusions to it; that in Tennyson there are 400 references to the Old Testament alone, and that in Browning there are more than 500 allusions to the Word of God.

If you know the history of Music, you know that the great masterpieces, which have thrilled the souls of millions, cannot be appreciated apart from a knowledge of the Bible. What of Handel's "Messiah" and Mendelssohn's "Elijah" and Beethoven's "Mount of Olives," and scores of others time will not permit to mention.

If you know the history of art, of painting and sculpture, you know that the can-

vas of Raphael and Murilla and Michael Angelo, Rubens, Dore and Tissot and literally scores of the master painters of the world speak with a dead language, and that the sculpture of Angelo and Donatello and Pisaono and Thorwaldsen stands mute in one's presence if he does not have an acquaintance with what is found on the pages of the Book of books.

Indeed there is no other book, there are no other hundreds of books, to which the advance of civilization, social betterment, philanthropy, literature, art and culture in general owes even the smallest fractional part of the debt it does to the Bible.

It was a great cartoon that Kaulbach painted of the Reformation, but he became the exponent of a mighty truth in doing it. He represented Martin Luther standing with an open Bible in his hand, while around him are grouped all the explorers and investigators and scientific and literary leaders of the age.

In view of all this what are we going to say to these men who want to deny to such a Book an equal place alongside of other books in our public schools.

At a meeting in Washington years ago Indian chiefs from the reservations had come to see the President, Mr. Harrison. The peace conference was being presided over by John Wanamaker, then Postmaster General. One of the Indian chiefs arose to speak through an interpreter, and he said:

"Our homes are not like your homes; our wives don't dress like your wives; our children don't live like your children; we don't live in any way like our paleface brother, the white man. Our homes are not like your homes. Our manner of living is not like yours. What makes the difference? What medicine must the poor Indian take? Tell me, great father, that I may go back to my people and tell them."

Major General O. O. Howard, who wears the empty coat sleeve to the honor of his country, jumped to his feet, rushed to the platform, seized the Bible, and raising it above his head, he said:

"Mr. Speaker, tell the poor Indian that this is the medicine. This is the medicine that will make the world's wrongs right. This is the medicine that will close every grogshop in this country. This is the medicine that will make capital and labor shake hands. This is the medicine that will reduce to a minimum the difficulty between classes and masses and drive misery and sorrow, and corruption, and intrigue out of life and make out of this old sin-cursed world a paradise of blessing."

And I commend it to you because of this as the very Word of God Himself.

When Edward Douglass White, Chief Justice of the Supreme Court of the United States, took the usual oath administered he kissed the Bible. And yet there are those, thousands of them, who shove it aside as if it were an offense to their culture and an insult to their intelligence to even look upon it.

I do not mean to say this is all because of ignorance; but a large part of it is, and as a rule the people who criticize the Bible most are the people who know the least about it. This is especially true when a man goes out of his way to criticize it.

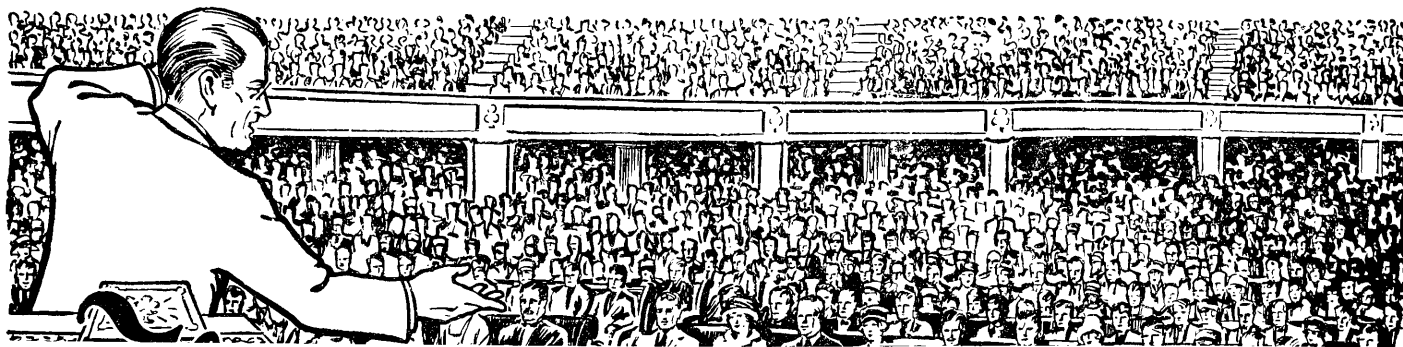
A self-styled sceptic once said to a noted divine who was reading his Bible:

"It's time you stopped reading that book. The scientific world has long since repudiated it."

They were on the train and he said it for the benefit of a few who were listening.

"It would be better for you, sir, if you knew more about this old Book," replied the clergyman.

(Continued on page 6, col. 3)



WORSHIP.

Rev. H. A. Coffman.

Text.—“Worship God.” Rev. 19:10 and 22:9.

WORSHIP God,” was on two occasions the command of an angel to the Beloved Apostle. John was no slacker in worship. In fact worship was such a fixed habit with him, that on both occasions referred to by the text, he was about to *worship*; before he paused to consider, *what* was to be the object of worship. When he was about to worship the messenger, instead of the *source of the message*, he was told on both occasions: “see thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God.” If worship was the condition of salvation, all men would be saved, regardless of character; because all men worship. By nature, the principle is so fixed in us, that it is impossible for man to live and not worship something; but all do not worship God.

WORSHIP DEFINED AND ILLUSTRATED.

Worship is to adore, to reverence, to fear, to cling to, to fall before, to honor and to obey. The growing vine illustrates worship, as it clings to the mighty oak; or to the arbor, built to keep it above the earth. If no oak is in reach and no arbor is provided, it will cling to grass and weeds, or will re-root itself in the earth. The growing plant will turn the face of its blossom to the sun and stretch forth its leaves toward the light. The plant and vine reach upward and outward toward their source of life, beauty and fruitage in a natural way which they cannot prevent, while they live. Likewise man was created to worship. It is not the fact of worship that decides his destiny, but *what* he worships. The importance of *what we worship* is very forcefully brought to our notice in the “first” and “second” commandments:—“Thou shalt have no other gods before me—for I the Lord thy God am a jealous God.” If man does not worship upward and outward, as illustrated by the plant and vine, he will worship inward and downward, thereby bringing “the iniquity of the fathers upon the children unto the third and fourth generation.”

WHY WORSHIP GOD?

Any other worship degenerates the soul below beast life and character. Worship implies two orders of intelligent beings; a higher and a lower order, i. e., the Creator and the created. When the creature worships the Creator, the lower order is developed by becoming “partakers of the Divine nature.” By reaching outward and upward in worship, at a time when “it doth not appear what we shall be: we know that when he shall appear, we shall be like him; for we shall see him as he is.” All forms of worship that reaches after God in the name of his Son our Savior is Christian worship. Much, however that passes for Christian worship is the worst form of idolatry the world has ever seen. A few Christian adornments, such as church membership, baptism and even hearing a sermon occasionally that

has been sensationally advertised, may be the means of soul delusion and not the worship of God. “Thus they change their glory into the similitude of an ox that eateth grass.” (Or a sheep, that sheareth ten pounds of wool, or a gusher, that is hard to control, producing both gas and oil). “Hath a nation changed their gods, which are yet no gods? But my people have changed their glory for that which doth not profit.” “Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.” In the light of these and other warnings and the fact of present conditions, do we dare profess ignorance when we ask the question “Why”? The reign of modern Paganism, instead of the worship of God, is the reason.

A second reason why we should worship God is, “That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.” In the first creation, i. e., the creation of material things, God did it alone, by his wisdom and power, having no assistance outside his own spiritual personality, the Trinity, which is God the Father, Son and Holy Ghost. There was no material form or substance to assist him. Created things are the shadow of his creative power and glory. When the wreck of the race came by the “fall” of man, God began a new or second creation; i. e., “A new earth, wherein dwelleth righteousness.” The “new creation” is no less by the power and wisdom of God than was the first: but it is being done by and with material agencies, viz:—“God was in Christ, reconciling the world unto himself.” When Christ was about to go away, he said: “He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” Our Saviour having gone to the Father, we are to do what he would have done, had he remained. He is waiting until we make his enemies his footstool. He also said: “As the Father hath sent me, even so, send I you.” What God is getting done now in the building of his Kingdom on earth, is “according to the power that worketh in us.” “For it is God that worketh in us to will, and to do, of his good pleasure.” Paul witnessed to his part in the New Creation, when he said: “I also labor, striving according to his working, which worketh in me mightily.” The super-human task that is given the Church to do; can only be done according to the Divine plan and wisdom, which are only given to worshippers of God. “The secret of the Lord is with them that fear (worship) him.” “If any man will do his will (worship him) he shall know of the doctrine.”

HOW, SHALL WE WORSHIP GOD?

God's twin laws for time and substance give us the means for worship. Therefore two grand divisions, or two elements, enter into the worship of God: otherwise it is only idolatry or modern paganism. One seventh part of time gives us the Sabbath Day, that we may have time to know his will: and the

Law of the Tithe designates one tenth part of acquired substance, that we may have material for Kingdom building. The “Time” element in worship may be divided into three parts—praise, prayer and meditation.

(1) Praise is largely emotional. It is that Joy, which is the Christian's strength, and may be expressed by songs, shouts, and testimony.

(2) Prayer is conversation with God—it is supplication and intercession. “Prayer is the heart's sincere desire, uttered, or unexpressed.”

(3) Meditation is more dependent on the intellectual nature and includes instruction and being instructed. Public worship usually begins with praise, in song and responsive reading. The prayers are a part of the worship. Scripture read, the discourse by the speaker, and meditation by the congregation on what is said comprises the third part of worship for the hour.

The Substance division of Worship, is divided into two parts: Self and Acquired Substance.

(1) Self, or our own bodies:—“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” It is the purpose of God to abide in the earthen vessel, if we will permit him. If it pleases God that we have faith in him, how much more it must please him, if we present our bodies in worship; “a living sacrifice.” Paul bears witness of the grace of God bestowed on the churches of Macedonia, who “first gave their own selves to the Lord, and unto us by the will of God.” When their personal consecration had become “a living sacrifice” it naturally followed that their “liberality in ministering to the saints,” would require a special agent to deliver.

(2) The second part of “substance” to be offered in worship, is the tenth part of material things acquired by the labor of our hands. It is the Tithe of all earthly goods that we acquire by any honest means, as “good stewards of the manifold grace of God.” Therefore the admonition—“Honor the Lord with thy substance, and with the firstfruits of thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” The sacred portion that was not to be even touched, called in the beginning the “tree of the knowledge of good and evil,” is now known as the Tithe, which is holy the Lord's. This is to be brought into the “storehouse” by the worshipper as an act of worship; and to be used by the Church to maintain and develop the Kingdom of God on earth.

WHERE, SHALL WE WORSHIP GOD?

Jesus said to the woman:—“The hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father”; meaning that designated places, geographically speaking, were no longer to be considered (the *place*, might be worshipped, instead of God). But said he: “the hour cometh, and *now is*, when the true wor-

shipper shall worship the Father in spirit and in truth."

There are three places where all true worship is performed:

(1) Within the personality of the worshipper: wherever the attitude of the soul is in communion with God, "in spirit and in truth": where the individual soul is shut in with God. It may be in the secret closet, where God hears in secret and rewards openly. It may be on the highway, in the workshop, in the kitchen of the busy housewife, between the furrows in the field—anywhere on earth where the worshipper communes with God.

(2) The second place is the family circle. The simplest form of the Church, against which the gates of hell shall not prevail; is where "two or three" meet together in the name of him, who is always the unseen guest "in their midst." Every family is either, Bethel, a house of prayer, or Bethaven, a house of idols. If this be true, it reveals the cause of this nation rapidly becoming Pagan. (Lovers of pleasure more than lovers of God").

(3) The third place of worship is in the public congregation. If the Church is in the home, there is no lack of the Church at church. Having to eat bread by the "sweat of our face," and not having sufficient time to worship during the days of labor, God by his own example and then by commandment gave us a holy day, wherein all individuals and families might unite in public worship. "Upon the first day of the week ("Time") let every one of you lay by him in store, as God hath prospered him, ("Substance") that there be no gathering when I come." The "collection for the saints" was to be observed as a part of worship by the congregation on the Lord's Day. According as God had prospered, (much or little) the saints would receive the sacred portion which was wholly the Lord's.

All things are God's. We however recognize three things wholly and holy his; our bodies, "holy, acceptable," the Sabbath Day and the Tithe. The acknowledgment of these in consecration, observance and use, is worship, "in spirit and in truth." Without this recognition and acknowledgment we have idolatry, which may, in many respects resemble Christianity but in reality, is only modern paganism. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of My Father, which is in heaven."

How to Fall in Love with the Bible.

REV. A. W. ORWIG.

It ought to be taken for granted that every Christian loves the Bible and delights to read it, also that he more or less searches it and meditates upon it. But with some persons the precious Word of God is a dry or dull book. The fault, however, is not with the Bible, but with those who do not faithfully use it. A good and useful man once said, "The Bible is dull when I am dull."

Every real Christian does love his heavenly Father's Book. It has been called God's love-letter to his children. And no doubt many of us know the fascination of a genuine love-letter. Why should we not be charmed with God's sweet love-letter to us? One may believe and respect the Bible and yet not deeply love it; the Psalmist speaks of the one whose "delight is in the law of the Lord," or the holy Bible.

I believe our love for the blessed Word of God may be largely gauged by our love for its divine Author. A young woman explained her love for the Bible thus: I receive letters from a certain gentleman which I usually read a number of times because I am devoted to the author of those letters. And just so it is when I read the Bible, I am devoted to and love its Author."

When God's Word becomes a sweet and personal message to us our love both to him and his holy Book will grow stronger and stronger. And that love will be developed

by giving less time to some other literature, especially such as merely entertains and does not really profit, but destroys a relish for the Word of God. If we are pliable in the hands of the divine Spirit, letting him control our reading, even to crucifixion, he will cause some old passages to glow with new meaning and beauty. Yes, beloved, it is quite possible that we need to discard even some good books, and read only the best, and thus produce a more joyous Christian experience and greater efficiency in holy service.

A pious college professor startled his class by saying, "Young gentlemen, do not waste your time over good books!" The young men wondered how there could be such a waste. But on proper reflection they saw that time given even to so-called good books, at the cost of neglecting the best, is indeed time wasted. It is well to heed the divine admonition, "Give attention to reading," but also, "How (what) redest thou?"

TO THE BATTLE—O ZION!

REV. TILDEN H. GADDIS.



HE times are terrible. We are hearing from the oratory of statesmen and the pens of our literary genius of the "Crisis of Civilization," and that it is "Christ or Chaos." We are camping on the edge of impending and tremendous events. The old planet on which we live is shaking and rending its rocky ribs, mountains are sliding and seas are roaring and cities are tottering. The tempest is raging in new quarters and strange worlds of fire are rolling in the heavens about us. Perilous times have fallen on history until the startling headlines of the dailies thrill the minds of men and we wonder what is next on the program. Murders, suicides and gruesome tragedies picture the decreasing value of human life and morality is fast becoming a joke with the rising generation. Pleasure is the passion, extravagance the price, and wrecked homes and souls the awful and eternal cost. Science is civilization's god; unbelief in all things divine is the goal of modernism. In quest of truth our feet have wandered from the old paths and from a faith in the Pilgrim's God; from the Bible of those who blazed the trail of religious liberty through the woods of a new world and fought and bled and died that the Stars and Stripes might float over a Christian nation, into strange by-roads of germs and cells and hairy brutes, to ocean's depths and twinkling stars and molecules until many are more concerned about finding the composition of the electron than they are of finding God.

Satan behind the scenery has mobilized his heavy artillery on a new battle front. The fight is on and there is a peculiar and subtle warfare being waged in Zion. The manner and occasion of temptation is such a surprise that many do not understand their own souls and in the midst of the conflict many are losing the glory and hanging their harps on the willows, bragging on their yesterdays and losing interest in whether we win or lose the war of the ages. Blood ceases to boil against sin and the passion of the pioneers like Luther, Wesley, Booth and Inskip has degenerated into oratory, ethics and ease. While philosophers and theologians abound, and rightly so, warriors with fighting blood and martyrs' blood in their veins are scarce and we are becoming restless and uneasy and running to and fro from this location to that as though it was a matter of where we fought rather than how. We are sitting around mending nets and calking boats and telling how many we will catch next time when Jesus promised to make us fishers of men. We seem to feel that it is a matter of getting in the right hole or dis-

cover some new tempting bait and we fish up and down the shore and take little. I am told that a good fisherman patiently stays put, believes in his art and comes home with the meat.

All this moving around and lack of faith is probably a mark of the apostasy and, in getting our eyes on the work rather than the results, we have brought about a situation which calls for such questions as "What is the matter with Protestantism?" "Is the Holiness Movement moving?" etc. It is possible for a people to know that something is wrong and yet not be able to tell altogether what it is or what the remedy. After all the many attempts by beaming headlights to solve the problem, diagnose the case and prescribe the remedy in a single article in a holiness weekly, far be it from this humble scribe who is neither prophet, priest or king to put "finis" at the close and walk off amid the laurels of a conquering hero! We only care to add this bit of exhortation to those who may read.

Amidst all the changes of religious history, God stands sure and his plan and objective is the same. We are still obligated to carry the Gospel news to the ends of the earth and "Go Ye" implies more than a few plans and some machinery and a little organizing. Unless we get the passion and go we will find ourselves expecting the hungry multitudes to come and see the wheels go round, and unless there is some fallen, dirty, ragged, depraved, dark, damned humanity going in the hopper and some clean, pure, white, redeemed grain coming through the screen and into the till of God they will not be able to tell why we are shoveling coal and blowing the whistle.

Let us get it on our hearts and ground into the fibers of our minds that we are to save souls and that any ministry that does not have for its objective the winning of the lost is a stench in the nostrils of God. Let us lose no time countermarching and criticizing and running to and fro looking for better fishing holes and easy places and see that we get back to Pentecost for the fire and power and passion that put the "Go" in the early apostles, until we cannot rest so long as there is one unenlightened soul under the blazing sun of the heavens.

We may need many things, but let us put first things first, and if we get the power and vision like Robert Morrison we will get to China somehow, even if there seems no way. Of course, if you just wanted to take a trip it doesn't matter so much, but if you get the world on your heart God will divide the seas and you can walk over to a thousand million that don't know God even has a Son Jesus much less that he died for them. God needs men today who can handle concrete, for you can't build skyscrapers with adobe blocks. If God could get a few riveters and some iron workers and some draftsmen whose vision and plans would stir men's blood he could get up a building that would stand when the winds blow.

Co-operation is an essential to any work and without it the best engineering fails. Let us appreciate the gift of every man and know some are called to one part of the work and some to another, but as in Nehemiah's day, wherever we work on the wall, be it opposite our own house or that of a neighbor's, let us all have a passion to get the city in shape for the Coming King.

To me there is a peculiar cast on the horizon as we look at the western sky of time. The sun is setting for this age, the day is far spent and we must be gathering in the sheaves and get the threshing over for harvest is already late and millions are in eternal despair because the work of God has been hindered. The muttering of tribulation thunders are rolling through the clouds of apostasy and the forked lightning of wrath and judgment is touching here and there and unless we are up and about our Father's business the storm of eternal night will overtake us.

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OF ASBURY THEOLOGICAL SEMINARY

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XVII.

HUSTON DEFENDS THE PROPHETS.

OUR readers will recall that the new professor in Huston's class had been teaching that there were ancient prophets whose messages are recorded in the Bible, who were not inspired messengers of God, but that they were simply the statesmen of their times and, having studied the past, they expressed their beliefs with reference to the future and warned the people of the destruction that would come upon them if they were not obedient to a god who was largely the creation of their own imagination.

Huston determined to reply to the professor before the matter should pass out of the memory of his classmates; so the next week he said, "Professor, our former teacher whose place you have taken, very graciously permitted us to ask questions, and invited discussion. I should like to know if it is your intention to follow his method in this particular?"

The professor assured him that he certainly would; that it was his object to encourage independent thinking and a full and free expression of the thought and opinion of his students.

"Well," said Huston, "last week you gave us quite a lengthy discussion of your views with reference to the ancient prophets, whom you claim are not inspired men of God, but simply the statesmen of their times, exhorting and warning the people, and prognosticating the afflictions that would come upon them if they failed to obey the commandments of a god who was largely the creature of their own imagination.

"I have been thinking quite a bit on the subject since your remarks. You will understand that it was quite natural that I should do so, having been raised up to believe that the prophets were divinely inspired, and that they were able to look into the future and describe with accuracy events that would come to pass centuries, even millenniums, after the prophets had passed away.

"Now if they were simply uninspired prognosticators, without any knowledge of Christ, what meaning are we to get out of Micah 5:2, where he says, 'But thou, Bethlehem Eph-ra-tah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.'

"You know, professor, that the ancient Jew believed this to be prophecy and that it referred to the country and village where the Messiah was to be born, and when the Wise Men came from the East to Jerusalem they got this prophecy of Micah, some hundreds of years old, out of the sacred archives and, on the basis of the statement contained here, told the Wise Men that the Messiah was to be born in Bethlehem. It does seem to me rather serious business to tear out of the Old and New Testaments this ancient prophecy with all of its connections and fulfillment.

"There is another prophecy that I would like to mention for the benefit of the thinking of the class, found in Isaiah 7:14: 'Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son, and shall call his name immanuel.'

"Isaiah has had very good standing in the Christian Church, and it has always been understood that he here is foretelling that our Lord Jesus will be born of a virgin. Matthew and Luke give a most interesting and beautiful description of the birth of our Lord of the Virgin Mary, which has been

very generally accepted by the church, and is nowhere questioned or contradicted by any New Testament writer.

"I could quote at length from many of the prophets, but must not take up the time of the class; but what are we going to do with the 53rd chapter of Isaiah where he gives such a graphic description of the person of our Lord, his rejection by men, his sorrow, his cruel beating with stripes, his painful suffering between malefactors, and his burial in a rich man's tomb? It does look like a long stretch of a vivid imagination to deny that this is prophecy which was literally fulfilled in the betrayal, sufferings, crucifixion and burial of our Christ.

"Then, I cannot see how we are to overlook that remarkable conversation of our Lord as he walked with the two disciples to Emmaus. May I read you his words? You all remember that the disciples were greatly troubled over the crucifixion of their Lord, and had heard rumors of his resurrection which they could hardly believe; and not knowing they were walking with the Christ, they told him of the startling event which had taken place in Jerusalem. But here are the words of our Saviour: 'Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to have entered into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.'

"There are two facts that stand out very clearly: The prophets believed themselves to be speaking and writing about the coming Messiah, and our Lord Jesus believed himself to be the Christ of whom the prophets had spoken. For myself, I do not believe the profoundest scholarship, reverent or otherwise, will ever be able to find any sort of reliable data or convincing proof that the prophets were not divinely inspired, that they did not know and speak of the coming Christ, and that Christ did not fulfil the prophecies concerning himself, and thoroughly understand and know that he was fulfilling these prophecies.

Of course, if time permitted I could go into the Psalms and prophets at great length and find any number of predictions concerning the Christ of whom the prophets spoke, without any sort of doubt in their own minds, that they knew exactly of whom they spoke. I beg your pardon for taking up so much of your time, but I came to this University a firm believer in the inspiration of the Scriptures, and I shall not surrender my faith on bald and sweeping statements against the inspiration of the Scriptures without any proof that these statements have any shadow of foundation in facts."

Huston took his seat and encouraged by the ease, freedom and accuracy with which he had spoken, quite a number of students who had been silent listening to professors tear up the Scriptures, clapped their hands vigorously. The professor was quite confused and after saying that we shall discuss this question at length at a later date, asked a few questions and dismissed the class. A few days later he was attacked with a severe cold, was confined to his room for several weeks, and on a partial recovery went with his wife to visit his mother-in-law in Florida, and was so benefitted he got permission to remain for the rest of the school term in order to build up his health.

No doubt some of our readers will question the propriety of Huston's action; personally, we endorse his action without question. The devout and godly students who attend the theological seminaries where well paid, conceited skeptics sit in the chairs of

instructors, ridicule the inspiration of the Bible and tear it to tatters, ought constantly, without hesitation or fear, to stand up for their convictions of truth, for the Word of God, and demand proof, and point out, right in the class-room, right in the teeth of these skeptics, the fallacy and shallowness of their arguments, confuse and shame them into silence.

I do not believe there is any better way to remedy the false teaching that is going on in our theological schools, than that brave, resolute men like Huston should stand up in their classes, contradict these skeptical professors and show the emptiness of their false statements and attitude toward the Word of God.

(Continued)

(Continued from page 2)

"Oh, I know all about it; I have studied it from one end to the other."

"Well, what is your idea of the Book of Jehoiachim?" said the minister.

"The Book of Jehoiachim, sir," replied the sceptic, "Why it is the best book in your Bible, but it is full of contradictions and historical inaccuracies."

"Well," said the old clergyman, much to the amusement of the listeners, and to the total squashing of the sceptic, "there is no such book in the Bible."

A professor in Yale said, if he had his way he would make as an entrance condition to the college an examination in regard to the Bible. But I fear it would be rather hard on the attendance if one has to judge from the knowledge of the Bible possessed by the average college student of today. Ninety-six of them took an examination once. Thirty-six couldn't tell what the Pentateuch is; forty put the Book of Judges in the New Testament; sixty-five couldn't recite a single verse of the Book of Romans; among the prophets were Matthew, Mark, Luke and John; Sodom and Gomorrah were husband and wife; the Epistles were wives of the Apostles; while Herod and Ananias took the role of kings of Israel. Among the Beatitudes one fellow put, "Blessed are the hungry, for they shall be fed."

Some one has said, and said it truly, "If you will get all of the undergraduates of the colleges and universities of this country together in one building and examine them upon their knowledge of the Word of God, the result would be the most magnificent contribution to humor and foolishness that you have ever read."

The Bible is a mine of truth, and like the mines of Cornwall, the deeper you go the richer the treasure.

The Bible is not a Book to be skimmed over; it is a Book to be digested. It is an extensive garden with fruits and flowers for every need and delight of the soul, but it is not to be fluttered over like the gaudy butterfly darting here and there and sipping elegantly wherever it finds a drop of ready nectar, but it is to be searched the rather like the plodding bee who goes down to the bottom of every flower cup he meets and either finds honey or makes it. The one dies in November, while the other is warm and well-supplied in his hive the whole of the winter through.

"We search the world for truth; we cull

The good, the pure, the beautiful,
From graven stone and written scroll;

From all old flower-fields of the soul;
And weary seekers of the best

We come back laden from our quest
To find that all the sages said

Is in the Book our mothers read."

No wonder when Sir Walter Scott was dying the great literary genius surrounded by a library of forty thousand books said to Lockhart, his son-in-law, "Bring me the Book." And when asked what book he meant, he replied, "There is but one book; bring me the Bible."

(Continued)

GLEANINGS FROM THE EVANGELISTIC FIELD

FORT WORTH, TEXAS.

Just closed at Fort Worth, Texas, a great revival with my dear friend, Rev. Ralph Gray, Pastor. Bro. Gray has done a blessed work there, and they were expecting victory when the evangelist arrived. We had a twelve-weeks' siege at Mobile, Ala. It was terrific all along the line; but God gave victory. We should have continued four weeks longer, but the writer was knocked out by that dread Southern disease, Pellagra, followed by neuritis.

Had two splendid meetings with my old friends, Rev. O. L. W. Brown and Rev. Hervey Brown, of New York District. It is the most difficult field outside of Northern California, in all the United States. Hell bent, and they do not care who knows it. I am to return in July for a real siege, meeting near Jamaica on Long Island, New York. Will rest in California all of April. God bless The Herald family!

Fred St. Clair.

San Diego, Calif., general delivery.

NATIONAL CONVENTION.

Williamsport, Pa., February 26-March 3.

The Williamsport Convention was unique. It was held under the auspices of the Billy Sunday Brotherhood of the city, a body of splendid men from various churches who are dead in earnest in their effort to lead men to Christ.

President Butler and the writer preached regeneration and entire sanctification by faith with definite doctrinal emphasis. The leaders of the Brotherhood backed the preaching with prayer, with personal work, and with generous appreciation of the gospel of the sanctifying fullness of grace and salvation in Christ. There were fruitful altar services, and some displays of the power of God through the Spirit that were beyond the ordinary.

The attendance was good. The leading churches of Williamsport and nearby towns and Hughesville camp meeting were well represented. The convention was held in Pine Street Methodist Episcopal Church, a church with a magnificent plant and with a membership of more than 1400. Rev. John H. Daugherty has for a number of years been pastor of this church. He is a rugged, stalwart man of God who believes and preaches historic Christian faith with evangelical interpretation and emphasis. This church has had a marked growth under his able leadership. His hearty support of the convention was a strong factor in the success of the campaign. Much is due also to some leaders of the Billy Sunday Brotherhood.

W. J. Dale, President of the Brotherhood, a Presbyterian, a man of prayer, and of zeal in his quest for souls, a Christian of heroic mould, was outspoken in his appreciation of the gospel of Christ's power to save from all sin and unto all righteousness.

H. T. Ames, mayor of Williamsport, wielding the scepter of civic righteousness against the enemies of the 18th Amendment and every type of criminal, while nearing his eighty-fifth birthday, is indeed a most remarkable man. Brother Ames is a layman of Pine Street Church distinguished in his services in Methodism of more than half a century. He recalls the days of power when the people were so mightily moved under the preaching of such men as Bishop Foster and Bishop Simpson. He is fervent in spirit, mighty in intercession, and carries a great burden of longing for just such a thorough New Testament revival as brought Methodism into existence. He is indeed bringing forth fruit in old age.

The Williamsport Convention was the largest of the three in which I was co-laborer with Dr. C. W. Butler, President, and the last one to be held, before the great Annual Convocation of the National at Asbury College, Wilmore, Ky., May 7-12.

Your brother in Christ,

John F. Owen.

MEETING REPORT.

We spent last summer in tent work in the cities of Albert Lea, Austin and Clarks Grove, Minn. During the summer's campaign we saw many people saved, a few sanctified and many, we have reason to believe, "built up in the most Holy faith." To him be the glory.

At the close of the summer's campaign the brethren in Albert Lea prevailed on us to hold a meeting in Albert Lea in a hall which they secured. Before that, however, the Lord had been talking to us about that very thing so when the door opened we had to enter or run away from duty. By his grace we entered in. The meeting began the last of September and continued through October. At the end of that time it was thought best to continue on as a Mission, which we did. The first of March we thought was the time for a special revival effort. Rev. Aiken, Dist. Elder of the North Minnesota Conference, was with us as evangelist for one week and Rev. Miss Ida Helgen, pastor of the Free Methodist Church of Glenville, Minn., was evangelist for one week. Rev. Aiken not being able to remain longer. Although the number of seekers at the altar was not so large we felt that the effort was not in vain as we all felt a definite drawing nearer to the Lord. At the end of this meeting we transferred the management of the Mission to Rev. Helgen that we might engage in evangelistic work.

From the time the meeting began in September on through the winter we witnessed the mighty workings of God in the hearts of people. There is one conversion of striking interest that we feel may be told with advantage. A young man came into the hall under the influence of drink and showing the ef-

fects of sin in his face. The first two nights he hurried out as soon as the meeting was over, but the third night when the altar call was given he made his way forward and plead for mercy with intense earnestness. In his confession and plea we kept hearing him mention his mother and how he had trampled her prayers and her God under foot. Afterward when asked where his mother was he said that he had been accused of her murder and been acquitted because he was drunk and poisoned at the time so that he did not know what had transpired. His gun was found on the scene and was evidence against him. We were overjoyed to see this sin-burdened soul plow through to victory.

We expect to be in evangelistic work from now on through the summer and have open dates in May. We can be reached at Albert Lea, Minn., general delivery.

H. Luther Williams.

SOME REAL REVIVALS.

On November 30 we started a campaign in the Garfield Street Evangelical Church, Johnstown, Pa. This was our first meeting in that city of churches and historic note. We soon learned that we had come to a great holiness center where many of the great evangelists had been holding forth in other years. Brother G. W. Wilson, with whom we tarried, is truly a great war horse for God. There was no compromise with him. He, with many others, became a mighty force against sin and unrighteousness.

Our attendance was very good. People came from the Missionary Alliance, adjoining churches, Methodist and United Brethren. On the last night of the meeting they of their own accord all rose up and said they wanted us to come again. One sister said, "Well, this was a real revival."

We then got a sudden call to come to Elmira, Ontario, with Rev. E. D. Becker. This meeting was preceded by a brief visit at Wellsville, Ohio, the old historic place to us, where we started to preach the Word of God. Elmira church also had been praying for a revival. They, with their splendid and God-fearing pastor, are being greatly used of God. Their magnificent choir and pipe organ was not in the way of the revival. Their able leader was at his best to marshal the forces to get the worldly element to fall in line. The devil fought hard to defeat us. Satan put on the "King of Kings" show to draw away some of the young people. One man who went got so under conviction, after the pastor had given some warning and heart-breaking remarks, that he ran down stairs, after which he came to the altar and confessed. Sunday school night will not soon be forgotten. We hope that God will let Brother Becker live a long time and permit him to enjoy many more such meetings.

Our itinerary homeward was unique. We tarried at a number of places where God led us to go: Niagara Falls, Buffalo, Dunkirk, Niles and Warren, Ohio. We found the Nazarenes at Warren, Ohio, on fire for God. We tarried with Brother and Sister Bliss. It was surely blissful to be there. We had a good time at Akron. We heard the Johnston's sing. At the North Hill Evangelical Church we heard Bishop Seager. Then on to West Salem for one service and one night only with Rev. D. Elmer Bailey at Mansfield.

The last Campaign was held at Six Points Mission Church, a few miles from the village of Wayne, O. Some real work was done there. The people came from Gibsonburg, Helena, Bowling Green, Jerry City and Rudolph. Bro. Dan Harmon was the originator of this place of worship. He shows great talent in stirring people to greater religious activity. This people wanted to hear what God had to say. As a consequence wrongs were made right. One man came to a neighbor's home and paid for a sack of corn that he had taken. People asked forgiveness and wrongs were righted. One woman, known as Aunt Maggie, who had been at the altar in the first of the meeting, got sanctified. She ran all over the church, greeted the folks and praised the Lord.

Rev. Gilbert Goins and wife had charge of the singing. They are some of the best singers that we have ever had. We hope to hear them sing many times more. We shall be pleased to hear from any who might want a God-sent revival. We are open for some dates for the summer.

Rev. W. A. Vandersall.

1208 North Cory St., Findlay, Ohio.

ASHBURN, GEORGIA.

The revival services at the Wesleyan Methodist Church continues with accumulating spiritual force and power. Two of the three services last Sunday were attended with spiritual manifestation of joy and victory that were common in the early days of Methodism and that attended the ministrations of Wesley and his co-laborers.

It is announced, these services will continue over next Sunday, if not longer. For there are those in our town, not members of this particular church, who have an inkling that perchance this is God's set time to again visit Ashburn as he did in former days when revival fires burned brightly in November and December as they did in either May or June, while others looking at it from the material side, who remember those halcyon days and the remarkable business prosperity that existed then, are of the opinion, though Turner County has a vaunted and superior farm program, yet, that substantial prosperity will be withheld until our people return to the old paths of sincere, humble and heartfelt worship of

God as against church activities or as some one has put it, "playing at churches" and commence again walking in the light that once shone across their path. This does not refer to any denomination, but speaking in a general sense. The present meeting going on in the Wesleyan Church is purely interdenominational, for though the Wesleyan pastor is giving direction to it, yet the evangelist is a Methodist Episcopal, as is his wife who presides at the piano, while Mr. Hutcheson, who makes that rare violin of his shed out that soul-stirring sacred music, is a member of the Baptist Church.

As stated above, Rev. and Mrs. H. B. Hysell, who are doing such wonderful preaching and singing are members of the Methodist Church, a lovable couple who have won their way into the hearts of all who have met them. He is a former student of Asbury College, Ky., one of Rev. H. C. Morrison's young preachers and products.

Ashburn owes much to Henry C. Morrison, a man whose name will go down to posterity alongside that of Wesley and others of the fathers. He deserves the credit in the hands of God of in former days putting Ashburn in the front ranks of the Spiritual towns of the South. Who knows but God in his mercy has sent this young disciple of his to restore to Ashburn that blessed heritage. Give him a chance at the job and come out to hear him. An invitation is extended the citizens of the other towns as well as our country friends to attend these meetings.

SOUTH MANCHESTER, CONNECTICUT.

This city has been mightily privileged during the past ten days in having in its midst a mighty man of God in the person of Rev. Gilbert Milton Laite, of Everett, Mass., who has been holding forth the word of life with power and demonstration of the Holy Spirit. The stage for the great battle was in the old historic Corps of the Salvation Army, which has a splendid membership of blood-washed, sanctified and Spirit-filled soldiers. The meetings were well attended, although the number of unsaved attending was rather small and somewhat disappointing, nevertheless, God greatly blessed in the meetings, and a number of souls came for the blessing of full salvation and the baptism of the Holy Spirit. A number of backsliders were restored, and some sinners saved. Over 30 bowed at the altar during these meetings. Prayer meetings were held and favorably attended every morning at 6:15 A. M. Two souls came to God at those meetings. Noon-day services were also held, at which one backslider was restored. The Nazarene Church, with the pastor, Rev. Bro. French, gave some loyal support to the campaign, and the saints worked and shouted the victory and prayed the Lord in great fashion. The Evangelist worked hard and left no stone unturned to produce for the Kingdom. The time was all too short and the whole crowd would have been glad if his stay could have been extended. Bro. Laite certainly gives himself unstintingly to the work, presents the message with force, fervor and faith, fearlessly uncovers sin, and lovingly and persuasively points folks to the Lamb of God. He is an adept at presenting the claims of God upon the saints for full salvation and the blessing of holiness. Any church privileged to get the services of this good brother for revival meetings or camp meetings are mighty fortunate. He has endeared himself to the people of this place, young and old alike. He can be reached at 12 Upland Rd., Everett, Mass.

Adjutant Jos. Heard.

ELDRED, PENNSYLVANIA.

We closed out our meeting at Sharon, Pa., March 31. Can say that God was there all the way through. The preaching was easy for we had a crowd of folks who were eager for the truth. The meeting was held in the Free Methodist Church and I believe that I have seldom met a finer crowd of Pilgrims. Holiness, death of the old man, eradication of depravity was our theme, and we found an amen in the church all the way through. Eternity alone will reveal the good done.

We found the pastor, Rev. F. W. McClelland, a fine work-fellow, and his good wife surely knows how to entertain the evangelist. A goodly number prayed through to both salvation and holiness, and the experiences were as clear as I have ever seen. We surely appreciated the good folks at Sharon.

H. P. Thomas.

S. H. PRATHER IN SOUTH CAROLINA.

I have had Bro. Prather with me in many meetings, and I thought enough of his work to bring him all the way to the Old Palmetto State. He is doing fine work among us, and I wish the brethren would use him more. He has some open dates during the summer, and a letter to him at 1310 Clay St., Henderson, Ky., will get him. He can get more people to sing than any song evangelist I ever knew, and I have been with the best of them.

C. F. Wimberly.

WHITESBURG, KENTUCKY.

Our revival started out good at Whitesburg last night, April 4, Evangelist C. P. Gossett, in charge of the singing. A great leader of song. The meeting is being conducted as a union for all churches and the towns and county. We are having the revival in the court-house. Looking for a great meeting. We will ask The Herald family to pray for our work here and at home in the Mission in Lexington, Ky.

E. L. Sanford.

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(Continued from page 1)

loaded with liquor for this country. It would be still more to their credit if they kept some of their warships along our coast to intercept, capture and, if need be, sink the ships of these liquor pirates.

Are we to understand that these great peoples, our neighbors with whom we have had peace and harmony for a hundred years, are going to wrap the folds of their honored flag around these lawless pirates of the sea who have given themselves to disobey our laws, and to encourage disobedience, riot, drunkenness and bloodshed among our citizens? For What! The dirty dollar, reeking with the spew of the drunkard, and dripping with the blood of the murdered.

Is anybody so ignorant as to suppose that the commander of a schooner along our coast, trying to land liquor, would make such a blunder, and get so far away from his real character and habit of thought and action, as to tell the truth? What is the value of the testimony of such a man in the courts! It is to be hoped that our government will stand very firmly by the officers and men who followed the rum ship which refused to stop for investigation, and sank her in the sea. Of course, we want peace and harmony with all nations, and all peoples, but it is time that our neighboring nations knew that we are becoming thoroughly tired of their aiding and abetting their people in the violation of the laws of these United States.

It would seem that some countries that are wallowing in the dirt and filth of drunkenness are a bit jealous of our sobriety and prosperity. They appear to sympathize with, and assist the lawless element of our people. It is no time for the newspapers of this country to chime in with the lawless element and foreign countries against law enforcement, sobriety and peace of our own people. We have certain newspapers in this country that are a constant and abiding menace. If some representative of the law in defense of his life, is compelled to shoot a bootlegger, they raise a tremendous clamor; but the bootlegging gang can carry on unrelenting war among themselves, and can shoot down for mere pastime, the representatives of the law and little, or nothing is said about it.

All sober-law-abiding people of this nation ought to rally with enthusiasm to the support of the Anti-Saloon League. We

ought to make it a still more powerful body and aggressive force for the battle against the devil and all his cohorts of the liquor traffic. If the judges of the land will apply the Jones' Law and hand it to the bootleggers good and strong, it is remarkable how rapidly this country will go dry. The bootleggers are not in their lawless business for their health, but for money. The Jones' law can be so enforced that the possibility of profits in the nefarious business will disappear, and then the bootlegger will cease to exist.

H. C. MORRISON.

A Word to My Friends.

Quite a number of letters and cards have come to me recently making inquiry with reference to my health. I am thankful to say that I have been gradually improving since coming to Florida. In the last two weeks I have regained considerable strength and am hoping, by the blessing of the Lord, to be able to meet my camp meeting engagements this summer. I very highly appreciate the prayers which have been offered in my behalf. May the Lord graciously bless every one of you who have manifested such kindly interest in me during these five months that I have been kept out of the ministry.

For fifty years I have preached the gospel in the enjoyment of remarkably good health. I have had no complaint to make during these months of illness. I am grateful to God for recovering strength, and with his blessing, I humbly hope to continue for a while yet, to preach a full salvation through faith in our Lord Jesus Christ.

Faithfully yours,

H. C. MORRISON.

Bishop Berry in Miami.

Bishop Joseph F. Berry, of the M. E. Church, was chosen by the Protestant ministers of Miami, Fla., for the pre-Easter messages delivered in one of the large theaters of the city. My strength was not sufficient to be present at all of these meetings, but I had the great pleasure of hearing him on three of these occasions. Bishop Berry passed the age limit and was retired from the active work as Bishop at the last General Conference in Kansas City, last May.

It has been my privilege to know Bishop Berry for more than a quarter of a century, and I have never seen him, apparently, in more robust health than at the present time. I can hardly conceive of his ever having preached with more vigor than that which characterized his ministry here in the pre-Easter services. I do not know when I have heard more Bible truth proclaimed with greater emphasis and clearness packed into thirty minutes, than these messages from Bishop Berry. Great audiences crowded into the theater and they were thrilled with both the matter and manner of the preacher, who lifted the Lord Jesus Christ high over all, and insisted that he, and he alone, was able to bring peace out of our war, rest out of our weariness, joy out of our sorrow, holiness out of our sin, and eternal blessedness to a race which had wandered away from God. I have not heard our blessed Lord more graciously magnified than in Bishop Berry's sermons. They were not merely intellectual addresses, but they were a powerful presentation of gospel truth. "The world cannot be saved by education, or by legislation; it must be saved by regeneration," said he. The Lord Jesus Christ must reach down his mighty arm and lift men up out of the wreck and ruin of sin.

It was our great pleasure that the Bishop sought out our humble little bungalow and paid us a most delightful visit. We were refreshed and comforted with his Christian fellowship and his earnest prayer for us before his departure. I suppose at no time in his many years of ministry, has he been more active than at the present time. Pas-

tors are calling him for eight-day meetings, beginning on Sunday and closing on Sunday, from many quarters. He is quite unable to respond to anything like the many calls that are coming to him. May he be kept in excellent health and his ministry extended for many years.

Among many friends who called upon us during our recuperation here in Miami, the pastor of Trinity M. E. Church, South, Dr. Burgin, well known throughout the church, has been so kind among his pressing duties, to call upon us frequently. Dr. Hardin, presiding elder of this district, a most delightful brother, has been in to see us and greatly refreshed us with his presence.

I am under promise to preach for Dr. Burgin in Trinity Church at the morning service, April 21. I am asking the Lord to give me strength and a message for that hour. I have never realized more fully in all my life the blessing and comfort of Christian fellowship. The love of the brethren brings a joy close akin, I should think, to that of Paradise. Pressing on and praising God. Amen!

H. C. MORRISON.

SAFETY FIRST!

MRS. H. C. MORRISON.



HE above is a very familiar sign that we see posted in public places to remind the passing throng to be careful, lest some hurt befall them.

No doubt this sign has done much good in preventing accidents that, otherwise would have occurred. Then it is a good thing to be taught to think of other people, and to give them some rights in life's busy marts as well as being centered on one's personal interests and privileges.

If this admonition—"Safety First"—has been the means of lessening accidents, of dividing rights with others, and schooling us to "think", as the apostle tells us, "upon the things of others," is it not infinitely more important that we practice this suggestion in the spiritual realm of life's higher and more important living?

We are admonished in the Bible to "let each esteem others better than themselves." It is an undeniable fact that, no matter what our state of grace may be, we shall always have to guard against the disposition that would think of ourselves first, and, unless overcome by grace, be better to ourselves than we are to others. It is a fortunate provision of grace that enables us to be so filled with the mind of Christ that, as he "made himself of no reputation," so we may be content to take the second place, preferring that our brother or sister enjoy the honor or blessing that we, naturally, would have sought.

Jesus taught us that when we were bidden to a feast, not to place ourselves under future embarrassment by choosing the high seat, but to seek the lowly place, and in due time, we shall be invited to enjoy a higher seat.

The secret of this disposition to "esteem others better than one's self," lies in the fact that Christ has taken out the old carnal nature that likes to be pampered and humored, and has given us of his Spirit, that came not to be ministered unto, but to minister, and to give his life a ransom for many.

It seems that, if we really knew ourselves as Christ looks upon us, and if we realized the pit from whence we have been digged, it would puncture our inflated ambitions and make us to realize that anything is more than we deserve. And a good way to avoid the chagrin of disappointment when we are not "esteemed" as highly as we think we should be, is not to count on any honor, or the reception of any demonstration, then, if none comes, you will be saved the embarrassment of being overlooked.

What a joy it is, however, to keep low at the feet of Jesus, desiring only his love and smile; then if earthly honors come, and you are asked to assume responsibility, you are the better prepared for that leadership, and have learned the sweet lesson of "counting all things but loss, for the excellency of the knowledge of Christ Jesus." Mary was content to sit at the feet of her Master until she was bidden to arise and go forth to other duties. But, in answer to Martha's complaint, that she did not serve with her in domestic matters, the Master defended her by saying that she had chosen that "good part" which should not be taken from her.

It is a very strenuous life, that of living with an ambition to be complimented and honored! How many disappointments it subjects one to, which they otherwise could avoid. But that is the price of not observing the spiritual "Safety First" signal, of not "esteeming one's self more highly than they ought." The "Safety First" retreat for every one who would avoid the dangers along life's crowded thoroughfares, is lying low at the Master's feet, and, to be content to sit at his feet, we must first have met him "face to face."

I MET THE MASTER FACE TO FACE.

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day in a quiet place
I met the Master face to face.
With station and rank and wealth for my goal,
Much thought for body, but none for my soul,
I had entered to win in life's mad race
When I met the Master face to face.
I met Him and knew Him and blushed to see
That His eyes, full of sorrow, were fixed on me;
And I faltered and fell at His feet that day,
While my castles melted and vanished away.
Melted and vanished and in their place,
Naught else did I see but the Master's face,
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet."
My thought is now for the souls of men,
I have lost my life to find it again.
Ever since one day in a quiet place
When I met the Master face to face.
—Selected.

Graduation Time is Near.

And no matter how many presents a boy or girl receives, we believe it is rare that they appreciate anything more than an attractive Bible. It is a gift, that if properly taken care of, will last almost a lifetime, serving as "a lamp unto the feet and a light unto the pathway."

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So appropriate is this special Bible for a graduation gift, it would seem that it was made for this purpose. It's a book that even the unsaved would appreciate. The net price was \$4.25. We are closing out these copies at a special price of \$2.40 each. Don't miss the opportunity.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

Are you trusting in your trust in Christ,
or are you trusting in Christ alone, which?

What Is a Christian College?

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



The thirty-ninth year of Asbury College is coming to a close.

A few weeks ago I received a letter from my oldest son who is in Europe preparing himself for the teaching of the Germanic language and literature. In this letter, he made the statement that he had just attended the 642nd anniversary of old Heidelberg University and described this very interesting occurrence which attracted widespread attention.

I could not but compare in point of time the two institutions: the one which has stood through the centuries with their many changing dynasties, rich in historic and cultural influences, yet making no apparent spiritual impress upon its student body; the other a mere infant as to years, born amid adversity and cradled in hardships, every red brick building upon its campus representative of rigid self-denial and sacrificial giving.

After all, the question may be well asked, what elements constitute a Christian college? It is easy to find many institutions that are making every effort to put beautiful buildings over the heads of their students. How many are striving to put beautiful ideals within the hearts of their students? I hold it that the latter is far more important than the former. Brick and mortar and cut stone, no matter how beautifully arranged, can never make a college. The indispensable element in the making of a successful institution must ever be a "golden personality." This was sensed many years ago by the thinker who exclaimed, "Mark Hopkins on one end of the log and a student on the other make a university."

If we may trust the evidences of our eyes and ears in modern day education, it is appalling apparent that institutions are springing up on every hand immensely rich as to endowment and physical resources and yet bankrupt in the ideals of Christian character. One would not go far afield in saying that most of these institutions can be listed as semi-pagan and almost utterly devoid of those restraining, conserving, and constructive influences which were so marked in the formative stages of our American educational system.

In those days college athletics was a by-product. Now the side-show threatens to swallow up the main tent. The leading structure of the campus, once the administration building or the library, is now the many-tiered stadium, rivaling in its immensity the Coliseum of ancient Rome. Not head culture, but toe training; not the sheepskin, but the pigskin; not the three R's, common to the early school, but the modern three R's, namely, "Rah! Rah! Rah!" The leading man no longer the college president, but the athletic coach; the old fashioned literary societies with their social and cultural proclivities are passe and now it is the fraternity dance and prom. The special religious services which were the rule at some time during the college year of the Christian college of our yesterdays are now almost as extinct as the dodo. A superficial psychology has superseded regeneration and a veneering of culture is the substitute for a sanctified heart.

Modern America is extremely well satisfied with itself and because of this self-satisfaction (inevitably followed by moral stagnation) it is at a fearfully low ebb in its lack of spiritually vitalizing ideals. The worth of an individual or a community can never be measured by financial or social yardsticks. Figures and dollar signs are abso-

lutely futile in this realm. The greatness of a community can never be gauged by the noses which the census man counts nor by the bank deposits contained therein.

Some days ago I passed through Chicago, a modern Babylon, and noted its tremendous material expansion. With this extraordinary physical development there seems to have come a corresponding spiritual impoverishment. This city is great as to its millions both of men and of money, but how poor in spiritual achievement. As one has well said, "its population is worth billions; what is its personality worth?" After all, in the ultimate only that which is of spiritual value will endure. Our towering cities are great in material values, yet almost destitute in spiritual attainments. How pitiable and mean was Nazareth of Galilee, both as to the number of inhabitants and material assets, yet who can estimate the golden stream of power, influence, and blessing that has come from its lowly estate?

America, to save her soul, must be emancipated from the thrall of material bigness, and enslavement to gold, and find her life in a joyous captivity to the teachings of the inescapable Christ and in the humble and reverent worship of God.

Back to the thirty-ninth anniversary of Asbury College. What through these years has the fruitage been? What contribution has been made by this institution to the enrichment of society and the upbuilding of humankind?

A review of the years reveals practically one hundred Spirit-filled missionaries on the firing line for the Kingdom all around the world. Hundreds of pastors, evangelists and special workers at home and abroad, living evangel of a great, full, and complete Gospel. An enrollment at the home base exceeding eight hundred, swept by the power of God through personal and evangelistic efforts throughout the year; unimpeachable educational standards not transcending, but supplementing, the work of life building; a spiritual atmosphere pervading classroom, halls, and campus, impressing deeply all who visit it from afar; a Faculty possessing that rare and desirable combination of scholarship and piety; an institution in which the things of the Kingdom come first; a school faithfully and fearlessly proclaiming the mighty dynamic of historic Methodism, Wesleyan and scriptural, emphasizing regeneration as an absolute necessity for the salvation of all men and the experience of entire sanctification as the blessed privilege of all believers; a school which holds that the blending of the finest culture with the highest spiritual attainments is not incompatible, but possible and most desirable.

Commencement time is dawning. Much the greatest Class as to numbers will graduate from these halls on June 5th. A hundred and twelve picked youth from many states, almost a small college in itself, marching forward in cap and gown to receive the coveted diplomas and to take their places in the ranks of those who shall mould the destiny of America tomorrow. High and holy is the mission which has been entrusted to Asbury College. Many are the prayers ascending in her behalf. Thousands of devout and consecrated men and women throughout our nation are thanking God for an institution which is true to her calling and which sends from her doors youth, not depending upon the ever-shifting currents of popular thought, but with positive convictions reinforced and stabilized by a "Thus saith the Lord."

The supreme need of the moment is "a changeless Christ for a changing world." More and more it is apparent that for the American melting pot it is "Christ or chaos." Asbury College keeps the faith, exalts the Cross, and proclaims continuously a full and free redemption. She is worthy of your continued prayers and your larger financial support. Will you join her in carrying on for God and a lost world?

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

I am looking forward to the time when I can start for old Kentucky, and I suspect by the time you read this letter I shall be home at my desk, where I feel more at home than anywhere else. Dr. Morrison is feeling much better every day and hopes to be able for his summer camp meetings. We are so thankful for his recovery, as it has been a long siege. I am giving you a splendid story for this week. It shows the power there is in faith and prayer, and I hope it may be the means of stimulating our faith, to a closer walk with God.

Lovingly,

AUNT BETTIE.

A Drummer's Dream.

"I am not a strong believer in dreams," the drummer remarked as he drew his chair closer to the stove, "but I can tell you a little circumstance that happened a few years ago, which has remained a mystery to me to this day.

"I have been traveling for a large wholesale drug company in St. Louis for a number of years, and I have many patrons. On my run in the southwest, I had one very particular old friend whom I will call Brother Benton, because everybody in this section calls him by that name. He nearly always has an order for me, but whether he did or not I always felt better after having made my call, on account of his cheerful ways and pleasant words. I could only see my customers twice a year at best, and I looked forward to my visit to this old customer as one of my best days.

"On one visit I sold him a much larger bill than he ever made before, but I did not hesitate to recommend the house to fill the order. I had learned that he was universally loved and respected in his town as a sincere Christian. He would not keep ardent spirits nor would he hear for one minute of giving space in his house for tobacco in any shape. 'My Bible,' said he, 'condemns both whiskey and tobacco, and I will have nothing to do with them.' No amount of persuading or liberal terms and discounts could induce him to deviate from this rule.

"About six months after I had sold him the large bill I was notified by the house that the bill was unpaid, and that I should call as soon as possible and collect it. I hastened over my territory and called in person to see after the matter. I found a new face behind the counter and I learned that a short time after I sold the bill my old friend had taken the smallpox and he and his family had been under quarantine for a long time. His sickness had lasted several months, and he was still confined to his home. I did not see him, but he sent me word that the matter would come out right in the end.

"To make a long story short, he had suffered more losses than he thought, and six months went by and still the bill was not paid. I wrote to the house and told them the condition of affairs and they were holding up all proceedings against him.

"Six months went by again, and I was ordered to go at once and collect the bill or enter suit. I had but one thing to do, though I confess I had some rebellious thoughts. The night before I arrived at his town I spent several weary hours rolling and tossing in my bed, trying to contrive some plan to avoid closing out my old friend. He lived some eight miles from the railroad, and I should see him on the morrow. I knew if I brought suit that in all probability others would do the same, and a good man would go to the wall for no fault of his own. While tossing on my bed I must have fallen asleep. I thought that I had called upon my friend, and we were sitting in his family room, with all his family about him. He turned to me and said: 'We are just about to have our morning prayers, and we shall be glad to have you join with us.' I replied, 'With pleasure.' He announced that he would read the twenty-third Psalm. He began to read, but I was astonished at the words I heard. I had learned that psalm in Sunday school when a boy,

and while I had not read my Bible as much as I should have done, still I will never forget that 'the Lord is my shepherd.'

"The words were read in a round, clear voice, and my heart rejoiced, though I had not heard it that way before. He read:

"The Lord is my banker; I shall not fail. He maketh me to lie down on gold mines. He giveth me the combination of His tills. He restoreth my credit. He showeth me how to avoid lawsuits for his name's sake. Yea, though I walk in the very shadow of debt, I will fear no evil; for thou art with me; thy silver and thy gold they rescue me. Thou preparest a way for me in the presence of my collector. Thou fillest my barrels with oil; my measure runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will do business in the name of the Lord.'

"Having read his Scripture he knelt down and prayed. I thought I had never heard such a prayer in all my life. He fairly took my breath from me when he asked his Heavenly Father, to bless me, his friend.

"With his amen I awoke with a start. I concluded I would call on my old friend early in the morning at his own home. I arose in time to procure a team and was knocking at his door just as the sun was coming over the eastern horizon. He met me at the door with a hearty handshake and said: 'Come right in. We are just going to have morning prayers, and we will be glad to have you join us.' He took me into the room and introduced his wife and children. He took up his Bible and said, 'We will read the twenty-third Psalm.' He read it in a clear voice, but read it as it is written in the Book. I cannot tell you my feelings and thoughts while he read. We then knelt in prayer, and he humbly made known his wishes, but it did not sound like the one I had heard in my dream, though he appeared to go over the same thought. He told the Lord that he owed some money, and that it was past due, and he asked that a way might open for him to pay it that very day. He then prayed for me, and while on my knees I resolved that for one time in my life I would disobey orders.

"After prayers we both went direct to the drug store and as we entered the door a young man met us and said: 'Brother Benton, father sent me over here this morning to tell you that he would take that house and lot you spoke to him about a few days ago. He told me to hand you this money and that he would pay the balance on delivery of the deed.'

"The old man received the roll of bills and tears began to roll down his cheeks as he turned away. He wrote the young man a receipt for the money and gave it to him. He then turned to his ledger and began to figure. He turned to me and said, 'Will you please receipt this statement?' I saw that he had added all the past interest on the bill. I told him I was ordered by the house to remit the interest. He declined to receive it and said he desired to pay all of his just debts. I took the money and sent it in. The house wrote him a very complimentary letter, thanking him for the remittance. In a great measure my dream came to pass.

"At the time I was tossing on my bed my old friend was on his knees in his closet pleading with his Banker for a loan. I am very much gratified to know that he got it, and ever since in all discouragements I apply the twenty-third Psalm as the remedy."—Selected.

Dear Aunt Bettie: Our school reopens today, after two weeks of suspension on account of influenza. We have two pretty school buildings; one of which is where vocational education is taught. I take Home Economics. We had clothing the first half of school, and we are now taking foods. I am a Senior this year. I shall tell a little of our English course. We have two note books, a small one which we keep our English notes in, then one for our literature. The latter, we put pictures of authors and

write a sketch of their lives. Following this we select pictures to represent three or four of each man's writings, or sketches of them. I live in the edge of a small town in the northern part of the state, on the Frisco Railroad about one hundred miles from Memphis. I suppose we all have quotations by famous authors that are inspirations to us. I am very fond of: "The heights of great men reached and kept,

Were not obtained by sudden flight; But they while their companions slept Were toiling upward in the night."

Longfellow.

Cousins, I hope that the remainder of this school year will be pleasant—not easy—pleasant.

Ruby L. Akers.
Sherman, Miss.

Dear Aunt Bettie: Here comes a new cousin. I would like to join the happy band of girls and boys. I have never written to The Herald before, but I am like to see my letter in print. I am ten years old, have dark hair and brown eyes. My birthday is March 13. Have I a twin? If so, I would like to hear from them. I have four sisters. My middle name begins with J and ends with A, and has seven letters. The one who guesses my name, to them I will send a picture of myself.

Thelma Rutherford.
Box 66, Pax, W. Va.

Dear Aunt Bettie: Will you let a Maine girl join your band of happy girls and boys? My Aunt Mary takes The Herald which I enjoy reading. My birthday is March 27. Have I a twin? If so, please write to me. I am seventeen years old, five feet and eight inches and one half tall, weigh 120 pounds, have titan hair (long) blue eyes. I go to the Nazarene Church and Sunday school. Mrs. Poole, the pastor's wife, is my teacher. She is awfully nice. As this is my first letter I will not stay long. Hope W. B. is out skating when this arrives, as I want to see my first letter in print. Rosamond Danforth.

Union, Maine.

Dear Aunt Bettie: Will you let a little California girl join your happy band of boys and girls? I am eight years old. My birthday is July 29. I am in the third grade. I go to Sunday school every Sunday. I go to the First Church of the Nazarene. Can you guess my middle name? It begins with M and ends with E, and has six letters in it. The one who guesses it I will send them a picture of myself. Laura Munn, I saw your letter in The Herald. I am so sorry about your grandma and grandpa. You can go to see my grandma and grandpa now. This is my first letter and I hope Mr. W. B. doesn't get it for I want to surprise my grandma and grandpa in Iowa. Marian M. Burris.

Los Angeles, Calif.

Dear Aunt Bettie: Will you please let a little girl from the State of Washington join your happy band of boys and girls? I take The Pentecostal Herald and enjoy reading page ten. I was saved at the age of six and am still working for Jesus. I go to the Free Methodist Church. My birthday is May 27. Have I a twin? This is my first letter. I hope to see it in print. I wish some of the cousins would write to me.

Virginia W. Buckholz.
Tacoma, Wash.

Dear Aunt Bettie: Will you let a little Alabama girl join your band of girls and boys? I am a little girl eight years of age, am in the third grade at school. My teacher's name is Miss Calhoun. I go to Sunday school most every Sunday. My mother has eight children, four girls and four boys. Maggie Ruth is my oldest sister. Well Aunt Bettie, I don't want to take up too much space, but I hope to see my letter in print as this is my first letter.

Mary Woodham.
Coffeeville, Ala.

Dear Aunt Bettie: Don't get angry, cousins, if I ask you all to move over and let me have a little space to sit down, to have a chat with you. I would love to sit next to my friends Marie Jahanke and Marian Wiedmaier. I am a girl sixteen years old, and would like for some cousins to write to me who are interested in India, I would be delighted to get your

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letters. Those who can please send snaps of themselves. My hobby is to collect stamps, postcards, and snaps. My birthday is on the 17th of February. I have never met or heard of anybody whose birthday is on the same day as mine, so I would like to see if there are any in America. I am so glad to say that I am saved. I was saved while attending a meeting of Miss D. W. Caffrays. I only want to live for his Saviour. I am giving my school address as I attend a large boarding school for girls.

Rupalie Ruth Singh.
Wellesley Girls High School, Naini Tal, India.

Dear Aunt Bettie: It has been quite a while since I wrote to The Herald. This is my second letter. My father takes The Herald and I enjoy reading the whole paper, especially page ten. I have been getting letters from boys and girls. I am twelve years old. My birthday is July 7. Who can guess my first name? It begins with L and ends with R, and has six letters in it. Wesley Shealy.

218 Hill St. Timmons ville, S. C.

Dear Aunt Bettie: Will you let me join your happy band of girls and boys? This is my first letter to The Herald. I hope Mr. Scrapbasket will be having lunch when this arrives so this will be put in print. I am a little blond curly haired girl. I have one brother twelve years old, no sisters. My auntie is living with us. I would like for some of the readers to answer this letter. I will answer any letter I receive from the girls and boys.

Beulah Vivian Shealy.
218 Hill St., Timmons ville, S. C.

FALLEN ASLEEP

ROBERTS.

Rev. Mrs. Minnie L. Roberts, wife of Rev. J. P. Roberts, of Pilot Point, Texas, passed on to her eternal reward on Friday morning at 2 o'clock, March 22, 1929, at her home in Pilot Point, Texas. She was afflicted with cancer and suffered many weary months but with great Christian fortitude and sweet resignation. She was born in Sweden and came to America when she was fifteen; and was converted when she was sixteen and was sanctified wholly when she was seventeen. Immediately she entered into gospel work. For three years she was a missionary in Africa, but was stricken with African fever and was compelled to return home. She did rescue work in Providence, R. I., in Chicago, St. Louis and Pilot Point, Texas, for over thirty-five years. She was a strong preacher, mighty in prayer, full of faith and good works. She, with her husband, founded Rest Cottage of Pilot Point, an institution which has cared for over three thousand girls and women, and twenty-five hundred babies and children in the last twenty-five years of its illustrious history. She was a woman of rare gifts, versatile, original, a genius to create, executive to lead, administrative to protect, judicial to defend, and commanding to lead. Her closing up of life was peaceful, her death was beautiful and her funeral was most wonderful. The attendance was large, the funeral message by Dr. R. T. Williams was profound and appropriate, the floral offering was large and lovely, the committal was solemn and she was laid away amid flowers and evergreens in the hush of the Pilot Point cemetery to wait the trumpet of resurrection glory and immortal youth. "Well done, thou good and faithful servant; enter thou into the joys of thy Lord."

Allie and Emma Irick.

CHILTON.

Nov. 18, 1871—March 12, 1929.

C. W. Chilton is dead. This message was flashed over the wires on Tuesday morning, March 12, 1929, following his sudden death in a St. Louis Hospital, where he had undergone an operation for appendicitis, and from which he was apparently well on the way to recovery.

Death came instantly and was a shock to all, even the attending physician, who was dressing the wound when the end came. Mrs. Chilton arrived at the hospital for her daily visit with her husband, to learn that death had preceded her only a few moments.

Mr. Chilton was the son of Mr. and Mrs. Rolla Chilton and was born at Bruno, Mo., Nov. 18, 1871, being past 57 years of age. When about four years old his father died. His mother then married Robert Huff, who also died in a few years leaving a large family of children.

The result was that early in life he was forced to hustle for himself, about his only asset being a strong character and the prayers and influence of a saintly mother. He finally managed to enter a St. Louis business college. While there he was converted under Dr. Carradine's ministry, at about twenty years of age, uniting with the Methodist Church, of which he was an active member and loyal supporter until death. He was married to Jennie Sloan, of Otter Creek, in 1898. A few years later he moved to Williamsville, Mo., where he entered the mercantile business, and eventually became manager and a heavy stockholder in the Williamsville Supply Co. there. He was also a stockholder and director in the Williamsville State Bank, which was organized in 1905. He was recognized as one of the foremost citizens of the town and county, and stood behind every progressive movement. He was a member of the Board of Education for several terms and it was largely due to his efforts that Williamsville has its present high school housed in a good brick building. He was also one of the main supporters of the Methodist Church there, and assisted greatly in the remodeling of the church and the building of a new parsonage. He was Sunday school superintendent for many years also. Had

been a subscriber to The Pentecostal Herald for 37 years, and was also a reader of the St. Louis Christian Advocate.

His success in life was proof of his sound judgment, and many sought his counsel and advice. His mother (who passed to her reward three years ago) and the younger children in her home relied upon him almost as a father for counsel and guidance. He was ever ready to help those who were willing to help themselves, and his home was always open to friends from far and near. Many a minister found shelter and encouragement beneath his roof. Taken as a whole, his life and influence was an inspiration to higher and nobler things.

After nearly twenty years in business, he disposed of his interests in Williamsville and moved to his farm near Granite Bend, where, with the exception of a short time in Texas, he spent the remainder of his life. After moving to the farm he was a regular attendant and supporter of the Baptist Church, while continuing to contribute to every phase of the work of his own church in Williamsville, which he could seldom attend on account of bad roads. He was the father of an excellent family of children, who were brought up around a family altar. One died in infancy. Those surviving are Carl S. Chilton, supervising principal of a group of schools in Harlingen, Texas; Mrs. H. S. Chiswell and Mrs. Geo. S. Potts, also of Harlingen, and Miss Maideen Chilton, who is in school in Cape Girardeau. Besides the wife, there is also one sister, Mrs. S. L. Leeper, of Mill Spring, Mo., and four half brothers, E. W. Huff, of Williamsville, Mo., C. A. Huff, of St. Louis, Henry Huff, of Flat River, and W. F. Huff, of Chicago, also one half sister, Mrs. L. C. Cartee of Chicago, and one grandson, Carl Chilton, Jr.

Funeral services were held March 14, in the Williamsville Methodist Church, in charge of the pastor, Rev. D. B. Kazee, with burial in the Sloan cemetery on Otter Creek.

Mrs. May Julian.

REQUESTS FOR PRAYER.

M. W. D.: "Would appreciate it greatly if my husband and I could be included in your prayer list, for relief of severe neuritis which is hindering our work for our Lord."

Mrs. S. Rusk: "Please to pray that I may be healed of the malady if it is the dear Lord's will."

SATAN'S SILVER SCREENS.

Are theatricals sinful? asks an innocent, angel-faced young lassie of culture and refinement. How shall we answer the innocent? Exaggerations of the evil influences of the movies are impossible. We could candidly state that of the twenty million in the United States who attend the movies daily, not one is a true follower of Jesus Christ and hence has not attained to the highest standard of morality, yea, rather is debased daily in mind, soul and body by the evil influences of sin impressed by the fiery pen of Satan from so-called educational pictures.

Theaters rob God of your time, money, and service. It ruins operators, aids insanity, promotes crime, consumes all that is beautiful and lovely in human character and implants in its place hideous passion. It steals rest, overtaxes the imagination, breaks home ties. Who can tell the whole story of its woes? The mind is limited to portray its evils, not one bright page is upon its records.

Upon the canvas no shades can be produced to portray the evils as dark as the truth—countless miseries of its victims, everything conceivable that is terrible and revolting, health in ruins, hope destroyed, affections crushed, prayers silenced, home deserted, shame a tyrant, poverty a child of vice, all crimes of every hue, murder,

valley of death, living slaves. Let us view the landscape with trees the fruit of which is poison and its shade death, mountain torrents emptying into an ocean with waves of fire. Cheeks furrowed by burning tears wrung by anguish and agony from a broken heart.

And now light this picture by the glares of the infernal fires and it falls far short of the dreadful reality of the sinful influence in the present day motion picture theaters.

Written by an Ex-operator:

L. C. Philo.

... PROGRAM ...

The following program is being arranged for the Annual Meeting of the National Association for the Promotion of Holiness to be held at Asbury College, Wilmore, Kentucky, May 7 to 12, 1929:

OPENING SERVICE TUESDAY EVENING

- 7:30—Devotions, Rev. John Wesley Hughes, D. D.
- 8:00—Sermon, Rev. Lewis R. Akers, D. D.

WEDNESDAY, MAY 8th—CONSTITUTION DAY.

- 8:30 A. M.—Tarrying hour, in charge of the President.
- 9:30 A. M.—Business. We are planning to devote the entire time on Wednesday to the proposed changes in the Constitution, except the hours otherwise designated.
- 12:00 M.—Adjournment.
- 1:30 P. M.—School of the Prophets, Rev. Joseph H. Smith.
- 2:30 P. M.—Business continued.
- 5:30 P. M.—Adjournment.
- 7:30 P. M.—Devotions, Rev. F. E. Arthur.
- 8:00 P. M.—Sermon, Rev. John Paul, D. D.

THURSDAY, MAY 9th—ELECTION OF OFFICERS.

- 8:30 A. M.—Tarrying hour, President.
- 9:30 A. M.—Election of Officers.
- 12:00 M.—Adjournment.
- 1:30 P. M.—School of the Prophets, Rev. Joseph H. Smith.
- 2:30 P. M.—Business.
- 5:00 P. M.—Adjournment.
- 7:30 P. M.—Devotions, Rev. Iva D. Vennard, D. D.
- 8:00 P. M.—Sermon, Rev. John L. Brasher, D. D.

FRIDAY, MAY 10th—STATE DAY.

- 8:30 A. M.—Tarrying hour, President.
- 9:30 A. M.—Unfinished business, after which we will have a report of every State President, together with a brief statement of plans now used and suggestions for improvement in our state organizations.
- 12:00 M.—Adjournment.
- 1:30 P. M.—School of the Prophets, Rev. Joseph H. Smith.
- 2:30 P. M.—Program resumed. In case the full time is not needed for the report of State Presidents, there will be an open forum on subjects of vital interest to State and County organizations, and the general question of aggressive and intensive work.

- 5:00 P. M.—Adjournment.
- 7:30 P. M.—Devotions, Rev. John Knapp, D. D.
- 8:00 P. M.—Sermon, Rev. Paul Rees.

SATURDAY, MAY 11th—COLLEGE DAY.

- 8:30 A. M.—Tarrying hour, President.
- 9:30 A. M.—An hour will be spent seeing Asbury College under the courteous guidance of President Akers.
- 10:30 A. M.—Unless business demands attention, we will have a sermon. Students will be free to attend our services on Saturday and we desire to make it a day of evangelistic emphasis as far as possible.
- 1:30 P. M.—School of the Prophets, Rev. Joseph H. Smith.
- 2:30 P. M.—Fellowship hour, led by Mr. Claude A. Lovejoy.
- 7:30 P. M.—Devotions, Rev. T. Anderson.
- 8:00 P. M.—Sermon, Rev. John Owen, D. D.

SUNDAY, MAY 12th.

We will adjust our Sunday forenoon program to the hour used by the church for Sunday School.

- 10:30 A. M.—Preaching, Rev. Joseph H. Smith.
- 2:30 P. M.—Preaching, Rev. Joseph Owen, D. D.
- 6:30 P. M.—Young Peoples Meeting, in charge of Rev. Jasper Huffman, D. D.
- 7:30 P. M.—Closing service, Rev. H. C. Morrison, D. D.

SUNDAY SCHOOL LESSON

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

Lesson VI.—May 12, 1929.

Subject.—The Early Ministry of Jeremiah. Jer. 1:6-10; 26:8-15.

Golden Text.—We ought to obey God rather than men. Acts 5:29.

Time.—B. C. 629 to B. C. 607.

Place.—Judah and Jerusalem.

Introduction.—Jeremiah, as we learn from the first chapter of his prophecy, began his ministry at a very early age. When his call to the sacred office came to him he protested to Jehovah: "Behold, I cannot speak; for I am a child." He seems to have begun his ministry in the thirteenth year of the reign of Josiah, of which we studied in a previous lesson.

Jeremiah prophesied in Judah during one of the most sinful periods of all that people's sinful history. He prophesied during the last eighteen years of the reign of good king Josiah, and was, no doubt, present at the great passover that was kept by his order. When Josiah lost his life in his foolish war against Necho, king of Egypt, and Judah fell into the hands of wicked rulers who debauched her once more, Jeremiah continued to prophesy against the sins of his people. His office called for great courage; but he never quailed.

The untimely death of Josiah was a bitter grief to the young prophet. The record says: "He lamented for Josiah." The people put Jehoahaz, a son of Josiah, on the throne, but he reigned only three months. The king of Egypt dethroned him, and placed his brother, Eliakim, in his stead, changing his name to Jehoiakim; but "he did that which was evil in the sight of the LORD his God," and met Divine wrath; for Nebuchadnezzar conquered him, and carried him to Babylon in fetters. Jerusalem, of course, was overthrown, and the nation's doom was in sight.

Jeremiah has been called the "weeping prophet"; but it would be quite as appropriate to designate him as the persecuted prophet. He wept because of the sins of his people, and because he foresaw the fearful captivity that awaited them. But all his preaching and weeping and prophesying failed to lead the nation to repentance. They stiffened their necks, and hardened their hearts, and hurried on to their ruin. Jeremiah felt what every minister of the gospel must feel: heart-breaking grief, because he must preach to multitudes who will never be saved. God offers them salvation in all sincerity; but they will not come to him that they might have life. It is an awful thought, that, although he has done all that infinite love and mercy can do to save men, multitudes of them seem determined to damn themselves.

Jeremiah was a severe preacher. He told the people plainly and candidly of their sins. But he told them the truth in love. He was a broken-hearted preacher—a compassionate preacher, who wept bitter tears over his fallen Israel. But instead of heeding his message and his tears, they persecuted him and hounded him to his death.

Notes on the Lesson.

6. I am a child.—How old, we do not know, but he must have been very young for the prophetic office. He shunned the work, and made this excuse to God. Do not blame him. Many of us preachers have had a similar feeling when first conscious of

our call to the ministry. The responsibility is fearful.

7. Say not, I am a child.—Thank God! Jeremiah did not have to go alone. God would go with him as long as he delivered his message. How like his promise to us: "Lo, I am with you always, even unto the end of the world. Amen."

8. Be not afraid of their faces.—God knew what was ahead of Jeremiah, but he would be with him through it all. Preachers must not be afraid of men. Of all pitiable creatures below the stars, the coward in the pulpit is the most pitiable. A preacher remarked that he was afraid to tell his people the whole truth, lest he should tear the church to pieces. This writer replied: "That is your only hope. Besides, you cannot hurt the inhabitants of a graveyard." His church(?) was so dead that neither pastor nor people knew it.

9. The LORD . . . touched my mouth.—That is the one thing needful. Without the Divine call and the Divine touch, no man can preach. He may lecture very learnedly, but preach he cannot. But this will not take the place of hard study. The preacher must be learned in the Word of God, and in all else that he can gather from men and books. God will fill neither empty heads nor empty mouths.

10. I have set thee over the nations and over the kingdoms.—That was a big circuit, but not too big for a big man. Many preachers dry up nowadays, because their fields are too restricted. They need to feel the touch of the multitudes. Read the remainder of the verse, and learn the purpose of Jeremiah's call. He was to clear the ground, and then build and plant. No use for the latter until the former has been well done. The work will not stand.

26:8. It is always interesting to see the effect of the preaching upon hearers. When Jeremiah finished "speaking all that the LORD had commanded him to speak unto all the people," there should have been a great altar service and a large ingathering of souls; but not so. Even the priests and the prophets turned against him, "saying, thou shalt surely die." When the truth is preached, the people will either receive it, or curse the preacher. It is ever thus.

9. This house shall be like Shiloh.—The place where once rested the tabernacle and the ark of the covenant. Jerusalem would be a desolation. It was too much. All the people turned against this pessimistic prophet of evil. It was the truth; but it did not suit the crowd. They wanted an optimistic preacher, even though the nation had forsaken God, and was headed for seventy years of cruel captivity in Babylon.

10. The princes of Judah.—Her chief men went to the temple, and joined the assembled mob in their condemnation of God's prophet. Surely the people were mad against Jehovah. Read the latter part of the first chapter of the Epistle to the Romans for an explanation of the matter. God is "the same yesterday, and today, and forever."

11. This man is worthy to die.—This from the priests and prophets, who should have led the people aright, but had led them astray. How passing strange that this thing should

be true in all ages. All persecution of true religion comes from the clergy; and, whenever possible, they appeal to civil rulers to carry out their diabolic schemes, just as the Jews did in the case of our Lord. The only charge against Jeremiah was, that he had "prophesied against the city." They learned later that he had told the truth.

12. The LORD sent me to prophesy against this house and against this city.—That is sufficient authority for any conscientious preacher. When he fails, he is either a coward or wanting a conscience.

13. Amend your ways and your doings.—Jeremiah is still pleading for repentance, pleading on the ground that Jehovah "will repent him of the evil that he hath pronounced against you." God's mercy is everlasting.

14. I am in your hand.—The prophet knew he was friendless and helpless in their hands.

15. If ye put me to death.—This was an awful warning; for the Jews knew that he who shed innocent blood might expect to meet the wrath of God. In this case the scope of destruction was wide: it would be upon them (the rulers), upon the city, and upon its inhabitants. There is nothing more terrible than the wrath of God against those who insult his love and mercy.

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NOTICE!

The Missionary Society of the National Association for the Promotion of Holiness, will hold their Annual Session at Asbury College, Wilmore, Ky., beginning May 5th, with full salvation missionary addresses on China and Africa, by returned missionaries from those fields. Business sessions Monday and Tuesday following.

Rev. C. W. Ruth, Pres.

Rev. C. P. Hogle, Secy.

NOTICE!

Evangelist Ralph S. Griswold will be glad to accept calls for revival engagements for this summer and fall. His address will for the present be Peck, Michigan.

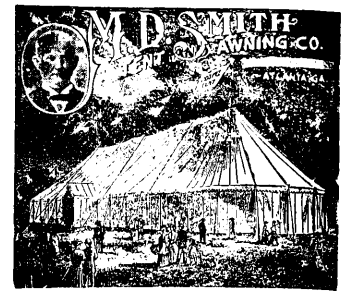
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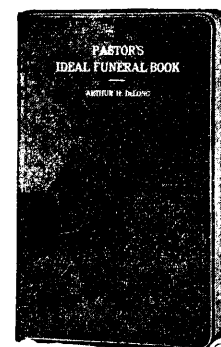
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A box containing 115 small cards, with a choice scripture neatly printed on each side. 230 texts in all. Beautiful box, stamped in gold also printed directions how to use. Excellent for a gift box.

Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the Word of God and prayer. 1 Tim. 4:4, 5. Alas, how few meals eaten by Christians are thus sanctified. Some of them ask a blessing on their food, but very seldom do we find one who reads the Word at meals. The Bread Box is an excellent way to introduce obedience to this precept.

Pass the box around at the beginning of a meal. Let each person take out a card. Then let each in turn read the verses. It will be noticed that the two verses on each card bear a definite relation to each other and teach an important truth. The order in which they are read often brings out this truth more forcibly. As each person reads their verses it is profitable that the others present tell where the verses are found.

Another excellent way is for each person to read one or two words of the text and let some one else quote it from memory.

Let one read a verse and another quote a verse on the same subject.

Let each person memorize the two verses during the meal and quote them at its close.

Pass the box around in your Sunday School class the same as at a meal. And as the verses are read discuss the truths contained in them.

Explain that it is just as important to feed on the Word in order to grow and be strong spiritually as to eat our daily meals in order to grow strong physically.

Most interesting and profitable young people's meeting may be had by using the Bread Box in some of the ways suggested.

In the home when friends and neighbors are gathered together pass around the Bread Box. How much better and more profitable than a "cup of tea"!

Keep one in your bedroom. Eat a slice for your meditation while dressing and going about your daily duties. Eat another slice before retiring to quiet your worries and give you a good night's rest.

Use the Bread Box freely but do not let it displace the Bible. You need the whole Word of God, for all was given that you might "Acquaint now thyself with HIM, and be at peace."—Job. 22:21.

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Out-of-the-ordinary stories—stories of adventure. One of the most interesting stories we have read recently is "The Two Tramps." It would seem to be a book for boys, but really it is a book every one would enjoy. The Tramps in this story are not beggars or men of low ideals, but tramps for Jesus. Order one or more copies to place in the hands of boys, at the special price of 60c.

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STOCKWELL, INDIANA.

The Methodist Church at Stockwell, Ind., was recently visited by a gracious series of revival meetings, closing Easter Sunday, March 31st.

The pastor, Rev. Leonard E. Watson, was very fortunate in securing the services of the "Bennard Evangelistic Party" who most ably conducted these meetings. Rev. George Bennard, of Hermosa Beach, Calif., author of "The Old Rugged Cross" and many other gospel songs, is a most efficient song leader and a splendid, sweet spirited preacher of a full gospel. We learned to love him during his stay with us and gladly give him our unqualified endorsement to anyone looking for an efficient song leader and preacher of the old-fashioned gospel.

Rev. David E. Reed, evangelist of Michigan Conference, Albion, Mich., had charge of the work among the boys and girls and is widely known as "The Friend of Children." These afternoon meetings with the boys and girls were largely attended and with splendid results. Rev. Reed is especially gifted in dealing with boys and girls and will be a wonderful help to any church securing his services.

A great number came forward during the meetings a majority of whom were church members. There were a goodly number of conversions and a quickening of church life. Eleven united with the church on Easter morning and others will be coming soon. Leonard E. Watson, Pastor.

NOVEMBER REPORT.

Bro. K. Y. Zhen, Chapei Mission,
Shanghai.

Bro. Zhen sends in a report of victory, praising the Lord for his help and blessing in the work. The Holy Spirit has been working in a wonderful way in all of the meetings and souls are being brought into the Kingdom.

Not far from Chapei mission lives a man who has a crippled wife. The man's eyes are poor and he could hardly see and so was not able to work and earn a living. They lived in a little straw hut and were very poor. They were often hungry and cold and had nothing to eat or wear. They had no friends or relatives to help them or care for them and were pitiful indeed. They sometimes made money in sinful ways. Someone would steal something and then this man's wife would go out and sell it and the thief would divide the money with them.

Thank the Lord he is Omnipotent and he was kind to them. One evening when Bro. Zhen and the workers went out on the streets to invite people to the evangelistic meeting at the mission, they passed by this man's home. Just as they were passing by, one of the workers called, "God can save all those in trouble." This man heard and the Spirit of God touched his heart. He came and followed the workers to the mission and there heard the Gospel of Jesus Christ preached. He came to the altar that night and confessed his sin and repented and accepted Jesus as his Savior. He testified that he knew that Jesus had saved his soul. Afterward his wife was truly saved also. They left their former life of sin and then they did not know how they would be able to live. But the Lord cares for his children and they were not forsaken. The Lord touched this brother's eyes and they were much better and he could see well enough to go to

work and earn his living. He rented a ricksha and pulled the ricksha every day to support his wife and himself. He left his old sinful life and has fellowship with the Lord. Although he makes very little money, each week he saves some and gives it to the mission. If there is some special need for money, he sacrifices and makes a special offering.

Formerly his wife was possessed with devils. Often she would be in bed for several months. After she believed in the Lord, the evil spirit came back again. That time Bro. Zhen, Bro. Wang and Miss Deng went to their home and prayed with her. They went to see her three or four times and trusted in the power of God to heal her. The Lord answered the prayer of faith and touched her and made her whole. The evil spirit has never returned and this brother and sister are living victorious lives in the Lord. Praise his Name!

The Oriental Missionary Society,
Shanghai, China.

"Seeing the Future."

I have just finished reading this book written by a scholarly English woman, Miss Christabel Pankhurst. It is a publication of this year, published by Harper & Brothers, for sale by Pentecostal Publishing Company, \$2.

Miss Pankhurst shows a broad study of prophetic interpretation, and shows how the movements of political units are fulfilling the words of the prophets spoken long ago. And her incursions into science and her familiarity with works of the great scientists like Newton and Pasteur make the book unusually fresh and interesting.

There are places where one might wish the book were a bit more expository for the benefit of those who have overlooked many passages that underlie the author's conclusions. For they are Scriptural. And Miss Pankhurst has thought her facts into a consistent philosophy.

The five chapters on the "Signs of the Times," including "Upheavals in Nature," "Moral Conditions," "Wars and Rumors of Wars," "The Jews in Palestine," and "The Modern Policy of Nations" are well worth the price of the book.

There are many scholarly men today, who, if they would take the time to sit down and compare prophecy and its fulfillment would greatly change their minds regarding their eschatological preconceptions. It does seem that men somehow get an early bias and spend most of the rest of their lives trying to square the universe with it. With hundreds upon hundreds of prophecies accurately fulfilled, and world movements outlined centuries in advance, and describing the nature of the advance of the kingdom of Christ from its spiritual beginning to its final consummation, many have regarded the prophecies as little more than the effervescent, florescent, vaporings of Oriental prophets. And in spite of the fact that the Scripture says that religious scoffers would come in the last times saying, "Where is the sign of his coming," our Universities and religious schools have many teachers that would intellectualize that doctrine to a dead Judaism, written for the purpose of comforting people in distress. The literal return of Jesus is taboo today because it is not reasonable. On the same ground the first advent of Jesus is tabooed by medical science because it is biologically unreasonable. But people forget that God is able to do the unreasonable. And if he chooses a literal second coming in the clouds of heaven as the Scriptures teach, who am I that I should deny his Word?

Miss Pankhurst has added a book of much value on this subject and one that should be in every preacher's library. It may start a line of research that will cause some former opinions to be changed and some sermons to be re-written; but that might be a good thing. At least it will furnish food for some mature thought.

J. E. Savage.
Middlesboro, Ky., April 12.

Now Ready.

The memorial edition of Dr. W. G. Nixon's sermons is off the press. We are sure that his friends and the reading public in general will be interested in this series of gripping messages by one of the great pastor-evangelists of the day.

This book has ten messages from the pen of Dr. Nixon and a closing chapter which includes the messages delivered from the pulpit of his old church at his funeral held in the city of Detroit.

The many thousands who have listened to Dr. Nixon up and down the country will remember some of the themes presented here. Noteworthy are the messages on "Covenant Breakers," "The Benediction of Jude," the great sermon on Pentecost under the title of "Afterwards," "The Roadway to the Gates of Pearl," and the remarkable commencement message on "Character Building."

These messages are characterized by Dr. Nixon's terseness, his ability for striking utterance, and are accented by the spirit of conviction which always controlled the man in building the gospel message.

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Mothers.

There is just off the press a little booklet, the title of which is "Mothers," by Rev. B. C. Gamble. Hundreds far and near heard it just as a radio address. Many wept as they listened. Some wrote: "I will pay any price to get that message." The result of insistent demand was its publication.

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Open date, April.

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

HARRIS, E. J.
(Song Leader and Children's Worker)

HAWK, M. R.
(711 Center Ave., Butler, Pa.)

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, O.)
Olivia, Minn., May 2-19.
Kinde, Mich., June 2-23.
Johnstown, Pa., July 23-Aug. 4.
No. Webster, Ind., Aug. 4-11.
Blackwell, Okla., Aug. 23-Sept. 1.
Grandfield, Okla., Sept. 6-15.

HENRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
Lancaster, Ky., April 24-May 12.
Racine, Wis., (camp) July 4-14.
Bethany, Okla., (camp) Aug. 22-Sept. 1.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)

HORN, LUTHER A.
(Mobile, Ala.)
Crandall, Miss., May 22-31.
Montgomery, Ala., June 16-30.
Electric, Ala., June 30-July 10.

HOWARD, FIELDING T.
(198 Timberlake Ave., Erlanger, Ky.)

HOOVER, L. S.
(Tionesta, Pa.)

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

HYSELL, HARVEY B.
(Box 582, Waycross, Ga.)
Selma, La., April 21-May 5.
Tifton, Ga., May 12-26.
Waycross, Ga., May 29-June 9.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Cleveland, Okla., April 28-May 12.
Harper, Kan., May 19-June 2.
Slick, Okla., June 9-23.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)

JOHNSON, ANDREW.
(Wilmore, Ky.)
Open dates for May.

JOHNSON, RAY N.
(1300 Meander St., Abilene, Texas)
Fairview, Camden, April 29-May 12.
Pittman, N. J., May 13-26.

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)

JONES, W. F.
(426 Grove Ave., Petersburg, Va.)
Gwynn, Va., May 3-19.
Mineral, Va., May 21-June 2.
Louisia, Va., June 6-July 14.

JONES, CAROL AND WIFE.
(P. O. Box 67, Hope, Ind.)
Open dates, May and June.

KENNEDY, ROBERT J.
(Singer)
(2315 Modera Ave., Dallas, Texas)
May and June open.
Winfield, Texas, July 8-20.
Bryson, Tex., April 15-28.

KENDALL, J. B.
(1127 Richmond Road, Lexington, Ky.)

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

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)
Stittsville, Ont., June 28-July 7.
Open date, May and June.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
McKeesport, Pa., May 12-19.
Allentown, Pa., May 31-June 2.
Marion, Ohio, June 14-25.

LEWIS, JOS. H.
(Wilmore, Ky.)
East Point, Ky., April 28-May 12.
Praise, Ky., May 13-30.
Open dates June 1-July 14.

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(London, Ohio)
Walbridge, O., April 18-May 5.
Lowell, Mich., May 10-26.
Cincinnati, Ohio, May 31-June 9.
Pittsburgh, Pa., June 20-30.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Cadillac, Mich., May 1-15.
Reed, Mich., May 16-June 2.
Corcoran, Minn., June 1-16.

LYON, OSCAR B.
(Lawton, Okla.)

MCBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Willow Lakes, S. Dak., May 30-June 9.
Chaplain, Ky., June 12-23.

MCGLIE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)

MCRIE, MARK S.
(Holt, Michigan)

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

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MARSHALL, R. P. AND WIFE.
(Lewisport, Ky.)
Deleon Springs, Fla., April 24-May 5.
Crestview, Fla., May 8-31.
Open dates, June.

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)
Salina, Kan., May 12-26.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Benson, N. C., May 5-19.

MILLER, REV. AND MRS. F. E.
(Lowville, N. Y.)
Lewis and Jefferson Counties, New York
State Prayer Band Dates, April and May.

MINGLEDOFF, O. G.
Hettinger, N. D., April 29-May 12.
Lemmon, S. D., May 12-26.
Rural, N. D., May 28-June 9.
Washington, N. D., June 13-28.
Hettinger, N. D., June 28-July 7.
Ferndale, Wash., July 18-28.
Okanogan, Wash., Aug. 1-11.

MOFFITT, E. J.
(Deltaville, Va.)
Onemo, Va., April 25-May 12.

MONTGOMERY, REV. MARY.
(2409 N. Capital Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 15-Aug. 4.

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Wilmore, Ky., May 7-12.
Cardova, Ala., May 17-26.
Two Camps, N. Dak., June 14-July 7.

PAKKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Owingsville, Ky., May 5-19.

POLLITT, S. H.
(Amelia, Ohio)
Open date, May.
Gravel Switch, Ky., June 2-16.
West Irvine, Ky., June 20-July 21.
Salem, Ky., July 28-August 11.
Salvisa, Ky., August 18-September 1.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(1231 N. Hermes Ave., Indianapolis, Ind.)
Shelbyville, Ill., May 5-10.
Mishawaka, Ind., June 16-30.
Richland Center, Wis., July 5-21.
St. Croix Falls, Wis., July 26-Aug. 4.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)

REES, PAUL S.
(52nd & Hudson Rt., Rosedale, Kan.)

RICE, LEWIS J. AND EDYTHE.
(Kewauue, Ill., April 28-May 14.
Lafayette, Ind., July 7-21.
Ladoga, Ind., July 28-Aug. 11.
Hammoud, Ind., Aug. 14-18.

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Mich.)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)
Wilmore, Ky., May 7-12.

ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE.
(Morrliton, Ark.)

ROOD, PERRY.
(Middleport, Ohio.)
Cardington, Ohio, August 15-25.

ST. CLAIR, FRED.
Bowie, Texas, May 10-June 2.
Meridian, Texas, June 9-July 7.
Jamaica, L. I., N. Y., July 28-Sept. 1.

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)

SHADE, N. B. M.D.
(3045 D. N. W. 21st Court, Miami, Fla.)

SHAW, BLISH R.
(2411 Kenwood Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

SHANK, MR. AND MRS. R. A.
(191 No. Ogden Ave., Columbus, Ohio.)

SHARROW, C. E. AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Akron, Ohio, May 12-26.
Cincinnati, Ohio, May 31-June 9.
Montevideo, Minn., June 7-16.

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Mannington, W. Va.)

SPELL, C. K.
(Kirbyville, Tex.)
Mt. Pleasant, Texas, July 19-29.
Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

SWEETEN, HOWARD W.
(Ashley, Ill.)

TEETS, ODA B.
(Aurora, W. Va.)

THORNTON, R. A. AND WIFE.
(Ilatiesburg, Miss.)

VANDERSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Macon, Ga., June 2-23.
Ottawa, Ont., June 29-July 7.
Sharon Center, O., July 26-August 4.

VAYHINGER, M.
Indianapolis, Ind., April 20-May 12.
Rail, Ind., May 23-June 9.

WELSH, H. W.
(Olivet, Ill.)
St. Louis, Mo., May 5-19.
Veedsburg, Ind., May 26-June 9.
Lancaster, Ohio, June 16-30.

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)
Open date, May.
Wilmot, S. D., June 19-30.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)
Salt Wells, Ky., June 9-23.

Open dates, July.
Bedford, Ky., August 2-11.
Herdon, Va., August 14-25.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Battle Creek, Mich., April 28-May 10.
Middletown, Ind., May 26-June 9.
Terre Haute, Ind., June 13-23.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)
Wilmore, Ky., May 7-12.
Crittenden, Ky., May 14-26.
Cincinnati, Ohio, June 1-9.

WILLIAMS, L. E.
(Wilmore, Ky.)
May open.

WILLIAMS, FRED G.
(11916 Beulah Ave., N. E., Cleveland, O.)

WOOD, E. E.
(724 John Street, Jackson, Mich.)

Camp Meeting Calendar

CANADA.

Brown's Flats, Kings Co., New Brunswick, Canada, June 28-July 7. Rev. E. E. Augell, and all the ministers and lay workers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

GEORGIA.

Sale City, Ga., June 9-23. Workers: Rev. Chas. A. Gibson, Rev. W. R. Gilley, and the Vaughan Radio Quartet. Address Rev. W. R. Gilley, Sec., 2104 Revere Ave., Dayton, Ohio.

ILLINOIS.

Sherman, Ill., August 8-18. Workers: Rev. A. L. Whitcomb, Rev. G. B. Williamson. Mrs. Della B. Stretch, children's leader. Rev. G. Edward Gallup, song leader. President, Grover Williams. Address Mrs. Julia Short Hayes, Sec., 2217 E. Capitol Ave., Springfield, Ill.
Normal, Ill., Aug. 23-Sept. 1. Workers: Rev. A. L. Whitcomb, Rev. C. B. Pugett. Miss C. E. Cooley, children's worker. E. C. Milby, song leader. President, Mrs. Della B. Stretch. Address Mrs. Bertha C. Ashbrook, Sec., 451 West Allen St., Springfield, Ill.

IOWA.

University Park, Iowa, May 31-June 9. Workers: Dr. C. W. Butler, Rev. Homer L. Cox, Rev. C. C. Rinebarger. Miss Mae Gorsuch, children's worker. Address Rev. Anna L. Spaw, University Park, Iowa.

MAINE.

Robinson, Maine, August 9-18. Workers: Rev. H. V. Miller and ministers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

MICHIGAN.

Romeo, Mich., Aug. 11-12. Preachers: Joseph Owen, Chas. H. Babcock and Raymond Browning. Director of young people's work, Thelma Hyde; song leaders, R. A. and Mrs. Shank. Address Rev. James H. James, Sec., Kinde, Mich.
Eaton Rapids, Mich., July 24-August 4. Workers: Rev. Joseph H. Smith, Rev. Paul Rees, Rev. Raymond Browning, Rev. D. Willa Caffray, Col. S. L. Brengle, Rev. Lloyd Nixon, Prof. Howard Skinner, Jr. Address Rev. D. E. Reed, Albion, Mich.

NEW YORK.

Syracuse, New York, June 27-July 7. Workers: J. M. Hames, Chauncey Armstrong, Florence Miller, C. H. Cox, Mrs. C. H. Cox, Cassius L. Myers. Address Rev. Cassius L. Myers, Sec., 134 Freeman Ave., Syracuse, N. Y.
Seven Oaks, N. Y., August 4-18. Workers: A. P. Carey, C. J. Hessler. Leader in song, Miss Florence Fairbanks; children's worker, Pearl Humphrey. Address W. G. Kingsley, 1565 1st Ave., Watervliet, New York.

OHIO.

Columbus, Ohio, July 18-28. Workers: Rev. Bud Robinson, Rev. Wm. Heslop, Rev. Norah Heslop, Rev. Raymond Browning, and Prof. L. C. Messer. Write Chas. A. Gibson, platform manager. Address Rev. W. R. Gilley, Sec., 2104 Revere Ave., Dayton, Ohio.

Mt. Vernon, Ohio, August 8-18. Workers: Rev. E. W. Petticord, Rev. C. M. Dunaway, M. Anderson. Young people's worker, Miss Anna McGhie; children's workers, Miss May Gorsuch and Miss Ollie Tanner; Song leaders, Kenneth Wells and wife, and Otto Davidson and wife. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

PENNSYLVANIA.

Hughesville, Pa., July 7-21. Workers: Evangelist Homer L. Cox. Song leader, Alma Budman. Address S. P. Ecroyd, Linden Hall, Pa.

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He spoke her name; her tears of joy o'erflowed,
And from the sod, on which her tears drops fell,
Pure lilies sprang.

Oh soul, take heart and live; this lesson learn:
From out the depths of sin and pain and strife
Shall spring the blooms of hope, or faith, of love,
And grievous sorrow blossom into joy.
An emblem of the Trinity you'll find
In the lily's bell.

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HOLINESS AND THE LORD'S HOLY DAY.

Alfred C. Spencer.

The likeness or relation of holiness to the Sabbath day is found in the idea of rest. Also, both holiness and the Sabbath are things that are set apart and are sacred, and both come from God. The rest that we have in holiness may be termed the "rest of faith." Other names for it are full salvation, sanctification and perfect love, and it is obtained by believers when they make a full consecration and take hold of God for it. Then it is that the carnal nature is destroyed. At that time there is "soul rest," when there is nothing inside the heart to disturb the peace of God.

The comparison of the rest of the soul with that of the Sabbath rest is given in Hebrews, fourth chapter. We read in the ninth verse: "There remaineth therefore a rest (marginal reading, Or, keeping of a sabbath) to the people of God." It is then that we are kept in perfect peace. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his" (Heb. 4:10). How restful, how sweet this abiding in the Lord is, when the heart is cleansed from impurity. The struggle with "inbred sin" is gone. This is a work that God does for us.

When we consider the Sabbath day, can there not be something that unnecessarily disturbs the rest and quiet and holiness of the Sabbath? The Lord gave to the children of Israel a commandment which gives light on the question of doing urgent work on the Sabbath as follows: "Six days thou shalt work; but on the seventh thou shalt rest; in eaning time (meaning, time of plowing) and in harvest thou shalt rest" (Exodus 34:21).

Public worship, or resting in the Lord and adoring him, is very appropriate and fitting on the Day of Rest. The word of the Lord in Leviticus 19:30 and 26:2 is: "Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord." Is not the state or deepness of one's piety shown by the way in which the Sabbath is kept? Should not the Sabbath of this age mean as much to Christians as it did to the children of Israel? We read: "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am

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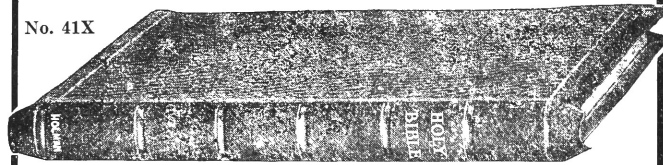
Specimen of the print

Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

| | | |
|---|--|---|
| 13 ¶ Then cometh Jē'sus from Galilee to Jōrdan unto Jōhn, to be baptized of him. | A. D. 26. | 13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr'nā-tim, which is upon the sea coast, in the borders of Zāb'u-lon and Neph'thā-lim. |
| 14 But Jōhn forbade him, saying, I have need to be baptized of thee, and comest thou to me? | CHAP. 8. v ch. 2, 23. v Dan. 9, 24. v Mark 1, 10. | 14 That it might be fulfilled which was spoken by E-sā'jas the prophet, saying, |
| 15 And Jē'sus answering said unto him, Suffer it to be so now: for thus | | 15 The land of Zāb'u-lon, and the |

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Specimen of Type.
AND the third day there
A was a marriage in
Cana of Galilee; and
the mother of Jē'sus was

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the Lord that doth sanctify you" (Exodus 31:12, 13).

How dreary, how monotonous it must be without any day of rest for the tired body, or without spiritual light for the soul. Great is the reward for the holy keeping of the Lord's rest day.

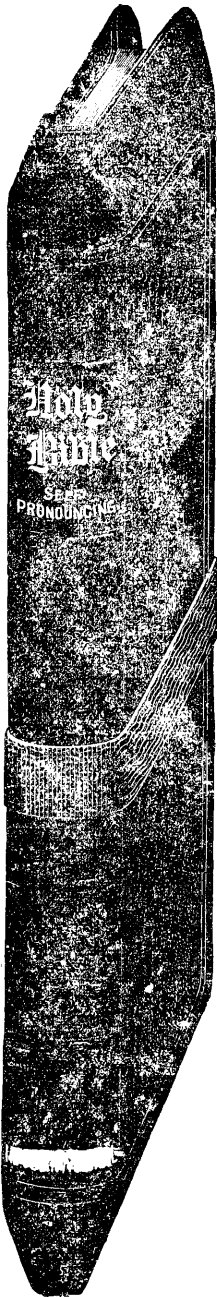
Righteousness and holiness are very closely related. Righteousness is the

natural outcome of holiness. A holy heart brings forth righteous acts. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isaiah 32:17).

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AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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12. It contains Chronology of the Old Testament, including the historical summary from Adam to Christ, table of dates from creation to Christ, table of the divided Monarchy, genealogy from Adam to Jacob, the journeying of the Israelites.
13. It contains the Harmony of the Gospels, enabling one to find what is treated in the different Gospels.
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HOW TO KEEP THE BLESSING.

By The Editor.

IN the closing chapter of Paul's First Epistle to the Thessalonians, we have this very gracious prayer and promise: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

We find here that we are not only to be sanctified, but we are to be preserved blameless by him that calleth us, the God of peace. It is understood that it takes an entire consecration on our part, and a faith which appropriates the merits of the atoning blood of Christ, to sanctify us wholly. To retain this blessed experience, we must maintain the same state of consecration, and the same degree of faith that it required to obtain the blessing.

However graciously sanctified we may be, we are still human beings. The blessing of sanctification is not intended to destroy our human nature, but our carnal nature—"the sin that dwelleth in us." The human nature that God gave us remains, with its various needs and propensities. There is the physical, the mental and the spiritual personality; these qualities of human nature have their various needs to be supplied.

The only safety for the sanctified, that they may retain purity of heart and the indwelling of the Holy Spirit, is to keep the lower nature under the mastery and control of the higher nature. The mere physical must be dominated by the intellectual; the intellectual must be dominated by the spiritual, and the spiritual must be under the blessed guidance and mastery of the Holy Ghost. This is safety.

Perhaps we will be more easily understood if we say that the sanctified man's intelligence must control, watch over, and dictate to, and rule his physical appetites and propensities. He must govern his physical being in the selection of food, drink, raiment, exercise and various appetites and trends; in a word, the lower nature must never be permitted to break away from control of the higher nature. The Apostle Paul speaks of "keeping the body under." Any man who allows the physical to govern the mental may easily become little less than a dumb brute, a glutton, a drunkard, a libertine. How many persons following the fashions and foibles of our time, so yield to their lower nature that they destroy body, mind and soul in excessive pleasures, night carousals, improper and unhealthful dress, and in innumerable ways let their physical propensities and desires run riot, destroy the body, wreck the mind and plunge the soul into outer darkness.

The sanctified life is a life of mastery over the body, so that it is kept under control by

the intellect, and the intellect is controlled by the sanctified spirit that will not allow the mind to indulge in improper thoughts, vain imaginations, reading and study which produce doubt, unbelief and irreverence toward God, his Word, and his Son. Many a sanctified soul has cooled its ardor and sown the tares of unbelief in the midst of the wheat of its faith, by reading modernistic literature, cultivating intellectual pride, coming to desire the praises of men rather than communion with the Holy Ghost, and a close fellowship with the Lord Jesus.

The spiritual life must have care, cultivation and stimuli as well as the physical and intellectual. It is hardly probable that any one will be able to keep the sanctified life in a holy glow, who does not become a careful and thoughtful reader of the Holy Scriptures. The soul feeds and grows when nurtured with the Word of God. The spiritual life also calls for exercise. Those who would retain the blessing of sanctification, must witness among their fellowbeings to the saving and keeping power of the Lord Jesus. Any one so graciously saved from sin, in the nature of things, must be seeking to save others. The sanctified soul has received the impulse of a holy go; it cannot endure idleness, inactivity, and at the same time, keep the divine flame burning brightly.

Along with searching the Scriptures and active service, there must be prayer. Perhaps, there is no greater means of grace than that of prayer. We have the inspired injunction to "pray without ceasing." Those who walk with God in righteousness and true holiness, live in attitude of supplication, trust and praise. This is not a burden; it is like breathing. It is a life. This is the beauty and charm of salvation from all sin. It brings a divine life into the human life; by the power of the Holy Ghost, the divine nature is brought down into our human nature. The Son of God became a man, living and walking among us, eating, drinking, sleeping, weeping, loving, and saving men. By the power of this same Holy Ghost we are lifted up by sanctifying grace into the divine nature. Paul expresses the thought with great clearness and force in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

President Akers at Asbury College.

In THE PENTECOSTAL HERALD of April 10, I read with interest an article headed "The Why and What of Asbury College," by Dr. Lewis Robeson Akers, President of that institution. It is clear, strong, emphatic and written in fine spirit. It leaves no question with reference to why Asbury College exists.

It is well understood that an institution of this kind has many difficulties with which

to contend. First of all, it has no church organization for support, and must be carried forward in its development and progress by the freewill offerings of those who are deeply interested in the great Bible doctrines, Christian principles and experiences for which the school stands. This means self-sacrifice and extra effort on the part of consecrated men and women who long to see the doctrine of Christian Holiness preached through this nation and around the world.

As one who has greatly loved and labored long for the upbuilding and progress of Asbury College, I have read Dr. Akers' article with real comfort and pleasure. It has the right ring throughout. Dr. Akers has been able to do a great work at Asbury College. He has gathered a very strong faculty of most excellent men and women. Under his administration the educational standards have been very much advanced and strengthened, and the spiritual life of the school has kept step with its educational progress.

During my long, extended illness I have been refreshed and delighted with the letters that have come to me from the various members of the faculty with reference to the great revival held under the leadership of Brother Anderson, and the fine spiritual tone that has characterized this school year.

Dr. Akers has been highly honored by being elected President of the American Association of Conservative Colleges. This is an association of a number of colleges which repudiate the modernistic, liberal tendency and hold steadfastly to divine inspiration of the Holy Scriptures, the Virgin Birth, Deity, the redemptive death and sufferings of our Lord and Savior. He has also been elected President of an association of fundamental ministers. This organization is composed of a large number of ministers of many denominations who stand opposed to every phase of modern destructive criticism, and heroically defend the Holy Scriptures as the inspired Word of God against the popular skepticism so prevalent in these times. These honors were bestowed upon him without any sort of solicitation or seeking on his part, and clearly reveals the confidence that his brethren of many denominations have in his ability and faithfulness to the Word of God.

Dr. Akers recently was offered the presidency of a very large church school, with considerable increase of salary, which he refused in order that he might go forward with the upbuilding of the great work going on at Asbury College. With the excellent faculty, the large student body, and the dire necessity for such an institution, with the thousands of people who are looking to Asbury as the safe place for the education of their children, there is every reason why the loyal friends of this institution of learning should rally to its standards and press, with vigor, the work for the advancement of this school, which has made such large contribution to spiritual forces which have been sent out from its halls.

Faithfully your brother,
H. C. MORRISON.

FROM THE LAND OF THE MORNING CALM.

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



We said "goodbye" to Korea on March 5th. It was a parting not soon to be effaced from our memory. The Koreans are all heart. They have a genius for religion; they love meetings. They can run all day and all night if necessary. Imagine a church in U. S. A. full of people out to preaching at 5:30 A. M. in the morning! But to the Koreans this is no strange thing.

After a month's labor which ended with the Annual Conference of the Oriental Missionary Society at Seoul, Korea, we began our farewell at the Compound of the O. M. S. and finished it at the Railroad Station where a big crowd of missionaries, pastors, evangelists, Bible women and students had gathered to see us off.

Rev. M. B. Stokes, that man of God, missionary, linguist, evangelist and presiding elder of the M. E. Church, South, was there with Mrs. Stokes, Rev. Harry Wood and other missionaries of the O. M. S. and many of their workers. Mrs. Cowman, who had come from America to attend this Conference, as well as to visit the work in Japan and China, and Mrs. E. L. Kilbourne, were in our party and of course the O. M. S. people were all keenly interested in the farewell.

One of my favorite songs in Korea was: "Weeping will not save me." That song seems to have in it the sigh and the sob of the seeking soul. I find it singing itself into my soul and then singing its way out. We asked them to sing it at the station and they took it and sang verse after verse till the railroad station rang with the song. The crowds looked on and the police seemed a trifle excited as though they were wondering what it was all about. We spoke a few parting words and offered prayer and then the bell sounded and off we were—leaving Korea for China—a journey of a thousand miles by rail and water before we reached Shanghai.

We shall never forget Korea! I believe there are more potential revivals in Korea than in any land visited if the five hundred missionaries there would get on fire. The Koreans are most susceptible to real religion; they love the full gospel. Let that country be swept by an intensive evangelism and revivals would break out all over. Let a Pentecost break out in Korea and Japan and China will feel the impact.

Before finishing my notes on Korea let me mention some brethren and sisters with whom we had precious gospel fellowship: Rev. M. B. Stokes, of the M. E. Church, South, who arranged our schedule; Dr. Noble, of the M. E. Church (North) and Mrs. Noble, Dr. Billings, of Chosen Christian College, who interpreted for me in some of my College messages, and also did most of the interpreting at our night services in the Union meetings at the Presbyterian Church; Bro. Young (Korean P. E., M. E. Church, South) who interpreted the 11 A. M. messages, Miss Edwards (M. E.), Miss Kinsler (Presbyterian), Brother Peters, devoted young missionary from Los Angeles (M. E. Church, South) who never missed a meeting, and Rev. H. F. Woods, Rev. Paul E. Haines, and a host of Korean brethren of the Oriental Missionary Society. God bless them all!

Though Korea is regarded as one of the best mission fields, yet evidently many of the workers are dissatisfied with the progress made along spiritual and evangelistic lines. We do not feel that we were in Korea long enough to write our own personal opinions upon these matters as we were mainly in one city and lack of time prevented our reaching other points of great interest. (Pyeng Yang, for instance, one of the finest pieces of missionary work to be seen on earth). We will therefore reproduce a few

things from an important article recently published in Korea. This from the field itself is worth infinitely more than any casual visitor could write.

A thoughtful Presbyterian missionary and professor of Chosen Christian College (Seoul, Korea) in the January number of the "Korean Mission Field," has an article entitled "A New Year's Meditation, Why Are We Standing Still?" Professor Rhodes says: "In the last five years there has been a loss of 39,000 or 15%. Since 1914 the Korean population has increased from 14,300,000 to 18,600,000, or 30%. During that time the total constituency of the churches has increased from 196,000 to 219,000, or 12%. We cannot expect Korea to be evangelized unless the percentage of growth of the Christian constituency continues much higher than the percentage of increase of population which has not been true the last fifteen years except in the increase of baptized membership. In ten years the missionary force of missions has increased 16%, and the number of the Korean paid workers has increased 35%. Of the latter number of ordained Korean pastors has increased from 222 to 471, or 112%. Likewise the gifts of the Korean church have increased from 243,000 yen in 1912 to 1,246,000 yen in 1927, or over 500%. . . . Greatly increased gifts to the work of the church have not resulted in an increased adherence. . . . nor does it indicate that the use of more money would help the growth of the church. . . . A sum of 5 million yen or more is spent annually by the missions and churches and yet we are marking time and seem to be unable to make headway. Both missionaries and Korean church workers admit that during the last number of years there has been a let up in the evangelistic drive of the church. . . . *At all costs evangelism must be the life of the church.*"

Let the people who read this put Korea on their prayer list and pray much that revival fires might break out among that devoted people.

Traveling from Seoul to Fusan, thence by boat to Moji and thence to Nagasaki to catch the boat to Shanghai takes us through some intensely interesting country. Traveling through Japan is like going through a veritable picture gallery with Old Nature herself as the artist. I have thought of Japan as the flower garden of the Orient. The Japanese are artists. They can turn a little plot of ground into a picture as well as the bearer of rice, flowers, etc.

Coming on the train we were rushed along through valleys with the hills terraced by rice plots and the gardens with their orange trees and cherry blossoms and flowers of all descriptions almost ready to burst forth.

We have had a chance to sample homes in three countries—in China, Japan and Korea, and they are all so different! Recently we took dinner in a Korean parsonage; we sat on the floor and ate at a low table laden with the various dishes that go to make up a Korean meal. The other night some of the preachers wanted to give us a farewell feast and they took us down to a Korean restaurant. The Koreans have a unique way of heating their houses—best of all the Oriental people we think. They run flues under the floors and they have nice warm floors in cold weather to sleep on and also to eat on—this restaurant was an immense place and allotted off into a number of rooms. We were ushered into one of these rooms—our company including Mrs. Ridout, Mrs. Cowman, Mrs. Kilbourne and other lady missionaries and brethren, both American and Korean, consisted of about fourteen. We sat upon cushions on the warm floor and when the meal was brought in it was all completely set on low tables from which we ate. Chop sticks and rice were in order, and many

dishes the contents of which I could not describe. These feasts give me quite new notions of the customs in the holy land in Jesus' day. Looking at that famous picture of the Lord's Supper the other day in which the artist shows Christ and his disciples sitting up at a regular table, Western fashion, gives a decidedly wrong impression of how the Supper was eaten. I am quite sure they sat on the floor, Eastern fashion, not on chairs at a regular table. In China when they invite you to a feast you sit close together at small tables.

The Japanese home is different from anything we have in the homeland. Let me insert here a bit of description of the Japanese dwelling.

All the floors of a Japanese house, except the porch or "engawa," are covered with "tatami," made of a plant like straw, and the size of a room is calculated according to how many "tatami" are used. Two mats makes a unit of land measurement, being equal to six square feet, or "tsubo." The aesthetic nature of the Japanese nation is pointed out by a certain Japanese writer, who has spent the best part of his life in America. He says that the Japanese always sit or sleep on the grassy-green floor.

Most Japanese would be surprised if they heard that many Europeans live in rooms with only two or three windows, if not only one. Their surprise would be natural. In a Japanese house, one side of a room can be opened to the azure sky. The typical Japanese house is built so as to face the south—it is warm in winter because of the sunlight, and cool in summer because of cool breezes.

Life in Europe and America hinges upon a number of handles in every room. Nothing of the sort exists in domestic life in Japan. The doors in a Japanese house are generally opened or shut by sliding, not pushing as in a foreign-style house. "Gara-gara"—an onomatopoeia of rattling sounds—is heard when the door is opened; then the guest is met by one of the family. After removing his shoes, the guest enters and is ushered into the parlour.

"Osamuku nari mashita" (it is getting colder), "oatsuku nari mashita" (it is getting hotter), "Haru rashiku nari mashita," (spring is here), or "Aki rashiku nari mashita" (autumn has come),—some such expressions are exchanged between the guest and the host, in accordance with the season. The Japanese are very fond of nature and are much concerned with it in their daily lives.

Nowhere is the changing of the seasons so remarkably perceptible as in a Japanese house, where the atmosphere changes in the four seasons. Needless to say, the garden of a Japanese house is resplendent with seasonal change, each room is full of the effects of the time of the year.

When we preached at Kobe we lived with an English family in a Japanese home. It seemed really ominous to us when it came time to come in or go out we did not use doors but moved the sides of the rooms by sliding the panels of the partitions back and forth as we desired, but everything is constructed of such light stuff that in case of an earthquake one could go through the sides of the room without the least effort.

I have noticed when in Japan that the Buddhists are displaying a great deal of energy in propagating their religion. Shintoism is being used a great deal by the government as a vehicle of patriotism—they are saying that it is not so much a religion as a fellowship and an educational cult. I think on the whole Christianity has not got the grip on Japan that it ought to have because of modernistic tendencies which have been operating in Japan for some years. A very prominent Japanese—one of the foremost

educators and at one time a theological professor, told me that the Japanese Theological Seminaries are largely to blame for the present type of Japanese preachers. They are trained in modernism and when they are sent forth as pastors of course they have no revivals and their work becomes formal and worldly. I venture to say that a lot of good missionary money is put into bags with holes in them when it is used to further modernistic Christianity in the foreign field. One of the greatest blessings which could come to Japan would be a revival of the supernatural power of God in converting grace. I cannot help feeling that somewhere along back in the years Christianity lost its grip on Japan in its spiritualizing power—it turned intellectual, philosophical, aesthetic. Such a thing as a revival of religion in some of the institutions would be as unlikely as a revival in Smith or Wellesley or Harvard. One of the great redeeming features of the Japan situation is the remarkable growth of the work of Cowman and Kilbourne and the Oriental Missionary Society. This has grown and grown until it has swept over Japan like a gulf stream of salvation. Over two hundred churches and as many preachers are preaching salvation full and free throughout Japan—a great holi-

ness work has been carried on throughout the years and revivals of religion in which thousands are brought to God are constantly going on. The work these people are doing is nothing but "old-time Methodism" pure and simple. I have been in their meetings when college professors, educators, bankers, business men, professional men as well as the common people shared in the blessings of this great salvation movement.

Let me stop here long enough to tell another story of John three sixteen—this is a Japanese story. A poor fellow addicted to drink tried all the religions going to save himself from his dreadful habits—he tried Buddhism and Shintoism and Christian Science (the Japanese kind) but all to no avail. At last one of the holiness preachers of the O. M. S. met him in one of the missions—he told him of Jesus the mighty to save and as he was leaving gave him John three sixteen. The poor fellow tried to memorize it. At night when the attack of the evil one came on and his whole being was crazy for drink he began to say: "God so loved the world that he gave"—he forgot the rest, he went over the part time and time again, but could not remember the rest of the verse. In desperation he hunted up the preacher and got the rest of the verse,

which he began then and there to claim for himself; he believed on the spot and instantly he felt something leave him; he was cured and saved! On his way home he had to pass the saloon where he drank so often, but all desire had been taken away and when he got back home his poor terrified wife and children who always dreaded his return came from their hiding places to find a husband and father completely changed and redeemed. From that time he became known as John three sixteen. He does a lot of street preaching in Tokyo and his one and only text is John three sixteen.

And now as I close this article I look out of my cabin porthole of the S. S. "Nagasaki Maru" as we are approaching the Chinese coast and the bosom of the old ocean is dotted with fishing crafts of all descriptions and Chinese Junks. We are saying "good-bye" to artistic Japan and the "morning calm" of old Korea and in another hour or so will be in Shanghai again, that city of all nations and all flags where the Bund and the streets are filled with teeming multitudes of people (mostly Chinese of course). We come back to China to take up burdens there and go forth first South then North to preach and evangelize in the name of Jesus, preaching nothing but the old, old gospel full and free.

Ten Reasons Why I Know the Bible is The Very Word of God.

Dr. W. E. Biederwolf.

CHAPTER V.

ITS WONDERFUL STRUCTURE.



HEY tell us that every piece of rope in the British Navy has a red thread running through it, so that if anybody helps himself to a piece of it he knows and everybody who knows him knows that he is a violator of the eighth commandment. And do you know that something like that is true of the Bible.

We have already seen four reasons why this Book is the very Word of God, and I want now to commend it to you as being that very thing for a fifth reason; its Wonderful Structure; the Unity and the Harmony of it all.

Wherever you cut into a piece of the British Navy's rope there you will see the red thread running through it, and so whenever you open up the Bible, whenever you look into it and examine it you will find a thread running through it from beginning to end, the Unity and the marvelous Harmony of it all.

The Dome of St. Peters is a marvelous piece of work. It was fifty years in building, and its architect was dead thirty years before it was finished. How then do you account for its symmetry and all that goes to make it the wonder that it is? Simply by the fact that Michael Angelo, who conceived it, left behind him such complete plans that no mistake could enter in to mar its beauty and perfection.

The temple first built on Mt. Moriah was an architectural paragon such as the world had as yet not seen. It was seven years in building. Not a sound of hammer or saw was heard in its construction. Every stone was cut and squared and polished in the quarry, and every beam and board was wrought into its proper shape before it reached the temple site, and yet every timber and every stone fit into its place with finest ease. But we do not wonder at this because we know the builders built wiser than they knew and only put together the idea wrought out in wood and stone by the one presiding brain that planned the whole.

The time came in my earlier experience when I had opportunity to realize one of the ambitions of my life to see the Cathedral of Milan. As I traveled across the mighty Alps and through that longest of tunnels in

the world, I thought of it by day and dreamed of it by night, and at last I stood one day before it, the mighty masterpiece of the world's architecture. I walked around it and climbed its tallest, dizziest steeple. I read its history and found in its building five centuries had come and gone, during which time nations had fallen and new continents had been discovered, but at last it was finished, stone upon stone until its mighty turrets had pierced the skies, and so perfect is the work that poets have called it "A poem in stone," and others have spoken of it as "frozen music." We wonder, of course, but one controlling architect explains it all.

Now I ask you in all candor, What would you expect in any case where no superintending genius rules the situation?

Let us suppose that forty builders of various types, living 1500 years apart should each one in his own land hew and chisel out a number of stones, each utterly ignorant of the other's work, and in after years when these stones were brought together what would you expect to find? Just a pile of stones, of course.

But suppose that out of these stones there arose a cathedral as glorious and perfect as any that Angelo ever built, or a statue as artistic as any that ever came from the chisel of a Phidias or a Ghiberti! Then what?

Well, just this last is true of the Bible. The Bible is composed of sixty-six separate books written by at least forty different writers, living at periods of time in some cases 1500 years apart, and in countries hundreds of miles apart.

They wrote in three different languages.

Some of them were skilled in the wisdom of Egypt, educated in the schools of Babylon and trained at the feet of Jewish Rabbis, while some of them were ignorant.

They wrote, some of them, in the palace and some of them in the tent.

Among them were doctors, farmers, fishermen and tax-gatherers.

They wrote without any preconceived plan or collusion, for by the nature of the case such a thing was impossible.

Now, in after years when these writings were brought together what would you expect to find? Just a pile of books, of course.

We would expect under such circumstances, as I have said, total discord and utter lack of unity. But instead of this we find the Book to be one harmonious whole, sym-

metrical in all its proportions, and one dominant, ever expanding thought running through it from the beginning to the end, until, speaking in terms of the cathedral once more, there rises before you this matchless temple of God's truth, every stone fitting into its place, so complete, so perfect and so divine that no one must presume to add a stone to it or dare to take one from it.

I know this is an old argument, but it's a mighty strong one, and no man can be honest and fair who does not meet it and either refute it, if he thinks he can, or acknowledge it, if he can't.

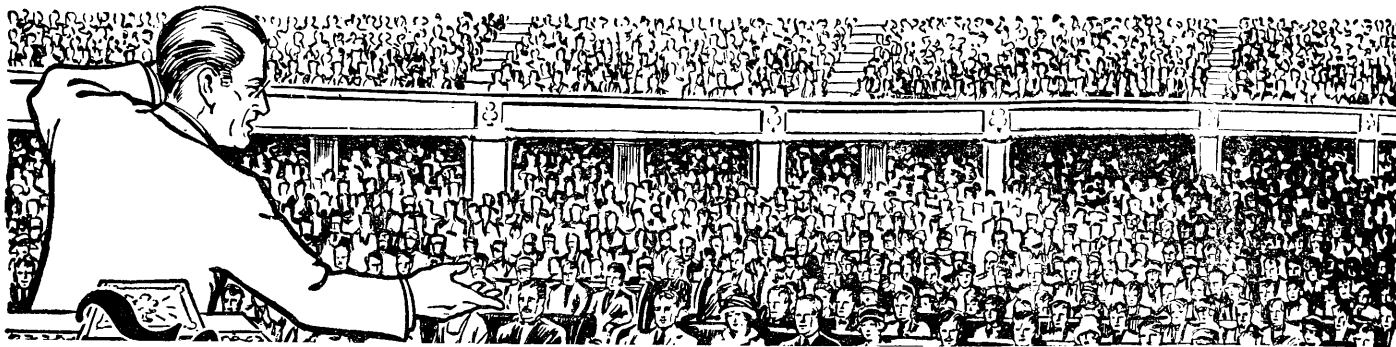
Well has Dr. Joseph Kyle said, "Gather out of a like stretch of years a like company of men and assign to them the task of producing a treatise on any subject that has to do with morals and religion, leaving them to the guidance of their own unaided powers and native sense of propriety, and what a jumble would result! Let forty of the high priests of the critical schools of our time, who reckon themselves the scholars of the world and profess to know exactly what the Bible is not and what it ought to be, furnish us with a volume dealing with like lofty themes to take the Bible's place, and we shall see whether or not a unity such as is a crowning distinction of the Word of God is possible without the supervision and control of the God to whom the Bible owes its claim to be believed. This is a challenge which destructive criticism dare not accept."

Indeed, if this Book is only human, then by every law of progress and by every rule of development the centuries that have gone since its production ought to have produced a better one. It is not a bit remarkable to me, but it ought to be to an unbeliever, that among the many men, brilliant in other respects, who have made so much noise about the human origin of this Book, some of them have not done it.

Why didn't Celsus do it, or Porphyry or Paine or Ingersol? There is fame and fortune in it.

The destructive critics of this day talk glibly about modern scholarship, as if wisdom is to die with them, and to hear the noise they make you would think that the consensus of scholarship was all their way. But their noise is a good deal like that of the frogs in the Wisconsin ponds. They made so much noise that a man wanted to contract

(Continued on page 7, col. 3)



THE WILL OF GOD.

Rev. J. C. Boone.

"Thy will be done." Matt. 6:10.

RAM going to speak of this petition in two ways, first, of the permissive will of God, or that which God does not immediately and directly want. You will see as we go on that in God's permissive will there may enter a good deal that is not directly from him. I want you to notice before we come to the close that the examples I give you of the permissive will of God all show that the desire of God was not fulfilled, but he permitted things to be carried out that were not fully according to his will.

I. GOD'S PERMISSIVE WILL.

I shall give a word in connection with every Scripture that I am going to use.

1. The spies. Turn to Numbers the 13th chapter. This will illustrate the permissive will of God. "And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I gave unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them." The Lord told Moses to send the spies. "And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many: and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be of good courage, and bring of the fruit of the land." Wasn't that explicit? They had the Word of God that they were to go. Moses put his endorsement upon it. He said over in Deuteronomy, "The plan seems good to me." Then the Lord told him to send the spies, and we see how definitely he gave directions as to the investigation of the land, people, and houses and all about it. What more could you ask than that, and yet that wasn't the highest will of God. It was the permissive will of God, only. I hope you will see the difference before we finish. God sometimes says to his people, you do thus and so, but he says it because he knows they want it. This is a very solemn truth, beloved. You make up your mind what you want to do and God may let you do it. If it was sinful that would be different—if it was positively wrong to do it—but it is something that is allowable, morally, and something that you have chosen, something that you thought about, and you say, that looks good and desirable and then you go and ask the Lord about it and he says, do it. What more do you want? Haven't you got the fear of God upon you, and you go out and say, I am doing what God told me to do, but he told you to do it because you wanted to. God didn't lay this before you, he didn't think it out. In Deuteronomy we see the whole thing was born in unbelief. God had

searched the land. God had given them the pillar of cloud by day and the pillar of fire by night. They didn't need anything more, but they chose this way and God accommodated himself to them. I have known some parents sometimes to let their children have their way. The son becomes set in his way, the father says, all right, go ahead and do what you want to, and the son has gone out in his own way. It would have been a whole lot better if the boy had never thought at all except in line with his father and said, father your will be done. As far as the general course, the great purpose of life is concerned, God's people always say (unless they are rebellious and backslidden) "Thy will be done." What I want you to see is that it not only ought to be the current of our lives, but we ought to pause by the way and say it and say it particularly at every point of the way, "Thy will be done."

2. Turn to Exodus the 2nd chapter and 11th verse: "And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? Intendest thou to kill me as thou killest the Egyptian? And Moses feared, and said, Surely this thing is known." Moses wanted God's will done, but was he in the will of God? God permitted it and it may be that that act delayed the deliverance of the children of Israel. God permitted Moses to kill that man, but there is no interpretation of the Bible or any school of teaching or belief whatever that would say that it was God who had led him to do it. Isn't that plain? There is a permissive will of God. Moses didn't get rebellious and out of God's will. He meant to go right on, and did go right on aiming to do God's will in spite of his mistake. Be careful beloved, about getting God's will—not only praying in a general way over the whole of life, but be careful to pray at every point before you do this thing or that. Ask if it is his will, or will he only permit you do it and have to crush you for it—have to discipline you all your life.

3. In the third place, in first Samuel, the 8th chapter, notice the 5th verse: "And said unto him, Behold, thou art old and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." Who did that thought originate with about having a king, beloved? You

read so much about the kings of God's people and how he selected and chose kings for them, and you would say, surely that is God's system, God's plan. But, beloved, this originated in the hearts of the people, it was not born of the Spirit of God, but of themselves. That is very plain, for they said, we want a king like the nations about us. Young people, be careful about telling God what you want. You better ask God what he wants, for very likely he will give you what you want, and you may be sorry for it all the rest of your life. I hope you will go on and pray the prayer, "Thy will be done," even while you are being chastised. Take the rod and go on.

4. Turn to 2 Samuel, the 24th chapter. Again we have an example of God's permissive will. In the first four verses it says, "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number all the people, that I may know the number of the people. And Joab said unto the king, Now the Lord thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: But why doth my lord the king delight in this thing? Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel." So David had his way. That was pride, that was ambition. He wanted to boast about the number of people they had. David was a man who prayed, "Thy will be done." God said he was a man after his own heart. If he had listened to Joab at this time, got down on his knees with Joab and prayed about it and said, Oh, God, is this your mind? God would have said, No, that isn't what I want at all. But he didn't do it. This particular time, he said, I want to do this thing. I want to make the people know what a great army we have. Joab said, Don't do it, king, don't do it, but his argument didn't avail anything. God let them number Israel. I am speaking, beloved, about the permissive will of God.

5. One more example, Psalm 106:15, "And he gave them their request; but sent leanness into their soul." God granted their request. He sent the quails and they feasted on the quails for a month till quails came out of the nostrils, but they had leanness in their souls. They didn't care any more for the manna, for the spiritual bread that was sent from heaven. Young people it is a solemn thing to make up your mind what you want and then ask God for it, for likely he will give it to you. What came after it? Look at the leanness that came to God's children because they had their way and yet all the time prayed, Thy will be done, and meaning it too, but making a mistake. That is the permissive will of God. Let us look at the other side a little.

II. THE DIRECTIVE WILL OF GOD.

Turn to the book of Acts, the 8th chapter and the 26th to the 40th verses, for an example, "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert," and so on. I am sure Philip never thought that out. He was in a good place, having a great revival, having great crowds of people, and the city of Samaria was moved at the preaching of Christ, and this trip never originated in his mind. He was startled when it came. He said, I wonder if this is from God. Then I think he called some of the committee together and said, here, Brethren, I heard a voice. Some way God spoke to me it seemed and told me to go down to the desert, and I imagine those men said, if they were not deeply spiritual, why, man, that is foolish. I expect they said, Why, the desert! there is nothing down there, there is nobody there. What do you want to make a trip like that for? Philip listened to it all, weighing the matter fully, every side of it, from every standpoint, and finally it was borne in upon his soul that God had told him to go. The permissive will of God originates on the human side, and God lets you have your say, but the directive will is his best for you.

Now I am going to give a conundrum. I was going to Omaha the other day. There are two railroads that are parallel, the Chicago Northwestern on one side and the Illinois Central on the other. It happened this day that two trains came along at the same time, and I said I wonder who is going to beat, and watched the train I was on and wished they would hurry up and get ahead of them and let those fellows know we were beating them. It was quite interesting. This is the conundrum: one train was running fast, the other one was running slow and the slow train beat the fast one, the slow train got ahead and got there first. Who can answer that? Well I will tell you. The fast train stopped every once in a while, and the slow train went right along. Don't stop in the will of the Lord and get behind. In the Christian life don't stop to have your own way. Just keep at it, keep going on. Surrender to the will of God and then keep surrendered at every point. Don't stop to have your own way.

THE REVIVAL.

REV. ROBERT L. SELLE.



REVIVALS do not come by chance or unexpectedly. They come unlooked for and unexpectedly to some people, but are always looked for and expected by others, the ones who have prevailed with God in fervent effectual pleadings and intercessions for an outpouring of God's spirit and power. Any church or neighborhood may have a revival of the Pentecostal type as recorded in the second chapter of the Acts of the Apostles. But in order to have such a revival, now as then, the necessary conditions for such a manifestation of God's presence and power must be met, and they can be met as easily now as they were then. When revival conditions are met the revival cannot be prevented.

If we knew the history of revivals as it is recorded in the Book of God's Remembrance we would see that every spiritual awakening had its beginning in the heart of some saint or saints who were near enough to the heart of the Savior for him to place the burden for souls upon them. He did it. They willingly took it. They worked together under the same yoke.

Earnest prayer; soul cry to God for the salvation of the lost; continuous intercession for the one thing; fastings mingled with prayer as the Spirit led; refusing to be comforted except in seeing souls converted

to God with faith in the people in the Bible, and in God, and with travail of soul for the salvation of the lost, was the path of revival preparation traveled by some child of God preceding the revival. The pastor or evangelist gets credit for a revival when it really belongs to some one whose name may never be connected with it at all except in the record on the pages of the Book of Life.

Some of the most successful pastors and evangelists are men and women who have no ecclesiastical credentials, no advertising matter for distribution telling what they have done and what they can do but are quiet before God, shut-ins it may be, who have a passion for souls inspired by the Man of Gethsemane and it is their daily meat and drink to plead with God in intercessory prayer for the salvation of the lost. It will be interesting "when we shall know as we are known" to see the history of the revivals we have known and to see the saints who touched the hem of God's power in prevailing prayer which started the revival.

May some one in every state in the Union, in Canada, Mexico and other countries who read these lines catch the vision of opportunity to be a co-worker with Christ in bringing about the revival that is most needed in the community to save lost souls; and seeing the opportunity, it may be that they will be willing to yoke up with him for the task. He is ready. He is waiting and calling for help. "Here am I; take me," is the reply he lingers to hear.

People are not too busy to be reached and moved by the power of God; sinners are not too hard to be moved by the power of God's grace; the world is not too indifferent to divine things to be won by the love of God as revealed in Jesus Christ. The door for a national and an international revival is now open wide before the Lord's people who want to line up with Christ to help him finish his work upon the earth.

His call to this task is personal to me and to you. What will my answer to him be and what will yours be? Think! Pray!

"The Light of the World" or The Electric Light, Which?

COMMISSIONER S. L. BRENGLE, D. D.



OUR thousand friends and neighbors, children and grown-ups came to visit Mr. Edison and help him celebrate his eighty-first birthday. Among the number were reporters, of course, plying him with questions, for his opinion on all sorts of subjects is eagerly sought and listened to with great respect.

A survey of the churches recently disclosed the fact that 11,344 churches in the United States gained no converts last year. He was asked to comment on this sad fact. His reply was: "People are drifting away from superstition and bunk; increase in scientific knowledge is responsible."

Asked if he believed in "eternity, or any sort of life after death," he replied:

"Fifty-fifty—one way or the other is my present belief."

I can remember when Mr. Edison began to startle and enrich the world with his amazing inventions. He is well dubbed "The Wizard."

Once an idea for an invention comes to him, he is tireless until that idea is clothed with a body. With unwearied patience he pursues his experiments. He hardly takes time to sleep or eat. He will make thousands of experiments, testing, proving, until he is rewarded. He is not baffled by failure. He tries and tries yet again. He seeks with his whole heart. He seeks till he finds. But it is the things that can be seen and handled, the things that perish, the material things, that appeal to him. To them he gives

his whole mind. The things of the spirit do not interest him. Religion does not concern him. Whether or not he has a soul is to him a matter of indifference. He may live after death, but the chances are equal that he will not, is his opinion. There may be a God, a wise and loving Creator, but he feels under no moral obligation to him, makes no effort to find him, has no ambition to know him.

He is an intelligent man, vastly intelligent, but all his thought is of this world. His opinion about the things to which he gives his thought and splendidly disciplined powers is very worthwhile, and, because this is so, many young people who do not discriminate will attach an importance to his opinions about religion and the future life that they do not possess. When he talks about electricity, about light and power and a hundred other things about which I have given no thought and am utterly ignorant, I shut my mouth and bare my head and listen to him with wonder and reverence; but when he talks about religion, I know he is talking out of abysmal ignorance when he should be silent. When he calls conversion "bunk" I pity his spiritual poverty and wonder at the conceit which permits him to talk of something about which he knows nothing.

He is now studying and experimenting to find a substitute for rubber, and he says it will probably require six or eight years to solve the problem. To this end he will give his fullest thought, but to find his own soul, to find God and the secrets of eternal life in Christ, he will not give an hour. Why should I listen to him about a matter concerning which he is confessedly ignorant and to which he gives no time nor study?

As I thought of his marvelous record of invention it occurred to me what a catastrophe it would be to the world if his inventions should be destroyed overnight! It would utterly demoralize the economic and social life of nations. What would we do if all electric lights were suddenly destroyed?

But then I thought how infinitely greater would be the loss if all Bibles and religious books, churches and Christian schools, missions, The Salvation Army, the Young Men's Christian Association, hymns and songs, were swept away and the knowledge of the Cross of Christ forgotten overnight, and there were no more Heavenly Father to which the sinful, the suffering, the sorrowing could pray. It would wreck civilization! We should sink back into barbarism. Black spiritual night would wrap us round and freeze our hearts, and all that is finest in our civilization would perish.

I admire and give thanks for Mr. Edison. He has ministered measurably to my pleasure and physical comfort and convenience. But if I must choose between him and Isaiah, Paul, Savonarola, Luther, Wesley, William Booth and those who have ministered to the spiritual needs of my soul and of my fellowmen, then I choose the saints and soldiers of the Cross before the inventor and scientist.

"Man cannot live by bread alone," said Jesus; neither can he live by electric lights, phonographs, power plants and synthetic rubber. Science can supply physical wants, but it has no balm for the guilty conscience, no pardon for sin, no comfort for the sorrowful, no great Companion and Friend for the lonely, no light for the valley of the shadow of death, no Heavenly Father's House with many mansions beyond the grave.

Don't rob me of the electric light, for I shall greatly miss it, but leave me Jesus Christ, the "Light of the World," or I die. Leave me my Lord and Redeemer, leave me the Bible, and the Psalms and songs of Zion, and the knowledge of "life that shall endless be," the fellowship of saints and the Everlasting Father, else I shall wish I had not been born.

"These shall go away into everlasting punishment, but the righteous into life eternal."

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XVIII.

HUSTON BEFORE THE DEAN.



few days after Huston's defense of the prophets in the classroom, the Dean of the Theological Faculty met him on the campus and asked him to come to his office at a certain hour next day for conversation.

Huston was on hand promptly at the hour designated and was very cordially received. After some pleasant conversation the Dean said, "Mr. Huston, I have had a very high esteem of you, of your abilities and the fine grades you have made in your studies; but it occurs to me that we should have an understanding about the discussion with your professor in which you have indulged in your class-room.

"I am sure you understand that in order to preserve the morale of our school there is a certain deference that must be paid to our professors in the class-room, in fact, on the campus, and everywhere. I quite admire your sincerity and spirit of earnestness, but I cannot endorse the freedom with which you express yourself to your professors at the time of recitation. You not only absorb the time, but thus deprive other students of the privilege of asking questions and expressing their opinion. Your attitude and freedom are very confusing, and is not only improper, as we think, toward a professor, but is very offensive to a large number of your classmates. I think we should have an understanding that this offensive attitude of yours will not be continued."

Huston sat for a few moments looking thoughtfully at the Dean, and then replied: "I fully understand the propriety of your remarks, and admit that I have been perhaps, a bit unwise and indiscreet in the freedom I have taken; on the other hand, I think you will agree with me that the situation is a serious one. Everything that I have been taught and have believed, and on which I have rested my faith for the salvation of my soul, has been attacked and ridiculed by our professors. May I speak to you a few moments freely about conditions here, which have driven me to the action which I have taken?"

"Certainly," said the Dean. "I will always be glad to hear from you or any other student any complaint you may wish to make where we can talk matters over freely, in the privacy of this office."

"Very well," said Huston. "I have been graciously saved by the grace of God through faith in Christ, and have had a profound and deep conviction which could not be thrown off, that I had a divine call to preach the gospel. I came here to this school for instruction, how to wisely divide the word of truth, and preach that gospel which St. Paul tells us is 'the power of God unto salvation.'"

"One of your professors tells us that Moses did not write the Pentateuch; that these books contained facts gathered by unknown authors from Egyptian laws, legends and folklore; that they are not of divine origin and will not be received as such by the modern mind. So we are entirely deprived of any sort of gospel use of these five books of the Old Testament.

"Another professor tells us that David did not write the Psalms; that they are by unknown authors, the poets of the times in which they were written, and of no more divine inspiration and authority than any of the songs we have in our hymn books of today; so that in our preaching we are deprived of the use of the Psalms with the idea of their having any sort of divine authority.

"Another professor tells us that the prophets were the statesmen of their day,

with exaggerated and false notions of the character of God; that they know nothing of the coming Messiah and that they are not to be relied upon or preached as men inspired by the Holy Spirit to accurately prognosticate the future and tell with any certainty of coming events.

"Another one of our teachers tells us that our Lord Jesus was not of virgin birth; that these wonderful chapters of the gospel by Matthew and Luke were evidently forgeries, or folklore, sort of camp rumors, so to speak, that had gotten into the hands of a superstitious and fanatical people. If these professors are correct, how can we have any faith in anything written by Matthew and Luke? If they were mistaken about the advent of our Lord into the world, how can we trust their accuracy with reference to anything connected with his character and conduct? This same professor boasts that there is not a hint in the Gospel of John, or the teachings of St. Paul with reference to the virgin birth, all of this in spite of the fact that John begins his Gospel with 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.'

"Now my dear Dean, we all know that John is here writing of the Christ just as if he had said, 'In the beginning was the Christ, and the Christ was with God, and the Christ was God, and the Christ was made flesh, and dwelt among us. All things were made by the Christ, and without the Christ was not anything made that was made. In the Christ was life, and the life was the light of men.'

"John comes to the close of his gospel with this statement: 'But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.' And yet you have a professor in this seminary to teach the young preachers that are to go out, supposedly with the gospel message, that there is not a hint in John's Gospel of the virgin birth. Would he have us believe that the son of Joseph or some other man, was in the beginning with God, and was God, and was the only begotten Son of God?"

"My dear Sir, this is not reverential scholarship; it's skeptical drivell. It is enough to arouse righteous indignation in the soul of any honest man. The same professor tells us that there is not a hint in the writings of St. Paul of the virgin birth. In the first place, Paul and St. Luke were intimate yokefellows and co-workers. Paul knew Luke's teaching and he nowhere contradicts it, but everywhere recognizes 'the mystery of God, and of the Father, and of Christ.' He tells us that 'In Christ dwelleth all the fullness of the godhead bodily.'

"Paul in Colossians, first chapter, tells us that God 'hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins, who is the image of the invisible one, the firstborn of every creature: For by him were all things created, that are in heaven, that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: All things were created by him, and for him: And he is before all things, and by him all things consist.'

"My dear Sir, do you for a moment believe that a man of Paul's intelligence would write thus of the Christ if he had believed him to be a mere man, the son of Joseph, or some one else? Paul wrote these inspired truths with a full understanding and perfect endorsement in his own mind and heart, of the incarnation and virgin birth of the eternal, all-creative Son of God.

"One of your professors makes out the Epistles simply the thought and wisdom, counsels and exhortation, of men, without any sort of divine inspiration or authority. So here we are come up to this distinguished school of Theology to be taught how to preach, and your professors take away from us the writings of Moses, the Psalms, the Prophets, the Gospels, the Epistles, and the Christ, making him a mere man, believing and affected in his teaching by the superstitions of the people among whom he lived.

"My dear Sir, what is left for us to preach? Nothing with any sort of authority. We haven't a 'Thus saith the Lord' left for our ministry."

Huston paused, and the Dean, after clearing his throat several times, said, "My dear Mr. Huston, you have not been here long enough to catch and correctly interpret the spirit of this seminary. We are trying, with great patience, to adjust the thinking and teaching of our students for the ministry to the spirit of a new age, to the thinking of the modern mind."

"Yes," said Huston, "I understand; that has been explained at some length by some of your professors in our class-room. May I tell you that you have in this city quite a number of ministers, pastors of large churches, with big salaries, who are preaching just what is being taught here, to which I so seriously object. They have wealthy and fashionable congregations at their Sunday morning services; their churches are closed in the evening most of the year. Their people are among the most fashionable and worldly in the city. We students have been making a careful survey of the situation. The people under the pastorate of your modern thought preachers make no pretence at harmonizing their lives by the New Testament standard, at the same time, we have in this city several great preachers of a pure gospel, the seating capacity of whose churches has been enlarged, and are packed with multitudes of eager, devout people twice every Sunday, always with evangelistic services in the evening where sinners are being converted. Your modernistic brethren ridicule these evangelistic services and call them 'mob psychology.'

"My dear Dean, there is another phase of this subject that is well worth your consideration. This school is supported by the church; godly people give their money to pay the salaries of these skeptical professors. If your financial agents went out and told the facts as they exist here, they would not get the financial support of the church. The money given by devout people for this institution is secured by misrepresentation. May I say to you, that there are some fifty of us who are ready not only to rebel, but to publish to the church and the country at large, the conditions that exist here, and the false teachings that are poured into this student body.

"Please to excuse me for taking up so much of your time. I cannot apologize for speaking plainly, but I have not, in a single instance, exaggerated existing conditions."

With this, Huston arose and left the room.

(Continued)

"The Nightingale of the Psalms"

By Jarrette Aycock, is a beautiful exposition of the Twenty-third Psalm, and a booklet that is always in demand. If you want to make several inexpensive gifts—gifts that will bless humanity, present this book. The price is 25c each, 5 copies for \$1.00, or 12 for \$2.00.

GLEANINGS FROM THE EVANGELISTIC FIELD

THE MISSIONARY SPIRIT AT SYCHAR.

It is a platitude among Christians that all really saved folks possess the missionary spirit. One of the first desires begotten in the heart of the newly converted is the desire to tell others of his new-found experience. Many, many times have we seen the new convert, rejoicing in the possession of a new joy and peace, arise from his knees and go back into the congregation to tell his friends of his salvation and urge them to come and accept his Savior.

This is characteristic of our "first love"; and as we go on with God to deeper, richer experiences of grace our missionary zeal and interest increase in proportion. There is no body of people on earth who are so zealous for the missionary enterprise as the full salvation folks.

Recognizing this fact, and knowing the high spiritual tone of Sychar, we would naturally expect to find there a high degree of missionary zeal and activity. And we are not disappointed. For in almost every service we are able to detect this spirit in the sermons, prayers, songs, testimonies and exhortations. The spirit of gospel propaganda is emphasized in every service of the camp. The great commission to the church, to go into all the world and preach the gospel finds a ready response in the hearts and minds of the fully saved.

Moreover, Sychar not only recognizes the duty and privilege of the Christian in this direction but takes definite steps to encourage and to foster this spirit. It has long been the custom at Sychar to set apart one day of the camp as Missionary Day. Upon this day a special service is held in which the missionary obligation of the Christian is specially set forth by some one appointed for that important work. All returned or prospective missionaries on the grounds are given a place upon the platform, and if at all possible a place on the program, at least some time to represent their work in their particular field of labor.

These services are particularly inspiring as they bring the news direct from the field, not cold statistical tabulations which make little or no appeal to the average individual, but living, inspiring reports warm with the life and Christian personality of the worker himself. Truly these occasions are encouraging and uplifting and do much towards developing and encouraging the missionary spirit in the minds of those who hear.

It were a pity though if these services should only contribute to our inspiration. But Sychar takes a step farther, and not only provides inspiration and encouragement, but also furnishes opportunity to actually participate in the carrying out of these ideals. For some time past Sychar camp has been organized to do some definite work upon the mission field.

Rev. Woodford Taylor and wife who have been laboring in China under the National Holiness Association Missionary Society, was selected as the immediate and direct work of the camp, and their support was undertaken. Each year a free-will offering for this particular work is taken, and the results thus far have been gratifying. At this year's camp Rev. Taylor and his wife being home on furlough, were present at the annual Missionary Day service and spoke on their work in China.

In his address Rev. Taylor spoke upon the subject of prayer and the part it has played in the evangelization of China. The year before, he declared, China was in the grip of Communism from Russia. A movement was on to expel all churches and associated work; but in answer to prayer, though China was torn by internal strifes and wasted by famine, these conditions have ceased. The past year had been one of great evangelistic success, the greatest in many years. He reported two hundred converted in a meeting of four days, and fifteen hundred since. The getting of people saved however, is the small part of the work. The training of native missionaries and the teaching of the new converts is the real task and calls for great faith and consecration on the part of the missionary, and of great prayer and giving on the part of those on the home field.

Rev. Taylor cited many cases of conversions among the natives which are bringing forth abundant fruit for the kingdom of God, and stated that these were representative of the great work in progress. His address was received enthusiastically and a generous offering was received to carry on the work for the coming year.

A circular letter recently received from Rev. Taylor announces the fact of his having received an urgent telegram to return immediately to the field, and after a hurried preparation and leave-taking he and Mrs. Taylor had embarked on the "Siberia Maru" from San Francisco, Jan. 16, and are now on the field carrying out the good work assisted by the support of the Sychar family. The prayers of the friends of Sychar follow them.

At the Missionary Day service this year Sychar attendants were accorded the additional privilege of hearing two more missionaries from the foreign field. Margaret LaBarre presented her work in Africa in which she stated that the great question confronting us today concerning Africa is whether Africa is to be Christian or Mohammedan. She gave many interesting and inspiring incidents of her work which were thoroughly appreciated.

Bro. Amie, missionary to Ecuador under the Christian Missionary Alliance, also gave an interesting description of his work, outlining the three main fields of labor, and saying that the best way to evangelize Ecuador is by means of the native missionary. All in all the program this year was very interest-

ing, instructive, and inspiring; and Sychar people not only feel a deeper interest in the missionary enterprise as a whole, but are stimulated to greater effort by having a definite part to perform in this great work.

H. W. Middleton.

THE GREAT WORK OF DR. JERRETT IN DETROIT.

Having just closed one of the greatest revivals of my life with the Detroit Church of the Nazarene where Dr. Jerrett is pastor, I am writing a little article to let the people know how God is working there, through Dr. Jerrett. Dr. Jerrett came to us five years ago from the Presbyterian Church, and he says God led him into the Nazarene Church and he is with us to stay. He took charge of our work in Detroit five years ago with nothing much to start with, and today has a beautiful new church and as fine a lot of people as I have ever worked with. They have much holy fire, without any wild fire, as I have seen for some time. He has a fine auditorium which seats about one thousand people, with Sunday school rooms in basement. He is one of the holiest of men and prays as much as any man I have ever labored with. He constantly keeps the anointing of God upon his soul, and I consider that one reason why he keeps his church free from getting into ruts. Has something new and fresh on all the time. I was entertained in his home and there is no finer pastor's wife than Sister Jerrett.

We had a most wonderful meeting with between six and seven hundred people at the altar seeking God. We took in sixty-five new members, all adults except three or four. Also had baptismal service, in which thirty were baptized. Raised about six thousand dollars on the church, and on Friday night raised five hundred and fifty dollars to pay the difference on Dr. Jerrett's present car and a new one. Dr. Jerrett was opposed to this but the church and Board was back of it. So he was driving his new car Saturday before we closed on Sunday.

Bona and I are called back to this church in October. D. V. We will do our best to go there. May the blessings of God be upon the church at Detroit, and Dr. Jerrett.

John Fleming.

OLD TIME REVIVALS.

For three weeks in March Evangelist S. B. Shaw, of Grand Rapids, Mich., conducted an old-fashioned revival in the Third Street Gospel Mission at Greenville, Ill. The following is clipped from the Greenville Advocate:

"The old time revival meeting at the Third Street Gospel Mission has resulted in much good in bringing about closer fellowship among Christians. Those who have attended the meetings have been greatly helped, sinners have been converted, backsliders reclaimed and many of God's children have received a greater vision."

The work opened up in Indianapolis at the Missionary Bands Tabernacle, 719 E. St. Clair St., March 31st, and will continue every night for a month. Sunday afternoon, April 7th, eight visiting ministers were present and took part in the service.

Brother Shaw spoke at the Methodist Preacher's meeting Monday morning, April 8th, and was unanimously endorsed by that association. All other pastors who have been consulted promise to co-operate. The most spiritual people of various churches in Indianapolis are looking forward to a revival in this city. We request prayer for this campaign.

F. B. Whisler, Pastor, Missionary Bands Tabernacle, Indianapolis, Ind.

A GRACIOUS REVIVAL AT WESSINGTON SPRINGS, SOUTH DAKOTA.

Thank God the days of real revivals are not over. "Wessington Springs has not seen a revival like this in fifteen years," was the word on the lips of many of the old residents of this community. Every night for three weeks the church was filled and on Sundays great crowds attended. Two great special services were held, one for women and girls only, and one for men and boys only. Dr. Kendall delivered two wonderful addresses at these services which had a telling effect for good upon everyone who attended.

Dr. James Burton Kendall, of Lexington, Ky was our evangelist. He gripped his audience at the very first and they grew to love him more until the very close.

Great crowds came forward in penitence and bowed at the altar repenting of their sins and accepting Christ as their personal Savior. Many Christians were reclaimed, others reconsecrated their lives to God and some sought the Baptism of the Holy Spirit. More than 150 conversions were seen at the altar. At the closing service Dr. Kendall asked all who had been definitely blessed, not simply felt good or received a blessing, but those who had either been converted, reclaimed, or had reconsecrated their lives to God, to stand, and more than three hundred in that great congregation stood. We received a fine company of new members into the church, and the entire membership was truly revived and built up by those meetings.

H. W. Blackburn.

POMPAÑO, FLORIDA.

Report another good meeting at Pompano, Fla.; hard fought battle but the victory came. There was no landslide, but God gave us some gracious services and a number of souls were pardoned and sanctified. There was no worked up enthusiasm as we had no

one to work it up with. As I had to play the piano, lead the singing and do the preaching there was not much place for enthusiasm with so much to do.

Fifty bowed at the altar and ten prayed through and testified that God had come into their hearts. Florida is a hard field and many sacrifices have to be made in order to keep going, but we mean to be true to holiness and not compromise in the least. God gives me souls every place we go. We go in and rent a house and put up our tent and feed ourselves, and preach and sing and get as many souls through as we can, and take what the people are a mind to contribute, so you see many times we need money that we don't get, and we need your prayers all the time.

Any church wanting me for a meeting may write me at Ft. Lauderdale, Fla., as I am making that headquarters for my mail now. I go anywhere that my service is wanted, on full salvation lines. Brethren, I have been preaching this for twenty-three years and I don't mean to quit now. I am convinced more and more of the need of fiery gospel preaching, and holiness is the only thing that really puts the fire in the soul, and shining faces and ringing testimonies look and sound better to me than mere joining. It means something for a soul to pray through and get the glory.

I am still pressing the battle for holiness and God is honoring his Word. May the Lord give us a fire-baptized Church. Pray for me that I may keep in the center of his will and win every soul I can.

W. L. Shell.

GIBBSBORO, NEW JERSEY.

This is our first report to The Pentecostal Herald, and our second year in this place where we have been waging a battle with the forces of darkness and endeavoring to get light and salvation to as many souls as possible. God is still on the throne, answers prayer and sends Holy Ghost revivals when conditions are met and the price paid. A few folks got under the burden for a real heaven sent, Holy Ghost, sin-killing revival, and the God that answers by fire moved in the midst of his people, answered prayer, and graciously sent us one. Ray Johnson, the boy preacher, from Texas, was engaged as evangelist, and the meeting began March 4th. Brother Johnson's earnest, uncompromising, unctuous messages gripped people from the beginning and brought conviction. He emphasized the truth that no one can be a Christian and continue in sin, that man must be justified then sanctified as a second definite work of grace. The church was filled nightly and practically every evening the altar was filled with seekers, there being times when they were unable to find kneeling space at the altar. We believe it would be safe to say that it was among the best, if not the best, meeting that has been held in this church for years. About sixty knelt for either pardon or purity, and we believe many of that number prayed through to victory. Many of our own members were definitely helped, the church strengthened and built up, and some from other churches were blessed. We praise God for sending Brother Johnson our way. Our prayers and best wishes go with him as he continues his work. We purpose to keep humble, pray more, and trust God for greater things. We ask an interest in the prayers of The Herald family.

S. J. Dorlon, Pastor.

(Continued from page 3)

with the hotel at the summer resort to deliver a carload of frog legs. He knew he could do it. The ponds were teeming with batrachians. He could tell it by the sound. He fulfilled his contract with a single pair of legs from one huge frog.

The proprietor said, "I thought you were going to bring me a wagon load of them."

"Well, this old fellow made so much noise down there I thought there was a wagon load of them, but when I went to hunt for them I found there was only this one."

No, gentlemen, when you stand face to face with the argument for the divinity of the Book as founded upon the marvelous unity of its structure, you are not dealing with the "fine spun speculations of cloistered theologians," but with plain, patent and indisputable fact.

I say again, therefore, that the only fair and rational way to explain it is to admit, as honesty compels one to do, that back of all the workmen that wrought upon this structure there was one all-controlling, all-directing supernatural Architect, and at the same time to acknowledge, in the light of what has been said, that this Bible, despite all that men and devils have done to defame and destroy it, stands forth yesterday, today and forever, as the Book of books, the marvel of the ages.

(Continued)

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A READER OF THE HERALD.



OME friend, who signs himself "A reader of your paper," sends me a page torn from The Christian Herald, containing an article by Rev. George C. Pidgeon, who was the first Moderator of

the United Church in Canada. On the margin of the paper my friend says, "Dear Doctor, be candid and confess your fault. Your fears were needless, and your predictions have all failed."

This friend, name unknown, no doubt is referring to the fact that some years ago when the modernistic members of the Methodist, Presbyterian and Congregational churches were uniting in Canada, I predicted that no spiritual good would come to the Dominion of Canada because of this union.

The article which I have just read, does not change my opinion in the least. Mr. Pidgeon gives a very brilliant and encouraging account of the advantages that have come out of this union of the churches. I have no doubt that he is perfectly sincere in his statement, and probably, there are certain economic and social advantages in the union of little churches in villages and other places, by which they are able to economize in the matter of pastors and financial outlay, but the question arises, Have these united churches been delivered from the destructive criticism and modern liberalism which were destroying their faith before the union? Were these modernistic Methodists, Presbyterians and Congregationalists "baptized by the Holy Ghost into one body?" or did they drift so far away from the beliefs of the fundamentals of our Christianity, did they surrender so much of divine truth, and did they come to agree so perfectly in their modernistic views, that there was no longer any reason why they should live separate?

There is such a thing as a holy union of faith in the Word of God, and the Son of God, and his power to redeem from sin, that there is union and oneness of heart in devotion and aim for the salvation of souls among people who represent various denominations. Today, we have ministers and people who believe so little in the inspiration of the Word of God, the Virgin Birth and Godhead of the Lord Jesus Christ, in the

inherent and natural sinfulness of mankind, and the real need of regenerating grace and sanctifying power through virtue of the sacrificial death of Christ, that it is quite easy for them to unite in one church organization; and they may be zealous in the propagation of their ideas, and in the social service of humanity, and they may get a bit of joy out of their abandoning the old, strong, straight standards of divine truth, along with their service for the fellowbeings, and yet be utterly without regenerating power and lives of true consecration to the Christ of prophecy, the gospels and the epistles, who alone can save.

The Catholic Church is very tenacious in its faith, its devotion to the Pope, its adoration of certain wrist and ankle bones, and very active in the upbuilding of its institutions and certain services to humanity, but at the same time, communities and nations under its domination perish, spiritually, and furnish needy mission fields for a saving gospel. We could mention a church that, some years ago, made remarkable headway in the matter of securing members, building churches and schools, preaching baptism for the remission of sins, and ridiculing the Bible truth of regeneration. The supposed prosperity of the united skeptical churches of Canada does not prove anything to this writer with reference to the true spirituality and the real contribution to the salvation of human souls.

There is one statement in Mr. Pidgeon's article that is quite suggestive: "A movement like this may lack the dramatic features and emotional flights of revivals of other days." I do not like this sort of reference to the old-time Methodist revival, where sinners fell down at the altar and cried out for mercy, and finding Jesus as their Savior, rejoiced and gave praise to God for salvation.

This is spoken of as "emotional flights." I recall that, when the Holy Ghost fell upon the upper room company at Pentecost, certain destructive critics reported that this group, so cleansed from sin and filled with divine love, were "drunk." No doubt these critics thought the whole thing was "an emotional flight" which would pass away when they got over their drunken spree and sobered down into reasonable beings.

The fact was, however, that the Holy Ghost had made a most remarkable advent into the world, to enter into God's children, cleansing them from sin, abiding, to be their Comforter and to empower them for service. Their critics were so dead in their souls that they were incapable of any accurate judgment with reference to what had taken place.

In union there is strength, and I certainly have no disposition to object to the union of various Christian denominations, provided, they unite in a firm faith in the inspiration of the Word of God, of the Virgin Birth and Deity of the Lord Jesus, and his redemptive sufferings and death upon the cross, his resurrection and mediation in the Holy Ghost, one and equal with the Father, in our midst to reprove of sin, of righteousness and judgment to come.

It is belief of these great truths—regenerating and sanctifying power—which brings people to true oneness in Christ. This may easily exist among persons of separate denominations. This should exist and, where the Holy Spirit has right of way, it does exist. Personally, I have not a doubt that if a number of preachers in this United Church should begin to preach boldly and insist that the church should stand for the divine inspiration and absolute authority of the Holy Scriptures, for the Virgin Birth of the Lord Jesus, that he did perform miracles, that he died a vicarious death for our sins, that he arose and ascended into heaven, and that there is no such thing as salvation without a positive, individual, personal, new birth, and that, "without holiness no man shall see the Lord," it would disrupt this Union.

I do not believe in the destructive critics, the modernistic liberals, who discount the inspiration of the Scriptures, who speak lightly of the Virgin Birth, the Deity and atoning death of the Lord Jesus, who would substitute the training of the child for the regenerating power of the Holy Ghost. I don't believe in these people. The greater success they have, the more enthusiasm they develop, the larger numbers they gather into their membership, the greater the spiritual apostasy and wickedness of our times will become.

I am hoping that my friend who sent me the page from The Christian Herald may read these words. I do not insist that he shall do this, but I wish him to know that my opinion about the union of the churches in Canada has not changed; I can say further, if this union should result in these rank modernists coming back to faith in the Bible, and the doctrines of the atonement made upon the cross, the regenerating of sinners, the cleansing baptism of the Holy Spirit upon believers, I should greatly rejoice.

MICAH'S NEW RELIGION.

AMY N. HINSHAW.



N the days of the early Judges of Israel, perhaps a score of years after the death of Joshua, a man named Micah dwelt in the hill-country of Ephraim. His mother was a woman of wealth

and social prestige. She was an ardent champion of advanced scholarship, a devotee of progress, actively interested in social service and ecclesiastical reforms. She was formulating ambitious plans for improving the existing order of public worship, and had devoted a large sum of money for the financing of the work. Eleven hundred shekels of silver—almost \$60,000—were, as she thought, safely stowed away for this worthy purpose.

But one day the money mysteriously disappeared. When her son, Micah, observed his mother's frantic grief over the loss of her treasure, he penitently returned the entire sum, confessing that he had himself purloined it, with a view of appropriating it to his own use. Overjoyed at this happy turn of affairs, the fond mother freely forgave her son. She also took him into her confidence, and made him the chief executive of her cherished enterprise.

"God bless you, my son," she exclaimed. "That was consecrated money. I had dedicated it all to the Lord, and was intending to turn it over to you, so that you might make a graven and a molten image to be used in Jehovah's worship."

So Micah took two hundred of the consecrated shekels to a founder who cast them in moulds and turned out two magnificent images. These were elaborately decorated by the skillful hand of the engraver, and when finished, were duly installed in places of honor in the house of Micah. Other images were placed beside them—a large and varied collection, including a number of the little household teraphim, until Micah's house was filled with gods.

Next, Micah, with his mother's approval, constructed an ephod in imitation of the holy garments worn by the priests who ministered in the Tabernacle at Shiloh, and he consecrated one of his own sons to perform the priestly offices for the household.

In this manner Micah and his mother introduced into the public worship of the Israelites a number of startling innovations. In the beginning these new features were designed to reflect honor upon Jehovah through new and up-to-date methods, even though they were in direct opposition to the requirements of the established system which Jehovah Himself had dictated to Moses on Mt. Sinai. That ancient system

emphasized ONE GOD, and prohibited images of any kind. It restricted the priesthood to the sons of Aaron, and the holy ephod, which was the medium of communication with Jehovah, was to be worn only by the High-Priest. The priests were required to perform all their ministrations in the *one place* designated by Jehovah, which in Micah's time was the Tabernacle at Shiloh. In fact, every detail connected with the worship of the sanctuary had been clearly defined by Jehovah in the mount, and duly recorded by Moses in the Book of the Law.

Micah and his mother were both well acquainted with these facts, but they reasoned that times had greatly changed since the Law was given on Sinai, and, while the appointments of the Mosaic system had served a useful purpose in the primitive times of Moses, yet, in the light of the more advanced civilization of the Judges, some of its restrictions had become archaic, even "anti-quarian," hence the need of a new and improved system—one more in keeping with the new environment, and better adapted to the age in which these people were living. The strict requirements of the Law had become too narrow for the advanced thought of their times, which recognized no authority save that of human reason. "In those days there was no king in Israel, but every man did that which was right in his own eyes." *Tolerance and progress* were popular slogans in the days of the Judges. Jehovah was still recognized as the God of Israel; the Tabernacle was still standing at Shiloh, with all the sacred furniture intact; and the priests were officiating in the sanctuary, but in a perfunctory and very imperfect manner. The entire congregation of Israel were in danger of losing interest in the religion of their fathers.

On the other hand, the religions of the neighboring Canaanitish nations presented many attractive features which merited the consideration of thoughtful and progressive minds. The Jehovah God of Israel was a God of power, mighty and terrible in battle. That was conceded. But he was an austere God, dwelling apart from men, hidden in the mysterious shadows of the inner sanctuary. Not so the gods of the Canaanites. They were sociable beings, of like passions with men, dominated, like them, by petty ambitions, jealousies and rivalries. They were found on the battlefield, but also in the banquet hall, with their wine-cups and their paramours. The worship of Israel, like its God, was stern and exacting. It required separation from the world, while the shed blood of innocent animals was always conspicuous in its ceremonies. In fact the emphasis placed upon the shedding of blood was so strong as to become repugnant to people of sensitive nerves, and the smell of the shambles was distinctly annoying. In sharp contrast, the religious ceremonies of the Canaanites were marked by joy and gladness and freedom from restraint, with feasting and gaiety and revelry conspicuous in all their worship. Evidently social features similar to these should be introduced into the worship of Jehovah in order to keep the younger generation in the Israelitish fold. Hence the images and the teraphim and the costly, luxurious appointments of Micah's establishment, because the new religion must compete in attractiveness with those of the Canaanites; it must impress these other nations favorably, and, if possible, win their admiration and their co-operation. In the interest of efficiency and convenience, the new system was installed in the house of Micah, for the trip to Shiloh was both tedious and inconvenient.

The appointment of Micah's son to the priesthood was a glaring irregularity which, no doubt, called forth the sharp criticism of the more conservative Israelites who still held to the belief that the priestly office should be confined to the Divinely appointed Aaronites. So Micah was well pleased when a wandering son of Levi from Bethlehem-

Judah drifted into his house at the psychological moment. The young man in question was seeking more lucrative employment than he could find at home. So when Micah offered him a tempting wage, he gladly consented to undertake the priestly functions of Micah's modernistic enterprise. Although the new religion was in reality a system of cleverly camouflaged idolatry grafted upon the pure religion of Jehovah, and although the priest was only a hireling, nevertheless the presence of the clerical Levite contributed an atmosphere of sanctity to the combination that deceived many, leading the unsophisticated to believe that the movement was sanctioned by Jehovah.

The new religion quickly became popular, for Modernism in any age appeals to the carnal nature through its freedom from restraint, its disregard of Divine authority, and its deification of the human creature. So the degenerate Israelites paid homage to the molten images in the house of Micah; they worshipped Baal and Ashtoreth after the latest and most approved mode, and they even sacrificed their children to the Moloch of fashion! The young people, with their elders, made merry and danced and sang around the altars of the golden images. They staged their entertainments in the house of worship, and decorated it with sensational pictures of Canaanitish design. They gathered about the festal board in banquets and feasts. Frivolity and worldliness prevailed in the sanctuary, and the flowing bowl was in evidence everywhere. It soon became impossible to distinguish the worshippers of Jehovah from their Canaanitish neighbors. Micah's new religion became a sad travesty upon the pure religion of Jehovah, just as a worldly church which is tinctured with Modernism is always a travesty upon the spiritual worship of our Lord Jesus Christ.

But since the modernized system of Jehovah was popular, and since it met with the approval of the advanced scholarship of the period, it prospered financially, and all was merry as a marriage bell until the Danites came. The Danites were not foreigners. They were degenerate sons of Israel who had failed to take possession of the territory allotted to them in Canaan. They had been too indolent to drive out the original inhabitants, who continued to dwell in their old locations, crowding the Danites into cramped quarters in the sterile mountain regions. Just as the Christian who compromises with the world, and fails to press on to the richer experiences of grace which are the heritage of God's people, drags out an impoverished spiritual existence, always in jeopardy from his spiritual foes, so the poor Danites eked out their scanty living in the rocky fastnesses of the mountains, always in semi-subjection to the lordly Amorites.

But one day the gravity of their situation excited a flurry of enthusiasm, and the leaders sent out a delegation to reconnoitre the territory in search of a possible opening for conquest. In the course of their journeys the searchers passed the house of Micah, where they encountered the hireling priest whom they at once recognized as a Levite from Bethlehem-Judah. In response to their persistent questioning, the priest told them of his contract with Micah, and politely conducted them through the establishment. The visitors beheld the massive golden images, and the embroidered ephod, and they were duly impressed with the magnificence of all the appointments. They made mental notes for future use, and proceeded on their journey northward. They soon discovered the city of Laish which they reported to headquarters as a suitable point of attack. Six hundred soldiers were immediately dispatched to the scene. They captured the city without difficulty, and at once began to plan for its reconstruction. Hearing of Micah's establishment through the spies, the leaders of the small army determined to visit the place to see if it would suit their purposes, for of course, in their new quar-

ters the Danites must needs set up a religious system of some kind.

They found the place deserted, except for the hireling priest who had been left in charge while Micah and his family and friends were absent on a pleasure trip—or perchance were they enjoying their mid-day siesta? The men of Dan were delighted with what they found. Here was a magnificent ecclesiastical outfit—ready-made and complete—with costly images and teraphim and ephod and complicated machinery of great value, all of which they could secure, by a little clever manipulation, without the expenditure of a single penny! The hireling priest offered little resistance, for a ministry which will cater to a worldly church becomes a willing tool for the destructive critic. The remuneration offered the Levite priest was a tempting advance over his present income, so he cheerfully assisted the plunderers in the task of dismantling and packing. Soon the company were well on their way, carrying the priest and the precious loot with them.

Too late, Micah woke from his slumbers, to find his house dismantled—golden images gone, gods gone, teraphim gone, ephod gone, priest gone—only the shell of the house remaining to mock him with its emptiness! In like manner, some sad day, many a so-called Christian church will wake to a realization that Modernistic Danites more deeply dyed than themselves in modern infidelity—destructive critics more radical than they themselves have ever dared to be—have stolen a march on them, and carried away all their treasures, and that they have only an empty house remaining, with no God, no Redeemer, no Holy Spirit, and no Bible save a mutilated fragment from which has been cut the Cross and the open Tomb, and with them the Divine redemptive plan upon which depends the Christian's hope of eternal life and a home in heaven. But the costly man-made "machinery" which has served a worldly, materialistic Church, together with its time-serving ministry which has bartered God's Truth for gain,—all these will be pliable tools in the hands of the Modernistic free-booters!

Micah assembled a few friendly neighbors, and started in pursuit, but to no avail. In response to the frantic cries of the pursuing party, the soldiers of Dan turned about and coolly demanded,

"What aileth thee, that thou comest with such a company?"

"What aileth us?" cried Micah. "Haven't you taken away all my gods, and my priest, and what have you left for me?"

With the cool impudence of assurance, the Danites flung back the taunting reply,

"Even so! It won't pay you to raise an unseemly clamor about it, for if you so much as lift your voice in protest, some angry fellows may come upon you and take your head, and your families will suffer!"

Alas! Poor Micah! Alas! Alas! Sadly he returned home to meditate at his leisure.

But the Danites went their way with the priest and the loot. They rebuilt the conquered city of Laish and renamed it Dan. In the midst of the city they set up Micah's ecclesiastical outfit entire—graven images and all, and appointed the hireling priest to superintend it. So it came to pass that the money which Micah's mother had consecrated to Jehovah was eventually employed to establish a system of idolatry in Dan which persisted until the Captivity, and all the while in opposition to the true worship of Jehovah at Shiloh!

Is it possible that some of the Lord's money in modern times is being deflected into similar channels? "Take ye heed! Watch and pray!"

There's a big difference between "good will" and the Will of God. If we send missionaries out to spread "good will" our ideal is insufficient. The real God-sent missionary says: "Lo, I came to do thy will O Lord!"

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you make room for a Maryland girl to join your happy band of boys and girls? I am thirteen years old and live in the country. I have two brothers. Mother takes *The Herald* and I enjoy reading page ten. Can you guess my middle name? It begins with L and ends with A, and has five letters in it. I go to church every Sunday I can. As this is the first time I have written to Aunt Bettie I will close.

Margaret French.

Box 95, Rumbley P. O., Somerset Co., Md.

Dear Aunt Bettie: Will you let a little Oklahoma girl join your band of boys and girls? This is my first letter to *The Herald*. My birthday is February 12. I will be twelve years old. I have been saved and sanctified and love to go to church and Sunday school. Have I a twin? If so, please write to me. I am in the sixth grade, and am studying the seventh and eighth grades for examination. We are in the edge of Oklahoma and I go to a country school in Oklahoma just three miles and one-half from our house.

Fairy Carder.

Rt B, Elkhart, Kansas.

Dear Aunt Bettie: I have been thinking for sometime I would write a little. I am not young in age, but in some things I am. I have been passing through some severe trials and wish the prayers of *The Herald* family, that know how to bring things to pass. Pray that I may be guided to do the right thing with self, and other things.

J. A. Hightower.
Eclectic, Ala.

Dear Aunt Bettie: This is my first letter to *The Herald*. I sure enjoy reading page ten. I have black hair, blue eyes and fair complexion. Who can guess my middle name? It begins with L and ends with E, and has six letters in it. I go to church every Sunday I can, but am not a Christian. I have five sisters and three brothers. My mother takes *The Herald*. Will some of you boys and girls write to me?

Vida Heath.
Bertrand, Mo.

Dear Aunt Bettie: I have been a silent reader of *The Herald* for nearly a year. My father takes *The Herald* and I enjoy reading page ten very much. My father is a Methodist minister. I go to Sunday school every time I can. I go to school, and am in the sixth grade. I am four feet, eight inches tall, have brown hair, light complexion and blue eyes. My birthday is July 10. Am eleven years old. Have I a twin? Can any one guess my middle name? If so I will write them. It starts with F and ends with S, and has seven letters in it. Some of you girls and boys write me. I will answer all letters received.

Rubie F. Broxton.
Rockwood, Texas.

Dear Aunt Bettie: Will you let a girl join your happy band of boys and girls? I am 58 inches tall, have blue eyes and brown hair. I am eleven years old. My birthday is June 8. Have I a twin? If so I would be glad to receive a letter from you. My middle name begins with R and ends with L. It has eight letters in it. Some one guess it and write to me. I enjoy reading page ten. Please print my letter. I go to school every day. This is my fourth year. I have gone every day. I have three brothers and one sister. My youngest brother is seven months old. His name is Bobbie. I go to the M. E. Church. My teacher's name is Miss Nora Carter. Darleen Hamshire, I guess your middle name to be Ruth. Remember your promise. Boys and girls, please write. I will answer all letters I receive.

Rena R. Fain.
Rt. 3, Nicholasville, Ky.

Dear Aunt Bettie: Will you let an Alabama girl join your happy band of boys and girls? This is my first letter to *The Herald*. My birthday is February 18. I was sixteen. I am sixty-two inches high and weigh ninety-eight pounds. I have dark hair, blue eyes and fair complexion. I am

in the eighth grade at school. I hope Mr. W. B. is out on a visit as I hope to see my letter in print.

Myrtle Ledbetter.

Route 1, Box 80, Notasulga, Ala.

Dear Aunt Bettie: Will you admit a Georgia girl into your happy band of boys and girls? My mother is a great reader of *The Herald*. She has been taking it for about four months. I sure do enjoy reading page ten. My birthday is April 15. Have I a twin? My age is sixteen. I weigh 120 pounds, height five feet, five inches. I have light hair, brown eyes and fair complexion. I go to Sunday school every Sunday and enjoy it lots. I am not a Christian but would like to be. Well, as this is my first letter I will close and give the cousins room to write. I would like for some of the cousins between the age of sixteen to twenty-five to write me. I will answer all letters received. I hope Mr. W. B. is out when this letter arrives, as I would like to see it in print.

Edith Clark.

Rt. 3, Box 287, Atlanta, Ga.

Dear Aunt Bettie: Will you let an Oklahoma girl join your happy band of boys and girls? My birthday is February 26. I am twelve years of age, weigh about ninety pounds. I go to school and am in the seventh grade. I live on the farm, I have light hair, blue eyes and light complexion. I go to Sunday school every Sunday I can. If any one guesses my middle name I will write them a letter. It begins with N and ends with L. It has five letters in it. I will close and leave room for the other boys and girls.

Melba N. Dearing.
Bishop, Okla.

Dear Aunt Bettie: Here is a South Dakota girl to join the circle of happy cousins. My father takes *The Herald* and I enjoy page ten, also the story, "The Crucifixion of John Henry Huston." I have two sisters and one brother. I live in the country. My father farms 500 acres of land. The main crops are wheat, oats, barley, corn and hay. I am fourteen years old and in the eighth grade at school. My sister is sick in the State Sanatorium near Custer. I had the pleasure of motoring through the Black Hills this fall on our way to see her. I would be glad to hear from any of the cousins.

Unice Holen.
Rt. 1, Box 45, Conde, S. D.

Dear Aunt Bettie: How are you all? Well, as this is my first letter I suppose I had better describe myself. I am five feet tall, have long brown curly hair, brown eyes, fair complexion and am sixteen years old and weigh 108 pounds. I go to church and Sunday school at the Nazarene Church. As this is my first letter I hope to see it in print. I want all the cousins to write to me and I will answer all letters received.

Eula Warriek.
Box 79, Post, Texas.

Dear Aunt Bettie: Will you let a little New Jersey girl join your happy band of boys and girls? I am nine years old and in the fourth grade at school. I am a Methodist. I go to Sunday school every Sunday. I like my teacher fine, her name is Mrs. Richmond. Who can guess my middle name? It begins with N and ends with L. Who ever guesses my middle name will get a snapshot from me. I hope Mr. W. B. is on a hike.

Adele Ferris.
Camden, N. J.

Dear Aunt Bettie: Will you let a little Louisiana boy join your happy band of boys and girls? I have been wanting to write for a long time, but just did not have time. Well, how are you cousins enjoying this cold weather? As for myself, not much. I am glad to know that so many of the cousins are Christians. I am not one now but have been, and hope to be again soon. I guess that you cousins want to know how I look. To tell you the truth I am not good looking at all, but some think that I am. I am twenty years old, and that is all I will tell you this time, but if you

will write to me and send me one of your photos then I will tell you all I know. I would like to correspond with any of the cousins who care to. Marvin Stutts.
Pleasant Hill, La.

Dear Aunt Bettie: Will you cousins crowd up and give a girl from Tennessee room? I have been reading *The Herald* for a long time and certainly enjoy it. I have black, wavy hair, blue eyes, weigh 104 pounds, and am thirteen years of age. My birthday is Dec. 21. Have I a twin? If so please write me and I promise an answer. Can you guess my middle name? It begins with R and ends with H, and has four letters in it. I belong to the M. E. Church and attend Sunday school every Sunday. Now every one write me and get an answer. I go to the Gleason High School and am in the seventh grade. I hope Mr. W. B. is dictating a very important letter and won't notice me. If Lucille Heath sees this, please write. Let the letters fly to

Pattie R. Trevathan.
Box 96, Gleason, Tenn.

Dear Aunt Bettie: I like to read the letters in *The Pentecostal Herald* from boys and girls of your happy band. I am a little North Carolina girl with chestnut hair, brown eyes, weigh about sixty-five pounds, about four feet high, nine years old, in fourth grade. I have five brothers and two sisters. We go to Sunday school nearly every Sunday. My daddy has been taking *The Herald* for several years and thinks it a mighty good paper. This is my first letter to *The Herald* and I hope Mr. W. B. does not get my letter, as I want to see it in print. If you cousins will guess my middle name I will write to you. Begins with I and ends with Z, and has four letters in it.

Huldah I. Pridgen.
Rt. 1, Elm City, N. C.

Dear Aunt Bettie: Will you let a little Wisconsin girl join your happy band of boys and girls? This is my first letter to *The Herald*, and I hope to see it in print. I am eleven years old and am in the sixth grade. I live on a farm of 120 acres. My school is three-fourth miles from home. My birthday is January 17th. Have I a twin? Can any one guess my first name? It begins with J and ends with E, and has four letters in it. I am called by my middle name. I have dark brown hair, brown eyes and dark complexion. I will be glad to hear from any of my cousins.

J. Marvel Klock.
Bloom City, Wis.

Dear Aunt Bettie: I wonder if you have room for one more? I suppose ere this you are in the Sunny South enjoying the balmy breezes and basking in the Florida sunshine. We hope to hear Dr. Morrison is gaining rapidly. I love to read your encouraging letters on page ten to "Our Dear Boys and Girls." I wonder if they all have Christian parents.

I never can forget the hours
I knelt by mother's side,
Listening to the Bible stories
Of the Christ who lived and died.

Oh those pictures on memory's wall,
Time can never, no never efface,
Grow dearer to me every time I recall
Those hallowed seasons of grace.

Years, long years, have passed since then,
And dear mother has gone on before.

I can see her beautiful, beconing hands
Just across on the other shore.
Florilla Pinney.
Painesville, Ohio.

Dear Aunt Bettie: I guess I am a stranger to the cousins so I will try to introduce myself. I was twelve years old Oct. 1, 1928. I guess I haven't a twin. I try to go to school every day and I am in the sixth grade. I also go to Sunday school every Sunday at the Methodist Church at Troutmans. I am from the Piedmont section of the good old state of North Carolina. I lived on a farm until about a year ago, when my mother died we moved to town. But now I live with Mrs. J. D. Croker. She takes *The Herald* and I sure-enjoy reading the boys and girls' letters. Can any one guess my middle name? It starts

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with an M and ends with E. Well, I guess you will get tired of me. I will answer all letters I receive.

Ruby M. Bumgarner.
Troutmans, N. C.

Dear Aunt Bettie: May I join your happy band of boys and girls? I enjoy reading page ten. I am a little girl eight years old. My birthday is March 10th. If anyone has my birthday please write to me. I am in the third grade at school. My teacher's name is Mrs. A. S. Minton. She is a good teacher. I go to the Methodist Church to Sunday school. The one that guesses my middle name I will write to them. It begins with L and ends with E, and has seven letters in it. I hope Mr. W. B. has not get this as I want to see it in print.

Edna L. Roberts.
Rt. 4, Summit, Miss.

Dear Aunt Bettie: I wonder if you will let me in again? I have written once before but the good letters you write and the other cousins write makes me want to write again. How I wish I could see you and all the cousins. I wonder if all the cousins are Christians. I can truthfully say Jesus is mine and I'm his. I mean to live for him, for what is life without happiness, and where is happiness if one can't find it in Jesus? I hope that all the cousins that are not Christians will give their heart to Jesus before it is too late. I am your friend in Christ.

Maggie Moore.
Rt. 3, Box 5, Queen City, Tex.

Dear Aunt Bettie: Will you let a little Texas boy join your happy band of boys and girls? My mother gets *The Pentecostal Herald* and I always read page ten. I go to Sunday school every Sunday at the Nazarene Church. I go to school and am in the fourth grade. I am nine years old. I have light brown hair and brown eyes. My birthday is in January. The one who guesses the correct date I will send them my picture. Please, Mr. Waste Basket, don't get my letter for I would sure like to see it in print.

J. Allen Moore.
Peniel, Texas.

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THE LORD'S CENSUS.

Evangelist W. W. Loveless.

Text: "And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there." Psalm 87:5 and 6.

Every decade of years "Uncle Sam" takes a census of his people. It costs lots of money, and takes an army of workmen to count all the inhabitants, but "Uncle Sam" must think it pays. He is very careful to note the sex, age, occupation and nationality of each individual. In the language of my text, "Uncle Sam" "shall count, when he writeth up the people, that this man was born there."

If a person was not born within the domains of "Uncle Sam," he is not counted as a citizen, until he meets certain rigid requirements, which includes living a certain number of years in our country, learning our language, swearing allegiance to our government and flag, and giving up his citizenship of his native country. "Uncle Sam" when fully satisfied that he has met the requirements will then issue him his naturalization papers and adopt him as a citizen, and give him the privileges of a native born citizen.

Let us take note of this outstanding fact. That the easiest, quickest and surest way to become a citizen of the United States, is to be born within her borders. "Uncle Sam" will not give you one minute's trouble about your citizenship if you are native born. However, if you are a foreigner, you might have rank, title, wealth, education, talent, moral worth, physical soundness and beauty, but these will not make you a native born citizen of the United States. The important and big question is, where were you born?

I would that we could all see the importance of this same question in regard to Zion. "And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there." Alas! that in these days of lukewarmness, many who have social rank, wealth, education, talent, moral worth, physical beauty, etc., are admitted into the churches as members without giving any evidence whatever of being born again.

The Lord does not count how many shook hands with the evangelist; how many bowed at the altar; how many joined the church, or even how many professed salvation; but he counts how many were born in Zion. I have often wondered, when reading reports of great revivals, in which "the oldest inhabitant never saw anything like it," and in which "the whole country was stirred as never before" if the reports will tally with the Lord's, "when he writeth up the people, that this man was born there." I wonder how some revival reports and church registers will compare with the "Lamb's Book of Life." Holy Writ says, "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15. "And there shall in no wise enter into it anything that defileth, neither worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. 21:27.

The fact that the great and impartial Lord takes this census has both despair and hope in it. It has despair for all but genuine Christians. All

shams and imposters will be counted out by the Lord. You may be like Belshazzar; have a multitude of friends, social standing, wealth, power and prestige, and when weighed in human balances, not be found wanting; but when you are weighed in God's balances, and he "writeth up the people," will your record be "Tekel," or will it be "This man was born in Zion, and the highest himself shall establish" you.

On the other hand, because the Lord takes the census, gives hope to many, who, because of lowly circumstances, humble position in society, limited education, and poverty in the wealth of this world, are counted out in the eyes of men. But it is not so in the eyes of the Lord. In his balances a pure heart outweighs all the crowns of the kings of the earth, he looks at a pure heart and spotless character, instead of a fine reputation, wealth, or social position. Many a poor, oppressed heart may well rejoice in the fact that this great Census Writer can see through prejudices of social standing, the oppressions of selfish men in power, or rags of poverty, and recognize the gold of righteous character under the disguise of whatever adverse circumstances it may be placed.

We next notice that a church whose members are born of the Spirit, is an established church. "And of Zion (The Church), it shall be said, This and that man was born in her, and the highest himself shall establish her." A church whose membership is made up mostly of unsaved people, is weak, vacillating and worldly. Worldliness and godliness will not mix any more than oil and water will mix. Someone has said, "that a ship in the ocean is all right, but when the ocean gets into the ship it is all wrong; so the church in the world is all right, but when the world gets into the church it is all wrong." Pastors are committing a crime against the church whenever they receive unsaved members into the church in order to make a big showing at the conference or assembly.

Another thing we notice about this census, is that each individual is counted on his own merits. Notice what the text says, "And it shall be said of Zion, this and that man was born in her." Each soul is examined by itself. Each of us will stand or fall on our own merits. We are too prone to divide the world into great classes, such as races, tribes, nations, denominations, etc. In many ways our minds become clouded as to our personal responsibility to God. Lots of folks will stifle their conscience, and do as their church does, or as their associates do, and try to forget their personal responsibility to God. They get into the broad, deep, swift current of custom and style and follow the crowd, and "do as Rome does." Ever since Adam tried to lay the blame of his sin on Eve, and Eve on the serpent; man has tried to lay the responsibility of his sins and failures on somebody else. I once talked to quite a number of prisoners in a penitentiary, and they all without exception told me they were innocent, and somebody else was to blame for their being there. While it is true that many a soul has been ruined and lost because of the influence and bad example of others (and they will have to answer for their bad influence), yet we cannot get away from our personal responsibility to God. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. 14:11.

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SUNDAY SCHOOL LESSON

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

Lesson VII.—May 19, 1929.

Subject.—Jeremiah Calls to Obedience. Jer. 7:1-11; 7:2-23.

Golden Text.—Obey my voice, and I will be your God, and ye shall be my people.—Jer. 7:23.

Time.—About B. C. 629.

Place.—Jerusalem.

Introduction.—These lessons will be worth little to us unless we apply them to our age and to ourselves. Judah's great sin was disobedience to the law of God. America's sin is of a like nature. It will be well for this nation to remember that all God's laws have penalties attached to them, and that we can no more escape punishment than Judah could escape it. I have no patience with the antinomian doctrine that, because we are not under law, but under grace, we may live as we please. Read Paul a little further: Romans 6:15.—"Shall we sin, because we are not under the law, but under grace? God forbid." No license there for sinning. "Who-soever is born of God doth not commit sin." "He that committeth sin is of the devil." "Sin is the transgression of the law."

Idolatry is the great sin that sent Israel into captivity in Nineveh; and the same sin was eating the very heart of Judah. Soon she must follow her sister kingdom, and be led away in chains to Babylon. Shall covetous, money-mad America escape the wrath of God? Does he ever change? He calls our national sin idolatry. Will he condone it? Not if he loves us; and I believe he does.

Jeremiah foresaw Judah's doom, declared it with the voice of a God-sent messenger, and begged the nation to repent and obey Jehovah; but they cursed him and persecuted him. Call me a pessimist, if you like, but as a minister of the gospel of Jesus Christ, I declare to you that this American nation has never needed to hear the thunders of Sinai more than she needs it now. She needs some fearless "sons of thunder."

Brethren, in the name of the eternal God, and for the glory of Jesus Christ our Savior, let us double our efforts, and save our nation, or have a funeral in every preacher's home in America. Go as Christ's ambassadors to men. Warn them; persuade them; compel them; let them know that we mean business. If they will not come to us, we must go to them. It took persecution to scatter the old Mother Church in Jerusalem—to send the gospel into the regions beyond. Many of our big city churches ought to be blown to pieces, and sent out to evangelize the lost in the by-ways and hedges. Preach in churches, in halls, under tabernacles, under brush ar-bors, in school-houses, on the streets—anywhere, everywhere; but cry aloud and spare not. Rebuke, exhort, uncover sin. Preach the BLOOD as the one and only remedy for sin. Preach the gospel with "the Holy Ghost sent down from heaven."

Suffer this one question: Shall America have a revival of saving religion, or a bloody revolution? One or the other awaits her in the near future. We can pay the price, and take our choice.

Comments on the Lesson.

1. The word that came to Jeremiah from the LORD.—The prophets do not pretend to speak through their own wisdom. They were inspired by

the Spirit of God. They spoke as they were moved by the Holy Ghost. Their messages were "God-breathed." Away with the blasphemous nonsense of modernism.

2. Stand in the gate of the LORD'S house.—Go where you can meet the people. That is a good lesson for preachers. Some of us need to go out and hunt the multitudes. John Wesley, George Whitefield, Dwight L. Moody, and a host of great soul winners did that. Let's revive the plan. Go down and preach a red-hot sermon on the street corner on Saturday afternoon, and more people will come to hear you on Sunday. Mind you: "Red hot."

3. Amend your ways and your doings.—First class repentance. Nothing else will do. I read a book some days ago, in which the author requested preachers to stop telling people to quit their meanness. He thought the time had passed for that sort of preaching. Well, I shall not stop. The time is ripe for that sort of preaching. And I will cause you to dwell in this place.—God's blessing always follows genuine repentance; but there is no salvation without repentance. No one can accept Jesus Christ as a personal Savior until repentance is complete; and it is foolish to ask him to take that step. He is not ready for it, and could not take it.

4. Trust ye not in lying words.—Is it not strange that people will lie about eternal things? Some of those Jewish leaders were trying to make the people believe that the temple was so secure that they themselves were safe. Here was old Mrs. Mary Baker Eddy declaring that she had received wonderful light from Heaven, when she didn't do a single thing, but steal an old doctor's manuscript, and teach the "Hindooism of India." But people love to believe full-grown lies; so they are still believing the yarns propagated by such characters as Mrs. Eddy, "Pastor" Russell, and Joe Smith the daddy of Mormonism. The temple could do the Jews no good, unless Jehovah were there. Our church edifices are worthless and useless without God.

7. Then will I cause you to dwell in this place.—Verses 5 and 6 both deal with repentance. The word thoroughly is the old form of thoroughly. It is a bit stronger and more impressive than our corrupted form of the word. One is amazed that the people of Judah would not heed Jeremiah's warnings; but we see the same thing today. Most of America's citizens are paying no attention whatever to the warnings and the promises given to us in the Word of God. They are doing no better than did the Jews. Many have a form of Godliness, but are utter strangers to saving grace.

8. Ye trust in lying words, that cannot profit. This verse and the three following ones give us as fine a comment on antinomianism as one can find in a lifetime. Would you expect to hear such teaching as this in our day? Just keep your ears open. Not long ago I was conversing with a very profane man. Upon being rebuked for his cursing, he declared with no little emphasis that he was under no obligation to obey God's law, because Jesus had already kept it for him. "Why," said he, "I was converted twenty-five years ago,

and I am just as sure of heaven as if I were already there." This is but a sample. Such stuff is being proclaimed from prominent pulpits in this land. There are many who are doing exactly what Jehovah charged against Jerusalem; but they are pretending to serve God. When they die some preachers comfort their loved ones with the same false teaching. In a cemetery at Savannah, Ga., on the tomb of a notorious drunkard who died in delirium tremens, I read these words: "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors." No comment needed.

7:21-23. Obey my voice, and I will be your God, and ye shall be my people.—Here we have the sum and substance of God's will concerning men. Sacrifices and offerings are nothing without obedience to his will. Tithing is a good thing; but it will not save men from sin. We must get under the blood, or damnation will be our fate; for we belong to a race of sin-cursed beings who can be reconciled to God only through the Lamb of God, who bled and died on the cross of Calvary.

NOTICE!

"I desire a young man just launching into his life work who has ability to lead Sunday night singing for a great congregation and be a general assistant to the pastor in his work. He must have some musical ability, personality, and spirituality. Write I. M. Hargett, Grand Avenue Temple, Kansas City, Mo."

SALE CITY, GEORGIA.

I want to use this means of thanking one and all for your many letters of cheer and encouragement; of assurance of your prayers, which I feel that God is hearing for wife and myself (she is sick in one room and I in another) and for the many substantial tokens of Christian love and fellowship, which we have received. I have been in bed nine weeks, which has been the sweetest of my sanctified experience.

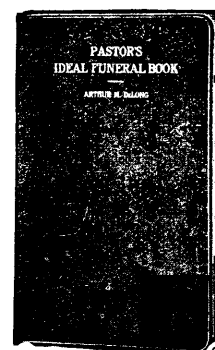
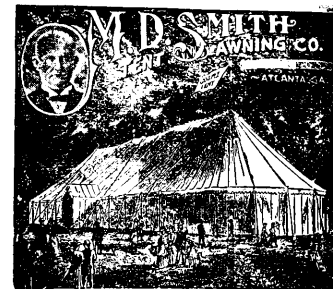
With much love to all the great Holiness Brotherhood, I am yours in Him. Prayed up, paid up, wound up, and ready to go up.

Worthy Walstein McCord.

Evangelist Arthur C. Zepp recently closed a three weeks' meeting with the Ionia, Michigan Holiness Assembly. The sermon on "The Antichrist" was followed by extraordinary intercession and over twenty were forward. The service closed at 1 A. M. The deep, awe-inspiring, solemn, yet glorious divine presence abides with this people. They are the most fully consecrated, consistent in life and powerful in prayer of any people I know.

Rev. Ernest J. Haerr, of Springfield, Ohio, has just held a three-weeks' meeting in my home church at Lynn, Ind. Brother Haerr has had seventeen years' experience as a pastor and evangelist. He preaches a straight gospel message and has a passion for lost souls and as a result, almost the whole community has been blessed with conviction, backsliders have been reclaimed, sinners saved, believers sanctified and the church strengthened. I am surely glad to recommend Brother Haerr to any church or camp meeting desiring a real revival.

S. P. Hardesty,
Singing Evangelist.



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What could be better than a worth-while book at the graduation season? "Ideals For Earnest Youth" by A. T. Rowe is particularly adapted to this season as it contains sixty-one short chapters full of sound advice as to the building of Christian character. 223 pages, bound in cloth. Price, postpaid, \$1.00.

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A story about a boy named Rollo, and his uncle, who find it necessary to tramp through the country in order to restore perfect health. To Rollo, Christianity is a very real thing. His conversations with his uncle and with the many people that he meets on his travels make an interesting and helpful story. Wherever these two tramps go they scatter sunshine, fresh hope and comfort.

Amy LeFevure has long been noted for her purposeful stories and this one is no exception to the many other books that she has written.

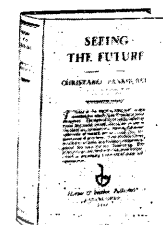
Read Two Tramps. It will be a real refreshment to you. The regular price of the book is \$1.50, but we have listed it in our Special Sale at 60c, postpaid.

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Contents: 115 slices, made of the finest of Wheat, mixed with the Water of Life and enriched with the sincere Milk of the Word. Unleavened, buttered on both sides, and richly spread with honey out of the Rock. Will not get stale. Good for your spiritual health. Try one.

A box containing 115 small cards, with a choice scripture neatly printed on each side. 230 texts in all. Beautiful box, stamped in gold also printed directions how to use. Excellent for a gift box.

Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the Word of God and prayer. 1 Tim. 4:4, 5. Alas, how few meals eaten by Christians are thus sanctified. Some of them ask a blessing on their food, but very seldom do we find one who reads the Word at meals. The Bread Box is an excellent way to introduce obedience to this precept.

Pass the box around at the beginning of a meal. Let each person take out a card. Then let each in turn read the verses. It will be noticed that the two verses on each card bear a definite relation to each other and teach an important truth. The order in which they are read often brings out this truth more forcibly. As each person reads their verses it is profitable that the others present tell where the verses are found.

Another excellent way is for each person to read one or two words of the text and let some one else quote it from memory.

Let one read a verse and another quote a verse on the same subject.

Let each person memorize the two verses during the meal and quote them at its close.

Pass the box around in your Sunday School class the same as at a meal. And as the verses are read discuss the truths contained in them.

Explain that it is just as important to feed on the Word in order to grow and be strong spiritually as to eat our daily meals in order to grow strong physically.

Most interesting and profitable young people's meeting may be had by using the Bread Box in some of the ways suggested.

In the home when friends and neighbors are gathered together pass around the Bread Box. How much better and more profitable than a "cup of tea"!

Keep one in your bedroom. Eat a slice for your meditation while dressing and going about your daily duties. Eat another slice before retiring to quiet your worries and give you a good night's rest.

Use the Bread Box freely but do not let it displace the Bible. You need the whole Word of God, for all was given that you might "Acquaint now thyself with HIM, and be at peace."—Job. 22:21.

Price, 50c each; 3 for \$1.00.

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BOYS ENJOY

Out-of-the-ordinary stories—stories of adventure. One of the most interesting stories we have read recently is "The Two Tramps." It would seem to be a book for boys, but really it is a book every one would enjoy. The tramps in this story are not beggars or men of low ideals, but tramps for Jesus. Order one or more copies to place in the hands of boys, at the special price of 60c.

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ALL-DAY DECORATION DAY MEETING.

The Miami Valley Holiness Association of Dayton, Ohio, will hold its All-Day Decoration Day Meeting in the Wesleyan Methodist Church on Naurth Ave., Belmont, Dayton, Ohio.

Let the holiness-loving people who may find it convenient to meet with us look forward to this meeting expectantly and let us by the grace of God and prevailing prayer make it a great occasion. The association has reorganized its working system and many friends to holiness are now taking membership in it and we are looking forward to bigger and better things, including a great camp meeting the last ten days in July, further announcement of which will be made later.

Our Decoration Day meeting will open at 9:30 A. M. and a continuous feasting on the good things of the hills of Canaan will be the order of the day up to about 4 o'clock P. M. Rev. and Mrs. F. C. Saneholtz, of Cincinnati are the engaged workers and a host of visiting ministers and singers will be with us. All are requested to come without lunch, as a light lap lunch will be served, and everybody is invited to come. Address J. L. Kennett, 69 Gramont Ave., Dayton, Ohio.

TO WHOM IT MAY CONCERN.

It is with genuine pleasure that I say to the ministers who may chance to see this notice that, I have used Rev. and Mrs. D. W. Cox, of Ohio, in revival meetings and do not hesitate to say that they are both clean, clear cut, Godly people, and wonderful help in meetings: they sing well, play musical instruments of several kinds, hold wonderful children's and young people's meetings. They do all these things and yet they are safe and sane in every way. Keep them busy, brethren. They are here in the South and they are filling up their slate for the year. At this time they are at Monford Ave., Ashville, N. C., in meetings.

G. M. Spivey,
Pastor M. E. Church, South, Macon, Ga.

HAZARD, KENTUCKY.

Our town and community has measurably recovered from the effects of the calamities that have befallen them. The coal industry, our main dependence, is moving very slowly at present which affects our commercial interests and, reflectively, certain of our church finances. By determined effort, the last installment on the parsonage debt was met promptly, and other interests have received attention and response, though not 100 per cent. Seven trees have recently been planted on the parsonage lot that will add much attractiveness to the property.

Sunday night, March 31st, we closed revival services that were started the 17th, under the leadership of Rev. O. H. Callis, evangelist, assisted by C. P. Gossett, song leader.

Brothers Callis and Gossett are not to blame that all that might have been was not. They were tireless and efficient laborers. The one is a great song leader, gets the people to sing and ingratiate himself with the children. The "Booster Choir" of children did fine work and was a distinct addition to the services. The other, if not the best, is one of the very best of evangelical preachers. He is strong, resourceful, versatile, diplomatic and, last but not least, fluent.

He has my hearty and unqualified endorsement as an evangelistic helper. An intimate fellowship has been established between us. In my humble judgment, the pastor was not to blame.

Twenty united with the church during the revival, eleven of whom were children, and three adults, on profession of faith, six by certificate. As to the net results of the revival we cannot say. There have been a number to unite with the church at Easter, from year to year in response to pastoral effort and appeal.

J. W. Crates, P. C.

REPORT.

Many times I have wondered what has become of the students I met at John Fletcher College during those first days of that school. My life has been a varied one, not always in harmony with God's will. However, about ten years ago God most wonderfully reclaimed me and afterwards sanctified me wholly. God called to the ministry and I have been obeying his call. This is my third year here in Rosholt, S. D., as pastor of the Nazarene Church. We are gaining ground. Easter we received six new members. June 18 to 30, Theo. and Minnie E. Ludwig will be with us to hold our annual camp. Will you pray for us.

Lee C. Bates.

GREATEST GIFT OF ALL.

Dear Brother: I am a shut-in here in the Home for the Aged, and it is through the loving kindness of a very dear Christian lady that I am enabled to be a subscriber to your wonderful Herald. She sent it to me as a gift at Christmas time, and I must say, of all the gifts I received, it has been the greatest gift of all.

My lonely soul has obtained such an uplift from reading its pages and I find I am living a much better life since I have had this opportunity.

May God's richest blessings attend you and the dear ones everywhere.

Yours in Christ,
Mrs. H. Phillips,
1776 E. Broad St., Columbus, Ohio.

RECOMMENDATION.

I take this privilege to recommend, without her knowledge, Miss Audra D. Williams, Wilmore, Ky., to any who may be able to use her to assist in camp or church revivals. She has had much experience in revival work. She is a good song leader, soloist and pianist. She is a graduate of Asbury College, and is now finishing her second year as teacher in the High School at Tolesboro, Ky. She is looking for a place in some High School this fall. She can furnish the best recommendation.

Rev. E. G. Kaetzell.

NOTICE!

J. R. Parker, Wilmore, Ky., will close a meeting in South Carolina, August 18 and would like to get another meeting somewhere in the South August 19-September 1.

ANNOUNCEMENT!

I am available to any pastor or church, or camp meeting committee, which might need an experienced Gospel Singer for your Spring or Summer revival. Address C. V. Spell, Box 813, Wichita Falls, Tex. Telegraphic address, 709 Burnette St., Wichita Falls, Texas.

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Gospel music on the vibra-harp, piano accordion, and saxophone. Spiritual and uplifting for your revival meetings. If interested, write for information and references.

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The memorial edition of Dr. W. G. Nixon's sermons is off the press. We are sure that his friends and the reading public in general will be interested in this series of gripping messages by one of the great pastor-evangelists of the day. This book has ten messages from the pen of Dr. Nixon and a closing chapter which includes the messages delivered from the pulpit of his old church at his funeral held in the city of Detroit. The many thousands who have listened to Dr. Nixon up and down the country will remember some of the themes presented here. Noteworthy are the messages on "Covenant Breakers," "The Benediction of Jude," the great sermon on Pentecost under the title of "Afterwards," "The Roadway to the Gates of Pearl," and the remarkable commencement message on "Character Building."

These messages are characterized by Dr. Nixon's terseness, his ability for striking utterance, and are accented by the spirit of conviction which always controlled the man in building the gospel message.

The book is clearly printed, has an attractive binding, contains one hundred forty-nine pages, and is sold at the very reasonable price of \$1.00 per copy.

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We miss many of the rich things in life because we don't know about them. "Remarkable Conversions," by H. C. Morrison, is one of the great books—full of rich things. The chapter on "My Arrest and Rescue" is the story of Dr. Morrison's conversion. You will weep and rejoice when you read it. Every sentence in the book is interesting and helpful, but for the good it will mean to your own soul, order a copy, if you don't read anything but the chapter mentioned above. The price is only \$1.00, and after having read the book we believe you will say it is the best \$1.00 investment you ever made.

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We have just gotten in a large shipment of very fine Vest Pocket Testaments and Psalms in an extra fine, small grain leather. Looks good, feels good and will wear a lifetime. The regular retail price is \$2.00. We offer one of these free to any one who will sell 6 Calendars at 30c each.

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ANDERSON, HERBERT J.
(The Soldier Evangelist)
(313 Cedar St., Aitkin, Minn.)
Eureka, S. D., June 2-16.
Wilmot, S. D., June 19-30.

ARTHUR, F. E.
(240 N. Waller Ave., Chicago, Ill.)

AYCOCK, JARRETTE E.
(Bethany, Okla.)
New Bedford, Mass., May 1-12.
Pittsburg, Kan., May 15-26.

BABCOCK, C. H.
Cleveland, Ohio, May 27-30.
Cincinnati, O., (camp) May 31-June 9.

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

BELEV, P. F.
(Olivet, Ill.)
Martintown, Wis., May 17-26.
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BUDMAN, ALMA L.
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(101 Carpenter St., Muncie, Pa.)
Linden Hall, Pa., May 5-26.
Open dates, June.
Hughesville, Pa., July 7-21.

BURTON, C. C.
(Delmer, Ky.)
Boswell, Ind., June 2-23.
Martha, La., July 14-28.
Pleasant Hill, La., July 29-Aug. 11.
Robeline, La., August 12-25.

BUSSEY, M. M.
(224 W. Palm Ave., Monrovia, Calif.)

CAIN, W. K.
(515 So. Vine St., Wichita, Kas.)

CAREY, A. B.
(Beacon, N. Y.)
New Haven, Conn., May 1-19.

CARTER, HAROLD S. C.
(Pequesa, Pa.)

CAROTHERS, J. L. AND WIFE.
(10 W. 15th St., Colorado Springs, Colo.)
Windom, Kan., June 2-16.

COLLIER, J. A.
(1917 Cephus Ave., Nashville, Tenn.)

COPELAND, H. E.
(Oskaloosa, Iowa.)
Wilmore, Ky., May 5-12.
Wyoming, Ia., May 19-June 7.
Chicago, Ill., June 16-July 7.

COX, F. W.
(Lisbon, Ohio)

COX, STEUBEN D.
(1249 N. Holmes St., Indianapolis, Ind.)

CRAMMOND, PROF. C. C. AND MARGARET.
(815 Allegan St., Lansing, Mich.)
Ottisville, Mich., June 7-16.

CROFT, CHARLES H.
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Rollin, Mich., May 7-19.
Little Cooley, Pa. June 6-16.
Union City, Pa., June 19-30.

DAVIDSON, J. E.
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DICKERSON, H. N.
(2608 Newmau St., Ashland, Ky.)

DORN, REV. AND MRS. C. O.
(Sumter, S. C.)
Oswego, S. C., August 4-18.

DUNAWAY, C. M.
(216 N. Candler St., Decatur, Ga.)
Augusta, Kan., April 25-May 12.
Olivet, Ill., May 16-28.
Macon, Ga., June 2-23.

DUNKUM, W. B. AND WIFE.
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DYE, CHARLES.
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Clovis, N. Mex., June 13-23.
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(Ashland, Ky.)
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Cincinnati, Ohio, May 31-June 9.
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FLEMING, BONA.
Cincinnati, Ohio, May 12-26.
Cincinnati, O. (camp) May 31-June 3.
Aberdeen, S. D., June 5-16.

FLEXON, R. G.
(Glassboro, N. J.)
Pittsburg, Pa., May 12-26.
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FRYHOFF, A. J.
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FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Greensboro, N. C., April 29-May 12.
Greensboro, N. C. (camp) May 17-June 2.
Greenville, Ill., June 9-30.
Sault Sainte Marie, Mich., July 1-14.

GALLAHER, M. R.
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(Del Norte, Colo.)

GLEASON, REV. AND MRS. RUFUS H.
(104 W. James St., Falconer, N. Y.)

GLENN, J. M.
(Young Harris, Ga.)
Milton, Fla., May 6-19.
Benson, N. C., May 26-June 9.
Macon, Ga., June 15-21.

GLASCOCK, J. L.
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GREEN, JIM H., (And Sunny South Quartette).
(Box 200 Connelly Springs, N. C.)

GREGORY, LOIS V.
(Waterford, Pa.)

GROGG, W. A.
(418 24th St., West, Huntington, W. Va.)
Elk View, May 24-June 10.

HAINES, FLOSSIE.
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HAMPE, J. N.
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HARDESTY, S. P.
(Song Evangelist and Cornetist)
(Lynn, Ind.)
Laura, Ohio, May 5-June 2.
Harold, S. D., June 9-30.
Blunt, S. Dak., July 1-21.

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

HARRIS, E. J.
(Song Leader and Children's Worker)

HAWK, M. R.
(711 Center Ave., Butler, Pa.)

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, O.)
Kinde, Mich., June 2-23.
Johnstown, Pa., July 23-Aug. 4.
No. Webster, Ind., Aug. 4-11.
Blackwell, Okla., Aug. 23-Sept. 1.
Grandfield, Okla., Sept. 6-15.

HENRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
Lancaster, Ky., April 24-May 12.
Racine, Wis., (camp) July 4-14.
Bethany, Okla., (camp) Aug. 22-Sept. 1.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)

HORN, LUTHER A.
(Mobile, Ala.)
Crandall, Miss., May 22-31.
Montgomery, Ala., June 16-30.
Electric, Ala., June 30-July 10.

HOWARD, FIELDING T.
(198 Timberlake Ave., Erlanger, Ky.)

HOOVER, L. S.
(Tionesta, Pa.)

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

HYSELL, HARVEY B.
(Box 582, Waycross, Ga.)
Tifton, Ga., May 12-26.
Waycross, Ga., May 29-June 9.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Cleveland, Okla., April 28-May 12.
Harper, Kan., May 19-June 2.
Slick, Okla., June 8-23.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)

JOHNSON, ANDREW.
(Wilmot, Ky.)
Templeton, Pa., June 9-18.
Hickman, Ky., June 23-July 7.
Junalaska, N. C., July 8-14.

JOHNSON, RAY N.
(1390 Meander St., Abilene, Texas)
Fairview, Camden, April 29-May 12.
Pitman, N. J., May 13-26.

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)

JONES, W. F.
(426 Grove Ave., Petersburg, Va.)
Gwynn, Va., May 3-19.
Mineral, Va., May 20-June 2.
Louisia, Va., June 6-July 14.

JONES, CAROL AND WIFE.
(P. O. Box 67, Hope, Ind.)
Open dates, May and June.

KENNEDY, ROBERT J.
(Singer)
(2315 Modera Ave., Dallas, Texas)
May and June open.
Winfield, Texas, July 8-20.
Bryson, Tex., April 15-28.

KENDALL, J. B.
(1127 Richmond Road, Lexington, Ky.)

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

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 98, Cincinnati, Ohio)
Stittsville, Ont., June 23-July 7.
Open date, May and June.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
McKeesport, Pa., May 12-19.
Allentown, Pa., May 31-June 2.
Marion, Ohio, June 14-25.

LEWIS, JOS. H.
(Wilmore, Ky.)
East Point, Ky., April 28-May 12.
Praise, Ky., May 13-30.
Open dates June 1-July 14.

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(London, Ohio)
Lowell, Mich., May 10-26.
Cincinnati, Ohio, May 31-June 9.
Pittsburgh, Pa., June 20-30.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Cadillac, Mich., May 15.
Reed, Mich., May 16-June 2.
Corcoran, Minn., June 1-16.

LYON, OSCAR B.
(Lawton, Okla.)

McBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Willow Lakes, S. Dak., May 30-June 9.
Chaplain, Ky., June 12-23.
Cincinnati, Ohio, July 3-14.

McGHEE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)

McKIE, MARK S.
(Holt, Michigan)

McNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MARSHALL, R. P. AND WIFE.
(Lewisport, Ky.)
Crestview, Fla., May 8-31.
Open dates, June.

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)
Salina, Kan., May 12-26.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Benson, N. C., May 5-19.

MILLER, REV. AND MRS. F. E.
(Lowville, N. Y.)
Lewis and Jefferson Counties, New York
State Prayer Band Dates, April and May.

MINGLEDORFF, O. G.
Lemmon, S. D., May 12-26.
Rural, N. D., May 28-June 9.
Washburn, N. D., June 12-23.
Hettinger, N. D., June 25-July 7.
Ferndale, Wash., July 18-28.
Okanogan, Wash., Aug. 1-11.

MOFFITT, E. J.
(Deltaville, Va.)
Gwynn, Va., May 6-17.
Brandywine, Va., May 19-June 2.
Deltaville, Va., July 17-28.

MONTGOMERY, REV. MARY.
(2496 N. Capital Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

NORRERRY, JOHN.
(1001 Cooper St., Camden, N. J.)
Centre Valley, Pa., July 27-August 4.

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Cardova, Ala., May 17-26.
Two Camps, N. Dak., June 14-July 7.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Owingsville, Ky., May 5-19.

POLLITT, S. H.
(Amelia, Ohio)
Open date, May.
Gravel Switch, Ky., June 2-16.
West Irvine, Ky., June 20-July 21.
Salem, Ky., July 28-August 11.
Salvisa, Ky., August 15-September 1.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(231 N. Ilermes Ave., Indianapolis, Ind.)
Shelbyville, Ill., May 5-19.
Mishawaka, Ind., June 16-30.
Richland Center, Wis., July 5-21.
St. Croix Falls, Wis., July 26-Aug. 4.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Ft. Worth, Texas, April 22-May 20.
Pearson, La., May 22-June 2.
Malakoff, Tex., June 3-16.

REES, PAUL S.
(52nd & Hudson Rt., Rosedale, Kan.)

RICE, LEWIS J. AND EDYTHE.
Lafayette, Ind., July 7-21.
Ladoga, Ind., July 28-Aug. 11.
Hammond, Ind., Aug. 14-18.

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Mich.)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)
Open date, August 4-15.

ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE.
(Morriton, Ark.)

ROOD, FERRY.
(Middleport, Ohio.)
Cardington, Ohio, August 15-25.

ST. CLAIR, FRED.
Bowie, Texas, May 10-June 2.
Meridian, Texas, June 9-July 7.
Jamaica, L. I., N. Y., July 28-Sept. 1.

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)

SHADE, N. B. M.D.
(3045 D. N. W. 21st Court, Miami, Fla.)

SHAW, BLISS E.
(2411 Kenwood Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

SHANK, MR. AND MRS. R. A.
(191 No. Ogden Ave., Columbus, Ohio.)

SHARROW, C. E., AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Newton, Kan., May 16-26.
Cincinnati, Ohio, May 31-June 9.
Montevideo, Minn., June 7-16.

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Mannington, W. Va.)

SPELL, C. K.
(Kirbyville, Tex.)
Mt. Pleasant, Texas, July 19-29.
Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

SWEETEN, HOWARD W.
(Ashley, Ill.)

TEETS, ODA B.
(Aurora, W. Va.)

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

UTHE, W. F.
(Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDERSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Macon, Ga., June 2-23.
Ottawa, Ont., June 29-July 7.
Sharon Center, O., July 26-August 4.

VAYHINGER, M.
Indianapolis, Ind., April 20-May 12.
Rail, Ind., May 23-June 9.

WELSH, H. W.
(Olivet, Ill.)
St. Louis, Mo., May 5-19.
Veedersburg, Ind., May 26-June 9.
Lancaster, Ohio, June 16-30.

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)
Open date, May.
Wilmot, S. D., June 19-30.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)
Salt Wells, Ky., June 9-23.
Open dates, July.
Bedford, Ky., August 2-11.
Herndon, Va., August 14-25.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Battle Creek, Mich., April 28-May 19.
Middletown, Ind., May 26-June 9.
Terre Haute, Ind., June 13-23.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)
Crittenden, Ky., May 14-26.
Cincinnati, Ohio, June 1-9.

WILLIAMS, L. E.
(Wilmore, Ky.)
Lake Worth, Fla., May 6-19.
West Palm Beach, Fla., May 20-June 2.
Wilmore, Ky., June 3-5.
Cincinnati, Ohio, June 5-10.

WILLIAMS, FRED G.
(1916 Beulah Ave., N. E., Cleveland, O.)

WOOD, E. E.
(728 John Street, Jackson, Mich.)

Camp Meeting Calendar

ALABAMA.
Dothan, Ala., July 19-28. Workers: Rev. Frank McCall, Evangelist, J. P. Peacock, song leader. Address, C. J. Hammitt, Dothan, Ala., Route 5.

CANADA.
Brown's Plats, Kings Co., New Brunswick, Canada, June 28-July 7. Rev. E. E. Augell, and all the ministers and lay workers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

GEORGIA.
Salem City, Ga., June 9-23. Workers: Rev. Chas. A. Gibson, Rev. W. R. Gilley, and the Vaughan Radio Quartet. Address Rev. W. R. Gilley, Sec. 2104 Revere Ave., Dayton, Ohio.

ILLINOIS.
Sherman, Ill., August 8-18. Workers: Rev. A. L. Whitcomb, Rev. G. B. Williamson, Mrs. Della B. Stretch, children's leader, Rev. G. Edward Gallup, song leader. President, Grover Williams. Address Mrs. Julia Short Hayes, Sec. 2217 E. Capitol Ave., Springfield, Ill.
Normal, Ill., Aug. 23-Sept. 1. Workers: Rev. A. L. Whitcomb, Rev. C. B. Pugett, Miss C. E. Cooley, children's worker, E. C. Milby, song leader. President, Mrs. Della B. Stretch. Address Mrs. Bertha C. Ashbrook, Sec. 451 West Allen St., Springfield, Ill.

IOWA.
University Park, Iowa, May 31-June 9. Workers: Dr. C. W. Butler, Rev. Homer L. Cox, Rev. C. C. Rineberger, Miss Mae Gorsuch, children's worker. Address Rev. Anna L. Spawn, University Park, Iowa.

MAINE.
Robinson, Maine, August 9-18. Workers: Rev. H. V. Miller and ministers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

MICHIGAN.
Romeo, Mich., Aug. 2-11. Preachers: Joseph Owen, Chas. H. Babcock and Raymond Browning. Director of young people's work, Thelma Hyde; song leaders, R. A. and Mrs. Shank. Address Rev. James H. Jones, Sec. 1, Kinde, Mich.
Eaton Rapids, Mich., July 24-August 4. Workers: Rev. Joseph H. Smith, Rev. Paul Rees, Rev. Raymond Browning, Rev. D. Willis Caffray, Col. S. L. Brengle, Rev. Lloyd Nixon, Prof. Howard Skinner, Jr. Address Rev. D. E. Reed, Albion, Mich.

NEW YORK.
Syracuse, New York, June 27-July 7. Workers: J. M. Hames, Chauncey Armstrong, Florence Miller, C. H. Cox, Mrs. C. H. Cox, Cassius L. Myers. Address Rev. Cassius L. Myers, Sec. 134 Freeman Ave., Syracuse, N. Y.
Seven Oaks, N. Y., August 4-18. Workers: A. P. Carey, C. J. Hessler. Leader in song, Miss Florence Fairbanks; children's worker, Pearl Humphrey. Address W. G. Kingsley, 1665 1st Ave., Watervliet, New York.

NORTH DAKOTA.
Washburn, N. D., June 13-23. Workers: O. G. Mingledorff, John F. Owen. Florence Bergquist, children's worker. Asbury Quartet. Write John Bibelheimer, Washburn, N. D.

OHIO.
Columbus, Ohio, July 18-28. Workers: Rev. Bud Robinson, Rev. Wm. Heslop, Rev. Norah Heslop, Rev. Raymond Browning, and Prof. L. C. Messer. Rev. Chas. A. Gibson, platform manager. Address Rev. W. R. Gilley, Sec. 2104 Revere Ave., Dayton, Ohio.
Mt. Vernon, Ohio, August 8-18. Workers: Rev. E. W. Petticoat, Rev. C. M. Dunaway, Rev. T. M. Anderson. Young people's worker, Miss Anna McGhie; children's workers, Miss May Gorsuch and Miss Ollie Tanner; song leaders, Kenneth Wills and wife, and Otto Davidson and wife. Address Rev. E. E. Shiltz, Sec. 3, Shadyside, Ohio.

PENNSYLVANIA.
Hughesville, Pa., July 7-21. Workers: Evangelist Homer L. Cox. Song leader, Alma Budman. Address S. P. Ecroyd, Linden Hall, Pa.
Belsano, Pa., August 1-11. Workers: Rev. Jesse Whitecotton, Rev. C. P. Hogle. Write to S. Ward Adams, Sec., Belsano, Pa.

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FALLEN ASLEEP

HALL.

God, in his infinite love and mercy, visited our community March 8th and very unexpectedly gave Mother Hall a summons to come up higher. Although she was permitted to live with us for a period of seventy-five years her life was such a value and splendor, we were not ready to have her go from our midst. Hers was an example of true Christian living, comforting those whose heart ached and the discouraged, pointing, always to a higher life; administering not silver and gold, but the more worthwhile necessity. As God had so entrusted her with his word and revelation she was so willing to advise and had at different times ministered through different congregations, and on Tuesday, before her departure had given a very profitable talk on Stewardship of prayer, at the missionary meeting.

The writer called on her on Thursday afternoon before she passed away Friday and her conversation was ever on the coming revival. She was ever planning some way to bring folks into the proper relationship with God. We believe that her devout Christian life and her prayers will continue to have a great influence in our community. May God give us more with such complete consecration as was hers.

Mrs. Rev. N. C. Pfeffer.

A YEAR IN HEAVEN.

Mary H. Ellis.

In Memory of Brother Jack Sanders.

A year in heaven, the one we love,
Has made the landing now,
He sings the songs with choirs above
As angels round him bow.

A year in heaven, our brother Jack
Has looked upon his Lord;
He feels no pain, he knows no lack,
Enjoying his reward.

A year in heaven, what has he done?
What heav'nly shouts of praise,
What hallelujahs just begun,
Have filled his heav'nly days?

A year in heaven, what has he heard,
What has he seen and known,
What revelations of God's word,
What glories round the throne?

A year in heaven, his gain our loss?
No, we too here have gained,
For we have felt it was no cross,
Our work has never waned.

A year in heaven, the will of God
Our will has now become,
And Jack the gold paved streets has trod,
While we are trav'ling home.

A year in heaven, oh glorious year,
And for the mission through
It seems almost his voice we hear
In message and in song.

A year in heaven, Jack Sanders' shout
Of triumph fills our hall,
And we shout back we're holding out,
We're trusting Christ for all.

A year in heaven, and lo, behold,
With Christ he's standing by
The upper window, where we're told
To look with eager eye.

A year in heaven, oh some glad day
When Jack with Christ returns,
May we be caught up there to stay
For that day each heart yearns.

REQUESTS FOR PRAYER.

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Mrs. J. H. B.: "Please pray for my grandson, fifteen years old, who has sugar diabetes. Since he has had this disease, he has lost Jesus entirely. Pray for the saving of his soul, and the healing of his body."

O. R. N.: "Please pray for my wife who is suffering from a nervous breakdown with loss of mind. We are both saved and love the Lord Jesus."

A Reader: "Please to pray that my brothers and sisters may be led into the experience of full salvation, and that my health may be recovered. Also, that we may have a real out-

pouring of the Spirit of the Lord in our town and community, that when it is God's will we may have a real revival of real religion."

T. E. H.: "I earnestly desire the prayer of all The Herald readers that the Lord may heal all my backslidings and give me a burning desire to see souls saved."

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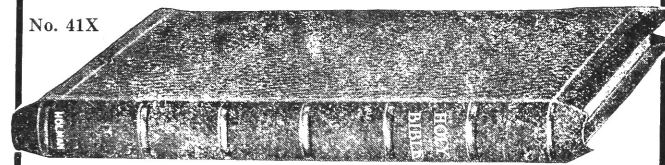
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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

| | | | |
|--|------------|--|------------|
| 13 ¶ Then cometh Jē'sus from Galilee to Jordan unto Jōhn, to be baptized of him. | A. D. 28. | 13 And leaving Nāz'a-rēth, he came and dwelt in Cā-per-nā-um, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph-tha-lim: | CHAP. 3 |
| 14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me? | CH. 2, 22. | 14 That it might be fulfilled which was spoken by E-sā'jas the prophet, saying, | CHAP. 3 |
| 15 And Jē'sus answering said unto him, Suffer it to be so now: for thus | CH. 9, 24. | 15 The # land of Zāb'u-lon, and the | CH. 9, 24. |

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THE HUNGER OF THE SOUL.

By The Editor.

BLESSED are they which do hunger and thirst after righteousness: for they shall be filled."—Jesus.

* * * * *
The words of our Lord Jesus in the above paragraph are clear, positive and full of promise. He tells us that it is blessed for the soul to be longing for righteousness. When a person's spiritual nature is reaching out after purity, longing to be right in thought, desire, word and act, it is a very gracious state.

* * * * *
The Psalmist speaks of panting after God as the hart panteth for the waterbrook. Such a state of mind is to be strongly fortified against sinful desires and actions; longings for holiness and desires for wickedness will not dwell together in peace in the same soul. Sinful desires will feel ashamed in the presence of holy aspirations and heartcries for purity and the indwelling of the great Purifier.

* * * * *
Thoughts kindle desires, desires lead to action, repeated actions form habits, habits fix character, and character fixes destiny. This suggests that it is unfortunate for one to practice thinking, teaching and insisting that holiness of heart and life is an impossibility. Blessed are they that believe Christ is able to save to the uttermost, who pray to him for purity of heart, who wait upon him, hungering and thirsting for the fulness of salvation which he has promised.

* * * * *
What if the membership of all our churches in this broad land should begin to long after purity of heart; should begin to search the Scriptures for the provisions made in the atonement, and the promises made by our Lord and his inspired writers for deliverance and freedom from sin? Think what the effect would be! Think what a time preachers would have explaining away such texts as "Without holiness no man shall see the Lord." "This is the will of God, even your sanctification," "The blood of Jesus Christ his Son cleanseth us from all sin," and "According as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love." And hundreds of other passages of Scripture with the same tenor which promise us that Jesus can, and will, save to the uttermost.

* * * * *
I can think of nothing which would be more embarrassing to our preacher brethren who tell us that the days of revivals have passed, and especially those who have wandered off into the dark wilderness of modernism, than that the church members of all churches of all the land should begin to hunger and thirst after righteousness, should begin to cry to God for purity of heart; should begin to abstain from all appearance of evil; should begin to love the Word of God, read it, believe it, obey its commandments, believe its promises and rejoice in its

A CORRECTION.

In a recent issue of The Herald I wrote something of the remarkable career of Judge Porter, of Glasgow, Ky. I said that the honored Judge was 87 years of age, which is correct. In the article the proof reader got it 78 years of age, which is a mistake. I doubt if there is another man living in the nation 87 years of age, who has the physical vitality, the mental vigor, and the genial youth of our beloved Judge Porter.

H. C. M.

abundant provision for filling those who hunger and thirst after righteousness. How lonely and desolate those poor messengers of unbelief and advocates of sin would become.

* * * * *
If somehow the men in the pulpits of this nation of all Protestant churches could preach on sin and its ruin, redemption and its power, purity of heart, and its peacefulness of salvation and its joy, until all the people, rich and poor, big and little, educated and illiterate, should, with one accord, begin hungering and thirsting after righteousness, should forsake sin in all of its forms, should crowd the church at prayer meeting, should erect family altars, should begin to worship God in spirit and in truth, what a change it would bring to this world of ours. How empty the show houses and dance halls would become. What a falling off there would be in the receipts at the places of worldly pleasure. What an increase in missionary collections, what wonderful revivals would break out, how bootlegging would die a natural death, what an increase there would be in justice and honesty, happiness and good fellowship among men. Hungering and thirsting after righteousness on the part of the church would lead to a divine outpouring of the Holy Ghost that would awaken the world and bring in the kingdom of God among men. There is no lack in divine power; there is no deficiency in the atonement made by the Lord Jesus. God only cannot when we will not. The human will can resist divine love and power to save from all sin. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Jesus.

Things We Need Not Give Up.

WE hear much talk and no little preaching about the things we outgrow; the readjustment of our faith and creed to the times; the childish and premature views about God and life that, with more mature age, have passed away as mere myths. All of this leads us to think of the things that abide, that we need not, and cannot, part with.

My parents died when I was very small, in fact, a mere baby, and I fell into the hands of my grandfather who moved from Virginia in the early history of Kentucky.

He lived in a log house, but wore a long broadcloth coat and stovepipe hat. He was a quiet, serious old gentleman, and I can say I had the good fortune to be raised fifty years behind the times. To tell the plain truth, my grandfather "raised me" frequently. He taught me some things that I have never found necessary to give up or modify.

Among the things my grandfather impressed deeply upon my mind were absolute honesty and truthfulness, regardless of consequences. If I have not remembered and practiced these precepts it was no fault of his. I hope I have. He also taught me that idleness and wastefulness were wrong; that industry and economy were necessary to a successful and happy life. I believe these were very fundamental truths, and I do not believe that any generation of young people can develop good character and get the best out of life, who do not practice all four of these fundamentals.

We had at our house an old leatherback Bible. My grandfather and all the members of the family taught me it was the inspired Word of God; that in this book God revealed his laws, his will, his love; the plan of salvation through the gift of his Son Jesus Christ. These truths gripped my childhood heart; they are imbedded in my brain and soul to this good day. I know the arguments of infidels. I have seen the effect of their teaching upon our fellowmen. I have had opportunity to note skeptical thought and attacks upon the Holy Scriptures by professed Christians and preachers. I have seen the deadening effect of it upon the church, and the rising generation, the irreverence and lawlessness and indecency that come out of such teaching; and I do not, for one moment, question the eternal verities of the great truths of the Bible that were planted in my childhood life.

I was taught that Christ was begotten of the Holy Ghost, born of a virgin, the Son of God. That in his teachings, one of his great credentials to his Godhead, were the miracles which he performed. I was taught that he went upon the cross and died for the redemption of a sinful world; that he rose again, walked among men, established his identity beyond doubt or question, and ascended into heaven. I know the arguments of skeptics and modernists against these fundamental truths, but I believe them to be false and without foundation. I repudiate them. I cling tenaciously to these Bible doctrines that were ingrained into my childhood life. I have found no reason to surrender them, and rejoice in their possession.

I was taught in my early Christian life that "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

THE CHRISTIAN MESSAGE.

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

(Editorial Note.—This is the first part of an article by Dr. Ridout which was published in the "Chinese Recorder" of February, under the head of "The Christian Message for the China of Today." We believe our readers will be interested in the discussion as what Dr. Ridout says regarding the Chinese pulpit might be said also of the home pulpit.—Editor).



Sometime ago I listened to a very learned address on the "Christian Message for Mixed Races" by Prof. E. M. Poteat. It was given at the Shanghai Missionary Association, and I see that in its December issue the Recorder published a summary of the address under the head of "The Race Mind and the Religious Message." I was impressed by the eminently scholarly discussion of such a difficult subject; but I was sorry that the professor gave so much time to the race question as to limit himself to the merest minimum of time when he touched the subject of the Christian Message. One outstanding thing which he mentioned in that connection, as I think of it now, was that the Christian message should be characterized by simplicity. I have thought a great deal upon this matter of the Christian message during the past few months while I have been traveling and lecturing and preaching in various parts of China. I came to China with the conviction that the Christian message was fixed away back in the Apostolic days—in fact that the contents of the Christian message was fixed once and for all by Christ and his apostles and so far, instead of changing my opinion upon that subject, I am more and more impressed that no age, whether it be old or new, needs any change whatever in the Gospel message. This message, like its Divine Author, is the same today, yesterday and forever.

I observed in reading the Proceedings and "Findings" of the Jerusalem Conference, that they issued a document which sets forth ostensibly their corporate idea of what the Christian message for our present missionary age should consist of. I read it with a great deal of interest; but I could not refrain from thinking that such a document was unnecessary and, therefore, was not entirely free from the element of presumption. It seemed to me that after nineteen centuries of preaching and nearly two centuries of definite missionary work on the part of the modern church in all lands that it was rather late in the day for any body of men, no matter how august, to inform the church as to what its Christian message should be.

Now, it might be thought a bit presumptuous on my part to attempt to indicate in this article what the Christian message should consist of; but I am taking the queue from Prof. Poteat and shall set forth a few thoughts upon the subject purely from the standpoint of conservative thinking—I mean that kind of conservatism which characterizes the thinking of such missionaries as Carey, Bowen, Morrison, Duff, Hudson Taylor, William Taylor, etc., who "through faith subdued kingdoms, wrought righteousness, obtained promises, waxed valiant in fight, turned to flight the armies of the aliens."

At the outset, I might call attention to the attitude of the Apostle John on the subject of the Christian message. In his first Epistle, 3:11, he says: "This is the message that ye heard from the beginning." Also in 1st John 2:7, "I write no new commandment unto you, but an old commandment which ye had from the beginning"; and then in 1st John 1:5, "This then is the message which we have heard of him," and the opening words of his first Epistle says, "That which was from the beginning which we have heard, which we have seen with our eyes,

which we have looked upon and our hands have handled, of the Word of Life". It is understood generally that John was a very aged man when he wrote this epistle, possibly half a century had transpired since he first heard the Gospel message, and now in his old age, there is not a particle of difference in his thinking or in his doctrine. John never changed his message or his convictions with regard to the Gospel. What he believed in and preached from the beginning he held to tenaciously in his old age. It is a thing to be regretted in these modern days that there are ministers and missionaries, who once held to the Gospel message in all its New Testament and Pauline hearings, and who preached it with zeal and whose ministry was once characterized by the zeal of the Lord, that in their older and maturer days have been carried away by another Gospel whose message and interpretation may be *modern*, but not *redemptive*.

In discussing the matter of the message, we would say:

First. That the Christian message must be more than intellectual. We have to admit that we are living in a very intellectual age; our schools, universities and seminaries have produced a thinking mind; but too often the thinking mind is not the Christ-like mind, and many a deep thinker does not think after the Divine Christ and his apostles. The twentieth century is not without a considerable degree of the arrogance of intellectuality and possibly we are burning too much incense at the altars of the intellectual. We are too prone to forget that by falling into the Grecian type of mind in our theological thinking, the Cross becomes foolishness and the Gospel a philosophy which may be accepted or rejected. This was the bane of the Corinthian church—they were willing to be saved by philosophy, but unwilling to be saved by the Cross, and it landed them into speculations, worldliness, carnality and disturbances generally. Paul would not treat them philosophically. He resolved that he would preach to them only Christ and Him crucified. It has been remarked by McIntosh of Scotland that there is a good reason for supposing that Paul considered his sermon on Mars Hill as a failure. That sermon is a beautiful oration, it is an intellectual treat, but it has not the heart of the Gospel in it—it is without Calvary and the Cross! Paul, going to Corinth resolved that he would make no such mistake in Corinth—the Cross and atoning blood would be central in his preaching and his Gospel message would be intensely vital. Too often we men of the schools preach to men as intellectual, not as sinners needing Redeeming Grace. There is a story told of a preacher in England who, after graduating from the university, resolved to preach philosophy to his people. He started to give them a series of sermons on the Incarnation. A good woman, but poor, came to him in tears and said, "Oh, pastor, you are talking to us as if we had university training; why don't you talk to us as Jesus talked?"

Last year while in Europe, I stood at the tomb of Bishop Butler in Bristol Cathedral. Butler was one of the intellectual giants of the Church of England in those perilous days of English Deism. He produced a great book which has been known for two centuries as "Butler's Analogy" but only a few people in Butler's day could read it and, therefore, it did not meet the need of the English people in their depravity, darkness and illiteracy. John Wesley, a man of Oxford, with an intellect possibly as great as Bishop Butler's, after his conversion and his obtaining the burning heart of evangelism through the Grace of God, preached not to the head but to the heart of England, the burning truths of the Old Gospel. He

preached the New Testament doctrine of sin and redemption, and drew around him a band of mighty preachers of the Gospel like himself, and he aroused the British Isles from the sleep and stupor of centuries. A great religious awakening came on and the revival of the eighteenth century has been regarded by the most conservative of historians as the one great Divine event which saved England from dropping into an abyss.

It was said of Bernard of Clairveaux that no "doubts fettered his powers," but with brain and heart aflame with a Holy passion for souls, he preached a mighty Gospel; and a story is told of him that he preached once in Paris in the School of Philosophers where men were too busy with engrossing disputations to give any particular heed to his words, and the discourse apparently produced no effect. He went home to pray with sobs and groans, with deep searchings of heart and a passion of tears because no one was converted. He was in anguish of soul lest God had forsaken him. The next day he preached again with the unction and energy derived from this Divine communion, and large numbers were converted and gave themselves to God at the hand of his servant.

John Bunyan, the great Gospel preacher and dreamer, who has deeply influenced the Christian Church for over two centuries said, "I never went to school to Aristotle and Plato, but was brought up in my father's house." So I think in the Gospel message we make a big mistake in thinking that the sermon must be profoundly intellectual, or else we shall be considered not to be men of letters.

The Christian message, to be effective, must have about it more of a passionate zeal for souls, than an intellectual sweat.

Secondly. The Christian message must be more than Social. Again we must admit that we are in a day of the "Social message"—so called. Professor Royce of Harvard in his Oxford lectures on the "Problem of Christianity" has a good deal to say about the "Beloved Community" and we have frequently seen where some young men have been so carried away with that idea and the new social order—so-called, that they have centralized the Kingdom of God in the *Social* more than in the *Redemptive*. They have put more emphasis on Amos than on the Apostle Paul. I think it was Dr. Jowett in his Yale lectures who said that when ministers are carried away by these social things, they are living more in a realm of Old Testament "Reformation" than in New Testament "Redemption"; and not a few ministers and missionaries have been carried off their feet by the "Social Gospel" and after years of a fruitless ministry have wakened up to the fact that they have made a great mistake, and have retraced their steps back to the Cross and its redemptive message, and have changed from "Program" to "Prayer" and have repented and received a new interpretation of their Gospel commission. I think history bears us out in the statement that the social Gospel never promotes any great religious awakening, but religious revivals beget a vastly different social life. We see this in connection with the great Wesleyan revival of the eighteenth century, and I think the history of the Gospel work in China reveals the same facts that where missionaries approach the people with the Gospel of Jesus Christ and get them regenerated by Divine Grace, that at once a change begins in their intellectual and social life and habits and customs. In reading the life of Pastor Hsi we note that he was one of the greatest of China's Confucian scholars. His scholarship, however, could not save him from the dreadful bane of the opium habit. Though an eminent scholar and mighty man of intellect, he was fast sinking down into

the depths of the average opium slave. When he became converted, a change took place in his habits and in his home. After he had complete victory over the habit himself, and received a wonderful anointing of the Holy Spirit for his ministry, he was influential in saving a multitude of souls, and the social work which he did for the poor opium slave is one of the outstanding social developments of the Church of God in that section of China! Suppose Pastor Hsi had begun at

the other end and had set his mighty intellect to work for social uplift without conversion, would we have ever heard of such a man, or would his biography have ever been written?

We think of the testimony of such an eminent man as Thomas Chalmers, one of the greatest of Scotland's preachers, who for a number of years ran his ministry on the social and reformative idea. He testifies himself as to its futility and said that he preach-

ed morality to his parish until there was hardly a moral person left; but after he received himself the awakening of the Spirit, and the new creative life of the Holy Ghost, he witnessed the most marvelous transformations among his people as he preached to them the vital Gospel of saving grace.

Bishop McDowell in his Earl Lectures has well said, "Our Social Christianity has in too large measure ceased to be effective because it has got off its only real center."

(To be continued in next issue)

Ten Reasons Why I Know the Bible is The Very Word of God.

Dr. W. E. Biederwolf.

CHAPTER VI.

ITS UTTER INEXHAUSTIBILITY.



AND now we come yet to another, a sixth, reason why I commend this Book to you as the very Word of God; and that is because of its Utter Inexhaustibility.

Spurgeon once said, "The flowers in God's garden bloom not only double but sevenfold and are always pouring forth fresh fragrance."

The Bible is like a perennial spring; new truth is always gushing from its hidden depths. In the Dresden gallery of royal gems there is a silver egg and when you touch a spring it opens and discloses a golden chicken. And when you touch the chicken it opens and discloses a crown studded with glittering gems, and when you touch the Crown it opens and discloses a magnificent diamond ring. Just so it is with the Bible. The more you study it the more you touch its successive springs and as you go down into it you find ever increasing revelations of beauty and wonder richer than the gems that any royal gallery ever furnished.

Some books are fit only to be tasted; some you can swallow with a gulp, but the Bible is to be chewed and digested. Study this Book, gentlemen, and you will find its one great fascination to be that it has within itself heights you can never reach and depths you can never fathom. It is a book you can never finish with. There is scarcely a piece of it that can be exhausted with a single explanation.

If man had made this book it would have been exhausted long ago and laid on the shelf as have all other century-worn volumes that have come only from the brain and heart of man. Infidels have written books, but where are they? Where is Porphyry? Where is Julian? Fragments only are left, and for these, it has been truly said, we are indebted to Christian criticism. Where is Celsus, and Hume, and Tom Paine, and Voltaire and Bolingbroke? "It requires a world's reprieve," as someone has put it, "To bring them out of their darkness."

But this Book has endured: it has stood in history, the New Testament for 2000 years and the Old Testament for nearly 4000 years, and this is a fact with which the thoughtful man must reckon.

"The indictments lodged against the Bible yesterday," as Riley says, "are all dead issues today." The Pentateuch still outshines all twentieth century deliverances; the Proverbs still hold the wisdom and the wit of the ages; the Psalms still provide the inspiration of all soulful song, and in the teachings of Jesus the world has found at last the Himalayan mountain peaks of justice and righteousness and moral perfection in general.

Whittier has well sung in his "Mirian":

"We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,

To find that all the sages said,
Is in the Book our mothers read."

One of the most learned men of recent times was Charles Elliott. He was a close and life-long student of the Bible. When in his seventy-seventh year, and just a month before he died, he read the Old Testament through, the last of scores of times, and one morning when his daughter asked him what he was reading, he said, "I am reading news." Something new and fresh every time you pore over its pages!

It is amusing to hear these infidels talk about the Bible being worn out, emptied, effete. Why, there were 28,000,000 of them printed last year. It is the only book with which the publishing companies can never get overstocked.

When the New Testament was revised in 1881 men offered \$500.00 to get a copy of that little book a few hours in advance of its publication, and on the morning it was published the streets of New York City were blockaded with scores of express wagons waiting for the copies of the Book which these infidels had exploded and refuted and killed and buried so many years before.

The longest message ever telegraphed, a message containing 118,000 words was that Book from the first of Matthew to the last of Romans, wired all the way from New York and Chicago, for the sake of getting it there a few hours faster than the mails could bring it, so it might appear in the daily newspapers. An exhausted Book! A dead Book! They wouldn't pay for telegraphing from one station to another the greatest infidel speech ever made on this side of perdition.

Only a quarter of a century ago out in Peoria, Ill., where Bob Ingersol lived he told the people there that in twenty-five years the Bible would be a forgotten book, and that the church would be a played-out institution. Over in a little wooden church on a side street was a humble Methodist minister of the itinerant sort, and Bob referred to him as "the half-starved preacher," and compared his own lucrative law practice and his elegant home yonder on the hill with the insignificant salary and the humble cottage of the humble minister.

The next Sunday this same obscure minister entered his pulpit and said he would do a little prophesying himself, and he said, "In twenty-five years from now the Methodist Church of Peoria will be one of the most influential institutions in this city and will occupy one of the most important corners with its imposing structure; and as for this vaunting Goliath, who dares defy the armies of the living God, he will be well-nigh forgotten."

And now the quarter of a century is about gone, and today the First Methodist Church of Peoria has one of the finest church building in the whole state; the site where Ingersol had his law office is now occupied by a magnificent Young Men's Christian Association Building, and the handsome home on the hill where Ingersol lived has given way to a large tobacco factory where they manufacture the meanest and stinkiest and rottenest five cent cigar in all America.

Worn out! Exhausted! If all the Uni-

versity professors in the world, and all the Scientific Literati and Philosophical Savants, or any other sort of academically distinguished Dignitaries, oozing odors of musty tomes and mouldy parchments—if they sat side by side and deliberated a thousand years they couldn't sound, as Henry Ward Beecher once said, "the shallowest depths of the Gospel of John."

Men, broad and deep in scholarly attainment, men of keenest analytical culture, the wisest men of earth have lingered among its pages and pondered over its sayings since first it was given to the world. Together as collaborateurs they have searched among its hidden veins of truth, and yet none has ever been found who has presumed to say he has sounded the depths which in very fact are unfathomable.

I have a friend, a great preacher by the name of Williams, and he tells me of an experience he had one day up on beautiful Geneva. He said, "I stood upon the prow of a little skiff in the clear waters of this beautiful, blue lake. My eye followed the bending path of a sunbeam through its crystal way, until far down below the surface it grasped a shining pebble in its close embrace, as though it were a pearl."

"I'll have it," said I.

"It's too deep," said my companion.

"I can get it," I answered.

"And taking a deep breath I plunged in. Down, down, down, and ever as before my pearl gleamed in the distance. Down, down, on down, till the crushing weight of many waters roared and thundered in my ears; yet the speck seemed as far away as at first. 'You have failed, and now back, back to air and life with all your strength,' and suffocated, strangled, at last I reached the light and air."

"It's too deep," I cried.

"I told you it was," he said.

And so men have tried to reach the depths of this Book, but after nineteen centuries of earnest, persistent effort, diving deep and diving long, they have all returned to say, "It's depths are past finding out; we have found treasures rich and rare, but we come back conscious of divine deposits of truth just a little deeper than we could go." How are you going to account for this on any other theory but that in this Book are hidden the infinite treasures of the wisdom and the knowledge of an omniscient God?

It is proven to be the Word of God by its utter inexhaustibility.

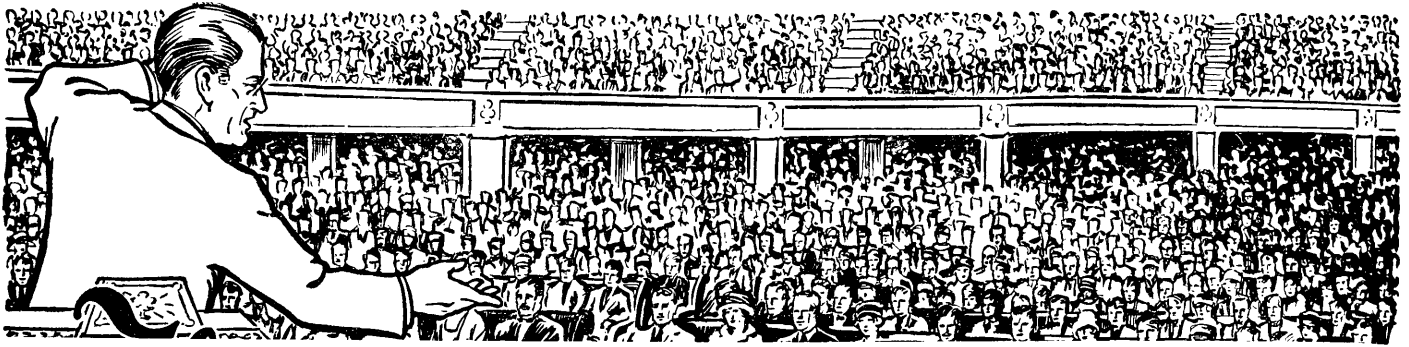
And say, my friend, if this Book is a dull and an uninteresting one to you, do you know I can tell you the reason why. There is a Man in the Book, and you need to know Him, or perhaps to know him better than ever you have before.

Dr. Moorhead one day gave to his children a puzzle map, one of those made out of variously shaped pieces of wood and told them to put it together. They worked patiently, but at last they said we can't do it, and said the great Bible teacher, "It was an awful jumble." They had a part of North America in South America and were mixed up every way. Suddenly the larger child discovered that on the other side of one piece of

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OF ASBURY THEOLOGICAL SEMINARY



WORSHIPPING THE GOD OF PLEASURE.

Rev. Wm. S. Bowden.

"Lovers of pleasure rather than lovers of God." 2 Tim. 3:4.

THIS is a pleasure-loving age. Amusement, rather than religion, seems to be the chief concern of the masses. This characteristic of the age was foretold by inspiration through the Apostle Paul in language quoted at the head of this article. The common version reads: "Lovers of pleasure more than lovers of God." The revision is quoted above: "rather than lovers of God." God is not given first place. Sometimes he is given no place at all. Men must worship something. It is to be supposed that Christians worship Christ and God the Father. The fact of the matter is that many who bear the name "Christian" worship the god of pleasure rather than the God of heaven. "Lovers of pleasure rather than lovers of God."

We shall point out a number of ways in which it is quite evident that men are worshipping pleasure instead of God. And let it be understood that we refer to sinful, worldly pleasures. A certain amount of recreation is all right. Newman Hall has well said: "Rest as well as labor is from God, laughter as well as tears, recreation as well as toil." There are legitimate amusements. A proper amount of time should be given to these. Christianity does not aim to make men gloomy. It is not misanthropic. It does not seek the cloister. It recognizes the social life of man. It has no place for sinful pleasures, and it forbids an inordinate pursuit of pleasures not in themselves sinful or expressly forbidden. It is an evidence of a corrupt state of mind that leads to indulgence in unsatisfying, transitory, sinful pleasures rather than worship of the Creator.

The need of amusements receives undue emphasis these days. It is a morbid symptom when men think life dull without a continual whirl of fun, frolic and frivolity. It indicates an unhealthy tone in society when people run their recreation into dissipation. The entertainment craze has always led to family and national decay.

What are some of the indications that we are worshipping the god of pleasure?

1. *The Church Becomes an Entertainment Bureau.*

God never instituted the church to amuse people; this is outside of her commission. There is true pleasure in Christ—the highest kind of pleasure; it is something infinitely superior to worldly pleasure. The church should not endeavor to provide entertainment for those who find "pleasure in unrighteousness," who "count it pleasure to riot in the daytime," who are "deceived, serving divers lusts and pleasures," who "enjoy the pleasures of sin." 2 Thess. 2:12; Titus 3:3; Heb. 11:25; 2 Pet. 2:13.

The church that provides worldly entertainment to win members is under the condemnation of God. There are many such these days. They offer that which appeals to the natural man. They are busy providing amusement for a flock of worldlings who

have no appetite for spiritual food. The church that is converted into an amusement house is indifferent to the vital thing.

"The Twentieth Century Church" provides for dancing, card-playing, billiards, smoking, theatrical performances. It advertises, "Tom Thumb Weddings," "Bridge Whist," "Donkey Social with Misses Frolicker, Flirt and Tattle in charge." This is not a church which Christ established, it is not the church of which he is the Head. It may draw a crowd, the same as any other worldly institution, but it does not lead souls into the saving knowledge of Jesus Christ. Church levees, fairs, festivals, whist-parties, lawn parties, lantern parties and kissing parties may draw a larger crowd than the missionary meeting or the quiet prayer meeting, but they do not plant the divine life in the heart.

Those who are charged with the solemn responsibility of preparing a people for impending judgment must answer a holy God in the soon coming day of reckoning for the sin of placing the church as a competitor with the institutions of the world for the entertainment of the people who in these last perilous days believe that they must be amused.

A young lady who recently committed suicide wrote a letter a few days before her death. It has been printed in tract form. She despaired of life. She wrote: "I am going to take a plunge into hell. I will give a note of warning which I trust will save others." Then she told about her life. She said she used to be a good girl, that she belonged to the church, that she was a Christian, and that she had enjoyed the Lord's service. "But," she added, "the beginning of my downfall was in the church. They started a dance under the pastor's patronage and favor; it was there when I was fourteen years of age that I was enticed out for a walk, and on and on to the very depths and dregs of sin." This is an illustration of running the church of God by pleasure.

The pastor of a Kansas church is quoted in the "Literary Digest" as saying: "If I had my way, half of Chanute's fifteen church structures would be turned into dance-halls, community centers, gymnasiums, reading-rooms, and billiard-rooms. For worship we would have one auditorium for the entire town, would have a gifted minister, a man in every sense, fill the pulpit." Many utterances of the same nature could be quoted. This indicates the amusement craze that is sweeping the country.

2. *The Lord's Day Becomes the Day of Sports.*

The Weekly Memorial Day of the Christian Dispensation is not the day of rest and worship that it once was. In the Jewish dispensation God provided for all needed pleasures and enjoyments in the giving of various rest days. There was the weekly Sabbath. It was a day of rest; not of work and sports. The Jews had also a number of days annually when they were free from work. They then found recreation in worship.

Sunday, the weekly memorial of the resurrection of our Lord, should be for the Chris-

tian a day of holy worship. What is it for many, many professed Christians, as well as for the people of the world? It is the day when people worship the god of pleasure more than at other times. The day is given up to feasting, automobiling, theatre going and ball games. The Sunday newspaper takes the place of the Word of God, and the Sunday excursion trips are substituted for trips to the house of God. We rejoice that Sunday is a great day for the proclamation of the blessed truths of God's Word; however, it is sadly true that the times are perilous because many are enticed away from the sanctuary by the worldly pleasures which are offered especially upon the Lord's Day.

A certain young lady was engaged for several months, including Sundays, in a round of frivolities, utterly forgetful of her covenant with God. One Sunday morning, upon being asked by a gay companion to accompany him to a place of amusement, she declined on the ground that it was communion Sunday at her church. "Are you a communicant?" was the cutting reply. The arrow went to her heart. She felt that she had denied the Lord who had died for her. The keen rebuke brought her to true repentance. It is sad to think that many forget the church and the Lord entirely, and never do repent.

The day of the Lord and the house of God afford "rivers of pleasure." The open theatre and moving picture concerns are in our midst and running full blast on Sunday as they were not a generation ago, but it is our privilege to find such true joy in God that these worldly pleasures shall have no appeal. We may be lovers of God rather than lovers of pleasure. Some one has well said: "The sin is to love pleasure more than God; the cure is to love God more than pleasure, and pleasure only in a moderated sense in him."

3. *Life is Sacrificed on the Altar of Pleasure.*

Men live for pleasure, and die as a result of fast living. What a pity for a man to give the strength of his manhood to pleasure when there are such noble causes for which to live! What a shame for a man to boast of his willingness to give his life for some fool cause which is selfish gratification, pure and simple! Men nearly kill themselves with work that they may get time and money to spend in frivolity. The recoil from excessive labor is an equally excessive indulgence.

Sinful pleasures interfere with piety. We should be lovers of God for he has redeemed us with the precious blood of his dear Son. The life that is not filled with the love of God is sacrificed on the wrong altar. When an unwillingness to embrace the Savior and live a Christian life is seen it is often due to an unwillingness to renounce the pleasures of the world. An inordinate love for pleasures which are not essentially sinful leads to excessive indulgence, and this indulgence leads to death.

A roll call of those who sacrifice their lives in pleasure ought to convince us that

today it is true of the masses that they are "lovers of pleasure rather than lovers of God." Pleasure is constantly taking a mighty toll of death. Sinful pleasures are opposed to peace and purity. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Pet. 2:11; 2 Pet. 2:19; Prov. 7:22.

4. *Vast Sums of Money are Wasted on Pleasure.*

It has been well said that if you know for what people spend their money you will know what they worship. Apply the test and confess the sad truth that people are worshipping the god of pleasure. There are just as acceptable worshippers of God today as there ever were. There are generous Christian givers, but when we talk about "Christian America" and stop to think that we are giving less than twenty cents a head for the evangelization of the world we pause to ask what the people of this Christian land worship. We are giving three times as much per year for chewing gum as we give to Christian work. We are giving twelve times as much for soda water. We are giving twenty times as much for candy, thirty times as much for moving pictures, and forty times as much for automobiles. Sometime ago when the average amount that Christians in America gave for world evangelization was thirty cents apiece, some one wrote this little satire on the collection boxes of the churches:

"Christians, have you ever heard the story,
How the meanest man of men,
Threw his vile accursed silver,
In abhorrence back again?
Thirty pieces was the purchase
Of the world's Redeemer then.
Now, 'tis thirty cents in copper,
For the Master has grown cheap,
And the cursed Judas money
Is the money that we keep."

I doubt if there is any credit given in heaven for some of the money that is supposed to be put into the "treasury of the Lord." People go to a church bazaar "to help out a good cause." In reality, most of them go to fill their stomachs. They are pleasure lovers; they are not moved by an appeal to generously support the work of the Lord. They hand the money over to pay the expense of a religious frolic or picnic, for the fun there is in it. It is the love of pleasure and not the love of God which rules the heart.

People will pay to be amused. I pass on an item that was recently printed in a secular paper: In twenty-six weeks one lady of fair face and damaged reputation drew \$256,000 from the pockets of the public, and in twenty-four weeks another of similar character drew \$390,000; a singer in her first tour drew \$226,000 and another singer in twenty-eight concerts drew over \$200,000; an actor drew \$230,000, and another actor \$315,000. Here are six "stars," averaging to work twenty-four weeks, who in one season drew from the public one million, six hundred and sixty-seven thousand dollars (\$1,667,000). I like to write it out in full, and when people tell me of hard times, no money in circulation, and all that sort of thing, I want to just quote this fact, that in one season the American pleasure-seekers paid six men and women over a million and a half of money! For what? Amusing them for two or three hours with music or acting, and in the first case it was neither—only just to see a world-renowned beauty. And the worst part of it is that a goodly part of this money comes from the people who claim to be Christians. Pleasure is their god.

5. *Much Energy and Time are Spent in Seeking Pleasure.*

If as much energy and time were put forth in seeking God there would be more "joy unspeakable and full of glory." Among professed Christians much time is spent in seeking after wealth that there may be something to spend in worldly amusements. Twenty attend the church fair where one at-

tends the church prayer meeting. There are more church members attracted to the preacher with the large stock of wit, humor and foolish stories than to the messenger who brings in tenderness and solemnity the truth of Almighty God. Those who must take time for sleep on Sunday morning can get up early when the circus strikes town. They can stay up late for a dance but do not believe that they should get enough interested in a revival meeting to be out at "an unreasonable hour." They can find time for pleasure but not for praise and prayer.

If half the time which church members devote to recreations which positively do harm were spent in quiet communion with God or in practical service for God there would be multitudes of people who would begin to drink of the rivers of pleasure which are in God, pleasures which are satisfying.

We recognize the importance of true recreation. We rejoice that God has provided many innocent pleasures. Let us beware of the pleasures of sin which are only for a season, and let us remember that lawful pleasures are, as J. Henshaw has said, "good sauce, but naught for a meal." People of the world recognize that certain pleasures are not for the Christian. A young lady introduced the subject of religion to her partner at the dance. He recognized the incongruity between the two and instantly said: "For goodness' sake, don't introduce that subject here."

I ask you to choose between worldly pleasures and the fulness of joy that there is in the God of our salvation. We are living amidst the predicted Last Day Perils. We need not be overcome by them. The house of pleasure leads to perdition. The house of God leads to glory. In the soon coming day the lovers of pleasure will be separated from the lovers of God. Those who have loved worldly pleasures rather than God will then be banished from the divine presence; those who have been lovers of God rather than lovers of worldly pleasure will inherit eternal glory. They will then realize the meaning of the prophetic words which apply to Christ and those who are united to him by a living faith:

"Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—Psa. 16:11.

Spiritual Life Suggestions

Of Pauline Prayers.

REV. JOSEPH H. SMITH.

PAUL'S aspirations for God's people are the Spirit's inspirations of God's will for the saints. Nothing he asks for is beyond our apprehension. With the apostle's petitions as telescope lenses, if not as eye glasses, we can see what is in our Bridegroom's wardrobe for us, and what is in our Father's cupboard and in our King's treasury. Paul was a vehicle, a channel, an agent of the Spirit's intercession for us according to the will of God; and this for things which we ourselves in the infirmity of our ignorance "know not how to pray for as we ought." For once, at least, it will be permissible to use a *Prayer Book*. Let us, then, make use of Paul's prayer as our own.

Not all of his epistles to the churches contain records of prayers in their behalf. (Save only as we may class his benedictions—like Romans 1:7, 1 Cor. 1:2, and Galatians 1:3 with his prayers). Besides these, there are sometimes *ejaculatory prayers* as in Romans 15:13—and 2 Cor. 13:7, etc. But in several of the epistles there are full records made of his prayers for those in the state illustrated by such churches. And it is notable that in every such instance these

prayers are found offered for those in an already good, praiseworthy and progressive experience. It is evident, then, that the *spiritual life* has an ascent in, rather than a graduation beyond, the *prayer life*. Those for whom he praises most he prays for the more.

In *Ephesians* there are two Pauline Prayers. That famous one in Chapter 2 we shall waive in deference to the too often overlooked prayer in Chapter 1:15-20. See the occasion of this: note some discouraging news about their backsliding or lukewarmness, and what he had heard of their "faith" and "love." This gave wings to his prayer for he did not "cease to give thanks for them." Nor was his prayer simply the soul's sincere and unexpressed desire; but he made mention of them in his prayers. What a pattern for us in behalf of those already doing well in the Christian life!

See his mode of address in the prayer: "The God of our Lord Jesus Christ", for our Lord, too, was a man. And he prayed. I address his God in your behalf. The prayer-answering God of the Son of man. "The Father of glory." Let us not be surprised, then, if we run into some "glory" before the prayer is through. For God who is all glorious, begets glory in the Christian's soul. This prayer, you will note, is for a gift. And has the Father gifts in store for his good children? This seems probable. This is a gift of a priceless treasure. The spirit of wisdom and revelation in the knowledge of him, that is light from above. Light to shine for us on the face of our beloved. Under its effulgence we may see his beauty, his bliss and his bounty more clearly, completely, and constantly. That is a wondrous gift! Not of a glass, nor of a view point, but of a light. And that the light of Revelation!

And here he suggests three things in Christ for them to see. "The hope of his calling." The riches of the glory in the saints. And "the greatness of his power to usward." To sum it up this is a prayer that by the light of revelation they might know what is before them to hope for, what is within them to rejoice in, and what is behind them to sustain them. Wonderful knowledge that!

We will turn next to Paul's prayer for the *Philippians*, Ch. 1:9. These, like the *Ephesians*, were already in a gracious experience, so that he says in verse 3: "I thank my God on every remembrance of you." And in the third chapter, verse 15, he addresses them as having among them "many perfect." This, like the former, is prayer for "knowledge." Though while for the *Ephesians*, he traces this to a gift of revelation, for these *Philippians* he would account it to the *light of love*; "that your love may abound yet more and more in knowledge, and in all judgment." But there is no conflict. God's light on the face of Jesus is ever the manifestation (and the impartation too) of the love of God. And, see, there these three effects, or results of this Light of Abounding Love prayed for in their behalf. (1) That ye "approve things that are excellent." Many things are good. Some are "excellent." Things spiritual excel things that are charitable, humanitarian, and material. (2) "That ye may be sincere and without offense until the day of Christ." This is prayer for blameless reservation without and within a holy, happy life. "Filled with the fruits of righteousness." Prayer for a useful and fruitful life to the fullest measure of capacity or opportunity. We can think of no higher state of Christian manhood—(though there may be endless degrees in the same) than these three qualities embrace. And let us keep in mind that Paul prays for nothing here that is out of reach of those in the *Philippian* state of experience.

Turn now to *Colossians* chapter 1:8-12. Let us note first their present state. (For we assume that this prayer would have been

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The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XIX.

HUSTON LEAVES THE SEMINARY.

WHEN Huston returned home from his visit with the Dean of the Theological Seminary and told his wife in detail of their conversation, and what he had said to the Dean, she gave him her hearty approval, and agreed that all he had said was true.

"But dear," she said, "I have been thinking that our situation here is a peculiar and rather unpleasant one. I believe you have done exactly right in speaking out in defense of our faith. In the first place, you do not believe in this institution or its teachers, and you feel duty bound on occasions to speak your mind. You are an embarrassment to the Dean and his faculty. They, of course, do not feel very kindly toward you. There is quite a body of students here who are in sympathy with the faculty, it matters not to what extent they may go in their destructive criticism of the Holy Scriptures. They are very antagonistic to you, and I find they are expressing themselves quite freely. The University itself, apart from the Theological School, is a powerful center of skepticism, I may say, infidelity. Their unbelief manifests itself in almost a rabid antagonism against evangelical Christianity. Is it wise for us to remain here where you do not expect to receive any help in your preparation for a soul-winning ministry, and where you cannot conscientiously remain silent and see the Holy Scriptures torn to tatters in a spirit of irreverence that is most startling?"

Huston responded that he had been thinking along the line of her suggestion. He had found in the city a most profound scholar who gave private lessons in Hebrew and Greek, and who had spent a number of years in archaeological research in Palestine and adjoining countries, and was one of the best informed men on the recent discoveries substantiating the historical veracity of the Holy Scriptures, and he was now thinking of quitting the Seminary and for the remainder of the school year, taking private studies under this great teacher.

Huston informed his wife that he had also been requested to preach Sabbath evenings at a People's Tabernacle, where a large band of devout persons had organized themselves into an evangelistic enterprise; they had rented a handsome hall and were holding very successful evangelistic services.

He and his wife agreed that it would be a capital thing to take studies under this great scholar, and for Huston to accept the offer of this evangelistic organization.

The next day Huston looked up the proper authorities, paid all bills, and withdrew from the Seminary. He then went to the great scholar to whom we have referred, and made arrangements for himself and wife to take special studies in Hebrew, Greek and Archaeology. They at once entered upon their work with great zeal, found their teacher a most delightful Christian gentleman who took special interest in them.

This professor had spent many years in archaeological research, spoke many languages and dialects, and was well known and acknowledged to be one of the great scholars of his time. It was of deep interest and a real comfort to Huston to find that it was quite possible for a man to be a profound scholar and, at the same time, an unhesitating believer in the inspiration of the Holy Scriptures, the virgin birth of our Lord Jesus, and his complete atonement made upon the cross for our sins, and not only so, but at the same time, to be in the enjoyment of a gracious experience of grace

and devout fellowship with the Holy Spirit.

Huston had heard the sneering insinuations from numbers of persons who were assuming an intelligence which they did not possess, that no real scholar could any longer be a devout believer in the inspiration of the Scriptures, the deity of our Lord, his vicarious sufferings upon the cross, and his appearing again in glory and power. He found that this great scholar was a contradiction of all this irreverent and skeptical claim of the modern church infidels who are sowing broadcast among the people the seeds of unbelief, that must eventually bring forth a harvest of wicked lawlessness and outbreathing crime.

Huston found his fellowship and work at the People's Tabernacle most delightful. It was a spiritual feeding place for many persons who were no longer receiving the bread of life from the skeptical pastors, but were hunting for some place where they could be fed and refreshed in their spiritual natures by a pure gospel.

The soul of man is a living thing. It has a marvelous capacity for hunger; it is in greater need of spiritual food than the body is of physical nourishment. When our Lord Jesus Christ said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled," he was making no reference to physical hunger and thirst, but to the needs and longing of our spiritual nature.

It is sad indeed, to think of the number of preachers to which hungry people go in vain, for spiritual nourishment where, instead of receiving the bread of life, they are fed upon the stones and serpents of skepticism, and are sent away with questions in their minds with reference to every essential truth of Christianity, and when they should have been gathered into close fellowship with the blessed Trinity, they are made to doubt the inspiration of the Bible, the Deity and saving power of our Lord Jesus Christ.

Soon after Huston commenced preaching at this Tabernacle it was packed with eager listeners. Every seat was occupied and many people stood; frequently, late comers were turned away for lack of standing space. Huston was not only a man of unusual attractive personality, with a fine voice and a clear, positive way of speaking, but he was an orator. His heart was aflame with a great faith in the Christ, a holy love for him, and the people he had died to redeem. This faith and love amounted to a passion. It illuminated his face, it stimulated his intellect, and poured forth from his lips with an eloquence that stirred and electrified his hearers in a remarkable degree. Those who came to hear him urged others to come, and it became necessary for him to preach both in the afternoon and evening to separate congregations in order to give the eager multitudes an opportunity to hear him.

The news of his antagonism to false teachings in the seminary and his forsaking the place, got abroad in the city, aroused the skeptical preachers against him and rallied many devout laymen to his support, and entirely without his seeking, he became quite a center of attraction.

It takes a man of real strength of character, especially while he is young, to thus become noted for his faith, his devotion to principle and truth, and unusual eloquence, to remain humble and to seek, not his own, but the glory of his Lord and the salvation of the people. Huston was strong enough to hold steady and keep low at the feet of his Master in the midst of this sudden popularity which had been thrust upon him.

With the full endorsement of the Board

who controlled and directed the affairs of the Tabernacle, he arranged for a holiness meeting every Friday evening, where he explained the doctrines of entire sanctification, and where many who were longing for something, they knew not what, were brought graciously into the Canaan life where the milk and honey of full salvation from sin flowed in abundance.

The afternoon and evening services were times of gracious revival, and there was scarcely ever a service without from two or three, or twelve to fifteen, sinners converted to Christ at an altar of prayer.

Come to think of it, it is quite remarkable at the number of great church buildings, a large membership, and highly educated ministers, that go along through the years without any sort of revival effort and, so far as we can see, not a single salvation. Of course, there is church joining, but no evidence of regeneration by the power of the Holy Spirit.

The people who crowded the Tabernacle offered, with eagerness and liberality, to build an independent church in the city and employ Huston at a large salary, if he would become their permanent pastor. This, he refused to do, but he was forced to believe that the spiritual condition in many of our Protestant churches is such that there is a place and need in almost every city of considerable population, for a People's Church adhering strictly to the Holy Scriptures and urging the necessity of the new birth, and offering the gracious privilege of entire sanctification from all sin.

(Continued)

THE BIBLE THE VERY WORD OF GOD.

(Continued from page 3)

the map there was part of a man's hand, and then she turned over another piece and there was part of a man's face, and she cried to her sister who had given up in despair and gone away. "Come back; there is a man on the other side," and almost instantly they completed out the figure of the man, and when the map was turned over every river and lake, mountain and plain was in the proper place.

And this is the secret of Bible study. There is a man in the Bible. Every Scripture is full of Christ and from Genesis to Revelation everything breathes of Him. Put Christ together first. Come to know Him and as you know Him you will love Him.

I have heard of a young woman who was given a book by a friend and told she would find it interesting. But it was not. To her it was most awfully dry and dull. Several times she tried to read it but at last gave it up in disgust. A few weeks later she met a young man who became very much interested in her and she likewise in him. One day she discovered his name to be exactly like that of the writer of the book, and when he came next time to see her she told him about it. Very modestly the young man acknowledged himself to be the author of the book. And that night when he went away she took up the book and she began to read and read until the early hours of morning and wondered how she ever could have found a dry line in it. She was in love with the author of the book.

Help Some Young Girl

By presenting her with "Beautiful Girlhood" at graduation time. Girls have need of guidance and a helping hand all along the way, and because of this need "Beautiful Girlhood" was written. It is an inexpensive gift, and \$1.00 thus invested may bring large returns, as we do not believe any girl can read the book without aspiring to high and holy things. Order a copy and help build character in some girl. Price, \$1.00.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

GLEANINGS FROM THE EVANGELISTIC FIELD

ASBURIANS IN MEXICO.

The question of modern missions in Latin America is a question that, although somewhat discussed, has been sadly neglected and almost avoided. 'Tis true evangelical churches have been working for about sixty years in the larger cities of Mexico and some of the other countries, and though they have been felt in the hearts and lives of these countries, yet it seems the people as a whole in the homeland know very little of the situation here.

There have been books written from time to time about "The Neglected Continent," "The Continent of Opportunity," and so forth, and many articles have been written about the social uplifting of these countries, but comparatively little has been done among the ranks of Holiness people.

It was our privilege last spring after having spent some time in the Spanish department of Asbury College, to graduate from the said institution. Of course, we were anxious to get to the field, but as is so often the case, we could find no Holiness board that was able to send us out.

We have found that it pays to step out on faith when the Master says "Go ye," for he also says, "Lo, I am with you always." He has wonderfully fulfilled his promise and supplied every need since we started out August 18th, our wedding day. We arrived in Mexico in November after being in missionary meetings across the country, during the intervening months.

We started to work here in a well established Holiness work, though, as I said, without a penny of support promised from any Board or Church, for now when the fields are so white and the laborers so few, it is no time to be running around starting something new.

This work was started in 1920 by a consecrated young couple and has been singularly blessed of God from the very outset. Though there is a thriving church here in San Luis Potosi, which is the headquarters, our most extensive work has been among the Aztecs and Otomis, the Indians of the Great Huasteca. Men have been talking about the decisive hour of Christian Missions for years, but when we made a month's tour of the Great Huasteca last December and saw how these people were literally starving for the gospel and where opportunity was given them were literally turning to Christ by the hundreds, we thought, if ever now is the decisive hour for Mexico.

As you all know, close on the heels of the cruel Spanish conquerors came the Spanish priests, and the result has been that these wonderful countries of such great possibilities have been kept in ignorance and superstition for these hundreds of years only to be exploited by the rich and heartless.

Thank God, Mexico is finding herself and is slowly throwing off the yoke of Catholicism. About two years ago the government passed a law demanding that all the priests and preachers register in the city halls of the cities where they were officiating, but the pope said no, and the result has been that the government has permitted no priest to officiate in any capacity for these two years. We feel this has had a great effect upon the people, for without the priests' influence the people are more ready to accept the gospel, and there is now no priest to stir up the terrible persecution which some of our first converts suffered.

As before stated these people have literally turned to Christ by the hundreds. In one place we visited they have turned to Christ almost unanimously since 1925, there being about three hundred believers and only eight families not yet converted. Perhaps someone says, if they are turning to Christ in such numbers are they truly converted? Are their lives really changed? Our answer is one glad "yes." Thank God they became new creatures. If you could only see one who a few years ago lived a life of sin and drunkenness changed into a life of purity and Christ-likeness or a treacherous coward changed into a true witness for Christ, willing to go through fire and sword for the Gospel, I'm sure your doubts would be forever swept away.

The logical result of so many finding God has been the need of a good school where the youth could get a Christian education and those called to Christian work could thoroughly prepare themselves for service. The vision of a school of this kind is at last being realized. Last summer the Lord touched the hearts of some friends who sent \$3,000 which was the first payment to be made on this fine property including between six and seven acres of land almost in the heart of the city. The location is ideal. The school, this its first year, has between thirty and forty students.

We covet the prayers of the Holiness people over the land that this may become a real holiness training center for Latin America as Asbury College, Wilmore, Ky., is for the United States.

Anna and Paul Grout.
Apartado 320, San Luis Potosi, S.L.P., Mexico.

GARFIELD, KANSAS.

Sunday night, April 7th, we closed one of the most fruitful revivals that Garfield has had in many years. We began the meeting March 17th, with a discouraging outlook, as some said, "it seemed that a revival was not intended for this place; others had tried it and failed and some of the people did not believe in revivals, and only a few church members would attend, and the other churches in town did not believe in revivals." Some said one thing and some another. However the official board voted for the pas-

tor to hold his meeting and thus he opened the battle. Some wanted a revival and prayed and believed. Instead of a few church members coming the church was fairly well filled most every night. For two weeks there were no visible results, only increasing crowds and intense interest with people testifying that "if no one was saved the meeting was well worth while for the great good it had done for the church," but we were expecting results. On Sunday night, the close of the second week the altar was full and all were saved. Every night during the week except one there were many seeking at the altar.

We closed on Sunday night with a full altar. There were fifty conversions and reclamations. Several whole families were saved and begun family worship in their homes. A wonderful spirit of harmony prevailed throughout the meeting and the people responded to every suggestion offered that would in any way help the meeting. The junior choir added much to the interest of the revival and many of them were saved. On Wednesday evening following the close we baptized twenty-seven and received forty-six into the church. There are several to be baptized and received yet. We also baptized several on Easter Sunday. The church is rejoicing in the new life. We have not found a more kindly people with which to work. They are most appreciative of every work. By permission of the officers we can give some time to revival work this spring, summer or early fall.

W. B. Summers.

OUT IN THE GREAT NORTHWEST.

A trip to Montana gives one a thrill long to be remembered. We were invited to Roundup, Mont., by the Methodist pastor, Rev. F. C. Fulford. For two weeks we preached the old-time gospel. Snow and sweeping winds cut down the crowds, but those who attended the revival were greatly helped. A letter from the pastor indicates the success of the work. He says:

"On Easter Sunday we had between 400 and 500 people out in the morning. I preached on the Logic of Easter, 'If Christ be not risen, then is our preaching vain,' etc. We received \$513.00 on Easter Sunday, \$50.00 for World Service, \$300.00 to clear away all indebtedness on the church, and \$163.00 came into the church budget. Including Sunday and Monday I baptized 36 persons, and received 30 into the church. We have had a great time, God has been very gracious to us and we desire to give him all the glory."

We went from Roundup to Billings, Mont., for a week just preceding Easter. We held forth during the day service at the Liberty Theater in the city and preached at the Presbyterian Church in the evening. The services were under the auspices of the Ministerial Alliance, the Fundamentalist wing of the city churches. Rev. W. D. Shelor, pastor of the Nazarene Church, is president of the Alliance. He has a very live and active church in Billings. He and the other ministers of the Alliance stood by us. We found some fine spiritual people in Billings. Dr. A. J. Movius, a noted surgeon of the city, attended a number of the services. He is a fine Christian gentleman as well as a skillful physician.

On our way back we stopped at St. Louis and spoke one night at the Light House Mission which has been organized into the Flower Memorial Nazarene Church. Here we met Rev. M. G. Socton, Mr. L. O. Salzman and Mr. and Mrs. S. E. Box. The latter are lay evangelists and great workers in camps and conventions.

We are now in a revival meeting in Wakarusa, Ind. There is a sound of a going in the tops of the mulberry trees.

Andrew Johnson.

CAMDEN, NEW JERSEY.

One year ago, in the providence of God, we came to the pastorate of Bethany Methodist Episcopal Church, of Camden, N. J. The very first Sunday of our pastorate, we told them of our belief in the word of God and the doctrines of the Methodist Church regarding the conversion of sinners and the entire sanctification of believers, etc. Also that we were not in sympathy with questionable methods of raising money to support the pastor and church, such as Church Suppers, Cake Sales, Church Bazaars, Fairs, and the like, but that God would supply all our financial needs, if we would walk with God. We are glad to report to the glory of God that the church promised to stand by the pastor in all his spiritual leadership and give up all their church suppers and all other questionable methods to raise money to pay the pastor and other church debts. God blessed us the first conference year; souls were at our church altar and tent meetings, seeking pardon and cleansing, and thus the church moved on full salvation lines. At the close of the conference year we closed up with all money in to pay all bills, and money in the treasury besides, and as Dr. Brooks says, "With no dishes to wash!" To God be all the praise. Amen.

We never served a better church; they are a fine and willing people to serve. Our official board monthly meetings are places of delight and holy fellowship, with no church quarrels, etc. By unanimous vote from the board, we were returned to serve them another year. Already blessed signs of spiritual, financial, and numerical increase are plainly seen. For over thirty long years these people have needed a new church building. Several preachers have made the attempt to build, but every one sadly failed, until these dear, but poor people, gave up in despair. Since our coming here the people have taken fresh courage and believe God will now give them a new

church building. But, I too, of myself, will prove a sad failure, unless God leads and brings us through. God is able to give us the building, as the church has promised to follow us on the lines of full salvation. I have pledged my support, under God's help and leadership, to build them a new church building this conference year. Will the holiness people who read these lines mightily pray God to give us a new church building. What a blessing it would be to build a Methodist Episcopal Church in the New Jersey Conference without the aid of church suppers and church entertainments, and all other such methods! Any person who may feel led to write us, that you are praying for us in this matter, would be gratefully appreciated. Any persons who may feel led to send in financial aid, we shall be grateful to hear from you also. Address all letters to writer, at 1001 Cooper St., Camden, N. J. John Norberry.

THE FLORIDA HOLINESS CAMP MEETING.

The camp meeting opened in Orlando, Fla., on the morning of February 28th with a good crowd and interest, but with none of our regular workers present. Rev. E. C. Wills, secretary, was asked to bring the opening message and spoke on intercessory prayer, after which the people of the Lord gathered around the altar and cried to God for a gracious manifestation of his presence and power, and surely he heard and answered and gave us in every way the most fruitful camp meeting of our history.

The early morning prayer meetings were times of heart crying to God and the outpouring of his Spirit in answer and keyed the whole day as God came in the person of the mighty Holy Ghost in saving, reclaiming, and sanctifying power.

Dr. H. C. Morrison, who was one of the workers and who has been a father to this camp since its organization, was unable to be with us and was missed as few men have ever been missed.

Satan did his best in hindering but finally our helpers came and in spite of wind, some rain and cold, the work went forward and most every service witnessed some precious souls get to God in regeneration, or entire sanctification.

Dr. C. W. Ruth, of Indianapolis, was with us and as he presented the truth of entire sanctification as a second blessing "properly so-called" as he alone can present it, the truth fell upon fertile soil and resulted in many seekers at the altar, many of whom obtained what they came for.

Brother John F. Knapp, of Cincinnati, was the other preacher, and brought stirring messages on the Bible doctrines of original Methodism that blessed many hearts.

Prof. Kenneth Wells and wife had charge of the singing and made this feature of our camp the best in our history. They sang the old Bible truths till the saints shouted, the burdened and well nigh hopeless hearts began to look up and souls caught new visions of the mighty power of Christ to save.

The climax came on the last Sunday morning in the offering. Never in any offering has the writer seen the presence and approval of God so signally manifested or sensibly felt. One friend said, "No use to take an offering this morning, as you will get but little," but this scribe remarked, "We still have God," and as we proceeded the giving really reached the point of hilarity and while we did not get much actual cash, yet the pledges and cash amounted to a good sum and the Lord set his seal upon this great work. More than one hundred souls prayed through to real victory.

The Board elected Rev. E. C. Wills, Treasurer, thus combining the offices of Secretary and Treasurer, and anyone desiring information about details of this work may obtain same by addressing him at P. O. Box 1944, Orlando, Fla. Several permanent sites are being considered by the Board, and we expect to have some important announcements to make soon regarding this camp, and we urge every lover of holiness and holiness camp meetings to join us in prayer for God to lead us on in this great work.

I must not fail to mention the prayers and tireless work of our President, Rev. H. H. McAfee, who spared no effort to make the camp count most for God and literally poured himself out that God might have right of way.

The holiness camp meetings today are fast becoming the main salt that keeps the nation from rotting. Pray much, friends, and let's keep the fires burning upon God's holy altar till Jesus comes.

E. C. Wills, Secretary.

REVIVAL AT SOUTH HUTCHINSON METHODIST CHURCH.

The Pre-Easter revival held in the Methodist Church in South Hutchinson, Kan., was a source of strength and advancement to many who attended.

The children were organized into a junior choir. They enjoyed singing special choruses in the services. Rev. R. E. Dunham did the preaching. He is a preacher of great ability. He expounds the Gospel to the delight of those who hunger and thirst after righteousness. Many were helped by the meeting and some found the Lord for the first time.

To any church wishing an evangelist who knows the Lord, and who preaches the Word without fear or favor, and in a scholarly manner, we recommend Rev. Dunham very highly. The offering does not affect his sweet spirit or his preaching.

We secured thirteen new subscribers for The Herald. Address Rev. R. E. Dunham at Hutchinson, Kan. This man should be kept busy in the evangelistic field.

H. G. Grosdidier, Pastor.

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(Continued from page 1)

of. And through covetousness shall they with feigned words make merchandise of you: Whose judgment now of a long time, lingereth not, and their damnation slumbereth not." 2 Pet. 2:1-3. These infidels and modern skeptics in the pulpit and out of it, fulfil this prophecy. By the grace of God they shall not make merchandise of this old preacher. I do not believe in them, I cannot fellowship with them and I am indifferent to their criticism and ridicule.

I was taught in my childhood that the violation of any of the commandments of God was sin, and most dangerous and destructive to character, peace and happiness in this life, and that which is to come. I was taught that there are powerful, intelligent, evil influences and forces in this world that head up in a being called the Devil; that he goeth about seeking whom he may devour; that he has no pity on little children, no respect for the strength of middle life, and no sympathy with the decrepitudes of old age, but he hates God, sneers at holiness, and is set for the destruction of all human beings. He is a vile tempter, has great power and has had marvelous success in the ruin of men. Nothing in life, literature, travel, and my long and varied experience with myself and human beings, has, for one moment, led me to doubt the plain teachings of the Holy Scriptures and our Lord Jesus Christ with reference to the existence of the Devil and his numerous activities. I am of the opinion that he will eventually have complete control over those persons who are denying his existence.

As to future punishment, I was taught in my childhood to believe the plain teachings of the Lord Jesus Christ on the subject of hell, and I was fully convinced that if I lived in rebellion against God, died impenitent in my sins, without accepting Christ as my Saviour, I would go into eternal torment. I have not changed my views, and I can't change my views with regard to Christ's teaching on this subject without changing my views with regard to Christ himself. This I shall not do. I believe he was pre-existent, that he knows the facts, that his word is as impeachable as his character is holy. In the nature of things, I cannot believe that an unholy being loving sin, and in rebellion against God could enjoy heaven if, by some mistake, he got in there. Wheth-

er the teachings of Jesus on this subject of the future torment of the wicked were literal or figurative, it makes no difference, and does not affect the facts with reference to the future state of the lost. Christ never exaggerated. If he had used figures of speech out of harmony with the facts as they exist, he would have been guilty of falsehood. This is unthinkable. Those people who are comforting the wicked with their doctrines of no hell, have no Bible basis for their heresy, neither have they any sound philosophy for their skepticism. To enjoy a heaven that is holy, men must be saved from sin and the love of sin, and brought into harmony and fellowship with the holy God of the universe.

I was taught in my childhood the necessity of repentance, of forsaking sin, of sorrow for it, of confession of it, of trust in Christ for forgiveness, the regenerating power of the Holy Ghost, of a consciousness of pardon, the joy of salvation, the necessity of church membership, of attending church and prayer meeting, of a careful use of the means of grace, the great help of the family altar and the testimony meeting, the importance of revivals of religion—all these things I steadfastly believe to this day, and no combination of modern skeptics can shake me loose from this faith, these beliefs. Later in life, I learned the Wesleyan interpretation of the Bible doctrine of entire sanctification, I believed it, experienced it, have held to it, and will die without a doubt that the precious blood of Christ cleanseth us from all sin.

I must confess that a few of the teachings that came to me from the community and the colored people I have had to surrender. For instance, I was taught that Friday was an unlucky day. I have had to part with that belief. I was taught that if a rabbit ran across the road in front of you to the left hand, it was a bad sign; that if you started somewhere and forgot something and turned back after it, without making a cross mark in the road, and spitting in the cross, you would have bad luck. This superstition I gave up many years ago. I might name several other things of like character, I have surrendered, but I have never had the least occasion or inclination to give up any of the fundamental teachings of our holy Christianity founded upon the plain teachings of the blessed old Bible, and by the grace of God, I shall hold to them and, if permitted, will preach them without hesitation or apology to my dying day.

The Collapse of Evolution.



I have a great desire that a book with the above title shall have a very large circulation and thoughtful reading by the general public. I have very good reasons for this desire. Let me tell you briefly, several reasons why this book should be broadcasted, read, studied, circulated and quoted among the people.

First, nothing has done so much to destroy evangelical saving faith among the people as the evolutionary hypothesis. It has suggested and undertaken to teach and prove that the physical universe, the animal world, and human beings can be produced and come into existence without an intelligent, personal God. The carnal nature of man, which is at enmity against God, and would love to get rid of him, was quite ready to receive this strange, unscriptural, unreasonable and false teaching. Nothing in the history of Christian civilization has contributed so largely to a destructive skepticism, which leads to every sort of evil. It makes animals out of human beings; then why not seduce them, destroy them with drink, deceive, cheat and wrong them in any and every way. The whole tendency is to destroy

reverence for parents, true affection for children, the bonds of pure matrimony. It lifts all the floodgates of evil, does away with the reverential fear of God and the spirit of prayer and worship.

Second, the theory of evolution has been taken up and adopted by a large percent of the public press. It's a rare thing that you will find the editor of a daily paper who is not friendly to the theory of evolution, and he sows the seed of this destructive teaching broadcast among the homes and in the minds of the people. A very large percent of the presidents and professors of our universities and colleges are either believers in this evolutionary doctrine, friendly to it, or quiet about it. Our schools are plant-beds in which the seeds of evolution are diligently sown in the minds of our young people. The popular fiction of the day is largely written by men and women who have swallowed the theory of evolution. Many of them are without reverence for God, and some of them without respect for decency. Much of this fiction is mental poison and hurtful to all the spiritual life of its greedy young readers.

Third, the average Christian, the majority of devout parents, a large percent of the Christian ministry, have no intelligent answer to evolution. It is one thing to say that you do not believe in evolution; it is another thing to be prepared to give your reason for it. It is one thing for the ministry to grow red in the face, beat the Bible, and cry out against evolution; it is another thing to be able to stand up and give the people intelligent instruction on the subject.

Fourth, this book, "The Collapse of Evolution," is concise, clear, reasonable, instructive, interesting and conclusive. The price is one dollar. It ought to be in the homes of the people. The preachers ought to study it and get sermon material out of it. Parents ought to read it carefully. High school students ought to study it. Boys and girls will find it interesting. The intelligent, religious thing to do is to get hold of such literature, make a careful study of it, and be prepared to give answer to the enemies of the Bible, faith in, and reverence for, God and a saving trust in the Lord Jesus Christ. This book can be had of The Pentecostal Publishing Co., Louisville, Ky. The price is mentioned above. Get it. Read it, and be prepared to give an intelligent answer, wise instruction and the reason why you have a true, restful, reverential faith in God and his Word.

The question of evolution is a live one. It is a growing and deadening paralysis. It is like a leech of Satan and sin fastening itself upon our humanity and sucking away the very lifeblood of all true evangelical religion. It is a viper's nest for the hatching of all sorts of unbelief, irreverence and lawlessness. It is almost criminal to remain, willingly, ignorant and unconcerned on this subject. Send and get this book. We do not begin to say that it is anything like a library on the subject, but it is a most excellent treatise, written by a devout scholar. The reader who does not find this book interesting should condemn, not the book, but his own lack of proper appreciation of a serious, and scholarly discussion of a live and most vital question.

H. C. MORRISON.

Taylor University Commencement.

Taylor University closes its eighty-third year with the commencement exercises, June 9 to 12. Dr. Ernest C. Wareing, of The Western Christian Advocate delivers the commencement address, and Dr. H. C. Morrison, of Louisville, Ky., gives the baccalaureate sermon. Besides other graduates, forty-seven young people representing twelve states will take the Bachelor of Arts degree. Virtually all of this class are earnest Christians and many of them will be teachers, preachers or missionaries.

During this school year Taylor has consoli-

dated its endowment in harmony with the requirements of the North Central Association and continued to improve its standards. Many talented young people of limited means come to Taylor for their education. Because of this demand a special fund of half million dollars known as the William Taylor Service Endowment is now being sought. It is expected that a new gymnasium and auditorium combined will be erected for the coming school year.

You Will

Cheat yourself and your class out of some rich, spiritual food, if you fail to order a copy of Arnold's Commentary at the special price of 75c. The supply is limited. Order today.

Go To Indianapolis Seven Thousand Strong.

Each person who reads this appeal is requested to be one of that Biblical number to invade the Capital City of Indiana and attend the World's Christian Fundamentals Convention in the Cadle Tabernacle, May 26-June 2. Already there are abounding evidences that this will be the greatest convention thus far in the history of the rapidly growing Fundamentalist Movement. The great Fundamentals of Christianity will be emphasized by such world-renowned speakers as Dr. Mark Matthews of Seattle, Dr. T. T. Shields, of Toronto, Dr. Harry Rimmer, of Los Angeles, Dr. Herbert W. Bieber, of Bala-Cynwyd, Pa., Dr. W. B. Riley, of Minneapolis and others of equal ability. Bible Study, Missions, Christian Education, Sound Doctrine, Sunday School Work and True Evangelism will have very prominent places on the program. Mr. Harry Clark, one of the greatest choir directors and soloists on the American Continent will direct the music while that famous composer of gospel songs, Mr. Robert Harkness, will preside at the piano. You cannot afford to miss the most important and inspiring convention of Christian people ever to assemble in this or any other state. So plan to go and go with your plans to stay during the entire convention.

Never were the men who deny the great Fundamentals of Christianity more determined to capture and control all the Churches, Sunday schools, Public Schools, Denominational Colleges, State Universities, Social Clubs, Fraternal Orders and Industrial Organizations than they are today. Such men deny the God-given inspiration and infallible authority of the Bible, the Virgin Birth, Deity, Blood Atonement and Physical Resurrection of Jesus Christ, the experience of personal salvation by the grace of God, the personality of the Holy Spirit, the reality of Heaven, the endless punishment of the impenitent. Because of their presumptuous scholarship, flattering manner, deceptive language and political methods, the faith of thousands of young people in the Fundamentals of Christianity is being completely destroyed. Modernists say: down with dogma, scrap the creeds, avoid controversy, stay in the middle of the road and unite all the churches while they continue to sow the seed of infidelity, provoke controversy, divide churches, boss the schools and deceitfully demonstrate their intolerance toward those who refuse to accept their destructive dogmas. In the midst of such treacherous rebellion against the Bible Authority of God and increasing lawlessness among men, it is high time for each believer in Jesus Christ to awaken to the danger of "these perilous times" and take a definite stand for "the Faith once for all delivered unto the saints." Hence, we count on you to be at Indianapolis to take your stand.

God raised up the leaders of the Protestant Reformation to meet the crisis of ecclesiastical corruption in that day; even so, he has now evidently chosen the leaders of the great Fundamentalist Movement to lead the

children of God as they unitedly combat the doctrinal depravity which abounds in many churches and educational institutions. Very significant developments within some of the largest ecclesiastical organizations in recent months reveal exact conditions and make it evident that the Indianapolis Convention of Fundamentalists will be the most outstanding and influential thus far in relation to the future course of events in this God-sent Movement. The time has come to rally unitedly to the support of the sacrificing leaders of Fundamentalism. The utmost sacrifice must be made in order to accomplish the purpose of God in this Movement and go forward to victory. Let intercession be continually made for the leaders, speakers, singers and all who have great responsibilities for the success of this Convention. Tell all of your friends who believe in "The Good, Old-Time Religion" about the rich things in store for them at Indianapolis and arrange for a large delegation to attend from your community. In the name of Jesus Christ and as a testimony for our Saviour; for the glory of God, the good of the Church, the real unity of believers and the faith of young people; to honor the Holy Spirit, the Holy Bible and our Coming King; all the readers of this appeal and their friends are most earnestly requested to be counted among the seven thousand registered delegates present at the World's Christian Fundamentals Convention at Indianapolis, Ind., May 26-June 2, 1929.

Yours for the Victorious Faith of our Fathers,
J. C. MCCASLIN,
Executive Secretary, Indiana Christian Fundamentals Association.

(Continued from page 5)

unappropriate to the Corinthians, at the time he wrote to them, or to the Galatians, or even yet to the Thessalonians). These Colossians are credited in the 14th verse with the "forgiveness of sins," in verse 13 with having been "delivered from the power of darkness and translated into the kingdom of his dear Lord." In verse 12 with being "made meet to be partakers of the inheritance of the saints in light." And in the 8th verse their pastor has declared "their love in the spirit." And this was the "cause" of this prayer of the apostle in their behalf. The proofs of their genuine conversion are cumulative even to a demonstration. Hence, this prayer will be found of deepest interest to any who have like proof of conversion. Again! as in the others, we find all its petitions center in and radiate from knowledge. This time it is "that ye may be filled with the knowledge of his will." And this in order "That ye might walk worthy of the Lord unto all pleasing" (That is, pleasing the Lord in all our ways).

And this (as in the Philippian prayer) for "being fruitful in every good work." See! There is "Will," "Walk," and "Work." His will and our walk and our work.

But he goes farther for these in his prayer and compasses their probable sufferings and trials. He asks that they may be "strengthened . . . unto all patience and longsuffering with joyfulness."

And withal a constant "increasing in the knowledge of God" (himself). Have you noticed, beloved, how much of all this illumination is inward? Is it probable, that our present emphasis on the objective may be causing us to slur or slight the subjective in Christianity? Are we giving enough attention to the upper light and the inner life? Let us emphasize the mystical in Christianity.

Now, for the Thessalonians, we find two prayers of the apostle Paul recorded. Both are in the First epistle. We may note them in inverted order, as they possibly apply to two different classes in that same church. Some "lambs." Some "sheep." Please note that 1 Thess. 5:23 is a prayer of two peti-

tions. But observe the title of address. "The very God of peace." There is probably always some relation of what he is about to ask for with what he ascribes to God. And all Scripture shows there is a very intimate relation between God's "peace" and the subject matter of this prayer.

This is

(1) Sanctification.

(2) Preservation.

In preparation for and anticipation of these they have already experienced a good work of salvation. He now prays this may be completed and that they may be continued in this state all the days of their lives. Such a conversion as is recognized in the first chapter of this epistle involves and includes their separation from the world, the washing away of their guilt, and the ceasing of their practices, and the implanting of the seed of God in their souls. And these three—separation from the world, the washing from guilt and sin, and the imparting of spiritual life to the soul, is sanctification well begun. And to be "sanctified wholly" is to have everything unlike this life of God purged from the soul. This makes possible continual and endless growth up into God. Like the cleansing of the weeds from the garden where the flowers have been previously planted, makes possible their bigness and bloom and beauty. Paul's faith assured them that He that calleth them to this experience will do it. And he also prays they may be blameless after they have received it.

Turning now to 1 Thess. 3:10-13, we are inducted more fully into Paul's prayer habits: "Night and day praying." This with other similar references suggest that, though he did ever: "pray without ceasing," he nevertheless had regular "night and day" seasons of prayer. Not only so, "praying exceedingly," for his many subjects, but with becoming fervor and earnestness for each case. For these Thessalonians, (1) That God might direct his way unto them to perfect what was lacking in their faith.

(2) That the Lord himself might stablish their hearts unblameable in love.

And that by making them to "increase and abound in love," both toward one another, and toward all men." That is abound in Christ's love of the church and his love for the world of sinners lost.

Light and Love, these two, we find, figure most prominently in the apostle's prayer for the household of faith.

For the Ephesians that the eyes of their understanding might be enlightened, that they might know the hope, riches and power of God.

For the Philippians, that their love might abound in knowledge and in all judgments.

For the Colossians, that they might be filled with the knowledge of his will.

And for the Thessalonians, he asked first for the perfecting of their faith, and then the abounding of their love.

And all these are to contribute to their walk, work, and worship in a state of established heart holiness, which is none other than Christ's love flowing ever through the purified channels of our being upon the fields about us to a fruitful life work.

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OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you allow a girl from Peniel, Texas, to join your happy band? Some one is having The Herald sent to mother and I always read page ten and sure do enjoy reading it. I am fourteen years old. I go to Sunday school at the Nazarene Church. I go to school. I will write to any one who can guess my middle name. It begins with V and ends with N, and has six letters in it. Fannie M. Tisdial, I guess your middle name to be Marie. Also Martha M. Dudley's middle name to be Marie. If I am correct you write me. I think it is fun guessing the names, don't you? As this is my first letter I will close, hoping to read it later in print. Please, Mr. W. B., have pity on a new reader.
Edith Vandenberg,
Peniel, Tex.

Dear Aunt Bettie: I hope that you will permit me to write a letter to you and the cousins. I am thirteen years of age. I have brown eyes, dark hair and fair complexion. I am ashamed to admit my weight, but I weigh 103 pounds. I am in Junior High School. My birthday is September 13. Have I a twin? I am a member of the Baptist Church. I go to Sunday school, B. Y. P. U., Epworth League, and Church. I have a neighbor who takes The Herald. She is an old lady, so I spend many happy hours reading The Herald to her. I have four sisters and three brothers. My mother is living, but my father went to occupy his mansion above when I was only eight years of age. Forgive me for disobeying Aunt Bettie, but who can guess my second name? It begins with A and ends with A, and has four letters in it. Any letters will be appreciated. Love to all.
Hasseltine A. Coaker,
Milby, Ala.

Dear Aunt Bettie: I certainly enjoy the Herald because it constantly points to Jesus and contains so many soul-inspiring messages. I was thinking too, how similar our life is to our radio today. In the evenings there are things broadcasted to interest all types of people—jazz orchestras, the latest popular songs, classical music, good plays, religious songs, etc. All we must do is to turn the dial to the desired entertainment and it is ours to enjoy. Thus it is in everyday life. We must determine from whence the source of our joy shall come; from God or the world. Of course there is no real pleasure except that which comes from God when our hearts are in tune with Christ's will. We live ten miles from our state's largest operating coal mine. The track from it crosses our farm. During the cold weather seventy-two box cars of coal are mined every day. It is a surface mine and all the work is done by electricity. The shovel which digs the coal picks up one ton of coal at a time and places it on a flat car. The shovel which removes the soil from the coal is much larger. I would appreciate hearing from any of the cousins twenty to twenty-five years of age.
"A Song of Praise."

In God we find our strength,
A rock and refuge dear;
Preserved are we in truth
So whom shall make us fear?

For God's sun and shield,
Salvation and our hope;
If all to him we yield
We'll ne'er in darkness grope.

Oh blessed be the Lord
Who daily gives to us
Rich gifts; be thou adored
Oh thou so marvelous!

Bernice Moore,
Velva, N. Dak.

Dear Aunt Bettie: May I become one of your nieces too? This is my first letter to The Herald. I enjoy reading page ten. Mother takes The Herald and we feel that we couldn't get along well without it. I am nine years old. I go to the M. E. Church. I love Jesus and am so glad that he loved me so, that he died on the cross for me, and for every one whose ever would get under the blood by faith, and would it not be very unfair to re-

joice in his cruel death unless we surrender all unto him, that he can have his own way with us for he knows best. Sure hope Mr. W. B. is out walking, as I would like to see my letter in print. I am a blond. Who can guess my middle name? It starts with L and ends with N. Aunt Bettie, sure hope Dr. Morrison has fully recovered.
Martha L. Whiteside,
702 Limestone Ave., Mart, Texas.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to The Herald, and I hope to see it in print. I am twelve years old. I go to school every day. I am in the sixth grade. I go to Sunday school every Sunday I can. I have light hair, blue eyes, am four feet, eleven inches tall, weigh ninety-five pounds. Who can guess my middle name? It begins with C and ends with E, and has seven letters in it.
Neta Cross,
Shipley, Ky.

Dear Aunt Bettie: Will you for the last time on earth, allow me to say a few words to all the dear readers of the good old Pentecostal Herald? It has been about seventeen years since my health gave way and I was laid down on my bed of affliction to work no more. We are in a strange country and acquainted with but few people. I once had many dear friends who were readers of the dear old Herald, and I humbly ask all who will to write to me once more and cheer me on my dark journey through this world.

Once I had a home so lovely,
Most to me was joy and rest,
But now 'tis pain and misery,
That fills my aching breast.

Once I had a father and mother,
And four brothers I could see,
But they have crossed the border,
All watching and waiting for me.

I am old and feeble now,
My head is bending low,
Soon I shall leave this world,
And expect to glory go.

Your old brother,
A. McClintock,
Shirley, Ark.

Dear Aunt Bettie: Will you move over please, and let an Ohio girl join your happy band of boys and girls? I am thirteen years old. I have brown eyes and black hair and fair complexion. I live on a farm with my parents. I am the only child and sometime I am lonesome. Who can guess my middle name? It begins with M and ends with E, and has three letters in it. Mother takes The Herald and I like to read page ten. I will answer letters that any one sends me. I will close and make room for some one else. Will tell more of myself next time.
Edna M. Hoover,
Rt. 2, Waterford, Ohio.

Dear Aunt Bettie: Here I am again wanting some pen pals from everywhere, especially Canada and New York. I am a girl almost eighteen years old. I belong to the Nazarene Church and am saved and sanctified. I feel the call to the Evangelistic field as pianist and with God's help I am going to Vilonia Holiness School in the fall to prepare for the work. Our church here is just a few months old but we are doing fine. We have a good Sunday school and young people's society. I am secretary of the S. S. and vice president of the N. Y. P. S. We have bought us a lot and are planning on building a tabernacle sometime this spring. All cousins write me.
Bonita McDaniel,
220 N. 6th St. West Helena, Ark.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band of boys and girls? This is my first letter to The Herald. I am sixteen years of age and weigh one hundred pounds. I have brown hair, blue eyes and fair complexion. My birthday is September 12. Have I a twin? My mother does not take The Herald but a friend of ours does and they let us read it. I enjoy reading page ten very much. Who can guess my mid-

dle name? It starts with R and ends with H, and has four letters in it. I go to Sunday school and church every Sunday I can. I belong to the Presbyterian Church. Write me. I will answer all letters received.
Gladys R. Weatherford,
Porterdale, Ga.

Dear Aunt Bettie: This is my second letter to The Herald and I wish to see it in print. I go to Sunday school every Sunday. I have blue eyes, light sandy hair, and fair complexion. I was fourteen September 11. Have I a twin? H. Lucile Johnson, I guess your first name to be Helen. Am I right? Who can guess my middle name? It begins with F and ends with S, and has seven letters in it. I have a small sister who is four years old, and I have a large sister who is sixteen years old. I also have a grown brother, he is eighteen years old. I am in the eighth grade at school.
Hazel F. Whitehurst,
Back Bay, Va.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? This is my first letter to The Herald. I enjoy reading page ten. I have brown hair, light blue eyes, am five feet, ten inches tall and weigh 120 pounds. If anyone can guess my age I will write to them and send my picture. It is between ten and sixteen. Will some of you cousins write to me? I will try to answer all letters I receive. I will close hoping to see my letter in print.
Dorothea Mae Elrod,
Rt. 1, Oakland, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls. Here I come from the state of old Virginia once more. Come on, Virginia boys and girls, don't let all the other states beat us. This is my second letter to The Herald and I hope to see it in print. As my other one wasn't printed I will give a little description of myself. I have brown hair, light blue eyes and fair complexion. I am fifteen years old. February 26 is my birthday. Have I a twin? If so please write me. I get to read The Herald every week and I sure do enjoy reading it. My grandmother takes The Herald. I would like to correspond with some of the cousins, both boys and girls. Best wishes to Aunt Bettie and the cousins.
Ruth G. Cash,
Rt. 1, Box 97, Tye River, Va.

Dear Aunt Bettie: Will you allow a girl from the state of North Carolina to join your happy band of boys and girls? I have blond hair, blue eyes, light complexion, height about five feet, and weigh ninety pounds. I am thirteen years old. My birthday is December 21. I am in the sixth grade and my teacher's name is Mr. Spencer Norman. I go to Sunday school every Sunday. My teacher's name at Sunday school is Mrs. Dorcas Gray. This is my first letter to The Herald. I enjoy reading page ten. I hope to see this letter in print. My middle name begins with W and ends with M, has seven letters in it. Have I a twin? If so please write to me.
Emelis W. Gray,
Avon, N. C.

Dear Aunt Bettie: Will you accept an Avon girl? I read page ten and I sure do like it. I have dark hair and eyes, light complexion, height five feet, one inch, weight one hundred pounds. I am thirteen years old. My birthday is March 30. I will be fourteen. I go to Sunday school every Sunday. My teacher's name is Mrs. Dorcas Gray. I sure do like her. Can you guess my middle name? It begins with G and ends with Y, and has four letters in it. Have I a twin? If so, write to me. I hope Mr. W. B. is out for an evening ride when my letter arrives. Love to you and all of the cousins.
Thelma Austin,
Avon, N. C.

Dear Aunt Bettie: Another one of your cousins is knocking at the door. Will you please open the door and let her in? My mother takes The Herald and I sure do enjoy reading page ten. I am a girl fourteen years of age, five feet, two inches tall. I have fair complexion, have brown hair and blue eyes, and weigh about one hundred and sixty pounds. Who can guess my middle name? It begins with A and

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ends with E, and has five letters in it. Nalonia D. Swain, I guess your middle name is Dell. Am I right? Orene Carter, I guess your first name to be Millie. If I am right please keep your promise. I hope Mr. W. B. is out chopping wood.
Liza A. Bragg,
Sparksville, Ky.

Dear Aunt Bettie: I have been reading the letters on page ten in The Herald and thought I would write. I am not going to school now but will go next year to High School. I'm fourteen years old, have light brown hair, and brown eyes. I'm five feet, seven inches tall. Mother takes The Herald and I sure enjoy reading page ten. I have five brothers and three sisters, but not all at home. Who can guess my middle name? It starts with H and ends in Y, and has five letters in it. I hope Mr. W. B. is asleep when my letter arrives, because I want to see it in print.
Howard H. Lefler,
Rt. 3, La Harpe, Ill.

Dear Aunt Bettie: May I come into your happy band? I am a Louisiana girl. Although I have had all kinds of trials along the way, I am happy to say that I love our Savior, and am serving him every day in my feeble way. I realize that the Christian life is the only real, happy, peaceful life on this earth. I am teaching school and feel I have a great opportunity for doing good. Every day I do my very best not only with the literary work, but instructing the children along the way of Christian living. May each one be fine, physically, and happy in God's love, is my prayer. Charley H. Faulk's age is 63, last birthday.
Mrs. H. H. Howell,
Box 96, Pelican, La.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am a Louisiana boy ten years old. I live with my grandfather and grandmother. Daddy died two years ago, so my mother teaches school. I am in the fifth grade, and go to the Methodist Church to Sunday school. I guess that Lucile Johnson's first name is Helen. Grandmother takes The Herald. It is fine. Who can guess my first name? It begins with H and ends with N, and has five letters in it. I will write the one that guesses my name. I entered a contest and am expecting a Shetland pony in May.
H. Norman Howell,
Box 96, Pelican, La.

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SUNDAY SCHOOL LESSON

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

Lesson VIII.—May 26, 1929.

Subject.—God's Law in the Heart.
Jeremiah 31:29-34; John 1:17.

Golden Text.—Thy word have I hid in mine heart, that I might not sin against thee.

Time.—About 600 B. C.

Place.—Jerusalem.

Introduction.—No lawless nation can either last or prosper; for without obedience to law chaos reigns. Blessed is that people that has a just conception of the dignity and worth of law. England's obedience to, and her respect for, her laws has made that nation strong. Mexico is weak, because she will not obey law. Her revolutions arise from disrespect for government. America is in danger because of disrespect for law. Not only is this true of what we term the criminal class, but of many who claim to be good citizens. On Sunday, March 24, I was in Crawfordsville, Ind. I walked through the business part of the city, and saw a number of stores wide open and doing business. The same thing can be seen in many of our cities. Shall I make that burn? Those men are criminals against state and national law. If a man violate one law, will he obey another law? Not if it suits his convenience to break it. Such lawless persons add nothing to the nation's well-being. They breed criminals and crime. Their absence would be preferable to their presence. For their own sake, and for the sake of the nation, they should be made to obey law.

Much of the Mosaic law is dead. When Jesus Christ died on the cross, the ceremonial law died also. In the offering up of himself he fulfilled forever all the Old Testament sacrificial laws. Paul (Col. 2:14) was referring to this system of laws when he said that Christ nailed it to his cross.

Inasmuch as the Jews were under a theocratic government, Moses gave them many civil laws that are no longer binding on any man or nation. For instance the law of the Sabbath. The penalty for its violation was death. Take the law of retribution: "An eye for an eye, and a tooth for a tooth." Christ repealed this law when he said: "Resist not evil." We are no longer to avenge ourselves, but leave that to God. He says: "I will repay." But why were such laws imposed upon the Jews? Because they had just come out of Egyptian heathenism, and were themselves semi-heathen. In order to control and to civilize them it was necessary to place them under stringent laws. We hear much about cultivating sentiment in favor of a law before it is passed; but that is the sheerest folly. God's plan promulgates law first, and then forces men to obey or suffer. That is far better. His plan sets up a standard: ours gives nothing to work to.

When we come to the Ten Commandments we reach the moral code, something that will last through the ages. The first three are everlasting. Since they concern our conduct towards God, they will be binding forever. We shall possibly have little use for the fourth in the world to come. These four constitute the first table. Jesus Christ summed up this table in what he termed the greatest commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

The other six constitute the second table, and are comprehended in what Jesus termed the second commandment: "Thou shalt love thy neighbor as thyself."

In our Golden Text the Psalmist, no doubt, meant to include all three tables of the law, as he was living when they were yet in force. For us the case is quite different. We need to hide these two tables of the Decalogue, with all other moral laws of the Bible in our hearts, that we may not sin against God. May I impress this one thought: "Ignorance of the law excuses no man" who has an opportunity to know the law. A man said not long ago: "I would not have done what I did, had I known that it was so strictly forbidden in the Bible." That was no excuse, for he could read.

Comments on the Lesson.

29. In those days.—Read the previous part of the chapter for an explanation. It is full of prophecies. Some of them were fulfilled in the restoration from the captivity in Babylon. That in verse fifteen was fulfilled in Bethlehem when Herod slew so many babies in his effort to kill the infant Jesus. The first ten verses of the chapter have not yet been fulfilled, but will be when the Jews return to Palestine just prior to the second advent of our Lord. That was a strange proverb in Israel: "The fathers have eaten sour grapes, and the children's teeth are set on edge." Ezekiel (18:2) uses the same expression. See the second commandment. (Ex. 20).

30. Every one shall die for his own iniquity.—The time seems to be coming when God will no longer visit the iniquities of the fathers upon their children. That will be a blessed day.

31. A new covenant.—This new covenant came through Jesus Christ. The text says: "With the house of Israel, and the house of Judah"—both kingdoms, all the Jews; but the covenant is yet broader; for it includes also the entire Gentile world.

32. Not according to the covenant that I made with their fathers.—Referring to the covenant made through Moses at Sinai. This was to be a better and an everlasting covenant sealed with the blood of God's own Son. I was an husband unto them.—Had cared for them, and cherished them, as a good husband cherishes and cares for his wife.

33. This shall be the covenant that I will make.—Mark you, a covenant is two-fold—conditional. Jehovah's promises in this verse have meant little to the Jews, because they have refused to meet their side of the covenant. Jehovah met his obligations in the gift of his Son; but the Jews broke the contract when they rejected him. (John 1:11).

34. They shall teach no more every man his neighbor.—While the Jews rejected Jesus when he came to them in his humility; God says they will at a day yet to come receive him. This is in exact accord with Paul in Romans 11:26: "And so all Israel shall be saved." Not all the Jews who may ever live, but those who are living in that future day when that people shall return unto the Lord. Sinning Jews have no better chance of being saved than sinning Gentiles. John 1:17. For the law was given by Moses (through Moses), but grace and truth

came by Jesus Christ.—This is a glorious contrast. The law made slaves of men: Grace and truth set men free. The law led men to Jesus Christ. It was only a pedagogue. Jesus Christ saves men and teaches them the way of truth and eternal life. The law bound men: He makes men free; for "if the Son shall make you free, ye shall be free indeed."

ANNOUNCEMENTS.

For the coming summer months I wish to obtain work as an evangelistic pianist for holiness tent meetings, camp meetings, or religious services. I am graduating from Asbury Conservatory of Music and have had two years of college work. I have had some experience in evangelistic work in playing for meetings, in special singing with my autoharp, in children's work, prayer meetings, etc., in personal work, in accompanying soloists, and in leading singing. The Lord has called me to preach and I have done some preaching. I am praising Him for the experience of entire sanctification. For reference write to Dr. W. E. Harrison, Professor in Asbury Seminary, or Miss Nina J. Ridgell, Director Asbury Conservatory, Wilmore, Ky. Open dates from June 5th to September 10th. Ada E. Shutts. Wilmore, Ky.

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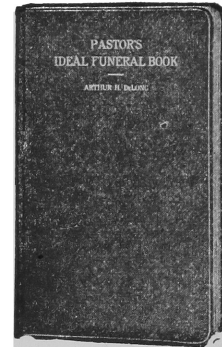
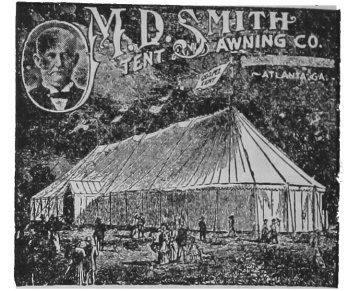
"Being a young convert of just a year, I have not walked very long in the 'way,' but there is glory there, and I will go on. I would like to say that your book has inspired me to a more open walk before the Lord. One of its revelations to me was the result of being a fearless example for him."

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Every creature of God is good, and nothing to be refused, if it is received with thanksgiving; for it is sanctified by the Word of God and prayer. 1 Tim. 4:4, 5. Alas, how few meals eaten by Christians are thus sanctified. Some of them ask a blessing on their food, but very seldom do we find one who reads the Word at meals. The Bread Box is an excellent way to introduce obedience to this precept.

Pass the box around at the beginning of a meal. Let each person take out a card. Then let each in turn read the verses. It will be noticed that the two verses on each card bear a definite relation to each other and teach an important truth. The order in which they are read often brings out this truth more forcibly. As each person reads their verses it is profitable that the others present tell where the verses are found.

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Let one read a verse and another quote a verse on the same subject.

Let each person memorize the two verses during the meal and quote them at its close.

Pass the box around in your Sunday School class the same as at a meal. And as the verses are read discuss the truths contained in them.

Explain that it is just as important to feed on the Word in order to grow and be strong spiritually as to eat our daily meals in order to grow strong physically.

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Use the Bread Box freely but do not let it displace the Bible. You need the whole Word of God, for all was given that you might "Acquaint now thyself with HIM, and be at peace."—Job. 22:21.

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THE PARABLE OF THE GOOD GARDENER.

There was a good gardener who decided to propagate the Delicious apple tree because he was a lover of its luscious fruit. He therefore procured a thrifty young tree represented to be of this variety and planted it with great care in his fine garden of fruits and flowers.

He cared for it and it grew rapidly and became a beautiful tree of promise. By and by it bore fruit and when it had ripened the time came for testing the quality of its fruit. But alas! the fruit was not that of the Delicious apple tree but proved to be of a worthless variety. The good gardener was bitterly disappointed and turned from the tree in disgust and blamed the man who had deceived him as to the variety of the tree. The bad fruit on the tree remained ungathered and fell down and rotted upon the ground. The next season he cut the tree down that it might not encumber the earth. By and by the seeds of the bitter apple sprouted and came up from the ground in large numbers. The gardener at first was disposed to cut them all down but finally concluded to leave one of the young trees and to destroy all the others.

The young tree thus left made a beautiful growth and the gardener, a few years afterward, examined it and said: "You little offspring of disappointment, I can't destroy you utterly. I will give you another chance to make good and to bear me a good Delicious apple and to propagate a fine variety of fruit."

He thereupon procured a cion from a proved Delicious tree, cut off the top from the young tree and grafted upon its stalk a new life. He watched it closely and soon was delighted to see that the graft had taken hold upon the stem and was opening its buds to growth. It soon developed rich leaves and begun a vigorous growth. But a few months later when the gardener inspected it he found, to his dismay, that some of the buds on the old stem below his graft had developed into long branches that reached above his graft, were already overshadowing it, and were threatening its very life.

The gardener said: "This will never do. The old nature is re-asserting itself and will kill the new life in my tree unless I act quickly." So he cut off the threatening branches on the old stalk below the inserted graft and thereupon the new life engrafted upon the old took on new vitality and grew unhampered by the old tree.

In a few weeks the gardener returned to inspect his engrafted tree and found that other suckers had sprung from buds on the stem lower down and were outgrowing the graft by tapping the source of supply of sap before it reached the graft above. The poor graft being cheated of its supply of food, was starving and was making but feeble growth. Seeing this, the gardener said: "I see the old tree is seeking to kill the new one and I will have to disarm it." So he cut off every growing sucker that appeared and in addition he searched the stem for every bud and cut them all out down to the roots of the tree. "Now," said he to the graft, "you will not be hindered or molested any more. Hurry up and bear me some fine fruit."

Several years rolled by and it grew into a fine apple tree and bore a crop of fruit. And, behold! it was the luscious, juicy, Delicious apple that the gardener had desired from the first. It had no taint of the old bitter apple

tree upon whose stem it grew and it bore the same variety each year but the size of the crop increased with the larger growth of the tree. And the gardener rejoiced that he had redeemed his tree.

This is the interpretation of the parable. The good gardener was God. The beautiful garden was the Garden of Eden. The fruit tree was Adam. The testing time was the day of his temptation and fall. The bad fruit was Adam's apple or his fruit of disobedience. The man who put the false fruit upon the gardener was the Devil. The cutting down of the tree was the death of Adam. The crop of bad fruit trees destroyed by the gardener was the human race destroyed by the flood. The one allowed to remain was the stock of Noah. The stalk upon which the graft was placed was a growth from Adam's posterity. The graft was a tender twig given by God from his tree of Eternal Life and in his own image. The new engrafted tree was man redeemed. The growths that hindered the life of the graft were the troublesome sprouts of depravity coming from the buds of the old stock of sin. The fruit produced was the fine delicious apples of Love. God, to redeem man, had to give a branch of himself, Jesus Christ, his Son, to be engrafted upon the old fallen nature of man that he might grow into a new creature.

C. F. McCoy.
West Union, Ohio.

WHAT'S THE MATTER WITH METHODISM?

Statistics do not prove everything, but they do reveal some things. I well remember, not so many years ago, when, as a church, Methodism could point with pride (maybe too much pride) and thanksgiving to her evangelistic fervor and revival success. Not all Methodists were even then what they should have been; far from it. But they did have revivals, and grew numerically at a goodly pace. I have been scanning the Church statistics for 1928 as released by Dr. H. K. Carroll and published in the Christian Herald of April 20, 1929. Below are some of the things thereby revealed, given in the percent of gain in church membership.

| | |
|---|-------------|
| Baptists, National Convention (colored) | 7.4 percent |
| Church of the Nazarene | 7.35 " |
| Disciples of Christ | 3.7 " |
| United Lutheran Church | 2.6 " |
| Baptists, Northern Convention | 1.9 " |
| Presbyterians, U. S. A. | 1.7 " |
| Baptists, Southern Convention | 1.5 " |
| Methodist Episcopal South | 0.5 " |
| Methodist Episcopal | 0.48 " |
| Roman Catholic | 2. " |

Thus we see that the Methodists, North and South, have done about one-fourth as well as the Roman Catholic. About one-third as well as the Southern Baptists. About one-third, minus, as well as the U. S. A. Presbyterians. About one-fourth as well as the Northern Baptists. About one-fifth, minus, as well as the Lutherans. About one-seventh as well as the Disciples of Christ, and about one-fifteenth as well as the colored Baptists and the Nazarenes.

Doubtless many will come forward with divers and sundry explanations, but after all has been said, there is just one thing that will really explain. Methodism has lost her passion for the salvation of sinners.

And that holy passion cannot be regained by means of Conferences or Conventions, or Surveys, or Religious

Education, or Institutes, or Lunch-eons, etc., etc., etc. But only by Prayer and Fasting, together with Repentance. To your knees, oh ye Methodists.

J. J. Hunter.
Moore, Mont.

(A retired member of the Illinois Conference).

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EVANGELISTS' SLATES

ALBRIGHT, J. PAUL AND MARION.
(552 Fairfield Ave., Akron, Ohio)

ALEXANDER, HARRY M.
(1012 Howard Ave., Jeffersonville, Ind.)

ALLEN, ERNEST C. AND WIFE.
Arkansas City, Kan., April 28-May 19.
Cincinnati, O., (camp) May 24-June 9.
Open dates for summer and fall in Illinois, Indiana, Ohio and Kentucky.

ANDERSON, HERBERT J.
(The Soldier Evangelist)
(313 Cedar St., Aitkin, Minn.)
Eureka, S. D., June 2-16.
Wilmet, S. D., June 19-30.

ARTHUR, F. E.
(240 N. Waller Ave., Chicago, Ill.)

AYCOCK, JARRETTE E.
(Bethany, Okla.)
Pittsburg, Kan., May 15-20.

BABCOCK, C. H.
Cleveland, Ohio, May 27-30.
Cincinnati, O., (camp) May 31-June 9.
Charleston, W. Va., June 14-23.
N. Reading, Mass., June 28-July 7.

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

BELEW, P. P. (Olivet, Ill.)
Martintown, Wis., May 17-26.
St. Paul, Minn., July 7-21.

BEYLER, A. E.
(413 North Plum St., Plymouth, Ind.)

BOWMAN EVANGELISTIC PARTY.
(Lewistown, Ill.)

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

BREWER, GRADY.
(Evangelistic Singer and Pianist)
(Highfalls, N. C.)

BRYMER, ROBERT.
(Yamhill, Oregon)

BUDMAN, ALMA L.
(Song Evangelist)
(101 Carpenter St., Muncy, Pa.)
Linden Hall, Pa., May 5-26.
Open dates, June.
Hughesville, Pa., July 7-21.

BURTON, C. C. (Delmer, Ky.)
Boswell, Ind., June 2-23.
Marthaville, La., July 14-23.
Pleasant Hill, La., July 29-Aug. 11.
Hobeline, La., August 12-25.

BUSSEY, M. M.
(224 W. Palm Ave., Monrovia, Calif.)

CAIN, W. R.
(515 So. Vine St., Wichita, Kan.)

CAREY, A. B. (Beacon, N. Y.)
New Haven, Conn., May 1-19.

CARTER, HAROLD S. C.
(Pequea, Pa.)

CAROTHERS, J. L. AND WIFE.
(10 W. 15th St., Colorado Springs, Colo.)
Windom, Kan., June 2-16.

COLLIER, J. A.
(1917 Cephus Ave., Nashville, Tenn.)

COPELAND, H. E. (Oskaloosa, Iowa.)
Wyoming, Ia., May 19-June 7.
Chicago, Ill., June 14-July 7.

COX, F. W. (Lisbon, Ohio)

COX, STEUBEN D.
(1249 N. Holmes St., Indianapolis, Ind.)

CRAMMOND, PROF. C. C. AND MARGARET.
(815 Allegan St., Lansing, Mich.)
Ottisville, Mich., June 7-16.

CROFT, CHARLES H.
(1802 E. Maple, Enid, Okla.)

DARNELL, MRS. ESTHER BROWN.
(Evangelistic Singer and Personal Worker)
(1209 7th Ave., Charleston, W. Va.)

DAVIDSON, OTTO AND WIFE.
(Bladenburg, Ohio.)
Little Cooley, Pa., June 6-16.
Union City, Pa., June 19-30.

DAVIDSON, J. E. (Bladenburg, Ohio)

DICKERSON, H. N.
(2908 Newman St., Ashland, Ky.)
Clovis, N. Mex., June 13-23.
St. Bernice, Ind., June 30-July 14.
Taylorsville, Ill., July 15-30.

DORN, REV. AND MRS. C. O.
(Sumter, S. C.)
Oswego, S. C., August 4-18.

DUNAWAY, C. M.
(216 N. Candler St., Decatur, Ga.)
Olivet, Ill., May 18-26.
Macon, Ga., June 2-23.

DUNKUM, W. B. AND WIFE.
(1353 Henlock St., Louisville, Ky.)

DYE, CHARLES.
(4 Rundle Ave., Piqua, Ohio)

EDWARDS, J. R. AND WIFE.
Columbus, Ind., July 4-14.
Ironton, Ohio, August 4-18.
Carmago Camp, August 23-Sept. 1.

EDIE, G. L. (Song Evangelist)
(Arlington, Ohio, Rt. 1)

EISLEY, A. N. AND WIFE.
(Black Lick, Pa.)

ELSNER, THEO. AND WIFE.
Los Angeles, Calif., May 12-26.
Eureka, Calif., June 9-23.
Schnectady, N. Y., July 21-Aug. 18.

ERNY, EUGENE.
5709 Midway Park, Chicago, Ill.)

FLEMING, JOHN.
(Ashland, Ky.)
Cincinnati, Ohio, May 31-June 9.
Conway, Ark., June 12-24.

FLEMING, BONA. (Evangelists.)
Cincinnati, Ohio, May 12-26.
Cincinnati, O. (camp) May 31-June 3.
Aberdeen, S. D., June 5-16.

FLEXON, R. G. (Glassboro, N. J.)
Pittsburg, Pa., May 12-26.
Muncie, Ind., June 9-23.

FRANKLIN, EDNA M.-YOUNG, MRS.
..ELIZABETH, Evangelists.
(Rt. 3, Maysville, Ky.)
Quincy and Garrison, Ky., May.

FRASER, R. G. AND WIFE. (Evangelistic Singers)
(2813 Henry St., Greenville, Tex.)

FRYE, H. A. (1326 Hurd Ave., Findlay, Ohio)

FRYHOFF, A. J. (Columbus, Ohio.)
Clinton, N. C., May 5-26.

FUGETT, C. B. (4812 Williams Ave., Ashland, Ky.)

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Greensboro, N. C., (camp) May 17-June 2.
Greenville, Ill., June 9-30.
Sault Sainte Marie, Mich., July 1-14.

GALLAHER, M. R. (110 S. 14th St., Salem, Oregon)

GALLOWAY, H. W. AND WIFE. (Del Norte, Colo.)

GLEASON, REV. AND MRS. RUFUS H.
(104 W. James St., Falconer, N. Y.)

GLENN, J. M. (Young Harris, Ga.)
Benson, N. C., May 26-June 9.
Macon, Ga., June 15-21.

GLASCOCK, J. L. (1350 Grace Ave., Cincinnati, Ohio.)

GREEN, JIM H. (And Sunny South Quartette).
(Box 200 Connelly Springs, N. C.)

GREGORY, LOIS V. (Waterford, Pa.)
Rimersburg, Pa., June 9-15.
Cherry Run, W. Va., June 19-26.

GROGG, W. A. (418 24th St., West, Huntington, W. Va.)
Elk View, May 24-June 10.

HAINES, FLOSSIE. (13708 Claiborne Ave., Cleveland, Ohio)
(Evangelist and Children's Worker)

HALLMAN, MR. AND MRS. W. R.
(1534 E. 80th St., Chicago, Ill.)
Stanfield, Ont., May 26-June 16.
Absaraka, N. Dak., June 20-30.
Alsask, Saskatchewan, July 12-21.

HAMPE, J. N. (No. 7 Gaskell St., Mt. Washington Sta P. O., Pittsburgh, Pa.)

HARDESTY, S. P. (Lynn, Ind.)
Laura, Ohio, May 5-June 2.
Harrold, S. D., June 9-30.
Blunt, S. Dak., July 1-21.

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

HARRIS, E. J. (Song Leader and Children's Worker)

HAMES, J. M. (14 Maude St., Greer, S. C.)
Franklin, Pa., May 1-21.
Haviland, Kan., (camp) May 23-June 4.
Alton, Kan., (camp) June 6-10.
Syracuse, N. Y., (camp) June 27-July 7.
Open date, July 8-16.
Freeport, N. Y., (camp) July 18-28.
Port Crane, N. Y., (camp) Aug. 1-11.
Houghton, N. Y., (camp) Aug. 15-25.

HAWK, M. R. (711 Center Ave., Butler, Pa.)

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, O.)
Kinde, Mich., June 2-23.
Johnstown, Pa., July 26-Aug. 4.
No. Webster, Ind., Aug. 4-11.
Blackwell, Okla., Aug. 23-Sept. 1.
Grandfield, Okla., Sept. 6-15.

HENRICKS, A. O. (1436 E. Washington St., Pasadena, Calif.)
Racine, Wis., (camp) July 4-14.
Bethany, Okla., (camp) Aug. 22-Sept. 1.

HEWSON, JOHN E. (127 N. Chester Ave., Indianapolis, Ind.)

HORN, LUTHER A. (Mobile, Ala.)
Crandall, Miss., May 22-31.
Montgomery, Ala., June 16-30.
Electric, Ala., June 30-July 10.

HOWARD, FIELDING T. (198 Timberlake Ave., Erlanger, Ky.)

HOOVER, L. S. (Tionesta, Pa.)

HUNT, JOHN J. (Rt. 3, Media, Pa.)

HYSELL, HARVEY B. (Box 582, Waycross, Ga.)
Tifton, Ga., May 12-26.
Waycross, Ga., May 29-June 9.

IRICK, ALLIE AND EMMA. (Bethany, Okla.)
Harper, Kan., May 19-June 2.
Slick, Okla., June 9-23.
Duncan, Okla., June 3-July 14.
Ft. Jessup Camp, July 19-24.

JACOBSON, H. O. (830 Minnesota St., Portland, Ore.)

JOHNSON, ANDREW. (Wilmore, Ky.)
Templeton, Pa., June 9-18.
Hickman, Ky., June 23-July 7.
Junaluska, N. C., July 8-14.

JOHNSON, RAY N. (1590 Meander St., Abilene, Texas)
Himan, N. J., May 13-28.

JOHNSTON, A. H. AND WIFE. (Song Evangelists)
(800 Princeton St., Akron, Ohio)
South Bend, Ind., June 10-30.
Dayton, Ohio, July 18-28.
Clinton, Pa., August 2-11.

JONES, W. F. (426 Grove Ave., Petersburg, Va.)
Gwynn, Va., May 3-19.
Mineral, Va., May 21-June 2.
Louisa, Va., June 6-July 14.

JONES, CAROL AND WIFE. (P. O. Box 67, Hone, Ind.)
Open dates, May and June.

KENNEDY, ROBERT J. (Singer)
(2315 Modera Ave., Dallas, Texas)
May and June open.
Winfield, Texas, July 8-20.
Bryson, Tex., April 15-28.

KENDALL, J. B. (1127 Richmond Road, Lexington, Ky.)

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

KLINE, FREEMAN S. (230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F. (Box 99, Cincinnati, Ohio)
Stittesville, Ont., June 28-July 7.
Open date, May and June.

KULP, GEORGE B. (4 Grandview Ct., Battle Creek, Mich.)
Allentown, Pa., May 31-June 2.
Marion, Ohio, June 14-25.

LEWIS, JOS. H. (Wilmore, Ky.)
Praise, Ky., May 13-30.
Open dates June 1-July 14.
Taylor's Chapel, Ky., July 16-28.

LEWIS, M. V. (Song Evangelist)
(Wilmore, Ky.)

LINN, REV. JACK AND WIFE. (Oregon, Wis.)
Louisville, Ky., May 19-June 2.
Youngstown, Ohio, June 9-23.

LINCICOME, F. (412 W. Jefferson St., Gary, Ind.)

LONG, J. OWEN. (Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W. (Lodon, Ohio)
Lowell, Mich., May 10-26.
Cincinnati, Ohio, May 31-June 9.
Pittsburgh, Pa., June 20-30.

LUDWIG, THEO. AND MINNIE E. (772 N. Euclid Ave., St. Louis, Mo.)
Reed, Mich., May 16-June 2.
Corcoran, Minn., June 1-16.

LYON, OSCAR B. (Lawton, Okla.)

MCBRIDE, J. B. (112 Arlington Drive, Pasadena, Calif.)
Plain City, O., May 12-26.
Willow Lakes, S. Dak., May 30-June 9.
Cincinnati, Ohio, July 8-14.

MCCHIE, ANNA E. (280 S. Firestone Blvd., Akron, O.)
Wooster, O., May 12-June 2.
Coshocton, O., June 6-16.

McKIE, MARK S. (Holt, Michigan)

McNEESE, H. J. (New Brighton, Pa.)

MANLY, IRVIN B. (401 Cosmos Street, Houston, Tex.)

MARSHALL, R. P. AND WIFE. (Lewisport, Ky.)
Crestview, Fla., May 8-31.
Open dates, June.

MATHIS, I. C. (2923 Troost Ave., Kansas City, Mo.)
Salina, Kan., May 12-26.

MAWSON, RUSSELL K. (Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MILBY, E. C. (Song Evangelist, Greensburg, Ky.)
Benson, N. C., May 5-19.

MILLER, REV. AND MRS. F. E. (Lowville, N. Y.)
Lewis and Jefferson Counties, New York
State Prayer Band Dates, April and May.

MINGLEDORFF, O. G. (Lemmon, S. D., May 12-26.
Rural, N. D., May 28-June 9.
Washburn, N. D., June 13-28.
Hettinger, N. D., June 28-July 7.
Ferndale, Wash., July 18-28.
Okanogan, Wash., Aug. 1-11.

MOFFITT, E. J. (Deltaville, Va.)
Brandywine, Va., May 19-June 2.
Deltaville, Va., July 17-28.

NORRERRY, JOHN. (1001 Cooper St., Camden, N. J.)
Centre Valley, Pa., July 27-August 4.

OWEN, JOHN F. (Taylor University, Upland, Indiana)
Cardova, Ala., May 17-26.
Two Camps, N. Dak., June 14-July 7.
Camp, N. C., July 28-Aug. 6.

PAIKER, J. R. (415 N. Lexington Ave., Wilmore, Ky.)
Owingsville, Ky., May 5-19.

POLLITT, S. H. (Amelia, Ohio)
Open date, May.
Gravel Switch, Ky., June 2-16.
West Irvine, Ky., June 20-July 21.
Salem, Ky., July 28-August 11.
Salvisa, Ky., August 15-September 1.

QUINN, IMOGENE. (909 N. Tuxedo St., Indianapolis, Ind.)

RAYL, C. H. (Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA. (1231 N. Hermes Ave., Indianapolis, Ind.)
Shelbyville, Ill., May 5-19.
Mishawaka, Ind., June 16-30.
Richland Center, Wis., July 5-21.
St. Croix Falls, Wis., July 26-Aug. 4.

REED, LAWRENCE. (Damascus, Ohio)

REID, J. V. (2912 Meadowbrook Drive, Ft. Worth, Texas)
Ft. Worth, Texas, April 22-May 20.
Pearson, La., May 22-June 2.
Malakoff, Tex., June 3-16.

REES, PAUL S. (52nd & Hudson Rt., Rosedale, Kan.)

RICE, LEWIS J. AND EDYTHE. (Lafayette, Ind., July 7-21.
Ladoga, Ind., July 28-Aug. 11.
Hammond, Ind., Aug. 14-18.

RIGGS, HELEN G.-BONINE, GRACE O. (Vandalia, Mich.)

RING, O. F. (724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P. (321 Bellevue St., Wilmore, Ky.)
Open date, August 4-15.

ROOD, DWIGHT A. (Vermontville, Mich.)

ROOD, PERRY. (Middleport, Ohio.)
Cardington, Ohio, August 15-25.
New Lexington, O., May 8-19.
Gallipolis, O., May 22-June 2.
Chillicothe, O., June 8-23.

RUSSELL, MAE. (Morrliton, Ark.)

ST. CLAIR, FRED. (Bowie, Texas, May 10-June 2.
Meridian, Texas, June 9-July 7.
Jamaica, L. I., N. Y., July 28-Sept. 1.

SANFORD, E. L. (202 Eugenia Ave., Lexington, Ky.)

SHADE, N. B. M.D. (3045 D. N. W. 21st Court, Miami, Fla.)

SHAW, BLISH R. (2411 Kenwood Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

SHANK, MR. AND MRS. K. A. (191 No. Ogden Ave., Columbus, Ohio.)
Corcoran, Minn., June 6-16.
Omaha, Neb., July 4-14.
Romeo, Mich., August 2-11.
Kampsville, Ill., Aug. 15-25.

SHARROW, C. E. AND NEVA B. (1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, E. E. (5419 Bushnell Way, Los Angeles, Calif.)
Newton, Kan., May 16-26.
Cincinnati, Ohio, May 31-June 9.
Montevideo, Minn., June 7-16.

SHELHAMER, MRS. JULIA A. (5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF. (135 Henderson, Hot Springs, Ark.)

SPARKS, BURL. (Song Evangelist)
(Mannington, W. Va.)

SPELL, C. K. (Kirbyville, Tex.)
Mt. Pleasant, Texas, July 19-29.
Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

SWEETEN, HOWARD W. (Ashley, Ill.)

TEETS, ODA B. (Aurora, W. Va.)

THORNTON, R. A. AND WIFE. (Iattiesburg, Miss.)

UTHE, W. F. (Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDERSALL, W. A. (Findlay, O.)

VANDALL, N. B. (303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Macon, Ga., June 2-23.
Ottawa, Ont., June 29-July 7.
Sharon Center, O., July 26-August 4.

VAYHINGER, M. (Rail, Ind., May 23-June 9.

WELSH, H. W.
(Olivet, Ill.)
Veedersburg, Ind., May 26-June 9.
Lancaster, Ohio, June 16-30.

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)
Wilmet, S. D., June 19-30.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)
Salt Wells, Ky., June 9-23.
Open dates, July.
Bedford, Ky., August 2-11.
Hemdon, Va., August 14-25.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Middletown, Ind., May 26-June 9.
Terre Haute, Ind., June 13-23.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)
Crittenden, Ky., May 14-26.
Cincinnati, Ohio, June 1-9.

WILLIAMS, L. E.
(Wilmore, Ky.)
West Palm Beach, Fla., May 20-June 2.
Wilmore, Ky., June 3-5.
Cincinnati, Ohio, June 5-10.

WILLIAMS, FRED G.
(11916 Beulah Ave., N. E., Cleveland, O.)

WOOD, E. E.
(726 John Street, Jackson, Mich.)

Camp Meeting Calendar

ALABAMA.
Dothan, Ala., July 19-28. Workers: Rev. Frank McCall, Evangelist, J. P. Peacock, song leader. Address, C. J. Hammett, Dothan, Ala., Route 5.

CANADA.
Brown's Flats, Kings Co., New Brunswick, Canada, June 28-July 7. Rev. B. E. Augell, and all the ministers and lay workers of the Ref. Bap. Church, and others. Write Rev. H. C. Archer, North Head, N. B.

COLORADO.
Colorado Springs, Colo., June 13-23. Engaged evangelists: Seth C. Rees and Chas. H. Stalker, Missionaries, R. C. Finch, Roy P. Adams and P. W. Thomas. Write Rev. L. D. Sharp, 622 N. Walnut St., Colorado Springs, Colo.

GEORGIA.
Sale City, Ga., June 9-23. Workers: Rev. Chas. A. Gibson, Rev. W. R. Gilley, and the Vaughan Radio Quartet. Address Rev. W. R. Gilley, Sec., 2104 Revere Ave., Dayton, Ohio.

ILLINOIS.
Sherman, Ill., August 8-18. Workers: Rev. A. L. Whitcomb, Rev. G. B. Williamson. Mrs. Della B. Stretch, children's leader. Rev. G. Edward Gallup, song leader. President, Grover Williams. Address Mrs. Julia Short Hayes, Sec., 2217 E. Capitol Ave., Springfield, Ill.

IOWA.
University Park, Iowa, May 31-June 9. Workers: Dr. C. W. Butler, Rev. Homer L. Cox, Rev. C. L. Barger, Miss Mae Gorsuch, children's worker. Address Rev. Anna L. Spawn, University Park, Iowa.

INDIANA.
Monroe, Ind., July 17-28. Workers: E. E. Shelhamer. Mrs. E. E. Shelhamer and son in charge of music. Mrs. Frank Martz, Sec., Monroe, Ind.

KANSAS.
Hutchinson, Kan., May 23-June 2. Workers: Rev. Bud Robinson, Rev. C. B. Fugett, Rev. Lum Jones, Prof. L. C. Messer, leader in song, and Miss Edith Lantz as children's worker. Write Rev. H. O. Davis, Ford, Kan.

KENTUCKY.
The Collis Grove, Ky., camp, August 2 to 11. P. T. Howard, preacher, Raymond Wilder, song leader, Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Ky.

MAINE.
Robinson, Maine, August 9-18. Workers: Rev. H. V. Miller and ministers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

MICHIGAN.
Romeo, Mich., Aug. 2-11. Preachers: Joseph Owen, Chas. H. Babcock and Raymond Browning. Director of young people's work, Thelma Hyde; song leaders, R. A. and Mrs. Shank. Address Rev. James H. James, Sec., Kinde, Mich.

MINNESOTA.
Eaton Rapids, Mich., July 24-August 4. Workers: Rev. Joseph H. Smith, Rev. Paul Rees, Rev. Raymond Browning, Rev. D. Willia Caffray, Col. S. L. Brengle, Rev. Lloyd Nixon, Prof. Howard Skinner, Jr. Address Rev. D. E. Reed, Albion, Mich.

NEBRASKA.
Omaha, Neb., July 4-14. Workers: Chas. H. Stalker, Jos. H. Smith, R. A. Shank and wife. Address Mrs. C. G. Stuber, Sec., P. O. Box 384, Omaha, Neb.

NEW YORK.
Delta Lake, near Rome, N. Y., June 28-July 7. Workers: Rev. H. M. Shuman, Rev. E. J. Richards, Rev. John Cable, Rev. W. G. Weston, Mrs. Chas. Donle, children's worker. Rev. Frank Wyre, song leader. Address Rev. Wm. Combs, Kenwood St., Oneida, N. Y.

SYRACUSE.
Syracuse, N. Y., June 27-July 7. Workers: J. M. Hames, Chauncey Armstrong, Florence Miller, C. H. Cox, Mrs. C. H. Cox, Cassius L. Myers. Address Rev. Cassius L. Myers, Sec., 134 Freeman Ave., Syracuse, N. Y.

TEXAS.
Seven Oaks, N. Y., August 4-18. Workers: A. P. Carey, C. J. Hessler. Leader in song, Miss Florence Fairbanks; children's worker, Pearl Humphrey. Address W. G. Kingsley, 1565 1st Ave., Watervliet, New York.

NORTH DAKOTA.
Washburn, N. D., June 13-23. Workers: O. G. Mingleford, John F. Owen, Florence Bergquist, children's worker. Asbury Quartet. Write John Bibelheimer, Washburn, N. D.

OHIO.
Mt. Lookout, Lima, Ohio, August 1-11. Workers: Rev. Andrew Johnson, Rev. E. E. Shelhamer, Wife and Son, and others. Address Rev. Roy C. Dotson, Pres., New Hampshire, Ohio.

COLUMBUS, OHIO, July 18-28. Workers:
Rev. Bud Robinson, Rev. Wm. Heslop, Rev. Norah Heslop, Rev. Raymond Browning, and Prof. L. C. Messer. Rev. Chas. A. Gibson, platform manager. Address Rev. W. R. Gilley, Sec., 2104 Revere Ave., Dayton, Ohio.

Mt. Vernon, Ohio, August 8-18. Workers:
Rev. E. W. Petticoat, Rev. C. H. Dunaway, Rev. T. M. Anderson. Young people's worker, Miss Anna McGhie; children's workers, Miss May Gorsuch and Miss Ollie Tanner; Song leaders, Kenneth Wells and wife, and Otto Davidson and wife. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

PENNSYLVANIA.
Mahaffey, Pa., July 19-28. Workers: Rev. H. M. Shuman, Rev. W. T. MacArthur, Mr. Chas. Donle, Rev. W. G. Weston, Rev. John Thomas and Rev. E. O. Jago. Rev. Frank Wyre, song leader, and the Colored Quintette of Cleveland, O. Address Rev. Fred Henry, Mahaffey, Pa.

HUGHESVILLE, PA., July 7-21. Workers:
Evangelist Homer L. Cox. Song leader, Alma Budman. Address S. P. Ecroyd, Linden Hall, Pa.

BELSAHO, PA., August 1-11. Workers:
Rev. Jesse Whitton, Rev. C. P. Hogle. Write to S. Ward Adams, Sec., Belsano, Pa.

WISCONSIN.
Hillsboro, Wis., July 18-28. Workers: Rev. Jesse Whitton, Rev. F. R. Eddy, evangelists, Rev. Myron Lewis, song leader. Address Rev. J. B. Clawson.

PREPARE TO MEET THY GOD.

One billion eight hundred and four million souls plunging, dashing, in a terrifying mad throng rushing toward and over the precipice only to gain that keen, piercing, clarified sense of those tormenting and everlasting relationships of a damned soul which eternity alone can reveal! Awake! a human landslide of one hundred thousand souls leap into the tormenting flames of hell each day. A glacier of humanity moving rapidly as the nations rush toward the wail of despair. An avalanche of flesh in sin soon to be under the direct fiery wrath of a just God! Why will you join this spirit-suicidal stampede who are hell bound with no hope of ever gaining freedom from the boiling moulten mass of sulphuric waves dashing and breaking upon the fiery gates of hell, reverberating the intensified wail of despair in undying agony of sin.

Millions of earth with stiffened necks, brazen wills, rigid souls, petrified conscience, going on at lightning pace toward the rockbound coast just beyond the padded cells of the insane asylum. Watch them in their mad fury for self-gratification leap over truth, span eternal light, vault verities of future relationships, spring over conviction, sail over conscience, beckoning hell, blasting faith, casting away hope, plunging into darkness, destined fate, selling to Satan.

Look! thousands trapped, hell's coast enlarging to receive another million souls every ten days. Eternity! What will eternity reveal? The covering of sin drawn back from this panic of souls in its terrifying mob lurching, mad concourse of insane, adulterous, malicious, deceived and doomed souls driving seventy heart beats a minute toward this pandemonium of abused, passion hammered, hell awakened, damned humanity. Souls plowing, furrowing, coursing their lives to the threatened hazardous, chained seat of the hell-bound train as a prisoner, outcast and mocked by Demons, while in this tornado of sin and corruption, this cyclone of pollution, and iniquity, this whirlwind of black, defiled, revolutionized, organized maelstrom of sin. Prepare to meet Thy God.

L. C. Philo,
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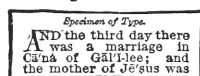
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FALLEN ASLEEP

COLEMAN—MOON.

On the afternoon of February 22, 1929, a very sad and fatal accident occurred in East Liverpool, Ohio. While coasting, two little boys, Robert, age twelve, son of Mr. and Mrs. S. C. Coleman, and Curtis, aged eight, son of Mr. and Mrs. G. A. Moon, were killed, the sled colliding with a passing automobile. The impact was so great that they passed away instantly.

They attended the Sunday school of the First Church of the Nazarene and a double funeral was held there on the afternoon of February 25, 1929. Rev. O. L. Benedum, pastor of the church, and Rev. R. M. Ball, pastor of the Anderson M. E. Church, had charge of the services. In memory of the deceased their Aunt, Martha J. Coleman, offers the following tribute:

And the boys "were not for God took them."

The Master walked down the pathway
Of his beautiful garden above,
He looked and beheld all the lilies
So perfect, just like his great love.

The zephyrs of evening were passing
The perfume of flowers along,
The children, the glad, happy children
Were humming the sweetest of song.

The Master stood, bent on listening,
Then said, "To complete all the joys
This chorus must have before morning
The voices of two little boys."

So down to the earth sped his angel,
And straight to the coasting track flew,
He took Robert and dear little Curtis
Our darlings so manly and true.

To us who are left so heart broken,
He speaks in the gentlest of tone,
"Dear heart, you may think it cruel,
To leave you so sad and alone."

But along this life's rugged pathway
These boys would have been rudely pressed,
So I took them to shield them from danger,
So happy they'll be with the blest."

"Have faith, precious ones; trust the Master,
Their leaving seems so hard to bear,
But think of the one great home coming
You will meet in the land over there."

"There'll be no more bitter partings,
No more sorrows, no tears and no sighs.
But God in his wonderful goodness
Shall wipe all the tears from your eyes."

"Enter in blessed child, to the city,
Like the boys, how precious thou art.
I gave up my life to redeem thee
And from me thou shalt never more part."

SIT IN THE GATE, KING DAVID.
II Sam. 19:1-8.

Manie Payne Ferguson.

Sit in the gate, King David,
Tho' thy heart is breaking.
Thou art the servant of the rest,
They do not feel thy riven breast,
Thy presence may to them be blest.
Sit in the gate, King David.

Pour out thy song—sweet birdie,
Lovely nest lies scattered.
Yet this world needs that little throat,
A ring of cheer in every note.
The ache is hid 'neath feathered coat,
Pour out thy song, sweet birdie.

Wear well thy mask, lost mourner,
While the heart keeps bleeding;
For others have their sorrows, too,
No time to sympathize with you,
The lonely wail will soon be through.
Wear well thy mask, lost mourner.

Keep smiling on, dear mother,
When the loved are failing.
Keep smiling on thy little brood,
Nor let one blast of care intrude,
Weep to thyself in solitude.
Keep smiling on, dear mother.

Finish thy task, tired worker,
Tho' thou art so weary.
None knows but God the panting breast,
With cares and burdens long oppressed,
With Him in heaven thou shalt rest,
Finish thy task, tired worker.

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THE PRESENCE OF GOD.

By The Editor.

Wonce read a tract with this title: "The Practice of the Presence of God." The central thought in this tract was, that we should always keep in mind that God is in the midst; that we are ever under his all-seeing eye.

Many years ago I read in an old book of sermons this paragraph: "A remembrance of the presence of God is the best preventive against sin. Choose that place to sin, where God is not." It profoundly impressed me. That, of course, meant that if God is everywhere we would find no place in which to sin.

Really, the thought of God, his mighty power, his holiness, his presence, his wisdom and mercy, his right to rule over us, and the fact that our glad submission to his will, and obedience to his commandments, always means our good and happiness here, and hereafter, ought to put a powerful restraint upon us in times of temptation.

When tempted, think of God, that he is present. Fix your thought upon him, his word, the gift of his Son, the presence and ministry of the Holy Ghost. Take time for thought, for meditation, for counting the cost, for figuring up the present, continued and final results of a wicked action. Never be in a hurry to commit sin. Think it over well and, remembering God, resist the tempter, repudiate sin, and go forward in the peaceful pathway of obedience and righteousness.

I have often preached from the text found in First Chronicles, 28th chapter and 9th verse. It reads thus: "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: For the Lord searcheth all hearts, and understandeth all the imaginations of the thought. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." David was approaching the end of his career. The words quoted may be regarded as his dying charge to Solomon. Where, in all the literature of the world, can you find more profound truth expressed in the same number of words! Let us remember that God searcheth all hearts, and understandeth all the imaginations of the thoughts." What a restraint it would be to keep in mind the fact that God is present everywhere.

Somewhere in his writings, I think I have read where John Wesley said he would as soon curse and swear as to complain and grumble at his situation, conditions and lot in life. I take it that his thought was, having committed ourselves to the Lord, we are to feel that being in his will, our place and service are chosen by him, and that complaint against our conditions and work is to find fault with God who is controlling and directing our lives. To get some conception of the vastness of the universe, which is en-

tirely beyond the grasp of the finite mind, and to remember that the God who created it has his eye upon us, knows our very thoughts, and that he is deeply solicitous for our welfare and happiness, and grieved because of our sins, our disobedience, and our failure to be at our best, that we may do the best, and get the best, ought to fill us with the holy awe; it ought to separate us from any desire for sin; it ought to create in us hungering and thirsting after righteousness; it ought to stir our souls with a holy passion to be at peace with God, to walk with him, to do his will, to have blessed fellowship with the holy Trinity. Let us live and labor with a profound sense of the divine Presence.

The Growth of The Churches.

WHAT'S THE MATTER WITH METHODISM?

DR. H. K. Carroll, in a lengthy article in The Christian Herald of April 20, gives us the net gains of the various churches in the United States in the year 1928. It is a most interesting array of figures, and well deserves a bit of prayerful study. We shall not undertake to give a full report as set down by Dr. Carroll, but wish to call attention to the fact that during the past year the Roman Catholic Church had a net gain of 360,153 members. The various bodies of Methodists had a net gain of 45,144 members. The various bodies of Baptists had a net gain of 375,842 members. The Nazarenes had a net gain of 5,445 members. Dr. Carroll's report shows further that the Roman Catholics have 17,214,844 communicants. Of course, it is understood that all children born in Catholic homes are baptized and are Catholics from their infancy; but they are well trained and comparatively few of them backslide from the faith. A Roman Catholic baby grows into a devoted Roman Catholic man or woman.

There are sixteen bodies of Methodists, with 9,164,720 communicants. There are fourteen bodies of Baptists with 9,088,449 communicants. These figures reveal the fact that there is not a hundred thousand members difference between the Baptists and Methodists of these United States, and yet, the Baptists have a gain of 375,842 in membership during the year 1928, while the various Methodist bodies numbering some 75,000 members more than the Baptists, have a gain of only 45,144. It appears from these figures that the Baptists gained something more than eight times as many as the Methodists. Dr. Carroll's figures show that the Baptists had a gain of 3,422 ministers, while the Methodists had a gain of 231 ministers. The Baptists had a gain of 1,868 churches, while the Methodists had a gain of 206 churches. These facts are given by Dr. Carroll, who is supposed to be the last word in accuracy in making up his reports of the growth of the churches.

It is my understanding, and I think it is generally supposed, that the Baptist and Methodist minister to the same classes of people. It is understood that these denominations do not seek people because of their wealth or educational standing, or neglect people because of their poverty or lack of educational opportunities. They carry their message to the whole people. They seek to make converts and bring into the church people of all classes. They claim to have a gospel message for the masses of humanity without any specializing for any one class. The question thrusts itself upon us, How is it the Baptists win eight times as many people to the church as the Methodists? Why do they have an increase of 3,422 preachers, while the Methodists have an increase of only 231? How is it that the Baptists during 1928 have an increase of 1,868 churches, and the Methodists have an increase of 206 churches? There is a reason for this very marked difference between two bodies so very near in numbers of communicants. Perhaps, there are several reasons. Will some one arise and tell us why the Baptist bodies in these United States are so far outstripping the Methodist bodies in increase of members, ministers and churches?

There is one other item in this report of Dr. Carroll's to which we wish to call attention. He tells us that the Church of the Nazarene has 3,054 preachers, 1,700 churches, 74,057 communicants; that for the year 1928 they had an addition of 119 preachers, 117 churches, 5,445 communicants. The Southern Methodist Church has 7,883 preachers, 16,743 churches, 2,580,885 communicants, a decrease of 54 ministers and 16 churches, with an increase of 12,923 members.

Will some one explain how it is that the Nazarenes with only 3,054 preachers, 1,700 churches and 74,057 members had almost half as many additions to the Nazarene churches for the past year, and Southern Methodism, with almost three million members, had a little more than twice the number of additions that the Nazarene Church has with only 74,057 members? The M. E. Church, South, has nearly thirty members to one Nazarene member, and yet this church so recently sprung up, and laboring at tremendous disadvantage, has almost half as many additions in the past year as the great Southern Methodist Church. It should be remembered that a very large percent of the people converted in the revivals and camp meetings of the Nazarene Church are already unconverted members of some other church, or unite with some other church.

The columns of THE PENTECOSTAL HERALD are open for an explanation of these remarkable inequalities. As we have said, there is a reason; perhaps a number of reasons, why these inequalities exist. Let some one, or several persons, arise and tell us why they exist. This subject is entirely too interesting and vital to be passed by without investigation and intelligent discussion.

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OF ASBURY THEOLOGICAL SEMINARY

THE CHRISTIAN MESSAGE.

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

Editorial Note.—In last week's issue we gave the first part of Dr. Ridout's article as published in the Chinese Recorder, Shanghai, in which the writer showed the following:



1. That the Christian message was fixed once and for all by Christ and his apostles.

2. That the Jerusalem Conference in setting forth what the message should be, evidently forgot that fact.

3. That the message must be more than Intellectual.

4. That the message must be more than Social. The Kingdom of God must find its center in Redemption more than Reformation. Editor.

THE MESSAGE MUST BE REDEMPITIVE.

Viewing our subject now from the more positive aspects, we would say:

First: That the Christian message must be *more theological than philosophical, more redemptive than social, and therefore we must handle vitally the great truths of sin and redemption.* I think it is a fact that in these modern times we are prone to preach to people as though they belong to every class except sinners. I was approached after preaching one evening at the Y. M. C. A. by a navy man who said that it made him angry when some preachers preached to him and his fellows as though they were all sinners and wicked! Now, I was not so sorry to hear the fellow express himself that way, because I really think that is our business—unless we make people feel and realize that they are sinners before God, they will be utterly devoid of any sense of need of a Savior. It is when people are stirred and cry out, "Oh, wretched man that I am, who shall deliver me," that we have our best chance of pouring in the Gospel message.

It was a saying of Jerome that "he that hath slight thoughts of sin never had great thoughts of God." We must confess with Jowett that "We do not like some of the stern, bare, jagged words which our fathers used in their description of sin. There is a kind of psychology around today that is inflicting death wounds to our theology and a lot of thinking and teaching that would interpret human need 'as though it were a skin complaint and not a heart disease;' as a result of this expunged and devitalized theology 'the consciences of the people are being stroked with feathers dipped in oil.'"

It is a noteworthy fact that the preachers everywhere in every age and time who have been the most evangelical, the most successful in winning souls and whose ministry has blessed their age and generation have all been men who have held a vigorous Pauline and Johannine doctrine of sin. From Augustine down to our day this is so. The man whose doctrine of sin is defective will be defective all along the line of his theology, and undoubtedly one of the troubles of our age is a sadly defective theology of sin. Damage the doctrine of sin and you damage the doctrine of atonement; damage that and your Christology becomes impaired; damage that and the inspiration and authority of your Bible suffers also, and thus it goes on until all goes and faith suffers complete wreckage.

Thus are the words of Jowett: "You cannot expurge the theology and retain the morality; a devitalized theology creates a disabled and dispirited morality; impoverish your creed and you sterilize your morality."

Matthew Arnold has very powerfully said that "Sin is not a monster to be mused on, but an impotence to be got rid of. All thinking about it, beyond what is indispensable for the firm effort to get rid of it, is waste of energy and waste of time. We then en-

ter that element of morbid and subjective brooding, in which so many have perished. This sense of sin, however, it is also possible to have not strongly enough to beget the firm effort to get rid of it; and the Greeks with all their great gifts, had this sense not strongly enough; its strength in the Hebrew people is one of this people's mainsprings. And no Hebrew prophet or psalmist felt what sin was more powerfully than Paul."

Again the Christian message must have in it a strong element of the supernatural. Isaiah the prophet is heard to cry out, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken hearted, and proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of God; to comfort all that mourn." (Isaiah 61:1-2).

An ancient writer in one of his letters admonished his son to "think magnificently of God, therefore, my child, fear and worship and love God first and last." This thought should characterize our every attempt to present the Christian message. It should begin, continue and consummate in God. When was there a greater preacher of the Gospel and revivalist than Jonathan Edwards? He was one of the most magnificent combinations of metaphysician and evangelist that the history of the modern church records, and his power in preaching was that he thought magnificently of God and experienced the most extraordinary manifestations of God in his own soul. He gives a glimpse of some of his experiences in the following words: "I had a view that for me was extraordinary, of the glory of the Son of God. The person of Christ appeared ineffably excellent with an excellency great enough to swallow up all thought and conception, which kept me in a flood of tears and weeping aloud. I felt an ardency of soul to be what I know not otherwise how to express, emptied and annihilated; to lie in the dust and be full of Christ alone; to love him with a holy and pure love; to trust him, to live upon him; to serve and follow him; to be perfectly sanctified and made pure with a divine and heavenly purity."

The Apostles preached the Gospel message, as Peter states it, "With the Holy Ghost sent down from heaven" (1st Peter 1:12) and the annals of the Christian pulpit constantly reveal the fact that the most mighty and influential preachers of the Gospel in any land have been those whose utterances have been characterized by the supernatural. Too often we take those words of the Apostle Paul—"first the natural" out of its connection and we emphasize the natural and leave no place for the supernatural. It has been well said that when the Holy Ghost goes out, other ghosts come in, and too often this is true of the pulpits of our century. The Holy Ghost is lacking and there is a consequent absence of power and no manifestations of the Spirit of God in His Redemptive energies. One of the greatest needs I believe today in the homeland as well as in the foreign fields, is the opening up of channels by which the supernatural can flow. Too many are "Christians minus"—minus answered prayers; minus divine manifestations; minus special anointings; minus outpouring of the Spirit; like the Church at Ephesus (Acts 19:2)—minus the Holy Ghost!

Then again the Christian message must have about it the dominant note of faith. Somebody defining "faith" says, "By faith we mean that faculty by which we rationally discern divine things that lie beyond our present life and fixed natural reason."

If we are to be vital ministers of the Gos-

pel, we must be great believers. David said, "I have believed, therefore have I spoken." When our thinking or preaching is fettered with doubts, we will never achieve anything in the spiritual realm. Paul said (Hebrews 11) "By faith we understand," and John in his Epistle speaking of the Christian faith says that, "God hath given us an understanding that we may know him that is true." When faith grows dim, the spiritual man wilts. There is no vision and no passion and when this condition of things seizes the minister or the missionary, things are going to become barren; the Gospel loses its charm and the harvest is nothing but leaves. A revival of faith in a real New Testament sense is one of the greatest needs of our time. An old writer has said: "Faith in God conciliates his favor, engages his protection, calls for his aid."

"Faith alone is the Master Key,

To the straight gate and the narrow road,
The rest but skeleton pin locks be

And you never shall pick the locks of God."

"Faith in God promotes the highest exercise of reason because it rests upon the most substantial and durable foundation. Faith takes in the sublimest truths and the widest circle of thought. Here are mines flashing with gems of richest lustre; here is a paradise where the tree of knowledge luxuriates with perennial fruits, and truths are budding now that shall effloresce in the sunny clime of heaven. Guided by the philosophy of faith we shall not stumble at mysteries nor at alleged contradictions between science and revelation. (Philosophia quaerit, theologia invenit, religio possident veritatem). "Philosophy seeks truth, theology finds it, religion possesses it," said Picus of Mirandola.

In conclusion: An eminent Bishop of the Church of England once said: "Our chief medicine for the spiritual diseases of the nineteenth century is a bold and unhesitating inquiry for the old paths, old doctrines and the faith of the days that are past."

What need is there today of the Christian message in China in this new age? Let me answer the question with the following:

At the Edinburgh Conference, 1910, (eighteen years ago remember!) a Chinese Professor made this startling statement: "The people of China are giving away the old, but they have not yet grasped the new. The minds of the Chinese are now empty and this is the time for Christ to step in. If you wait four or five years, or even three years, you will find such a change in China that the minds of the people will be blocked. I beseech you to take immediate steps. In five years it will be too late! Do not wait until it is too late as was the case with Japan. Take steps now."

Graduation Time is Near.

And no matter how many presents a boy or girl receives, we believe it is rare that they appreciate anything more than an attractive Bible. It is a gift, that if properly taken care of, will last almost a lifetime, serving as "a lamp unto the feet and a light unto the pathway."

Just at this time we have a limited number of copies of one of the lightest, thinnest, most convenient sized Bibles for a young person it has been our privilege to obtain. The size is about 4¾x7 inches, a fraction over ½ inch thick, bound in genuine leather, overlapping edges, silk sewed, India paper, a clear, readable type, chapter numbers in figures, references, maps, red under gold edges, and has the nonbreakable back feature. It also has the silk marker. Net price was \$4.25. We are closing out these copies at a special price of \$2.40 each. Don't miss the opportunity.

Ten Reasons Why I Know the Bible is The Very Word of God.

Dr. W. E. Biederwolf.

CHAPTER VII.

ITS ABSOLUTE DESTRUCTION.



WHEN the castle of Heidleberg was captured the enemy afterwards blew up its walls. But if you will go there today you will find the castle tower standing there in the weedy moss practically as strong and secure as in the days when it graced the castle walls. In the splendid joining of its stones and the hardening of the ancient mortar it had become such a solid structure that "instead of descending in a shower of rubbish it came down superbly a tower still."

Here is, therefore another reason, a seventh, why I commend this Book to you as the very Word of God, and that is because of its Absolute Indestructibility.

Said Arthur T. Pierson, "Nothing more marvelous in history can be found than the continued preservation of the Word of God despite the persecution it has encountered. It is at once the miracle of history and the history of miracle."

It was Spurgeon who told us of two little boys, one a very bad little boy and the other a very good little boy. The bad little boy went out to throw mud at the moon and the good little boy took a basin of water and went out to wash it off. But, what do you suppose the moon was doing all the time? Just shining on as usual and shedding its light over the darkened earth while the little boys were throwing mud and splashing water.

And so the Word of God, unharmed by assault and unaffected by the bitter blows that have meant to annihilate it "survive infidelity, outlive criticism and stands immortal, indestructible and imperishable," and sheds its benign influence upon a world still dead and dark in trespass and sin.

What other book has ever stood so impregnable amidst such storms of persecution and surrounding disaster and such hostile attempts of man and devil to destroy it? If it had been man's book it never could have survived.

All that human ingenuity could contrive, all that human scholarship could suggest and all that inhuman brutality could accomplish has been done to annihilate it, but it still endures, and stands unmoved amid the ages. It is exactly what William E. Gladstone, the great statesman of England called it, "The Impregnable Rock of Holy Scriptures."

Every dart of criticism has fallen blunted and broken at its feet. They tell us that the birds in the harbor of New York beat themselves into insensibility against the glass from which the light streams in the Statue of Liberty. We can well understand how that is true. And so, as another has said, the creatures of darkness have assaulted this Word and sought to put out its eternal light, but they have only fallen stunned and defeated at its base, while it rises still from its rocky pedestal immovable and serene.

It seemed at times to its enemies as though they were about to triumph.

Tom Paine said, "I have gone through the Bible as a man would go through a forest with an axe to fell trees. I have cut down tree after tree; here they lie; they will never grow again."

Voltaire said with curling lip, "Another century and there will not be a Bible on the earth." But the century has gone and the circulation of this book would be one of the marvels of the age if we did not know that God was behind it.

More than 400,000,000 copies have been issued. It is printed in no less than 600 languages and dialects spoken by man. Twenty-seven different Societies are devoted to the task and more than 20,000,000 copies are

issued every year. Three of these Societies send forth twenty Bible volumes for every minute of every working hour throughout the year.

It seems, indeed, as though the Bible has thrived and prospered on the hard treatment it has received at the hands of its enemies. You are doubtless familiar with the well-known story of the way the Irishman built his fence. When the time for settlement came the man he built it for asked him how high it was.

Pat said, "Four feet, sir."

"Well, what assurance have I got," said the man, "that it won't fall over?"

"Well, Sir," said Pat, "I made it five feet thick and if it falls down, it will be higher than it was before."

You can make your own application in this case.

"Every little while," as Hastings says, "somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever through the world."

If I had to classify the different forms of persecution, the storms of which the Bible has had to weather, I would do somewhat as follows:

I. PAGAN PERSECUTION.

Celsus in the second century threw all the force of his mighty genius against it. Porphyry in the fourth century lent his keen, philosophical mind to the unholy attack. And Julian and Lucien and scores of others tried to drive it out of existence.

But what philosophy and satire and genius in general could not do, imperial and political power sought to do by other means. Javus Diocletian, the emperor of Rome, made famous, or rather, infamous, by ordering all Bibles to be burned, and because some Christians like John of Egypt could repeat whole chapters and sections of the Word, he further issued his bloody edict that all who owned the Book should be put to death. But the Book, it seems, had come into the world to stay and all the batterings of pagan powers of every kind made about as much impression as if you were shooting paper wads at Gibraltar.

II. PAPAL PERSECUTION.

This, of course, is of a different kind. "Papal Rome," says Saphir, "became the jailer of the Word of God." She locked it up from the common people and put the keys in the hands of the priests.

In England in the time of Henry the Fifth Bible reading was made a crime. A law was enacted saying, "That whosoever they were that should read the Scriptures in the mother tongue, they should forfeit land, chatel, life, and goods from their heyres forever; and so be condemned for heretics to God, enemies to the crowne, and most errant traitors to the lande."

We do not need to go back to the time of Diocletian to find the Bible consigned to the flames. We have had an Auto de Fe in the Twentieth Century. Two Thousand Bibles were burned recently in the plaza of Vigan, the largest and most important city of northern Luzon. These Bibles had been distributed in connection with a moving picture exhibit of Scriptural films. The Roman Catholic authorities in turn gave a similar exhibit, exacting as an admission fee one of the thousands of Bibles that had been distributed. About 2,000 gave this strange fee and then these Bibles were publicly burned on the plaza by the Catholic authorities. The result however was that on the day after the bonfire 3,000 additional Bibles were distributed by the representatives of the American Bible Society. Wide attention was attracted to the event, and what is going to be its possible outcome of this unique advertisement thus furnished the Word of God other than the furtherance of the Gospel in the Philip-

pines. Yes, the Bible is here to stay and you might as well try to brush the spots off the sun as to try to sweep the Bible off the earth.

III. SCIENTIFIC PERSECUTION.

Then we must not overlook the fact that there has been the antagonism of Science; that a certain species of Science has stalked into the pulpit and sought to set aside the Word of God.

We know full well the debt we owe to Science, but Science should know its place and above all should learn a little humility from its own failure to solve the many riddles that have forever been laughing in its face.

Modern Science tells us it would take 250,000 years to count the atoms in a pinhead and that these are sweeping about each other like so many revolving worlds. It's an interesting piece of information, but will Science tell us anything about the mystery of matter itself that Plato or Aristotle did not know. Will Science explain motion to us and tell us how these molecules or electrons, as they call them now, ever began to move in the first place. Will Science tell Charles Darwin what life is and where it came from? Will it unravel the mystery of thought and resolve the riddle of self-consciousness? And if it renders a verdict, how does it know but that later Science will prove it false?

Science after all is but little more than the history of discarded theories. In 1806 the French Institute of Science had no less than eighty scientific theories on record every one of which was hostile to the Bible, but today there is not a respectable scientist in the world who will lend his name to a single one of them.

And so when these learned men of scientific method come running breathless into the pulpit and tell the startled crowd that this, that and the other thing can't be true because of what they have discovered, we are not going to be in a hurry to lay on the shelf the Old Book our fathers and mothers taught us to believe came from God.

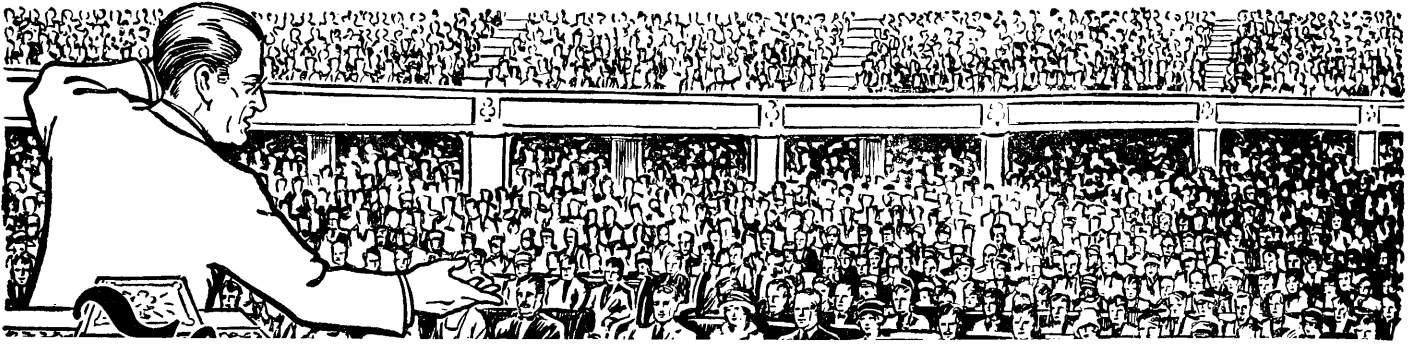
The Bible puts the creation of light before the creation of the sun, and Science grinned sardonically and said it couldn't be so. But science in those days knew nothing about radium and helium or pitch-blende and perhaps other substances which glowed with radio activities that even in this day have not been discovered; nor did it know that light came from vibration caused by the cooling of heated bodies, and that therefore this seeming contradiction can find full explanation in the process through which the earth in its formative period had necessarily to pass.

They said that Exodus claims that the name Jehovah was unknown to the patriarchs. That is not so; but if it is and Exodus is a forgery, as they could have us believe, then the author of the forgery must have been a brilliant one indeed to have given himself away like that. The argument refutes itself.

They said no whale could ever have swallowed Jonah; its throat is not big enough. But I heard Frank T. Bullen, who knew as much if not more about the deep sea than any many of his day, say he helped to capture a whale more than 86 feet long in whose stomach, when they cut him open, they found a shark fourteen feet long and four feet in diameter. It may have been a whale that swallowed Jonah, but the Bible doesn't say it was.

They say that Moses could not have written the Pentateuch because at the date assigned writing and such literary excellence was unknown. And then some inconsiderate archaeologist dug up a whole town over there and found a library filled with books

(Continued on page 9)



THE DYNAMITE OF GOD.

Rev. Paul S. Rees.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

LT was an intense and crucial moment—that moment on the green-clad Olivet slope immediately preceding the ascension of the Lord Jesus. Highly significant was the answer given to the query of the disciples regarding the restoration of the literal kingdom to Israel. Their eagerness for temporal power through the re-establishment of the Davidic throne had dulled the minds of this apostolic company to the spiritual nature of the kingdom that "cometh not with observation." It would seem that Jesus regarded their last-moment appeal as an uncalled for attempt to pry into the secrets of the Divine Mind. His reproof was not harsh but it was emphatic. "It is not for you to know," he declared, "the times and seasons, which the Father hath put in his own authority. But (what a glorious, compensating 'But'!) ye shall receive the power of the Holy Ghost coming upon you." (R. V.)

Thus over against the authority of the Father, Christ sets, by way of distinction, the power to be communicated to the Church. That authority will take care of Israel's future as a people, and of all other prophetic interests, but this power must in the meantime become to the Church of the living God the dynamic of her success, enabling her to fulfill her appointed destiny in the world. A most remarkable pronouncement and pledge is this utterance of our departing Lord. It is the earthly valedictory of the Church's one and only Vicar. Analysis reveals three conspicuous facts upon which we may profitably fix our attention.

I. A DIVINE PERSON PRESENTED.

The Holy Spirit is a person; not "it," but "He." If that sounds dogmatic, it will have to stand. It will not sound thus to anyone who accepts the authority of Scripture. The Spirit's Deity and Personality are consistently assumed and implied in the teachings of Christ concerning him, as they are also in the references which New Testament writers make to him. He is "another Comforter," Jesus himself being the first; he is a "guide," a "teacher," a "witness," a "reprover;" he may be lied to, resisted, quenched, grieved, vexed, blasphemed; he illuminates, inspires, appoints, restrains, anoints, attests, empowers, possesses. In the scheme of salvation he has a distinctive role: an agent of conviction, regeneration, sanctification and preservation. No one, it would seem, but a hopeless twister of words and blinker of facts can escape the conclusion that the Scriptures assign to the Holy Ghost all the essential capacities, dignities and prerogatives of personality.

Now it is quite possible to acknowledge this in the field of theological discussion without having any vital grasp of the fact that the Spirit is a Presence rather than an

influence. How real is he to you? That is the question. Or, if you prefer, how real is he making Christ to you? Dr. Daniel Steele, who combined the mental breadth and acumen of a scholar with the spiritual sensitiveness of a mystic, is reported to have said not long before his death: "I observe a growing feebleness of grasp upon the Holy Ghost as a reality." He was making a general observation touching Christendom. Let us be candid: that grasp, so far as large numbers are concerned, has been getting feebler and feebler. As a result, the Spirit is given small opportunity to work in our lives, manifest himself in our exercises of worship and give energy and direction to our programs of service. Would we see men seized with conviction of sin? Would we have the people catch a vision of the Christ as we minister to them? Would we witness displays of the glory and goodness of God in our sanctuaries? Would we have our churches inflamed with evangelistic passion and missionary fervor? Then we shall have to begin afresh to recognize and magnify the Spirit of God in the personal office which is his in this dispensation. If the ascended and enthroned Lord Jesus is the Head of the Church, the outpoured Holy Ghost is the Administrator of the affairs of the Church, sanctifying its membership and presiding over its various blessed activities.

II. A DIVINE POWER PROMISED.

Significantly linked with the presentation of the Person is the pledge of the Power. The two cannot be separated. The Holy Ghost is power. Pentecost is dynamic. But what kind of power have we here? Contrary to an exceedingly popular notion, it is not merely "power for service." This may be seen from two or three plain facts. To begin with, these disciples were already in possession of a generous measure of such power. I cite you to Matthew 10:8 and Mark 6:13 and Luke 10:19—passages dealing with extraordinary successes in the arena of religious conflict and service. The Master's Paschal discourse, moreover, and his High Priestly prayer (John 14, 15, 16, 17) made clear that these men had need of an enablement to *be* as well as power to *do*. We moderns need a deeper reading of the meaning of Pentecost. The view that the Baptism with the Spirit is simply an endowment for conquest on the field of Christian service overlooks the believer's need of a power working inwardly, purging his affections, slaying "indwelling sin," submerging self in full and final submission to God and spiritualizing his entire outlook upon life.

The disciples had power to perform; they needed power to be pure—internally, abidingly pure. They could heal the sick, cast out devils and even raise the dead, but they lacked sufficient grace of character to rule their own spirits without jealous bickerings, narrow intolerance and cringing fears. What they needed, indeed, what Jesus insisted they should have, was power to live on the lofty level of His "new commandment"—love to God and man flowing uninterruptedly from a pure and perfect heart.

"I knew Christ," said George Fox, "and he was very precious to my soul. But I found something within that would not always keep patient and tender and kind. I did what I could to keep it down but it was there. I besought the Lord to do something for me, and when I gave him my all, he came in and cast out all that would not be patient, tender and kind. Then he shut the door." George Fox had the power of purity which cannot, and must not, be dissociated from the Spirit-filled life.

Then there is the objective phase of Pentecostal power. Fairness in exposition of the Master's words and in recognition of the facts of experience compels the conclusion that with this power of a holy character and life there comes a new and mighty equipment for doing the work of God. If ever a company of men needed to be girded and panoplied with strength above the mortal, it was this group out of the midst of which Jesus was about to be lifted. Behind them a Cross, symbol of shame! Around them a bitterly prejudiced Judaism and a proudly pagan Romanism! In front of them the staggering task of world evangelization! And upon them, in the presence of these tremendous odds and obligations, a crushing sense of their limitations! At just such a critical moment and into just such trembling hearts breaks the pledge of power from on high. The indwelling Spirit of God, under Whose governance they shall go forth, will make them masters. He will give teeth to their testimony, might to their ministry, life to their labors, power to their prayers, energy to their enterprises, soldierliness to their struggles and a coronation to their conquests. And he will do this for us, for the "promise is to you, and your children, and to them that are afar off." Oh, beloved friends, he, the Spirit of Holiness, is the Spirit of Power! Not to have him in fullness is to be inadequately equipped to meet the exactions of life.

III. A DIVINE PURPOSE PROCLAIMED.

Mark well the march of the Master's thought. The Holy Ghost having come, "ye shall be witnesses unto me." Let me put it this way: The purpose of the Baptism with the Holy Ghost, as regards the internal state of the heart, is to purify, to create Christ-likeness. The purpose of that baptism, as regards the external projection of the Gospel, is to make competent and convincing witnesses for Christ—competent because they know whereof they speak, and convincing because they speak so gladly and so glowingly that which they know.

Witnesses to Christ must know *him*. They must know more than the historic or theologic facts about him. They must know him personally, vitally, intimately, by knowledge that is born of experience, self-evident and undoubted. They must know him in his indwelling of the heart and his complete mastery of the affairs of that heart. And how? He has told us: "At that day (the day of the Spirit's outpouring) ye shall know that I am in my Father, and ye in me, and I in you. (John 14:20). Obviously it takes the Bap-

tism with the Holy Spirit to reveal Christ within us—Christ the Savior, Christ the Sanctifier, Christ the Conqueror—and thus qualify us in the Pentecostal sense as “witnesses.”

In his excellent little booklet entitled “Back to Pentecost,” Dr. C. J. Fowler relates an incident that is much to my point. A gracious revival was in progress in the Methodist Church of a New England town. In that church was a lady whose conversion was doubted neither by herself or by others. Concerned for the success of the meeting and the spiritual well-being of the towns-folk, she devoted a certain amount of time from day to day to house-to-house visitation. One afternoon she was impressed to go up to the office of a young lawyer with whom she had only slight acquaintance. It was with great trembling and reluctance that she climbed the stairs and knocked at his door. The young attorney invited her in and courteously offered her a chair. She declined. In brief words she told him why she had come to see him. At once she found herself under the cross-examination that she had feared, though she had not dreamed that the questions would be of the character they proved to be.

“Madam,” he asked, “aren’t you a Methodist?”

“Yes, sir.”

“Do not you Methodists believe in sanctification?”

“Why—y-y-yes,” came the embarrassed and hesitant reply.

“Excuse me, madam, are you sanctified?”

“No.”

“Well, madam, I can’t talk longer with you. *When you get what you ought to have, you may come and exhort me.*”

With that almost rude retort, he bowed her out.

It was a bitter blow. Humiliated and yet convicted of her need, she went directly to her home. She decided to do no more personal work until her own soul was brought into full conformity to the will of God. In great earnestness she threw herself before God, confessing her lack and praying for immediate sanctification. She soon made the glorious discovery that the God Who calls his dear children to entire sanctification is faithful to perform the work and impart the grace. In the first flush of her great joy she did not think of the lawyer, but soon his face came before her. At once she set out for his office, climbed the stairs with a glad heart, opened the door without the formality of a knock, and greeted him with the glowing announcement: “I’ve got it.”

The effect was electric. The bright young fellow broke down completely and gave his heart to God.

The story may have the stamp of the extraordinary upon it, yet it illustrates the order of our Lord: the Church sanctified that the world may be led to believe; the Church filled with the Spirit that it might be a vital and a virile witness.

I conclude by sounding a very personal note. Have you received the Holy Ghost since you believed? The Pauline question is still a valid one. Has your inmost being been subjected, voluntarily, to the purging fires of some “upper room” with God? Have you passed from weakness to strength? Have you a heart set aflame for the winning of souls. Have you learned the blessed secret of abiding spiritual victory? If not, will you now receive the gracious fulfillment of the Savior’s words? Do you now welcome the heavenly Guest he presents and the mighty anointing he promises? Let the Spirit of God take possession of your entire being. Let him have you and hold you in storm and in calm. Let him guide and guard you and gird you—guide you in the moment of perplexity, guard you in the hour of danger and gird you in the day of battle. He will do all this. He will do immeasurably more.

Five Signs of Clear Leadings.

E. E. SHELHAMER.



WE are living in an age when the air is charged with evil spirits and it is difficult at times to know the difference between the voice of God and the “angel of light.” When a leading or impression is from God it will harmonize in at least five respects. There will be five sign-boards pointing in the same direction—*five beacon lights all in a line.*

First, *the plain teaching of the Word*—not merely a single passage here and there but the general teaching and tenor of the entire Scriptures. It is wrong to pick out a word or verse here and there to make it confirm a certain notion or teaching. This is what is called “wresting the Scriptures.”

Second, *the clear direction of the Spirit.* The Holy Spirit never contradicts any portion of the Word. He harmonizes now with what he originally dictated thousands of years ago. He never repudiates former leadings that were once clear and satisfactory. He never leads one to become agitated or in a hurry when making a decision. If confused he will give one plenty of time to hold still until the clouds clear away.

Third, *Providences.* John Wesley said that “God was in his providences the same as in his grace.” Circumstances will often help one in going in the right direction. Dear reader, you will not need to knock a door down or pry it open to do the will of God. He says, “I will guide thee with mine eye.” If a door of usefulness does not open gently do not batter it down but *wait, yes, wait!* It may be that a better and larger field will open up.

Fourth, *Christian Counsel.* When God is leading, you are always safe in conferring with and seeking advice from those who are spiritual and faithful to your soul. But it is a bad sign on your part if you avoid those faithful leaders and prefer to keep your plans hidden, or go to those who will pamper and humor you. Remember, “in the multitude of counsellors there is safety.”

Fifth, *Good common sense.* God never leads one to do indecent and outrageous things. All that he demands will appeal to sound reason, purity of life and honesty with your fellow creatures. You have reason to doubt your leadings if they bring a reaction and make you feel cheap afterwards.

Duty calls in but one direction at a time. When there is confusion and uncertainty as to which course to take, the proper thing to do is to hold still and do nothing, absolutely nothing. A faithful God will not require you to decide or act until the mist clears away. When there are but two things left to do, do not pursue either course until you feel *equally clear* to abandon one or the other. To insure Divine Guidance always be sure of aiming at *just one thing—the glory of God.* When there is no unsanctified ambition or self-interest at stake, the soul can afford to wait God’s time and then unhesitatingly move forward. As one has said, “Be sure you are right, then go ahead.”

You Will

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Blood Atonement.

One who has been a missionary among the South American Indians, tells of their pitiable state. They speak only their own language, not Spanish or any other, and the gospel has not yet reached them. They know nothing of Christ and his atoning death. But

they believe in a blood atonement! When there is a drouth, a pestilence, or some untoward condition, they say, “Blood must be shed!” Perhaps they go to war, and shed blood that way. More likely, they make a sacrifice of their own. Probably the most beautiful girl in the tribe! But, blood must be shed to appease the wrath of their deity! Knowing nothing of the love of God which gave his only begotten Son to die for their sins, they resort to these things! And, without any outside knowledge to suggest it to them. Something tells them that sin calls for blood atonement! It takes the intellectual, educated, scientific sinners to repudiate the blood of Christ, and talk about “a slaughter house religion!” As between the two, which is farther from God?

A. S. HUNTER.

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He is Risen.

REV. ROBERT L. SELLE, D. D.

Christ has risen from the dead;
He is risen as he said.
Angels rolled the stone away
From the place where Jesus lay.
He came forth, the Living One,
With his greatest work well done.

The early morning found his tomb
Opened wide and shorn of gloom.
He who is the Prince of Life
Reigns supreme and without strife
Over death the grave and grief—
Without rival he is Chief!

As he rose so we shall rise,
Taking from death its only prize;
And as he lives so shall we live,
Everlastingly to give
Praises to the Matchless One
For the power of his Son.

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Collapse of Evolution.

This book has been on sale for some time. It was written by Prof. L. D. Townsend, D.D., S.T.D., M.V.I. Dr. Townsend was a profound scholar and he went deep into the subject of Evolution. He has produced a little volume of 125 pages of clear, reasonable, powerful argument and proof against the whole theory of Evolution. It should be in the home and read by the people all over this nation.

It is well understood that the prominent evolutionists have been infidels, or at least, skeptics. No modern theory introduced among men has had such tendency to destroy the faith of the people in the inspiration of the Scriptures, in fact, in the existence of God, as has Evolution. It undertakes to account for the universe, as we find it, without an intelligent, personal Creator. This book by Dr. Townsend is invaluable. We wish THE HERALD readers would buy it, read it, circulate it, advertise it, broadcast it, and help to save the young people of the rising generation from the blight of the infidelity that is being produced throughout the land by the teaching of Evolution. The book may be had of The Pentecostal Publishing Co., Louisville, Ky., for \$1.00.

H. C. MORRISON.

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The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XX.

HUSTON TAKES UP WORK IN THE CONFERENCE.



At the end of six delightful months Huston severed his relationship with his Tabernacle congregation, bade his old professor good-bye, went with his wife for a visit to her people in Fort Worth. He spent the vacation period in revival meetings and, in the fall, returned to the East, to the bounds of the old conference in which he had been raised, and went up to the meeting of the Annual Conference. He was urged to join, but hesitated; in his counsels with one of the district superintendents, or presiding elder, I am not sure which, it was understood that he should take quite an important charge for the year as a supply.

On going to the charge he found it the second church in a wide-awake growing little city by the name of Goodwill. In a few years, because of some important stone quarries, it had sprung up from a village to some fifteen thousand population. In addition to the two railroads touching the place, two others had been surveyed, some large factories were being built because of the excellent facilities for distribution when the four trunklines should lead out from this center.

Huston found a congregation of some three hundred people, poorly organized, in a very inferior and neglected church building, who had for several years had for their rapidly moving pastors young men of small experience and little adaptation to such places. The people were quite discouraged and greatly pleased to receive for their pastor a man of such fine appearance, kindly disposition, and unusual preaching ability, as Huston proved himself to be. They responded readily to assist in repairing and refurnishing the parsonage. Huston's wife, a woman of remarkable tact and adaptation, soon had the women well organized, and the church with new courage and zeal, rallied its forces and moved forward full of hope for better days.

It is remarkable how a man full of life in the ministry can impart something of his faith and enthusiasm to his people. Huston soon had his congregation alive, aggressive and reaching out for larger things in usefulness among the common people where the church was located.

The matter of a new church was directly under consideration; many of the people of small means and large desires, were eager for the erection of a larger and more modern church for the care of the Sunday school and the accommodation of the constantly increasing congregation.

In this congregation was one of the leading bankers of the city. His father, a prominent and wealthy citizen, had been the chief factor in the building of this church, and for years had been its principal supporter. It was because of this fact that the banker, although one of the wealthiest and most important citizens of Goodwill, still held his membership at Bethel, the name of the church.

Mr. Belser, our banker, comparatively a young man, had graduated a few years ago from one of the eastern universities, and had readily and eagerly taken up with the theory of Evolution. He was intensely modernistic in all of his views, with reference to the creation of the universe, including mankind, and had no sympathy with what was known as fundamentalism. He looked upon the people with whom he associated in his church relations, as a bit too ignorant to involve themselves in modern thinking, and remained with them simply because of his

father's relationship with that church and, at the earnest entreaty of the people, and one or two young manufacturers who promised to become very important men in the business life of the city, and at the suggestion of the leading men and officials of the conference who admonished him to take up the work of his father, support old Bethel, and nurse it into an important second charge in the city.

The banker was not at all pleased with Huston, his spirit of independence, the frank and easy way in which he met men of wealth, his devotion to Bible truth, his insistence on experimental religion, his apparent fondness for the more spiritual members of his church, his deep sympathy for, and careful interest in, the poor, along with his powerful preaching of holiness of heart and righteousness of life, did not appeal to Mr. Belser. He had been used to the pastors of Bethel church approaching him as if he were some superior being. He generally outlined to them his views of how they should conduct the affairs of the church, and had found them quite ready to respond to his suggestion and wishes. When he undertook to express himself in this way to Huston, the new pastor arched his eyebrows, smiled at first and, as the banker proceeded, he became amused and laughed aloud. This was very offensive to the banker. He was not at all friendly to the idea of enlarging the old, or building a new church, as he felt sure he would be expected to make a very large financial contribution to such an enterprise.

Early in the Conference year Huston held a great revival, preaching twice a day, excepting Saturdays, for four weeks. The church was crowded at the evening services, and frequently large numbers of people were turned away for lack of standing room in the church. Numbers of persons were converted, others professed to be wholly sanctified; there were 147 additions to the church at the close of the meeting.

One of the unpleasant features of the revival to several of the leading pastors of the city, who had been telling their people that the days of revivals were passed, was the fact that quite a number of the members of various churches attended Huston's revival, went to the altar, received a great blessing and annoyed their pastors by telling them that the days of revivals had not passed, pointing to the wonderful meeting at old Bethel church as proof of the fact that it was possible to have gracious times of refreshing from the Lord, and a widespread, deep interest among the people, if you had a faithful preacher of the gospel in the pulpit.

Huston's Sunday school grew to such proportions that when the springtime came on he ordered a number of tents which he placed under the shade of the trees at the back of his church, for rapidly growing Sunday school classes.

Our wealthy banker was outraged when Huston announced a five-days' holiness convention to be held in Bethel church. He had with him in these meetings several old-time Methodist preachers who were famous heralds of a full salvation gospel. People came from far and near; cots were placed in the Sabbath school tents to accommodate the brethren, and the spare rooms of the community were filled with visitors. It was a time of great grace. Many of Huston's members entered into the Canaan life, while others from each of the several churches of the various denominations in the city witnessed to being cleansed from sin.

The convention, with its glad songs, its happy shouts, and powerful sermons on the full redemption from sin made by the Lord Jesus, greatly disturbed some of the dignified pastors, at the same time, aroused real

indignation among the rich, dancing, card-playing, theater-going members of the various churches, who felt outraged that any one should preach such a heresy as that, the blood of Jesus Christ could cleanse from all sin, or anyone should claim that they had experienced a full cleansing of their hearts by the atoning merit which Christ had wrought upon the cross.

The tall, strong, scholarly, unafraid Huston moved calmly and kindly among the people with head erect, with friendly grasp and helping hand to all of his fellowbeings, especially those who were in need.

The banker had a quiet counsel with the elder, or superintendent of the district, which ever it happened to be, and it was definitely understood that Huston would not be returned to old Bethel the next conference year to disturb the peace, not only of that church, but to interfere with the quiet, religious life of the entire city.

Just at this juncture, oil was discovered in vast quantities in Texas, and Huston had a most liberal offer for the lease of the five hundred acres he had received from the bankrupt cattleman, with an additional arrangement that he should have a generous percent of all oil that might be found on his land.

He made a hasty trip to Texas and closed a contract with the oil men that furnished him with a handsome sum of money. These operations were unknown to the people of Goodwill, who were not aware of the fact that Huston owned any land in Texas, and they were greatly surprised when he purchased five acres of beautiful land just outside the city limits, fronting on the main street, for which he paid cash.

Huston was not a pulpit ranter; he made no attack upon churches or church officials, was hardly ever heard to refer to the unbelief and worldliness in the churches; he preached the Bible, the wisdom of it, the truth of the Word of God, the greatness of the Creator of the universe, his deep and abiding concern for mankind, the wondrous love that provided a scheme of salvation; of a Christ who had come into the world, his love for the sinful and outcast, his gracious spirit of forgiveness, his power to redeem the lowest and most degraded in sin, and lift them into sainthood; the presence of the Holy Ghost, and his wonderful work among men.

He preached on the importance of regeneration, righteous living, love for fellowmen, entire consecration, the gracious cleansing and sanctifying power of the blood of the Lamb slain for the redemption of men from sin.

Huston was not given to antics in the pulpit. There was dignity and ease and wonderful unction and glow about him that drew, held, fascinated and convinced his hearers. Is there anything in the world more interesting than the preaching of the gospel by a man who knows and feels, and is filled with the power of the gospel?

Isn't it strange that anyone should rise up with prejudice, hatred, and determined opposition to such a man, and yet, human nature is so depraved, the heart can become so bitter against the very thought of complete consecration and purity that, in almost every congregation, and all communities, there are those who will antagonize and, if possible, close the mouth of such a messenger of God.

By the time of the meeting of the annual conference, arrangements had been quietly made and definitely fixed that Huston should not be returned to old Bethel church; but a bright, young modernist, recently from an Eastern Seminary, conspicuous for its dissemination of skepticism, a man quite up with the times, should be appointed to Bethel, and under the leadership and, with the assistance of our wealthy banker, they would try to "save" this dear old church from the supposed fanaticism into which it was drifting.

(Continued)

GLEANINGS FROM THE EVANGELISTIC FIELD

WONSAN, KOREA.

Greetings from far away Korea! In the kind providence of God I have been brought safely back to my native land, my family and my friends, in Korea. Our journey across the Pacific was not without its tempest-tossed seas, for several days the old boat rolled and rocked with an awful storm. We were all sick and longed for the sight of land. But through the comforts and the discomforts of the journey I was continually conscious of the presence of the Holy Spirit, guiding and protecting.

Landing in Yokohama, I made my way almost directly to Wonsan, where my wife and our six months old baby were waiting for me. Everyone says our boy is a fine baby, and I don't disagree with them, wish you could see him. My wife is spending some time each day teaching music in the Southern Methodist Girl's High School here in Wonsan, and is enjoying this bit of service.

I have found a glad welcome back home, and before I had reached my home was getting calls for meetings. I have already held two meetings and would be busy right now if I hadn't decided that it was best to take a little time off before beginning the spring campaigns. I begin meetings again April 9th, and already have dates made through June. The Lord has most graciously blessed in the meetings we have held; am enclosing some brief accounts. I take no credit whatever, to God be all the praise! I am sure, dear friends, that your prayers have helped to bring about these gracious results, and I am looking to you to continue to work with and through us in this way. If you pray more, God will be able to do more for Korea.

I am not forgetting what you friends have meant and do mean to me. I love you, and often I get real homesick to see my American friends. Still I am very happy out here. I covet your prayers for my people, and for the work that I am trying to do. I want to be so true to my Master that my every effort will count for Him, and that I may be found faithful and busy till Jesus comes.

Yours in His service,

Robert Chung.

ST. GEORGE, SOUTH CAROLINA.

Revival services, which have been in progress in the St. George Methodist church, for the past two weeks, were concluded Monday evening. The services were conducted exclusively by Dr. C. F. Wimberly, the pastor, and Mr. S. H. Prather, of Henderson, Ky., had charge of the singing.

Great crowds attended the meeting, seating space being almost unavailable in many instances, and much good was accomplished. Many renewed their allegiance to the church and, as a result of the meetings, the membership was materially increased. During the last week business houses and offices were closed for the afternoon services.

Recently Dr. Wimberly conducted a series of meetings in Tallahassee, Fla., which were very successful. His services in this line are very much in demand, and he is constantly receiving calls to conduct meetings in different states.

Monday evening, Dr. Wimberly delivered his famous lecture, "Radio in Prophecy," and many who came to hear it were disappointed because the church was so crowded that they could not get in. This lecture is a classic in thought, learning, eloquence and application to the principles of the Christian religion.

Although Dr. Wimberly came to St. George as pastor of the St. George Methodist Church less than four months ago, his church has grown by leaps and bounds in interest, co-operation and attendance. Not only is he constantly striving to advance every department of the church, but his timely, scholarly discourses are attracting wide attention, and causing his hearers to think of the higher things of life. Members of his own church flock to hear him in great numbers, and many come from a distance to swell his congregations.—Orangeburg (S. C.) Times-Democrat.

REPORT OF EVANGELIST W. W. LOVELESS.

I have not reported any of my revivals so far this year, but I have been just as busy as I could be, and am now engaged in my sixth revival since New Year.

It would take too much space to give a detailed account of all these revivals, so will just give brief mention. My first was with Everybody's Mission in Pittsburgh, Pa. We had a number of cases of genuine salvation, and wonderful manifestations of God's presence. This was our second engagement with Rev. O. O. Watson, the Superintendent, and we found him and his people fine folks to work with.

Our next was in Celina, Ohio, with the baby Church of The Nazarene. Rev. Robert Goodwin is the pastor, and he is all that his name implies. He is good and bound to win. We had a fine meeting. Altars crowded several times, and a fine number saved and sanctified, and ten new members received into the church. We are to go back again as soon as we can give them a date.

Next we went to Lancaster, Ohio, with the East End Nazarene Mission. Rev. Flossie Smith has charge of this Mission, and Rev. J. W. Steen was my preaching partner. The place was far too small to hold the crowds some nights. Altar services were fruitful with many praying through. Some hard cases sought and found the Lord who had never been at an altar before. Praise the Lord for this!

Next we went to The Church of The Nazarene at The Plains, Ohio. We served this church as pastor

from 1919 to 1922. Rev. A. J. Laird is pastor now. We renewed old acquaintances, and enjoyed the fellowship of these dear folks very much. We had a hard battle, but some real definite victory at The Plains.

Our next was with Sunshine Mission No. 2 in Columbus, Ohio. This is a new Mission, and God did certainly bless our labors and fellowship with the people there. A goodly number prayed through at the altar.

We are now just beginning with The Church of The Nazarene in Walbridge, Ohio. Rev. John Crider is the efficient pastor. The Holy Spirit put his seal on the first service, and the outlook is good for a revival.

We are not seeing great multitudes at our altars. We are not out on the line of worked up, high pressure, emotional, sensational stuff that dies out about as quick after the evangelist leaves, as it flared up while he was there and leaves the pastor with a problem on his hands that is discouraging to say the least.

More calls are coming in than we can fill. There is no place too small or humble for us to go and give them our very best; neither is any place too large for us to tackle by the help of God. We are ready for service anywhere and expect to keep busy and redeem the time that God has given us.

Yours for a clean, definite, small work, rather than a large, spectacular, shallow, frothy work that is a fizzle and a disappointment a month after the spasm is over.

GOOD MEETING.

The readers of The Pentecostal Herald will rejoice to hear of the Lord's mighty workings in the Pittsburgh Third Primitive Methodist Church. A revival campaign was opened in this church on the 17th of March to continue for two weeks with Evangelists Rev. Mary H. M. Ellis and Tillie McNutt Albright as special workers. At the very beginning it was evident that a big battle was on hand. The church was spiritually paralyzed with but a few faithful souls who had been holding on to God in prayer for a revival. Open sin on the part of several former members, and gossiping on the part of others had done their work in sucking the spiritual life blood from the body. For days it seemed as if this campaign would end as several of our last campaigns had ended, without accomplishing its desired end. The word was preached and sung in mighty power but did not seem to get in. Then a move among the young people was seen. One young man, who had been to Cleveland Bible School, but who had backslidden made the first move. What a battle he had to get deliverance but God wonderfully met him. His problem was a young lady who had taken the place of Christ in his life. He left the altar twice in an effort to persuade her to join him at the altar. But God wanted him to come through alone. Sister Ellis and several others went to deal with the young woman and what a vixen she proved to be. With her fiery words, her flashing eyes, and stamping feet she left the church unconvinced. But the young man was gloriously saved. The next evening he was at the altar again for sanctification. This was about all the move seen until during the Saturday night meeting. The real break came in this service when the young woman mentioned above had a glorious conversion about 1:30 Sunday A. M. That the break came at this time was noticed at the morning service when 53 souls were at the altar ranging from 8 to 45 years of age.

That evening the altars were crowded again. Seekers for both justification and sanctification filled altar and first row of pews. While the writer was dealing with souls at the altar he became aware of the fact that little groups of people had gathered in various corners of the room, and in little rooms at hand, and in the choir loft for prayer. Then he heard singing and praying in the basement. A few minutes later shouts of victory were heard and five young men walked into the auditorium. Four of them had taken a friend to the basement to pray him through to God (there being no room at the altar). From here on we lost count of the seekers.

The next week found seekers at the altar at every meeting. One service found a young, self-righteous disputer in the meeting who openly boasted of his goodness. He left the meeting unsaved. But at midnight there came a rap at the parlor door and when the door was opened here stood this young fellow under terrible conviction. He had been unable to sleep for fear he had received his last call. What a time he had to get through to God. Great beads of sweat covered his body, he pulled his hair until it seemed it had to come out. Once he left the study to throw out a package of cigarettes but came right back to begin to pray. Finally he was gloriously saved about 1:30 A. M., and the next service was wonderfully sanctified.

The last Saturday evening of the campaign Rev. Raymond Bush, returned missionary from Africa, came to speak to us. What a great altar service was held at the close of his marvelous message cannot be described. The altar was just crowded with souls, mostly young people laying their all at the Savior's feet for his disposal. The next day the evangelists departed from our midst, but the revival still goes on. The shouts of victory are still heard and we expect to hear the same voices shout the victory around the throne of God in the glory.

Yours in Jesus,

J. Edwin Zoch, Pastor.

"EVANGELIZING AMONG THE SCANDINAVIANS."

Evangelist H. O. Jacobson.

It has been my happy privilege for the past year or more to devote my entire time among my own people, (the Scandinavians) in traveling up and down the Pacific Coast preaching the Gospel of a full and free salvation in all of the Norwegian and Danish Methodist churches. God has given us a very blessed time, and souls have been saved and sanctified practically everywhere I have gone. Campaigns have been held in Vancouver, B. C., and Westminister, B. C., Everett, Wash., Seattle, Tacoma, Aberdeen, Montesano. In Oregon, we have held campaigns in Portland, my home town, after the holidays I have spent considerable time in California, holding meetings in San Francisco, Oakland, Eureka, and Los Angeles; in all these places with the exception of Eureka, we had gracious revivals, real old-fashioned Methodist times, with people praying through at the altar, and souls getting through to real victory.

Our Scandinavian people hold mostly to the old-fashioned faith, and both preachers and people have treated me kindly. In San Francisco, where Rev. M. L. Olson is pastor, they have had a continual revival since he came there last fall. He has had a fine ingathering of souls into the church. In Oakland, Rev. R. B. Langness is pastor, also superintendent of the California district. He and his family are delightful people and are doing a blessed work. In Los Angeles, Rev. J. G. Bringdale is pastor. I had a most wonderful time in his church and with his people. He has had crowded church services since he came there last September, and God is surely in the camp. Brother Bringdale is a firm believer in the doctrine and experience of the Wesleyan doctrine of full salvation and preaches it in the power of the Holy Spirit. He has a loyal people who stand right by him pushing the battle.

I must say just a word about the great field among our Scandinavian people up in Canada. After holding two campaigns up there during the past year, I am convinced as never before that no field offers such a marvelous opportunity. Thousands upon thousands are streaming in there from the Scandinavian countries, Norway, Sweden and Denmark, as there is no restriction for immigration. Very little is being accomplished for the salvation of these great numbers of our people. I could have large audiences of foreigners who could not speak an English word, naturally, I would have to speak to them in the Norwegian language. All these people have a good background in religious training, having been indoctrinated in the teachings of the Bible from their native lands. They are not as hard to reach as many others who have been deprived of those privileges.

I am feeling more and more a strong pull to devote myself to this great field. I believe God will somehow open the way both financially and otherwise to evangelize in this fertile field. In Westminister, B. C. I went in not knowing a single person in the city, rented a hall in the center of the city, put on a meeting, held every service for two weeks in the Scandinavian language, and the interest grew until we had a good hearing and some souls were saved.

At present I am in Kalispell, Mont., holding a meeting for Brother Hilmar W. Hanson, whom I had the privilege of leading to the Lord in 1917 in Lake Lillian, Minn., on my father's charge, at that time. He has a wife and a fine little child, his wife being the daughter of Rev. C. A. Anderson, the present editor of the official Methodist paper among the Norwegian Methodists. We have had a very fine meeting here for the past two weeks, large crowds and a wonderful time. Souls have sought the Lord for both pardon and purity. A large number of Lutherans have come and how eagerly they have listened to the Gospel of a full and free salvation.

This vast state of Montana is another fertile field for work among our Scandinavians. What we need in this day of ease and carelessness, is for God to raise up a crop of preachers who have a passion for the souls of men and women, who are willing to go out and rough it for Jesus; souls are dying and going to perdition because of a lack of a real vision. Settlements are to be found all over this state where the people are absolutely without the Gospel. I have never worked harder in my life and I can also say, I have never had a more blessed consciousness of God's presence that I am just in the work God wants me to be in, for so few are doing it. I covet the prayers of The Herald readers, that God may continue his blessing upon me in this great and most important work. Should there be any Scandinavians who live in places where the work of real evangelism is sorely needed, let me know, and I shall be glad to get in touch with you.

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Fifty Thousand a Year for Dress.



Notice in one of the daily papers, the statement that the woman who aspires to be the best dressed woman in London, England, must spend at least \$50,000 a year for her clothes.

It hardly seems possible that any human being could be so foolish and so vain as to spend so vast a sum of money in one year upon her clothing. But there is no limit to the folly of fashion.

I suppose there are no human beings more selfish and indifferent to the needs of others than those women who live only to gratify their vanity and pride in their own personal appearance. Dress, jewelry, display, and waste upon themselves seems to be their one thought and delight.

Thinking of this class of persons we are reminded of an unfortunate man who arrayed himself in purple and fine linen, and fared sumptuously every day. His end came suddenly. His robes and feasts, it seems, did not prolong his days. He could not build the windows and doors of his house in a way to keep disease and death from entering. "The rich man also died."

Jesus Christ spoke of this man and tells us that he "lifted up his eyes in hell." Poor man! He begs for a drop of water that he cannot receive. He has crossed the line of all possible hope. He is beyond help.

We frequently think of this man as we see the devotees of extravagant dress about us everywhere. From the wives and daughters of the very rich, to the poor working girl, striving to keep up with the changing fashions, to at least mimic the rich in their attire, seeking to satisfy their restless souls with costly apparel. Perhaps there are few things more ludicrous than the struggle of proud poor people striving to dress and prance and appear to be rich.

The soul is so constituted that it cannot be satisfied with elegant clothing, jewelry, feasts, travel, palaces, and excessive display of wealth. The soul must have the truth of God, which is the bread of life. Thomas Carlyle wrote almost like inspiration when he wrote, "The soul of man still strives against ignorance, misery and sin; still lacerates itself like a captive bird against the iron bars

which necessity has drawn around it; still follows false shadows, seeking peace and good on paths where no peace, no good is to be found."

As we see the devotees of fashion on the streets, in the stores, yea, and in the Church of God, apparently given up entirely to worldliness and its shallow, deceptive pleasures, we recall the teachings of the Lord Jesus with reference to the future state of those who are not saved from sin. We reflect on the suddenness of death and the certainty of it, and we think of the contrast, the fearful change from robes and palaces and feasts to outer darkness, to the headlong plunge of a lost soul into the hell that Jesus Christ pictures in plainest speech.

Thinking on these things, we ask ourselves if we of the ministry are doing our duty? Are we faithfully warning the people? Do we lay the emphasis in our sermons at the proper place? Do we think more of the souls of the people to whom we preach than we think of ourselves, our financial receipts, and our reputation and popularity among our fellows? Are we ministers of Jesus Christ faithfully proclaiming the word of God, warning souls of the future state of those who trample upon God's laws and reject his mercy? Are we willing to bear criticism, to offend the rich and the wicked, to suffer, if need be, for the sake of the gospel and the souls of those to whom we preach? Are we making converts? Does deep repentance seize upon those who sit under our ministry? Do people frequently cry out when we preach, "What must I do to be saved?" Shall we be able to stand innocent and approved in that great day in the presence of our final Judge? Let us think on these things. The multitudes about us everywhere, need earnest warning of a faithful call to repentance, the forsaking of all sin, and saving faith in Christ. Will we dare to preach the word of God? H. C. MORRISON.

Asking for Bread, Given a Stone.

MRS. H. C. MORRISON.



THIS is a day in which one needs to be a discerner of spirits in order to select that which will be for his good, physically, intellectually and spiritually. Man is a trichotomy, his nature being divided into body, soul and spirit. It is given unto each of us the responsibility of caring for these several parts of our being, and we need to be on our guard that we select the very best mediums through which they are to be developed.

Physically, many of us treat our body as if it were an old worn-out, cast-away machine, good for nothing but the junk pile. Indeed, some of us treat these bodies *worse* than a machine, for we pour all sorts of food into them, and many are debauched with strong drink, others are mutilated by indulgences that not only destroy the body, but destroy the mind and soul. We are reminded that our bodies are the "temples of the Holy Ghost," and that they should be used only as the Spirit dictates. What a world of contentment and happiness we should have if everyone would only use their bodies as they were intended, but alas!

It is the duty of every parent to give their children the best opportunities for improving the mind, as one's capacities for doing good and ministering largely to his fellowmen are greatly increased by thorough intellectual training. One of the most interesting experiences that has come to me, has been to watch the unfolding of youthful possibilities as they sought to prepare themselves by diligent application to the courses of study that develop and prepare them for the largest usefulness.

But, by far is it of the utmost importance that the physical and intellectual training

be given where the soul will have an equal opportunity to be brought into the full bloom of Christian manhood and womanhood. It is astounding that the large majority neglect the most important part of one's being, indicating how deep-rooted the enemy of all good has planted within us the bent toward an independence that feels it can get along without super-human assistance. Truly, God is not in all their thoughts, consequently not in all their ways.

But, I started out to caution us against becoming influenced by the *new* bill of fare that is being served from many of our pulpits today. Yes, there is good and not so good, and we must discriminate between that which will make us more spiritual, and that which would make us more skeptical. To give a concrete case of what I mean, I shall give some excerpts from a letter recently received from a friend who gives her experience in a large city where she recently attended church. She speaks of attending a service in which the preacher lifted her above things earthly, into the heavens.

She comments thus: "Oh, what a sermon! The preacher preached on the epistles of Peter and showed us what there was in the man that led to his being able to make the great confession, 'Thou art the Christ.' He said Peter has what every builder of the church must have—loyalty, vision, love. He said Peter's natural capacities were very great, but that human as he was and full of faults, his power for development in the hands of Jesus and through the power of the Holy Spirit was unlimited.

"Last Sunday I was tired and so took the easier course of dropping into the church next door. I heard an address on evolution—very learned—very modern, but absolutely empty. He spent most all the time in ridiculing W. J. Bryan, and citing famous scientists to prove man's descent from the lower forms of animal life. I saw a very intelligent appearing man sound asleep—and no wonder! Dry as dust! And why be a doubter like that? Who is benefited by this modernist theory? I could find no one who seemed to be inspired by the address—all looked as cold as the grey stone of the walls.

"Today the same man advertised to talk on 'The Truth in the Bible Narrative of Man's Origin.' I wondered what he would say, but really, I could not bring myself to waste another Sunday on him. I could almost believe that such men, in spite of all their wisdom, are closely related to lower forms of life, but I would say, since they are so lacking in spiritual insight, that they were brothers of the mud and stones of earth. For what is man minus spirituality—a handful of dust—no more!

"I hear in the educational world where specialists make intelligence tests, that we are socially burdened with *morons*, those people who never get to be over twelve years old mentally no matter how old they grow. Well! How about our spiritual *morons*? That is my question! Are they not a greater menace than the mentally incapacitated? And only God can work the miracle of their salvation—for with these there is hope—for, as Canon Mallett said this morning, 'With God there are no outcasts from salvation.' If a man will, he can be redeemed, and his life made to blossom like the rose, even though mentally, morally, and physically, he is a victim of sin—his own or inbred (of course both.)

"Some difference between the sermons of today and that of last Sunday! I thank God for the remnant of the faithful! I bless his name for the long list of ages past, and for men like your dear husband, the standard-bearer of our own age."

I have given quotations at length for they serve so concretely to illustrate the difference between asking for *bread* and receiving *bread*, and asking for *bread* and receiving a *stone*. To any minister of the Word whose eyes may chance to fall upon this, allow me to ask you in all candor, which of the above

preachers represents your case? I think it is more than likely that a minister who enjoys THE PENTECOSTAL HERALD will not be found in the second class, whose auditors "ask for bread but are given a stone." It might be well to remember that, bread nourishes, but stones kill. And who shall be responsible for the killing!

(Continued from page 3)

showing that writing had been a known art hundreds of years before Moses had ever been born, and that a splendid literature existed long before Moses ever put his pen to the writing of the Pentateuch.

Again they come running to tell us that Genesis 14 is a false record because the king mentioned there never existed, and once more this same ridiculous archaeologist pushed his persistent spade a little too deep down and uncovered some relics bearing the very name of this king Amraphel, and "covered with the very dust of the age in which he is said to have lived."

For a hundred years now, and especially during the last fifty, wonderful discoveries have been made in Babylonia, Egypt and Palestine, and not one of them has disproved a single line of this old Book, and many of them have lent to it the strongest confirmation.

It might be well just here to remind you of the paper drawn up by the British Association for the Advancement of Science in 1865. This paper was signed by nearly 600 recognized men of Science and among other remarkable things it contained the following:

"We, the undersigned students of the natural sciences, desire to express our sincere regret that research into scientific truth is perverted by some, in our times, into occasion for casting doubt upon the truth and authenticity of the Holy Scriptures. We conceive that it is impossible for the Word of God as written in the book of Nature and God's Word written in the Holy Scripture, to contradict one another, however much they may appear to differ, and we confidently believe that a time will come when the two records will be seen to agree in every particular."

No, we have nothing to fear for the old Book from many of the supposed antagonisms of Science.

IV. RATIONALISTIC PERSECUTION.

There is another antagonism the Bible has had to meet, and this is known as *Rationalism*. It is only another name for the deification of human reason. Everything it finds in the Bible above the reach of reason it rejects as false. Of course all miracles must go, can't understand them. The Deity of Christ, the Incarnation, the Resurrection and all other supernatural events suffer the same fate.

It would be an endless task to go into details here. Only three things need to be said.

1. Men believe everyday things they can't understand. And if you were to appropriate in your experience only the benefits of the things you can explain, you would be travelling on high gear the surest road to death in every sense of the word.

2. If God can't perform a miracle, then He ceases at that moment to be God, and if He can perform a miracle of any kind He can perform miracles of every kind.

3. The things denied by Rationalism furnish the Word of God and the Christian faith in fact their strongest credential.

You will recall that when Lepaux got up his new religion, Theophilanthropy, it made little headway among the people. He complained to Talleyrand about it and the shrewd old statesman replied,

"I am not surprised at the difficulty you find in your effort. It is no easy thing to introduce a new religion, but you should not be so easily discouraged, for I can tell you how to succeed."

And Lepaux eagerly asked, "What is that I must do?"

And Talleyrand said, "It is this; go and work miracles, heal all manner of diseases, raise the dead and cast out devils, and then go on and be crucified and be buried and then rise again on the third day, and it is possible that you may accomplish your end."

And the philosopher went away silent.

V. HIGHER CRITICAL PERSECUTION.

Here is another form of antagonism to the Bible, the modern so-called Higher Criticism, which after all is only a more polite name for Modern Destructive Scholarship. Much of the criticism already mentioned of course belongs here, but I am referring now in particular to Literary Criticism, as it is sometimes called, or that criticism which deals more especially with the text of the Bible.

This Criticism comes as a rule with a pious air, as if loathe to believe the Bible is not all that it claims to be, and after examining the text much like a physician tests a diseased lung or a weakened heart, it turns away with a sigh of disappointment, shakes its head and with an air of profound wisdom pronounces the patient beyond hope of recovery.

It claims to be engaged in an effort to improve the Bible as though it had not come already perfect from the hand of God. You might as well expect to go out and touch up a golden sunset with a charcoal pencil. You might as well expect to improve on the glorious notes of a yellow-throated roller from the Hartz Mountains by offering it a tin whistle! As well pour red paint on the blushing beauty of a rose!

As if the inspired Word of the eternal God needed mending at the hands of man!

"The critic stood with scornful eye

Before a picture on the wall:

You call this art? Now see that fly,

It is not natural at all.

It has too many legs; its head is far too large—

Whoever saw a fly like that, so limp and dead

And wings that look as if they—pshaw."

And with a gesture of disgust

He waved his hand, when low! the fly

Flew from the picture. "Ah! some dust,"

The Critic said, "was in my eye."

Practically every part of the Bible has come in for its share of dissection and expurgation at the hands of these hypercritical gentlemen, and their work is well represented by the story of the man who always listened to his preacher with a penknife in his hand and every passage to which his "liberal" pastor objected he cut from his Bible, and finally he one day handed his preacher the two lids of the book as all he had left after listening to his learned dissertations for a little less than two years.

They claim by certain tests to resolve one book into the work of a dozen different authors. In the book of Genesis God is called both by the name of Jehovah and Elohim. Therefore, each section has its own author according as the names appear. One they call the Jehovist and the other the Elhoist, or J. and E.

They next found a part for D. and P. Then in their extremity they call in two other J's, and so forth, until at last they have three Js, three Es, four Ps and three Qs, and finally a Redactor, R, which last ingenious gentleman made the whole of what these various authors had written into one crazy-quilt sort of a narrative, supplying himself whatever he thought best as he put the work together.

Indeed Kuenen can furnish you with 16 different authors for the five books of Moses. Wellhausen can be satisfied with no less than twenty-two. And if this is not enough, help yourself!

Canon Cheyne, the noted English critic, has torn the book of Isaiah into one hundred and sixty fragments all by different and unknown writers.

But Prof. G. Anderson, once said in an address at a Commencement of Chicago University, "When a man says, taking for instance an account like that of Rahab and the spies, that the one who wrote that took three lines out of one manuscript that he had in his hand, and then six words out of another, and then two or three verses out of another, and then half a verse out of another, and shows all this to me by letters of different colors on the page, and I look it over; I say to myself that no mortal man who ever put two ideas together ever wrote in that way since the foundation of the world." Considering the place it is significant that ringing applause followed his utterance.

The Higher Critic sweetly assures us that the consensus of modern scholarship is all in favor of the new view. Which view? They have furnished us by actual count with no less than 747 theories of the origin and authorship of the books of the Bible; and until they can come to at least some small semblance of agreement among themselves, we can well afford to pause.

After all as Dr. Torrey has said, "A book that has successfully withstood eighteen centuries of assault of the Devil's heaviest artillery, is not going down before the air-guns of modern so-called Higher Criticism."

VI. INFIDEL PERSECUTION.

There is a sixth and last form of Bible Persecution that hardly deserves any mention other than to give it a passing contempt, and that is a certain form of cheap infidelity; the kind of infidelity that travels about the country and lectures on "The Mistakes of Moses" at \$200.00 per night; the small-bored sort of infidelity, which gathers its inspiration out of its own hot, sinful hatred of Bible doctrine and which as a rule gathers all its criticism out of pure, unadulterated ignorance.

As a single instance take the quail story that seemed to worry Bob Ingersoll so much. An infidel newspaper published in Boston has figured the whole thing out for us. It gives an estimate of the number of quails that were piled up over the country, and show that according to the Bible story, the quails when divided would give to each Israelite a monthly allowance of 2,888,643 bushels of quails, and this of course means that every poor Jew had 69,620 bushels of quails to eat at each meal for thirty days, and therefore the Bible was not true.

If you told me you saw geese flying as high as a church steeple, I suppose you would expect me to believe you meant they were piled as thick as cordwood from the ground up. Would you? Well, all the Bible says is that God let them fall "as it were two cubits high upon the face of the earth," or as the correct rendering is "above the face of the earth." And to such argument they expect honest, intelligent people to give heed!

We recall the fact that the seal of a certain Scottish Bible Society is a Bible in the shape of an anvil, with men swinging hammers upon it; the ground is covered with hammers broken; and underneath are the words:

"Hammer away, ye rebel bands;

Your hammers break; God's anvil stands. "Last eve I paused beside the blacksmith's door,

And heard the anvil ring the vesper chime; And looking in I saw upon the floor

Old hammers, worn with beating years of time.

"How many anvils have you had," said I, To wear and batter all these hammers so?"

"Just one," said he, and then with twinkling eye,

"The anvil wears the hammers out, you know."

"And so, I thought, the anvil of God's Word, In ages, skeptic blows have beat upon,

Yet, though the noise of falling blows was heard,

The anvil is unharmed, the hammers gone."

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

Well, I greet you from dear old Kentucky this week! Kentucky has been called the "Dark and bloody ground" but with all of her faults, I love her still. She has been humiliated over her race track gambling, her distilleries of former days, and the mountain feuds, but over against these discouraging features we have the thousands of churches that lift their spires heavenward, the wonderfully improved schools, excellent highways which stretch far into the mountainous sections of the state, and hundreds of industries which employ thousands of people who make up the rank and file of our commonwealth.

Louisville, the city in which I live, is growing by leaps and bounds; it is only a matter of a few years when her population will number 400,000. We are stretching out in every direction, except the northern direction, which is bounded by the Ohio River that turns the tide of progress to the other points of the compass.

Real estate men build beautiful homes and allow the buyers to pay a small sum down, and the balance like rent, thus enabling many who could not otherwise own a home, to secure one without any financial pressure upon them.

I am glad to tell you that Dr. Morrison stood his trip home remarkably well and is feeling better than usual. He hopes when the warm weather comes to improve even faster than now. Let the friends continue to pray for him, that he may be fully restored to health and service.

With love to all of you cousins, and assuring you of my deep and abiding interest in each one of you, I am,

Lovingly,
AUNT BETTIE.

Dear Aunt Bettie: Will you move over a tiny bit and let a little Kentucky girl join your happy band of boys and girls? I am a reader of *The Herald*, and sure do love to read page ten. I saw my first letter in print, so I thought I would write again, and I hope to see this one in print. I have light hair, blue eyes, fair complexion, weigh 95 pounds, am five feet tall. Who can guess my middle name? It begins with L and ends with E, and has six letters in it. I go to Hutchison Methodist Episcopal Church. I sure do like my Sunday school teacher; her name is Mrs. Myrtle King. Morris M. Weir, I guess your middle name to be Miriam. Am I right? If so, please write to me. I hope Mr. W. B. is fishing when this letter arrives. I will answer all letters from the cousins.

Maggie L. Smart.
Rt. 1, Box 32, Hutchison, Ky.

Dear Aunt Bettie: This is my first letter to *The Herald* and hope to see it in print. I am twelve years old and in the seventh grade. My school teacher is Mr. Hix Dildy, and my Sunday school teacher is Miss Lela Graves. I like them very much. I hope Mr. W. B. is taking his vacation trip when this letter arrives. Love to Aunt Bettie and all the cousins.

Veatch Hobson.
Rt. 5, Nashville, Ark.

Dear Aunt Bettie: As I have written once before I promise not to stay very long. Cousins, I have a question to ask you. Who can answer Samson's riddle? It is in the Bible. How old was David when he began to reign? Well, I had better be going before Mr. W. B. wakes up from his nap. With love for the cousins and Aunt Bettie.

Ethel Martin.
Riversville, W. Va.

Dear Aunt Bettie: Will you let a little Texas girl join your happy band of girls and boys? I would so like to. Grandfather has been taking *The Herald* and I sure like to read it. I am ten years old, have brown hair, blue eyes and my name is Loye Fey O. Henderson. Who can guess my middle name? It starts with O and ends with A, and has three letters. Who guesses it I will write a letter and send my picture. Bessie L. Griffith, I guess your middle name

Treva. Am I right? Please write me a letter with your address. I am a Christian, I belong to the Baptist Church. I love Jesus with all my heart. I pray for each one every night, and read my Bible nearly every night. Aunt Bettie, this is my first letter to write. I will write again if this is printed. Write me. God bless you all. Loye Fay O. Henderson.
Grapeland, Texas.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band of boys and girls? C. Allene Reid, I guess your name to be Cora. Don't forget your promise you made. This is my first letter to *The Herald* and I hope to see it in print. I go to Sunday school and have never missed a Sunday. My Sunday school teacher is Mrs. Nellie Brock. Our pastor is Mr. Rev. Wakefield. My mother takes *The Herald*. I will ring off and give some of the cousins a chance.

Wilma Martin.
Riversville, W. Va.

Dear Aunt Bettie: Will you let a Texas girl join your happy band of boys and girls? I sure would like to. Daddy has been taking *The Herald* for four years and I sure do enjoy it, especially page ten. I. Elizabeth Dunn, I guess your name to be Iva or Ima Elizabeth Dunn. Don't forget your promise. This is my first letter to *The Herald* and I hope to see it in print. I have read in the paper about Mr. W. B. Tell me about him please, Aunt Bettie. My birthday is July 12. Have I a twin? If so, please write to me. I have dark brown hair, gray eyes and fair complexion. I try to be a Christian and love Jesus very much. I would like to write to any of the cousins who would care to write to me.

Annie Rainey Skidmore.
Grapeland, Texas.

Dear Aunt Bettie: Here comes a Tennessee girl. Will you allow me to stop for a short while with the cousins? Who has my birthday, October 22? I am sixteen years young. My middle name begins with C and ends in E, and has nine letters in it. Who can guess my name? I am going to write to the one who guesses it. Catherine Andres, I guess your name to be Mary. If I am right don't forget your promise. I live in the country near Shiloh Park, near Tennessee River, on a new highway which has bridged the river; it sure is a wonderful place. I have two brothers and one sister, and I am still blessed with mother, but my father departed from us about four years ago, and is missed very much. I had better go before Mr. W. B. comes in from feeding the pigs.

Lucile Gillham.
Crump, Tenn.

Dear Aunt Bettie: Will you let a Virginia girl join your happy band of cousins? I wrote you one letter but I failed to send it in so I thought I would write again. I hope you will print this. I have fair complexion, dark brown hair and dark eyes. Who has my birthday, July 21? If you have it please write me. My age is between ten and sixteen. I live in the country and like it fine. I have one sister and two half brothers. My weight is one hundred and four pounds. Love to Aunt Bettie.

Nellie Merica.
Rt. 1, Elkton, Va.

Dear Aunt Bettie: Will you please let a girl of Kentucky, your own state, join your happy band of boys and girls? I am ten years old and in the fifth grade at school. I have fair complexion, dark brown hair, and my birthday is June 6. I belong to the Methodist Church. I am a Christian now. Brother Weldon is holding a revival meeting here. He certainly saved my soul. With me it has been like in "Amazing Grace."
"Amazing grace, how sweet the sound
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see."
I go to Sunday school and church every Sunday. Can anyone guess my middle name? It begins with E and ends with H, and has nine letters in it.

Anyone who guesses it I will write to. Mother takes *The Herald* and I enjoy reading it very much, especially page ten. As my letter is getting long, I will stop, hoping to see it in print. I will be glad to receive letters from all the cousins, and will answer all I receive. At first of the year I made a resolution that I would read at least one chapter in the Bible. So far I have lived up to this resolution.

Mary E. Grinstead.
Glasgow, Ky.

Dear Aunt Bettie: Will you let two little cousins join your happy band of boys and girls? We are at our grandma Miller's; our ages are between five and nine, and nine and fourteen. We have dark hair, blue eyes, light complexion and weigh eighty-five and sixty pounds. We hope Mr. W. B. is out feeding his goats. We wish to see this in print. Love to cousins and Aunt Bettie.

Martha B. Miller,
Willye M. Miller.
Rt. 3, Narrows, Ky.

Dear Aunt Bettie: Here I come again for just a little chat with the cousins. Just now I am spending a few days with my grandparents. They take *The Herald* and when I visit them I always read all the back numbers because I love to know how all of the cousins are. I want to thank you for printing my other two letters, Aunt Bettie. I am glad that you cousins are still following the steps of the lowly Jesus, for it really does pay to serve Jesus and stand true in these last days. Praise God for the wonderful promises that he has given us. And not a one has he lifted from us, although he sometimes withholds them to see if we will stand true to him. V. E. Burnett, do you think that Deut. 18:15 was the first Scripture given, prophesying of the birth of Christ? Just turn a few pages back to Gen. 3:15. It says: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." It seems to me that the Saviour of the world is promised there. It shows us plainly that the woman would sometime have some one to defend her, a Savior who would not only be a helper but a Redeemer. One who would span a straight and narrow path from earth to glory by the shedding of blood for the remission of our sins. He has come and suffered untold agony on the cross for you and me. Have we fully accepted him? Have we consecrated our lives to him? If not, let's begin just now because the night is coming when man shall work no more. Oh, are we going to stand empty handed with nothing to show that we have worked for the Master. These warm, sunshiny days bring to my mind a scripture: "Now learn a parable of the fig tree; when her branch is yet tender and putteth forth her leaves ye know that summer is near: So ye in like manner when ye shall see these things come to pass, know that it is nigh even at the doors." (Mark 13:28, 29). And as each green bud springs forth into leaves, and flowers begin to bloom all over the fields and woods through the green grass and the first signs of spring begin to appear, wouldn't it just be grand if Jesus would come and take us away to the mansion which he has prepared for us. And now dear cousins when the trials and afflictions come we should not murmur, because the word says: "But he knoweth the way that I take: when he hath tried me I shall come forth as gold." Job 23:10. Cousins, watch, pray and wait for Jesus is coming and coming soon. I would like for you cousins to give me a letter shower. A letter from every state in the union. I would especially like to hear from gospel workers and singers or any one who intends to be in the gospel work this summer. I must close now as this letter is growing rather lengthy. I will be eighteen next fall. May God bless you all. Ruby Nell Choate.

701 S. Forest Ave., Carbondale, Ill.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am ten years old and am in the fourth grade. My brother and I have a pet dog; its name is Curly. I love to go to Sunday school and learn Bible verses. I am four feet, five inches tall, have dark brown hair and light complexion. My sister is writing this letter for me. I would like to receive

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letters from the cousins near my age. I like to live in the country and would love to hear from some one who lives on a farm. I must close now hoping to see this in print, as it is my first letter to *The Herald*, and would love to surprise grandma and grandpa.

Robert Lee Choate.
701 S. Forest Ave., Carbondale, Ill.

Dear Aunt Bettie: Will you make room for an Alabama girl to join your circle? As it seems to be the rule to describe themselves I guess I had better start out. I am a girl five feet and four inches and a half, have light hair, blue eyes, fair complexion, and weigh one hundred and fifteen pounds, and graduated from high school in April. I attended school at Meek H, and I think it is a fine school. Well, I'll be glad to hear from any of the cousins between the age of fifteen and twenty years. The one that guesses my middle name I will write them a letter. It begins with L and ends with A. Esther L. Mauldin.
Trade, Ala.

Dear Aunt Bettie: Knock! Knock! I'm asking for admittance for the first time. I have been a silent reader for several years. I think *The Herald* one of the grandest papers printed. We have a fine Sunday school in our community. I attend every Sunday. Mother died when I was eighteen months old and I live with Daddy. I get lonesome and read lots to pass away the time. I certainly enjoy reading page ten. I'll describe my ugly self. I am five feet, five inches short, and wear a roof of brown hair, blue eyes and fair complexion, and weigh one hundred and forty pounds. I was eighteen years of age July 8. Have I a twin? I would be glad to receive letters from any of the cousins who would care to write. I promise to answer all letters I receive if it takes me till Gabriel blows his trumpet. Love to Aunt Bettie and all the cousins.

Agnes Stephenson.
Trade, Ala.

Dear Aunt Bettie: I like to read page ten very well. I am eleven years old. I go to school and am in the fifth grade. My birthday is February 10. I have two sisters and two brothers. My father, mother, sister and I are Christians. We go to Sunday school and church almost every Sunday. It is four miles and a half to our church. Leo Duval.
Stonefort, Ill.

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LOUISVILLE, KENTUCKY.

SUNDAY SCHOOL LESSON

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

Lesson IX.—June 2, 1929.

Subject.—Later Experiences of Jeremiah. Jeremiah 38:4-13.

Golden Text.—Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Matt. 5:11.

Time.—605 B. C. His persecutions ran through a long period.

Place.—In Jerusalem and some other places.

Introduction.—It was no easy task to be Jehovah's prophet in the latter years of the time of Jeremiah. Nebuchadnezzar was king in Babylon; and he had turned his forces against the kingdom of Judah. Matters in Jerusalem reached the climax of sin and chaos during the reign of Zedekiah. After the first siege of Jerusalem by the Chaldeans, when Daniel and his three friends were carried to Babylon in captivity, the city was under the heel of Nebuchadnezzar. He placed Zedekiah on the throne of Judah as a vassal king. About the time of our lesson Zedekiah rebelled against Nebuchadnezzar; and the Babylonians again laid siege to Jerusalem. Nebuchadnezzar heard that Pharaoh, king of Egypt, was coming against him; whereupon he broke off his siege against Jerusalem, and turned his army against the Egyptians.

The Jews thought their enemy had departed; but Jeremiah prophesied that they would return and burn the city. About this time he left the city and went into Benjamin where he was accused of falling away to the Babylonians. He was brought back into Jerusalem and thrown into prison—put into the dungeon; but the king had him taken out. Then came more warning and prophesying; and again the prophet was arrested, and his death demanded; for his enemies declared that he was not fit to live; wherefore he went into the dungeon again. His persecution was severe; but he never quailed before his enemies.

It is strange how the wicked hate the righteous. They not only hate good men, they hate God. They hate all spiritual good. The heathen have often persecuted the children of God; but some of the most terrible affliction that has ever been heaped upon them has been the work of pretended Christians. Take the Spanish Inquisition under the Roman Catholics. For sheer devilry, nothing can surpass it. What could be more diabolical than Rome's effort in the 12th century of our era to blot out the Waldenses. Those people did not fight against Rome in any manner. They were simply trying to save their souls; but for that reason degenerate Rome thirsted for their blood, and persecuted them even unto prison and death. Persecution is not yet dead. Pure Christianity will never persecute any one; but an impure type of it will always persecute the true saints of God, if it ever gets in power.

If you think religious persecution is dying out, read the current history of Italy, and see how every effort is being made through the Vatican to drive Protestants out of Rome, and out of Italy. Where Rome is in the minority and weak, she pleads pitifully for religious toleration; but where she is in the majority and strong, she neither pleads for nor

practices toleration. Such abominable duplicity should open the eyes of this American nation. Nothing is truer than the fact that Rome cannot be trusted.

While I am on this subject of persecution I will unburden my soul a bit. It is high time for some Protestant church people in America to cease persecuting good men and good women because they believe in and preach holiness. Some little time ago I was in a church in which there was a little group of these "holiness" people. The pastor denounced them from the pulpit and accused them of splitting the church. They held a little prayer meeting of their own every Friday evening; but the pastor demanded that they stop it, because he said that it militated against his mid-week prayer meeting. I attended both meetings, and found that the entire Friday evening crowd was at the Wednesday evening meeting, and that there were not enough others there for any sort of a prayer meeting. I went to the Sunday school, and found those same holiness people and their children out in full force. I made some inquiry, and learned that that little abused group paid nearly one-half of all the expenses of the church. What is it that makes these "holiness" people so offensive? I have found a number of parallel cases to the one just described; but I can find no sensible answer to my question. If these people are sinful, turn them out of the church and get rid of them; but if they are good people, even though you think they are mistaken, for Christ's sake quit persecuting them. Persecution may be a good thing for them; but it will damn the man who administers it. Beware!

Comments on the Lesson.

4. The princes said unto the king.—Not necessarily sons of the king, but chief men among the people. He weakeneth the hands of the men of war.—Jeremiah's prophecy would frighten and discourage them. "Let this man be put to death." Nothing strange in this. In time of war a nation must protect itself against traitors; and I suppose the leaders in Judah thought Jeremiah was such a character. Our own country did the same thing during the late "world war."

5. He is in your hand.—That statement from the king was almost equivalent to a death sentence. The princes hated Jeremiah; and Zedekiah virtually said: "Kill him, if you so desire. I shall not interfere, nor object, no matter how you may treat him."

6. They . . . cast him into the dungeon.—I wonder what sort of diabolism it took in men to invent a dungeon. It was just a hole in the ground like a dry well; although that of Malachiah did have soft mud in it into which Jeremiah sank. It was the acme of cruelty. The dungeon was so deep that "they let Jeremiah down with cords," or ropes.

7. Ebedmelech the Ethiopian.—I suppose he was a black man; for all the Ethiopians I have ever seen were black. There is in the heart of the negro a vein of mercy and tenderness that cannot be surpassed among men. This poor mutilated fellow's heart broke when he heard that Jeremiah had been cast into the dungeon; and he resolved to get him out.

8. Spake to the king.—That was not a safe thing for a captive slave to do.

9. These men have done evil.—"What you miserable black slave, how dare you accuse the princes of the land of wrong doing?" Courage now, Ebedmelech, for you are in danger. He is like to die of hunger.—The dirty imps were not even feeding their prisoner. That was a light matter to them; "for there was no more bread in the city." That is, bread was very scarce on account of the siege of Nebuchadnezzar.

10. The king commanded.—The Ethiopian had won out against the princes. 'Call thirty men to help you, and take Jeremiah out of that dungeon before he dies.' I wonder if there was really and truly some good in Zedekiah. Some one says: "There is so much good in the worst of us, and so much bad in the best of us, that it ill becomes any of us to condemn the rest of us."

11. This verse displays the tenderness of Ebedmelech. He would not hurt the prophet in pulling him out of the dungeon. Clouts and rotten rags were poor stuff, but put under Jeremiah's armpits they would keep the ropes from cutting him. Possibly the cruel princes used no such protection when they let him down; and, therefore, the poor man had some bad sores to contend with.

12. Ebedmelech . . . said unto Jeremiah.—He could not reach him, but spoke to him from the mouth of the dungeon.

13. Jeremiah remained in the court of the prison.—He was not a free man, but had the liberty of the prison house above ground.

TRUST, BE NOT AFRAID.

George B. Kulp.

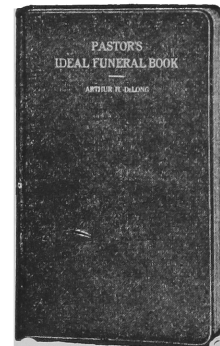
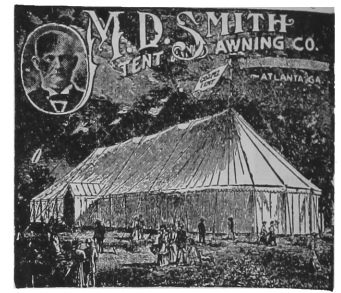
The hour will never once be seen,
When Thou art not close by,
The darkness it may intervene,
But we shall know Thee nigh.
Friends may forsake when trouble comes,
Forget the time to call,
But Thou wilt very present be,
Our Lord and all in all.

The promises exceeding great,
Can ne'er be discounted be,
We cash them in at heaven's rate,
And rich toward God are we.
Partakers of His nature, too,
Indwelt by power Divine,
He speaks, and listening, we hear,
"Fear not, my child, I'm thine."

"As thy days thy strength shall be,
Sufficient be thy grace,
Acquaint thyself, O soul, with Me,
With patience run thy race.
Of brass and iron thy shoes shall be,
Fitted for any road,
And every step leads nearer home,
To thy Divine abode.

Press on, fight on, the victory shout,
The Captain goes before,
The battle is not yours, but His,
The Lord's a Man of War.
As Captain of the hosts of God,
He still is on the field,
And more than conqueror thou shalt be,
Thine enemies shall yield.

Then when the last grim monster lies
Prostrate beneath thy feet,
And heaven's gates shall open wide,
Prepared thy soul to greet,
Thou too shalt sing, the new song raise,
Upon the glassy sea,
Honor and power, eternal praise,
To God the victory.



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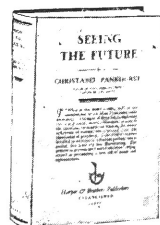
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Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the Word of God and prayer. 1 Tim. 4:4, 5. Alas, how few meals eaten by Christians are thus sanctified. Some of them ask a blessing on their food, but very seldom do we find one who reads the Word at meals. The Bread Box is an excellent way to introduce obedience to this precept.

Pass the box around at the beginning of a meal. Let each person take out a card. Then let each in turn read the verses. It will be noticed that the two verses on each card bear a definite relation to each other and teach an important truth. The order in which they are read often brings out this truth more forcibly. As each person reads their verses it is profitable that the others present tell where the verses are found.

Another excellent way is for each person to read one or two words of the text and let some one else quote it from memory.

Let one read a verse and another quote a verse on the same subject. Let each person memorize the two verses during the meal and quote them at its close.

Pass the box around in your Sunday School class the same as at a meal. And as the verses are read discuss the truths contained in them.

Explain that it is just as important to feed on the Word in order to grow and be strong spiritually as to eat our daily meals in order to grow strong physically.

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Use the Bread Box freely but do not let it displace the Bible. You need the whole Word of God, for all was given that you might "Acquaint now thyself with HIM, and be at peace."—Job. 22:21.

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CAMP MEETING ANNOUNCEMENTS.

The Coshocton, Ohio—Bethel Camp—will be held June 13-23, inclusive. The workers are Revs. T. M. Anderson and Lawrence Reed as preachers, Rev. James E. Campbell and wife song leaders and musical directors, Miss Annie E. McGhie Young People's and Children's worker. For information, write to E. K. Gamertsfelder, 338 N. 8th St., Coshocton, O.

The Sale City Camp Meeting will be held June 9-23, with Revs. Charles A. Gibson and W. R. Gilley as preachers. The Vaughan Radio Quartette will furnish the music. For information, address Rev. W. R. Gilley, 2104 Revere Ave., Dayton, O.

The University Park Camp Meeting will be held May 31 to June 9, the workers being Revs. C. W. Butler, Homer L. Cox, as preachers and Rev. C. C. Rinebarger song leader. Miss Mae Gorsuch will be the children's worker. Address Rev. Anna L. Spawn, University Park, Ia., for information.

The camp meeting held at Washburn, N. D. will embrace June 13 to 23. Revs. O. G. Mingleddorf and John F. Owen will be the preachers in charge; the Asbury College Quartette will have charge of the music, and Florence Berquist will have charge of the children's meetings. Address John Bibelheimer for information regarding the camp.

The Dakota Conference of the Wesleyan Methodist Church will hold their Annual Camp Meeting June 7-16, 1929, on their camp grounds located just East of Aberdeen, S. D., on the Yellow Stone Trail. The workers are Rev. Bona Fleming, Ashland, Ky., Rev. and Mrs. E. E. Shelhamer, of Los Angeles, Calif., Rev. E. F. McCarty and Rev. Chas. Jacobs of Lansing, Mich., and preachers of the Dakota Conference. Song Leader, Mrs. R. D. Reisdorph, Aberdeen, S. D. Young People's Worker, Miss Thelma Hyde, Almont, N. D. All are invited to attend the camp and enjoy these Spirit-filled messages in sermon and song. For further information write Rev. R. D. Reisdorph, Aberdeen, S. D.

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The names of the lawbreakers in nearly every such case indicate an overseas origin in an area severely discriminated against in the Quota Immigration Restriction Act. The product of Protestant Sunday Schools cost American taxpayers practically nothing in crime upkeep.

CHRIST'S REVELATIONS.

It is well to remember some of the ways in which the Lord Jesus Christ reveals himself to those who love him.

"To the artist He is the One Altogether Lovely.

To the Architect He is the Chief Cornerstone.

To the Astronomer He is the Sun of Righteousness.

To the baker He is the Living Bread.

To the banker He is the Hidden Treasure.

To the biologist He is the Life.

To the builder He is the Sure Foundation.

To the carpenter He is the Door.

To the doctor He is the Great Physician.

To the educator He is the Great Teacher.

To the farmer He is the Sower and Lord of the Harvest.

To the florist He is the Rose of Sharon and the Lily of the Valley.

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"How shall I find it, and which way lies

The pathway leading to Paradise?" For dark and long is the road I tread, And its end is lost in the mist ahead:

I met a man with a heavy load Toiling along on the dusty road; He answered my question in mild surprise:

"Hard work is the pathway to Paradise."

I met a group with laughter and song, Passing the woodland ways along; They sang their reply: "This way it lies,

And joy is the pathway to Paradise."

I met a woman with a little child, To the question asked, the mother smiled,

And looked down into her baby's eyes—

"O, love is the pathway to Paradise."

True: "Work, Joy, and Love must be, What need else the soul of me?"

"Just this"—I turned to One all-wise, "I am the way to Paradise."

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Address

EVANGELISTS' SLATES

ALBRIGHT, J. PAUL AND MARION.
(552 Fairfield Ave., Akron, Ohio)

ALEXANDER, HARRY M.
(1012 Howard Ave., Jeffersonville, Ind.)

ALLEN, ERNEST C. AND WIFE.
Cincinnati, O., (camp) May 24-June 9.
Open dates for summer and fall in Illinois, Indiana, Ohio and Kentucky.

ANDERSON, HERBERT J.
(The Soldier Evangelist)
(313 Cedar St., Aitkin, Minn.)
Eureka, S. D., June 2-16.
Wilmet, S. D., June 19-30.

ALBRIGHT, TILLIE McNUTT.
(2215 Tuscarawas St., Canton, Ohio.)
Frazier, Pa., April 15-May 26.
Cincinnati, Ohio, May 28-June 1.
New Philadelphia, O., June 2-23.
Wilmington, N. Y., June 26-July 7.
Moers, N. Y., July 27-Aug. 11.
Richland, N. Y., Aug. 18-Sept. 2.

ARTHUR, F. E.
(240 N. Waller Ave., Chicago, Ill.)

AYCOCK, JARRETTE E.
(Bethany, Okla.)
Artesia, N. Mex., May 29-June 9.
Los Angeles, Calif., June 23-July 7.
Portland, Ore., July 18-28.

BABCOCK, C. H.
Cleveland, Ohio, May 27-30.
Cincinnati, O., (camp) May 31-June 9.
Charleston, W. Va., June 14-23.
N. Reading, Mass., June 25-July 7.

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

BELEW, P. P.
(Olivet, Ill.)
Martintown, Wis., May 17-28.
Loomis, N. Dak., May 27-June 9.
Viborg, S. Dak., June 10-July 6.
St. Paul, Minn., July 7-21.

BEYLER, A. E.
(413 North Plum St., Plymouth, Ind.)

BOWMAN EVANGELISTIC PARTY.
(Lewistown, Ill.)

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

BREWER, GRADY.
(Evangelist, Singer and Pianist)
(Highfalls, N. C.)

BRYMER, ROBERT.
(Yamhill, Oregon)

BUDMAN, ALMA L.
(Song Evangelist)
(101 Carpenter St., Muncy, Pa.)
Linden Hall, Pa., May 5-26.
Open dates, June.
Hughesville, Pa., July 7-21.

BURTON, C. C.
(Delmer, Ky.)
Roswell, Ind., June 2-23.
Marthville, La., July 14-23.
Pleasant Hill, La., July 29-Aug. 11.
Robeline, La., August 12-25.

BUSSEY, M. M.
(224 W. Palm Ave., Monrovia, Calif.)

CAIN, W. R.
(515 So. Vine St., Wichita, Kan.)

CAREY, A. B.
(Beacon, N. Y.)

CARTER, HAROLD S. C.
(Pequea, Pa.)

CAROTHERS, J. L. AND WIFE.
(10 W. 15th St., Colorado Springs, Colo.)
Windom, Kan., June 2-16.

COLLIER, J. A.
(1917 Cephus Ave., Nashville, Tenn.)

COPELAND, H. E.
(Oskaloosa, Iowa.)

Wyoming, Ia., May 19-June 7.
Chicago, Ill., June 16-July 7.

COX, F. W.
(Lisbon, Ohio)

COX, STEUBEN D.
(1249 N. Holmes St., Indianapolis, Ind.)

GRAMMOND, PROF. C. C. AND MARGARET.
(815 Allegan St., Lansing, Mich.)
Ottsville, Mich., June 16-18.
Cairo, Mich., June 27-July 7.

CROFT, CHARLES H.
(1802 E. Maple, Enid, Okla.)

DARNELL, MRS. ESTHER BROWN.
(Evangelistic Singer and Personal Worker)
(1209 7th Ave., Charleston, W. Va.)

DAVIDSON, OTTO AND WIFE.
(Bladenburg, Ohio.)
Little Cooley, Pa., June 6-16.
Union City, Pa., June 19-30.

DAVIDSON, J. E.
(Bladenburg, Ohio)

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Clovis, N. Mex., June 13-23.
St. Bernice, Ind., June 26-July 14.
Taylorsville, Ill., July 15-30.

DORN, REV. AND MRS. C. O.
(Sumter, S. C.)
Oswego, S. C., August 4-18.

DUNAWAY, C. M.
(216 N. Candler St., Decatur, Ga.)
Olivet, Ill., May 16-26.
Macon, Ga., June 2-23.

DUNKUM, W. B. AND WIFE.
(1333 Hemlock St., Louisville, Ky.)

DYE, CHARLES.
(4 Rundle Ave., Piqua, Ohio)

EDWARDS, J. R. AND WIFE.
Columbus, Ind., July 4-14.
Ironton, Ohio, August 4-18.
Carmago Camp, August 23-Sept. 1.

EDIE, G. L.
(Song Evangelist)
(Arlington, Ohio, Rt. 1)

EISLEY, A. N. AND WIFE.
(Black Lick, Pa.)

EITELGEORGE, W. J.
(Song Leader and Soloist)
(1107 Lawrence Rd., N. E., Canton, Ohio.)
Guyton, Ga., June 23-July 7.
Girard, Ga., July 8-24.
Boiling Springs Camp, July 25-Aug. 4.

ELLIS, MARY HUBBERT.
(704 N. 63rd St. West Phila., Philadelphia, Pennsylvania.)
Frazier, Pa., April 15-May 26.
Cincinnati, Ohio, May 28-June 1.
New Philadelphia, O., June 2-23.
Wilmington, N. Y., June 26-July 7.

ELSNER, THEO. AND WIFE.
Los Angeles, Calif., May 12-26.
Eureka, Calif., June 9-23.
Schnectady, N. Y., July 21-Aug. 18.

ERNY, EUGENE.
5709 Midway Park, Chicago, Ill.)

FLEMING, JOHN.
(Ashland, Ky.)
Cincinnati, Ohio, May 31-June 9.
Conway, Ark., June 12-24.
Searcy, Ark., June 25-July 8.

FLEMING, DONA.
Cincinnati, Ohio, May 12-26.
Cincinnati, O., (camp) May 31-June 3.
Aberdeen, S. D., June 5-16.

FLEXON, R. G.
(Glassboro, N. J.)
Pittsburg, Pa., May 12-26.
Muncie, Ind., June 9-23.

FRANKLIN, EDNA M.-YOUNG, MRS.
(Elizabeth, Evangelist)
(Rt. 5, Maysville, Ky.)
Quincy and Garrison, Ky., May.

FRASER, R. G. AND WIFE.
(Evangelistic Singers)
(2813 Henry St., Greenville, Tex.)

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)

FRYHOFF, A. J.
(Columbus, Ohio.)
New Point, Va., May 22-June 12.
Selkirk, Mich., June 16-30.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Greensboro, N. C., (camp) May 17-June 2.
Greenville, Ill., June 9-30.
Sault Sainte Marie, Mich., July 1-14.

GALLAHER, M. R.
(110 S. 14th St., Salem, Oregon)

GALLOWAY, H. W. AND WIFE.
(Del Norte, Colo.)

GEIL, PAUL AND DORA.
(Singers and Xylophone Players)
Anamosa, Iowa, May 12-June 9.

GLEASON, REV. AND MRS. RUFUS H.
(104 W. James St., Falconer, N. Y.)

GLENN, J. M.
(Young Harris, Ga.)

Benson, N. C., May 26-June 9.
Macon, Ga., June 15-21.
Bronwood, Ga., June 26-July 7.

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)

GREEN, JIM H., (And Sunny South Quartette).
(Box 200 Connelly Springs, N. C.)

GREGORY, LOIS V.
(Waterford, Pa.)
Rimersburg, Pa., June 9-15.
Cherry Run, W. Va., June 19-26.

GROGG, W. A.
(418 24th St. West, Huntington, W. Va.)
Elk View, May 24-June 2.
Cattlettsburg, Ky., June 7-30.
Spring Hill, W. Va., July 7-28.

HAINES, FLOSSIE.
(13708 Claiborne Ave., Cleveland, Ohio)
(Evangelist and Children's Worker)

HALLMAN, MR. AND MRS. W. R.
(1534 E. 80th St., Chicago, Ill.)
Stanville, Ont., May 26-June 16.
Absaraka, N. D., June 20-29.
Alsask, Saskatchewan, July 12-21.

HAMPE, J. N.
(No. 7 Gaskell St., Mt. Washington Sta. P. O., Pittsburgh, Pa.)

HARDESTY, S. P.
(Song Evangelist and Cornetist)
(Lynn, Ind.)
Laura, Ohio, May 5-June 2.
Harold, S. D., June 9-30.
Blunt, S. Dak., July 1-21.

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

HARRIS, E. J.
(Song Leader and Children's Worker)

HAMES, J. M.
(14 Maude St., Greer, S. C.)
Haviland, Kan., (camp) May 23-June 4.
Alton, Kan., (camp) June 6-10.
Syracuse, N. Y., (camp) June 27-July 7.
Open date, July 8-16.
Freeport, N. Y., (camp) July 18-28.
Port Crane, N. Y., (Camp) Aug. 1-11.
Houghton, N. Y., (camp) Aug. 15-25.

HAWK, M. R.
(711 Center Ave., Butler, Pa.)

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, O.)
Kinde, Mich., June 2-23.
Johnstown, Pa., July 23-Aug. 4.
No. Webster, Ind., Aug. 4-11.
Blackwell, Okla., Aug. 23-Sept. 1.
Grandfield, Okla., Sept. 6-15.

HENRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
Racine, Wis., (camp) July 4-14.
Bethany, Okla., (camp) Aug. 22-Sept. 1.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)

HORN, LUTHER A.
(Mobile, Ala.)
Crandall, Miss., May 22-31.
Montgomery, Ala., June 16-30.
Electric, Ala., June 30-July 10.

HOWARD, FIELDING T.
(198 Timberlake Ave., Erlanger, Ky.)

HOOVER, L. S.
(Tionesta, Pa.)

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

HYSELL, HARVEY B.
(Box 582, Waycross, Ga.)
Tifton, Ga., May 12-26.
Waycross, Ga., May 29-June 9.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)

Harper, Kan., May 19-June 2.
Slick, Okla., June 9-23.
Duncan, Okla., June 3-July 14.
Ft. Jessup Camp, July 19-24.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)

JOHNSON, ANDREW.
(Wilmore, Ky.)
Templeton, Pa., June 9-18.
Hickman, Ky., June 23-July 7.
Junaluska, N. C., July 8-14.

JOHNSON, RAY N.
(1390 Meander St., Abilene, Texas)
Witman, N. J., May 13-28.

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)
South Bend, Ind., June 16-30.
Dayton, Ohio, July 18-28.
Clinton, Pa., August 2-11.

JONES, W. F.
(426 Grove Ave., Petersburg, Va.)
Mineral, Va., May 21-June 2.
Louisa, Va., June 6-July 14.
Deltaville, Va., July 17-28.

JONES, CAROL AND WIFE.
(P. O. Box 67, Hope, Ind.)
Open dates, May and June.

KENNEDY, ROBERT J.
(Singer)
(2315 Modera Ave., Dallas, Texas)
May and June open.
Winfield, Texas, July 8-20.

KENDALL, J. B.
(1127 Richmond Road, Lexington, Ky.)

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

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)
Stittsville, Ont., June 28-July 7.
Open date, May and June.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Allentown, Pa., May 31-June 2.
Marion, Ohio, June 14-25.

LEWIS, JOS. H.
(Wilmore, Ky.)

Praise, Ky., May 13-30.
Open dates June 1-July 14.
Taylor's Chapel, Ky., July 16-28.

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)
Louisville, Ky., May 19-June 2.
Youngstown, Ohio, June 9-23.

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)
Alliance, Ohio, June 5-9.
Delanco, N. J., June 28-July 7.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(London, Ohio)
Lowell, Mich., May 10-26.
Cincinnati, Ohio, May 31-June 9.
Pittsburgh, Pa., June 20-30.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Reed, Mich., May 16-June 2.
Corcoran, Minn., June 1-16.
Rosholt, S. D., June 18-30.

MCBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Plain City, O., May 12-28.
Willow Lakes, S. Dak., May 30-June 9.
Cincinnati, Ohio, July 8-14.

MCGHIE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)
Wooster, O., May 12-June 2.
Coshocott, O., June 6-16.

McKIE, MARK S.
(Holt, Michigan)

McNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MARSHALL, R. P. AND WIFE.
(Lewispot, Ky.)
Crestview, Fla., May 8-31.
Open dates, June.

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)
Salina, Kan., May 12-26.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)

MILLER, REV. AND MRS. F. E.
(Lowville, N. Y.)
Lewis and Jefferson Counties, New York
State Prayer Band Dates, April and May.

MINGLEDORFF, O. G.
Lemmon, S. D., May 12-26.
Rural, N. D., May 28-June 9.
Washburn, N. D., June 13-28.
Hettinger, N. D., June 28-July 7.
Ferndale, Wash., July 18-28.
Okanagan, Wash., Aug. 1-11.

MOFFITT, E. J.
(Deltaville, Va.)
Brandywine, N. M., May 19-June 2.
Deltaville, Va., July 17-28.

NORBERY, JOHN.
(1001 Cooper St., Camden, N. J.)
Centre Valley, Pa., July 27-August 4.

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Cardova, Ala., May 17-26.
Two Camps, N. Dak., June 14-July 7.
Camp, N. C., July 28-Aug. 6.

PAKKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Clarksburg, Md., May 20-June 2.
Frankfort, Ky., June 10-23.
Seco, Ky., June 24-July 14.
Oswego, S. C., August 6-18.

POLLITT, S. H.
(Amelia, Ohio)
Gravel Switch, Ky., June 2-16.
West Irvine, Ky., June 20-July 21.
Salem, Ky., July 28-August 11.
Salvisa, Ky., August 15-September 1.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(1049 King Ave., Indianapolis, Ind.)
Mishawaka, Ind., June 16-30.
Richland Center, Wis., July 5-21.
St. Croix Falls, Wis., July 26-Aug. 4.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Pearson, La., May 22-June 2.
Malakoff, Tex., June 3-16.
Pleasant Hill, La., June 23-July 7.

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)
Toronto, Can., May 30-June 9.
Charleston, W. Va., June 14-23.
Albany, N. Y., June 28-July 4.

RICE, LEWIS J. AND EDDYTHE.
Lafayette, Ind., July 7-21.

Ladoga, Ind., July 28-Aug. 11.
Hammond, Ind., Aug. 14-18.

RIGGS, HELEN G.-BONINE, GRACE O.
(Vandalia, Mich.)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)
Open date, August 4-15.

ROOD, DWIGHT A.
(Vermontville, Mich.)

ROOD, PERRY.
(Middleport, Ohio.)

Cardington, Ohio, August 15-25.
New Lexington, O., May 8-19.
Gallipolis, O., May 22-June 2.
Chillicothe, O., June 8-23.

RUSSELL, MAE.
(Morrilton, Ark.)

ST. CLAIR, FRED.
Bowie, Texas, May 10-June 2.
Meridian, Texas, June 9-July 7.
Jamaica, L. I., N. Y., July 28-Sept. 1.

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)

SHADE, N. B. M.D.
(3045 D. N. W. 21st Court, Miami, Fla.)

SHAW, BLISH R.
(2411 Kenwood Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

SHANK, MR. AND MRS. R. A.
(191 No. Ogden Ave., Columbus, Ohio.)
Corcoran, Minn., June 6-16.
Omaha, Neb., July 4-14.
Romeo, Mich., August 2-11.
Kampsville, Ill., Aug. 15-23.

SHARROW, C. E. AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Newton, Kan., May 16-26.
Cincinnati, Ohio, May 31-June 9.
Montevideo, Minn., June 7-16.

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Mannington, W. Va.)

SPELL, C. K.
(Kirbyville, Tex.)
Mt. Pleasant, Texas, July 19-29.
Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

SWEETEN, HOWARD W.
(Ashley, Ill.)

TEETS, ODA B.
(Aurora, W. Va.)

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

UTHE, W. F.
(Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDERSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Macon, Ga., July 2-23.
Ottawa, Ont., June 29-July 7.
Sharon Center, O., July 26-August 4.

VAYHINGER, M.
Rall, Ind., May 23-June 9.

WELSH, H. W.
(Olivet Ill.)
Veedersburg, Ind., May 26-June 9.
Lancaster, Ohio, June 16-30.

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)
Tolstoy, S. D., May 15-30.
Eureka, S. D., June 1-16.
Wilmot, S. D., June 19-30.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)
Salt Wells, Ky., June 9-23.
Open dates, July 2-11.
Bedford, Ky., August 2-11.
Herdon, Va., August 14-25.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Middletown, Ind., May 26-June 9.
Terre Haute, Ind., June 13-23.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)
West Palm Beach, Fla., May 20-June 2.
Wilmore, Ky., June 3-5.
Cincinnati, Ohio, June 5-10.

WILLIAMS, FRED G.
(11916 Beulah Ave., N. E., Cleveland, O.)

WIEMAN, C. L.
(717 Scott Blvd., Covington, Ky.)
Cincinnati, Ohio, June 1-9.

WISEMAN, P.
(610 Bank St., Ottawa, Canada)
Carleton Place, Ont., June 2-9.
Stratham, Ont., June 16-23.
Stittsville, Ont., June 30-July 7.
Toronto, Ont., June 10-28.

WOOD, E. E.
(726 John Street, Jackson, Mich.)

Camp Meeting Calendar

ALABAMA.
Dothan, Ala., July 19-28. Workers: Rev. Frank McCall, Evangelist, J. P. Peacock, song leader. Address: C. J. Hammitt, Dothan, Ala., Route 5.

CANADA.
Brown's Flats, Kings Co., New Brunswick, Canada, June 28-July 7. Rev. B. E. Augell, and all the ministers and lay workers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

COLORADO.
Colorado Springs, Colo., June 13-23. Engaged evangelists: Seth C. Rees and Chas. H. Stalker. Missionaries, R. C. Finch, Roy P. Adams and P. W. Thomas. Write Rev. L. D. Sharp, 622 N. Walnut St., Colorado Springs, Colo.

DELAWARE.
Camden, Dela., July 5-14. Workers: Rev. Earl Dulaney, assisted by District workers. Write Rev. E. R. Clough, 222 Reed Street, Dover, Dela.

GEORGIA.
Sale City, Ga., June 9-23. Workers: Rev. Chas. A. Gibson, Rev. W. R. Gilley, and the Vaughan Radio Quartet. Address Rev. W. R. Gilley, Sec. 2104 Revere Ave., Dayton, Ohio.

ILLINOIS.
Sherman, Ill., August 3-18. Workers: Rev. A. L. Whitcomb, Rev. G. B. Williamson, Mrs. Della B. Stretch, children's leader. Rev. G. Edward Gallup, song leader. President, Grover Williams. Address Mrs. Julia Short Hayes, Sec. 2217 E. Capitol Ave., Springfield, Ill.

INDIANA.
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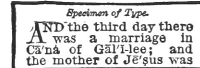
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Mrs. Rhea was born at Powder Mills, Hart county, Ky., August 20, 1848. She was converted when nineteen years old and united with the Southern Methodist Church, of which she was a consistent member to the end. Her church was her greatest joy and she was always found in her place at the services if she was able to attend.

The Missionary Society and the Woman's Bible Class of the Spurgeon Memorial Church will miss her greatly and will hold in precious memory her gentle spirit and Christian example.

She leaves one daughter, Mrs. Mary Mudd, of Greensburg, Ky., and one son, Wm. Blakeman, of Santa Ana, Calif., in whose home she lived the last ten years of her life.

The funeral services were conducted by her pastor, Rev. Moffett Rhodes, and the body was laid to rest in Fairhaven Cemetery, Santa Ana, Calif.

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THE ESSENTIALS.

By The Editor.

IN the prophecy of Jeremiah, 8th chapter and 11th verse, we find this complaint against the teachers in Israel: "For they have healed the hurt of the daughters of my people slightly, saying, Peace, peace; when there is no peace."

The prophet is complaining here that the work of the teachers is more formal than spiritual; that God cannot be satisfied with mere forms and religious pretenses, but wants the souls of men thoroughly healed from sin, and peace to rest upon a firm foundation of a clear knowledge of sins forgiven, and the witness of the Spirit to one's acceptance with God.

This question comes back to me again and again: How can a Methodist preacher who has been a deep penitent, who has wept and mourned at the altar of prayer, who has been graciously regenerated by the Holy Spirit, and had the joyful witness in his heart that his sins were forgiven, that he is a child of God, be content to take people into the church on Easter Sunday and Decision Day, without any plain teaching on the new birth, on repentance, on forsaking all to follow Jesus, and without any sign of repentance, of separation from sinful worldliness, or any sort of testimony to a consciousness of sins forgiven?

Is not such a man "healing the hurt of the people slightly," and saying "Peace, peace, when there is no peace?" If we go forward discarding revivals of religion, substituting Sunday school training for regeneration, the giving of money and rendering of service for holiness of heart, and righteousness of life, and ignore the supernatural power of the Holy Ghost in the salvation of the people, will we not take the unregenerated world into the church, and will the church not become a woman of sin instead of the chaste and fruitful Bride of Christ? These are serious questions and should be taken into thoughtful consideration.

Is God content with mere ordinances and forms of religion without salvation from sin and lives of joyful obedience? The Lord Jesus came into the world and gave his life to teach and to make possible the new birth; to make us new creatures in Christ. He plainly declares that without this radical change of heart we cannot see the kingdom of God, much less enter into it. We believe the time has come when Methodist bishops, superintendents, elders, pastors, evangelists and Sunday school teachers should lay tremendous emphasis on the new birth, the absolute change of heart, which can only be wrought by the Holy Spirit.

Is there any prospect or hope that we are going to turn away from merely gathering people by thousands and tens of thousands into the church without repentance and re-

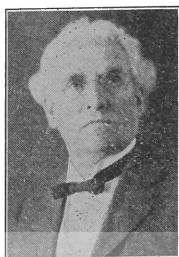
generation? That we are going to turn back to real revivals of religion? That we are going to insist on repentance and separation from sinfulness? That we are going to exhort the people to self-denial, purity of heart, and holiness of life? Do the signs of the times in our ecclesiastical organizations indicate anything of this sort? Can we be hopeful that there is going to be a tremendous insistence among our leaders that we shall be regenerated; that the church must be made up of the true children of God, born of the Spirit? We can trifle with ourselves and each other but we cannot trifle with God. There is no house so desolate as that from which the Spirit has departed. There is no church so void of spiritual life and power, as that with its beautiful temple, its unregenerated and godless membership, with their feasts, and shows, entertainments and frolics, without any thought of, or care for, the presence of the Holy Ghost, who do not desire, and never see the regeneration of a soul at their altars, hastening forward in their blindness to the abyss of hell. The Church of God must be a "born-again" church. It must be obedient to the Word of God. It must, with watchfulness and prayer, abstain from sin. It must hunger and thirst after righteousness and press on to higher attainments of spiritual life.

Monthly Sermon.

REV. H. C. MORRISON.

HUNGERING AND THIRSTING AFTER RIGHTEOUSNESS.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." 5:6.



You at once recognize the text as taken from our Lord's sermon on the Mount. Jesus is here speaking of the longing of the human soul after a state of purity and righteousness before God. He uses strong figures of speech which are easily understood. There are few persons, from small children to maturity, who have not at some time, felt intense hunger and thirst. Under some circumstances they have been cut off from their regular supply of food and drink, and they have forgotten their other desires and feel that, first of all, they must refresh their bodies with food and water; after that, they can give attention to other matters that must be postponed until these intense demands of their physical nature have been supplied.

In the text, our Lord is speaking of the soul and its capacity for intense longing. The soul is a living being. My body is not

I; it is the house in which I reside. It can grow old, decay, perish into dust beneath your feet, but the real person—the soul—lives on forever. The body is no more the real man than the cage is the eagle which it confines. Open the door of the cage and the eagle then, and only then, feels his powers, puts them to use; uncaged, he mounts upon his pinions and soars beyond the reach of his captors.

What we call death is not the end of man; it is the uncaging of the soul; untrammelled from the body which hampered its higher powers, the soul rises into the vastness of the unlimited universe; free from the captivity of the body which caged it here, it soars up to heaven, to God, to associate with saints and angels in fellowship and joy commensurate with its Godlike capacity.

The nature of the soul is such that it must feed upon things entirely apart from those substances which satisfy the body. The body feeds on meat; the soul feeds on thought. The body refreshes itself with bread; the soul nourishes itself on truth. The body slakes its thirst with water: the soul drinks deep at the fountain of love. The body will perish with hunger, if deprived of food and drink; the soul drifts into leanness and starves into poverty if it is not nourished with communion with its Creator. It has been so constituted that it cries out for righteousness and fellowship with God. Those souls that are dead in trespasses and in sins never have any longing for holiness. As the new-born babe hungers for the milk of its mother's breast, so the human soul, born of the Spirit, hungers after righteousness and communion with God.

How lean and empty must be the professed Christian who never longed for purity; who never prayed to be saved from all sin; who never had an intense hunger after righteousness; who never waited and wept with eager desire, and stretched himself out for cleanness from all corruption, and the abiding comfort of the Holy Spirit.

I would deal gently and cautiously with my fellowbeings, but I am forced to conclude that where there is no longing, intense and earnest, for righteousness, there has not been imparted the new life by the regenerating power of the Holy Spirit. To find Christ as a Saviour, is to love him and serve him as Lord and Master, and to long for fellowship with him; it is to hate and separate one's self from all of those things that bring separation from him. To walk in the light as he is in the light, is to long for cleansing from all that is unChristlike. You cannot keep company with Christ and fail to hunger and thirst after holiness of heart and rightness of conduct. The new life that Christ has imparted is intended, among other things, to create in the soul an urge, a panting after God, a hatred against sin and all the defiling influences of sin.

Our Lord Jesus in his teaching tells us that it is a blessed thing to be longing for

(Continued on page 8)

MARY STONE.

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

CHINESE EVANGELIST AND PHYSICIAN.



Two little Chinese girls were born in Kuikiang, China, in the same year, 1873. One was born of Christian parents, her father a Methodist preacher. The other was born of heathen parents. One lived in heathenism, and died and was buried. The other was brought up a Christian and was trained in a Methodist Mission school and became one of the most renowned Christian women of China. She was one of two Chinese women to get their medical training in the United States and come back to China as one of the first women doctors of China. She dedicated her life to medicine and salvation; to healing and evangelism. The other little girl, born in heathenism, lost her father when she was young and her mother became a Taoist nun. She also became a nun. Their home became a shrine and a temple, and the daughter spent sixteen years of her life in periods of three years each in one room of the house living in the most absolute seclusion, not seeing her mother, speaking to no one, hearing no voice for three years at a time. In the ardor of her devotion she even made offerings of pieces of her own flesh to the idols. Her arms and face were covered with the ugly scars caused by this self-mutilation. When she was thirty-two she developed tuberculosis and visited the Stone family and there heard about Jesus and eventually found salvation. When she was dying she said to her heathen mother, "Mother, there is nothing in this life of ours. Nothing. We were all wrong. I'm so glad it is over and now I am not at all afraid, for I am going to that beautiful place." Though she died saved, yet her life contributed nothing to the service of God or of humanity. "Nothing but leaves."

So different was the life of Dr. Mary Stone. Early in life she knew Jesus as her Saviour and dedicated her all to the glory of God, the healing of the masses, and the salvation of souls. And her name is written deep in the history of modern China. She is known, not only in China, but all around the world as one of the great Christian women leaders of the Orient.

Dr. Stone's parents were the first Christian believers of the Methodist Mission in Kuikiang. Her father became a Methodist preacher and virtually died a martyr's death because of injuries received in performance of his Christian duties and his fidelity to Jesus. The mother still lives in the cozy home of her daughter and has had the delightful experience of seeing three of her daughters become great Christian leaders of China, chief among them being Dr. Mary.

When Mary was born in 1873, she was baptized with the name "Maiyu"—"Beautiful Jade."

The Chinese name was "Shih," meaning "stone." When she was a student at the University of Michigan the professors had difficulty in pronouncing her name. One morning in the class-room as her name was called she announced, "I have decided to change my name, Professor." The burst of laughter with which the class greeted this simple statement was most bewildering to her; but after she had seen the joke she often declared that she was "one of the products of Christianity, an old maid," for, as she pointed out, an unmarried woman is practically unknown among non-Christians. Her new name was Mary Stone.

When she was born cruel foot-binding of little girls' feet was the custom all over China, but Mrs. Stone made a promise that if God ever gave her a girl she would not bind her feet. This caused great opposition and much suffering to mother and child but Mrs. Stone was destined to become one of

the pioneers in the movement against foot-binding. Today, thank God, the custom is going out and the little feet of Chinese girls are allowed to grow in nature's own way. When she was about eight years old her father took her to Dr. Kate Bushnell and announced, "Here is my little girl. I want you to make a doctor of her." Ten years of her life was spent in Miss Howe's girls' boarding school of the M. E. Church. There she got her training in English as well as Chinese and when she was nineteen Miss Howe took her to America where she successfully passed the entrance examinations of the medical department of the University of Michigan. There she mastered the science of medicine, and laid the foundation for her medical career in China which has made her a most distinguished physician. When she returned to China she worked for many years at the head of the Danforth Hospital at Kiukiang and where she used her influence as a medical woman also to promote the Kingdom of God, and there was a time in that section of China where she and Miss Jennie Hughes forged ahead so fast in developing new work and new churches that at one of the Annual Conferences some of the Chinese brethren passed a resolution stopping them from going so fast. Bishop Bashford humorously remarked that the brethren had better get up more steam and try to keep up with these women.

The death of her sister, Anna, who was one of the most saintly women of China, brought a great sorrow to Dr. Stone and in that same year, 1906, Miss Jennie V. Hughes and Dr. Mary Stone came together in a union of soul that seems to have been registered in Heaven and all through these twenty-three years those two women have been linked together in the missionary history of China.

Dr. Stone, being a native Chinese lady, is a remarkable character in the sense that her Western education, vision, and progressiveness dominate her whole career. She has touched her nation at many angles and she is known everywhere educationally, professionally and religiously. When a woman of vision and influence is needed to represent China Dr. Stone is often the woman called on, and wherever she goes her Christ and Gospel go along. She never hesitates to take an uncompromising attitude for the old-time Gospel. Sometime ago she was one of the invited speakers at a distinguished gathering of ladies to welcome to China some social workers from England. Dr. Stone was called on for an after-dinner speech. All of the speakers already heard from had expressed their views as to the best policy politically, socially, internationally for the bringing about of "peace" for restless China. And then Dr. Stone arose, earnestness marking her ever smiling face, and fearlessly she referred to the recent Christmas season, reminded the gathered assemblage that from heaven itself had come the angel message that with Christ's advent would come "peace." And with glorious boldness the Chinese Doctor asked the group of social welfare workers, "Do you come in His Name, He who is the Prince of Peace? Is it with the intent to make known the wonders of His grace and power among our people? If so, then, dear friends in the name of our great needy China, I welcome you."

At the recent Pan-Pacific Congress at Honolulu, the Governor of Honolulu wired for Dr. Stone to come to represent China. When she learned that a Bazaar and an Exhibition of Dancing was the plan to raise money for the delegates' expenses, she refused to accept this honor.

In her medical practice in Shanghai, no matter where she visits, whether in the homes of the humble poor, or of the Chinese rich, she never fails to testify to her Christ

and often leads her patients to the Saviour. And no matter what high circles she may be invited to share in, it is always expected of Dr. Stone that she will bear an unhesitating testimony to her religion. Her hospital at Shanghai has the largest Nurses' Training School in China. Her students come from all over China—some of them from the homes of high officials—some of them pay tuition and all of them pay their own board for the privilege of getting their training under Dr. Stone. Among the conditions of their coming are: they must study the Bible, they must attend daily chapel, they must attend the Sunday services of the Tabernacle, and they must learn English as far as possible. At present there are two hundred and ten nurses in training. Frequently I have preached at the Tabernacle and one side of the building would be filled up with these nurses. Many of them come from heathen homes and at the Bethel revivals they get saved and sanctified and then go out as Christian nurses, not only to carry healing all over China, but salvation also.

Dr. Stone is a woman of the most unusual leadership and gifts. She is very ingenious. She has a unique knowledge of human nature and particularly of the Chinese. All through the various crucial bits of history of the last seventeen years, with China torn up by a revolution and strife, and wars, and riots, etc., Dr. Stone has handled every emergency with the most unusual skill. During the uprising against the foreigners of 1927, when the soldiers wanted to come into the compound and occupy the buildings she steadfastly held her ground and so skillfully engineered things that not a building was taken and everything was held in tact. When the war raged around Shanghai and they wanted to take her hospital she said, "No. But send all the wounded soldiers that our hospital can take in and we will nurse them, and take care of them." And so, for a while the hospital was filled to capacity with wounded soldiers.

One evening as I was walking through the compound I looked into the Tabernacle and up in a corner by the platform the servants had gathered and there was Dr. Stone teaching them the Bible. It is a rule at Bethel that all servants must read their Bibles and must attend religious services. This rule helps to solve the labor question and a happier group of servants perhaps cannot be found anywhere than at Bethel. Most of them have found the Lord since coming here. On one occasion some thieving was going on and Dr. Stone called the servants together and held up her stethoscope and told them she was going to find the thief. One by one, they were examined and the thief was found. His heart beat betrayed him!

Dr. Stone lives the busiest kind of life. Her buoyant and optimistic disposition helps her through. Her laugh is wonderful. She sings her songs of faith and trust no matter how dark the day is or how trying the circumstance. She scatters sunshine wherever she goes. She has a way of carrying tremendous responsibilities without worry. She knows no matter how stormy Galilee might be that Christ is on board, and he will save her from sinking. Dr. Stone is thoroughly in love with life and duty. She never whines or whimpers. A triumphant faith is her glorious challenge to all sorts of trials and difficulties which appear upon the horizon. She is no half-believer of a casual creed, who never feels deeply and who hesitates and fritters life away. She can say with Browning,

"This world's no blot or blank;

It means intensely and means good.

To find its meaning is my meat and drink." And she can say in the language of the Scriptures,

"Lo, I come to do Thy will, Oh God."

When Dr. Stone visits America she exerts a profound influence. Doors open wide to her on every hand. Some of the biggest pulpits are open for her to speak in. Crowds want to hear her message because she is a burning and a shining light, a herald of a godly passion, a child of God and a Kingdom worker filled to the brim with a Heaven-given enthusiasm. Dr. Stone is pronouncedly orthodox. She is a great believer in her Bible, from Genesis to Revelation. She lets her Bible criticize her. She has never descended to the petty job of being a Bible critic. She is sound in the faith, and she could not stand the increasing flow of modernism that was invading the mission fields of China. She has been a Methodist all her life and believed with all her soul the glorious old doctrines of Methodism as they have come down from John Wesley to the fathers. When she saw these doctrines set aside by modernistic teachings her soul was roused. She felt that what China, the land of her birth, needed was not critics, but evangelists; not criticism, but a vital Gospel; not program but more prayer; not the modern spirit but the Holy Ghost. In 1920 she

and Miss Jennie V. Hughes resigned from the W. F. M. S. of the Methodist Episcopal Church and they were providentially led to open up a new page in their life history at Shanghai. And Bethel appeared upon the map. In eight years the growth of this mission has been phenomenal in the history of Christian missions in China. The name Bethel has become widely known and when people come to Shanghai they want to visit Bethel, of which they have read and heard so much.

Without any Missionary Society or Board, or Association back of them, but with a faith in a mighty God they started Bethel. Just here I am reminded of those words of Browning in "Paracelsus" in which he says, "Are there not two points in the adventure of a diver; one when, a beggar, he prepares to plunge, one when, a prince, he rises with his pearl? Festus, I plunge."

Both Dr. Stone and Miss Hughes are "plungers." They plunged, and a Hospital, a Nurses' Training School, a Bible School, a Primary and Middle school and Gospel Tabernacle, four Gospel missions and a city Dispensary and clinic, appear upon the map.

Here at Bethel, Chinese preachers, evangelists and pastors are trained and Christian workers developed to go out all over China carrying the Gospel of a free and full salvation. Bethel is one of the holiness centers of China. In its special meetings, in its revivals and conventions the great doctrines of entire sanctification and the second coming are preached, and in the annual summer convention people from many parts of China come to this feast of Tabernacles and they get the fire to go home and spread it.

The calls for workers from Bethel are constantly coming in. Several weeks ago a band of Chinese workers were sent to far off Yunnan and as they went they preached the gospel and saw people saved. The demand for workers is greater than the supply. As soon as workers are trained they are sent forth into the harvest field.

At the present moment of writing three evangelistic bands are in the far field, one in West China, one in Yunnan, near Thibet, while a third is in warring Shantung, and as this article goes to press, still a fourth starts with the writer and wife for the interior of Fukien for seven weeks of meetings.

Ten Reasons Why I Know the Bible is The Very Word of God.

Dr. W. E. Biederwolf.

CHAPTER VIII.

ITS FULFILLED PROPHECY.

MARSHALL Wade one time laughed at the alleged proof of Christianity from the fulfillment of prophecy. He said the predictions were of course all written after the events. But when Bishop Newton reminded him that several of the prophecies were not fulfilled until recent times, and showed him beyond all doubt that some were written many centuries before the events took place, the Marshall was startled and said he must acknowledge that, "if this point could be proved to satisfaction, there would be no argument against such plain matter of fact; it would certainly convince him, and he believed it would be the readiest way to convince every reasonable man of the truth of Revelation."

It is just this that we wish to commend to you as an eighth proof that the Bible is the veritable Word of God, namely, the proof from the Fulfillment of Prophecy.

The destructive criticism of the Bible of course denies the possibility of prophecy. They say it can't be done. Well, it is quite true that so far as human agency alone is concerned no man can unlock the future. But it is quite another thing when holy men of old spake as they were moved by the Spirit of God and made known to the world in advance the things that God would have us to know were surely coming to pass.

But higher criticism says, It can't be done. Therefore any book containing predictions of things which have really come to pass must have been in the very nature of the case written after the events transpired. I heard of a Frenchman once who was so wedded to his theory that when some one told him the facts contradicted it, he replied, "Well then, so much the worse for the facts."

There is a verse I read somewhere that goes like this:
"The owl atheism, sailing on obscene wing
across the sky,
Drops his blue fringed lids and shuts them close;
"And hooting at the glorious sun in heaven,
Cries out, 'Where is it?'"

There are men just like that, and of course if a man is going to be so owl-eyed, so bat-eyed as to shut his eyes whenever he comes into the presence of light, he will keep company of course with the Frenchman mentioned above.

There is no use talking to a man like the one I read of the other day, who said he was willing to be convinced but he would like to see the man who could convince him.

Look for a few moments at some of the prophecies concerning the Gentile world.

No critic has ever been so rash as to deny that the book of Ezekiel was written at least 200 years before the time of Alexander. Well, in chapter 26 the downfall of Tyre is predicted. Her walls were to be destroyed and her towers to be broken down. God said, "I will also scrape her dust from her and make her like the top of a rock." More than 240 years rolled on and Tyre built on an island of the sea still stood as the proud mistress of the waters.

Then came Alexander, and the words of prophecy which had seemed like a vain menace, found their fulfillment. He marched his army to the sea, built a solid causeway for one-half mile across to Tyre and literally fulfilled the words spoken concerning her fate 250 years before.

If any one, determined not to believe, should say this prediction was added to the book after the fall of Tyre, what will he say to that part of the prophecy which says, "And thou shalt be built no more?" What answer has the ages to this challenge from Almighty God? Nothing but silence. The site of Tyre is today, before your very eyes like the top of a barren rock without even a mound to mark the place of her former glory.

In Obadiah 18, it was predicted that the race of the Edomites should become extinct, and who does not know that centuries later with the Mohammedan invasion this thing has come to pass and there is not an Edomite to be found in all the world so far as anybody knows.

Concerning Babylon Isaiah said, "Babylon shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited; neither shall it be dwelt in anymore from generation to generation; and wolves shall cry in their castles and jackals in the pleasant palaces." Ask the traveller today who journeys there whether these seem to be the idle words of a man or the veritable prediction of Him whose "word shall not pass away."

Take old Thebes, the ancient capital of Egypt, the hundred-gated city with her pillars so large that six men standing with meeting finger tips could barely span them. She presents today the most magnificent ruins the world has ever seen. Pococks said that without some extraordinary accident

such magnificent and solidity must have lasted forever. Well, if you will read Ezekiel 30, you will find that prophecy has something to say about the extraordinary accident. God said, "I will execute judgment upon her, and she shall be broken up."

Look at Egypt herself, the once proud mother of science and letters and art. She was unique in her greatness among the nations. But Jeremiah said, "O virgin daughter of Egypt; in vain dost thou use many medicines; there is no healing for thee." Ezekiel said, "She shall not any more lift herself up among the nations." She was to be a "base kingdom." How surely indeed has all this come to pass. In Ezekiel 30, it is said, "There shall be no more a prince out of the land of Egypt," and from 350 B. C. down to the present moment there has been no native prince to rule the land and there never will be.

So daring are the prophecies that they extend even to the details in the general calamity that was to overtake this proud nation according to the prediction of the Word of God. The fisheries were to fail; and they have. Their industries were to perish and they have, and the land and all that was therein was to be made waste by strangers. Indeed there are a score of prophecies relating to the land of Egypt, referring, as we have seen, to the very details of her history, and all of which have been literally fulfilled.

Let us grant that one prophecy, and perhaps two, might by accident have turned out to be true, but could any one be so foolish as to think this of them all? And if not, then whose is this Book upon which such a seal is set, if it is not the Book of Him whose "thought grasps the ages and before whose eyes the future holds no veil?"

We have mentioned only a few out of the many prophecies relating to the Gentile nations of the world. Now look at a few concerning the Jews and the land that God once gave them, and has promised shall be theirs again some day. If there could be any more overwhelming proof that this Book is the very Word of God you will find it in these predictions.

When Frederick the Great asked his court Chaplain to prove in three words that the Bible was a book inspired of God, the Chaplain replied, "Sire, the Jews."

Take the land of Palestine—a veritable commentary on the assurance that heaven and earth shall pass away but that the word of the Lord endureth forever. Thousands of years ago God said concerning Israel, if she

continued in disobedience: "I will bring the land into desolation and you will I scatter among the nations." Lev. 26.

And what has Israel done but stubbornly resist the will of God from that day until now, and therefore if this prophecy was ever to be fulfilled it ought to be now. And what a sight has this land, once flowing with milk and honey, presented for all these centuries! Dean Stanley says, "Above all other countries in the world it is the Land of Ruins."

The details are too many to mention. Speaking of a certain district Mark Twain says, "There is not a solitary village throughout its whole extent," and after quoting the prophecy just mentioned, Mark Twain says, "No man can stand here by deserted Ain Mellahah and say the prophecy has not been fulfilled."

Concerning the city of Bethel, Amos 3 says, "Bethel shall come to nought." In the days of Josephus it was still a city; in Jerome's time it was but a hamlet and now for centuries later travellers have passed over the site without remark. The Bethel that once was has been completely erased from the map.

Micah prophesied the same thing of Samaria (Micah 1), and it became "a heap of the field," its stones were poured down and its very foundations were laid bare, even as God through His prophet said would be the case.

Jesus Christ Himself said of Capernaum, "And thou, Capernaum, shalt go down unto Hades." Capernaum was still a city as late as 800 years after Christ's time, but it has now gone down as Christ said it would and today, as Urquhart says, "Men are unable to point with absolute certainty even to its grave."

And then read those remarkable prophecies about the city of Jerusalem. You who have gone as tourists to the Holy Land stand up now and tell us whether or no this Book has proven itself to be the very word of God.

Among other things tell us, you who have been there, whether the temple is still standing; the temple of which Christ said, "Not one stone shall be left upon another," and concerning which the Roman conqueror in his siege of Jerusalem commanded that it should be spared. Tell us why it was burned and its blackened walls thrown down in defiance of the express command of Titus that it be spared.

The history of the Jews for ages past even to the present time has been foretold over and over again by their own prophets. Their sojourn in Egypt and their later captivity in Babylon were both prophesied.

It is most interesting to note concerning the Babylonian Captivity that it was announced 200 years before Cyrus the Persian king was born that it was to be none other than himself through whom the deliverance from Babylon should be brought about; and Josephus the great Jewish historian, tells us that when Cyrus read this prediction and saw his own name written in the book of Isaiah he was laid hold upon by an earnest desire to see that the prophecy written about him should be fulfilled.

Read the 28th chapter of Deuteronomy and you will find a series of remarkable prophecies concerning the history of the Jews whose fulfillment down through the ages furnishes a testimony for the supernatural origin of this Book such as no infidel has ever been able to refute.

The fact that the Jews are even today scattered like grain among all the nations of the earth is only the fulfillment of prophecy and another mighty proof that God, who "inhabits eternity" and sees the end from the beginning, has spoken in this Book.

It was all written before hand. "And you will I scatter among the nations," it is said in Leviticus; and again in Deuteronomy, "And Jehovah will scatter you among all the peoples from one end of the earth even unto the other;" while in Numbers it is said, "The

Jews shall dwell alone and shall not be reckoned among the nations."

And yet it was just as distinctly prophesied that the Jews should be preserved and that among whatever people he dwelt he was to remain the Jew just the same.

And today you find them everywhere. The proverbial cat when thrown in the air always strikes on its feet. So handle the Jew as you will; drive him out or make him welcome; persecute him or honor him with high position, whether you find him among the sledged Pollocks on the ice or in the tropics of Africa, whether he rests in peace beneath the Stars and Stripes, or whether under the oppressive heel of a foreign tyrant, he is a Jew still.

Herder calls the Jews, "The enigma of history."

Milman, in his History of the Jews, says, "Their perpetuity, their national immortality is at once the most curious problem to the political student, and to the religious man a subject of profound and awful admiration."

Other nations have passed away, but the Jewish nation, scattered throughout the world, oppressed and down-trodden and massacred by the thousands, still lives on, springing up ever again from its undying stock. But what did God say in Jeremiah? "Though I make an end of all nations whither I have scattered thee, yet will I not make a full end of thee."

People of intelligence, I ask you how an honest inquirer can doubt that this is in very fact the Word of God in the presence of a testimony like that?

But even more wonderful than all this, if such a thing is possible, is the fulfillment of prophecy concerning the Christ Himself.

The Jews looked upon the crucifixion of Jesus as a chastisement from God which utterly disproved his claims to be the Messiah. But 700 years before the blood of Jesus ever stained the sod of Calvary it was foretold that they would so regard Him; for Isaiah had said, "Yet we did esteem him stricken, smitten of God and afflicted."

The fact that he was rejected by His own people might seem to be an argument against Christianity, but the prophecy of this very thing turns this fact into Christianity's strongest defense. Likewise, if they had accepted Him it would have proven that He was not the Messiah foretold.

You can bring the prophecies down to the lowest date the most daring destructive critic ever presumed to assign them and still they would bear a date hundreds of years before Jesus was ever born.

The Greek translation of the Hebrew Scriptures is known as the Septuagint, and is so-called because it is the work of seventy learned Jews, and this we know was accomplished at least 250 years before the Christian era. We know this as well as we know anything. And so while we might argue from the standpoint of the Hebrew Bible and claim thousands of years, it is enough for our purpose to argue from the smallest interval which can be assigned; for the man who can look through 200 years and see with accuracy the things that are to be, can look through 200,000 years and do the same thing.

The fact is that there are more than 250 distinct prophecies in the Old Testament, written from 400 to 1500 years before Jesus was born and every one of them has been fulfilled in the most minute way in His birth, death, His resurrection, His ascension and in the events of His life in general.

We are told in Genesis that he was to be the seed of a woman, and it was so.

It was foretold that He was to be a Jew (Gen. 12:3), and He was.

It was said in Isaiah that He was to be born of a virgin, and so it came to pass.

Micah tells us that He was to be born in Bethlehem, and in Bethlehem of Judea He came into this world.

It was foretold that He was to be of the tribe of Judah, and so He was.

He was to be of the Family of David, and so it came to pass.

His flight into Egypt, His residence at Capernaum, His lowliness and His poverty, all were clearly foretold.

His rejection by the Jews Isaiah clearly predicted, and even the manner of his death was set forth (Ps. 22:14-16). Yet death by crucifixion was unknown in the time of David who made the prophecy.

The casting of lots for His garments (Ps. 22:18), the fact that His legs were not broken as was the case with ordinary criminals (Ps. 34:20), and even the cry of the Forsaken One was foretold in the very words that fell from His blessed lips in the darkness that gathered around the cross.

In Isa. 53 his burial is mentioned and in Acts 2, we are told explicitly that His resurrection had taken place in fulfillment of the prophecy recorded in the sixteenth Psalm.

In Ps. 110 His ascension was most clearly predicted. He was to sit at the right hand of God until his enemies became his footstool, and seven years after Jesus had taken His exalted place in the heavens Stephen in the time of his martyrdom, "Being full of the Holy Ghost looked up steadfastly into heaven and said, 'Behold I see the heavens opened, and Jesus the Son of man standing at the right hand of God.'"

What human mind could possibly be capable of such stupendous wonders? The future is an open book only to one mind, and that is the mind of God. Well indeed, has the wise man said, "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." It is the unexpected that happens. A man may stand before the approaching days and command them to reveal the secrets they contain, but he will stand there just as powerless and just as foolish as did old King Chanute when he stood on the serf and bade the ocean waves stay out.

The anticipations of the wisest of men and the surmises of the most far-seeing have been mocked again and again by the bitter irony of events. Malte Brun in his history of Prussia said that because of its proximity to Russia it must be in many respects a secondary power. He knew in his time little more if any of what the future held for Germany than did the Kaiser in his.

Some of you gentlemen are level-headed business men, and you demand facts. Well, you have had them, and I ask you candidly, what are you going to do with them? They demand an explanation.

There are other Bibles in the world, but not a one of them contains a single prophecy. They would not dare to make a prophecy; for to claim to be divine and then to make a prophecy that never came to pass would be to brand this claim with the stigma of incontrovertible fraud.

The Bible, the Christian Scriptures, is the only one that has ever made a prophecy, and it has made hundreds of them, and not a one of them has ever failed in any respect of all that this Word has said should come to pass, and this is one of the great reasons why I know this Book is the work of Him whose Word endureth forever.

"Almighty Lord, the sun shall fail—
The moon forget her nightly tale;
The deepest silence hush on high
The radiant chorus of the sky."

"But, fixed for everlasting years,
Unmoved amid the wreck of spheres,
Thy Word shall shine in cloudless day,
When heaven and earth have passed away."

(Continued)

You Will

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Facts For The Consideration of The Holiness People.

Rev. J. L. Glascock.

IN writing this article I shall substitute for the editorial we, the personal pronoun I, and trust that by so doing I may not be thought egotistical.

For some time I have had a strong impression to write some things that I believe would be profitable for the holiness people to consider but have hesitated to do so lest I might be misunderstood and regarded as a pessimist.

I entertain a love for the holiness people like the love I have for my own kin, and every day I pray for them and every department of the work for the promotion of an uttermost salvation. My whole life has been devoted to the work that they are called to do and so we have much in common, and because of that fact I feel more at liberty to write as I am impressed to write.

I regard myself fortunate to have been associated with so many of the leading holiness preachers and people in my evangelistic work. This has given me a wider vision of the work than I could otherwise have had, and enabled me to see the pressing need of some things that some of the holiness people are neglecting. Among those I have been associated with in the work of holiness are Revs. John Thompson, E. I. D. Pepper, Joseph H. Smith, David B. Updegraff, Dugan Clark, C. J. Fowler, P. F. Bresee, E. F. Walker, Bud Robinson, H. C. Morrison, C. W. Ruth, George J. Kunz, C. E. Cornell, M. W. Knapp, G. A. McLaughlin, S. A. Danford, J. G. Morrison, W. H. Huff, William H. Hoople, M. G. Standley, C. H. Babcock and a host more whose names cannot be recorded for lack of space.

Also my extensive itinerary with so many of the different organizations of the Holiness Movement, has enabled me to recognize the crying need of the holiness people in not a few things.

I have conducted Pentecostal meetings in some of the largest churches and camp meetings in this country, and in many of the holiness schools and colleges. My itinerary has taken me into every state of the United States but four, and into four of the provinces of Canada, having crossed the continent eight times in all, traveling a distance equal to more than one hundred and nineteen times across the United States, and more than fourteen times around the globe. Have conducted about six hundred revival meetings, held about eleven thousand religious services, delivered as many sermons and religious addresses, and more than twenty-five thousand people testified to having been converted, reclaimed or sanctified in meetings in which I have labored. God knows I give him all the praise and glory for these things.

My observation convinces me that many, I was about to state most, of the holiness people are lacking in intercessory prayer. Prayer is a fine art and with most of the people it is a lost art.

It ought to be an inspiration to more diligently pray when one reads of the wonderful feats that have been accomplished by the people in Old Testament times, in New Testament times, and in modern times.

In answer to Elijah's prayer no rain fell upon the earth for three years and six months, and again he prayed and the heavens gave rain and the earth brought forth her fruit, and James declares that he was a man subject to like passions as we are.

Paul and Silas, imprisoned in the Philippian jail at the hour of midnight prayed and sang praises to God and suddenly there was a great earthquake which shook the foundations of the prison and immediately all the doors opened, every man's bands were loosed, and the jailer and his whole family were saved.

Pentecost was prayed down and not

worked up, and after that the disciples went everywhere preaching Jesus Christ, and when they were brutally beaten and forbidden no more to speak in his name, they held a prayer meeting and the place was shaken where they were assembled together.

George Muller's biographer was visiting at Mr. Muller's home in Bristol, England. As they were about to retire at night, Mr. Muller informed his biographer that there was no food in the orphanage for the children's breakfast, and suggested that they pray for a supply. The result was that sufficient food was sent in for the children's breakfast and supplies sufficient to feed them for six weeks in addition. Mr. Muller once declared that he had received so many remarkable answers to his prayers that he believed that mortal man could receive anything in the will of God through the means of prayer.

The one outstanding characteristic of the Wesleyan revival—the revival in North Ireland, the Welsh revival, and all genuine revivals of religion was intercessory prayer. Nothing can be substituted for this to produce pentecostal results.

There is great danger of holiness people neglecting this potent factor in the work of salvation. When they come together to conduct meetings for the promotion of holiness, there is great danger of their being betrayed into an undue amount of social visiting to the neglect of importunate prayer. This course is certain very seriously to militate against the work they are supposed to accomplish in the salvation of the unsaved and the entire sanctification of Christian people.

We all understand that the holiness people are like one large family and when they meet in their various gatherings it is perfectly natural for them to exchange experiences and enjoy Christian fellowship, and this is proper as well as natural. But this should not degenerate into levity, jesting, or anything else that would grieve the Holy Spirit and cause them to miss the spiritual blessings they should receive, but at the same time, contribute their part to the work of soul-saving and the advancement of the work of holiness. There is no better way to destroy the good influence even of the Holiness Movement than to pursue the course I am warning people to avoid.

Holiness preachers should guard against the same snare that is laid for the feet of the laymen, lest they should come to their pulpits trusting to their innate ability and intellectual preparation without the Shekinah of God upon them due to their not having waited upon God in importunate prayer until the anointing of the Holy Spirit came upon them and thus failed to accomplish the end of all preaching—the salvation, entire sanctification and edification of souls.

And this other thing may well be observed if they are lining up with the holiness people and professing the experience of holiness and preaching it in Holiness Camp Meetings, they should do no side-stepping, shilly-shallying or soft-pedaling in church meetings and especially in large union meetings, but stand four-square and preach holiness as a second work of grace subsequent to regeneration. Not preaching about Holiness, but preach the doctrine of Holiness, the experience of Holiness, the life to be lived. Preach it with authority, preach it with power, preach it with faith.

It will be imperative for him to pursue this course even if he is laboring with a people who profess not to believe in it and will not accept his preaching. Or if he should not have so many calls for church meetings, or large union meetings, or if his offerings should not be so large, failing to pursue the course I have indicated, the Rev. Raymond Browning has declared that the

proper name to be given him would be chameleon preacher.

Facts warrant the contention that while some people have entered the work of special evangelistic singing upon their own initiative, others have been called to the work of Pentecostal singing as much as some have been called to pentecostal preaching. Indeed they have become a valuable asset to the Holiness Movement. Because of that fact, great responsibility rests upon them. They should be clear in their experience of holiness, and have a passion for soul saving, laboring in the different exercises of the services for the salvation and sanctification of souls. Their singing should bless and edify the people instead of entertaining them as they sing salvation songs under the anointing of the Holy Spirit. They should feel that that is the part that they should contribute to the service, and not furnish amusement or entertainment. Some singers can sing the songs correctly and lead a large chorus choir properly but they have no unction in their singing and no one gets blessed by it. Maybe they have not waited on God in earnest prayer before the service for the unction to sing as the preacher should wait upon God before he comes to his pulpit to preach.

The singers should not occupy more time than is proper for their part of the service. Recently, Dr. Chapman, in an article in *The Herald of Holiness*, declared that some of our song leaders are professional and that frequently the song service is ninety-five percent entertainment and practically without spiritual values.

For a singer to be smart and say cute things and perform, swinging around on one foot with the other held high may amuse the silly people, but it will never contribute anything to the success of the meeting in the salvation and edification of souls.

The character of the song has much to do with the success of the meeting in soul-saving. Plantation melodies may amuse and entertain a class of people but no one has ever been known to be saved or spiritually blessed by their singing. The manner in which the songs are sung has much to do with the effect they have on the people. John Newton's song, "Amazing Grace," if properly interpreted and sung in the spirit in which it was written, may prove a great spiritual blessing to the people, but singing it in the manner in which it is often sung may amuse the giddy and thoughtless people but it is not calculated to save or edify a single soul.

But it will not suffice for people to pray and preach and sing unless these means eventuate in the regeneration of sinners, the reclamation of backsliders, the entire sanctification of Christians, and the edifying of the saints of God and that, too, in large numbers.

When distinguished statesmen, able editors of daily secular papers, and eminent authors of magazine articles are declaring that no substantial and enduring government can be built upon any foundation but the Bible, and that Christianity must be the Conservator not only of the Church, but also of civilization as well, it were high time that the holiness people were meeting the challenge and setting about anew to do exploits for God and sin-cursed humanity in the conversion and entire sanctification of multiplied hundreds and thousands of precious souls. God has not saved and sanctified people for spectacular display but for service, and, if the Christian people fail him, he has no other instrumentality which he can employ for this laudable work.

We are living in an age of discovery, in-

(Continued on page 9)

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XXI.

THE ANNUAL CONFERENCE.

WHEN Huston closed out the conference year old Bethel church, in building and congregation, had been thoroughly revolutionized. The church had been painted inside and out, the parsonage refurnished, the attendance trebled, the membership almost doubled, the pastor's salary increased, all the conference claims paid in full, and a very eager and, almost universal, demand for his return.

Of course, our banker, Mr. Belser, was dead set against his coming back to old Bethel. The pastors of the city, generally, were hoping for a change and a quiet brother who would not disturb the spiritual life of the city.

Sometime ago I was visiting in a certain city and through some friends became acquainted with a prominent Methodist minister. We had several conversations and, for some reason, I think he was a bit displeased over his appointment; he said to me that a rich banker in an annual conference had more influence with the appointing power than a half dozen earnest, consecrated preachers, whose usefulness, comfort and welfare of their families were at stake.

I do not claim to know anything about the correctness of this statement, but it occurs to me that somewhere in the writings of John Wesley, I have seen something to this effect, that, if you built fine churches you will have to have rich men to support them, and these same men will so dominate and dictate the church life, that the spirituality will be destroyed. We can understand how that any man who puts a large amount of money into a church enterprise will be disposed to have his say about who shall preach, what he shall preach, and how the church shall be conducted.

Frequently, I have sat in the gallery, or somewhere in the back pews of a church building, and looked for a time on the work of an annual conference, and it has occurred to me that large attention was given to matters concerning finance—money, assessments for money, collections of money, distributions of money, insistence and exhortation that more money shall be secured. The great need of the times is money. Money for education; money for missions; more money for churches to support church officials; money for numberless enterprises and, I suppose this is quite necessary. but it seems unfortunate that it should have such a prominent place and such urgency. Sometimes we hear almost nothing of the salvation of souls, little or no exhortation or urge for the holding of revivals, and the seeking of the lost. One is made to feel that the dominant objective is the raising of money, and that preachers rise into fame and influence, and into the securing of large appointments and increase of salary in proportion to the amount of money they may secure from the people during conference year. In fact, a mere onlooker would sometimes be led to believe that the main thing, the one great thing for a preacher to do in the course of his ministry, would be to search after, and secure money, rather than to seek for the souls of the lost and bring them back to a gracious Saviour.

But enough; I fear I shall be misunderstood. It takes money, of course, to build churches, schools, to keep up mission work and to carry forward the various enterprises of the church; but as a casual onlooker I should be glad to attend, sometime, a great gathering of the ministers of the gospel, who in their reports, addresses, the appointment of committees, and the whole spirit of

the assembly has the appearance of a tremendous enthusiasm for the rescue of the perishing, the saving of the souls of the lost, the bringing of the church into the secret place of power, her separation from sin, and her consecration to her Lord and Master in a beautiful and prolific bridehood for the salvation of humanity.

Soon after Huston arrived at the seat of the conference he was called aside for a quiet interview with the overseer of his district and informed that his removal would be necessary. Huston demanded to know why. He called attention to the growth of the congregation, the gracious revival, the number of accessions, the improvement of the church property, and the general desire for his return. He finally got the answer that the wealthy banker and two or three young manufacturers under his influence, insisted that a change should be made, and that a young graduate from an eastern Seminary, noted for his modernistic views, should take his place. Already, the young seminary man had been put down for, and would go to, old Bethel.

Huston said, "You are well acquainted with Mr. Belser. You know he is a man of no spiritual life. His family are leaders in all kinds of worldliness; they have dances, card parties and theatrical parties at his home as much, or more, than any other family in Goodwill. You also are aware that old Bethel Church had stood for years almost inactive. The older members dying off, the younger people of the neighborhood uniting with other churches, and under my ministry we have had a most prosperous year; and now I am to understand that the appointing powers in the church will listen to the objection of a young man of no piety, a strong evolution modernist because of his wealth and prominence, that he has not made for himself, but inherited from his father, and disregard the wishes of a large congregation of devout people, move me out and put in a young skeptic who is announcing that the days of revivals have passed, and whose chief business will be to destroy and quench the fires of divine grace that have kindled under my ministry."

"Very well," said Huston. "I came up expecting to join the conference, but if this is what I am to expect from the 'powers that be', I think I shall wait a while. I am receiving many calls for evangelistic work and I feel that my great mission is to win souls, and I shall give myself at once to this work."

His superior in office insisted that he join the conference, and that this sort of thing might not happen again, but Huston, in perfectly good humor, insisted that he would take no chances, but devote himself to soul winning as an evangelist.

Many of the preachers begged him to come into the conference, but Huston's face was set like a flint. He stayed with the brethren until conference closed, received but few calls to hold meetings. Many of the brethren would have been glad to have him, but for some reason, they were a bit intimidated. To invite him, they feared, would be a bit disrespectful to the 'powers', and they had learned to move cautiously.

We are not endorsing Huston's decision and his course of conduct; we are simply relating facts. It is a risky business to take issue with the firmly established ecclesiasticism. The church cannot very well afford to encourage any sort of rebellion or disregard of her authority. She must hold herself together in a very compact and united organization, in order to properly function in carrying forward her various enterprises; and this thing of an independent man, with education, a clear head, a warm heart, and a determined mind may prove a disturbing ele-

ment, interfere with what is called "conference rings," that comparatively small body of men who direct, arrange, control, and know exactly where they are going next conference year, weeks and, perhaps months, before the convening of the body.

Let it be remembered that I am not saying these things are true, but there are rumors which come to us who know comparatively little of the real facts. But, to use an old proverb that is quite outworn, "Where there is so much smoke, there is bound to be some fire." Anyhow, Huston bought a large tent, secured a good singer, and entered the evangelistic field. His fine personal appearance, his brave, independent, kindly spirit, his wide knowledge of things, his remarkable eloquence, and his deep devotion made him irresistible. Wherever his tent was pitched it was packed with eager listeners, his altars were filled, hundreds of sinners were converted, scores of believers were sanctified, and numbers saved in his meetings united with the various churches.

He was frequently called by pastors; he occasionally held union meetings, but he found some difficulty, as he insisted on preaching full salvation from sin, and the importance of guarding carefully against backsliding, and the possibility of falling away and being lost after regeneration. He had many calls to camp meetings, and met with gratifying success.

For three years he went forward with his evangelistic work with remarkable blessing. He saw multitudes saved. There were demands for his services in every direction. He had several times received earnest petitions from his devoted friends in old Bethel Church at Goodwill to come and hold revival meetings, but he hesitated to go for fear of bringing disturbance in the old church he had served so successfully, and from which, he had been removed so arbitrarily.

Finally, he determined to go and look over his old field of labor, see what the city had been doing, and talk with some people who desired to buy five acres of land he had purchased while pastor in the city.

(Continued)

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By presenting her with "Beautiful Girlhood" at graduation time. Girls have need of guidance and a helping hand all along the way, and because of this need "Beautiful Girlhood" was written. It is an inexpensive gift, and \$1.00 thus invested may bring large returns, as we do not believe any girl can read the book without aspiring to high and holy things. Order a copy and help build character in some girl. Price, \$1.00.

A Timely Book.

"Why I Believe It" is the title of a well bound, well printed, neatly gotten up book of 176 pages. It is written by D. L. Pierson, a scholarly man of genuine devotion and unhesitating faith in the inspiration of the Holy Scriptures. Mr. Pierson is editor of the Missionary Review of the World.

At this time, when attacks against the Bible, as the inspired Word of God, are coming from so many sources, this book is especially timely. While it is scholarly, it is, at the same time, perfectly adapted to the common people who need just such a book. Fathers and mothers ought to read it so they may be prepared to instruct their children. Young people ought to read it so that their faith may be well founded, and they can give an answer to skeptical teachers and friends who ridicule the Word of God. Preachers ought to read it because it is full of valuable information and good sermon material. By all means, get this book and keep it handy for reference. It is invaluable. How I do wish I could have carried it in my saddle-pockets when I was a young circuit rider and poured over its contents in times of devotion. It may be had of The Pentecostal Publishing Co., Louisville, Ky. Price, \$1.50. H. C. MORRISON.

GLEANINGS FROM THE EVANGELISTIC FIELD

SAP KYO, KOREA.

Bro. Han blesses God for the wonderful seasons of refreshing from the presence of the Lord during this month, for the progress of the work and for the precious souls who have come to the feet of Jesus for pardon.

For one week during the month sun-rise prayer meetings were held from three to seven o'clock each morning, and the grace of God was richly outpoured. One of the women who lives in another village came to each one of these meetings and received rich blessing upon her soul. The Holy Spirit dealt with her bringing to her remembrance some things she had done before her conversion which she had never made right. She had stolen some rice at different times, and once she had killed a chicken belonging to one of her neighbors and ate it secretly. She walked in the light which came to her and was blessed in making confession and restitution, and the man to whom she returned the hen was brought under conviction and sought the Lord at once. He had been a very wicked man with real hatred in his heart for the Christians, and had often beat his wife for going to the Christian church but the Holy Spirit was faithful and brought conviction to his heart. With real contrition of heart he confessed all of his sins boldly and opened his heart to Christ. One of the things which he confessed was that five years ago when he had bought rice from a certain man the man gave him back five yen too much. He confessed it, however, with tears and said he was going to return the money. He now attends all of the meetings and is very earnest. Praise the Lord!

One of the new seekers is a Mr. Kim who was known as one of the most wicked men in the district. Eight times he had been held at the police office and once he had been in prison. Because of the wickedness of his heart neither the law or punishment of any kind had made him any better only the love and grace of God could reach him. The Gospel message gripped his heart and caused him to seek the Lord earnestly at once. Bro. Han told him that Isa. 1:18 was for him, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool."

Sr. An, the Bible woman of the Keum Tong Li church, came and helped Bro. Han several days this month. She visited the women in the community and found many hungry hearts so that between forty and fifty expressed their desire to become Christians. Praise God for these who are hungering and thirsting for the way of salvation, and we would ask you to pray with us that they may be led to know Christ as their personal Saviour.

Four very blessed cottage meetings were held and in these meetings a number of souls found the Lord. Praise His Name! The cottage meetings are held in the different villages round about, and often when the Christians start out over the steep mountains through the snow and ice, singing, praising God and talking together of the goodness of God, Bro. Han's heart leaps for joy and he joins with them in praise unto God who has redeemed them. They never seem to mind the long distances or any of the difficulties but think only of the joy they have in serving the Lord. As they go along singing many people have been influenced and some have thus been led to seek the Lord. Praise His Name! One of these seekers has led all of his family to the Lord and they all attend the church together.

In one of these cottage meetings the believers stayed until midnight and listened with interest as Bro. Han preached to them. The Holy Spirit was very manifestly present. On the next day Bro. Han visited about fifty homes in that locality and had four earnest seekers. One of them had been a famous gambler and another was a murderer but God got hold of their hearts, convicted them of sin and brought them to repentance. Bless His Name! The man who had been a murderer has been wonderfully saved and is giving a bright testimony to the power of God to save to the uttermost.

Another cause for praise to Bro. Han is the marvelous answer to prayer in behalf of the husband of one of the women believers. For about a year this faithful woman has prayed day and night for the salvation of her husband and in spite of seeming defeat she continued to pray. He was a Chinese scholar and worshipped the idols devotedly. He had no use whatever for the Christian religion. He spent much of his time in drinking and sins of all kinds, and his case seemed almost hopeless but the love of God reached him. Praise God! Conviction of sin came and his life is now completely changed. His drinking, smoking, gambling and idolatry have all ceased for he has become a new creature in Christ Jesus. A short time after his conversion about two hundred of his friends and relatives came and wanted him to join them in a special idolatrous fete but he refused them and wanted to preach to them. He went and got Bro. Maing, pastor of the Keum Tong Li church, who is near him, to come and preach to them, and as a result ten souls definitely sought the Lord at once. Praise God for blessed blood-bought victory!

The Oriental Missionary Society,
Shanghai, China.

ABBYVILLE, KANSAS.

A gracious revival was held in the Abbyville Methodist Episcopal Church, Abbyville, Kan., beginning Easter Sunday and closing on Sunday evening, April 14. The meetings were preceded by a week of prayer during Passion Week. The revival services were

begun by the pastor, Rev. Ernest D. Bartlett, on Easter Sunday evening and on Monday evening, Rev. Royal E. Dunham, Evangelist of the Nazarene Church of Hutchinson, Kan., came to us.

The week of prayer was a fine preparation for the revival and conviction was on from the very start. In the morning services Brother Dunham presented the great doctrine of entire sanctification clearly and lovingly and in the directness and power of the Holy Spirit. While the attendance was not as large in these day services as we wished, the interest was good and a number of the people pressed in and sought and found the blessing. Their testimonies were clear, and they expressed their deep determination to go through with Christ.

The evening services were rich in the presence of God, and deep conviction was upon every service. Brother Dunham's preaching was owned of God and we can truthfully say that we have never had a revival in which more deep and searching preaching was done. The battle was hard. Satan was aroused, but God gave victory and several earnest seekers found pardon. The spirit of conviction is still on, and we are encouraged to press the battle for souls. In this day of much superficial preaching the thing that is needed is the direct, uncompromising preaching of the Word in love, and in the power of the Spirit. It was just such preaching as this which we had in these services, and we rejoice that it was so. We have heard many of the noted and great evangelists of the Holiness Movement in the past ten years in camp meeting and revival services, but never have we heard a man preach greater or deeper spiritual messages of full salvation than those preached by Brother Dunham. He is a man of prayer and deep devotion and a great student of the Bible. To anyone looking for a Spirit-filled man of God for revival or camp meetings we most heartily recommend Brother Dunham.

Yours in Christ,
Ernest D. Bartlett, Pastor.

BRISTOL, TENNESSEE.

Beginning the fourth week of the revival being held at Anderson Street Methodist Church with interest increasing at each service, the meeting last night was conducted with an overflowing congregation in attendance. The pastor, Rev. Charles H. Williams, is pleased at the results being accomplished. The Rev. M. V. Lewis, who is leading the singing with his talented wife at the piano is playing no little part in the splendid outpouring of the Spirit.

Rev. and Mrs. Lewis came here from Wilmore, Ky., to assist in the revival. Mr. Lewis has been highly complimented for the work he and his wife are doing with his large chorus choir and much enjoyment is felt by the singing of the old hymns. Mr. Lewis has also taught the children many new choruses.

The pastor, Rev. Williams, is a strong believer in the old-time religion, sought after and obtained in the old-fashioned way. He has no sympathy for what he terms "membership drives" where people hold up their hand and sign a little card indicating a willingness to become affiliated with some church. The pastor declares that "The Lord has made himself manifest unto the people. Strong men have broken down and wept like David of old and have given up their sins to become followers of the Nazarene. Many who had not known God in the pardon of their sins have been converted, back-sliders have been reclaimed and Christians are growing stronger in the faith."

TWO GREAT REVIVAL MEETINGS IN SOUTH DAKOTA.

We have just closed two great meetings in South Dakota. The first was held in the First Methodist Church, at Westington Springs, S. D., with the Rev. Harry Blackburn. Brother Blackburn is one of the hardest workers and one of the greatest men to prepare for a meeting of any man I almost ever helped. He had had cottage prayer meetings, visited and gotten in touch with the whole community and had been preaching evangelistic lines in all of his Sunday night services and of course the people were prepared and expected and thanks be to the Lord he was not disappointed.

Over one hundred and fifty definite conversions, scores reclaimed and many made a full consecration to the Lord. The revival swept through the High School and over one hundred of the High School boys and girls were blessed and three young men called to preach. Mrs. Blackburn was a wonderful help in the meeting as she is a great leader for the young people. Many united with the Church the last Sunday, and on the following Sunday (Easter) many more prominent people united and among that number was the cashier of the Bank.

Our next meeting was at Woonsocket, S. D., with the Rev. A. W. Thurston, and Brother Blackburn, wife and some of his good people did much to make this meeting a success. The revival reached a high point and had a wonderful influence in the High School as well as in the city. The High School Superintendent was reclaimed and he and his wife united with the Church, as well as many others. Rev. Thurston is a most excellent man, a hard worker, and is in high esteem among his people.

We are at this writing assisting Rev. J. O. Benson at Edgemont, S. D., and we are having a great meeting.

Fraternally, J. B. Kendall.

HUNTINGTON, WEST VIRGINIA.

On the tenth day of March I began a series of services with Rev. George Thumm, at Kanawha City. This is a small church, but it has some choice people. The Lord blessed in a marvelous way; there were something like fifty or sixty came to the altar and prayed through to victory for pardon or reclamation, or purity of heart. A number joined the church. The power of God was manifested in a great way all through the meeting.

Closed at Kanawha City Easter night and began at Louisa, Ky., April first. This was a union meeting between the two Methodist Churches; the meeting was held in the M. E. Church, South, Rev. Porter pastor of the M. E. Church, South, and Rev. Fryman pastor of the M. E. Church. This was a hard battle; the powers of darkness were manifested in a fight against anything that was holy, or for the upbuilding of God's kingdom. The people would come and sit and listen, but would not move. The Lord helped the writer to preach the truth in all of the fullness of God's redeeming power. The church moved up towards the close of the meeting, and took quite an active part; some were reclaimed, some saved, and the church built up, spiritually. To Christ be all the glory.

Revs. Porter and Fryman are fine young men. Rev. Edwin Grant, who is a student in Asbury College, led the singing, and did it well.

These are appalling times when the Devil is deceiving the people in regard to their religion, or Christianity. People seem to think all they need is to join the church, and then run to picture shows, Sunday baseball and all kinds of worldliness. May there be a great revival to sweep over this old world, that will cause folks to quit sinning and get right with the Lord.

W. A. Grogg.

A HALF-DAY AND A HALF-NIGHT OF PRAYER

The half-day and half-night of prayer held in Merritt Place M. E. Church, Indianapolis, Indiana, April 20, in charge of Evangelist S. B. Shaw of Grand Rapids, Michigan, was a meeting never to be forgotten. The presence of God was there in power. Many of the most spiritual people from the various churches of the city, especially the holiness churches were well represented. It was a time of refreshing from the presence of the Lord, and love and Christian fellowship prevailed. Many wept and cried to God for the outpouring of the Holy Spirit in all the churches and missions of the city. The most spiritual people of all churches are led to pray for a great revival in these last days. The Lord greatly helped the congregation to sing in faith, "A might revival is sweeping this way." Fifty-four pastors, evangelists, and other religious leaders were present. The altar was filled with many weeping, and crying to God in the old-fashioned way for closer fellowship for a thorough revival. Many pled for a revival that will sweep away sectarian lines.

A unanimous vote was taken that all were drawing nearer to God, and to each other.

REPORT OF MEETINGS.

Since our Conference met in Corbin, Ky., Sept. 26, 1928, we have held revivals, one at Wesley Chapel, East Maysville Charge, also at Trinity on the East Maysville Charge, Rev. A. W. Insko pastor. We found Bro. Insko a man of God who believes in old time revivals. There were twenty-three professed to being saved or sanctified and four additions.

Our next meeting was held at Garrison, Ky., Rev. N. G. Griswold, pastor. The Lord was with us and gave the victory; thirty-four professed to be either saved or sanctified; thirty gave their names for church membership, and twelve additions to the Methodist Church. Our second meeting with Brother Griswold was held at Fullerton, Ky., beginning January 16. Brother Griswold had prepared the way by pastoral visiting, praying in the homes, and having cottage prayer meetings for several weeks preceding the revival. In spite of the snow, and sleet, flu and pneumonia, the house was crowded at almost every service, conviction was deep and conversions bright; there were eighty-five saved or sanctified in this meeting, and fourteen additions to the Methodist Church.

Our next meeting began at Mt. Tabor, Tolesboro, Ky., charge. We had snow and mud to contend with, and much sickness, but the church was blest and ten either saved or sanctified. Bro. Hill is a fine Christian gentleman with a brotherly spirit, and very helpful in a revival.

Mrs. N. H. Young.

COVINGTON, KENTUCKY.

We recently closed a good meeting in the Methodist Church at Mannsville, Ky., in which God poured out his Spirit upon his children, and saved a number of souls. Rev. E. L. Hilburn is the good pastor of these good people, and is one among the best collaborators it has been my privilege to labor with, and his good wife and her sister know just how to take care of a tired evangelist.

We are now in the midst of what bids fair to be a good meeting in the Methodist Church at Petersburg, Ky., with Rev. Peter Walker as pastor. The crowd is fine and people are attending for twenty-five miles around. The John Robinson String Band is playing in this meeting, and they are hard to beat. Coveting the prayers of all God's people everywhere, I am your little brother seeking the lost.

C. L. Wireman.

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(Continued from page 1)

freedom from sin; to be hungering and thirsting after righteousness. He assures us that such *shall be filled*. Filled, of course, with that for which they hunger; emptied of sin and filled with righteousness. Thank God, the promises of Jesus are safe and sure. Oh, hungry souls, press on! With the Word of God, prayer and faith, kindle your desires for purity of heart into a holy flame of longing. Let this passion for righteousness consume all other desires. Want purity of heart so intensely that you want but little else.

In this state in which Jesus says we are blessed, the soul masters the body. Your spiritual desires rise up, and your physical appetites and passions shrink down, and for the present, go out like fires that, unfed with fuel, cease to exist. To such persons the divine flame will come. We have the word of One who cannot lie, or forget his promises. He says that those who "hunger and thirst after righteousness shall be filled."

Refuse to feed your hungry soul with anything less than the righteousness which the Lord Jesus Christ has promised. If he tarry, hold on to your purpose and press on with ever increasing desire. He is mighty to save to the uttermost. "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

The Bible doctrine of full salvation exalts the Lord Jesus. It lifts him high above all the powers of sin and Satan, and everything that can contaminate and destroy the soul. It crowns him Lord of all evil powers, master of all situations, equal to all emergencies, superior to all other influences. It worships and adores him as fully sufficient to meet all the needs of our poor fallen natures, and lift us up, saved from sin, into humble and blessed Christlikeness and fellowship.

One can become so hungry for food for the body that they forget other things; they care for and desire nothing else. Food is their one intense objective; so it must be with the soul that would be filled with righteousness. You complain, perhaps, that you have hungered and prayed and trusted, and have not been filled. Possibly, there have been mixed desires. Some hunger for wealth, for honor, for place and power over your fellows. Search your motives carefully. St.

James says, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." Your desires, ambitions, selfish pride. You would have the power of God upon you in order that you may use that power toward selfish ends. That, of course, means failure.

May I suggest that in seeking entire sanctification of the soul, in hungering and thirsting after righteousness, you must not seek to make it simply a means to some personal end. Of course, it is supposed that you will have much greater power for service, if cleansed from all sin and filled with righteousness; but for the time being, leave this feature in the background. Long for a pure heart because sin is so hateful to you; because it means fellowship with Christ; because you would rather be holy than be great, or wealthy, or to have any sort of power over your fellowbeings.

In this quest after a clean heart, holiness of life, righteousness of conduct, Christlikeness must be the supreme desire, the one great end and object; the better equipment for service, the larger usefulness will come along, no doubt, but now let an abhorrence against sin, your own corrupt nature, and a great cry to be free from it, to be cleansed in the precious blood of Jesus, to be holy, to walk with your Lord in the sweet fields of purity, master you so completely that other things are forgotten; that no thought of exalted self is entertained. You are hungering and thirsting, not for a great place in the ecclesiastical body of which you are a member, or for large success in any enterprise in which you are engaged, or for any sort of saintly pride among your fellowbeings. The thing you want, for which you hunger and thirst, and pant after, is righteousness. You long for freedom from sin. You want to know that your immortal soul, through the atoning merit of Jesus Christ, is made whiter than the snow.

How blessed it is for the human soul to be thus stripped of all earthly ambitions, and on a passionate stretch, a holy hunger, a burning thirst, which cannot be quenched with anything less, or fed and satisfied with anything short of being purified and filled with the righteousness which Jesus Christ alone can give. Press on! His word cannot fail. His love is drawing you. The Holy Spirit is stimulating and stirring within you these holy longings. You shall be filled. Amen!

The National Holiness Convention.

The National Holiness Convention closed a most gracious session at Wilmore, Ky., May 12. Many of the members of this organization came from a number of states. The new president, Rev. C. W. Butler, of the Bible School in Cleveland, Ohio, presided with great efficiency and kindness. The people were constantly rejoicing over the harmony and unanimity with which the business was transacted. It really was an epochal occasion.

The evening services were evangelistic and quite a number went forward for prayer. The preaching was done by Rev. L. R. Akers, who was most fortunate in inviting the Convention to Wilmore, Rev. John Paul, president of Taylor University, Rev. John L. Brasher, of Boaz, Ala., Rev. Paul Rees, of Detroit, Mich., Rev. John Owen, of Upland, Ind., the writer preaching once. The congregations filled the great auditorium of the Methodist Church. On Sunday morning Rev. Joseph H. Smith preached with such clearness and power that our hearts were not only rejoiced with his gospel message, but with gratitude to God that he has been so wonderfully raised up from his serious hurt, with every appearance of strength to go forward in the Master's service. Dr. Butler preached in the afternoon with his usual force and vigor. Brother Seavers, pastor of the church at Wilmore, was full of courtesy and kindness looking after the interests of

the visitors. It was really a very great convention, and it looks as if the National was taking on new life and power in these trying times when a gracious manifestation of God's redeeming grace is so necessary.

The Convention will be written up at greater length.

Faithfully your brother,
H. C. MORRISON.

Asbury College, Wilmore, Ky.

Thirty-Ninth Annual Convention and Commencement, May 31 to June 5, 1929.

THURSDAY, MAY 30.

7:30 P. M.—Sermon, Dr. H. C. Morrison. Hughes Auditorium. Rev. O. H. Callis, presiding.

FRIDAY, MAY 31.

10:00 A. M.—Sermon, Rev. E. J. Richards. Hughes Auditorium. Dr. H. C. Morrison, presiding.

2:30 P. M.—Sermon, Dr. G. E. Macklem. Hughes Auditorium.

7:30 P. M.—Bethel Academy Commencement. Address, Dean William S. Taylor. Hughes Auditorium. Prof. G. B. Burkholder, presiding.

SATURDAY, JUNE 1.

9:00 A. M.—College Orchestra Concert. Hughes Auditorium. Mr. Albert Smith, Director.

10:00 A. M.—Asbury Theological Seminary Service. Address. Hughes Auditorium. Dean F. H. Larabee, presiding.

10:00 to 4:30—Arts and Crafts Exhibition. Studio, Basement Library. Miss Vivian May Norris, Director.

10:00 to 5:30—Home Economics Department—Practical Arts Exhibit—Ground Floor, Crawford Hall. Mrs. Mary Richards Oliver, Director.

1:30 P. M.—Annual Meeting of Alumni Association. Bernard Chapel.

2:30 P. M.—Sight Seeing.

7:30 P. M.—Dedicatory Recital, Magee Memorial Organ. Hughes Auditorium. Albert Riemenschneider, Artist, Cleveland, Ohio.

9:45 P. M.—Chimes.

SUNDAY, JUNE 2.

9:00 A. M.—Annual Love Feast. Hughes Auditorium. Dr. Jordan Carter, presiding.

10:00 A. M.—Baccalaureate Sermon, President Emeritus H. C. Morrison. Hughes Auditorium. President L. R. Akers, presiding.

2:30 P. M.—Sermon. Hughes Auditorium.
7:30 P. M.—Sermon, Bishop U. V. W. Darlington. Hughes Auditorium. Dr. H. C. Morrison, presiding.

MONDAY, JUNE 3.

9:00 A. M.—Student Volunteer Program. Fred Alexander, President, presiding.

8:30 A. M.—Annual Meeting of Board of Trustees. Board Room, Library.

10:00 A. M.—Missionary Address, Bishop U. V. W. Darlington.

2:30 P. M.—Address.

4:30 P. M.—Business Meeting of Alumni Association. Bernard Chapel.

7:30 P. M.—Annual Program (Music and Expression Departments). Miss Daisy Dean Gray, presiding.

Presentation Special Diplomas and Certificates. Dean W. B. Hughes, presiding.
9:45 P. M.—Chimes.

TUESDAY, JUNE 4.

8:00 A. M.—Alumni Praise Service. College Chapel.

9:00 A. M.—Alumni Gold Prize Oratorical Contest. College Chapel. Prof. D. W. Nankivel, presiding.

10:30 A. M.—Alumni Day Program.

Address, Dr. Clarence True Wilson. Hughes Auditorium. Prof. W. L. Nofcier, President A. A. A., presiding.

1:30 P. M.—Dedicatory Service. Gift of Class of '29.

2:30 P. M.—Dedicatory Service. Hughes Memorial Auditorium.

4:00 P. M.—Band Concert. Campus. Mr. Victor Moore, Director.
7:00 P. M.—Alumni Dinner and Reception. Lafayette Hotel.
7:30 P. M.—Sermon. Hughes Auditorium.
WEDNESDAY, JUNE 5.
9:00 A. M.—Academic Procession.
9:30 A. M.—Commencement Exercises. Hughes Auditorium.
Mantle Oration.
Class Address, President L. R. Akers. Awarding of Degrees.

Fast trains on the Southern Railway both North and South, will stop during Commencement week. Hourly bus service may be had from Cincinnati and Louisville to Lexington, changing there to Wilmore bus or Southern trains. Lexington is seventeen miles directly North of Wilmore.

VACATION RELIGION.

A. W. ORWIG.

THAT is a very superficial kind of Christianity which is left at home during vacation time. And yet it seems to be the kind some people have. They are something like the little girl who was so greatly taken up with a visit she expected to make with her parents that in her last prayer at home she ended with, "Good-bye, Lord; I'm going to Boston!" Or they may be like the little boy who had gone with his parents on a vacation trip. On the first morning after arriving at their destination, his mother asked him if he had said his prayers, to which he replied, "Why, no, mama; I didn't know that God had come here, too!"

At this season of the year, when many people go away from home on a vacation, some seem to forget to take their religion along. For weeks and months in advance they think and talk and plan as to how to get the most out of the proposed trip. The tent, the camp chairs, the hammock, the fishing tackle and the like are taken along to minister to their physical and social natures. But, alas, in not a few cases, the blessed Bible and all religious literature are forgotten. To a great degree Christianity is left behind.

"We got to have a good time," say some, "and what's the use of being so very religious anyhow? Can't folks have a little fun sometimes, and still be Christians?"

It all depends upon what people consider "a good time" and "fun." If thereby they mean needed rest, profitable recreation, and the enjoyment of really innocent amusements, there can be no objection. But if by "fun" they mean less prayer, little or no Christian conversation, absence from public worship, the neglect of God's Word, and general indifference to their spiritual interests, they would far better remain at home. For it is vastly less a loss to be without a "summer outing" than to throw off the whole-some restraints of Christianity. The professor of Christianity who does not take his religion with him, on leaving home, whether for rest or business, has already suffered spiritual declension; and unless he is more careful and conscientious concerning the little that he has is likely to go home without any.

It is always well, when contemplating a season of absence from home, to prayerfully resolve that the change shall not affect our souls unfavorably. We usually expect it to result in increased physical and mental vigor. Why not also plan for and expect spiritual profit? Surely the former is not more important. The realization of the latter need not involve any strain upon us, not the sacrifice of any healthful and elevating amusements. Be it known however, that merely so-called amusements should be the least consideration. Strength and vigor of

body, intellect and spirit should be desired above all else, especially by the Christian, that he may the better fulfill his high and holy mission.

The best way to have a real "good time" during a vacation, is to take Jesus along. Have a glad and joyful fellowship with him every day. Have the same sweet little talks with him in the tent, or grove, or hotel, or boarding house, as you have at home. Why not? And let him speak to you every day though his blessed Word and Spirit. There need be nothing hard and wearisome in the whole affair. But it will rest us all the more, and add very greatly to our pleasure and profit.

Yes, have your "good time" in a manner that will develop and strengthen all the powers of your being; and when you return home you will feel more inclined and better prepared to resume life's duties, and your work in the vineyard of the Lord as well.

(Continued from page 5)

vention, and appliance, and almost incredible things have been achieved along those lines, but the Church has not kept pace with the world in her achievement in spiritual things.

For inspiration the holiness people need to take a retrospective view of what God's people have accomplished in their past history. On the same day that the Apostles received their Pentecost, under the unctuous preaching of Peter, there were added to them, about three thousand souls and soon after that, five thousand.

Charles G. Finney entered a factory in a New England state and at once a strange influence took hold of a young woman as she sat at her loom near the door. That influence became contagious and reached to the whole factory force so that they were unable to perform their work, so much so that the proprietor shut down the machinery and requested Mr. Finney to conduct evangelistic services with the factory force, and the proprietor and everyone, except one person, were saved.

Upon reliable information it has been stated that in the pioneer days of Methodism in this country in an eastern state, at one camp meeting, one thousand souls were converted and thirteen hundred wholly sanctified.

It is a fact founded upon reliable history that in the revival at Cane Ridge, Ky., probably the people saved ran into many hundred, and likely many more hundreds would have been saved had the meeting not been closed because the people in that place could not furnish entertainment for the hosts who attended it. The history of other similar revivals might be recorded but for lack of space.

The holiness people should have a greater love for one another and if one organization seems to be having a larger measure of success than the other, that other organization ought to rejoice over that fact because that is a contribution to the same cause they are seeking to propagate.

If one preacher can preach more effectual messages than another, and through his preaching throngs of people crowd the altar, that other preacher ought to be as happy as if it were the result of a message he delivered.

If one singer, under the anointing of the Holy Spirit, should sing the power on the people so that they shout and praise God, the other singer should be as happy as though that manifestation were due to his singing. Only really dead people can measure up to the standard set by what is written above.

One more thing is mandatory upon the holiness people, and that is to live what they profess, at home, in the church, and everywhere. This is the acid test of one's holiness. People may sing and pray and profess and preach, but their real standing is measured by the lives they live. There is

nothing that will cause people to hunger for the experience of holiness, so much as to see it exemplified in the lives of those who profess it. In order to measure up along this line one will need to make it a daily business to live a holy life and allow nothing to prevent him in his laudable endeavor along this line. It is a great encouragement to those professing the blessing of holiness to remember that the blessed Holy Spirit will come to one's rescue in every time of need and bring him off more than conqueror.

Dr. Ridout's New Book on Revival Blessings.

Before sailing for the mission fields Dr. Ridout put out his new book, "Revival Blessings" containing the History of the great revivals as well as stories of great evangelists and chapters on soul winning, etc. This book should be read by all evangelists, ministers and laymen who are interested in revivals of religion. Also, it is a fine text book for the class room where evangelism is being taught. There are many things in this book not found in any other book on evangelism. Dr. Ridout has dug out a lot of gold nuggets from his wide reading. This is a fine book for soul winners in the Sunday schools and among young people, and no one can read the book without finding it full of wonderful information and inspiration. Price, \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

Indian Springs Holiness Camp.

The greatest southern camp will hold its thirty-eighth meeting, August 8-18, on the beautiful grounds in "The old red hills of Georgia" just one mile from Indian Springs with its life-giving waters.

The leaders for this year are Rev. H. C. Morrison, D. D., Rev. John Paul, D. D., Rev. John F. Owen, D. D. Rev. Jere M. Glenn will have charge of the work with young people and children. Brother Sewell will direct the music, and the Woman's Quartet of Taylor University will render special music.

Mr. R. F. Burden, Macon, Ga., the honored President of the Board of Trustees, says that arrangements are being made to take care of the multitudes who always attend these meetings. The camp ground hotel, two large annexes and other boarding houses will furnish entertainment at reasonable rates. Hotel reservations may be made by writing Mrs. Inez Sappington, care Murphy Hotel, Bradenton, Fla. For rooms in annex, write Mr. F. C. Benson, Macon, Ga.

Many of the friends of this camp are uniting to make it better and greater than ever, and we urge upon the friends of holiness everywhere the importance of joining heartily in this most worthy undertaking. Three things will greatly help to achieve it: First, write Jere M. Glenn, Young Harris, Ga., for literature giving all needed information about the camp and its work, and send it to your friends with a personal letter urging them to meet you there this year. Second, with this literature before you, write an attractive article about the approaching meeting and secure its publication in your local paper; and repeat this occasionally between now and the meeting. Third, join in daily prayer that the meeting this year may be the beginning of a mighty nation-wide revival of pure religion. Surely the sore need of such a revival should stir our hearts to prevailing prayer until the fire from Heaven is falling all over this nation in Pentecostal power.

JERE M. GLENN.

"The Nightingale of the Psalms"

By Jarrette Aycock, is a beautiful exposition of the Twenty-third Psalm, and a booklet that is always in demand. If you want to make several inexpensive gifts—gifts that will bless humanity, present this book. The price is 25c each, 5 copies for \$1.00, or 12 for \$2.00.

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

I suppose all of us remember of some scrape we got into when we were growing up, and if there was punishment to be meted out we were inclined to throw it off onto some other person. It's always best to be frank and acknowledge our faults when caught, even if we are not altogether to blame, for we shall feel better after it is all over and have no regrets for having imposed upon an innocent party. I am giving you a little story which shows how much better it is to share the blame when we get into wrong, and how much better we shall fare by confessing and being frank about the matter. I hope after you have read "The Better Way" you will conclude that you will never be found guilty of adding insult to injury by throwing blame on some one else that you might escape.

Lovingly,

Aunt Bettie.

THE BETTER WAY

Cousin Rosalie and Aunt May had come to stay overnight with mother and Lydia. Bedtime came, and Rosalie and Lydia were both in their little white gowns. Rosalie came creeping into Lydia's room with her pillow in her arms. Her bare feet did not make a bit of noise, and she was almost near enough to clap the pillow over Lydia's head when Lydia saw her. Lydia gave a little squeal.

"No, you don't," she laughed, jumping into bed. She pulled Grandmother White's gay patchwork quilt up about her ears.

"Here it comes," Rosalie warned, and let it fly.

"You'd better run," Lydia called back. "Here's your pillow. I don't need it," and she threw it back.

Rosalie did not run a step. She dodged down at the foot of the little brass bed and let the pillow go over her head and plump down beyond her. In a moment she had caught it up and thrown it back—and then something dreadful happened.

The big pillow struck the knob at one end of the bed. There was a ripping sound, and as the pillow fell, a lot of feathers puffed out and floated about a frightened little girl.

"Oh, Lydia, the pillow's busted!" Rosalie cried.

For a moment Lydia sat very still in bed, and was glad it was not she who threw the pillow when the accident happened.

"Rosalie began it, too," she thought quickly, "and Rosalie is company, and will not be punished. Let her go tell about it."

She looked again at the scared little face of her cousin and sprang out of bed.

"I threw it back at her. I was ready for the game, too," she owned honestly to herself.

"Come, I'll tell mother how we did it," she said bravely, and led the way.

Mother listened to the story. At its end Rosalie said:

"It was my fault, auntie; I threw the pillow first."

"But I helped to keep it up," said Lydia.

"Well, well," said mother. "I'm afraid I'll have to punish you both. Suppose I send you straight to bed to stay until morning?" And, somehow, both knew they were forgiven because they had not tried to blame each other.—The Sunbeam.

Dear Aunt Bettie: Here comes a Kentucky man to join your happy band of boys and girls. This is my first letter to The Herald and I hope Mr. W. B. will be out for lunch and will miss this one. My aunt takes The Herald and I enjoy reading it. I am five feet nine inches tall, weigh one hundred thirty-five pounds. Have hazel eyes, dark hair, light complexion. Here is part of my life story. When I was eight years old we lived in Corbin, Ky. My father was in business and very wealthy and had a real home and anything I wished for. But somehow I left home on a freight train and only eight years old. Going south in a few days I was in Mississippi so I picked cotton and found work here and there. So I be-

gan to drink and gamble, going wild, riding freight trains at the dead hour of midnight. I did every thing but steal. So I tramped the world over. I made a wreck of my life. But I learned several trades and can say I was lucky to never be in jail. Now I am real good looking and go by the name of a sheik in the large city. I am greatly admired by both sex. Now one year ago while visiting the mountains of Kentucky 20 miles from railroad, a town east of Somerset, Kentucky, the Church of God was holding a two weeks' meeting. So I go out about half drunk, thought I would have some fun. But somehow I was warned because God had stepped on my mind. So I came back. I did not have any fun for I was studying about God. I could not sleep or rest for thinking about God for I knew he had knocked at my heart. So I began to pray for I was uneasy about my lost soul. So I began to study. I had no one in life to advise or teach me how I must live so I made up my mind the sure way was to get right with God. The next night I went back to church. When they began to call for lost souls I made a break, six others followed me. I gave the preacher my hand and got down on my knees, I knew I had no time to lose. I began to cry out for I was not ashamed and I gave over everything right then forever and I was saved. The next day I was sanctified. That night God filled my soul with the sweet Holy Ghost. I spake in tongues and I leapt, sang and shouted and I am still living for God and praise him for his sweet name. I like the Church of God because I can leap and sing and shout when I get ready and praise him for his sweet name. God has given me gift to see wonder things and I am going to pray him as long as I have breath. My birthday is April 21. I would like to hear from all the cousins who are trying to live a true Christian life. My age is between 21 and 29. I will answer all letters received. May the Lord bless Aunt Bettie and all the cousins.

Oscar Sears.
Sears, Ky.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band of boys and girls. I am sixteen years old, my weight is one hundred ten. I have gray eyes and red hair and fair complexion. My father takes The Herald and I enjoy reading it. I belong to the Methodist Church. I go to Sunday school every Sunday I can. My birthday is September 26. Have I a twin? Who can guess my middle name? It begins with E and ends with H, and has nine letters in it. Will some of you boys and girls write to me. I will answer all letters received. This is my first letter to the Herald and I hope to see it in print.

Mary E. Baird.
Box 184, Poterdale, Ga.

Dear Cousins:

Just a little Florida girl,
Who craves admittance to your band

Of happy children, great and small,
O'er all this sunny land.

My mother takes The Herald,
And o'er page 10 I always pore,
And when I come to the end,
I always wish for more.

I am only thirteen years of age
Am in the 9th grade at school.
I like my teachers very much
And try to mind the rule.

I have light hair, blue eyes,
Am five feet, two inches tall,
I like to go to Sunday School
And do not miss at all.

I try to be a Christian,
And do the best I can,
In winning all my playmates
To Christ's own happy band.

So goodbye for the present, Friends,
I hope you've enjoyed my rhyme,
And if Mr. W. B. does not get this
I'll try another time.

Your cousin,
Cornelia Clark.
Waldo, Florida.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I have brown hair and blue eyes, fair complexion. I weigh one hundred five pounds. I am five feet eight inches tall. I am in the 7th grade. I am fifteen years old and my birthday is June 28. Can anyone guess my middle name? It begins with F and ends with E. It has six letters in it. I will write the one a letter that guesses my name.

I hope to see my letter in print. Mr. Britting takes The Herald. I sure enjoy reading page ten. I have been at school every day this year. My school teacher's name is Estelle Grant, she is a good teacher. My letter is getting long and I will close.

Elda Hilton.

R. R. 1, Box 8, Barboursville, Ky.

Dear Aunt Bettie: Will you let a Virginia girl join your band of boys and girls? This is my first letter to The Herald. and I hope to see it in print. I have dark complexion and long black hair and brown eyes. I am fourteen years old and am in the fifth grade at school. My teacher is a crippled man. I like my teacher and all of my schoolmates. I live on the farm and like it best. Among my pets I like my sheep best. I am a lover of music and flowers. I will answer all letters received.

Minnie Lowe.
Bandy, Virginia.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls. I have brown hair and blue eyes and light complexion. I weigh sixty pounds, and I am three feet and 6 inches tall. I am seven years old and my birthday is April 12. Can anyone guess my middle name, it begins with an F and ends with an E, and it has eight letters in it. I will write the one a letter that can guess it. So I want to see my letter in print. My dad takes The Herald. I sure enjoy reading page ten. I go to school every day and I am in the fourth grade and we have a good school teacher, her name is Estelle Grant. My letter is getting long. I guess I will stop.

Helen Brittain.
Barboursville, Ky.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I have brown hair and eyes, dark complexion. I weigh eighty-six pounds. I am four feet and six inches tall. I am in the fifth grade. I am twelve years old, my birthday is June 5. Can anyone guess my middle name? It begins with N and ends with A, it has four letters in it. I will write the one a letter that guesses it. I hope to see my letter in print. Mr. Brittain takes The Herald. I sure enjoy reading page ten. I go to school every day. My school teacher's name is Estelle Grant and she is a good teacher. My letter is getting long I guess I will stop.

Bessie Campbell.
Barboursville, Ky.

Dear Aunt Bettie: Will you let a girl from Ohio join your happy band of boys and girls? I am nine years old. My birthday is the sixteenth of June. The same day as Howard W. Perrin's, I think. Vivian E. Griffin's middle name is Elsie. One of the Sunday school teachers at our church gives a pin to any one who goes to Sunday school every Sunday for a year. I am trying to get a pin. I hope to see this in print. Lovingly,

Nancy E. Fisher.
Box 116, Flushing, Ohio.

Dear Aunt Bettie and Cousins: Will you let a Kentucky girl join your happy band of boys and girls? My grandpa takes The Herald and I sure do enjoy reading page ten. I live on a farm of about one hundred acres and have light brown hair, brown eyes, a dark complexion and weigh ninety-two pounds. My age is thirteen and my birthday is May the eighth. Who has my birthday? H. Lucile Johnson, I guess your first name to be Helen. If I am right please don't forget your promise. Who can guess my middle name? It begins with an E and ends with an E and has six letters in it. Well, I will go before Mr. W. B. comes home.

Lovingly,
Ruth E. Steely.

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Gentlemen: Enclose please find \$1.00 for which send me postpaid, a box of your Personal Stationery consisting of 200 sheets of Paper and 100 Envelopes printed as follows:

To avoid errors write or print clearly

Dear Aunt Bettie: May I join your happy band of boys and girls. I am a girl, fourteen years old. I have light hair, blue eyes, and am about five feet tall, weigh 83 pounds. My birthday is November 6. Who is my twin? I belong to the Methodist Church. Our preacher's name is Bro. Allen. We like him just fine. My mother takes The Herald. I sure enjoy reading page ten. Morris G. Lee, I guess your age is 23. If I am right send me your picture. Lucille H. Johnson, I guess your name to be Helen. Am I right? If so, don't forget your promise. Thelma Gray, I guess your middle name to be Agnes. Natoria D. Swain, I guess your middle name to be Dell. If I am right please send me your picture. Orene Carter, I guess your first name is Marine. Who can guess my middle name? It begins with E and ends with R, and has six letters in it. Whoever guesses it I will send them a letter. It is a Bible name. All you cousins please write to me. I will try to answer all letters received. I am not afraid to get letters, and am glad to answer.

Ruby E. Cochran.
Hubble, Ky.

P. S.—Aunt Bettie, I would like to see this in print, as this is my first letter and I don't like to be a stranger to you cousins.

Dear Aunt Bettie: How are all of you Cousins? This is the first time I have written to The Herald. I am a girl, ten years old, blond hair, gray eyes, and go to school every day nearly and am in the fourth grade. My teacher is a man, name Mr. Mathney. I like him just fine. I go to church almost every Sunday. I am a Christian, belong to M. E. Church. My mother and two sisters and a brother are members of the M. E. Church. Who can guess my middle name? It begins with M and ends with T and has eight letters in it. Whoever guesses it I will write to them. Morris G. Lee I guess your age to be about 22. If I am right don't forget your promise. Lucille Johnson, I guess your middle name is Helen. If it is please don't forget your promise. I guess I will close before Mr. W. B. gobbles this first letter up. I would like to receive letters from any of you cousins.

Nancy M. Cochran.
Hubble, Ky.

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We offer you here a very large assortment of some of the choicest styles of Bibles published, at such low prices that you can hardly afford not to invest in them. Many of them we bought at about one-half the regular price, hence we can sell them to you at the prices listed below. They are all the King James Version and all perfect stock.

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Large Type India Paper Reference Bible

Bound in a beautifully grained Morocco with overlapping edges, has fine, thin India Paper, 50,000 references, chapter numbers in figures, dates at the head of reference column. It has silk headbands and marker, red under gold edges, size 5½x8 inches, and only ¼ inch thick; weight 21 ozs. It has large long primer self-pronouncing type and maps in colors. The publisher's catalogue price \$8.00. Number of this Bible is 7690X. We have 44 copies that we are offering **\$4.00** at each.

20 copies same as the above, with a genuine leather lining—regular price \$9.00; we are offering them at \$4.50 each. The number is 7696X.

14 copies after the same style as No. 7690X, with the large bourgeois type, chapter headings in Roman numerals, with concordance and a Bible gazetteer, size 5½x7¾x¾ in. thick. The number is A3690. Our special price is \$4.50.

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Handy Old Folk's Bible

Extra large type, very thin white paper. Family Register, beautifully colored maps, a chronological table of the kings and prophets of Judah and Israel, tables of weights, measures and monies, silk headbands and marker, gold edges, bound in a beautifully grained flexible morocco, stamped in gold on side and back bone, size only 5½x8½x1 in. thick; weight 25 ozs. This is the smallest large type Bible for old people, or persons with weak eyes, that we know of on the market. The number is F1701. A splendid \$5.00 value that we are offering **\$2.50** for.

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44 copies same as the above in the small, handy size, 4½x7. The number is 87X. A regular \$10. value; our special price \$6.00.

Thinnest Bible in the World

This is an Oxford, self-pronouncing Bible, printed on the famous Oxford thin India Paper, bound in genuine Morocco with overlapping edges, leather lined, clear, readable minion type, references, size 5½x8 inches; thickness, 9-16 of an inch; weight 12½ ozs. The number is 03450X. This Bible sells ordinarily for \$7.50.

8 copies same as the above, with the concordance, making it just a little thicker. Special price **\$6.00**.

India Paper Concordance Bible

This Bible has a very large, readable type with some white space around every word, making it easy to read; it is self-pronouncing with the chapter numbers in figures, very fine white India Paper, references and concordance, silk headbands and markers, red under gold edges, bound in genuine Morocco with overlapping edges, guaranteed never to break in the back, size 5x7½ in. thick, very light. The number is P105X. Regular net price \$6.75; our special **\$5.00** price.

25 copies same as the above in an extra fine goat skin binding, leather lined. Regular net price \$10; our special price \$7.50.

23 copies similar to the above, without the self-pronouncing feature and without the overlapping edges, with overlapping edges or concordance, but one of the neatest, prettiest books on the market. It sells at a net price of \$8.00; our sale price \$3.00.

Large Type Child's Bible

Has one of the easiest reading type pages published, is self-pronouncing, beautifully illustrated with 32 pages of splendid Bible helps for students, silk headbands and marker, red under gold edges, size 4x6x¾ in. thick, bound in a beautifully grained morocco, with overlapping edges, stamped in gold on back and backbone. The number is K43. A regular \$3.00 value that we are offering **\$2.00** for.

17 copies same as the above with the patent thumb index at \$2.40 each.

Big Value Red Letter Bible

It has a large black face minion type, with the chapter numbers in figures, a splendid line of Bible readers' aids, including How to Study the Bible, by Moody, the S. S. Teacher's Use of the Bible, by Bishop Vincent, Harmony of the Gospels, etc. 8 full-page illustrations, the words of Christ in red, proper names, maps in colors, bound in morocco with overlapping edges, stamped in gold, size 5x7½x1 in. thick. **\$1.40** Special sale price.

India Paper Red Letter Bible

Coat pocket size, India Paper, references, with all of Christ's words printed in red, also the references to Christ in the Old Testament, in red, bound in a fine quality of genuine Morocco, leather lined, silk sewed, size 5x7½x¾ in. thick; a beautiful black face minion type, red under gold edges. Weight only 15 ozs. The number is 03454X. The publisher's special net price is \$7.50; our special price **\$5.00**.

46 copies similar to the above in a regular minion type, with references and concordance. Size 4½x6½x¾ in. thick. The number is A3490. Regular net price is \$5.00; our special price \$3.00.

10 copies same as the above without the red letter feature and concordance. The number is A2490. Regular price \$4.00; our special price \$2.20.

111 copies same as the above in the Bagster make, size 4¾x7x¾ in. thick; weight 12 ozs., with morocco binding, overlapping edges. The number is H64X. Special price \$2.20.

Large Type Reference Bible

Large bourgeois type, pronouncing, bound in keratol, stamped in gold, good Bible paper, with the references and chapter headings. Size 6x8. We have 55 copies. Regular price \$2.50; our sale price **\$1.20**.

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The most attractive Bible made as a gift for a girl or young woman. It is bound in a splendid quality of brown leather, basket weave design, with a button flap fastener. It is printed on the fine Oxford India Paper, has minion type, references and maps, size 4½x6½x¾ in. thick. Weight 15 ozs. Lined with brown moire silk; red under gold edges. The number is 03255X. The net price is \$5.50; our **\$4.40** sale price.

23 copies same as the above, bound in black pin seal grained leather, calf lined, self-sewed, self-pronouncing. The number is 1433X. Regular net price \$8.00; our sale price is \$4.00.

104 copies of a Bible similar to the above with a large, black face self-pronouncing type, on regular Bible paper, bound in genuine leather with overlapping edges, lined lined; size 4½x6½x1 in. thick. The number is 104. Regular price \$3.00; our sale price \$2.00.

Illustrated Child's Bible

It is bound in very attractive dark blue morocco, with overlapping edges, self-pronouncing agate type, a large number of full-page illustrations, silk headbands, red edges; size 3½x5½x1 in. thick. Stamped in gold on back and backbone. The number is 5108. Regular price \$1.50; our special **90c** price.

75 copies of a fine Oxford India Paper Bible with references, a genuine leather binding, gold edges. The number is 03022X. Regular net price \$3.50; our special price \$2.00.

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Bound in genuine Morocco with overlapping edges, with a button flap, large clear, black face self-pronouncing type, India Paper maps, silk headbands and marker, size 4½x6½x¾ in. thick. A beautiful and attractive Bible for a young man or young woman, or for any one to carry to Sunday school. The number is 6200XF. Regular net price \$5.00; our special price **\$3.00**.

Precious Promise Bible.

It has the large, long primer type with complete line of teacher's helps, with all the precious promises underscored in red and a complete index to same. This Bible is bound in genuine Morocco with overlapping edges, is size 5½x8½x1¼ in. thick, has the references, red under gold edges. We have 50 copies. Sells through agents at \$7.50; our sale price **\$4.00**.

Loose Leaf Bible

Printed in a black face minion type on India Paper with more than 250 blank pages, size 6x7-¾, only 1 inch thick. It is the best thing on the market in the way of a Loose Leaf Bible. Bound in genuine Morocco with overlapping edges. Sells through agents at \$12.00; our sale price **\$8.00**.

The Self-Explanatory New Testament

This special Testament has a commentary in the way of a center column which explains the Scriptures. It is self-pronouncing, has a good clear nonpareil type, illustrated, size 5½x7½, bound in beautiful black cloth, stamped in gold, ½ inch thick. We have 35 copies. Regular net price \$1.25; our sale **60c** price.

Vest Pocket India Paper Illustrated Testament and Psalms

This Testament is bound in the finest of tan leather, leather lined to edge, overlapping edges, is silk sewed, printed on fine India Paper, has a large number of beautifully colored full-page illustrations, has the Psalms, silk headband and marker, gold edges, size 2½x4½x¾ in. thick, weighs 3 ozs. We believe you will say it is one of the prettiest Testaments you ever saw. Regular net price \$2.00; our sale price **\$1.50**.

75 copies same as the above, with fine black Morocco binding, leather lined and silk sewed, overlapping edges, without the illustrations, but with a few blank pages for notes. Regular price \$2.00; our sale price, each, \$1.50.

122 copies similar to the above, without the Psalms but with the colored illustrations, bound in a beautiful black leather, overlapping edges, very thin, neat and light, sells regularly at \$1.25; our sale price, each, 80c.

66 copies same as above, bound in the morocco binding, limp, a good 60c value, that we are offering in this sale, each, 40c.

1500 copies of a beautiful little vest pocket Testament, limp cloth binding, red edges, at 10c each; \$1.00 per dozen, \$9.00 per hundred.

Old Folk's Testament

Genuine leather binding, extra large type, self-pronouncing, paragraphed, chapter numbers in figures, very thin Bible paper, gold edges, stamped in gold, size 5½x7, less than ½ in. thick, weighs only 10 ozs. The number is 755. Regular net price \$2.00; our special price **\$1.00**.

116 copies similar to the above, without the self-pronouncing feature, with morocco binding and the Psalms, a regular \$2.00 value we are offering special at \$1.00.

46 copies same as the above, with the words of Christ in red, \$1.20.

Illustrated Testament and Psalms

Has the large, clear, black face brevier type with a very large number of full-page colored illustrations, the Psalms, printed on a thin India paper, cloth bound, red edges, stamped in gold, size 4½x6½x¾ in. thick. Regular price **\$1.50**; our special price **80c**.

16 copies after the same style as the above, without the illustrations and Psalms, printed on fine thin India Paper, bound in flexible kraft leather; special sale price, each, \$1.00.

34 copies similar to the above, printed on fine Oxford India Paper, bound in genuine leather, red under gold edges, ¼ in. thick, weight only 5 ozs.; sells regularly at \$2.50. Our special price, each, \$1.50.

Christian Worker's Testament

With every scripture pertaining to salvation marked in red with a reference to some other scripture on the same subject. It has a complete index to all these references, which makes a wonderful Bible study. It has a nice clear, readable type, size 3½x4½, bound in genuine Morocco, red under gold edges, stamped in gold. We have 50 copies. Regular price \$1.75; our sale price, **\$1.15**.

Red Letter Pocket Testament

Has a clear, self-pronouncing minion type, the words of Christ in red, bound in black cloth, size 3½x6½ in. thick. Regular net price 60c; our special price, each, **30c**.

76 copies same as the above, without the red letter feature. Regular price 50c; our sale price, each, 20c.

PENTECOSTAL PUBLISHING COMPANY,
LOUISVILLE, KENTUCKY.

SUNDAY SCHOOL LESSON

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

Lesson X.—June 9, 1929.

Subject.—The Story of the Rechabites. Jer. 35:1-11.

Golden Text.—We will drink no wine. Jer. 35:6.

Time.—About 600 B. C.

Place.—Jerusalem.

Introduction.—The Rechabites were not Jews. It is hard to settle some points in their history. Some have supposed that they descended from a man by the name of Rechab, and got their name from him; but this is not clear. The name Rechab means a chariot rider, or driver. Jeremiah calls this man the father of Jonadab. He says that the Rechabites in his day claimed to obey the voice of Jonadab the son of Rechab their father; but in Jewish speech this might mean only a remote ancestor, as king David is called the father of other kings in later generations. No doubt, they descended in direct line from Jonadab.

The Rechabites were peculiar in regard to alcoholic drinks. We would, perhaps, term them fanatics. They would have nothing whatever to do with grapes—would not plant the vines, nor eat the grapes. They refused to drink so harmless a beverage as unfermented grape juice.

They would build no houses to live in, but dwelt in tents. They seem to have planted no seed of any sort. In fact, the assertion is made, that they planted nothing. They were a nomadic people, much after the wandering fashion of Arabs and Gypsies. Just how they got their living is not clear. No doubt, they had their flocks and herds, as practically all other oriental tribes who wandered from place to place. In some measure they resembled the Bedouins of the desert, only they were not vicious.

It is interesting to note how their father Jonadab impressed his convictions upon his descendants. Some of those ancient people must have been powerful teachers. How did Amram and Jochebed manage to so teach Moses the things of God during his infant years, that Pharaoh's court and the schools of Egypt could never undo their good work? Jonadab wished his descendants to be strong and clean. His rules were rigid, sent them—in large measure—away from the associations of other people, but made strong, unbending characters out of them. Nothing could induce them to violate his commandments.

It is a consolation to know that America is a land of prohibition. It has been woven into the very foundation of the nation, the Federal Constitution. And we are going to enforce that glorious amendment against all the booze bums and scoundrels that infest the land. Uncle Sam has never yet been conquered; and our moonshine population may as well make up its mind that the old Gentleman will never run up a white flag to any dirty gang on earth. Along with the 18th amendment, we shall enforce the Volstead Act, or something stronger. We are done with strong drink in America; and the world had just as well take notice, and act accordingly.

Comments On The Lesson.

The first four verses of this 35th chapter of Jeremiah give us some of the most definite information that we possess concerning the Rechabites. Putting this with other facts, we learn

that when Jerusalem was besieged by Nebuchadnezzar's army, these people went into the city of Jerusalem seeking protection within her walls. Jehovah used them to put the loose-living, disobedient Jews to shame. Jeremiah was commanded to put them to a severe test. Their lives were so upright and clean that they were even permitted to enter the sacred precincts of the temple for this purpose. Jeremiah conducted "them into the chamber of the sons of Hanan. . . A man of God," and attempted to induce them to violate the commands of their father Jonadab.

5. **Drink ye wine.**—But they drank not. They had cultivated no thirst for drink. "Pots full of wine" and cups out of which to drink it could not entice them to break their Rechabite vow of teetotalism.

6. **We will drink no wine.**—There was real backbone back of that reply to Jeremiah's orders. Some generations had come and gone since Jonadab gave command to his children and descendants that they should forever abstain from drinking wine; but the passing years had made no difference. Their conscience stood like granite against sparkling wine and a commanding prophet, even though he claimed to be delivering to them the word of Jehovah.

That was a tremendous lesson in obedience for the Jews; but it made little impression upon their dead consciences. When men set their hearts against God to do evil, and stiffen their necks and harden their hearts in sin, nothing is left for them, save the wrath of God.

7. No one clause in this verse brings out its heart. Those Rechabites were quoting to Jeremiah the orders received by them from their father Jonadab. They were to live out in open nature, but must not be farmers nor wine-makers. And they gave his reason for this: "That ye may live many days." I think he narrowed them down a bit too close as to "sowing seed;" but we are learning in our day that few things are so conducive to health, longevity and happiness as living in pure air and sunshine. Hot-house plants are never strong. With men, it takes a good deal of "rough and tumble" to make them worth while.

8. **Thus have we obeyed the voice of Jonadab.**—Note how emphatic they were, and how far their obedience extended—to their sons and daughters. It was inculcated and enforced from generation to generation. It was not much like the wild disobedience of the present time, when children rule and parents obey. Nowadays most parents cannot rule Sallie and Johnnie till they are fifteen years old.

9. **Nor to build houses for us to dwell in.**—Had they built houses they would have settled down in one place; and that would have defeated the purpose of Jonadab. Housedwellers are likely to become soft, and unable to endure severe hardships. They repeat that they had neither "vineyard, nor field, nor seed."

10. **We have dwelt in tents.**—They were made of coarse, heavy cloth; the material was usually goats' hair. There must have been much tenting among those oriental peoples; for even as late as the time of St. Paul, we learn that by trade he was a tent-

maker, and that this was likewise the trade of his two intimate friends, Priscilla and Aquila. To say the least of it, that was a healthy way to live.

11. **So we dwelt in Jerusalem.**—In this verse the Rechabites themselves reveal their reason for being in the city instead of the country. They were seeking safety from two opposing armies. The wars were not especially against them; but roving bands of heathen soldiers would show little mercy toward a small tribe of nomadic cattlemen. They probably pitched their tents on some vacant spot, or spots, within the walls of Jerusalem, hoping to return to the open country as soon as peace could be restored.

The Rechabites hold up to the gaze of men in all times a lesson in obedience and sobriety. It made them strong; and it has perpetuated their name and fame through 35 centuries. These virtues will make any people great in any age. America's hope lies in a rigid enforcement of her prohibition laws.

Arnold's Practical Commentary only 75c. A few left. Order now.

PERSONAL NOTES.

Evangelist H. W. Galloway and son Charles, his pianist, are available for tent and camp meetings this summer. Address, H. W. Galloway, Del Norte, Colo.

W. G. Bennett, formerly from the northwest, was recently married to Miss Ruth Harris, director of music in Trevecca College. Miss Harris, formerly teacher of voice in John Fletcher College, has been song leader in many of the holiness camp meetings. They are in the evangelistic field together, and have open dates for the summer. Mail will reach them if sent in care of Trevecca College, Nashville, Tenn.

To whom it may concern: I would like to get in touch with any District Superintendent, or Presiding Elder who may be in need of a man for pastoral work. Have six years experience in Evangelistic work and eight years as Pastor; am serving a charge at present and will be available any time after September 1. I have no preference as to what Church calls me so long as it is of the Wesleyan type. I preach a whole Bible. Address replies to Mrs. H. C. Morrison, care The Herald and they will be forwarded me.

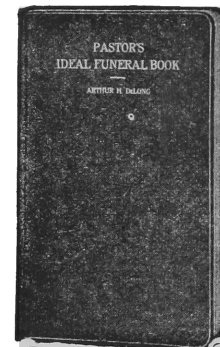
Partner Wanted—Christian man and wife, or young lady to help in opening Mission Home. Mission in Atlantic City, N. J. Must be member of a Holiness church, play some instrument well, and willing to share expense, work and profit. Write fully. Miss J. L. Kenney, 25 Hanover, Margate City, N. J.

THE OPENING BUD.

There is a bud which just today Has opened up, and seems to say— I am alone but yet will try To scatter fragrance where I lie. This bloom so rare no doubt will be Transplanted soon, where all may see Its wondrous beauty, all because It did its best right where it was.

Myron Luther Eaton.

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Louisville, Kentucky.

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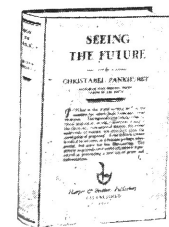
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THE CHALLENGE OF VICTORY.

By Ernest H. Cherrington, LL.D.,
Litt. D.

Director of Department of Education,
Anti-Saloon League of America.

The sweeping victory for prohibition which was registered at the polls on Tuesday, November 6th, may prove more disastrous than any defeat. It is for the friends of the Eighteenth Amendment to determine whether the popular will so forcefully and so signally expressed at the ballot box shall find a larger and fuller expression in the advancement of national prohibition, or whether they will allow election day with its amazing results to be merely a magnificent gesture.

The peril faced by every moral movement is that its supporters will demobilize too quickly. Themselves law abiding, they mistakenly assume that their adversaries will be equally scrupulous. All written history records this error and the lamentable results which have grown out of it.

When the Eighteenth Amendment was adopted—by majorities which are comparable only to those given dry candidates in the recent election—millions of the most ardent supporters of the prohibition cause believed that the fight was over and that there no longer existed any necessity for maintaining an organized front. The history of the next few years testifies not only to the folly of that supposition but also to the harm wrought by what was never intended as desertion but which in reality was nothing less. Such weaknesses as prohibition developed, the growth of a well financed and highly organized illicit liquor traffic, the corruption of venal officials many of whom were placed in office by the support of wet Congressmen and Senators, with a host of other evils were the natural result of the demobilization of a large part of the dry army.

This fight is a la outrance. We have won a smashing victory. We must now make certain that we are not robbed of its fruits. The situation is more critical than the superficial observer may readily believe. The elimination of many foes of prohibition from both branches of Congress and from many other public offices while it increases the potential effectiveness of prohibition also constitutes a challenge to every friend of this social policy. We will be measured by our response to the fullness of our opportunity.

It is well known to every political observer that the larger number of legislators respond in the degree that pressure is applied upon them by their own constituency. In a representative government such as our own, this is not only natural, but quite proper. If the people do not desire action on some specific policy, such action is not obligatory upon legislators in a democratic republic.

The coming session of Congress will be besieged by the friends and foes of some dozen important social policies. The attention of our national law makers will naturally be given most fully to such questions as are most forcefully supported. From the President down through the whole list of administrative officers, there will be the usual pressure to meet new policies and make those new adjustments which are inevitable in a new administration. There will not be wanting those who will urge the importance of their own pet policies upon the attention of our public ser-

vants. The friends of prohibition must maintain their organization and maintain it effectively if they desire to hold a place among those who will be eagerly contesting for the eye and ear of those in authority.

There is also a moral duty which rests upon us now more heavily than perchance at any time since the adoption of the Eighteenth Amendment. Not alone the President-elect, but a surprisingly large majority of those elected to various administrative or legislative positions were victors in the recent contest because of their position upon the outstanding issue of the election—prohibition. They are friendly to this cause. They are aware of the majority which supports it. They are conscious that only a minority which is even smaller than many of us had believed is opposed to this principle of prohibition or to its enforcement. All these officials are entitled to our fullest co-operation and most hearty support. If we disband today, or if we reduce our forces to a peace footing, we will leave these men unsupported in the great task which confronts them. They responded to our appeal believing that they would have behind them in their efforts to carry out the wishes of the American people, the organized support of the anti-liquor element in American life. We dare not be recreant to that trust. If we disappoint them, we shall work irreparable damage to the cause which is so dear to us.

We especially need a new emphasis upon the duties and responsibilities of individual states in aiding the solution of this important problem. The Eighteenth Amendment never presumed that the federal government would alone bear the responsibilities for enforcement of the law. There must be co-ordination, co-operation and concurrent action. Each state has its own burden to bear in this respect.

Honest and efficient state officers who are trying to do their duty in carrying out the will of the people concerning intoxicating beverages, should be made aware of the wholehearted support which they may expect from the friends of prohibition. The election returns have demonstrated the strength of the popular sentiment upholding prohibition. Organized, that popular sentiment may register itself in many ways that will greatly increase the splendid results already achieved under this social policy. Unorganized, that popular sentiment—which will not again have a chance to register itself at the polls for two years—will be as uncoordinated and as helpless as a mob.

Vitality important is it that we should not merely discuss the significance of a broad educational policy as an essential element of the prohibition movement, but that we should co-operate more completely in putting that program to work. The two million youth who reach their majority yearly plus the alien and his children constitute a field which has been too often ignored. Unless these can be fully informed about the vital truths concerning beverage alcohol and its menace to our modern civilization, our difficulties will grow instead of decrease.

The large sums invested in political activities as well as in very shrewd propaganda by the old-time liquor interests are evidences of the fact that these, while repeatedly beaten, have not yet surrendered. The stake of five billion dollars—the potential value of the licensed liquor

traffic, if once more legalized—is the incentive which spurs the foes of the Eighteenth Amendment to action. The friends of prohibition are fighting for a sober, happy and prosperous land, free from the tentacles of the liquor octopus, free from the crime which it inevitably breeds, free from the corruption which is its essential element and free from the pauperism and misery which trail this traffic everywhere. Our victory on Tuesday indicates the strength of public sentiment upholding this policy. Our task today is to so organize that sentiment, so express that sentiment and so obey that sentiment that the next eight years will furnish irrefutable proof of the social, moral and economic value of this method of dealing with one of earth's most ancient evils.

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MINGLEDORFF, O. G.
Rural, N. D., May 28-June 9.
Washburn, N. D., June 13-28.
Hettinger, N. D., June 28-July 7.
Ferndale, Wash., July 18-28.
Okanogan, Wash., Aug. 1-11.

MOFFITT, E. J.
(Deltaville, Va.)
Deltaville, Va., July 17-28.

NORRERY, JOHN.
(1001 Cooper St., Camden, N. J.)
Centre Valley, Pa., July 27-August 4.

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Two Camps, N. Dak., June 14-July 7.
Camp, N. C., July 28-Aug. 6.
Camp Georgia, August 8-18.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Frankfort, Ky., June 10-23.
Seco, Ky., June 24-July 14.
Oswego, S. C., August 6-18.

PATZSCH, EDDIE E.
(Song Evangelist)
(824 Oak St., East Liverpool, O.)
Newton Falls, Ohio, May 20-27.
Hammondsville, Ohio, June 2-16.

POLLITT, S. H.
(Amelia, Ohio)
Gravel Switch, Ky., June 2-16.
West Irvine, Ky., June 20-July 21.
Salem, Ky., July 28-August 11.
Salvisa, S. C., August 15-September 1.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(1049 King Ave., Indianapolis, Ind.)
Mishawaka, Ind., June 16-30.
Richland Center, Wis., July 5-21.
St. Croix Falls, Wis., July 28-Aug. 4.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Malakoff, Tex., June 3-16.
Pleasant Hill, La., June 23-July 7.

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)
Toronto, Can., May 30-June 9.
Charleston, W. Va., June 14-23.
Albany, N. Y., June 28-July 7.

RICE, LEWIS J. AND EDYTHE.
Lafayette, Ind., July 7-21.
Ladoga, Ind., July 28-Aug. 11.
Hammond, Ind., Aug. 14-18.

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Mich.)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)
Open date, August 4-15.

ROOD, DWIGHT A.
(Vermontville, Mich.)

ROOD, PERLY.
(Middleport, Ohio.)
Cardington, Ohio, August 15-25.
New Lexington, O., May 8-19.
Gallipolis, O., May 22-June 2.
Chillicothe, O., June 8-23.

RUSSELL, MAE.
(Morrliton, Ark.)

ST. CLAIR, FRED.
Meridian, Texas, June 9-July 7.
Jamaica, L. I., N. Y., July 28-Sept. 1.

SANFORD, E. L.
(202 Bngman Ave., Lexington, Ky.)

SHADE, N. B. M.D.
(3045 D. N. W. 21st Court, Miami, Fla.)

SHAW, BLISH R.
(1261 Nordyke Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

SHANK, MR. AND MRS. R. A.
(101 No. Ogden Ave., Columbus, Ohio.)
Corcoran, Minn., June 6-16.
Omaha, Neb., July 4-14.
Romeo, Mich., August 2-11.
Kampsville, Ill., Aug. 15-25.

SHARROW, C. AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Cincinnati, Ohio, May 31-June 9.
Montevideo, Minn., June 7-16.
Des Moines, Iowa, July 4-14.
Monroe, Ind., July 17-28.

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Manning, W. Va.)

SPELL, C. K.
(Kirbyville, Tex.)
Mt. Pleasant, Texas, July 19-20.
Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

SWEETEN, HOWARD W.
(Ashley, Ill.)
Wallingford, Ky., June 27-July 8.
Murphysboro, Ill., July 12-22.
Conneautville, Pa., August 2-9.

TEETS, ODA B.
(Aurora, W. Va.)

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

UTHE, W. F.
(Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDERSALL, W. A.
(Pindlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Macon, Ga., July 2-23.
Ottawa, Ont., June 29-July 7.
Sharon Center, O., July 26-August 4.

VAYHINGER, M.
Rall, Ind., May 23-June 9.

WELSH, H. W.
(Olivet, Ill.)
Veversburg, Ind., May 26-June 9.
Lancaster, Ohio, June 16-30.

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 24, Highland Park, Ill.)
Eureka, S. D., June 1-16.
Wilmot, S. D., June 19-30.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)
Salt Wells, Ky., June 9-23.
Open dates, July.
Bedford, Ky., August 2-11.
Herndon, Va., August 14-25.

WILSON, D. E.
(587 State St., Binghamton, N. Y.)
Middletown, Ind., May 26-June 9.
Terre Haute, Ind., June 13-23.
Proton, Ont., June 28-July 7.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)
West Palm Beach, Fla., May 20-June 2.
Wilmore, Ky., June 3-5.
Cincinnati, Ohio, June 5-10.

WILLIAMS, FRED G.
(11916 Beulah Ave., N. E., Cleveland, O.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)
Cincinnati, Ohio, June 1-9.

WISEMAN, P.
(910 Bank St., Ottawa, Canada)
Carlton Place, Ont., June 2-9.
Sydenham, Ont., June 16-23.
Stittville, Ont., June 30-July 7.
Toronto, Ont., June 10-28.

WOOD, E. E.
(726 John Street, Jackson, Mich.)

Camp Meeting Calendar

ALABAMA.
Dothan, Ala., July 13-23. Workers: Rev. Frank McCall, Evangelist, J. P. Peacock, song leader. Address, C. J. Hammitt, Dothan, Ala., Route 5.

CANADA.
Brown's Flats, Kings Co., New Brunswick, Canada, June 28-July 7. Rev. E. B. Augell, and all the ministers and lay workers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

COLORADO.
Colorado Springs, Colo., June 13-23. Engaged evangelists: Seth C. Rees and Chas. H. Stalker. Missionaries, R. C. Finch, Roy P. Adams and P. W. Thomas. Write Rev. L. D. Sharp, 622 N. Walnut St., Colorado Springs, Colo.

DELAWARE.
Camden, Del., July 5-14. Workers: Rev. Earl Dulaney, assisted by District workers. Write Rev. E. R. Clough, 222 Reed Street, Dover, Dela.

GEORGIA.
Sale City, Ga., June 9-23. Workers: Rev. Chas. A. Gibson, Rev. W. R. Gilley, and the Vaughan Radio Quartet. Address Rev. W. R. Gilley, Sec., 2104 Revere Ave., Dayton, Ohio.

ILLINOIS.
Sherman, Ill., August 8-18. Workers: Rev. A. L. Whitcomb, Rev. G. B. Williamson, Mrs. Della B. Stretch, children's leader. Rev. G. Edward Gallup, song leader. President, Grover Williams. Address Mrs. Julia Short Hayes, Sec., 2217 E. Capitol Ave., Springfield, Ill.

INDIANA.
Normal, Ill., Aug. 23-Sept. 1. Workers: Rev. A. L. Whitcomb, Rev. C. B. Fugett, Miss C. D. Cooley, children's worker. B. C. Milby, song leader. President, Mrs. Della B. Stretch. Address Mrs. Bertha C. Ashbrook, Sec., 451 West Allen St., Springfield, Ill.

INDIANA.
Silver Heights (New Albany, Ind.) August 1-11. Workers: Rev. Virgil L. Moore, Rev. Charles H. Stalker. Burl Sparks, song leader and Miss M. Grace Ruth, children's worker. Address Rev. E. B. McPeeters, Secy.-Treas., 212 Cherry St., New Albany, Ind.

INDIANA.
Monroe, Ind., July 17-28. Workers: B. E. Shelhamer, Mrs. E. B. Shelhamer and son in charge of music. Mrs. Frank Martz, Sec., Monroe, Ind.

INDIANA.
Frankfort, Ind., August 9-18. Workers: Rev. R. G. Finch, Rev. C. L. Slater, Rev. David Wilson, Rev. Walter Surbrook, Rev. C. D. Jester, chorister. Write Rev. Ray Smith, 815 North 11th St., Richmond, Ind.

IOWA.
University Park, Iowa, May 31-June 9. Workers: Dr. C. W. Butler, Rev. Homer L. Cox, Rev. C. C. Mearns, Miss Mae Gorsuch, children's worker. Address Rev. Anna L. Spawn, University Park, Iowa.

KANSAS.
Hutchinson, Kan., May 23-June 2. Workers: Rev. Bud Robinson, Rev. C. B. Fugett, Rev. Lum Jones, Prof. L. C. Messer, leader in song, and Miss Edith Lantz as children's worker. Write Rev. H. O. Davis, Ford, Kan.

KENTUCKY.
The Collis Grove, Ky., camp, August 2 to 11. F. T. Howard, preacher, Raymond Wilder, song leader, Miss Pearl Driskill, pianist. I. H. Driswell, Sec., Rt. 3, Milton, Ky.

KENTUCKY.
Wallingford, Ky., June 27-July 8. Workers: Howard W. Sweeten, E. R. Overly, Burl Sparks. Address, O. D. Lucas, Wallingford, Ky.

LOUISIANA.
Crowley, La., July 14. Workers: Rev. Lee Hamric, evangelist, and Rev. A. J. Martin, singer. Write R. W. Beadle, Sec., Lafayette, La.

MAINE.
Robinson, Maine, August 9-18. Workers: Rev. H. V. Miller, and ministers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

MARYLAND.
Mt. Lake Park, Md., June 27-July 7. Workers: Dr. C. M. Dunaway, Rev. Wm. Heslop, C. A. Lovejoy, Mr. John Paul. Music in charge of Prof. and Mrs. Kenneth Wells. Write M. W. Castle, Spencer, W. Va.

MASSACHUSETTS.
North Reading, Mass., June 28-July 7. Workers: Rev. T. Williams, Rev. C. H. Babcock, Rev. C. C. Rinebarger, director of music. Rev. C. F. Austin, young people's services. Write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

MICHIGAN.
Romeo, Mich., Aug. 2-11. Preachers: Joseph Owen, Chas. H. Babcock and Raymond Browning. Director of young people's work, Thelma Hyde; song leaders, R. A. and Mrs. Shank. Address Rev. James H. James, Sec., Kinde, Mich.

MICHIGAN.
Eaton Rapids, Mich., July 24-August 4. Workers: Rev. Joseph H. Smith, Rev. Paul Rees, Rev. Raymond Browning, Rev. D. Willa Caffray, Col. S. L. Brengle, Rev. Lloyd Nixon, Prof. Edward Skinner, Jr. Address Rev. D. B. Reed, Albion, Mich.

NEBRASKA.
Omaha, Neb., July 4-14. Workers: Chas. H. Stalker, Jos. H. Smith, R. A. Shank and wife. Address Mrs. C. G. Stuber, Sec., P. O. Box 384, Omaha, Neb.

NEBRASKA.
Kearney, Neb., August 15-25. Workers: Rev. J. Aycock and wife, Rev. J. L. Glascock. Write B. J. Patterson, Sec., Kearney, Neb.

NEBRASKA.
Lincoln, Neb., June 21-30. Workers: Rev. C. W. Butler, Willard Davis. Write Rev. A. Jacobs, Sec., 2100 B St., Lincoln, Neb.

NEW YORK.
Freeport, L. I. N. Y., July 18-28. Workers: Rev. J. M. James, Rev. Henry C. Stabins, Miss Ruth Benton, Rev. George N. Buell. Rev. James Jones, young people's evangelist. H. Willard Orlip, street meetings. Music in charge of Rev. C. I. Armstrong. Robert L. Simpson, pianist. Write H. J. Cornell, 40-14 Burling St., Flushing, L. I.

NEW YORK.
Delta Lake, near Rome, N. Y., June 28-July 7. Workers: Rev. H. M. Shuman, Rev. E. J. Richards, Rev. John J. Cable, Rev. W. G. Weston, Mrs. Chas. Donle, children's worker. Rev. Frank Wyre, song leader. Address Rev. Wm. Combs, Kenwood St., Oneida, N. Y.

NEW YORK.
Syracuse, New York, June 27-July 7. Workers: J. M. Harny, Rev. Arthur Armstrong, Florence Miller, C. H. Cox, Mrs. C. H. Cox, Cassius L. Myers. Address Rev. Cassius L. Myers, Sec., 134 Freeman Ave., Syracuse, N. Y.

NEW YORK.
Seven Oaks, N. Y., August 4-18. Workers: A. P. Carey, C. J. Hessler. Leader in song, Miss Florence Fairbanks; children's worker, Pearl Humphrey. Address W. G. Kinsley, 1565 1st Ave., Watervliet, New York.

NORTH DAKOTA.
Washburn, N. D., June 13-23. Workers: O. G. Mingledorf, John F. Owen. Florence Bergquist, children's worker. Asbury Quartet. Write John Bibelheimer, Washburn, N. D.

OHIO.
Coshocton, Ohio, June 13-23. Workers: Rev. T. M. Anderson, Rev. Lawrence Reed, evangelists. Rev. James E. Campbell and wife, song and music directors, and Miss Anna E. McGhie, young people and children's worker. Write R. K. Gametsfelder, Sec., 338 No. 8th St., Coshocton, Ohio.

OHIO.
Hollow Rock, Ohio, August 1-10. Workers: C. W. Butler, Flora Fleming, John Fleming. Prof. J. E. Moore, song leader. Miss Janie Bradford, young people's worker. Mrs. Edith Mackey Smith, children's worker. Miss Edwina Wilson, pianist. Address A. K. Householder, Toronto, O., Route 2.

OHIO.
Mt. Lookout, Lima, Ohio, August 1-11. Workers: Rev. Andrew Johnson, Rev. E. B. Shelhamer, Wife and Son, and others. Address Rev. Roy C. Dotson, Pres., New Hampshire, Ohio.

OHIO.
Columbus, Ohio, July 18-28. Workers: Rev. Bud Robinson, Rev. Wm. Heslop, Rev. Norah Heslop, Rev. Raymond Browning, and Prof. L. C. Messer. Rev. Chas. A. Gibson, platform manager. Address Rev. W. R. Gilley, Sec., 2104 Revere Ave., Dayton, Ohio.

OHIO.
Mt. Vernon, Ohio, August 8-18. Workers: Rev. E. W. Petticoard, Rev. C. M. Dunaway, Rev. T. M. Anderson. Young people's worker, Miss Anna McGhie, children's worker, Miss May Gorsuch and Miss Ollie Tanner; song leaders, Kenneth Wells and wife, and Otto Davidson and wife. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

PENNSYLVANIA.
Kittanning, Pa., July 11-21. Evangelists, Rev. and Mrs. John Thomas, Rev. C. Warren Jones. Song evangelists, Rev. A. W. Gould and the famous Colored Quintette. Write Rev. I. P. Boarts, Kittanning, Pa., Route 5.

PENNSYLVANIA.
Little Cooley, Pa., June 6-16. Workers:

Rev. R. D. Wise. The Davidson Party will have charge of music. Special Missionary service June 16, in charge of Rev. C. Warren Jones. Write Rev. Byron H. Mead, Pres., Centerdale, Pa., Rt. 3, Mahaffey, Pa., July 19-28. Workers: Rev. H. M. Shuman, Rev. W. T. MacArthur, Mr. Chas. Donle. Rev. W. G. Weston, Rev. John Thomas and Rev. E. O. Jago. Rev. Frank Wyre, song leader, and the Colored Quintette of Cleveland, O. Address Rev. Fred Henry, Mahaffey, Pa., Hughesville, Pa., July 7-21. Workers: Evangelist Homer L. Cox. Song leader, Alma Budman. Address S. P. Ercoyd, Linden Hall, Pa.

PENNSYLVANIA.
Belsano, Pa., August 1-11. Workers: Rev. Jesse Whitecotton, Rev. C. P. Hogle. Write to S. Ward Adams, Sec., Belsano, Pa.

SOUTH DAKOTA.
Mitchell, S. Dak., June 28-July 9. Workers: Dr. L. R. Akers, Rev. C. W. Eddy, Rev. Raymond Lewis, song leader, and Rev. June Bell Horning, children's worker. Write Wm. Durkee, Sec., Mitchell, S. Dak.

TEXAS.
Waco, Tex., July 17-28. Workers: Rev. I. M. Ellis and Rev. R. E. Dunham. Write O. F. Hatfield, 1816 No. Colo. St., San Antonio, Texas.

WISCONSIN.
Hillsboro, Wis., July 18-28. Workers: Rev. Jesse Whitecotton, Rev. F. R. Eddy, evangelists, Rev. Raymond Lewis, song leader. Address Rev. J. B. Clawson.

REQUESTS FOR PRAYER.

Pray for strengthening of body and mind of a sister; also, for salvation of our children.—Sister.

Pray for a revival to be held at Hillsboro, Miss.

Pray that the appetite for snuff may be taken from a reader of The Herald, and for a brother who is almost nervous broken down.

NOTICE!

Rev. Irvin B. Manly, member of the Texas Conference, Methodist Church, can be had for revival work, June, July and August. For twenty years a successful pastor-evangelist. "The family altar in every home and the young people won for Christ," is his slogan. He is specially "the young people's preacher." Winning them is both easy and natural with him. For union meetings or other kind, address, 401 Cosmos St., Houston, Texas.

THIRSTING FOR GOD.

A. W. Orwig.

Thirsting for God, for him alone;
For him I sigh and deeply groan;
Naught else my soul can satisfy,—
Nothing that dwells beneath the sky.

Thirsting for God, the holy God,
Not moved thus by his chast'ning rod;
But by his Spirit and his love,
Drawing my heart to things above.

Thirsting for God, I want him more
Than all of earth's abundant store,—
Than riches, pleasures, earthly fame,
All these are fleeting, hollow, vain.

Thirsting for God, my inmost soul
Cries out for him, my only goal;
He only shall my portion be
In time and in eternity.

Thirsting for God, like him to be;
Yes, thirsting for his purity;
His spotless image let me know,
Washed whiter than the glist'ning snow.

Thirsting for God,—himself he gives,
And now in my glad heart he lives;
Himself is more than all beside;
With him indeed I'm satisfied.

Let every thirsting soul look up,
And take an overflowing cup;
God's fullness, all his fullness take;
He'll give it now for Jesus' sake.

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FALLEN ASLEEP

WHITLEY.

On the night of January 18, 1929, just after the clock had tolled the hour of midnight, the death angel came and claimed for its victim our darling mother, Mrs. Sarah E. Whitley, aged 74 years and one month. Her death was caused from an attack of flu. Mother was the daughter of Rev. Edmond and Naoma Wright, and the wife of Rev. George F. Whitley, both of the M. E. Church, South. She was sick one week and suffered intensely but bore her suffering with Christian fortitude. She professed faith in Christ in her girlhood and lived true to her Lord till the end. She loved her Church and always attended services when able, and contributed to its support. When she kept house her home was the home of the Methodist preachers. But for several years she had lived among her children as father had preceded her to the Glory land 29 years.

She was the mother of three sons and two daughters, her youngest son having died two years ago; she leaves four children to mourn their loss of a tender and affectionate mother, besides grandchildren, great-grandchildren and a host of other relatives and friends. She was loved by all who knew her, and was a friend to all. I can never remember when any one in need who came to her ever went away empty-handed.

Oh how sadly we miss her, for as she would visit among her children we would each be expecting her soon. She's gone from us to never come back any more but we feel that if we live true to the godly example she set before us we shall meet her some sweet day to part no more. I earnestly ask the prayers of God's children who may chance to read this that we may live so that mother's prayers will at length be answered, that we may at last form an unbroken circle around the throne of God.

Funeral services were conducted by Rev. D. E. Coop, after which her body was laid to rest on Jan. 20th by the side of her husband in the family burying ground, but her spirit lives on with God.

Lovingly, her daughter,
Ada Spear.

OGBURN

Mr. H. B. Ogburn, son of E. J. and T. A. Ogburn, departed this life Jan. 20, 1929. He was born Nov. 17, 1882. His home was in De Funiak Springs, Fla. In 1902 he was united in marriage to Nettie Lloyd and they lived happily together for about 25 years. To them were born six children. His loving companion and two babes preceded him to his eternal home. His wife's death was caused by a car wreck, about three months before the Lord called him home to rest from all of his labors. He was hurt in the car wreck and never got over it. He had the flu and relapsed into pneumonia.

He leaves four sweet children, all of whom live in De Funiak Springs. He leaves a devoted mother, three brothers, two sisters and a host of friends and relatives to mourn his loss. Our loss is heaven's gain. He was a Methodist by belief and seemed to love everybody.

He was born in Dale Co., Ala., in 1882, near Ozark. His father moved to Geneva County, Ala., in 1887 and he was raised up and married and lived in Geneva County several years. He spent his last days in Florida.

The funeral services were held in the Methodist church by the pastor, at De Funiak Springs. He was laid by the side of his precious wife to wait for the resurrection morn, when the dead in Christ shall rise.

His mother,
Mrs. T. A. Ogburn.

THE BEAUTY OF HOLINESS.

By Rev. G. W. Ridout.

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NEGROES!

By The Editor.

Do not think I have used the word "nigger" in many years. It is offensive to colored people and distasteful to me. I do not need it in my vocabulary. I am trying to be a Christian; that means I must be courteous and respectful to all of God's creatures.

It is a queer kind of Christianity that can be kind to dogs, love horses, take great care of a nice cow, fix a comfortable place for the chickens to roost, feed the pigs with promptness and be insolent and contemptuous toward human beings because of their color.

Our colored people have had a long, rough road to travel. You say they have come up slowly. Perhaps so, but they have met with much opposition. They have had heavy burdens to carry; they have struggled against the swift currents of centuries of heathen darkness and superstition. They are making progress in spite of all these handicaps. They should have sympathy and encouragement instead of contempt.

The Negro race, like the white race, is not to be judged by its weakest and most unworthy specimens. Perhaps, neither race is to be judged by the occasional, outstanding genius, but there is an average to be struck somewhere. Those of us who live in the southland, know quite well that there is a vast number of colored people who are industrious, trustworthy, and remarkable for their kindness. During the history of this paper we have had in our employment colored persons who were trustworthy in the highest degree. Their courtesy and kindness were a real comfort to me. This is true of thousands of colored people who serve their white employers, not only industriously and honestly, but with a loyalty that is remarkably interesting.

To tell the plain truth, colored people have been wonderfully kind to me. My grandfather, the father of my mother, owned many negroes. The story was that he never struck one or sold one. He had the heads of all his colored families in the great family room "up at the big house," for prayer. They were Methodists, white and colored. They lived in peace. The war came on and they were free, but they stayed about the home of the old master. My aunts and uncles owned blue-grass farms in central Kentucky and they owned many colored people. This was on my mother's side. The descendants of those old servants of the slave days are there in the neighborhood working for the white descendants of the old masters to this day, and there is a strong bond of friendship. If any of my mother's people ever sold a slave, or used the rod upon any, except the children, I have never heard of it. The old ones are nearly all gone. There is Ben Rains, who is very old. He has a comfortable little house and a younger wife who cares for him. It has been my privilege to

visit him twice within the past two years, and I always gave a little token of my respect and love to this faithful old brother "bound in black."

As my heart ripens for the world to come, I am longing to see good will among human beings, especially that those of us who claim to be Christians guard carefully against prejudices, hatred, discourtesies and unkindness of every sort. How offensive it must be to God that we should hate or disrespect any one of his creatures because we find him as his God created him. Criticizing the work, we are finding fault with the workman. I fully recognize the lines that should be drawn among the races, but there are no sides of any lines that justify hatred or taking advantage, or discounting a human being because of color, financial conditions, or the advantages of education which they have not been privileged to enjoy. Those who are wise owe a debt to the ignorant. Those who are educated should always try to bring learning to the uneducated. Those who are healthy should prove their gratitude for health by ministering to the sick. Those who stand upright should lift the fallen. If there is such a thing as a superior race of human beings, let them prove their superiority by giving the glad hand of helpfulness to all other races of human beings.

Opposition to the Second Coming.

IT is quite interesting to note the considerable agitation on the part of many ministers on the subject of the second coming of Christ. The opposition to the New Testament teaching on this subject is widespread and it seems that this opposition grows and becomes intensified as men rise, or seek to rise, in power and authority in ecclesiastical organizations. This is so marked that one would think they are almost afraid our Lord will come before they are able to realize their fond ambition for places of power in the church.

In *The Nashville Christian Advocate* of March 1, of the current year, there is a sermon with the title, "The High Quest," by Rev. W. B. Selah. It contains much very excellent matter; in fact, this brother gives us some unusually fine thought on the subject of "The Kingdom of God." There is, however, quite a bunch of flies in his pot of, otherwise, very fine ointment. He can't get along without making a fling at those who love the blessed hope of the coming of Christ. We clip the following from his sermon:

"The idea that the kingdom cannot come until Christ returns in the flesh to establish it cuts the very nerve of endeavor. If Christ is to return as a sort of military Messiah and overthrow all evil and establish heavenly justice, why should we strive to better

social conditions? The early Church lacked social vision largely because many of the early Christians were waiting for the second advent of Christ. The world in that day was cursed with human slavery. The social edifice was afire. But the Church did nothing about it. It was waiting for the Lord to return and set up a new social order. Men thought they could well afford to live in a social shack for the night when the Lord was coming to build a palace for them in the morning. Today there is a group of very earnest and conscientious Christians who look for the second coming of Christ. Some of these premillennarians are bold enough to set a date for his appearance. Most of them have no social vision. They do nothing to make the world better. In fact, they hope and sometimes pray that the world will get worse, for they believe that when things become intolerable Christ will come and overthrow the powers and establish his kingdom. But such men have misinterpreted the sayings of our Lord."

We do not know the type of premillennarians that our brother has been associated with. We know a large number of people who believe that the Lord Jesus will come in great glory, and establish righteousness in the earth, but this faith has not "cut the very nerve of endeavor." Take, for example, the Rev. A. B. Simpson, a most apostolic and saintly man. I would not undertake to endorse all of his views, or say amen to his every utterance; but that is entirely apart. He was one of the great gospel preachers of his time. He organized the Christian Missionary Alliance Movement. I have considerable acquaintance with these people. Mr. Simpson and the people of this organization are among the most zealous missionaries of a century. They are very firm believers in the coming of our Lord, and this very faith has stirred them up to a most marvelous missionary endeavor. No people have been more active than the Christian Alliance in an effort to carry the gospel into, and over, all heathen lands. Not only so, but their lives for Christ, their consistent living, their brotherly love and kindly attitude toward mankind is one of their very distinguishing features. I am not undertaking to underwrite or endorse everything our brethren of this organization may believe and say, but that is another matter. I do admire their zeal for the spread of the gospel; their unquestioning faith in the inspiration of the Holy Scriptures, their implicit trust in the redemptive power of the sacrifice and suffering of our Lord Jesus, their joyful hope of his soon appearing, and their diligent, untiring service, while they await his coming. It occurs to me that their splendid endeavor for the spread of the gospel in heathen lands should lift them above the spirit of ridicule on the part of any one who claims to be a Christian.

To repeat a part of the quotation given above, the brother says: "The early church

(Continued on page 8)

GOSPEL LABORS OFF THE MAIN TRACK.

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



I am writing this in the interior of China—this time in Fuchian Province, South China.

Leaving Shanghai by Japanese steamer, after two days, we steamed into Foochow anchorage. It seems indeed too bad that a city of 500,000 people with a thousand years of history back of it has no harbor as yet, and that ships have to anchor down the river about ten miles from the city. All kinds of river boats await the incoming steamer to carry passengers up to the city. Our party hired a launch which took us and our belongings to a landing. We arrived Saturday night and spent Sunday at Foochow. This is the city where Methodist Missions had their beginning in China. Here Bishop Wiley lies buried.

We held three services on Sunday—the two main services in the Central Church where the students from the various schools attend; the afternoon meeting was held in one of the school chapels. Both afternoon and night we had altar services with students seeking the Lord. As we have to come back to Foochow for special revival services we shall not write any more of this great city for the present.

Monday began our trip in the interior where we were scheduled for meetings at Sien yu Hinghwa and Futsing. Mode of travel now was different from anything previously experienced because this was our first series of meetings off the main tracks of travel; hitherto we traveled by steamer or railroad. Now we are getting our first experience being carried in chairs by coolies. We left Foochow by launch which bore us up the river, then into a creek which we traversed as far as it was possible for us to do. At the landing we were met by our chairs and coolies and then for twenty miles were borne through a country that was very beautiful in its summer-like climate and its vegetation, flowers, etc.

Finally, in the late afternoon we were landed at a mission station where we put up for the night, and next day, early, we departed on foot till we got outside the city walls where we were again picked up by chair and coolies and carried on till we struck the automobile road, thence by auto and launch and more auto till we finally reached Hinghwa. Our original intention was to go on from this point to our destination, Sien yu, where our first evangelistic engagement was to begin, but Rev. W. B. Cole had come down to meet us and to hold us at Hinghwa over night because of bandit trouble. It seems that that very morning the bandits had come down from the hills and stopped an automobile and carried off or kidnapped the passengers—their purpose being of course to hold them for ransom. This is a very common practice in the interior of China these days, but as a rule the bandits keep off the main roads as they know soldiers are around, but now and then they will become bold and venture forth. Missionaries tell us in this section that the bandits seldom bother the missionaries; they recognize that they do the people good and their hospitals and doctors take them in and are kind, even to bandits, when they are sick and wounded.

At this writing war is in the air but this is China and it will be a long time for things to settle down to good and solid government. Let it be remembered that the China Republic is only seventeen years old. It takes a country a long time to find itself after going through the throes of Revolution. If we stopped mission work in China because of the civil wars we would never get anywhere. The work and the fight must go on despite all the odds and all the difficulties, and thank

God, wherever we go we see revival fires breaking out and hundreds seeking God.

We are now at that place in China where a Pentecost broke upon the churches about twenty years ago. It began here at Hinghwa. This is the place where Dr. Brewster carried on a wonderful work under the M. E. Church. Twenty years ago, they tell me, some preachers had been fasting and praying and then in a meeting—I think it was Good Friday—the Spirit of the Lord came upon the people and they began to confess their sins to God and to one another, and the fire spread and spread and spread until a regular pentecost swept over this section. Dr. Brewster has long since gone to Heaven, but Mrs. Brewster is still here and is in daily attendance at the meetings.

I was reading today in Ezekiel 3:5: "For thou art not sent to a people of a strange speech and of an hard language. . . . Not to many people of a strange speech and an hard language whose words thou canst not understand." I was quoting these words to the Chinese preachers and trying to show the great need of their being on fire for God for the salvation of their own people, but oh, as I applied them to ourselves how different!

China is cursed with many dialects and one has to be interpreted again and again. China from Shanghai cannot be understood at Foochow. My interpreter, Andrew, who travels with me now, has to be interpreted himself and so it goes in China. One has got to learn the language and dialect of the section one intends to work in as missionary. Two whole years of a missionary's life has got to be spent learning the language before they can do any public speaking, and even then it is with fear and trembling. I was just speaking with a Chinese evangelist who got his training in America. He told me that he held meetings at Amoy and preached in English and was interpreted by an American missionary! Think of that—a Chinese preacher preaching to Chinese people having to be interpreted by an American! And so is China! Of course we have the advantage wherever we go of always speaking in English and being interpreted by some educated Chinaman in the dialect of the province where we are preaching.

Here let me tell a story of my present interpreter. He is an educated young fellow. He attended Theological Seminary in a certain city of China where evidently they pay little or no attention to the spiritual life of the students. He graduated and came back home, joined the M. E. Conference and was assigned work. A converted Hebrew came up in this section of China preaching Christ and converting grace and this young man did some interpreting for him. One night the sermon was on "The New Birth"; while this young college graduate was interpreting he got converted and became a changed man, and ever since that he has done a very fine work for the Lord, teaching in the Boys' School and also as assistant pastor of the Church. He threw overboard a lot of the modernistic teachings he had received at the Seminary and has developed a very fine Christian experience. He has evidently had a good time interpreting our holiness messages. It is a great joy to see workers and preachers and missionaries get the blessing of full salvation in the meetings. Last week after we had preached on a "Clean Heart" one of the evangelistic missionaries entered in joyously at the altar services and her soul is aglow now with holy fire.

In the summer time Conventions for the deepening of the spiritual life are held in various parts of China. These are attended by many missionaries. Many of them who have been trained in modernistic schools at home find themselves sadly wanting as they

attend these conventions. I heard this story recently. A young woman came to the convention all settled in her own modernistic view of the Bible, etc. She was quite interested at first in the meetings as the speakers spoke on Evangelism, etc., but as the meetings deepened and the preachers began to talk about the Blood, and the Bible as being the Word of God from Genesis to Revelation, as they preached faith in the Bible as the revealed Word of God she shuddered. "Why, the idea of the Old Testament being the Word of God." "Why," she said, "there are lots of things in it that I don't believe and that I wouldn't teach." "Why," she said, "I would have to throw overboard my education and all that I have been taught if I believed what they preached here." She had a terrific struggle for several days. She could neither sleep or eat. She tried to pray but her education gave her no course in the prayer life. (And please remember she was trained in one of our Church schools in U. S. A.) At length she surrendered to the Spirit of God. She gave up! Light broke in on her soul. She was brought into a real state of grace. The Old Testament she despised became a delight to her, the promises became sweet, prayer a delight, and she went back to her station a saved, Spirit-filled missionary!

Now, does it not seem sad that young people will be sent out to missionary work who have intellectual training but whose spiritual equipment is only of the kindergarten type.

I think a good prayer for the missionary is found in those words of Charles Wesley:

"O thou, who camest from above,
The pure celestial fire to impart,
Kindle a flame of sacred love,
On the mean altar of my heart.

"There let it for thy glory burn
With unextinguishable blaze,
And trembling to its source return,
In humble love and fervent praise."

NOTES ON THE REVIVAL.

At Sien yu, Rev. W. B. Cole, of the M. E. Mission, had been getting the people ready and when the meeting opened the Spirit of God began to work. Rev. Andrew Gih shares with me the preaching. Mrs. Ridout holds a Woman's Meeting every day in hospital chapel. Every morning at 7:15 we have a Bible Hour with the preachers and the Bible Women, preaching at 10:15 and 7:30. The schools co-operate and come to the meetings. Soon the altars are crowded with seekers. Sometimes half way down the church people are on their knees seeking the Lord for pardon and holiness; conviction deepens, the hospital nurses are seeking the Lord, preachers are cleaning up, some are confessing things in their lives that have been wrong and the sanctifying fire is spreading. One young government official is present at every meeting and now he is at the altar; he comes and comes again till he receives the Holy Ghost—his face is aglow with the power of pentecost. Wonderful the effects of a revival upon a community; the voice of song and prayer is being heard constantly; every day tells of new victories in the life of some man or woman.

In this revival it was so blessed to have such co-operation from all the missionaries. Dr. Johnson, of the Hospital, is a power with the women folks. Miss Beta Scheirich, of W. F. M. S. and C. E. I., whose evangelistic gifts are so pronounced, is wielding a big influence with the girl students and the Bible Women. Mrs. Cole is constant in her work with the young people and Miss Aldrich is always ready to help in the battle. The missionaries of the W. F. M. S. at this point are certainly both evangelical and evangelistic and ring true in both doctrine and experi-

ence. To Dr. Johnson and Miss Palm, the nurse, both Mrs. Ridout and I are deeply indebted.

After the Sien yu meeting we came down to the Hinghwa engagement. This is a big Methodist center having many Institutions connected with it and a big church building; in fact, they say the Hinghwa Church is the largest in China. Here the evangelistic meetings were held mornings and nights, the Woman's Meetings in charge of Mrs. Ridout, being held in the afternoon in a large hall. Preachers and Bible Women from the district have been called in and they are at all the meetings. We preach holiness to the church and pardon to the unsaved. Soon the work of conviction takes hold of the meetings and at every preaching service the big altar is crowded with seekers for pardon and holiness. The people and preachers are hungry, then the students from the various schools come by scores to the altar; the other night special appeal was made to the young men of the high school to come out for Christ, over forty came out and we had upwards of one hundred students from the various schools seeking God that night. Our difficulty here is the crowd seeking is beyond our means to help. Through our interpreter we exhort them and direct them how to seek God, to confess their sins and trust Christ for salvation. We then have to rely upon the Holy Spirit to do his office work and give light and the knowledge of salvation. Sometimes we surround the seekers with those who can pray for them. The Women Missionaries deal with the women and the girl seekers. Here in China the line is very closely drawn re-

garding sexes. Women deal with women, men deal with men. All sit separate in the meetings; there is no mixing but very strict separation.

The work of revival has some marks which characterize it no matter what country or people. Confession of sin takes both forms—to God and to others. Here is a woman who confesses a wrong of twenty years ago; here is a servant woman who confesses to the missionary evil tempers which she exhibited years ago; here is another that pays a debt of years ago, and so it goes. When the Spirit begins to shed light confession of sin begins. In the foreign fields as well as at home the same thing holds true of which the poet sings:

"In evil long I took delight,
Unawed by shame or fear,
Till a new object met my sight,
And stopped my wild career."

Thank God, the old gospel is the same the world over; it is the power of God. We can sing with the same degree of faith in China as in U. S. A.,

"Jesus mighty to renew,
Work in me to will and do;
Turn my nature's rapid tide,
Stem the torrent of my pride;
Stop the whirlwind of my will,
Speak and bid the sun stand still,
Now thy love almighty show,
Make even me a creature new."

LATER NOTES OF THE REVIVAL.

Sunday was a great day. Fine crowd out to early prayer meeting at 6:30 A. M. At 10:30 preached on Pentecost as a personal experience and as a blessing for every

church. At the close had crowded altars as preachers, missionaries, Bible Women and church members came praying for their pentecost. In the afternoon Women's Meeting crowded as Mrs. Ridout preached and perhaps a hundred souls seeking God. At 3 P. M. preached to men on "The Baptism of Fire," and had a glorious altar service; at night closed the meeting preaching Jesus to the multitude and calling sinners to repentance.

Early Monday morning we depart by launch to Hong Kong and then by chair and auto to Futsing where we join in a meeting with about a hundred preachers and one of the Methodist Bishops in a five days' meeting preaching and pushing holiness among the preachers and salvation among the unsaved. Here in China everybody wants the Chinese preachers to get full salvation. There are no limits put on your preaching of holiness. The Chinese church needs all the religion it can get hold of and it is a great delight to preach to hungry souls.

We have recently passed another milestone along life's pathway (birthday). It was spent in travel to our next revival in one of the interior cities, but oh, it is a rare joy in these days to be able to spend and be spent in publishing the glad tidings of full and free salvation in a desperately needy land. Let me close with some lines that seem very precious to us in these days.

"O Zion haste, thy mission high fulfilling,
To tell to all the world that God is Light,
That He who made all nations is not willing
One soul should perish, lost in shades of night."

Ten Reasons Why I Know the Bible is The Very Word of God.

Dr. W. E. Biederwolf.

CHAPTER IX.

THE TESTIMONY OF THE HUMAN HEART.

ONE day a sceptic asked a highly educated and cultured Christian woman how she could prove the Bible was the Word of God, and she said to him, "How can you prove there is a sun in the sky?"

"Why," he replied, "Because it warms me and I can see its light."

"And so it is with me," she said, "the proof of this Book being the Word of God is, that it warms my soul and gives it light."

We have now considered eight reasons for believing this Book to be the veritable Word of God, and here is a ninth, the Testimony of the Human Heart.

If you want to know in a single sentence what that means I can tell you best in the words of one of the great English poets

"I know the Bible is inspired because it inspired me."

And if you would further seek to know what that means I could have asked you until a few years ago to come with me to a little town in western Indiana. You could have seen there a living picture which has stamped itself in my memory more indelibly than if graven in plates of steel. It is after nine o'clock at night and in a quiet, humble home sits an old gray-haired man, bending down in rapt attention and consuming interest over the pages of an old and well worn Book, which seems to shine upon his face with a glorified light. It is the Bible. Year after year and night after night the years through he has been sitting there. Let us go in and for your satisfaction I will put the question, "Father, how do you know this Book is the Word of God? You are not in any sense a learned man; you have never been to the university; you have never read Butler's Analogy, nor Janet's Final Cause; you are not in any sense acquainted with the learned disquisitions of an Augustine, an Erasmus

or a Paley. How is it that you have come to believe that this Book is the very Word of Himself?"

And you would hear him say: "Believe it to be the Word of God! Yes, I know it is—my heart, my soul, my whole being tells me it is so. This Book—what a Book it is! It has revealed to me things no man could ever tell me; it has given me a peace that passes understanding and a joy I never knew before; it has given me wisdom when I have been perplexed and changed my sorrow into a song! it has quieted my fears and quenched my bleeding wounds; it has kept the graves of my loved ones green and kindled in my soul the hope of a coming resurrection; it has changed death, which for me is not far away, from a dark messenger of dread into an angel of glad tidings. The Book of God? I am as sure of it as I am that I am sitting here a living, breathing man."

This is what I mean by the testimony of the human heart. I mean what Robert wrote, "My idle reasonings sometimes makes me a little sceptical; but the necessities of my heart always give the lie to cold philosophizings."

I mean what Daniel Webster had chiselled on his gravestone, "Philosophical argument has sometimes shaken my reason for the faith that was in me; but my heart has always assured me that the Gospel of Jesus Christ must be a reality."

I mean what Coleridge said, "I know that the Bible is the Word of God because it finds me in the deep places of my being."

"In the deep places of my being." That is where the Word of God takes hold with its quickening, energizing and transforming power. That is where the actual man really is.

I do not wonder that the ingenious gentleman of analytical notoriety, who undertook to find out just what is in a man, came to the conclusion that the Bible is right when it says that man is "fearfully and wonderfully made." He discovered that the aver-

age man contains the constituents found in 1200 eggs. There is enough gas in him to fill a gasometer of 3649 cubic feet. The iron in him will make four ten penny nails. His phosphate contents will make 8064 boxes of matches. There is enough hydrogen in him, in combination to fill a balloon and carry him above the clouds. And out of the remaining constituents you can make seventy-five candles, a good-sized cake of soap, six teaspoons full of salt, a bowl of sugar and ten gallons of water.

Now some people may think that a very delicate and wonderful analytical dissection. We don't; and when it is all over, we feel like asking, Is that *all* there is in a man?

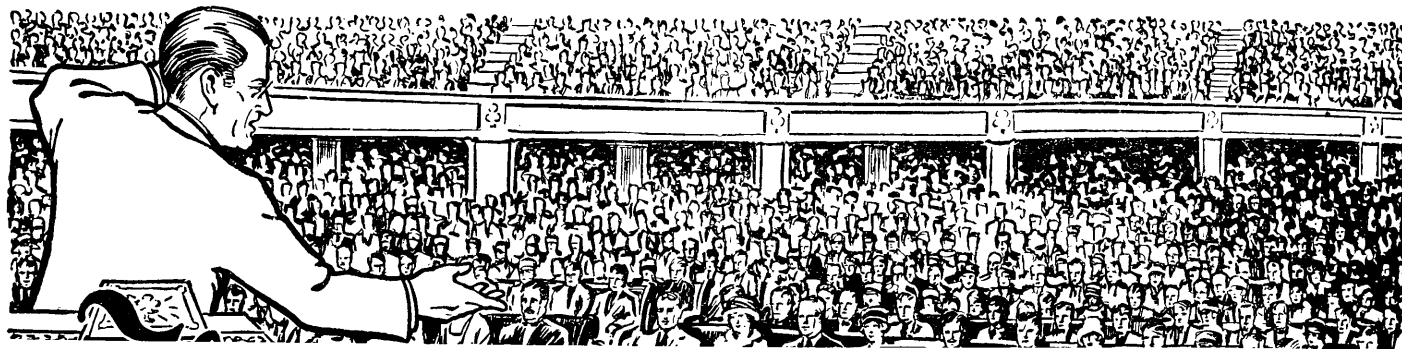
No, that is not all. The biggest part of man the analyst has overlooked; for there is something in the *deep places of a man's being*, that does not discover itself to the critical eye of the chemist, nor yield itself to the mortar and the pestle. The real man is not the outward man that responds to scalpel and microscope, but the inward man of conscience and soul and heart that responds to the Word of the Spirit of God who called it into being.

"It finds me," said Coleridge, "in the deep places of my being." And so it finds me, and it finds you and it finds every man who has ever come to it humbly and honestly seeking to know the truth. Intellectual pride, of course, it cannot brook.

Have you ever read those remarkable words of Heinrich Heine, the Jewish poet and cynic, who after having found Christ became once more involved in doubt, and later seems to have returned to Christ when night and death were falling? He said:

"Astonishing! That after I have whirled about all my life over all the dance-floors of philosophy, and yielded myself to all the orgies of the intellect, and paid my addresses to all possible systems, without satisfaction, like Messalina after a licentious night, I

(Continued on page 9)



THE MAN WHO IS WORSE THAN JUDAS.

Dr. G. Whitefield Simonson.

(Preached in M. E. Church, Bellmore, N. Y.)

AN order to make any kind of a fair comparison between Judas Iscariot and the man (or woman) in Bellmore today, we must first look at just what Judas did. And St. Matthew puts it this way: "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said: What will ye give me and I will deliver him unto you? And they covenanted with him for thirty pieces of silver." That is the first scene.

The second scene takes us through the trial and condemnation of Jesus, with the soldiers dragging Christ about and making fun of him.

"Then Judas, which had betrayed him, when he saw that Jesus was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." This is the third scene. (St. Matt. 26:14, 15 and 27:3-5).

Judas moved too slowly and too gently to suit Judas. He had an idea that he knew how to push the Kingdom of God better than Jesus was doing it. He believed in the power of Jesus. He knew of that Nazareth mob which had tried to hurl his Master from the hill; and he remembered that Jesus just passed through and left them astounded. He had heard his Master confuse the tax collectors; and had also heard his defiance of King Herod: "Tell that fox, Behold I cast out devils, and do cures today and tomorrow." He knew that the soldiers sent to arrest Jesus had returned without him and reported: "Never man spake like this Man." O yes, Judas knew the power of Jesus; and he believed that he could compel Jesus to use that power to demonstrate physical and temporal supremacy. I ask you to look at DeQuincey's description of Judas: "The object of Judas was audacious in a high degree, but for that very reason not treacherous at all. His hope was that when, at length, actually arrested by the Jewish authorities, Christ would no longer vacillate; he would be forced into giving the signal to the populace of Jerusalem, who would then rise unanimously for the double purpose of placing Christ at the head of an insurrectionary movement and of throwing off the Roman yoke."

JUDAS TRIED TO UNDO HIS BAD WORK.

When Judas saw with surprise that Jesus was actually tied up by his enemies, then Judas did his best to undo the work he had done against Jesus. He made a desperate effort to set Jesus free.

Now, over against that put the work of the man or woman in Bellmore who selfishly and stubbornly pushes his ideas of building the Kingdom of God, and declares that he will keep right on his own way, and cripple and break the Church which is the body of Christ, unless it comes to his little narrow, selfish ideas of what the Church of Christ

ought to be. Such a man is really saying: Christ in his Church must be what I want him to be—my tyrannically stubborn idea of a Divine Master—or I will do my utmost to break the Body of Christ—The Church.

Look at them! Judas and such a man! Is not Judas the better man of the two? Judas tried to undo his hurt of Jesus.

Judas sold Jesus to his enemies for the price of a slave. He would get the equivalent of a life-time of selfish service, by tricking the enemies of Jesus. Hear him sneeringly warn them: "Hold him fast." A cunning plan to put all the responsibility of loss upon the heads of Jesus' enemies. He will laugh at their failure to realize on their trade. Judas is certain that Jesus will never allow himself to be bound and killed. O no! But Jesus is bound and on his way to death.

"Then Judas, when he saw that Jesus was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned . . . and he cast down the pieces of silver in the temple." That proves clearly that money was not the big thing Judas was after. When Judas saw that he had hurt the body of Christ, he did his best to heal it.

THE MAN WORSE THAN JUDAS.

What then shall be said of the man in Bellmore—or in any other place—who bruises the Church which is the body of Christ, and gleefully stabs its holy influences, as the Roman soldiers pierced the body of our blessed Lord? Is not such an one worse—far worse—than Judas Iscariot?

Judas found that his bargain had brought him more than he wanted; that trade included a Potter's Field he knew not about; there was an awful burden of black despair rolled upon his mind that he never had expected. His selfish, sinful, proud, blundering mind had started Jesus to the terrible Cross and its torturing death. His conceited superior ability to do things was unable to undo his stupid treachery. With the sound of the ringing gold on the Temple floor, flung in defiance at the feet of the priests, Judas rushed out into the darkness, used his girdle for a gallows' noose, and leapt into eternity.

Notice this! Judas was not a sniveling soul, sneaking around doing his worst against God and the Church of Christ, and then whining foolish excuses, declaring that he "hoped to get to heaven when he died." Look at him. Judas sees that his hands have turned his Master to his death. *He makes those same hands his own hangman.* Now that he cannot save his Master from his enemies, he will not save himself.

Do you see that man who trains with the enemies of Christ's Church, doing the things that sell out the honor of Jesus, and yet says that he wants the Church to go forward and to grow? He is playing a meaner game than Judas ever thought of playing. Like Esau he sells his soul's inheritance for a mess of present profit or pleasure; and then he plans to beg for future blessings, blaming some one else for his folly. Judas did not do that. There are Achans today who fool themselves into thinking that they can pile up polluted

gold and garments, when God has called for an entire consecration, and yet enjoy fellowship in the tents of God.

They who play the Judas-game are sure to lose. You cannot serve Christ and his enemies at the same time. The man or woman who thinks to benefit by the blessings of Christ and his Church, while living so as to discredit Christ and make his Church appear as a cheap, small institution,—such folks are worse than Judas was, the records of the Blessed Gospel being our standards.

John Ruskin has this to say about Judas: "We do great injustice to Iscariot in thinking him wicked above all common wickedness. He was only a common money-lover, and like all money-lovers the world over, didn't understand Christ; he couldn't make out the worth of him, or the meaning of him. This is the money-lovers' idea the world over. He does not hate Christ, but cannot understand him; does not care for him, sees no good in that benevolent business; makes his own little job of it come what will."

Listen to me, my friends! Look this startling proposition squarely in the face. Many men and women, who would not think of living in a place which did not have the blessings and benefits of Christ and his Church, are selling Christ for their own selfish interests and tying up Christ's Church so as to make it a helpless and ridiculous thing in the eyes of the enemies of Jesus; many there are who pour their money out for soul-scorching pleasures, and then deliberately make Christ and his Church a beggar, by pretending that the ringing Gospel call of Christ to make his Church fully function in all human society is something they cannot afford to obey. And that gives God the lie, for Christ has squarely said: "Seek ye first the kingdom of God and his righteousness, and all these things (food, clothing and housing) shall be added unto you."

But look there again! Those very men and women who have sold out Christ and broken and bound his Church are saying: I want the Church to send some one to pray for the saving of my shriveled soul when dying, and some ritual to ride me to heaven.

How can the Holy God of Heaven keep back his righteous wrath from falling on such worse than Judas—souls?

Judas Iscariot was a better man than that.

"We bend the knee, accept the vow,
And breathe the thoughtless prayer;
How soon are prayer and vow forgot,
Amid life's crime and care!
The Savior's passion, Cross and blood,
Of what avail are they,
If first the Savior we forget,
And next we disobey!"

"For pleasures, vanities, and hates,
The compact we renew,
And Judas rises in our hearts—
We sell our Savior too.
How for some moment's vain delight
We will embitter years,
And in our minds and hearts, alas! find
Only remorse and tears."

JUDAS A RED TRAFFIC SIGNAL.

Judas is a terrible warning to us to stop our stubborn, selfish, sinful, selling of Christ and crippling his Church. As one of God's humble spiritual traffic officers, I flash before you the red signal of Judas' life. I lift my right hand and warn you not to go that way. Turn right at this very spot, and travel with Christ and his Church along the highway of holiness which he has cast up for his people to enjoy. Hear him now. He gives the signal for every man to follow him: "I am the Way, the Truth and the Life." Join your life to his and know the joy of heaven on earth. Swing into an heroic stride with your Savior, and go with him to the Cross. Does that seem to you to be a way of gloom? I echo the victorious song of every soul who has taken it: It is the only way to eternal gladness and glory which has opened to the sinful hearts of men. Jesus led his disciples in singing, as they stepped out into its shadows; and out through those long-drawn shadows Christ led them into the shouting gladness of an eternal day of joy. Judas went out that same night into despair and destruction. But listen! They were all together with Jesus, when that evening of shadows began.

My fellow-man, you and I are here with Christ in his Church amid these shadows of this evening. The Spirit of God brings the words of Jesus to us as clearly and as personally as they were first spoken amid the gloom of the Garden of Gethsemane; with the tenderness of the divine heart-break, Christ calls to you: "Friend, wherefore art thou come?"

Shall your answer be a betrayal?

Or will you courageously say just now to your Divine Friend and Savior: I'll go with Thee all the way.

Start this very moment, with all the determination of your manhood and womanhood, and sing with George W. Doane, as you catch step with Christ, your Savior:

"Thou art the Way—to Thee alone
From sin and death we flee;
And he who would the Father seek,
Must seek Him, Lord, by Thee.

"Thou art the Truth:—Thy Word alone
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart.

"Thou art the Life:—the rending tomb
Proclaims Thy conquering arm;
And those who put their trust in Thee
Nor death nor hell can harm.

"Thou art the Way, the Truth, the Life;
Grant us that Way to know,
That Truth to keep, that Life to win,
Whose joys eternal flow."

Ideals for Earnest Youth.

Ideals for Earnest Youth is a charming book for young people of both sexes. It is neatly bound, excellent paper, good, clear print, 224 pages, short chapters, sometimes only two pages, frequently not more than three pages. This enables the young reader to catch up the book at a few spare moments, read a chapter and go to work, or on a journey, with something to think about. Let me give you a few of the chapters:

Self Respect, Self Mastery, The Joy of Living, Your Ideals, Courtship and Marriage, Take Care of Your Mind, The School of Struggles, Backbone vs. Wishbone, Team Work, Recreation. There are 61 short chapters in this book, each one loaded with good thought expressed in beautiful language.

Perhaps it is very well to be grieving over the fact that young people are going astray, and constantly bringing complaints against them for the error of their ways, and insisting to them that they should not do this, that, and the other thing. How would it do to cheer up, get a hopeful outlook for the rising generation by placing good books in

their hands and get them to reading and thinking good thoughts, desiring good things. Thought produces desire, desire leads to action, repeated actions fix habits, habit fixes character, and character fixes destiny.

Send a dollar to The Pentecostal Publishing Co., Louisville, Ky., for a copy of Ideals for Earnest Youth, and surprise one of your children or young friends with a bright smile and a beautiful gift.

Faithfully yours,

H. C. MORRISON.

Famous Playwright's
Criticism of America.
ANDREW JOHNSON.



THE Chicago Herald-Examiner carried the following criticism of America, by the famous playwright, Mr. Channing Pollock, on the front page of its publication of April 18th by International News Service: "America," said the playwright, "is becoming impossible to live in. One can scarcely draw a free breath. We are not allowed to read intelligent books. We may not see one-half of the interesting foreign plays. We cannot live our own lives. We cannot even have wine with our meals."

Mr. Pollock, according to the report of the International News Service, made the above criticism of America upon his arrival in gay Paris, France. The caustic criticism while unjust, unpatriotic and unAmerican is interesting because it reflects the attitude of one of the representatives of the producers of the stage plays of the theatrical and movie world. Let us examine the five indictments which he brings against our country which, in his opinion, is making "America impossible to live in."

1. "One can scarcely draw a free breath." Here in the land of the free and the home of the brave where we gladly boast of freedom of speech, freedom of press, freedom of worship, and the free and universal use of the American franchise, this famous playwright upon landing in Paris, informs the reporters that in America we can scarcely draw a free breath. Such a crack-shot of criticism aimed at America is almost sufficient to cause fresh vibrations of the old Liberty Bell in Independence Hall, and to re-awaken the echoes of Patrick Henry's immortal speech—"Give me liberty or give me death." Possibly the poignant playwright has unwisely confounded liberty with license, failing for the moment to recognize that obedience to law is liberty. Liberty is not full license to follow one's natural desires and inclinations on all lines of popular amusements.

Beyond a peradventure the passionate pursuit for sinful pleasure is the peril of this age. We have, if anything, entirely too much license in this country. We need to curb the unrestrained tendencies to profligacy in American life instead of calling aloud for more license under the guise of personal liberty. With all the wide open doors to the various theaters of popular amusement every day of the week, this unpatriotic playwright pessimistically paints America as a place where we can "scarcely draw a free breath."

If he feels this way concerning the American nation he ought never to have the unblushing temerity to return to her shores to sniff the fresh, pure air of her far and flowing fields of peace and prosperity. Let him remain in Paris with its continental Sabbath and sparkling wines where he can dilate his nostrils, expand his lungs and drink in the glorious air of infinite freedom.

But let him also know that every law-abiding, home-loving, God-fearing citizen of the United States finds it possible, within the bounds of all our constitutional regulations,

to "draw a free breath." There is a vast difference between the free breath of liberty within the law and the foul breath of license that blows the venom of bolshevism upon the great moral institutions of America.

2. "We are not allowed to read intelligent books." Since when, may we ask, has America put the ban on the reading "intelligent" books? Is it possible that the famous playwright puts a premium upon the proscribed books that bear the imprint of immorality upon their pages and characterizes them as *intelligent* books? When has America ever put the ban upon intelligent books that are moral, decent, loyal, true and patriotic? There are thousands of periodicals, magazines and books that are too indecent to be carried by the U. S. mail. Why should such trash be called intelligent?

No. No. America does not proscribe books because they are *intelligent*; but because they are immoral, indecent and not fit to be read. The playwright may have a very unique idea as to what constitutes an intelligent book. Is there not too much intelligence along certain illegitimate lines of activity in the world today? Playwrights, preachers, professors and politicians should exert their influence to protect the American youth from the menace of unwholesome literature that is flooding the land. Books that poison the mind should be prohibited whether they are intelligent or unintelligent.

3. "We may not see one-half of the interesting foreign plays." Pity the other half if they are worse than the half the public is permitted to see! Are there not other qualities of a play beside that which may be described as *interesting*? The devil himself may get up things that are very *interesting*. Should not a play be instructive, inspirational, moral and uplifting if possible? Is the word "interesting" the only descriptive adjective to be applied to a play or a picture? Is there not something more in life, even in the realms of sport and entertainment, than the element of interest? The plays we already have in America are interesting enough without importing the "interesting" foreign plays. But herein lies the secret of modern amusement. The playwright has let the cat out of the wallet. Those who are producing the plays and the pictures for the American public must be put to their wits end to produce something that is new and "interesting" to their patrons. Behold the principle of gradation in its application in the play industry! The old plays and the old pictures become too tame. Those that are educational are too dry. Those that are moral are too sermoniac. Come on with the carnal, the suggestive, the new, yea, the "interesting." This seems to be the demanding and commanding cry that sounds as a loud speaker in the open ears of the playwrights and producers. Hence the search for the forbidden "interesting" foreign plays.

4. "We cannot live our own lives." "Our own" lives! Note the element of selfishness here. Where is any trace of the altruistic spirit in the above peevish and pessimistic line? The immortal Declaration of Independence, held sacred and inviolable in every true American heart, names among the inalienable rights—life, liberty and the pursuit of happiness. Yet here is a famous playwright telling the reporters in Paris that in America we cannot live our own lives. I wonder if the noted playwright ever read the Bible statement of the great Apostle Paul who said: "None of us liveth to himself, and no man dieth to himself." (Rom. 14:7). "Personal liberty" was the hue and cry of the old-time brewer and distiller. They emphasized personal liberty to the neglect of civil and religious liberty. We cannot have civil liberty unless there is a certain limitation of so-called personal liberty. We have a right to do as we please so long as we do not interfere with the common and

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The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XXII.

A VISIT TO THE CITY OF GOODWILL.



WHEN Huston returned to the city of Goodwill he was amazed at its rapid growth. A number of factories had been established, two big railroad shops had moved in, the stone quarry was employing a large number of men, coal mines had been opened up a small distance from the city, oil had been found in paying quantities in a river bottom only a few miles from the corporation, the population had been doubled and was rapidly growing. The street on which he had bought his five acres had grown to be a very popular street, and out beyond his purchase, a number of wealthy men had built their mansions, making his tract very valuable.

Opposite him, the city had given fifty acres of beautiful land, along with a considerable cash gift, to a struggling university in a neighboring town, which moved to Goodwill and was building up on much larger plans for a great school. The university was attracting wide attention, and had a student body of something over a thousand, with promise of large increase. The administration building of this school, standing back some hundred yards from the avenue, faced Huston's five acre tract. He was offered a large sum for his land, but decided not to sell; in fact, during the three years of his evangelism, the output of his oil land had made him a wealthy man, and he had quietly invested his income in bonds and was waiting an opportunity for an investment for what he believed would be some permanent work for the Lord.

He was giving liberally, on the quiet, to the holiness missions in foreign lands, and assisting the full salvation schools. He managed his affairs with such discretion and quietness that very few people knew anything of the amount of wealth he possessed.

At the earnest entreaties of his old friends, he determined to set up his tent on his five acre tract and hold a revival of religion. The tent was set up, he secured a good group of singers and started in for a month's protracted meeting. His friends at old Bethel, who had starved out spiritually under the ministry of their modernistic pastor, thronged to Huston's tent. Students came in large numbers, at first, perhaps, through curiosity, but profoundly impressed with the intelligence, earnestness, wisdom and eloquence of the preacher, came again, became deeply interested, and to the chagrin of the skeptical president of the university, and his faculty, practically all of whom believed themselves to be descended from apes, quite a number were powerfully converted. People came from all the churches in the town, and from adjoining communities. The meetings continued and at the end of four weeks, the people insisted that the meetings must not close, but continue.

Huston heeded their request and went forward. By and by, the fall chill came on and he bought twelve foot inch plank and, with the assistance of a number of volunteer carpenters, put up a great tabernacle with comfortable seats for fifteen hundred people, and the meetings went forward. By and by, they had no services on Mondays or Saturdays, secured heating apparatus and prepared to keep the tabernacle open through the entire winter. Quite a number from various congregations professed sanctification, some were turned out of their churches, some invited out, from others, the churches withdrew, the modernistic pastor of old Bethel dropped a number of his board, and it came to pass that in the growing city of Goodwill,

there was quite a flock of the Lord's sheep without any shepherd.

Huston and his wife, who was his able and joyful assistant in all of his work, counselled and prayed together, and finally determined to organize some sort of a people's congregation, so these saints who were without pastor or church should have a spiritual home; they formed the organization with the understanding it would not be any sort of effort to establish a new church, but simply for a people's church where full salvation could be preached, revivals could be held and holiness conventions could meet in the city of Goodwill.

Huston made no sort of fight against the church. He did not refer to them in his ministry, but preached the gospel. He filled his mind and heart with Bible truth; he spent much time in secret prayer, and when he went into the pulpit he was aglow with divine power. His face shone, his very being thrilled. He had power with God and men. There were no antics in his manner; nothing was said to provoke laughter. He was a messenger of God combining a seriousness that suggested thoughts of judgment day and, at the same time, a glad call to weary souls to a joyful salvation in Jesus Christ.

After all, there is perhaps nothing that people like better than powerful, eloquent, gospel preaching. There is such vast revelation in the Bible, there is such adaptation to humanity's sin and sorrow, and starving, hungry souls; such instruction, rebuke, exhortation, warning, entreaty and promise poured out in the gospel, that the preacher has no need to wander away from the Word of God to find a message for lost humanity.

The people went out from Huston's ministry feeling that the Lord had spoken to them. If they were sinners they carried a burden, they often trembled with fear; multitudes went away to repent and pray, to come back and seek the Lord. If they were saints, their hearts burned within them while they communed with Christ through the message of the minister. What an unspeakable blessing it is to any city to have a true preacher of the gospel which is the power of God unto salvation in the community or city. There is no way to tell of the power and influence of his life. He is indeed "salt and light" which permeate, purify and illuminate the minds and hearts of the people. His messages bind husbands and wives into closer union and prevent divorce and the breaking up of families. They put obedience into the hearts of children and lead to reverence and respect for parents. His faithful utterance of divine law makes business men to fear God and deal honestly in trade. The words of wisdom and truth that fall from his lips blast the seeds of crime and check and hinder the wicked in their purposes and prevent untold evils. His life and teaching give emphasis to the Word of God, and the people who hear him believe in its divine inspiration and authority.

His sermons lift up and glorify Christ, and make the people to pause in thought and action, lest they should grieve or sin against the Holy Ghost. The blessed Trinity becomes an awful reality. Men remember that God is in the midst, that he sees, and hears, and knows. Sin becomes to them hateful, dangerous and destructive. They turn from it, hunger and thirst after righteousness, and are filled.

[How blessed it is to be a true minister of the gospel of Christ, to devote one's time searching the Scriptures and bringing out of the Word of God holy medicine for the sick souls of humanity. An angel might all but envy the man who walks amid his fel-

lows studying their natures and their needs; who seeks the poor and alleviates their wants; who finds the sick and suffering and points them to the comfort which can only come from the eternal Father in the dark days of sorrow. Who looks for the sinful as the shepherd would search after lost sheep, and brings them back into the fold of forgiveness, love, and immortal life; who rings out a message to starving, swine-feeding prodigals, everywhere, that the father at home longs for their return and will meet them with the open arms of mercy.

What an honor! What a privilege! What a responsibility to be called into the ministry, to become a mouthpiece for God, to represent the Lord Jesus Christ in the world; to help men to see the danger and ruin of sin, the curse of it all, and the beauty and eternal blessedness of a holy heart and a righteous life. What is more pitiful than a lazy, indolent preacher who eats, and stuffs and sleeps, neglects the people, fails to study his books or prepare his sermons, goes into his pulpit without a message, or any holy fire of love, storms and beats and yells over his own ignorance and anger at the people whose burdens and sorrows he knows and cares nothing about; whom he would beat and stone and drive, as Esau would have done his brother Jacob's cattle, to their ruin. Poor man! He wants to move. He is dissatisfied. He has no real love for any one, and you may be sure no one loves him.

Huston was a true minister of the gospel. It showed in his clothes, his walk, his face. Many preachers of today seem to try to disguise themselves; to look just as little like preachers as possible, and they succeed remarkably well. In their dress, conversation, general behavior and even in their pulpit ministrations, you can hardly distinguish them from very ordinary laymen who, by some mischance, have gotten out of their proper sphere of action.

If a stranger in the streets of Goodwill had been hunting for some one to perform the marriage ceremony for him, or to pray for his dying child, or to carry a message to some one in great distress, and had met Huston on the street, he would have looked at him a moment and said, "Excuse me, Sir, but aren't you a minister of the gospel?" I can well remember the time when you could, somehow, recognize preachers of the gospel on trains, on the streets, or wherever you met them; not necessarily because of clerical vests, but they were stamped with a peculiar distinction. There was something dignified in their manner; something noble and pure in their faces; there was a set about their mouths that impressed one. Huston walked among his fellowmen with the dignity and purity of countenance that set him apart from the ordinary, that fixed in his countenance the dignity and purity that made people to feel that a man of God was among them. The people will flock to hear such a man preach. There is in the human soul something that wants to hear from the headquarters of the universe through a true messenger what the divine will, the divine law, and love is concerning them.

There were calls for Huston to preach everywhere. Churches and tabernacles were filled wherever he was announced. Backsliders were reclaimed, sinners were converted, believers were sanctified and whole congregations were thrilled with new desires, pure emotions and longings for closer fellowship with Jesus Christ wherever Huston delivered his messages.

(Continued)

A Scripture Text Calendar Free

Don't fail to order a copy of Arnold's Practical Commentary while you can get one for 75 cents, and a beautiful Scripture Text Calendar thrown in for good measure. Without doubt, this is the best, most practical, thoroughly orthodox Sunday school help on the market.

MRS. H. C. MORRISON.

GLEANINGS FROM THE EVANGELISTIC FIELD

GLIMPSES OF RED ROCK PEOPLE. DO YOU REMEMBER?

When a hard day's work is over and you relax into your easy chair for a few minutes of reflection before retiring, or, during the quiet hours of the Sabbath Day as you are leafing through the well marked pages of your Bible, or perhaps, in the night time when sleep fails to close the weary eyes and rest the tired frame, have you not often in thought gone back over your experience at Red Rock, wonderful experiences of whole days thrilling with songs, testimonies, prayers, marvelous sermons, and joyous shouts of victory? How you would like to live again the stirring scenes and feel your soul move in unison with the souls of hundreds of others of God's good people as they are swayed by the gracious Holy Spirit in the various exercises of reverent worship. It saddens you a bit as you realize that these glorious events are now but the history—you had almost said the memories—of a past camp. No, they are not mere memories, for in your life and likewise in the lives of many others there were things done that will always be ever present realities; and yet, these experiences of days gone by can never be lived again—they are history.

But history can be recorded, and if we had a part in the making, if it were no more than being present, we derive both pleasure and profit in often looking back to it. Fortunately at the 1928 Red Rock Camp Meeting two men, Rev. T. C. Henderson, one of the evangelists, and Rev. A. J. Abbott of Hammond, Wis. kept separate daily written records. Brother Henderson's account consists of impressions, comments on conditions and events, results and effects produced, and very general outlines of sermons, Bible studies and Young People's talks. Brother Abbott's memoranda comprise mainly somewhat extended outlines of discourses. These interesting and valuable notes, too extensive to be printed in full, have come into our hands. From them we shall try to present a few glimpses of 1928 camp history and trust that many who read these lines may be able to answer "yes" to the question that heads these reflections, DO YOU REMEMBER?

The Opening.

Red Rock contains about fifty cottages, some of them built large to accommodate groups of people. As the time for camp meeting draws nigh the cottages begin to fill and by the first Sunday of the camp all are generally occupied and some are crowded. Then there are the men's and women's dormitories and the hotel, while the tourist camp contributes its share of visitors who prefer their own quarters. So when the familiar sound of the old historic tabernacle bell peals forth at exactly seven o'clock on the evening of the last Thursday of June announcing the first meeting of the camp it always happens that a goodly assemblage of people greet the workers. The audience that assembled at 7:30 P. M. Thursday, June 28th, 1928 was the largest in several years. Just as the bell ceases ringing Rev. Floyd Nixon, the song leader, announces the first song and the people join him in singing of the Blood of Christ and of Pentecost. Dr. Vallentyne, in charge of the services, wastes no time, makes no lengthy announcements, but after earnest prayer and a special song by Brother Nixon, gives the meeting into the charge of Rev. T. C. Henderson who is to preach the opening sermon. This is Brother Henderson's fourth year at Red Rock. Expectancy is in the air as he announces and then develops his theme, "Knowing the critical nature of the times in which we live, what manner of persons ought ye to be?" At the close two earnest seekers accompanied by scores of sympathetic friends come to the altar. As the people retire to their places of rest they praise God for so auspicious an opening.

Wednesday Afternoon, July 4th.

In the opening service the significance of this day is fittingly recognized. Brother Fisher, a faithful soldier of the Cross as well as a faithful soldier of his country, sang an appropriate song composed by himself.

Bishop W. F. Oldham is to preach the sermon of the afternoon. The bishop has come for a three days' stay at the camp. His text is, "He is able to save to the uttermost." The one thing above all others that men everywhere need is SAVING. Salvation is needed not only to the uttermost parts of the earth but also to the uttermost recesses of every individual soul. Jesus is able to do both. With many wonderful illustrations drawn from his wide experience in many lands the bishop demonstrates the power of the gospel he proclaims, while the audience expresses consent by such earnest shouts of "Amen" and "Glory to God" as can come only from hearts that have learned by experience to appreciate the truths that the preacher utters. The closing part of this service is an offering of several hundred dollars given in response to the bishop's plea for a missionary enterprise in South America. But the Bishop's strongest plea is for young men and women who will dedicate themselves to missionary work if God should call them, and the most stirring moments of the entire camp occur when the altar is lined with young people who come forward to make such consecration of themselves.

Friday, July 6th.

At six o'clock the tabernacle bell rouses the camp to renewed activity. Even at this early hour the indications are for a day of great heat. The 6:30 morning prayer service is promptly under way and the songs of devotion interspersing earnest prayers of

intercession float out over the camp from the tabernacle. This morning prayer is not the only nor even the chief time for looking to God. Red Rock people pray much for the success of the meetings. Daily in the cottages, in the dormitories, in the woods, wherever opportunity affords a place, individuals as well as groups are seen and heard in prayer. Even children find prayer habits easily formed in such an atmosphere of intercession. The young people are organized into definite groups for prayer.

Eight o'clock is the hour for the Fellowship Meeting. The testimonies and experiences related here are worthy of a book, and no mere mention like this can hope to give even an inkling of their wonderful and varied character. As in all such meetings the general theme is naturally the great goodness, faithfulness and mercy of God manifested in the lives of the testifiers.

At 8:45 Dr. Vallentyne brings his message in Bible Study. This day he is pressing on his listeners a challenge to high things in Christian living as he draws from Paul's recorded labors in prayer for the Colossians. He relates instances from his own experience in the winning of men for Christ, and the people are deeply stirred as there is impressed upon them the need, the privilege and the joy of aggressive personal work.

To lovers of children there is no more interesting place than the Children's Meeting. At Red Rock this is held every morning at 9:00 o'clock in the Young People's Tabernacle. For obvious reasons adults are invited to stay away. However, since in this instance the reporter is the husband of the children's leader, reliable accounts of the meetings are available. Today Mrs. Henderson with chalk and blackboard and the New Testament is giving the children a new picture of Christ Jesus as the Light Giver. The young listeners give faithful attention. They receive portions of scripture to memorize and it is marvelous what some of them can store away. Then there is time for testimony, and how happy and joyous these are. Now invitation is given to any who will seek, and a season of prayer follows.

The Young People's Meeting at 6:30 scarcely waits for the exact hour. Eagerly the young people, surrounded by a fringe of older folk, catch the first strains of joyous emotions within them. They are testifying now, telling of personal victories won. One young man was sanctified in a meeting in the woods. A young woman reports a large attendance at a group prayer meeting with several definite deliverances. Mrs. Henderson leads and speaks about sanctification as an inheritance. Thirsty souls are drinking in the word and when the altar invitation is given many respond without hesitation, and before the meeting has closed five testify to having received the baptism of the Holy Spirit.

Purposely thus far we have left out of our account of this day the three great preaching services. To describe them adequately would require chapters. We can only mention them. In the forenoon Bishop Oldham, stately in bearing, quiet and effective in manner, stirring hearts to action by simple but marvelous stories of what God has wrought, preaches another missionary sermon that few who hear can ever forget. In the afternoon Evangelist C. F. Wimberly in his graphic and picturesque manner paints in vivid words a wonderful vision of the luscious fruits of Canaan. In the evening in spite of the oppressive heat the service begins with great singing under the leadership of Brother Nixon. Bro. Henderson preaches and with the earnestness, clear thinking and apt expression which characterize him, lays on the people heavy words of warning and exhortation about the reality and awfulness of sin, and closes with the cheering proclamation that there is full and free redemption for all who will receive it.

And so there comes to a close a great day of the Red Rock Camp Meeting of 1928. Do you remember,—if not THIS day then some other day just as great,—perhaps to you even greater? And while these days of which we have been writing have passed into history, shall we not rejoice that there will be other days like them again this year, and every year, until the Lord shall come. May they prove to be days of ever increasing glory to God as well as blessing to a constantly growing number of people.

A. P. Andrews.

EASTERN MEETINGS.

By Jarrette E. Aycock.

After closing our meeting in Denver, Colorado, the last of February, we left Mrs. Aycock at our home in Bethany, Okla., and made our way to Baltimore, Md., to hold a meeting in the People's Tabernacle where Rev. D. E. Higgs is the pastor. God gave us a good meeting with more than ninety seeking the Lord for pardon or purity. God especially blessed in the Sunday School work with 378 on time, one hundred of whom were brand new folks and 57 of whom we are sure were not members of any Sunday School. Prof. Burl Sparks was our co-laborer in this meeting, and we surely enjoyed his services; he is a good singer, a booster for the meeting, and a blessed brother indeed.

Our next meeting was at Canton, Ohio, with Rev. C. J. Forcey. God also honored our efforts. Prof. Marsh and Schurman were our co-laborers in this meeting and our fellowship with them was good. There were between ninety and one hundred seeking God, most of whom we believe were happy finders, and over twenty united with the church. In this meeting the Sunday school work took on unusual

enthusiasm. One man invited 256, one hundred and nine of them came and 88 came on time. There were more than five hundred on time and over ninety were new people with over 70 to follow up who were not members of a Sunday school.

From Canton we went to Alliance, Ohio, where Rev. C. B. Strang is the pastor. We have never enjoyed the fellowship of a pastor more than Brother Strang; surely he is God's very own. He led the singing, and local talent, visiting friends, and the writer did the special singing. There were something over fifty forward for prayer counting as they came, and ten joined the church, 387 came out to Sunday school on time and more than ninety were reached who are not members of a Sunday school.

On Monday night after the Alliance meeting we held a young people's service in First Church, Cleveland, where L. W. Collar is pastor. We have held six meetings in Cleveland Church and we know so many of their people, it was like going home.

We next went to Philadelphia, Pa., to Rev. John Nielson at the Collingdale Church. This was not a large meeting, but a good one. The presence of the Lord was graciously felt; there were over forty professions. Brother Nielson said he would get a number of people out of the meeting for members. They have their Sunday school here in the afternoon, and this was the first one we had ever encountered, but it made no difference, the people got busy and there were three hundred and forty-six on time, around seventy of them were new folks and many were not members of any Sunday school. By new folks we mean people who were never there before.

Our co-laborer in this meeting was Bro. Geo. P. Woodward, of West Chester, Pa., a religious cartoonist. He illustrates sacred song, drawing the picture while the song is sung. His work is beautiful and was a great drawing card. This young man is very spiritual, a good personal worker and altar worker, and is an asset to any meeting. He was on the staff of a large daily paper; they wanted a cartoon on prohibition, he drew one in favor of it, and they said no, we want cartoons against prohibition, so he told them they would have to get some one else to draw them, and now he is drawing for Jesus. Give him a call, he will bless your meeting.

We are now in a meeting in New Bedford, Mass. God is blessing, not a barren service since the first call was made. They call this conservative New England, but I have seldom seen such enthusiasm as is being manifested here in the Sunday school work; they have a goal of 500, and that is more than double their regular attendance, but I believe they will make it. Local talent is furnishing the music in this meeting, with what help the writer can give.

In all these meetings the pastors have stood nobly by us, the people have seemed to love us, and the fellowship we have had with them has been blessed indeed. The last Saturday night of each campaign has been devoted to a service for the General Young People's Society, and the crowds have usually been our largest for week nights. We have secured in the above meetings over 225 subscriptions to The Herald, over 60 subscriptions to the Young People's Journal, and over 300 names and addresses all told of people who were not members of any Sunday school which these pastors plan to follow up.

Our next meeting is in Pittsburg, Kan., then to Artesia, New Mexico; the latter part of June we will be in Emanuel Nazarene Church, Los Angeles, Calif., with Dr. Lineweaver. We trust our California friends will keep this date in mind and come to this meeting.

REVIVAL IN SEOUL.

Our meeting in Seoul was conducted in the large Northern Methodist Central Church. Here again we conducted two services daily, one in the early morning and one in the evening. We had an average attendance of around 500.

This church is a student's center, for many students from the girls and boys' schools, mission schools and government schools attend this church. Many of these young people came to the services with hungry hearts and it was a joy to see some of them find the joy and peace that only comes in finding Christ. Many of these students came to me with their problems, doubts and fears of many kinds were perplexing them. False teaching, new ideas, Bolshevism and anarchy is being propagated in this land, and it no easy thing for a young student to become firmly established in the Christian faith when they meet with ridicule and persecution, sometimes by their teachers as well as outsiders. But God's ear is attentive to the cry of every earnest seeker and many of these students came into definite Christian experiences during those days. I think some sixty or eighty persons were really satisfied in the meetings and most of these were students.

The pastor wanted to put special emphasis on Christianity in the home, and tried to reach as many family groups as possible. There were 70 whole families who attended, sometimes all coming out to the early morning service in a body.

We always give seekers an opportunity to stay for an after service if they wish to remain for prayer. And God has blessed these services most graciously. A world tourist was asked by a friend to look in on our meeting one day. The altar service was on and many earnest petitions were ascending to the throne; this western gentleman remarked that he had travelled all around the world but had never witnessed a scene like that.

Robert Chung.

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(Continued from page 1)

lacked social vision, largely because many of the early Christians were waiting for the second advent of Christ. The world in that day was cursed with human slavery. The social edifice was afire. The church did nothing about it. It was waiting for the Lord to return and set up a new social order."

This is a rather serious charge to bring upon the early church of the Lord Jesus Christ which, in poverty, persecution, imprisonment, and death, went about preaching Jesus and sowing the seed which, in due time, brought forth the harvest of all the good that the world today enjoys. The early church did believe and rejoice in the promise of our Lord that he would return. This gave them indomitable courage. Through fire and blood they went forward preaching the gospel and laying the foundation for the entire superstructure of whatever Christian civilization and social progress has been made in the world.

I read in my New Testament that the church in the days of St. Paul took up collections and sent their gifts for the support of the poor; even before the days of St. Paul, there was so much social service for the help of widows and the poor that the apostles were compelled to call in laymen to carry on this good work, that they might give themselves to prayer and the preaching of the Word. Our brother in his effort to make it appear that those who looked for the Lord are a sort of good-for-nothing saints, forgets about these features in the life and activities of the early church. The fact is, from the very first, all along through the centuries, the church of the Lord Jesus Christ has been deeply concerned for the present needs of humanity, and sought to ameliorate human suffering. Those martyrs, of whom the world was not worthy, were comforted and made strong in the blessed hope of the coming of our Lord, as they bore faithful witness and went, without a tremor of fear, to the block of execution, and the stake of fire.

To quote again, our brother, speaking of the premillenarians, says: "Most of them have no social vision. They do nothing to make the world better. In fact, they hope, and sometimes pray, that the world may get worse, for they believe that when things become intolerable Christ will come and overthrow the powers and establish his kingdom.

But such men have misrepresented the sayings of our Lord." This paragraph is not a fly in the pot of ointment; it's a drowned toad in the milk jar. There may be some such people as are here described, but I have failed to meet with them.

Rev. Tisdale Young, perhaps the greatest preacher in the City of London, preaching to more people than any other Methodist preacher in England, is a strong and happy believer in the second coming of our Lord. So was Dwight L. Moody. Who contributed more in his day to the spiritual life and the general social uplift of humanity, than Mr. Moody! Dr. Torrey, who recently ascended to heaven, a great scholar, taking his degree in a German University, preaching the Lord Jesus to millions of people in various parts of the earth, a mighty defender of the inspiration of the Scriptures, leading countless thousands to saving faith in Jesus, and to incalculable betterment in their social conditions, was a strong believer in the second coming of the Lord Jesus.

We do not believe that any man, or any dozen men, contributed more largely to freeing this nation from the legalized liquor traffic than Billy Sunday. Long before the Eighteenth Amendment was written into the Constitution, Billy Sunday often held meetings in towns of fifty thousand population, seventy-five thousand, and a hundred thousand, where, as one of the results of these meetings, all saloons were voted out of the corporation. That was something of a social uplift; and Billy Sunday is strongly premillennial in his views and teachings.

I could mention a number of great Baptist and Presbyterian preachers in these United States whose intelligence, whose faith in the inspiration of the Scriptures and in our Lord Jesus, whose devoted and fruitful ministry has built up vast church plants, organized missions, carried on school work and ministered untold thousands of dollars for suffering humanity which should lift them entirely above the contempt of any one who may disagree with them on any point of doctrine, who are devoted, intelligent, aggressive premillennialists.

There are a large number of Methodist ministers, men good and true, north and south, who believe in the second coming of Christ, who look forward with hope and prayer to that glorious day; who grieve over the destructive criticism and modern, liberal skepticism which has come into our churches, "cutting the nerve of endeavor" for the regeneration and sanctification of human souls, who are happy and hopeful believers in the coming of the Lord; and, by the way, they are being intimidated. I think the time has come for them to face about with great boldness and true Christian courage against their intimidaters, and to faithfully sow the pure gospel seed of the appearing of the Lord, warn and encourage their people to keep their spiritual lamps trimmed and burning.

If a convention should be called for a meeting of the Methodist people in these United States who are premillennial in their faith, and all the preachers and laity in the M. E. and M. E. Church, South, should meet in such convention, there is no city in the nation large enough to entertain them, and they could easily set up a new organization utterly free from the blight of the many destructive heresies that are creeping into Methodism. They could organize one of the most evangelical, spiritual, revivalistic missionary churches in all the world with ample means to erect churches, schools, missionary enterprises, and kindle revival fires all over this nation. I am not advocating any such movement, but these brethren who are so constantly misrepresenting and nagging at those who are rejoicing in the hope of the second coming of our blessed Christ, had better examine and see if they have any oil in their vessels with their lamps. In the parable of the Wise and Foolish Virgins, Jesus teaches us that we may have all the out-

ward appearance of true discipleship, but be lacking in the great essentials which will enable us to receive him with joy at his appearing.

Holiness Camp Meeting, Wilmore, Ky.

The Holiness Camp Meeting at Wilmore, Ky., covers July 25 to August 4. We have engaged for the preachers at this meeting, Rev. C. W. Ruth, C. F. Wimberly and H. C. Morrison. Mrs. Box, of St. Louis, will have charge of the Young People's and Children's Meetings; Kenneth and Eunice Wells will have charge of the singing. We are expecting not less than 75 ministers of the gospel in attendance, all of whom have free entertainment. We are believing and will be praying for the gracious presence of the Holy Spirit in convicting, regenerating and sanctifying power. We hope to have a large attendance from the towns of Central Kentucky. Rev. W. D. Turkington, Professor in the Theological Seminary of Asbury College, is our Secretary, and is ready to render any service in the way of information and assistance to those who desire to attend the camp meeting. Address him at Wilmore, Ky.

Your brother,

H. C. MORRISON.

AN UNSTAGGERING FAITH.

MRS. H. C. MORRISON.



ABRAHAM stands out before us as one of the greatest characters in the Bible. He has been honored with the title "Friend of God," which is the highest honor that could have been paid him.

We are acquainted with the facts in his early history, how he was led out of his own country to one he knew nothing of, but with that unstaggering trust in God, he journeyed on and on until the Lord indicated where he should halt. His chart and compass were not ordered after his own plans or desires, but his part was to ascertain what the will of the Lord was and to do it, which he did cheerfully and unhesitatingly.

God made some unprecedented tests upon this faithful old soldier, but be it said to his honor, he never swerved in one of them. The first, as you recall, was to leave his country and kinsmen; then God gave him a promise, which, to all human appearances, was impossible, enough to cause him to stagger, if there was any staggering in him. But he laughed at impossibilities, believing God would bring to pass what he had promised.

That was a marvelous promise made to his "Friend," when God told him he should be the father of a great nation, as great as the stars in the heavens, and the sands on the seashore. And this promise was made in the face of a human impossibility, for he and his wife were past the age when it seemed beyond reason that they should be the progenitors of a nation.

Abraham was not disturbed at the obstacles that seemingly obstructed his realization, but instead of becoming faint-hearted and doubtful, he kept saying to himself, "He is able, he is able." The God of nature could change his natural laws and make them serve his purpose. He knew that if God commanded a thing he had the power to bring his commands to pass. His faith rose higher and higher as he contemplated the infinite resources of the Almighty.

Reader, these acid tests that were brought to Abraham were to unfold to him the limitless resources that were hidden in God's glorious nature. The stronger the test God makes upon us, the greater will be the unfolding of his infinite nature if we stand the test with an unflinching faith; but when we begin to falter, or to stagger in our trust, then we miss the opportunity of in turn test-

ing the resources of the Divine Father. God tests us that we may test him, and how we miss it when we fail to stand true in the hottest fire until his image is reflected in us.

In the three great tests God made upon Abraham, that of leaving his own country and kinsmen, that of promising him a child in his old age, and that of giving the darling of his heart as a sacrifice, yes, the only channel through which the promise of a great nation should come, he stood with an unshattering faith, believing that what God had promised he was able also to perform. And what a reward awaited him! He met the tests, and all he had surrendered was given back to him, plus a faith that did not shrink, though pressed by every foe.

Reader, have you ever been subjected to the test of obedience? And have you stood it unshakingly? Or have you wobbled from side to side hesitating whether you should obey the Lord or risk having your own way? Has Satan persuaded us that we know better than the Lord what is best for us? It seems that he could not thus influence us, but have we not oftentimes when we felt within our hearts that God's way was safest and best, yet we yielded to our own selfish desires and presumed to map out our own plans and, in the end, realized that we had "played the fool," as the wise man said. Let us bear in mind that, whatever the test, however great the difficulties that accompany them, however dark the way may seem, if God is calling go, no matter what the results may be. The poet had it right, when he said,

"Trust and obey, for there is no other way
To be happy in Jesus, but to trust and obey."

Beautiful Girlhood.

Here is a book written by a girl for girls. It is a beautiful book in every way—paper, print, binding, with an attractive picture of the writer. The book is having a wide circulation. In this thoughtless, giddy age when there is so much to distract the young mind from the things that really count that are worth while, to the things that are hurtful to character and destructive to real happiness, a book of this character is invaluable.

This is a heart-to-heart talk from a girl who has had quite a bit of experience, to girls. It comes from one who knows to those who need to know. It ought to go into countless thousands of homes. It has an attractive binding, the beautiful pages framed in blue, the short chapters filled with practical thought make it altogether, a book worth while. It would make a beautiful graduation present for a high school girl, an appropriate birthday gift. Buy this book for your daughter, your sister, your niece. It is not necessary to wait until they graduate or for their birthday. There is no way to estimate the gracious influence, like good seed sown in good ground, by the reading of good books. It may be had of The Pentecostal Publishing Co., Louisville, Ky., for the small price of \$1.00 postpaid.

H. C. MORRISON.

FAMOUS PLAYWRIGHT'S CRITICISM (Continued from page 5)

equal right of another. What kind of life does a man want to live who cannot live his own life in America? It is a good thing to remember that it is not all of life to live nor all of death to die. In him we live and move and have our being. (Acts 17.)

There is a physical life, a mental life and a spiritual life. There is no restriction in America, the playwright to the contrary notwithstanding, against living the proper kind of life. If we desire to live aright we certainly ought to be able to live our own lives even on this side of the sea. We should "eat to live and not live to eat." We should live for others as well as for ourselves. The law of the land permits one to live as free and as full a life as any normal, useful, pa-

triotic, home-loving, God-fearing citizen should care to live.

5. "We cannot even have wine with our meals." Thus the playwright reaches the climax of his criticism on America. This, as Shakespeare would say, is the most unkindest cut of all. It seems to be entirely too bad that America will not allow its loyal, liberty-loving citizens to have wine with their meals! Wine, however, is not the only beverage to mingle with our meals. We can have milk, coffee, tea, postum, grape juice and Adam's ale. The click of the wine-glass is certainly not indispensable to the completion of the American meal. But with the proscribed playwright life is robbed of its joy and a citizen of his natural inalienable right if the wine-glass fails to sparkle on the festal board. If, in the opinion of the playwright, we could only attend all the "interesting" foreign plays, read all the "intelligent" books, draw full breaths of sweet personal liberty, live "our own" lives without let or hindrance and have plenty of sparkling wine with our meals, what an earthly paradise America would be!

The unpleased playwright will have the high privilege and the golden opportunity of having wine with his meals in Paris. So during the years of his earthly pilgrimage, if the dry, dull, uninteresting America fails to guarantee to him the full measure of felicity, he can cross the ocean's foam and breathe freely in France where he can be wine and dined and read intelligent books and witness "interesting" plays and live "his own life" unhindered and unmolested. Selah!

Hence it must be admitted that America, amid all her limitations and contaminations, has one point for which she is to be praised—she does not compel her unsatisfied citizens to remain on American soil. They can emigrate to the land of "personal liberty."

In conclusion this preacher is different from the playwright. He feels that America is the best country of the world in which to live. He has plenty of breathing room. He finds plenty of intelligent books to read in the various libraries that dot the land. He finds that American life is quite interesting even without the "interesting" foreign plays. He has plenty of elbow room in the wide range of the American domain in which to live his own life. He even enjoys his meals with Jersey milk instead of wine. For he believes that "wine is a mocker, that strong drink is raging and that whosoever is deceived thereby is not wise." (Prov. 20:1). He has read and believes the following words of warning in the book of Proverbs: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder." (Prov. 23:19-32).

The writer does not claim that America is a perfect paradise. There is plenty of room for improvement. But there is one thing absolutely certain, it will take something different from free wine, foreign plays, salacious literature and a continental Sabbath to make America a better place in which to live!

(Continued from page 3)

now find myself on the same standpoint where poor Uncle Tom stands—on that of the Bible. I kneel down by my black brother in the same prayer. What a humiliation! With all my sense I have come no farther than a poor ignorant negro who had only just learned to spell. Poor Tom, indeed, seems to have seen deeper things in the Holy Book than I."

Yes, it finds you in the deep places of your

being. What other book in all the world so associates itself with the joys and sorrows, the aspirations and disappointments, the struggles, the victories and the defeats, and the very issues of life and death itself as does the Bible.

It finds you in the deep places of your being.

It finds you there in the very fact of Regeneration. This is one of the things that cannot be shaken. You don't need a blueprint to let you know you are converted. You can be more certain that you are a son of God than you can be of your earthly parentage.

How do you know that you were not left on the doorstep? How do you know that you did not come out of a foundlings home? But I do know when I was born the second time, because I was not only there when it took place, but I gave the consent of my will to the transaction, and I have the witness to it in my own soul to this very hour. You can take everything else from me but you cannot take that.

It finds you there when the sun shines. There isn't a decent joy in all the world that a knowledge of the Bible doesn't sanctify and sweeten.

It finds you there when the shadows come. There isn't a sorrow that does not get sustaining grace somewhere out of the pages of this Book.

It finds you there when the cheeks pale and the eyes dim and the summons for eternity is about to come.

As the old Scotch woman said, "Thank God, I have my Bible. It was the guide of my youth and is the staff of my old age. It wounded me and healed me. It condemned me and acquitted me. It showed me I was a sinner and it led me to the Saviour. It has given me comfort through life and I know it will give me hope in death."

When the great Wizard of the North lay dying at Abbotsford, turning to his beloved Lockhart, he said,

"Lockhart, rak me the Book."

"What book?" said Lockhart.

"Ah," said the dying genius, that flung out his wonder-working wand, the spell of whose sorcery has made millions weep over his 'Heart of Midlothian,' and millions shudder at his 'Astrologer,' and millions rise to ecstasy with the poetic beauty of his 'Fair Maid of Perth,' "Ah," said the dying Sir Walter Scott, "there is but one Book for a dying man; rak me the Bible."

When Stanley was in Africa he read his Bible through three times. When he started he had 180 pounds of books. As his men were stricken by famine, fighting and sickness there came a test of relative values. The books were gradually abandoned until only five were left. Two of these were books on navigation, kept for their practical value, and the remaining three were the Bible, Shakespeare and Carlyle. Mr. Stanley said, "Poor Shakespeare was afterwards burned up; Carlyle and the navigating books were left by the way, and I had only the Bible left."

"We've travelled together, my Bible and I,

Through all kinds of weather, with smile
or with sigh;

In sorrow or sunshine, in tempest or calm,

Thy friendship unchanging, my lamp and
my Psalm.

"We've travelled together, my Bible and I,

When life has grown weary, and death,
e'en was nigh.

But all through the darkness of mist and of
wrong,

I've found thee a solace, a prayer or a
song.

"We've travelled together, my Bible and I,

Thou Sword of the Spirit, put error to
flight;

And through my life's journey, until my last
sigh,

We'll travel together, my Bible and I."

(Continued)

OUR BOYS AND GIRLS

Dear Aunt Bettie: This is my second letter to *The Herald*. I enjoy reading it very much. My father takes *The Herald*. I enjoy reading the requests for prayer. I am a firm believer in prayer. I have been praying for Mrs. D. L. Griffin who has been sick for three years, and is now healed. She is able to go home in a few days. I am now praying for Miss Esther Banks, who was a friend of ours at Chatham, La. My father was her pastor for two years. My grandfather gave us a family Bible many years ago. In it we found a clipping from *The Herald*, cut out about twenty-five years ago. I am sending you a copy of it.

"Dat Ole Pipe."

"I say, brudder, I thought you belonged to the church."

"So I does."

"Den, why are you suckin' dat ole pipe?"

"Can't a feller smoke a pipe and belong to de church?"

"Well, yes, he may belong to the church buidin', but neber to de church triumphant."

"I should like to know how you make dat out?"

"Well, brudder, look at it in dis way; how would you look walkin' de golden streets of de New Jerusalem wid dat ole pipe in you mouf?"

"I would jus' snatch it out and bury it quick."

"Yes, but what would you do wid it. You could not find any place to frow it out ob sight; no place to hide it; no way to get rid of it. You hab been gibben a nice, white garment to put on, and dare ain't any pocket in it to put de ole pipe, so you would hab to hide it in yo hand."

"I say brudder Jones, you are gettin' a feller in a bad fix wid de ole pipe, the way you are puttin' it."

"But dat ain't all; by and by you will want a smoke, and you will walk de golden streets tryin' to find a place to hide, so you can smoke, and de streets ob dat city is 'bout fifteen hundred miles long, and if you should get to de end ob de street you would fotch up agin de wall dat is made ob jasper, and so high you can't clime ober, and no hole in de wall to stick yo head for a smoke, and you will want a smoke so bad you will almost make up yo mind to smoke right in de golden city. Then yo will begin to think ob gettin' a match to light the ole pipe; and den it will come ober you all ob a sudden dat dare ain't no matches in yo new close. Den you would wish you was back in dis ole world wid de ole close, wid de ole pipe so you could take some comfut."

"I say, Brudder Jones, I can't stand dat. I can't afford to lose dem golden streets for de ole pipe so here it goes, de tobacco, de matches, and all."

"Dat's de right way. If you was goin' to a weddin', where would you fix up?"

"I would fix up at home, ob course."

"Jus' so. Now, if you 'spect to go to heaben you must get ready down here, for de church triumphant is de folks dat triumph ober all dare sins, by de help ob de Lord; ober all dare nasty habits, and lib jus' as pure as possible, and hab no wrong thing 'bout dem; for de Word says, 'Let him dat is filthy be filthy still, let him dat is holy be holy still; so you see you will be jus' what you are when you fotch up in dis world', so if you lub to use de debbil's colone, you will hab to where de brimstone kinder kills de smell; you neber, neber can get in the golden city, habin' on yo de smell of dat Ole Pipe."

Dorothy Helen Mayo.

Age nine years.
Lake Charles, La.

Dear Aunt Bettie: My father takes *The Herald* and I like to read page ten. I am a school girl in the seventh grade. I am thirteen years old. I am a little Methodist girl. I love to read good Christian papers and books. My name is Ethel Hurst. I would like to hear from any of the boys or girls who write to Aunt Bettie. I have a good teacher. Her name is Edith Bragg. She is a fine teacher. She lives close to us. I have three sis-

ters and four brothers. We only have to go a quarter of a mile to school. May God bless Dr. Morrison, Aunt Bettie and all the cousins.

Ethel R. Hurst.

Dear Aunt Bettie: I am a little motherless girl eight years old living on top of the Blue Ridge Mountains. We are poor people; my father is a preacher. If any little girls have any clothes they do not need, please send them to me. Your little sister.

Nancy Cave.
Rt. 2, Stanley, Va.

Dear Aunt Bettie: Please slide over and let a little girl from Iowa come and chat with you again. I am twelve years old, four feet, nine and one-half inches high and weigh seventy-five and one-half pounds. Last spring I started to follow the footsteps of Christ, our Savior, who can save and sanctify all. We are having a revival here now. G. Augustus Jones is the evangelist. He is sure good and we are praying that he might wake up the people and that many souls may be saved. I go every night and go to church and Sunday school all I can. Lucile Johnson, I guess your name to be Helen. Bessie Childress, I can answer two of your questions. The men that walked in the fiery furnace were Shadrach, Meshach and Abednego. Nebuchadnezzar was the king that had them cast into it. You will find the answer in the third chapter of Daniel, from the 13th to the 27th verse. Elizabeth Viles, I guess your name to be Anne. Pearl E. Voas, I guess your middle name to be Ella or Emma. Now who can guess mine? It begins with E and ends with A, and has six letters in it. The one that guesses it I will send them something. I hope Mr. W. B. is calling at the next door when this letter arrives.

Ruth Richardson.
Magnolia, Iowa.

Dear Aunt Bettie: May I join your happy band of boys and girls? I have been reading *The Pentecostal Herald* for several years and I thought I would write. I am ten years old. My birthday is Oct. 6. Have I a twin? I have brown bobbed hair and brown eyes, am four feet and three inches tall and weigh sixty-three pounds. I go to school and I am in the eighth grade. My first name begins with M and ends with Y, and has four letters in it. The one who guesses it correctly I will write a letter. As this is my first letter I will leave, hoping to be allowed to write again. I hope Mr. W. B. is out taking his morning exercise when my letter arrives.

Juanita Allen.
Short Creek, Ky.

Dear Aunt Bettie: Will you let a Kansas girl join your happy band of boys and girls? This is my second letter to *The Herald*. I hope to see it in print too. The other time I wrote to *The Herald* I lived in Deer Creek, Okla., but we moved to McPherson in June. I am eleven years old and in the sixth grade. My teacher's name is Miss McElvain. I just have three blocks to walk to school. I have three sisters and one brother. My oldest sister, her daughter and her husband sailed for Africa as missionaries Jan. 31. Last Sunday we got a cablegram from London saying that they had arrived safely. London is only one-third of the way. My sister and her husband were both former students of Asbury College. Pearl E. Voas, I guess your middle name to be Elda. H. Lucile Johnson, I guess your first name to be Helen. Morris G. Lee, I guess your age to be twenty-two. If I have guessed all of your names and ages right don't forget your promises. I belong to the Methodist Church.

Elda Pearl Eberle.
1018 S. Walnut St., McPherson, Kan.

Dear Aunt Bettie: Will you please move over just a tiny bit, and let a little Missouri girl join your happy band of girls and boys? I am four feet, one inch tall, have blue eyes and blonde hair. I am twelve years old

and in the sixth grade. Father takes *The Herald* and I like it fine, especially page ten. This is my first letter to *The Herald* and hope that you will print it and surprise mama and papa. I live on a forty acre farm. The sport I like best is horseback riding. I would like to hear from some of the cousins, and if they write to me I will be glad to answer them. I am sending my love to you and the cousins.

Lydia Mae Merriman.
Rt. 6, Doniphan, Mo.

Dear Aunt Bettie: I am a little girl nine years old. I wrote you a letter some time ago but failed to see it in print. I enjoy reading the letters written by the boys and girls on page ten very much. I go to school and am in the fourth grade. I go to Sunday school and enjoy going very much. I mean to give my heart to Jesus and live for him. Hope this letter will miss the waste basket. I have brown hair, blue eyes, and have a very fair complexion. I have a birthday Dec. 27.

Emma Rachel Harney.
Baileysville, W. Va.

Dear Aunt Bettie: I have been reading *The Herald* every week until I feel like I am with you all. I go to Junior High School of Laurel, Miss., and am in seventh grade. I am eleven years old, am four feet, four inches tall and weigh sixty-eight pounds. I go to Sunday school every Sunday I can. We don't take *The Pentecostal Herald* but my grandmother does in Alabama, and she sends it to us through mail. I enjoy reading it very much, especially page ten. Morris G. Lee, I guess your age to be twenty-one. Charley H. Vaulk, I guess your age to be twenty-four. Charley, I think I ought to get it right because I worked hard enough. If I am right, send me the book you promised for me. I am real anxious to get it. Who can guess my first name? It begins with E and ends with Y, and has four letters in it. I will answer any one if they guess it, if it is the Lord's will.

E. Loper.
1104 12th Ave., Laurel, Miss.

Dear Aunt Bettie: Will you make space enough in the dear old *Herald* for a Galatia girl? I love to read *The Herald*. I have never written to *The Herald* before. I am fourteen years old, blond, blue eyed, fair complexion. I have five sisters and two brothers. My father is dead. My mother is living. I go to Sunday school every Sunday. Belong to the Methodist Church. I will guess Geneva for Ruth G. Cash. I hope to see this in print. My birthday is Oct. 9. If anybody has my birthday please write to me. I will close with love to Aunt Bettie and all of the cousins.

Ruby Pemberton.
Rt. 3, Galatia, Ill.

Dear Aunt Bettie: Would you let a little girl join your happy band of boys and girls? This is my first letter to *The Herald* and I hope to see it in print. Can you guess my middle name? It begins with L and ends with E, and has seven letters. I am nine years old and will be ten July 18. Have I a twin? I am in the fifth grade. Dorothy Shaw, I guess your middle name to be May. Winifred Clabaugh, I guess your age to be twenty-three. I will answer all the letters that I receive.

Billie Henry.
Rt. 2, Hardin, Mo.

Dear Aunt Bettie: I am a West Virginia girl twelve years old, four feet, eight inches tall with brown eyes, black hair and medium complexion. Ethel Miller, the Kingdom of God is on earth. The Bible comes from religion. Cain was the name of Adam's first child. Has man ever entered the Garden of Eden since Adam and Eve were driven out? Elizabeth M. Burnett, I guess your middle name to be Marie. Who can guess my middle name? It begins with A and ends with E, and has five letters in it. I will write to whoever guesses it correctly.

Stella R. Parkins.
Rt. 1, Box 50, Fayetteville, W. Va.

Dear Aunt Bettie: Will you let me join your happy band of little boys and girls? I am thirteen years old, four feet and nine inches high, and weigh ninety-seven pounds. I am a

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Christian. I go to Sunday school almost every Sunday. Mother takes *The Herald* and I enjoy reading them. Have I a twin? I hope to see it in print. Can you guess my middle name? It begins with M and ends with E. I have blue eyes and dark brown hair. This is my first letter to *The Herald*. I hope to see it in print. I will be glad to get a letter from the cousins.

Mollie M. Collins.
Box 36, Smithfield, Ky.

Dear Aunt Bettie: I am a little girl just four years old. Mama reads the letters to me each week and I enjoy hearing from all the cousins. I am anxious to have this in print. Guess my middle name, it begins with F and ends with S.

Virginia F. Bersbaker.
Smithfield, Ky.

Dear Aunt Bettie: I am a little girl from Texas. I am seven years old. I do not go to school but I can read and write. This is the first letter I ever wrote. I cannot read *The Herald* but I love to have mother read the letters to me.

Ellen Pearl Mumme.
Hondo, Texas.

Dear Aunt Bettie: It has been a long time since I visited your band so you can surely let me in this time. I guess you cousins remember me so there is no need of describing myself. I live a mile and a quarter from school and sure do like to go. I ride my pony to school. My friend who lives a quarter of a mile farther than I do comes to ride with me. We sure do have some good times riding together. I belong to the 4-H Club and like it fine. I sure do like to sew and cook. I am in the second year. How many of you cousins like sports such as horseback riding, swimming, skating? I do. I also like to go flower hunting in the early spring when there are lots of pretty flowers to pick. I think violets are the prettiest of all wild flowers, though all of them are very pretty. I had rather live in the country where I can hunt wild flowers than in the city where I can't have any fun. My age is between ten and thirteen. The one who guesses it I will write to them. I won't take up any more space as I am afraid Mr. W. B. will get me. All you cousins near my age write to me. My address is Box 105, Ashland, Okla.

Marie Jones.

FALLEN ASLEEP



CHILTON.

Claude L. Chilton, Jr., born Sept. 19, 1879, in Alabama, graduated at the Southern University, Greensboro, Ala., in 1900; took his M. A. at Vanderbilt University in 1901; he joined the South Alabama Methodist Episcopal Conference in 1902; married Miss Clara C. Weidman, June 8, 1915. His wife and two boys survive him, Claude, Jr., and Cecil. His brothers are, Arthur, Thomas H., Robert; his sisters, Miss Cecile and Mrs. Scheel. Claude's father was a distinguished minister of the same conference as Claude, who left the church in 1903 on account of fundamental differences with his conference on holiness and other things. He was left with poor opportunity to make sufficient living for his family and Claude, Jr., gave up his ministerial career and went into a bank in Montgomery to make money to educate his young brothers and sisters. He lived to see them all fine scholars and well settled in life. Claude attended the Free Methodist Church on 16th Street, Brooklyn, for years and helped to sustain that work, besides carrying on a mission in Mount Vernon, New York. Claude played well on the piano and would sing his father's beautiful hymns at night with his family until his last sickness and when he could play his instrument no longer he would sing hymns until death closed his vocal organs forever to this world. Claude was proficient in Latin and Greek, besides having perfected the bank advertising business. He was vice-president of the Blodgett-Advertising Company, Incorporated, situated in the French Building, Fifth Avenue, New York City, when he died. We preached his funeral sermon from "Mark the perfect man," etc. We buried him on a beautiful hillside looking to the east. No sweeter, purer, lovelier saint have we ever known than Claudius Lysias Chilton, Jr.

Homer W. Hodge.

DRAKE.

John N. Drake, son of Dennis and Maria Drake, was born April 4, 1870, near Winterset, Iowa, and departed this life February 12, 1929, in Vinton, Iowa, being 58 years, 10 months and 8 days old. He was reared on a farm near Winterset. He was united in marriage to Annie L. Wilson, Feb. 22, 1907. They settled on a farm near Creston for about three years. They then moved to a farm near Dexter, Iowa, living there until 1920, when they moved to Vinton for school privileges for their daughter Naomi who lost her sight in infancy. They have since made their home here. Mr. Drake has been a farmer all his life. He was industrious, honest, respected and trusted by neighbors and friends.

To this union were born two daughters, Eunice in 1908 who died at 2 and one-half years of age, and Naomi born in 1911 and now in the school here in Vinton. He was preceded in death by father and mother and two sisters, Barbara Sawyer and Emma Sheeley and one brother William

Drake. His only living relatives left are nieces and nephews. Mr. Drake gave his heart to God when a boy and was converted. He suffered a break with God and was again regenerated fourteen years ago, shortly after consecrating his life to the service of God. He knew the cleansing through the precious blood of Jesus. Since his regeneration and sanctification he has remained loyal and faithful to God. His last days were victorious. Knowing the end was approaching he was calm, trustful and resigned to the will of his God.

Mr. Drake has fought a good fight; he has finished his course; he has kept the faith. He loved to read his Bible and has surely obeyed our Lord's command, "Search the Scriptures," and in searching he did not fail to find the "Pearl of Great Price," for he was made a vessel unto honor, sanctified and meet for the Master's use. His life proved his testimony to be true. He delighted in composing songs and poems to the honor of his Lord.

At the beginning of his last illness he felt that God was going to call him home but said, "It's all right." He was in great suffering and pain, unconscious part of the time but patient and thoughtful when conscious, giving testimony of his faith, confidence and trust in God. His faith held to the very last and he was ready to go.

A kind and loving husband and father was thoughtful in the hour of death as he had been in life. He put his business affairs in as good condition as he knew to make it as easy for his loved ones as possible when he was gone.

Mr. Drake united with the Evangelical Church near Winterset and on moving to Vinton transferred to the United Brethren Church. He leaves to mourn his loss his wife and daughter Naomi and a large number of relatives and friends.

Funeral services were held in the United Brethren Church in Vinton, Thursday, Feb. 14, conducted by the pastor, Rev. Earnest Shaffer, and interment made in the Vinton cemetery.

Mrs. John N. Drake.

YODER.

Nicholas B. Yoder, of Wakarusa, Ind., after a long siege of illness and a brave effort to live, passed to his reward on April 24th. He had gone to Cleveland Clinic Hospital for treatment so that he might, as he said, "live with his children just a few more years."

He was of German descent, his forbears having come to this country during the 17th century, to seek religious freedom. From them he inherited that virility, industry, and upright character which made him a man of influence and worth in every phase of life.

He was educated in Wakarusa, and Valparaiso University. For sixteen years he followed the teaching profession. In 1893 he launched upon a business career as senior member of the firm of Yoder Brothers, a furniture and hardware company, from which he retired in favor of his older son in 1927. He has said, "In 34 years of business dealings I have never willfully taken advantage of a single man."

Mr. Yoder is survived by his wife and three children, Merl Yoder, merchant of Wakarusa; Worth Yoder, a civil engineer in Cincinnati, Ohio, and Mrs. Mark (Hattie) Montiehi, of Elkhart, Ind., all of whom attended Asbury College.

He was a member of the M. E. Church and for many years taught the Men's Bible Class, often being called to other cities to give discussions to other congregations. His life was beautiful, and his devotion to Christ and Christian principles an inspiration to all who knew him. He was indeed a true soldier of the cross, and how fitting that the words "I will cling to that old rugged cross and exchange it some day for a crown" should be sung for him.

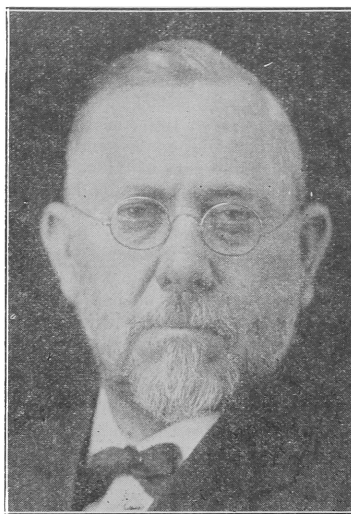
He loved his children dearly and gave all to make them happy and successful in life. The greatest heritage he gave them was the example of his life which will forever be a source of inspiration to them.

His body rests on the banks of the beautiful Elkhart River and his soul has eternal bliss with Christ on that beautiful shore over there.

Mrs. W. N. Yoder.

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IS IT WRONG TO DANCE?

Alfred C. Spencer.

We must have moral insight if we would surely know the rightness or wrongness of dancing, or anything that we do. The answer to the question, "Is it wrong to dance?" must be given by the right standard, if it would be correctly answered. We should look at it in the light of truth, and from the standpoint of the Judgment Day. It is taken for granted that the inquiry, whether it is wrong to dance, would be such as would come, at least, from a somewhat awakened conscience.

To the question under discussion, another question may be asked: "What is the true guide to our natural physical desires?" It is from God, our Creator, and the only true God, that we can learn the right standard of living, or of deportment. This right standard, or the correct principle of living is revealed to us in the Bible, the Word of God. "Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105)

Galatians 5:16 says "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Is not dancing a "lust (or desire) of the flesh"?

In Colossians 3:5 we read: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Webster's Dictionary gives the meaning of the word "mortify" thus: "To deaden by religious discipline, as the carnal affections, bodily appetites, or worldly desires; to bring into subjection; to abase; to humble."

We should "mortify" or "bring into subjection" all inordinate affection. The word "inordinate" is defined thus: "not limited to rules prescribed, or to usual bounds; irregular; disorderly; excessive; immoderate." Evil concupiscence is given as follows: "Unlawful or irregular desire of carnal pleasure; lust."

The dance is a worldly, sensuous affair, which belongs to the kingdom

of Satan; and to those who are not spiritually enlightened it may seem innocent enough. The bait of the music, the attraction of the opposite sex, the sociability of the occasion, all seem to combine in alluring to the evil in the dance. Those who are wise will not go in the way of temptation.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (I Peter 2:11). Avoid getting into the spell or intoxication of the dance. How can the soul prosper in such an atmosphere of inflamed lust?

Can a Christian stand on neutral ground in the matter of dancing? Let us read Galatians 5:17: "The flesh lusteth against the Spirit, and the Spirit lusteth against the flesh: for these are contrary the one to the other." Let us remember that "They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:24,25). Will a saved or regenerated person dance? and will a person who is sanctified wholly desire to do so?

To all who are tempted let a word of comfort and loving help be given. It is not wrong to be tempted; it is only wrong to yield to temptation. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12). If we wish to be delivered from temptation let us be true followers of the Lord; for "the Lord knoweth how to deliver the godly out of temptation" (II Peter 2:9).

Our purpose in living is to glorify God. People of spiritual sense can see that we cannot glorify God in the modern sensuous dance. Let all who are holding on to eternal life, avoid the dance. Our Creator, in great love for us has abounding joy to give, and we need not seek lustful pleasure which must be of a downward trend.

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:13). Let us put our influence against the dance. May we live the life, "through the Spirit," that will be pleasing to God.

SUNDAY SCHOOL LESSON

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

Lesson XI.—June 16, 1929.

Subject.—Judah Taken Captive. 2 Kings 25:1-12.

Golden Text.—Righteousness exalteth a nation; but sin is a reproach to any people. Proverbs 14:34.

Time.—586 B. C.

Places.—Jerusalem, Riblah and Babylon.

Introduction.—We take from Arnold's Commentary a short resume of history that is interesting: "Solon was the great leader in Athens at this time, while Rome, yet rather obscure, was under the rule of the Etruscan Kings. Israel had been taken captive by Shalmanser, the Assyrian king, 134 years before. Twenty-four years before the time of this lesson, the Chaldeans took Nineveh and thus overthrew the Assyrian empire. Now Nebuchadnezzar, proud, ambitious, cruel monarch of the short-lived Chaldean empire, takes Jerusalem, burns Solomon's temple, the most superb and costly edifice ever erected by man; and ends Jewish regal power."

This lesson marks one of the saddest events in all Jewish history. I am not sure that the world furnishes another such picture of sin and its consequences. Starting with the call of its great founder, and following the nation on through the centuries, one feels that he is passing through a sort of labyrinth. The people sin, and are chastised by Jehovah; they repent, and he forgives and takes them back into favor. This sort of thing is repeated all along the line; and yet there is an upward movement in the nation until it reaches its zenith in the reign of King Solomon—the mightiest King, and perhaps the worst, that ever sat on the throne of God's "chosen people." When Solomon's reign ended Iahab was hanging from the door of every home in the land. The nation had been led astray by the idolatrous behavior of its ruler, and was already on the way to ruin. Few things are worse than bad men in office. Solomon's own proverb covers the case completely: "When the wicked feareth rule, the people mourn."

The captivity of Judah really began in 606 B. C. at the end of the first siege of Jerusalem by Nebuchadnezzar. A large number of Jews were then deported to Babylon, among whom we find Daniel and his three boy friends, Shadrach, Meshach and Abednego. In course of time Nebuchadnezzar enthroned and dethroned certain men of Jewish royalty, and carried away other groups of captives. Zedekiah was the last one of these vassal Kings. Our lesson today gives us a study of his final rebellion against the Babylonians, and the utter ruin of both himself and the kingdom of Judah. She followed her sister kingdom into captivity from which few of them ever returned.

Comments On The Lesson.

In the ninth year of his reign.—Connect this with the last three verses of the previous chapter. These chapters are wrongly divided. As it stands in the text one might suppose it to mean the ninth year of the reign of Nebuchadnezzar; whereas it refers to the ninth year of Zedekiah, when the city was besieged for its final overthrow.

2. Unto the eleventh year of King Zedekiah. That is, about two years,

as well as we can calculate; unless the siege took in but a part of these last two years of Zedekiah's reign, as the next verse indicates.

3. The fourth month.—The siege began the very last of our December, for the Jewish 10th month corresponds to the latter part of December and the first part of January. The fourth month was mid summer. The famine prevailed in the city.—This was a cruel form of war. Better kill men outright on the battle field than to starve a whole city to death. When the last loaf of bread had been consumed, and helpless mothers and their hungry children were dying, there was nothing left to do but to surrender the city into the hands of the cruel enemy on the outside. The fruit of Judah's sins was ripe for the harvest.

4. The city was broken up.—The Revised Version translates: "A breach was made in the city;" that is, the wall gone away, and a gap was torn in it for the entrance of the besieging army. The men of war fled by night.—That agrees with the statement of Josephus that the breach was made at midnight. Between two walls.—"Along the Tyropean valley between the hills Moriah and Zion." The king went the way toward the plain.—Pen cannot describe the situation. Use your own imagination. The rout was complete. The Jewish army fled for its life, leaving women and children in the hands of merciless heathen soldiers; and the panic-stricken king who had thought to defy Nebuchadnezzar fled alone, or with some few faithful attendants. "The wages of sin is death."

5. Persuaded after the King.—Zedekiah was the chief offender and the leader of his people; and the Babylonians would not suffer him to escape. He made his last run for life that night. Had he recognized the utter futility of trying to throw off the yoke of Babylon, he might have served Nebuchadnezzar or a sub-king with peace, and some degree of prosperity for himself and his people; but his want of sense, coupled with his rebellious nature, forced him to his ruin.

6. To Riblah.—Near Mount Lebanon. As Nebuchadnezzar was also carrying on war with Tyre at this time, he had his headquarters at that place. Wherefore Zedekiah was carried to him. Gave judgment upon him.—We would say: "Tried him by court-martial," and condemned him.

7. His sentence was severe. "They slew the sons of Zedekiah before his eyes." That was unrefined cruelty. Put out the eyes of Zedekiah.—They let him gaze upon the most heart-rendering scene they could produce, and then knocked out his eyes forever. As if that were not sufficiently cruel to satiate their pagan hearts, they carried him captive to Babylon "bound in fetters of brass." I hope no one will charge God with responsibility for their terrible deeds. When the Jews absolutely refused to obey him, he withdrew from them, and Satan and his devilish Babylonians did their work. If one will not follow God, he has no right or reason to expect his protection.

8. In the fifth month.—Just one month after the capture of the city. Nebuzaradan.—One of Nebuchadnezzar's officers. He was appointed

to finish the destruction of Jerusalem.

9. He burnt the house of the Lord.—When Jehovah forsook the beautiful temple, there was nothing left but a pile of stones and some other building material. Now it must go down in ashes; and the homes of the King and those of all the great men must go with it. Brick and stone cannot make a temple of God. He must inhabit the edifice, or it is no better than a playhouse, or a theater.

10. Brake down the walls of Jerusalem.—When God forsakes, ruin follows. Poor old Jerusalem would not have God; and her very walls must be shattered to the ground. Read carefully Romans 1:28—32.

11. Nebuzaradan made almost a clean sweep. What desolation was left behind. The city lay a mess of charred ruins, and practically all the people were gone.

12. Gift of the poor of the land to be vine dressers and husbandmen.—Of course, these were no better than slaves of Nebuchadnezzar. They toiled only to pay heavy taxes to satisfy the rapacity of their d'abolical masters. Sin never pays anything but ruin and death.

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DICTATES OF CONSCIENCE.

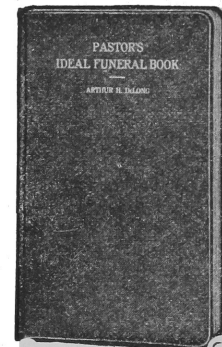
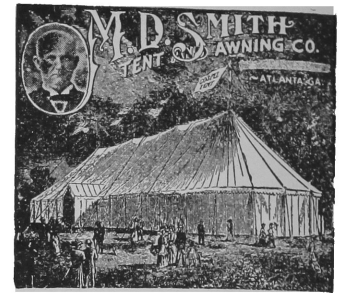
L. I. McDougle.

"We have the right to worship God according to the dictates of our conscience: But what if the conscience is twisted? "Well, who has the right to take the twist out?" In founding the American Republic it was proposed that the Church and State separate. If the founders of the Government had said, "We must worship God according to the holy Scriptures," that would have meant an interpreter and the union of Church and State from the start. The "right" is a civil and political one. This was done to protect the relations of the Church and the State. As matters now stand the government does not claim the right or authority to prescribe the mode of religion for the people.

It is a mistake to offer a civil right as an immutable law of God. Jesus said, "In vain do they worship me, teaching for doctrine the commandments of man." Representing this as a religious right has had something to do with the organization of about two hundred denominations and the setting up of several hundreds of religions. The holy Spirit is the author of one religion, not of confusion. "Well, how do you know when you have the right one?" we are asked. The Christian religion is based upon the Holy Scriptures, the Holy Trinity, Incarnation, Atonement, Resurrection and the specified conditions of salvation. If we accept these we know that we have the right one.

Who has the right? Civil institutions have the right to test the quality of the conscience in relation to civil matters, and Christians, and Christian institutions have the right to examine the quality of the conscience in relation to religious matters. "Conscience is my guide," we often hear it said. In the Roman Catholic Church they are told that the Church is the guide. In the Lutheran Reformation it was claimed that the Bible was the guide. In the Wesleyan revival it was held that the Holy Spirit was the guide for the renewed, not the natural heart.

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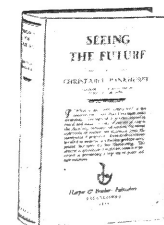
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The Reading Holiness Association, of Reading, Pa., (Interdenominational) will hold their twenty-ninth (29th) Annual Holiness Camp Meeting in their grove at Krecktown, near Reading, Pa., July 19 to 29, inclusive.

The evangelistic workers are the Rev. Bros. John and Bona Fleming, of Ashland, Ky., Rev. C. D. Dreher, of Reading, Pa., and others.

Special song leaders, Burl T. Sparks, of Seymour, Ind., assisted by the Reading Holiness Ladies' Quartette. Everybody far and near cordially invited, and prayers by the saints requested. For further information address L. Dries, Pres., 115 Park Rd., Wyomissing, Pa., or John Aten, Sec., 1102 Douglas St., Reading, Pa.

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Seventeenth Annual Camp Meeting Southern California District, Church of the Nazarene, Walnut Grove Auto Park, 2700 N. Main St., July 11-21, Santa Ana, Calif. Workers: Rev. W. G. Schurman, of Chicago, Rev. J. B. Chapman, General Superintendent, Church of the Nazarene, Rev. O. J. Nease, President Pasadena College, Rev. D. I. Vanderpool of Denver, Harry Wenger, Musical Director. Vernon Wilcox, pianist, Mrs. I. W. Young of Sacramento, children's evangelist, Rev. J. T. Little, Dist. Supt., in charge. Cottage, tents, dormitories and hotel rooms at reasonable rates. Cafeteria and lunch room. For further information and reservations address Rev. U. E. Harding, 433 S. Broadway, Santa Ana, Calif.

Kansas—The Stafford County Holiness Association will hold their camp meeting June 6-16th, three and a half miles Southeast St. John, Kansas. Workers: Truman W. Potter and A. W. Townsend, both from Asbury College. Address J. H. Christian, Stafford, Kansas.

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Rev. J. L. Glascock, 1350 Grace Ave., Cincinnati, Ohio, a most worthy and successful evangelist, has some open dates for the summer. He will fit into a camp meeting, a church meeting, or anywhere a full gospel is wanted to be preached. Bro. Glascock is one of our tried and true evangelists who has won thousands of souls to Christ.

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and his wife are splendid workers and will be glad to assist in tent or camp meetings as preacher and personal workers. Let those who are wishing to get in touch with workers for their camp or tent meetings, address them as above.

Rev. Fred G. Williams, Alva, Okla., who has had some years experience in the pastorate, is available for evangelistic services. He is highly recommended by his superintendent, Rev. J. L. LaGrone, who comments on his strong and successful ministry in the pastorate. Dr. C. W. Butler also looks upon him as a true man of God worthy of our confidence. Those interested in securing his assistance in revival work may address him as above.

Rev. Leonard Cochran, Wilmore, Ky., has been used most graciously in our tent work during the summer and informs us that he has a few open dates, one from June 1-30 and the first two weeks of July. I wish to commend Brother Cochran to any needing a devout, consecrated young man for their meeting. He is fully prepared in every sense of the word.

In rearranging our slate we have two open dates for this summer namely, July 25-Aug. 18, and August 25-Sept. 8. Any churches wishing our services for any of these dates please write us at our home address, Frankfort, Ind., or as per slate. We are also open for calls and are slating up for the winter.—Paul and Dora Geil, singers.

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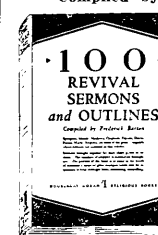
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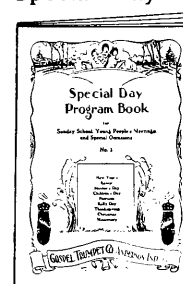


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FLEMING, BONA.
Aberdeen, S. D., June 5-16.
Flaxville, Pa., July 5-14.
Reading, Pa., July 19-24.

FLEXON, R. G.
(Glassboro, N. J.)
Trenton, N. J., June 13-23.
Huntington, W. Va., June 27-July 7.
Aura, N. J., July 12-21.

FRANKLIN, EDNA M.-YOUNG, MRS.
..ELIZABETH, Evangelists.
(Rt. 5, Maysville, Ky.)

FRASER, R. G. AND WIFE.
(Evangelistic Singers)
(Piedmont, Okla.)
Caddo Mills, Tex., July 7-21.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)

FRYHOFF, A. J.
(Columbus, Ohio.)
New Point, Va., May 22-June 12.
Selkirk, Mich., June 16-30.
Newport News, Va., July 7-21.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Greenville, Ill., June 9-30.
Sault Sainte Marie, Mich., July 1-14.

GALLAHER, M. R.
(110 S. 14th St., Salem, Oregon)

GALLOWAY, H. W. AND WIFE.
(Del Norte, Colo.)

GEIL, PAUL AND DORA.
(Singers and Xylophone Players)
Anamosa, Iowa, May 12-June 9.
So. Elliott, Maine, Sept. 15-29.

GLEASON, REV. AND MRS. RUFUS H.
(104 W. James St., Falconer, N. Y.)

GLENN, J. M.
(Young Harris, Ga.)
Benson, N. C., May 26-June 9.
Macon, Ga., June 15-21.
Bronwood, Ga., June 26-July 7.

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)

GREEN, JIM H. (And Sunny South Quartette).
(Box 200 Connelly Springs, N. C.)

GREGORY, LOIS V.
(Waterford, Pa.)
Rimersburg, Pa., June 9-15.
Cherry Run, W. Va., June 19-26.

GROGG, W. A.
(418 24th St., West, Huntington, W. Va.)
Elk View, May 24-June 10.
Catlettsburg, Ky., June 7-30.
Spring Hill, W. Va., July 7-28.

HAINES, FLOSSIE.
(13708 Claiborne Ave., Cleveland, Ohio)
(Evangelist and Children's Worker)

HALLMAN, MR. AND MRS. W. R.
(1534 E. 80th St., Chicago, Ill.)
Stanville, Ont., May 26-June 18.
Absaraka, N. Dak., June 20-30.
Alsask, Saskatchewan, July 12-21.

HAMPE, J. N.
(No. 7 Gaskell St., Mt. Washington Sta. P. O., Pittsburgh, Pa.)

HARDESTY, S. P.
(Song Evangelist and Cornetist)
(Lyons, Ind.)
Harrold, S. D., June 9-30.
Blunt, S. Dak., July 1-21.
Onida, S. Dak., July 22-Aug. 11.

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

HARRIS, E. J.
(Song Leader and Children's Worker)

HAMES, J. M.
(14 Maude St., Greer, S. C.)
Alton, Kan., (camp) June 6-10.

Syracuse, N. Y., (camp) June 27-July 7.
Open date, July 8-16.
Freeport, N. Y., (camp) July 18-28.
Port Crane, N. Y., (Camp) Aug. 1-11.
Houghton, N. Y., (camp) Aug. 15-25.

HAWK, M. R.
(711 Center Ave., Butler, Pa.)

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, O.)
Kinde, Mich., June 2-23.
Johnstown, Pa., July 23-Aug. 4.
No. Webster, Ind., Aug. 4-11.
Blackwell, Okla., Aug. 23-Sept. 1.
Grandfield, Okla., Sept. 6-15.

HENRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
Racine, Wis., (camp) July 4-14.
Bethany, Okla., (camp) Aug. 22-Sept. 1.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)

HORN, LUTHER A.
(Mobile, Ala.)
Montgomery, Ala., June 16-30.
Eletic, Ala., June 30-July 10.

HOWARD, FIELDING T.
(198 Timberlake Ave., Erlanger, Ky.)

HOOVER, L. S.
(Tionesta, Pa.)

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

HYSELL, HARVEY B.
(Box 582, Waycross, Ga.)
Waycross, Ga., May 29-June 9.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Cleveland, Okla., June 9-23.
Duncan, Okla., June 30-July 14.
Many, La., July 19-24.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)

JOHNSON, ANDREW.
(Wilmore, Ky.)
Templeton, Pa., June 9-18.
Hickman, Ky., June 23-July 7.
Junalaska, N. C., July 8-14.

JOHNSON, RAY N.
(1890 Meander St., Abilene, Texas)

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)
Saginaw, Mich., June 9-23.
Dayton, Ohio, July 18-28.
Clinton, Pa., August 2-11.

JONES, W. F.
(426 Grove Ave., Petersburg, Va.)
Louisia, Va., June 6-July 14.
Deltaville, Va., July 17-28.

JONES, CAROL AND WIFE.
(P. O. Box 67, Hope, Ind.)
Open dates, May and June.

KENNEDY, ROBERT J.
(Singer)
(2315 Modera Ave., Dallas, Texas)
May and June open
Winfield, Texas, July 8-20.

KENDALL, J. B.
(1127 Richmond Road, Lexington, Ky.)

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

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)
Toronto, Can., June 16-26.
Stittsville, Ont., June 26-July 7.
Sebring, Ohio, July 12-21.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Marion, Ohio, June 14-25.

LEWIS, JOS. H.
(Wilmore, Ky.)
Open dates June 1-July 14.
Taylor's Chapel, Ky., July 16-28.
Bethelridge, Ky., July 30-August 11.

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)
Youngstown, Ohio, June 9-23.

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)
Alliance, Ohio, June 5-9.
Delanco, N. J., June 28-July 7.
Moose Jaw, Can., July 18-28.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(Lodon, Ohio)
Cincinnati, Ohio, May 31-June 9.
Pittsburgh, Pa., June 20-30.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Corcoran, Minn., June 1-16.
Rosholt, S. D., June 18-30.
Garden City, Kan., July 25-Aug. 11.

McBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Willow Lakes, S. Dak., May 30-June 9.
Cincinnati, Ohio, July 3-28.
Portsmouth, Ohio, July 30-Aug. 11.

McGHEE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)
Coshocton, O., June 6-16.

McKIE, MARK S.
(Holt, Michigan)
Gowanstown, Ont., May 29-June 16.
Listowel, Ont., June 16-30.

McNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MARSHALL, R. F. AND WIFE.
(Lewisburg, Ky.)
DeLeon Springs, Fla., May 29-June 10.
Birmingham, Ala., June 12-30.
Coffeeville, Ala., July 1-14.
Lewisburg, Ky., July 16-24.

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MILBY, F. C.
(Song Evangelist, Greensburg, Ky.)

MILLER, REV. AND MRS. F. E.
(Lowville, N. Y.)

MINGLEDORFF, O. G.
Rural, N. D., May 28-June 9.
Washburn, N. D., June 13-28.
Hettinger, N. D., June 28-July 7.
Ferndale, Wash., July 18-28.
Okanogan, Wash., Aug. 1-11.

MOFFITT, E. J.
(Deltaville, Va.)
Deltaville, Va., July 17-28.

NORRBERY, JOHN.
(1001 Cooper St., Camden, N. J.)
Centre Valley, Pa., July 27-August 4.

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Two Camps, N. Dak., June 14-July 7.
Camp, N. C., July 28-Aug. 6.
Camp Georgia, August 8-18.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Frankfort, Ky., June 10-23.
Seco, Ky., June 24-July 14.
Oswego, S. C., August 6-18.

PATZSCH, EDDIE E.
(Song Evangelist)
(624 Oak St., East Liverpool, O.)
Hammondsville, Ohio, June 2-16.

POLLITT, S. H.
(Amelia, Ohio)
Gravel Switch, Ky., June 2-16.
West Irvine, Ky., June 20-July 21.
Salem, Ky., July 28-August 11.
Salvisa, Ky., August 15-September 1.

QUINN, IMOGENE.
(809 N. Tuxedo St., Indianapolis, Ind.)

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(1049 King Ave., Indianapolis, Ind.)
Mishawaka, Ind., June 16-30.
Richland Center, Wis., July 5-21.
St. Croix Falls, Wis., July 26-Aug. 4.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Malakoff, Tex., June 3-16.
Pleasant Hill, La., June 23-July 7.
Lake Arthur, La., July 12-21.
Boyce, La., July 23-August 4.

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)
Toronto, Can., May 30-June 9.
Charleston, W. Va., June 14-23.
Albany, N. Y., July 28-July 7.
Bentleyville, Pa., July 12-21.

RICE, LEWIS J. AND EDYTHE.
Lafayette, Ind., July 7-21.
Ladoga, Ind., July 28-Aug. 11.
Hammond, Ind., Aug. 14-18.

RIGGS, HELEN G.-BONINE, GRACE O.
(Vandalia, Mich.)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)
Open date, August 4-15.

ROOD, DWIGHT A.
(Vermontville, Mich.)

ROOD, PERRY.
(Middleport, Ohio.)
Chillicothe, O., June 8-23.
Dexter, Ohio, July 15-21.
Richmond, Va., July 27-August 11.
Cardington, Ohio, August 15-25.

RUSSELL, MAE.
(Morilton, Ark.)

ST. CLAIR, FRED.
Meridian, Texas, June 9-July 7.
Jamaica, L. I., N. Y., July 28-Sept. 1.

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)

SHADE, N. B. M.D.
(3045 D. N. W. 21st Court, Miami, Fla.)

SHAW, BLISH R.
(1261 Nurdyke Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

SHANK, MR. AND MRS. H. A.
(191 No. Oceda Ave., Columbus, Ohio.)
Corcoran, Minn., June 6-16.
Omaha, Neb., July 4-14.
Romeo, Mich., August 2-11.
Kampsville, Ill., Aug. 15-25.

SHARROW, C. E. AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Cincinnati, Ohio, May 31-June 9.
Montevideo, Minn., June 7-16.
Des Moines, Iowa, July 4-14.
Monroe, Ind., July 17-28.

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Mannington, W. Va.)

SPELL, C. K.
(Kirbyville, Tex.)
Mt. Pleasant, Texas, July 19-29.
Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

SWEETEN, HOWARD W.
(Ashley, Ill.)
Wallingford, Ky., June 27-July 8.
Murphysboro, Ill., July 12-22.
Conneautville, Pa., August 2-9.

TEETS, ODA B.
(Aurora, W. Va.)

THOMAS, W. E.
Greenwood, La., June 5-21.
Coushatta, La., June 23-July 5.
Greensburg, La., July 7-14.
Marrowbone, Ky., July 17-Aug. 11.

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

UTHE, W. F.
(Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDERSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Macon, Ga., June 2-22.
Ottawa, Ont., June 29-July 7.
Sharon Center, O., July 26-August 4.

VAYHINGER, M. J.
Rall, Ind., May 23-June 9.
Indianapolis, Ind., July 25-Aug. 4.

WELSH, H. W.
(Olivet, Ill.)
Veedersburg, Ind., May 26-June 9.
Lancaster, Ohio, June 16-30.

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)
Eureka, S. D., June 1-16.
Wilmet, S. D., June 16-30.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)
Salt Wells, Ky., June 9-23.
Open dates, July.
Bedford, Ky., August 2-11.
Herndon, Va., August 14-25.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Middletown, Ind., May 26-June 9.
Terre Haute, Ind., June 13-23.
Proton, Ont., June 28-July 7.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)
West Palm Beach, Fla., May 20-June 2.
Cincinnati, Ohio, June 5-10.

WILLIAMS, FRED G.
(11916 Beulah Ave., N. E., Cleveland, O.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)
Cincinnati, Ohio, June 1-9.

WISEMAN, P.
(910 Bank St., Ottawa, Canada)
Carleton Place, Ont., June 2-9.
Sydenham, Ont., June 16-23.
Stittsville, Ont., June 30-July 7.
Toronto, Ont., June 10-28.

WOOD, E. E.
(726 John Street, Jackson, Mich.)

Camp Meeting Calendar

ALABAMA.
Dothan, Ala., July 19-28. Workers: Rev. Frank McCall, Evangelist, J. P. Peacock, song leader, Address: C. J. Hammitt, Dothan, Ala., Route 5.

CANADA.
Brown's Flats, Kings Co., New Brunswick, Canada, June 28-July 7. Rev. E. E. Augell, and all the ministers and lay workers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

COLORADO.
Colorado Springs, Colo., June 13-23. Engaged evangelists: Seth C. Rees and Chas. H. Stalker. Missionaries, R. C. Finch, Roy P. Adams and P. W. Thomas. Write Rev. L. D. Sharp, 622 N. Walnut St., Colorado Springs, Colo.

DELAWARE.
Camden, Dela., July 5-14. Workers: Rev. Earl Dulaney, assisted by District workers. Write Rev. E. R. Clough, 222 Reed Street, Dover, Dela.

FLORIDA.
Orlando, Fla., Feb. 27-March 9, 1930. Workers: Rev. H. C. Morrison, D.D., and Rev. Joseph H. Smith. Prof. Kenneth Wells and wife will have charge of the music. Address Rev. E. C. Willis, Box 1944, Orlando, Florida.

GEORGIA.
Indian Springs, Ga., August 8-18. Leaders: Rev. H. C. Morrison, D.D., Rev. John Paul, D. D., Rev. John F. Owen, D. D., Rev. Jere M. Glenn, D.D.; leader of young people's work; Mr. Hamp Sewell, director of music; Woman's Quartet, Taylor University, special music. Address Mr. R. F. Burden, Pres., Macon, Ga.

ILLINOIS.
Sherman, Ill., August 8-18. Workers: Rev. A. L. Whitcomb, Rev. G. B. Williamson, Mrs. Della B. Stretch, children's

leader, Rev. G. Edward Gallup, song leader. President, Grover Williams. Address Mrs. Julia Short Hayes, Sec., 2217 D. Capitol Ave., Springfield, Ill.
Eldorado, Ill., August 1-11. Workers: Rev. Thos. E. Harper, Rev. E. E. Montgomery, Dr. J. L. Brasher, Rev. Paul S. Rees and Rev. C. C. Rinebarger and wife. J. M. Keasler, Cor.-Sec., Omaha, Ill.
Normal, Ill., Aug. 28-Sept. 1. Workers: Rev. A. L. Whitcomb, Rev. C. B. Fugett, Miss C. E. Cooley, children's worker, E. C. Milby, song leader. President, Mrs. Della B. Stretch. Address Mrs. Bertha C. Ashbrook, Sec., 451 West Allen St., Springfield, Ill.

INDIANA.
Silver Heights (New Albany, Ind.) August 1-11. Workers: Rev. Virgil L. Moore, Rev. Charles H. Stalker, Burl Sparks, song leader and Miss M. Grace Ruth, children's worker. Address E. E. McPheters, Sec'y-Treas., 212 Cherry St., New Albany, Ind.

Monroe, Ind., July 17-28. Workers: E. E. Shelhamer, Mrs. E. E. Shelhamer and son in charge of music. Mrs. Frank Martin, Sec., Monroe, Ind.
Frankfort, Ind., August 9-18. Workers: Rev. R. G. Finch, Rev. C. L. Slater, Rev. David Wilson, Rev. Walter Surbrook, Rev. C. D. Jester, chorister. Write Rev. Ray Smith, 815 North 11th St., Richmond, Ind.

KENTUCKY.
Wilmore, Ky., July 25-August 4. Workers: Rev. C. W. Wimberly, Rev. C. W. Ruth, Rev. H. C. Morrison. Kenneth and Eunice Wells, song leaders. Mr. and Mrs. S. L. Box, young people's and children's workers. Address W. D. Turkington, Sec., Wilmore, Ky.

The Callis Grove, Ky., camp, August 2 to 11. P. T. Howard, preacher, Raymond Wilder, song leader, Miss Pearl Driskill, pianist. I. H. Driskill, Sec., Rt. 3, Milton, Ky.

Wallingford, Ky., June 27-July 8. Workers: Howard W. Sweeten, E. R. Overly, Burl Sparks. Address, O. D. Lucas, Wallingford, Ky.

LOUISIANA.
Crowley, La., July 4-14. Workers: Rev. Lee Hamric, evangelist, and Rev. A. J. Martin, singer. Write R. W. Beadle, Sec., Lafayette, La.

MAINE.
Robinson, Maine, August 9-18. Workers: Rev. H. V. Miller and ministers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

MARYLAND.
Mt. Lake Park, Md., June 27-July 7. Workers: Dr. C. M. Dunaway, Rev. Wm. Heslop, C. A. Lovejoy, Dr. John Paul. Music in charge of Prof. and Mrs. Kenneth Wells. Write M. W. Castle, Spencer, W. Va.

MASSACHUSETTS.
North Reading, Mass., June 28-July 7. Workers: Rev. R. T. Williams, Rev. C. H. Babcock, Rev. C. C. Rinebarger, director of music. Rev. F. Austin, young people's services. Write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

MICHIGAN.
Romeo, Mich., Aug. 2-11. Preachers: Joseph Owen, Chas. H. Babcock and Raymond Browning. Director of young people's work, Thelma Hyde; song leaders, R. A. and Mrs. Shank. Address Rev. James H. James, Sec., Kinde, Mich.
Eaton Rapids, Mich., July 26-August 4. Workers: Rev. Joseph H. Smith, Rev. Paul Rees, Rev. Raymond Brown, Rev. Geo. Bennard, Mrs. Iva D. Vennard, Col. S. L. Brengle, Rev. Lloyd Dixon, Prof. Howard Skinner, Jr. Address Rev. D. E. Reed, Albion, Mich.

MISSISSIPPI.
Waynesboro, Miss., Aug. 16-25. Preacher in charge, Evangelist R. A. Young and other workers. Mrs. J. E. Moody, Sec.

NEBRASKA.
Omaha, Neb., July 4-14. Workers: Chas. H. Stalker, Jos. H. Smith, R. A. Shank and wife. Address Mrs. C. G. Stuber, Sec., P. O. Box 384, Omaha, Neb.

Kearney, Nebr., August 15-25. Workers: Rev. J. Aycock and wife, Rev. J. L. Glascock. Write B. J. Patterson, Sec., Kearney, Neb.

Lincoln, Nebr., June 21-30. Workers: Rev. C. W. Butler, Willard B. Davis. Write Rev. A. Jacobs, Sec., 2100 E St., Lincoln, Neb.

NEW YORK.
Wilmington, N. Y., June 26-July 7. Workers: Fred Sumfield, Ben DuVal and Mary Ellis, evangelists. Mrs. Kitty Sumfield in charge of music. Mrs. Collins Easley, children's worker. Address Mrs. Frank Warren, Sec., Haselton, N. Y.

Freeport, L. I., July 18-28. Workers: Rev. J. M. Hames, Rev. Henry C. Stebbins, Miss Ruth Benton, Rev. George N. Buell. Rev. James Jones, young people's evangelist. H. Willard Orthip, street minister. Robert L. Simpson, pianist. Armstrong, Robert L. Cornell, 46-14 Burling St., Flushing, L. I.

Delta Lake, near Rome, N. Y., June 28-July 7. Workers: Rev. H. M. Shuman, Rev. E. J. Richards, Rev. John Gable, Rev. W. G. Weston, Mrs. Chas. Donle, children's worker. Rev. Frank Wyre, song leader. Address Rev. Wm. Combs, Kenwood St., Oneida, N. Y.

Syracuse, New York, June 27-July 7. Workers: J. M. Hames, Rev. John Gable, Florence Miller, C. H. Cox, Mrs. C. H. Cox, Cassius L. Myers. Address Rev. Cassius L. Myers, Sec., 134 Freeman Ave., Syracuse, N. Y.

Seven Oaks, N. Y., August 4-18. Workers: A. P. Carey, C. J. Hessler. Leader of song, Miss Florence Fairbanks; children's worker, Pearl Humphrey. Address W. G. Kingsley, 1565 1st Ave., Watervliet, New York.

NORTH DAKOTA.
Washburn, N. D., June 13-23. Workers: O. G. Mingleford, John F. Owen, Florence Bergquist, children's worker. Asbury Quartet. Write John Bibelheimer, Washburn, N. D.

OHIO.
Coshocton, Ohio, June 13-23. Workers: Rev. T. M. Anderson, Rev. Lawrence Reed, evangelists. Rev. James B. Campbell and wife, song and music directors, and Miss Anna E. McGhie, young people and children's worker. Write R. K.

Gametsfelder, Sec., 338 No. 8th St., Coshocton, Ohio.

Hollow Rock, Ohio, August 1-10. Workers: C. W. Butler, Bona Fleming, John Fleming, Prof. F. D. Moore, song leader, Miss Janie Bradford, young people's worker. Mrs. Edith Mackey Smith, children's worker. Miss Edwina Wilson, pianist. Address A. K. Householder, Toronto, O., Route 2.

Mt. Lookout, Lima, Ohio, August 1-11. Workers: Rev. Andrew Johnson, Rev. E. E. Shelhamer, Wife and Son, and others. Address Rev. Roy C. Dotson, Pres., New Hampshire, Ohio.

Columbus, Ohio, July 18-28. Workers: Rev. Rud Heslop, Rev. Wm. Heslop, Rev. Norah Heslop, Rev. Raymond Browning, and Prof. L. C. Messer. Rev. Chas. A. Gibson, platform manager. Address Rev. W. R. Gilley, Sec., 2104 Revere Ave., Dayton, Ohio.

Mt. Vernon, Ohio, August 8-18. Workers: Rev. E. W. Petticoat, Rev. C. M. Dunaway, Rev. T. M. Anderson. Young people's worker, Miss Anna McGhie; children's workers, Miss May Gorsuch and Miss Olie Tanner. Song leaders, Kenneth Wells and wife, and Otto Davidson and wife. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

PENNSYLVANIA.
Conneautville, Pa., August 2-11. Workers: Dr. John Paul, Dr. C. E. Wimberly, Rev. H. Sweeten, Rev. Geo. Bennard, Miss Emma Valentine, young people. Write C. A. Lockwood, 2740 Louisiana Ave., (Dormont) Pittsburgh, Pa.

Kittanning, Pa., July 11-21. Evangelists, Rev. and Mrs. John Thomas, Rev. C. Warren Jones, Song evangelists, Rev. A. W. Gould and the famous Colored Quintette. Write Rev. I. P. Boarts, Kittanning, Pa., Route 5.

Little Cooley, Pa., June 6-18. Workers: Rev. R. D. Wise, The Davidson Party will have charge of music. Special Missionary service June 16, in charge of Rev. C. Warren Jones. Write Rev. Byron H. Mead, Pres., Centerville, Pa., Rt. 3.

Mahaffey, Pa., July 19-28. Workers: Rev. H. M. Shuman, Rev. W. T. MacArthur, Mr. Chas. Donle, Rev. W. G. Weston, Rev. John Thomas and Rev. E. O. Jago. Rev. Frank Wyre, song leader, and the Colored Quintette of Cleveland, O. Address Rev. Fred Henry, Mahaffey, Pa.

Hughesville, Pa., July 7-21. Workers: Evangelist Homer L. Cox. Song leader, Alma Budman. Address S. P. Ecroyd, Linden Hall, Pa.

Belsano, Pa., August 1-11. Workers: Rev. Jesse Whitcotton, Rev. C. P. Hogle. Write to S. Ward Adams, Sec., Belsano, Pa.

SOUTH DAKOTA.
Mitchell, S. Dak., June 28-July 9. Workers: Dr. L. R. Akers, Rev. F. W. Ruth, Rev. Raymond Lewis, song leader, and Rev. June Bell Horning, children's worker. Write Wm. Durkee, Sec., Mitchell, S. Dak.

TEXAS.
Scottsville, Texas, July 25-Aug. 4. Workers: Dr. R. T. Williams, Rev. C. M. Dunaway. Song leader, Otis W. Spinks. Address B. P. Wynne, Sec., Marshall, Texas.
Waco, Tex., July 17-28. Workers: Rev. I. M. Ellis and wife, Rev. E. Dunham. Write O. F. Hatfield, 1816 No. Colo. St., San Antonio, Texas.

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WISCONSIN.
Hillsboro, Wis., July 18-28. Workers: Rev. Jesse Whitcotton, Rev. F. W. Eddy, evangelists, Rev. Raymond Lewis, song leader. Address Rev. J. B. Clawson.
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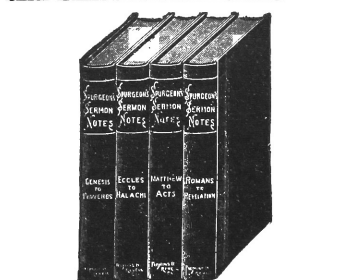
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Rev. D. L. Griffin.

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THE DEVIL.

By The Editor.

THE Scriptures plainly teach that there is a Devil; not simply an evil influence, but a person of vast knowledge and power. It appears that he is a fallen angel, and that he has brought down with him a knowledge of things, spiritual. It seems that the Devil has an intense, unabated hatred against God, and while he cannot, personally, touch God, drag him from his throne and trample him under his feet, he constantly endeavors to insult and grieve God by the destruction of men, whom it appears from the Scriptures, are the chief objects of God's love.

You can conceive of some weak and vile creature who hates, with the bitterest envy and contempt, a strong, good man. He dare not attack the man whom he knows could easily defend himself, and punish the assailant, but in order to grieve the good man he hates, he degrades his children, he destroys the virtue of his daughters, he makes drunkards out of his sons, he runs his automobile over his little child in the street, he kidnaps his baby, he tortures him with grief by ruining his family. This seems to be the theory upon which the Devil works. He gratifies his vicious hatred against a holy God in the destruction of the creatures of his love.

To doubt the existence of a personal Devil, is to doubt the plain teachings of the Holy Scriptures. It is to doubt the words of the Lord Jesus. If Jesus taught anything, he taught that there is a Devil. The apostles tell us that the Devil made repeated attacks upon Jesus himself. He is very daring. His remarkable success has given him courage. It should be remembered that he has great power. He deceived and led into disobedience and sin, the first pair of human beings. He won a victory over as great and good man as King David, and over as wise a man as Solomon, and over as meek a man as Moses, and over as strong a man as Samson. David was rescued from his snare, but suffered through life, because of his sin. Moses was restored to the divine favor, but did not cross into Canaan. Samson's prayer was answered, and he destroyed his enemies, but he went down into destruction with them. The curtain drops over the close of Solomon's career, and we hope that he was finally restored, but his sins remind us that Satan is so powerful that the wise man who wrote the Proverbs in Holy Writ, can be deceived, tempted, and brought down by the power of the Devil.

The Scriptures teach us that "the Devil goeth about, like a roaring lion, seeking whom he may devour." The lion is a powerful beast; with his soft feet he can creep, without noise, upon his prey. With a sudden leap he crushes to the earth, and rends his victim. We are placed upon our guard with the instruction that this great enemy of God, this hater and destroyer of humanity, is moving quietly, creeping upon us stealthily,

ly, and ready to leap with a sudden and powerful temptation, some strong delusion, upon us, and that we should watch and pray.

The Devil is a great deceiver. We are taught that he can transform himself and appear as an angel of light. He has a vast variety of bait for the dangerous hook of his deceptions, hatred, and schemes for our destruction. He baits with beautiful, godless women. He baits with strong, deceptive, intelligent, unbelieving men. He baits with beautiful, disobedient children. It should be remembered that in tempting our Lord, he claimed to own all the kingdoms of the world; and he offered to give them to Jesus if Jesus would worship him. The plan was, "I will let you own and rule the world, if you will let me own and rule you."

The Devil is a great liar. He does not own this world. God created it and owns it. The Devil does not own a grain of sand, a blade of grass, a leaf upon a single tree, a fragrant flower, a singing bird, a gurgling brook, a winding river, or billowy wave of all the seas. He does own men, women and children. He has a great way of controlling people and working through them to accomplish his diabolical purposes. Sinners who violate the laws of God, reject the mercies of God and refuse to accept salvation through the crucified and risen Son of God, are under the power of the Devil. They are much more wicked and dangerous in their influence, than they are supposed to be. Think of a college professor being possessed of the Devil, and the influence he can wield through the years destroying the faith of the students under his instruction, lifting the floodgates of unbelief, leading on to immorality and sin of every kind. Such a man, under the power of the Devil, can broadcast the seeds of doubt that will bring an ever-increasing harvest of unbelief, wickedness and destruction.

Take the editor of a great daily paper, who belongs to the Devil, whose mind is under the domination and direction of the Devil, who thinks and speaks and writes and lives his life and sends out his influence into the homes and minds and hearts of tens of thousands of people. He sees no harm in sin; he is friendly to almost every form of wickedness. He defends and encourages immodest dress. He is the advocate of the race track, with its degraded gambling influence, that does not only affect the rich, but the poor and ignorant into whom he injects the spirit of gambling and dishonest desire to get something for nothing, until it is their delight to rob the ignorant and unsuspecting of their hard-earned wages. He is the enemy of prohibition. He encourages bootlegging; he constantly opposes the enforcement of law; he breeds and nurtures in the hearts of the people, a contempt for law. He becomes a powerful ally of wickedness of every description. It is thus that the Devil works through men and women for the wreck of

homes, the blight of young lives, the ruin of character, and the destruction of souls. The Devil has no respect for old age; no reverence for sainthood, no pity for childhood; he is full of hatred. He will stick his nose, with its poisonous breath, into the cradle of the baby; he will grab at the heels of an old man as he goes into his coffin. He will even want the body of Moses after the spirit has ascended unto God. My fellowbeings, do not forget that there is a Devil, and he will attack you; he will try to drag down and destroy you.

For protection against him, you will need to keep yourself within the bounds of the law of God. You will need to seek salvation in the Lord Jesus Christ. You will need to be endued with power from on high. You will need to be filled and kept by the indwelling of the Holy Ghost. You will need to "put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Thank God, we have this gracious promise in his Word, "Resist the Devil, and he will flee from you."

It is said of Judas Iscariot, one of the twelve disciples, that "The Devil entered into him." Being possessed of the Devil, and under his control, he was prepared for the most diabolical crime, which has made him to be regarded as the monster sinner of the centuries. Even with the Devil in him, he could be present at the sacred Last Supper; he could still follow and betray Jesus with a kiss. Think of the fearful possibilities when the Devil of doubt enters into a minister of the gospel! He can still partake of the sacrament and, while he cannot literally kiss Jesus, he can compliment him as the greatest and best of all men. He can deceive the people with compliments and praises of the character and teachings of Christ, while, at the same time, he denies his miraculous virgin birth, in spite of the record of the miracles wrought by Christ in the gospels; with a smile he can insist that Christ never performed any miracles; that he had no such Godlike power. He can write question marks over every prophecy in the Old Testament Scriptures concerning the coming of Christ and his redemptive suffering. He can insinuate that, if Jesus had been a bit more discreet in his teaching, he need not have been crucified, but might have remained a teacher to a good old age; that the crucifixion had nothing to do with the savings of men from sin. Thus the supposed minister of the gospel, into whom the Devil has entered, can be led on to betray his trust, to delude the people, to destroy their faith and plunge them into the darkness of doubt here, and the outer darkness of perdition hereafter. What havoc this wolf in sheep's clothing can make of the Church of God! The Devil is never at

(Continued on page 8)

NOTES AND OBSERVATIONS FROM THE ORIENT.

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



At the time of writing this article we are still in the country of Fukien Province, China, holding our third meeting before we get back to Foochow where we hold an eight-days' engagement.

Between meetings we get a chance to look over a book or two in some missionary's home; and just recently we have read hastily one of the latest books on John Wesley—this time the author is Arnold Lunn, son of Sir Henry Lunn a well known English writer and religious leader as well as traveller. There is nothing particularly new in the book, but it was rather refreshing to me to read again some of the things which made Wesley mighty through God.

Rather interesting was that interview Wesley had with Bishop Butler of Bristol, of Butler's "Analogy" which we young preachers had to study and sweat over. Wesley wrote, "The Analogy of Religion is a strong and well wrote thesis, but far too deep for their understanding to whom it is primarily addressed." The trouble was, Butler in combatting Deism made his appeal to the intellect while Wesley made his appeal to the heart. Bishop Butler is remembered for his "Analogy." John Wesley is remembered for the great religious awakening of the 18th century which stirred the whole nation and two continents.

Bishop Butler said in an impatient outburst to Wesley, "Sir, the pretending to extraordinary revelations and gifts of the Holy Ghost is a horrid thing—a very horrid thing."

Wesley replied: "My lord, I pretend to no extraordinary revelations or gifts of the Holy Ghost; none but what every Christian may receive and ought to expect and pray for."

The Bishop ordered him out of his diocese by saying: "You have no business here; you are not commissioned to preach in this diocese. Therefore, I advise you to go hence."

Wesley replied: "My lord, my business on earth is to do what good I can. Wherever therefore, I think I can do most good, there must I stay so long as I think so . . . A dispensation of the gospel is committed to me and woe is me if I preach not the gospel wherever I am in the habitable world."

Wesley never pretended to be a Bishop, yet he ordained preachers and sent them out to preach. When he sent George Shadford to America he wrote him thus:

"I let you loose, George, on the great continent of America. Publish your message in the open face of the sun and do all the good you can."

The Message of Methodism may well be summed up in those lines of Charles Wesley: "Father, whose everlasting love

Thy only Son for sinners gave,
Whose grace to all did freely move,
And sent him down the world to save;
Help us thy mercy to extol,

Immense, unfathomed, unconfined,
To praise the Lamb who died for all,
The general Savior of mankind."

The Message of Methodism has been dropped or forgotten or totally neglected today by thousands of our pulpits and churches and "another gospel" fashioned after the times has taken its place. As we read the church papers over here we wonder sometimes what kind of a church some of the Methodists (so-called) are running. Certainly not the Methodism of Wesley. I wonder why we do not make more use of Wesley's hymns. Every new hymn book that comes out seems to cut out the more spiritual of those hymns and their place is supplied with hymns on "Social Service," "Aspiration," etc. What a glow there is in the following lines on conversion by Wesley:

"O how shall I the goodness tell,
Father, which Thou to me has showed?
That I, a child of wrath and hell,
I should be called a child of God.
Should know, should feel my sins forgiven,
Blest with this antepast of heaven."

I think of these lines on the Real Presence:

"We need not now go up to heaven,
To bring the long-sought Saviour down;
Thou art to all already given,
Thou dost e'en now thy banquet crown;
To every faithful soul appear,
And show Thy real presence here."

This makes me think of Brother Lawrence and his practice of the presence of God. We hear him pray: "O my God, since thou art with me and I must now in obedience to thy commands apply my mind to these outward things, I beseech Thee to grant me the grace to continue in thy presence; and to this end do thou prosper me with thy assistance, receive all my works and possess all my affections." Again we hear Brother Lawrence speak: "God has infinite treasure to bestow, and we take up with a little sensible devotion which passes in a moment. Blind as we are, we hinder God and stop the current of his grace. But when he finds a soul penetrated with a lively faith, he pours into it his graces and favors plentifully; there they flow like a torrent which, after being forcibly stopped against its ordinary course, when it has found a passage, spreads itself with impetuosity and abundance."

Wesley's rules for the maintenance of the Presence were very simple:

1. In every action reflect on your end.
2. Begin every action in the name of the Father, the Son, and the Holy Ghost.
3. Begin every important work with prayer.
4. Do not leave off a duty because you are tempted in it.

NOTES ON GOSPEL WORK IN CHINA.

Foochow conference has had some very fine history. Twenty years ago revival fires swept through here but in the past ten years or more there has been a decline and revival fires have gone out. A veteran missionary said to me recently that the Centenary Movement was a set back to the work of God in China. It placed the emphasis so much on the material, finances, numbers, etc., that it wrought ill and not good for the kingdom. It seems too bad that with increasing education, better equipment, better educated missionaries, etc., the real work of soul saving decreases instead of increases. Our meetings here at Futsing with Bishop Birney and Rev. Harry Caldwell give us some splendid opportunities. The preachers, Bible women and workers from several districts have been called in and for four days one continual, intense round of meetings are being carried on. We have preached daily at 10:30 to preachers and workers only. Mrs. Ridout has a woman's evangelistic meeting daily at 3:00, and again at 7:30 we have another meeting with preachers, workers, etc., where we preach and press the old-fashioned gospel of full salvation and the Spirit's baptism for God's people, especially for the preachers and workers. Bishop Birney has been preaching some deeply spiritual messages every morning to the entire conference on such subjects as "Fellowship with God," "The Higher Life," etc.

In all our meetings we have sought to bring souls to the place of full surrender. Yesterday morning we preached on "A Clean Heart and its Accompaniments." We endeavored to show that with a clean heart we shall have

- (1) The presence of the Holy Spirit.
- (2) The joy of salvation.
- (3) The freedom of the Spirit.
- (4) Fruitfulness in soul winning.

At the close we had an altar service to which we invited only preachers and Bible women. Possibly seventy-five or more came forward and prayed and wept and surrendered and trusted the blood to cleanse from all sin. Some joyous testimonies were given indicating that some had come into the blessing. Out here in China there is great need of preaching a full gospel and a full salvation. In fact, nothing but full salvation will meet the need. The Chinese background is so different from ours; they have not had centuries of Christian teaching. Many of them come clear out of heathenism when they become Christians; then, on the other hand, many of the second and third generation Christians think themselves Christians who have never experienced a change of heart. There is much need of a revival of regeneration among the churches but in order to bring that on the preachers must get on fire of the Holy Ghost themselves.

In this section of China there has been considerable "Anti-Christian" feeling among the students. In one of our meetings the boys' school was badly infected with that kind of thing, but the revival helped greatly to break it. One night we had a young man—a government official who had got the Spirit's baptism in the meetings to tell his experience. He had been a student in the schools there and was well known to the students, and many of them came out to hear him. After his testimony we gave an exhortation and upwards of forty of the students came out to seek Christ. The following night many more came and thus by way of the revival meeting a lot of the "anti-Christian" spirit was broken and we feel sure the teachers will have a much easier task in handling their students.

A Chinese meeting is unique in many ways. Of course it is different. Men and women sit apart. The singing consists of songs which are translations of our home songs and hymns such as "Lord Jesus, I Long to be Perfectly Whole," "Jesus Breaks Every Fetter," "Pass Me Not," etc. Somebody offers the opening prayer. The sermon, through the interpreter, usually lasts an hour which in reality only means half an hour because two persons are speaking, then the altar service which too often means the whole body moving forward and then prayer becomes general and all over the house people are praying. But the difficulty often is to get them to pray definitely. Too often the prayer is in the plural: "O Lord, forgive our sins," etc. Not till we get them down to the personal, praying for themselves personally do we get the results desired. Missionaries tell us that the Chinese are great talkers and if you invite them to hold a prayer meeting one half of the time is likely to be taken up by a talk by the leader. We attended a prayer meeting at 6:30 A. M. the other Sunday morning. A good crowd was out. The D. S. held the meeting. After a song and a prayer he talked for half an hour and then called for prayers; everybody prayed and in less than ten minutes the meeting closed. Talk, more talk, still more talk—very little praying. I think I have attended same kind of meetings in the U. S. A. but when the real spirit of prayer is on a people intercession takes the place of talk and supplication claims all the time.

All of us may well pray with the poet,

"O Thou, by whom we come to God,
The life, the truth, the way,
The path of prayer thyself has trod;
Lord, teach us how to pray."

Over here in China you will come up constantly with the real missionary reminding one of Xavier when he was instructed to go to India. There passed before him as he planned to go a vision of stormy seas and

barren shores and barbarous people, toil, hunger and persecution and as he beheld this picture of his own coming trials he was so transported by the thought of being counted worthy to suffer for Christ that he cried out fervently in the Latin, "Amplius, Domine, amplius"—that is to say "Yet more, O Lord, yet more; give me more to endure, more to undergo, more to overcome."

One meets in all parts of China men and women of deep piety—saintly people. When we were preaching in Nanking a good woman and her daughter were always present at our Theological Seminary addresses in the morning. She had a saintly face. When Nanking was looted by the bandit soldiers

and the missionaries driven out, some of them beaten almost to death, this good woman's home was a place of refuge. Her husband was a prominent contractor in the city and had built a great many of the mission buildings. He and his wife almost at the price of their own lives did everything possible to shield the missionaries from death. Speaking of it later she said, "Oh yes, we lost a great deal materially during the looting (their house was looted) but oh," she said, "we have gained so much spiritually."

Christianity is the only religion that produces saints and, thank God, they are everywhere, in every land and among every race and nation.

"Saints of the early dawn of Christ,
Saints of Imperial Rome,
Saints of the cloistered Middle Age,
Saints of the modern home;
Saints of the soft and sunny East,
Saints of the frozen seas,
Saints of the isles that wave their palms
In the far Antipodes.
"Saints of the mart and busy streets,
Saints of the squalid lanes,
Saints of the silent solitudes,
Of the prairies and the plains;
Saints who were wafted to the skies
In the torment robe of flame,
Saints who have graven on men's thoughts.
A monumental name."

Ten Reasons Why I Know the Bible is The Very Word of God.

Dr. W. E. Biederwolf.

CHAPTER X.

THE BEST MEN BELIEVE IT.



HERE are other reasons why I could commend the Bible to you as the veritable Word of God, but as a tenth and final reason I would thus commend it to you because the best men in the

world accept it as such. You say, "Do you mean to assert that the men who believe in the Bible are better than the men who do not?"

I most certainly do, Sir. I do not mean to say that there are no good men who reject the Bible. I do not mean to say that there are no good men outside of the Church, men who are as good and sometimes better than some men inside of it. But I do mean to say this: if you will get the people in the Church on one side of you and the people of the world on the other side and then shut your eyes and draw out fifty or a hundred or five hundred from each crowd, when it comes to law-abiding citizenship and decency and honesty and honor in general and all the finer points that go to make up a character that God approves and the world respects, the Church crowd will outshine the other crowd like the blazing sun outshines the pale-faced moon; although one of the Church crowd may be a hypocrite, if you can get any comfort out of that!

Yes, Sir, the best men in the world accept the Bible as the Word of God. You know this is true; so much so that when you see a man reading his Bible you instinctively take it for granted that he is a good man.

If you went into a saloon and threw down a Bible on the bar and asked for a drink, or went into a gambling joint and threw down a Bible on the "green cloth" and told them to start the game, you know what the proprietor would say to you:

He would say, "What is the book you have there?"

And you would say, "It is the Bible."

He would say, "Do you believe in it?"

And you would say, "I do."

And what do you suppose he would say?

He would say, "Telephone the asylum, boys; he's bug-house."

But you go into a saloon, or into a gambling den or into a house of prostitution and throw down a copy of Tom Paine's "Age of Reason," or any other infidel book that assails the Word of God, and not a question would be asked. But the Bible and those sort of things do not go together.

Years ago a young infidel was travelling with his uncle in the West. This uncle was a banker and they were a bit nervous about their safety when they found out they had to stay all night in a rough cabin by the wayside, whose only occupant was a rough looking man of some years, dressed in a bear-skin suit. They agreed that the young man should sit with his pistol and watch until midnight and then awaken his uncle who would watch until morning. Pretty soon the

young man peeped through a crack and saw the old man in the other room reach up to take something down from the shelf.

He thought he was going after his pistol and he said to himself, "Here's where the trouble begins."

But instead of a pistol it was a Bible the old man took down, and after reading in it awhile, he knelt down and commenced to pray, and the young infidel began to pull off his coat and get ready for his bed.

And his uncle said, "Look here; I thought you were going to sit up and watch."

And the young man said, "I was, Uncle, but me for the bed! There's nothing to fear as long as the only other person in the house is an old man in the room with a Bible in his hand."

He knew, even though he was an infidel, that there was no use of sitting up, pistol in hand, to watch all night in a cabin that was hallowed by the Word of God and consecrated by the voice of prayer. Say, do you think Tom Paine's "Age of Reason" or Bob Ingersoll's infidel lectures would have done for that young man's fears what the Bible did?

No, Sir, there is no mistake about what we said. The best men in the world believe in the Bible as the very Word of God. And I will go even further than that and say, the better a man is the more he believes in it as such.

John R. Mott was a big enough man in President Wilson's mind to be asked by him to become the Minister to China for this Republic. He has travelled repeatedly this world over, and he has this to say, "The most noble and unselfish lives which I encountered in the different nations, when I came to know them long enough I discovered were the lives which yielded the largest obedience to the pages of this Book."

I was down in Atlanta and they had a moral house-cleaning time. They bought a farm and an old homestead and about thirty girls from the Red Light district accepted shelter there. They needed a Superintendent and a Miss Appleyard, a beautiful, cultured young woman from one of the Southland's best homes volunteered; and she came and laid her pure, strong and sweet life down alongside the soiled and wilted lives of these unfortunate victims of sin. In her devotion to the work she bore more than her share, and I read a little while ago that she had made the sacrifice complete in death.

Say, do you suppose she believed in the Bible? You show me any one who has ever done a thing like that who didn't believe in it.

Who are the people who are down in the haunts of sin and in the slums of the city pouring out their lives to bring the fallen back to the place of hope? People who believe in the Bible.

Who are the folks who have gone out from the comforts of home and the yearning arms of loved ones to toil and sacrifice and idle in the midst of foreign squalor and filth and

wretchedness in order to bring the loathsome leper back to health and the heathen in general to the place of hope in God? They are the folks who believe this Bible is the Word of God.

Show me the individual who has a holy regard for the Lord's Day for any other reason than the mere necessities of human nature and I will show you some one every time who believes in the Bible. Take me to the purest, holiest and most spotlessly white and spiritual soul in all this land, and I will show you nine times out of ten a soul that draws its inspiration for that life out of this Book. And when I see a soul like that believing in a Book like this, it recommends the Book to me with a mighty big argument in its favor, and I would like to know more about a book that will make a life like that.

And when one knows that this is the case, and knows it has done something like that for millions, he finds himself almost tempted to question a little bit the life of the man who tramples it underneath his unholy feet and goes out of his way to tear it into pieces.

This is especially true of the man or woman who has known the Word and formerly professed to believe in it. It is an easy thing to get into doubt about things divine when one first begins to drift away into worldliness and sin and from the standard of a righteous, holy life such as this Book holds up.

Let me tell you of a young college graduate. His pastor asked him to show the stereopticon pictures of Bible scenes in the Sabbath school. He thought the young man being a college man could do this work very acceptably.

"If I do it," said the young man, "I'll do it as a personal favor to you, not that I believe in it."

"I do not ask that you do it merely as a personal favor," was his pastor's reply.

"Well, I've been thinking, and I don't believe in a God."

"Come down to my study," said the preacher, "and we will talk it over."

The young man had gone to college as a member of the pastor's church, and he had a right to talk it over. He came and the two spent several hours over the question.

"So you have been 'thinking,' and have arrived at the conclusion that there is no God."

"Yes."

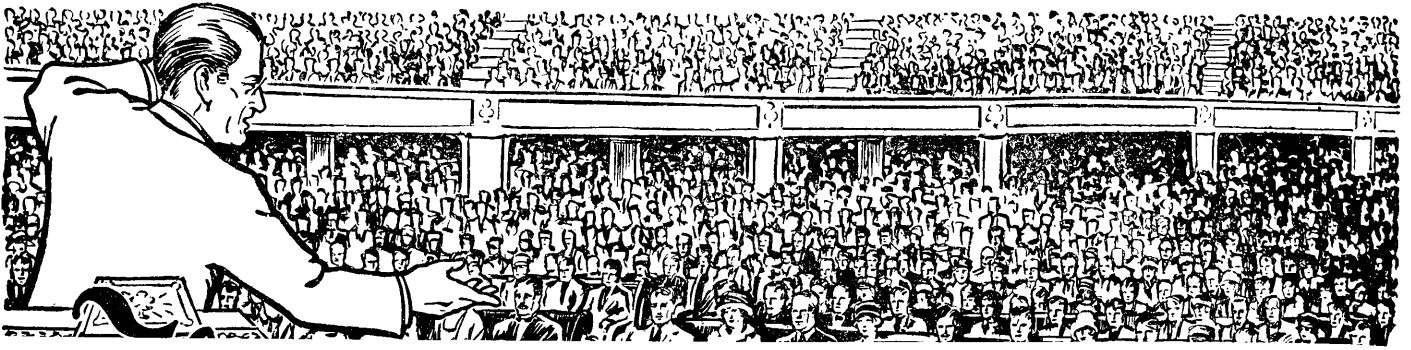
"Will you name some other great thinkers who stand with you on this question?" asked the pastor.

The young man hesitated and finally said, "Didn't Kant, the philosopher, reach that conclusion?"

"Have you read Kant's books?" he was asked, and the preacher endeavoring to find out whether the boy had been doing any thinking at all on the subject.

"No-no," he replied: "I've been told that he had discarded God."

(Continued on page 9)



THE BAPTISM WITH THE HOLY SPIRIT.

Rev. A. H. W. Zahniser.

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." (Matt. 3:11).

LET us think about the work of the Holy Spirit, particularly the baptism of the Holy Spirit. He is the eternal Spirit. In an important sense he has been in the world from the beginning.

When the earth was without form and void, the Spirit of God moved upon the face of the waters, and God said, Let there be light, and there was light. When it is recorded, "and God said, Let us make man in our image, after our likeness." The plural term indicates the trinity in unity. It evidently refers to the three divine persons in the Godhead—Father, Son, and Holy Ghost. And when it is said, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" it evidently means more than giving him a mere existence, or animal life. Seeing he is said to be created in the image and likeness of God himself man is a being capable of holding communion with God; of possessing and enjoying the presence and fellowship of the Holy Spirit. What we are told in the first chapter of St. John regarding the creative power and energy of the eternal Word, might doubtless be also predicted of the Holy Spirit. "All things were made by him, and without him was not anything made that was made."

Many of the chosen and anointed prophets, and a few kings, of Old Testament times lived beyond their dispensation, and were possessed of and directed by the Holy Spirit in a gracious and marvelous manner; and were filled with his sanctifying and illuminating presence. But the great Day of the Holy Ghost was not to come till Jesus had been crucified and glorified. We, however, may say this day dawned when Jesus made the gracious promises concerning his coming to the chosen disciples and witnesses and "breathed on them, and saith unto them, Receive ye the Holy Ghost." (See John 20:22). When as Luke says, "He lifted up his hands and blessed them, and it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple praising God." To which he adds a hearty and fitting "amen." But it was not fully come till ushered in with power and heavenly glory on the day of Pentecost. "When the day of Pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." (Acts 2:1-4).

We at once recognize the holy portion quo-

ted at the head of this article as from John the Baptist, the great herald and forerunner of the Messiah. In them we see beautifully united and blended the spirit of humility, earnestness, faith and of prophecy. These are requisites to a successful ministry. John refers both to his own mission and that of Jesus Christ. He speaks of the baptism he was called to preach and administer—that of water unto repentance; then of the greater baptism bestowed by the mightier One: The baptism of the Holy Ghost and fire. We have before us two great prophets and preachers, John and Jesus, and two baptisms—that of water and that of the Holy Ghost. John's greatness consisted in his relation to, work for, and association with Jesus, and in the fact he was filled with the Holy Ghost from his birth. He felt unworthy of his place and position. Jesus was and is greatest of all. "For God giveth not the Spirit by measure unto him." (John 3:34 last part).

Volumes might be written on any of these subjects or various phases of this passage of Scripture and its setting and teaching. We, however, wish at this time to confine ourselves more particularly to the greater baptism spoken of—the baptism with the Holy Ghost and fire. It will be observed the second which is used here is in *italics* indicating it is not in the original but is supplied by the translators. Observe then,

First. *It is one baptism.* The teaching is not that there is a baptism of the Spirit, then another of fire, but that the believer is baptized with the Holy Ghost as with fire. He receives a fiery baptism. Fire is the strong symbol made use of. In Eph. 4:5 we read, "One Lord, one faith, one baptism." The writer does not say one mode of administering baptism, but *one baptism*, by way of pre-eminence. Fire will either consume and destroy, or permeate and fill with itself. It will destroy all that is inflammable or combustible and purify and refine that which remains. So too, the Holy Ghost fire will burn out carnality, and fill the believing soul with his own blessed presence.

Second. *It is a baptism for Christian believers.* Sinners are not baptized with the Holy Ghost. The Spirit does not fall in his purifying, empowering presence, upon unbelievers.

Those who are already clearly converted and reconciled to God through grace are prepared to seek the fullness of the blessing of the gospel of Christ. Till past sins have been forgiven and the relation changed the soul cannot seek intelligently this rich experience. It was from the study of the Holy Scriptures, and by the leading of the Holy Spirit that John and Charles Wesley came to the conclusion John Wesley expressed, when he wrote, "In the year 1729 two young men in England, reading the Bible, saw they could not be saved without holiness; they followed after it and incited others to do so. In 1737, they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God thrust them out to raise up a holy people." There are two

works of grace. The Holy Spirit sustains the same relation to heart cleansing or entire sanctification that the witness of the Spirit does to pardon or justification.

Third. *It is an illuminating baptism.* It enlightens the soul; it clarifies the vision, and enables one to see light in God's light. Charles Wesley realized this when he wrote those lines,

"Refining fire, go through my heart;
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole."

According to William H. Bathurst it was this flame of living fire which shone so bright in saints of old, and which "Brightened Isaiah's vivid page." If we are sincere Christian believers we may confidently pray

"While to thee our hearts we raise,
On us thy Holy Spirit pour."

The Master himself, after calling attention to earthly parents knowing how to give good gifts to their children asks, "How much more shall your heavenly Father give the Holy Spirit to them that ask him? In 1 Thess. 4:3, we read, "For this is the will of God, even your sanctification." There is no need to be in darkness concerning our privilege to enjoy this experience. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (John 1:7). "The Lord God is a sun and shield."

Fourth. *It is a purifying baptism.* St. Peter, speaking concerning gentile believers who had received it said, "And put no difference between us and them purifying their hearts by faith." (Acts 15:9). Jesus says: "Blessed are the pure in heart, for they shall see God." (Matt. 5:8). We are commanded to love one another with *pure hearts* fervently. This baptism is a purging fire. Like water it cleanses, and like fire it purifies and illuminates.

There was an element of moral weakness in the heart of each one of the disciples before the baptism of the Holy Ghost was given them on the day of pentecost. With one it manifested itself in one way, and with another in some other way. So too, each justified believer who has not been entirely sanctified and baptized with the Holy Ghost will become conscious, sooner or later if he follows on to know the Lord in his fulness, that there are principles within that need to be removed. He is moved to cry out,

"O that in me the sacred fire
Might now begin to glow;
Burn up the dross of base desire,
And make the mountains flow!"

"O that it now from heaven might fall
And all my sins consume!
Come, Holy Ghost, for thee I call;
Spirit of burning, come."

Fifth. *It is a baptism of power.* It qualifies and empowers for service. The great Head of the Church urged the need of it, and told the apostles and first Christian disciples to tarry at Jerusalem till they were endued with power from on high. And, as we read,

in Acts 1:8, he assured them, "But ye shall receive power, after that the Holy Ghost is come upon you; (or the power of the Holy Ghost coming upon you, see marginal reading) and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Oh, how much we need power these days! Holy Ghost power! Power to resist the enemy; to overcome evil; and power to work efficiently for our Lord and Master. We may have it, but we cannot obtain the necessary power without the baptism of the Holy Spirit. Even as men in anti-deluvian times tried to build their way to heaven by erecting the tower of Babel, people are in this twentieth century of the Christian era imagining their power is in brick and mortar and money and numbers and music, etc. But it is moral and spiritual purity and power that is so largely and lamentably lacking in the modern church. So long as the leadings of the Holy Spirit are either ignored or neglected church members will remain weaklings.

Sixth. *It is a perpetuating baptism.* It establishes and energizes the individual believer that receives it. And it will establish and render permanent the work of a church that seeks and obtains it, that upholds and contends for it. That church that has a sanctified and fire-baptized ministry and laity will have a real mission till Jesus comes again. The work of such an organization or movement will abide. No individual believer can be at his or her best without it. No such can measure to her responsibility and properly discharge her obligation before God and to man without it. If the Church desires to perpetuate the work she has been commissioned to perform, she should insist on all her members going "on unto perfection" and obtaining the baptism of the Holy Ghost and fire."

This leads us to our last main observation that,

Seventh. *It is an essential baptism.* It is both commanded and promised in the Word of God. No Christian should dare to oppose it. No Christian can afford to live without it. No one can safely neglect it. In Eph. 5:18, we read, "Be filled with the Spirit." In the second chapter of the Acts and the thirty-ninth and fortieth verses these gracious words are left on record, "For the promise is unto you, and to your children, and to all that are afar off even as many as the Lord our God shall call." This is the thirty-ninth verse, but the promise is followed by an exhortation in the fortieth, "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." We see how important and essential it is that we see how it has been provided for us; that we are commanded to seek and receive it; and, that it is so graciously promised to us. We need it to seal and preserve us unto the heavenly kingdom and glory. Let us grieve not this Holy Spirit by whom we are sealed unto the day of redemption. Neglect not the gift that is in thee. Let all thy powers be sanctified, purified, illuminated, empowered, energized and perpetuated by the baptism and abiding presence of the Holy Ghost. Amen!

May we all appreciate our dispensational privileges, our pentecostal blessings, and from our hearts sing,

"The Comforter has come, The Comforter has come!

The Holy Ghost from heaven, the Father's promise given;

O spread the tidings 'round, wherever man is found—

The Comforter has come!"

The Fore-Handed Wets.

"A distinction should be made between law on the books, and the social will as found in fact." "Distinguish between this law (prohibition) and normal law." So says Richard Watson Child, "author, diplomat,"

etc., in a letter to George W. Wickersham. Dr. Wickersham is chairman of president Hoover's National Law Enforcement Commission, whose business it is to investigate as to the reason for the lax enforcement of our criminal laws, especially the Eighteenth Amendment. No sooner had Mr. Hoover announced the personnel of the commission, than Mr. Child made public his letter to Mr. Wickersham.

It is plain wet propaganda. Less, perhaps, to influence the commission directly, than to affect public sentiment, and thus indirectly influence the commission. If not, why make public the letter? What is "social will"? Just another name for wet public sentiment! If he means the mass-will of the American people as to liquor, that is expressed in the Eighteenth Amendment. That 96 percent of the states ratified the amendment in record time, leaves no doubt as to the will of the American people, as a whole, concerning the liquor traffic. That some foreign ruled states have responded to wet agitation, and have repealed their own state dry laws, does not change the obvious will of the nation as a whole.

The wets are clearly alarmed at president Hoover's move! Their lawlessness will not endure further exposure! President Wilson was unfavorable to prohibition. President Harding was apathetic, and President Coolidge was no better. During nine years, the wets industriously made hay in that sunshine. They have built up a great law-defying machine; and now that Mr. Hoover quietly but seriously purposes to uncover the workings of that machine, panic reigns in the wet camp! The overwhelming defeat of their champion last fall, staggered them, and they cannot take any more!

Mr. Child naming the Eighteenth Amendment, leaves no doubt that he had that especially in mind. When he compares "this law and normal law," he more than intimates that prohibition is abnormal. He also takes a shot at President Hoover as having "emphasized that no individual has the right to choose which laws he should obey." In other words, Mr. Child affirms that those who belong to the crowd whose "social will" is against prohibition, need not respect the Eighteenth Amendment. Evidently he would warp the mind of the commission chairman in advance, to the wet view. He is afraid of a fair, unbiased decision on the merits of the case.

A. S. HUNTER.

OPENED EYES.

REV. HENRY T. SCHOLL, D. D.

HOW we look at things depends largely upon how we have our eyes opened; and when we reckon up the number of our eyes correctly they sum up six. There is one pair each of physical, mental and spiritual eyes.

Etymologically, a man is one who thinks. What a man is depends largely upon what he thinks; and what he thinks depends mainly upon what he clearly and intelligently sees. Familiar to many is the language of Mrs. Browning:

"Earth's crammed with heaven,

And every common bush afire with God;
But only he who *sees*, takes off his shoes."

Biology, presumably, is a scheduled study in multitudinous high schools. Bi-ology is the ology of life. Of life, vegetable and animal, God is the author. He "made the earth, and all things therein." God is the author of life and the sustainer thereof. In him all things have their being. "All things were created by him and for him, and he is before all things, and by him all things hold together."

Study now your flower with the conception that God gave it life and form; and that because of his immanence the flower reaches

its maturity, and, through normally developend seed, reproduces its kind. In the complete flower you have the essential organs, stamens and pistil; and the protecting organs, corolla and calyx. The stamens, that stand around in a group, are the men of the household, and the pollen contained in their anthers is designed to render fertile the seed nested in the ovary at the base of the pistil.

The study of the plant carries with it a study of the varied methods of bringing the pollen into contact with the immature seed, and a study of the various methods of distributing the seed when matured. The pollen reaches the immature seed by way of the stigma and style; and to reach its destination, through deposition on the stigma, bees are the carriers in some cases, and in other cases butterflies and moths are serviceably employed. A good supply of bumble-bees is needed to guarantee the fertility of red clover seed.

Study plant life with eyes opened Godward, and here are some of the conclusions reached. God is a lover of beauty; or he would not have made so many beautiful flowers. God is a master hand as a designer, or he could not have brought into vital and specific being such a wonderful variety of flowers. God cares for insects, and provides the honey nectar in varied flowers for the life of bees, and for the delight of men. For the benefit of moths, he gives a light color to flowers that they seek in the night, and makes some of them additionally noticeable by their pervading perfume. He has shown his goodness to man in enabling our edible seeds, as rice and wheat and corn, to bring forth a large family, some thirty, some sixty and some a hundred fold.

Study Geology with eyes opened Godward, and note his marvelous goodness to man. Take the first chapter of Genesis, for a general outline of the order followed. Man is the crowning work of creation, and appears near the close of so-called day number six. Myriads of years had been spent in getting the world ready for him. Winds, rain, the action of moving masses of water, and the slow ploughing of massive glaciers were all utilized in working up the soil to a condition of ready cultivation. Meanwhile, by long protracted processes, the earth was stored with petroleum, and with coal, and with limestone, and with copper. Gold and silver were widely distributed for ornamental and mercantile use; and the flashing diamond, by the divine alchemy, has been produced from carbon of like ilk with fuel coal.

Stars visible to the naked eye run up into thousands. Stars discernible by our most powerful telescopes are computed by the millions. "God calls them all by names; because of the greatness of his power not one faileth." These shining stars are suns, some of them bigger than the sun of our own system. Our sun is so big that were the earth placed at its center, and were our moon encircling it at the wonted distance of 240,000 miles, the orbit of the moon would be about half way to the sun's circumference.

The sun is said to be 92½ million miles from the earth. Light reaches us thence in eight and one-third minutes, and from the pole star in 45 years, or thereabouts. According to observations taken in Peru, at the Arequipa station of the Harvard College observatory, we are 110,000 light years distant from the Magellanic group of stars and nebulae, gloriously visible in the southern hemisphere. Light speeds through space at the rate of 186,200 miles per second, and a single light year, accordingly, is six trillion miles. God has infinite wisdom and power for the masterful and beneficent management of all this immensity, and much more additional. He also numbers the hairs of your head and of mine, notes the fall of each individual sparrow, and keeps in correct adjustment the rotating electrons of which superlatively minute atoms are said to be composed.

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XXIII.

GOODWILL WAS ON A BOOM.

TIME sped on. Goodwill grew with marvelous rapidity. New sections were plotted into city lots, bought and built upon. The population increased rapidly, the attendance at the university doubled; Huston's church would not hold its growing congregation. His wealth had grown into a large sum and he determined to build a vast gospel plant upon his five acres. He secured excellent architects and started out upon a building program; first of all, a large church, beautiful in its simplicity; the exterior carried in every part the idea of a great house of God. The auditorium provided for the comfortable seating of three thousand people; most ample provisions were made for a very large Sunday school. There was a building on his tract with modest beauty and great comfort for working girls. In one corner of his large lot was a building carefully arranged for homeless men, for the unfortunate to rest his weary body, recuperate his health and spirit and find a place of employment and self-support.

There was a Bible school erected for the training of missionaries and evangelists. He poured his fortune into the enterprise, only retaining sufficient for the support of himself and wife and something to make them comfortable if they should live to a quiet old age.

Huston became the regular pastor of the new church, which was called "The People's Church." He was earnestly solicited to organize and build churches of the same character in many other cities, but he refused to undertake any sort of general organization, always insisting that such churches were impossible without efficient pastors, and that it was not his purpose to undertake to build up a new denomination. He frequently gave lectures on Evolution, exposing the theory, to which hundreds of students came from the university, and became a great annoyance to the president and professors of that institution, all of whom were skeptical with reference to the inspiration of the Bible, and devoted believers in their monkey ancestors.

Huston frequently lectured to packed houses on Modernism, its false and dangerous teachings. He was not a ranter; he did not abuse those with whom he disagreed, but he was a scholar. He had the poise, the emphasis and courage of a man who knew why he believed what he believed, and why he did not believe the popular skeptical teaching which was destroying the faith of multitudes of people who had not been properly instructed, and who were ready to receive almost any teaching that harmonized with their own depraved inclinations and nature.

The years went by, the city grew; in time, it numbered over a hundred thousand people and continued to increase rapidly. The attendance at the university grew, but the president and his professors were greatly annoyed by Huston's church. He held gracious revivals and twice each year had holiness conventions. Many of the university students were converted, not a few of them sanctified, quite a number attended Huston's training school for missionaries and evangelists, and went out to foreign fields with a message of full salvation.

The professors finally decided that the way to undermine and destroy Huston's work was to join his church, appear to be in sympathy with his work, get hold of his young people, and gradually instill into the rising membership of his congregation their skeptical ideas. This is one of the most

adroit and successful methods of modernism. They have remarkable patience and are very tactful in the propaganda of their false teaching.

There is a strange something in the young people of today that no one has been quite able to interpret. It is safe to say that it is a mingling of a spirit of disrespect for age, of rebellion against parental government, of conceit and a daring adventure. It is tinged with a strange and unaccountable reckless immodesty. It is something difficult to comprehend, but is a state of mind, not universal to be sure, but very common that offers a very fertile field for the sowing of the seeds of unbelief, and a very general spirit of lawlessness.

A group of professors well acquainted with these facts, took advantage of this state of mind, united themselves with Huston's congregation, took over with them quite a body of young people who were just emerging from the monkey stage, and were thoroughly in sympathy with the enterprise of their skeptical professors, who soon became Sunday school teachers, built up large classes, and gradually carried forward their work of deception and adulteration. They gave entertainments in their homes, they took the young people out on weiner picnics; they had much to say about progress, the new age, the open mind, the up-to-date conception of life, the fumbling of the old and unscientific mind. They selected their brightest young people in the organization of Huston's church, asked them to read certain books and give their opinion. If, at any time, they became a bit impatient, and were too bold in their statements, and any objection was raised, they always pleaded that they had been misunderstood. This is the custom of the modernist. They have very pliable consciences and can assert their faith and devotion most positively when it becomes necessary to do so, in order to hold their position, and carry forward their enterprises in the destruction of the faith.

The years passed rapidly. The professors worked slyly, but diligently. They rejoiced as they sowed the tares among the wheat, and realized that their safest plan of propagating their ideas was never an open attack upon the Bible and saving Christian faith, but the gradual and secret introduction of their unbelief. They were so cultured, so genial, so kind and accommodating, such delightful gentlemen, that within a few years they and their student allies from the university had come to have a very large influence over the young people of Huston's congregation.

Much of the time Huston was away preaching at camp meetings and great revivals; this gave them the better opportunity. They always expressed great admiration for him to his face, and concern for his health, lest he should overwork, the importance of an assistant pastor, secretaries and visitors who would relieve his burdens.

The years had sped and Huston was now well past his fiftieth birthday. The burdens he had carried had told upon his physical strength. His beautiful wife, who had been so true a helpmeet, so constant and faithful in her support and assistance in all of his work, had a nervous breakdown. Under the advice of physicians he made a hasty flight with her to the southwest. It became necessary to appoint an assistant pastor. The college professors who had worked their way into the Sunday school, and several of them on the official board, seized the opportunity in his distress and haste, to suggest, temporarily, a man of their own choice. He was a highly educated young modernist who boasted his belief in the Apostles' Creed, but

did not think it was necessary to find fault with scholars who were pushing out into new fields of thought and discovery, with reference to the inspiration of the Scriptures, and spiritual life here and hereafter.

Huston spent several months with his wife in the far west; in spite of his loving care and all that the most skillful physicians could do, his beautiful and devoted Ida faded and died. She passed away in triumph, with a beautiful testimony. His heart was rent asunder. It seemed that the impossible had occurred. He had always comforted himself with the thought that he would go first. He wandered about in desolation. He made no complaint against God, meanwhile, but for the fact of his church and beloved people, he would have been glad to have gone to his beloved Christ up to the paradise at peace and rest.

A few weeks after the death of his wife, he returned to his church which received him with the tenderest sympathy. No one was so ready to comfort and help him, as the assistant pastor. He was advised to take several months rest; for years he had labored incessantly; he had carried heavy burdens; he had had no vacation, now he must take time, both for soul and body, to recuperate and gird himself for the home run of his great life of service.

So, through the advice of physicians and friends, after a few weeks with his beloved people, Huston took a three months' vacation. He spent some time in Southern California, stayed a while in New Orleans, wandered into Florida, and finally, somewhat improved and refreshed, he returned to his beloved church.

Meanwhile, the new pastor, with the university professors, and the rapidly growing young people of the church, had made great progress in the church; two of the faithful old stewards had died, university professors had been placed in their stead, and others were so old they seldom attended official meetings.

During Huston's absence, pageants had been introduced into the church, and had fairly swept the young people away from their spiritual moorings; these same young people had, for some time, been training up their parents in the way they should go, who were now insisting that if the young people did not get entertainment in the churches, they would go outside to seek the same and the results would be far worse than if they brought select entertainments into the church, instead of having the young people to seek inferior and, perhaps, immoral entertainments on the outside.

To his surprise, Huston found that great changes had come among his people, many of whom had been among his substantial supporters, were now having much to say about a new and progressive age, and the fact that young people could not be tied down to old exploded ideas and customs which were entirely outgrown. He was grieved in his heart; he was conscious of great loss of physical vigor, and scarcely knew what to do.

(Continued)

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Don't fail to order a copy of Arnold's Practical Commentary while you can get one for 75 cents, and a beautiful Scripture Text Calendar thrown in for good measure. Without doubt, this is the best, most practical, thoroughly orthodox Sunday school help on the market.

MRS. H. C. MORRISON.

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By Jarrette Aycock, is a beautiful exposition of the Twenty-third Psalm, and a booklet that is always in demand. If you want to make several inexpensive gifts—gifts that will bless humanity, present this book. The price is 25c each, 5 copies for \$1.00, or 12 for \$2.00.

GLEANINGS FROM THE EVANGELISTIC FIELD

NATIONAL ASSOCIATION ANNUAL.

The Sixty-second Annual Meeting and Convention of the National Association for the Promotion of Holiness was held at Wilmore, Ky., May 7-12, 1929.

The Convention met in public service at the M. E. Church, South. We were royally entertained at Asbury College where also our Boards and Committees met. Rev. O. C. Seevers, pastor, and Dr. L. R. Akers, President of Asbury College, were untiring in their efforts to make our stay memorable.

Representatives were present from coast to coast, and from North and South. A wonderful spirit of unity prevailed in the various sessions. Heaven's refreshing showers were felt in the most strenuous business hours, as well as in the direct Evangelistic meetings.

The proposed amendment to the Constitution was not adopted, but in its stead a by-law was added which looks toward the creating of a National Council of one hundred and twenty to function under the National Association for pushing the battle of holiness. A full report of this by-law will be given by W. W. Cary, of Chicago.

A resolution concerning present day conditions of faith and doctrine was presented by Dr. Andrew Johnson. It was accepted, and ordered printed in our various publications.

The preachers were under the anointing; and God poured his great truths of a full Salvation through them. The opening sermon of the Convention was given by Dr. L. R. Akers who struck the keynote of vital Godliness, Holiness, powerful and practical. Every speaker rang clear and true, lifting up the Christ of God, whose blood cleanses from all sin.

Rev. Joseph H. Smith conducted the "School of Prophets," daily, and preached Sunday morning. The speakers for Sunday afternoon and night were Rev. C. W. Butler and Dr. Morrison. Other night sermons were given by Revs. John Owen, J. L. Brasher, John Paul, and Paul Rees. Rev. and Mrs. C. P. Hogle, and Mrs. B. C. Beesley ably represented the missionary department. Revs. Iva D. Vennard, Anna L. Spann, and Jennie Duryea added to the strength and blessing of the Convention. Many other Evangelists, pastors, teachers, and missionaries gave their prayerful and helpful attendance.

The devotional and praise services were favored with choice messengers of music. Evangelist W. R. Hallman from Chicago led the Convention singing. He was supported by a large orchestra, and by members of two College glee clubs. Several special soloists, among whom were Ruth Harris Bennett, Magdalene De Bour, Rachel Gillespie, and M. V. Lewis, gave messages of hope and gladness.

The attendance was large from the beginning, and the presence of God was manifest in convicting, converting and sanctifying power. The altar services were victorious and some souls entered in while the preacher was preaching. The spiritual tide ran high again and again and when it came time for election there was marked evidence of the leading of the Holy Spirit in the choice for President.

The election resulted as follows: President—Rev. C. W. Butler, D. D., Cleveland, O. Secretary—Rev. John A. Duryea, Binghamton, N. Y. Treasurer—Mr. Ludwig Anderson, Hannibal, Mo. Corresponding Secretary—Rev. O. W. Rose, Cooksville, Ill.

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Rev. C. W. Ruth, Los Angeles, Calif.
Rev. Iva D. Vennard, D. D., Chicago, Ill.
Rev. Paul Rees, Detroit, Mich.
Rev. H. C. Morrison, D. D., Louisville, Ky.

Signed: Millie M. Lawhead,
Corresponding Secretary.

REPORT.

After a few days at our home in Kentucky, we went to Clanton, Ala., beginning April 14. The pastor, Rev. E. A. Childs, is one of the most lovable characters it has been our privilege to be associated with. The church is well organized and, which is more important, the emphasis is laid upon spiritual life. His brother, Rev. H. P. Childs, from Pensacola, was to do the preaching, but on account of sickness was unable to preach but a few times, and the pastor nobly responded to the occasion.

We specialized on the young people's work and at our services for young people each night at 6:30 the attendance was remarkable and the interest very encouraging. We used our chalk talk sermons each night. All of these young people came to the main auditorium for the following service and composed a splendid choir, which on the last night numbered two hundred. The church was much revived, and several joined the church.

From Clanton we went to Birmingham for a week where we were singing each day for the Radio Revival from Station WBRC, and at night were with the meeting at the Ensley Tabernacle.

Glenn V. Tingley is pastor of the tabernacle and also chaplain of WBRC. He is doing a great work in Birmingham. Each day came scores of letters telling of the good which had come from the radio services. Many had been saved; in fact, I believe that there were nearly one hundred who wrote in that they had been converted through the medium of these services. Some of the letters were pitiful in the extreme. People who felt that the church had no place for them, yet heard the gospel at home and

believed. There were about thirty saved in the week at the Tabernacle. Rev. A. A. Smith, from Tampa, was the evangelist in charge.

We are now at Crestview, Fla., with an Asbury boy, O. H. Vanlandingham. We are praying for a good revival. From here we go to Pensacola with Rev. H. P. Childs, and from there to our meeting at DeLeon Springs which has been changed several times this spring.

The Herald has been of untold benefit to us in our evangelistic work. Nearly all our calls have come through it, and we are enthusiastic boosters everywhere we go.

R. P. Marshall.

CAMPTON, KENTUCKY.

Our meeting at Campton began with fair interest and in a few nights the house was filled and chairs were placed in the aisles. The people seemed to be ready for the meeting and were anxious to see real victory.

In answer to real soul travail on the part of the pastor, Bro. Lee, and his wife with a number of others we were made to praise the Lord for genuine victory. There was more demonstration of the Holy Spirit in old-fashioned shouting than I have seen for a long time. It is a delight to work with such people. They did not wait for the meeting to get cleared up in their experience. Some would come to the church shouting and leave the same way. We are surely grateful for such outpouring of the Holy Spirit as we saw there.

Conviction came in answer to prayer. We were called out of bed to go to pray with some that were under pungent conviction, and about midnight we saw them find victory. The singing was led by Bro. R. M. Baldwin, an Asbury graduate. He is surely fine. The singing on the part of the people was the best of any church that I have been privileged to hear for some time.

I am quite busy with a heavy slate for the summer. Remember us at a throne of grace that we may see many find victory in saving and sanctifying grace.

J. R. Parker.

A GREAT PENTECOSTAL REVIVAL IN SAN ANTONIO, TEXAS, BY THE ROBERTS EVANGELISTIC PARTY.

As a Southern Methodist preacher, the writer is taking the liberty of giving The Pentecostal Herald readers some account of the most remarkable religious movement he has ever witnessed. Manifestly it is nothing less than the power of God.

The Roberts Evangelistic Party opened in a spacious tabernacle seating 3000 people, January 20, 1929. Evangelist C. E. Roberts and his wife, May T. Roberts, are unquestionably God's chosen vessels. For something like thirty years they have led many great gospel campaigns, but those who have followed up their labors closely declare that this mighty awakening in the Alamo City is the most wonderful of all.

From the actual records, the writer has learned that, to date, there have been between five and six thousand converts. Hundreds of sick people are being divinely healed. Each succeeding day adds additional numbers both to the saved and the healed. More than three-score men and women have been delivered from the tobacco habit and completely lost the desire for it. Three divorced couples have been reunited in marriage and set up family altars where the voice of prayer was never heard before.

This great revival has continued for more than sixteen weeks without one night's interruption, regardless of the weather; the fact is, there has been a constantly growing interest from the beginning, and the end is not yet. The meetings have gained such volume and momentum that Evangelist Roberts has been urged by hundreds of good and substantial Christian citizens to dismiss any thought of discontinuing. They feel that the great work has only fairly begun, and Evangelist Roberts himself says that he sees no closing in sight, and will continue indefinitely, doubtless through the summer. The morning meetings are attended by hundreds, and at night, there are great throngs of people, while every Sunday night the tabernacle is literally packed, and many standing outside who cannot get in.

They broadcast over KGRC seven times a week, and many have reported that they have been converted or have received healing for the body during the messages over the radio. Roman Catholics are attending the meetings in large numbers, and many have testified that they have been saved or healed. In addition, some prominent Jews have been converted and healed through faith in Christ. The messages given by these consecrated servants of Christ, Brother and Sister Roberts, are accompanied by the power of the Holy Spirit, as their heart-searching appeals come both in song and sermon.

This writer has never had any sort of sympathy with religious fads, and has never been swept off his feet by any sort of shallow or superficial sensationalism; has no part nor lot with religious fanatics, and is solemnly pledged to "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to God's word;" at the same time, he herewith bears record that he has never before seen such marvelous displays of divine power as exhibited in the Roberts' meetings. Having witnessed for a number of days the unusual and remarkable scenes that are daily enacted, and heard scores of ringing testimonies from

perfectly sane and intelligent people to the healing, as well as to the saving power of the gospel, he has been divested of all preconceived notions and wholly disarmed of all prejudices. For what shall we do with our notions and prejudices when we look face to face upon people who were all but blind and deaf, and others who were born lame or totally crippled, now seeing and hearing, and walking?

For six consecutive weeks, while a young missionary pastor in this same city many years ago, the writer was in a great revival conducted by Dwight L. Moody; some years later, he was in a great meeting in another city with R. A. Torrey; was in two different revivals conducted by Geo. R. Stewart, and in the mighty revivals led by that great preacher and master of assemblies, Sam P. Jones; but these meetings at the Robert's Tabernacle are attended with greater power than any he has ever witnessed.

The work being done in San Antonio by Evangelists C. E. Roberts and May T. Roberts is, by every token, a most remarkable and marvelous religious movement. Pentecost is being re-enacted right down here in San Antonio, at the Robert's Tabernacle.

H. T. Cunningham.

(Member West Texas Conference, M. E. Church, South.)

HENDERSON, KENTUCKY.

I closed a very fine meeting in Henderson, Ky., April 30. There were several fine cases of pardon and purify and the first week from all indications it looked as if we were in the throes of a real revival, but the Rubin and Cherry Carnival show of 32 railroad cars came and set up in one block of the tabernacle and drew the larger percent of the people away and spoiled our larger possibilities; however we had some victories down to the close. Such carnivals as Rubin and Cherry's is a curse to any town or city and should not be allowed to come into them.

We were invited the last Sunday morning by the Mayor of the beautiful city of Henderson and his Assistant leader, Mr. Robert McGregor, who was in Peniel College when the writer was connected with it, to speak to the large Men's Bible Class in the First Methodist Church, South, for twenty-five minutes. We had a fine class of men and they received my message on Isa. 53, with much enthusiasm and interest. I have not seen Brother McGregor in 23 years, but he still bears the marks of a holiness college and is a Christian gentleman. The Mayor and Brother "Bob" drove down to the hotel for me and took me back. It was a most delightful privilege to speak to them.

I also had in our services Rev. Henry Higgin and his good wife, former pastors of Clay Street Methodist Church, South, during the years when it was the center of holiness for the city and conference. I visited with them and was never treated more kindly. They are still rejoicing in the victory of a full salvation. That church is now called the "Bennett Memorial Church." Bro. Napier, the good pastor, is a holiness man and shouted us on when he could be with us. The new pastor of the Nazarene Church and his wife rendered valuable service, also Bro. T. J. Poole.

His and yours,
J. B. McBride.

A GOOD MEETING.

We were engaged by Rev. J. A. Johnson, of Depoy, Ky., to hold him a revival in the church at Powderly, Ky., a little mining town on the I. C. R. R., ten miles South of Central City, Ky. Our attendance was small at the beginning but soon the crowds came, conviction got hold of the people; some prayed through at the altar; two mothers with small children came and God blessed their hearts and they rejoiced. Some twenty or thirty people would ask for prayer at a service. Many thought the meeting ought to go on. The people were greatly discouraged and wanted to give up. Their church had no Sunday school. We encouraged them to hold to their little church; they organized a Sunday school with fifty enrolled, three joined the Church. Many wept as we said good bye. There are some as fine people in Powderly as can be found on earth. We were entertained in the best homes. The mines were having a hard time, mines running only one and two days a week.

We are planning a tent meeting with Brother Johnson soon.

A. S. Beck.

MONTGOMERY, LOUISIANA.

I have just returned from Montgomery, La. We had some fine services. Thirty-three years ago I was pastor there and we had a great year; 1000 converted, 300 sanctified, and 354 joined the church. I found some still true to God. I was sorry they had let the camp go down. Dr. Morrison held a meeting there. That year I had thirteen places to preach. Five were called to preach that year. I located that year and went into the evangelistic work. Any one needing a meeting, let me know. God bless The Herald.

W. T. Currie.

1616 W. 30th St., Oklahoma City, Okla.

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(Continued from page 1)

such advantage as when he possesses a deluded, highly educated, polished, attractive preacher who sets himself to destroy the faith of the people in the inspiration of the Word of God, the Deity, sacrificial sufferings and atoning merit brought to lost and sinful men through the Son of God. It matters not how scholarly, how eloquent, how plausible and pleasing the man in the pulpit, when he denies the inspiration of the Holy Scriptures, the Godhead, and atoning merit of our crucified, risen and mediating Saviour, he is under the influence of the Devil. He has sown tares in the wheatfields of our Lord. He may appear as an angel of light, but he is, in fact, the emissary of the powers of darkness.

* * *

Let it be remembered that the Devil is old, but not enfeebled. He is a powerful spirit, a liar, a deceiver, the accuser; he can appear as an angel of light. He has had marvelous success in the destruction of human beings. He did not hesitate to attack the Son of God with his temptations. He will attack you, my dear reader. You cannot meet and resist him in your own strength; your spiritual house must be kept by the presence and power of the Holy Ghost. May a compassionate and merciful God save you from the snares of the Devil.

“As Thy Days, So Shall
Thy Strength BE.”

MRS. H. C. MORRISON.



HE above taken from Deut. 33: 25, is one of the most wonderful promises contained in Holy Writ. It should quiet all of our fearful forebodings as to whether we shall be able for the conflicts that lie ahead of us.

The Lord says to us, practically, no matter what the coming days may bring, whether sorrow, disappointment, suffering, bereavement or abandonment, there will come alongside of these disagreeable and testing experiences the *all-sufficient* grace that will in every way more than equal the trials through which you shall have to pass.

One of the titles given to the Holy Spirit is that of Paraclete, which means “one who stands by our side to help.” And so the above promise is really the promise that we shall not be tempted above that we are able to bear, but the blessed Paraclete will be there by our side to see that we are not engulfed in the waves of temptation that shall sweep over us.

Have you not found in your past experiences wonderful surprises of this “strengthening” when you have been called to pass through sore and unexpected trials? Have you not been amazed at yourself, how you stood up under the load and the burden that was laid upon you? Well, that is proof that God furnished the strengthening grace just when you most needed it, and so he will through all the coming days whose unfoldings are yet to be made.

One could all but covet trials just to have the comfort and joy of experiencing the strengthening grace that accompanies them. Daniel would not have known the joy of deliverance had he not been cast into the den of lions. Paul and Silas could not have sung the sweet hymns of praise had they not been in the prison's dungeon. As the crushed geranium gives forth its sweetest fragrance, so the crushed spirit sings its sweetest songs in the night time.

Some one has said that Jenny Lind thrilled her audiences because she sang out of a broken heart. It takes the mellowing, soulful experiences of life to attune us to the harmony of other broken lives. Only the grief-stricken can enter into the heart burdens of the bereaved ones. Jesus went all the lengths of human suffering, tempted in all points like as we are, in order that he might succor us when under the tempter's cruel power.

I recently came across a beautiful poem bearing on the above subject with which I shall close this meditation, believing it will be a blessing to all who read it.

“AS THY DAYS.”

“Do thy weary footsteps falter,
Does the path seem steep and hard,
Dost thou long to drop the crosses,
And fly Home to thy reward?”

“Lift thy heart in holy courage,
Let thy faith the promise see,
For His good word never faileth:
‘As thy days, thy strength shall be.’

“Weak and faint, does life seem ebbing,
Does all hope of vic'try flee?
Fear not, O beloved toiler,
‘As thy days, thy strength shall be.’

“Does the mountain path grow rougher?
Still the Lord hath need of thee;
He hath trod the steeps of Calvary;
‘As thy days, thy strength shall be.’

“Does the tempest beat more fiercely?
Still shall stand His blest decree,
All the waves shall not o'erwhelm thee;
‘As thy days, thy strength shall be.’

“Hush thy heart in sweet abiding,
Let all doubt and sorrow flee;
Sink to rest upon His bosom,
‘All his strength shall be for thee.’”

Correction!

In May 22 issue of THE HERALD containing the 7th Chapter of Dr. Biederwolf's articles on the Bible, the head of this chapter was printed “Its Absolute Destruction,” when it should have been “Its Absolute Indestructibility.” We regret this oversight, but gladly call attention to it, that no one may be misled.—Editor.

Attention! Sunday School Teachers!

One of the most popular, sound and helpful commentaries on the Sunday School Lessons is “Arnold's Practical Commentary.” I have used this book almost exclusively for many years, and although I have access to

most every Commentary on the market, I consider this the most practical, orthodox, spiritual in its interpretation and application of any book I have examined. There are many Sunday school teachers who have not seen this book, and we are writing to advise you to try a copy for the rest of the year, and I am sure we shall have your order early in the year for the 1930 edition. The regular price is \$1.00, but owing to the fact that the year is nearly half gone, we are offering the few copies we have left in stock, for only 60 cents! This can be used when through with the Lessons for prayer meeting talks, or helpful suggestions on most any subject. I have been practicing what I am preaching for many years, hence I have no apology for seeking to introduce you to this helpful companion—Arnold's Practical Commentary!
MRS. H. C. MORRISON.

Constitution Day at The National Holiness Convention.



THE National Association for the Promotion of Holiness devoted all of Wednesday, May the 8th, as “Constitution Day” to the consideration of a memorandum which had been presented

to the September meeting in Chicago, and had received wide publicity. There is no better proof of the growing interest in the work of the National than the number of discussions and proposals from every portion of America and even from mission fields that grew out of this memorandum.

Dr. C. W. Butler, president of the National, called on W. W. Cary, chairman of the committee, to report on the committee's action. Mr. Cary stated that the committee had individually gathered opinions and judgments from every possible source. The memorandum in its original form was by no one regarded as a fixed plan, but rather to be provocative of thought. After prayer the committee entered into a discussion of the best means of carrying out the central idea, which was to enlarge the interest in and attendance at the annual meeting of the National; and to devise some practical method whereby men and women from coast to coast who enjoy the experience of entire sanctification, should give thought, prayer and effort to promoting holiness in every form of activity. First, in every direct evangelistic campaign, such as are promoted by the National itself in a series of conventions to be held in various parts of America; in all individual campaigns and churches, camp meetings, etc., where scriptural holiness is earnestly preached. Next, in promoting the interests of holiness churches of every denomination; of training schools and colleges that maintain the doctrine of holiness; of publications and missionary enterprises under the great banner of *holiness unto the Lord*. In committee the discussion was general as to the best method whereby to unite in fellowship and in a concerted effort behind the National every denominational and interdenominational interest in the movement. In the words of President Butler, it was agreed that the higher and more inclusive interdenominational spirit should dominate our advance. The committee after much open and frank discussion formulated a resolution upon which all agreed with the most remarkable unanimity. It was felt by every member of the committee that the Holy Spirit was present directing and dictating the thoughts and actions of all, and after the resolution was drafted a great prayer of thanksgiving went up to God for that direction.

The resolution was as follows:

Resolved, that there shall be a National Council of One Hundred and Twenty to supplement and reinforce the work of the Executive Council, to be selected by an Appoint-

ing Committee of nine chosen by the Administrative Board, the President of the National being the Ex-Officio member of this Committee and presiding when present.

Resolved, that the representative membership of the National in its Annual Meeting shall be invited to file nominations for this Council from their respective states or sections of the nation.

Resolved, that in selecting the membership of this Council of One Hundred and Twenty, the Appointing Committee be instructed to take into consideration, not only territorial distribution but distribution among the various schools, state organizations, camp meetings, evangelists, missionary movements and periodicals and churches or denominations standing for the testimony which the National represents.

Resolved, that the activities and meetings of the membership of this Council of One Hundred and Twenty and their sectioning, be directed by the President of the National, with the advice of the Administrative Board.

This Council of One Hundred and Twenty shall meet annually in conjunction with the Annual Meeting of the National Association for the Promotion of Holiness.

The members of this Council shall be appointed to serve for a term of four years and shall be eligible for re-appointment.

The Appointment Committee shall have power to supply vacancies from year to year, also to discontinue any member at any time upon proper evidence of their being no longer qualified to act on said Council.

Members appointed on the Council shall be notified of their appointment, together with full information as to its object, and the duties involved. Upon acceptance of said appointment and the duties involved, the member shall be duly qualified.

Never had a committee reported to the National with any greater feeling that the members had not worked as individual human beings, but had been directly guided and inspired by the blessed Holy Spirit. The work of the National is promoting the indwelling of the Holy Spirit in the hearts of believers, and, because every member of this committee earnestly sought guidance, the prayer was granted in an abundant measure and every one went out from that meeting feeling that his presence had been marvelously manifested.

Following this report a brief discussion upon the floor of the convention was had. The discussion largely took the form of questions relative to the meaning of various phases. It was pointed out that since this was not a change in the constitution of the National, but rather a by-law to be added, it was correct procedure to discuss it in one session and to vote upon it in another session in accordance with the terms of the constitution. The amazing thing was that every speaker and questioner stated, "I am in favor of this plan." It was pointed out that the number of one hundred and twenty was selected in commemoration of the number of those gathered in the upper room at Jerusalem on the day of Pentecost. This point profoundly affected the entire assemblage. Dr. Lewis Akers made a speech seconding the resolution, President C. W. Butler spoke briefly in favor of the general plan. Men from the Atlantic coast and the Pacific Northwest arose to express their complete accord and the session was adjourned. After a short recess the president, C. W. Butler, called the convention into session. On motion the proposal of the committee for the Council of One Hundred and Twenty was offered. The President called for a rising vote and with the same remarkable unanimity as shown in the committee meeting, the entire assembly rose to their feet voting "Aye," whereupon spontaneously there burst out a great chorus of "Praise God from whom all blessings flow." It was felt by all that the National had been guided in the discussion by the Holy Spirit; that this resolution had been prepared directly under His control

and was not the work of men's hands, but was of the Spirit. It may safely be stated that the National Association for the Promotion of Holiness has taken a forward step, the fruit of which will never be known in its entirety by man, until we bow before the throne of Christ our Lord and hear His commendations of our service in his dear name.

To Every Reader of The Herald.

Friends: I have done my best for Christ's sake, in writing a tract on Gambling. It is barely off the press, sells for only 25c. It is the very best sermon I could preach against gambling and social cards, and I believe it is as much inspired as anything I ever said or wrote.

Won't you please write now to THE HERALD for a copy, read it, every word of it, then do just two things—first send in an order for from a dozen to a hundred, and sell or give away among your people. Also write me, at least a card and tell me you read it, and what you think of it.

I heard of a colored preacher who was talking about the rabbit that climbed a pine. One of his stewards arose and corrected him and said, that was a slip, parson, for a rabbit, you know, can't climb. The pastor heard him through and replied that ordinarily that was true, but on this occasion the dogs were so close in behind the rabbit, that he just fairly had to climb.

Somehow I feel that the needs of our church, so got in behind me that I just fairly had to write against gambling.

And if you don't get and read this tract, I hope you will lose every bet you make from now on, and forever.

THE HERALD will make a reduction if you order in quantities, and besides all this I have three other books nearly ready for the press, and need what I have put on Gambling to help on these others.

Always.

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(Continued from page 3)

Then the pastor told about Kant's first book and its conclusions, and about his subsequent reversal of position in regard to the existence of God.

The young man then began to assert his denial of God, when the pastor stopped him and said:

"There is something else back of all this: tell me the whole story."

When the boy hesitated, his pastor said: "You went to college, and you began to drink, didn't you?"

"Yes."

"You lost money at cards?"

His pastor knew this and was prepared for the answer, "Yes."

"You did some other things of which you are not now proud?"

"Yes."

And when you did all those things, you began to disbelieve in God? Isn't it a fact that you had to get rid of God in order to escape a guilty and a troubled conscience?

You see the young fellow did not think his way into infidelity. Real thinking never lands a man in a place like that. The thing that usually leads to scepticism is the thing that makes the soul uncomfortable in the presence of God and that thing as a rule is sin. There are exceptions, but this is the rule. And instead of repenting and getting right with God men will brazenly deny the existence of God and rule the Bible out of court.

It is your privilege to be sceptical if you arrive honestly but you must come clean, and I serve notice now that when a man be-

gins to flippantly deny the existence of God and to find fault with the Bible and turns his little garden hose of his own self-esteem, colossal and stupendous intellect upon the other world in frantic, futile endeavor to put out the fires of judgment, people of real thought and observation begin to suspect that his chief trouble is in his heart and not in his head.

There was an old Frenchman by the name of Lepaux who tried to get up a new religion. He called it "Theo-philanthropy," and he complained to Talleyrand that it made but little headway among the people, and the shrewd old statesman replied,

"I am not surprised at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed."

"What is it? What is it?" cried Lepaux in great excitement.

"Well," said Talleyrand, "It is this; go and be crucified and then be buried and rise again on the third day, and then go on working miracles, raising the dead, casting out devils and healing all manner of disease, and then if possible you may accomplish your end." And the old philosopher went away silent.

And so it is with the Bible. The fact that man never wrote a better one is a mighty strong argument in its favor. If man made the Bible he ought to be able to make just as good a one today. He ought to be able to make a better one. That is so by the very law of development.

Think of the little smattering of knowledge they had in their day as compared with ours. Science had not yet unlocked for them the doors of nature; the stars above and the rocks below withheld their secrets from them, and yet one is simply dumbfounded and staggered at the intelligence with which the Bible handles almost every problem that confronts the human race.

And so I say, Let the infidel, the agnostic, the materialist and the atheist with all the knowledge of the twentieth century at their command write a better book than the Bible or at least one just as good or hold their peace.

Yes. I believe the Bible is the Word of God because the best people in the world accept it as such and the better the people are the more they believe it.

And now, my friends, since this Book is the Word of God, it is mighty important for you to know what it has to say about the great question which occupied our minds at the beginning of these addresses.

It is this Book that gives to you the only possible and positive assurance of a life beyond the grave. But it has more to say. It says that man was born in sin and shapen in iniquity, and that we have all sinned and come short of the glory of God, that the wages of sin is eternal death and that without holiness no man shall see God.

But, thank God, it shows us a way out of the dilemma. Lord Kelvin was the greatest scientist the British Empire ever had. He gave to the world more scientific discoveries than perhaps any other man who has ever lived. One day somebody asked him what was the greatest discovery he ever made, and he replied, "The greatest discovery I ever made is the fact that the Lord Jesus Christ came into the world to save sinners, of whom I am chief."

And this Book says that this same Saviour is yours, if you will let Him be, and mine if I will take Him as such.

What a Book it is!

"Thou truest friend man ever knew;

Thy constancy I have tried;

When all were false I found thee true,

My counsellor and guide.

"The mines of earth no treasure give

That can this volume buy

In teaching me the way to live

It taught me how to die."

OUR BOYS AND GIRLS

My Dear Boys and Girls:

It seems that old winter is slow in letting go his grasp, as it is late in the spring and we are still having fire. I suppose we who have been in the warm, sunny climate of Florida feel it more keenly than those who have been here through the extremely cold weather.

We went to Asbury College and attended the National Holiness Convention and enjoyed hearing the good sermons from various preachers of the Holiness Movement. Dr. Morrison preached the closing sermon on Sunday night and it sounded much like his old time vigor and earnestness. If it were not for the cool, damp weather we have been having he would be improving rapidly, but such weather is not good for his bronchial trouble and it keeps him from getting well as quickly as he otherwise would.

I suppose most of you are out of school until next fall, so you will have to find something to while away the time during your vacation. Be sure to lend a helping hand to father and mother, and seize every spare moment you have to read something good and instructive. Do not idle away your time, for we are told that "An idle brain is the Devil's workshop," and I know you do not want the Devil to be working around your premises. One of the best ways to keep from doing wrong is to be busy doing that which is right, thus you not only keep out of mischief, but you are improving yourself as well.

I suggest that you who write letters this summer, take great pains to write them neatly, spell your words correctly, and make them as interesting as you possibly can. This will be good training for you, and will help to improve your otherwise idle moments.

With lots of love, I am,

Devotedly,

AUNT BETTIE.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. I am a Kentucky girl. My teacher gets *The Pentecostal Herald*; I read page ten and it has some fine letters on it. I have yellow hair, fair skin, and blue eyes. I am twelve years old. Miss Eva Rhodus is my teacher. She is a fine teacher. I am in the seventh grade. My birthday is January 3. Have I a twin? If I have write and tell me. I thank God that he has given me grace to serve him. We all need Jesus Christ for a friend. I joined church last Sunday. It seemed as if Christ wanted me to give my life to him, and let him have his way. Christ died on the cross for all of us, and I feel that we should serve him. Here are some verses I made.

Down came the little snow-flakes
Tumbling one by one,
As one was coming from the sky, it said,
"Aren't we having fun?"

God sent them down from Heaven
To fall on fields and trees,
To see them playing is pretty,
But oh, it makes me freeze.

I think they are so pretty,
Because God took such pain
To make the beautiful snowflakes
And let them fall like rain.

God made them out of raindrops;
He let them freeze so white,
And sent them down to earth
To make the earth look bright.

I think they look like diamonds,
As they tumble from the sky;
I'd rather see them than diamonds
None loves them more than I.

The beautiful little snowflakes
Are made by God's own hand,
I'm sure they had such lovely fun,
Tumbling down to land.

Mabel Henderson.
Henderson Settlement School, Linda,
Ky.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? This is my first letter to *The Herald* and I hope to see it in print. I don't take the

paper but my grandfather does and he thinks it is a fine paper. He likes Dr. Morrison's talks. I sure do enjoy reading page ten. I have dark brown hair, blue eyes and am a brunette. I weigh about seventy pounds. I am eleven years old and I have been wondering if I had a twin? If so, please write to me. My birthday is June 22. I am in the sixth grade at school. I love to go to school, I went to school every day this year. I am fond of horseback riding. I have two pets, a dog and a cat. My dog's name is "Bill." I would like for the cousins to write me. I will try to answer all letters I receive.

Eva Glen Rush.
Trammel, Ky.

Dear Aunt Bettie: Here comes an eight-year-old girl from Michigan to join your happy band of boys and girls. This is my first letter to *The Herald*. Some one sends my father *The Herald* and I enjoy reading page ten. I go to the Skeels Baptist Church and I go to the Skeels school. Who can guess my middle name? It begins with E and ends with E, and has six letters in it. I hope Mr. W. B. does not get my letter.

Thelma Easton.
Gladwin, Mich.

Dear Aunt Bettie: I am a little girl nine years old. I live on a farm. We raise cotton, corn, peanuts and strawberries. I go to Sunday school nearly every Sunday. I have a little baby brother and I like to rock him to sleep. With love to the cousins.

Marguerite Nell Watts.
Pleasant Plains, Ark.

Dear Aunt Bettie: Will you let a North Carolina girl join your happy band of boys and girls? I have blue eyes, light brown hair, and a few freckles. I am nine years old. My birthday is July 1. My oldest sister's birthday is July 2. My mother takes *The Herald*. We never knew about *The Herald* till two years ago when an evangelist, Mr. Young, was here, who went to Asbury College. I go to the Nazarene Church. My Sunday school teacher's name is Miss Grace Nelson. She certainly is nice. Who can guess my middle name? It begins with C and ends with E, and has nine letters in it. I hope Mr. W. B. is sick in a hospital when this letter arrives. God bless Aunt Bettie and all of the cousins.

Elaine C. Carlson.
Mohall, No. Dak.

Dear Aunt Bettie: This is my first letter to *The Herald*. I'm twelve years old and in the seventh grade. I have blue eyes, brown hair, fair complexion. I go to Sunday school every Sunday. My teacher's name is Mrs. Britzius. I belong to the Evangelical Church. Our pastor's name is Rev. Gains. Thelma G. Boozie, I guess your middle name to be Grace. M. Mae Mortain, I guess your middle name to be Macie. I hope W. B. isn't lonesome.

Coral Chapin.
Kidder, So. Dak.

Dear Aunt Bettie: Is your dog bad? If so, hold him till I get in. I thought I would write again as I very seldom see any letters from Maryland. This is the second time I have written to *The Herald*. I am a boy of thirteen and have dark eyes and hair, and am five feet, three inches tall. I am Christian and belong to the M. E. Church. Aunt Bettie, I hope you locked the door so Mr. W. B. can't get this letter. Write me all of your cousins and I will try to answer all letters received.

Raymond Higgins.
Box 11, Neavitt, Md.

Dear Aunt Bettie: Will you move over a little and let me sit down for a little chat with you and the cousins? I am a lonesome Carolina girl wishing to correspond with some of the boys and girls who read *The Herald*. I read it and think it is a fine paper. I love to read page ten. I am five feet, three inches tall, weigh one hundred and fifteen pounds, have blue eyes,

fair complexion and golden yellow hair. I am sixteen years old. I have two sisters, Mother and Dad. I live in a pretty little place with hills covered with yellow Jessamine and wild honey suckle in the summer days. Who can guess my middle name? It begins with F and ends with E, and has seven letters in it. Whoever guesses it I will send them a snapshot of myself. Aunt Bettie, please print this letter, for I am lonesome and want to get lots and lots of letters.

Your want-to-be friend,

Nellie F. Rawls.
107 Cimond St., Warrenville, S. C.
P. S.—Oh, yes, Aunt Bettie, my favorite hobby is reading, writing and poems. There is nothing I enjoy more than music. I like all out-door sports. I hope Mr. W. B. is out for an aeroplane ride when this letter arrives for I want to see it in print.

N. F. R.

Dear Aunt Bettie: I am answering Verla Gean Rowe's questions. There are 773,746 words in the Bible, 31,173 verses, 1,195 chapters, and 3,566,480 letters. There are 66 books in the Bible. It took 39 authors from 19 countries to write the Bible in 16 centuries. I will patiently wait for an answer from Verla Gean Rowe of 211 Spring St., Spencer, W. Va.

Helen Carlson.
Box 94, Wyoming, Minn.

Dear Aunt Bettie: I am a girl from Vermont. My age is ten. I have light hair and blue eyes and light complexion. My birthday is April 24. Have I a twin? If so, write me. Howard Myers, I guess your middle name to be Charles.

Agnes Tassie.
So. Woodbury, Vt.

Dear Aunt Bettie: Can an Ohio girl join your happy band of boys and girls? This is the first letter I have written to you, and I hope to see it in print. I am eleven years old, and I am in the sixth grade. I like school very well. One thing I like to do best is to win souls for Christ. I belong to the Methodist Church, and also the Sin Haters' Band which I attend every two weeks. In these meetings many boys and girls are saved from sin. I am glad I have a praying mother and father. They are the ones that kept me from going out into the world. I would be glad if any of my cousins would write to me. If you will write I will be glad to answer. I will close with God's richest blessings upon you all.

Lucille Milliron.
15 Boulevard, Shelby, Ohio.

Dear Aunt Bettie: Will you let a little Colorado girl join your happy band of boys and girls? I am ten years old and in the 4th grade. I live on a farm. Who has my birthday, Feb. 6? For pets, I have a cat named Tabby, a dog named Tigie and a pony named Queen. I have fair complexion, red hair and brown eyes. I will try to answer all letters I receive. With love to Aunt Bettie and the cousins.

Gladys Faye Baker.
Stonington, Colo.

Dear Aunt Bettie: Would you let an Iowa girl be a member of the band? I am twelve years old. I have brown hair, long curls, dark complexion, with dark brown eyes. My birthday is Feb. 16. My father is a minister and he takes *The Herald*. My first name begins with N and ends with A, and has four letters in it. What is it? Elizabeth Jones, is your first name Diana? Joe Shaefer, is your middle name Harold? Kenneth Strange, is your middle name Humphry?

Faith Kelford.
556 Willard Ave., Waterloo, Iowa.

Dear Aunt Bettie: Just finished reading the Boys and Girls' Page of *The Herald*. I am surely glad so many of the cousins are Christians. May God bless and keep you always faithful. I am a Christian and find Jesus very precious to my soul. Here are a few questions that I thought would be interesting for the cousins to answer about Bible Biography. Who are the most noted persons of the period of the Patriarchs? Who are the most noted persons of the period of the Theocracy? Who are the most noted persons of the period of organization and extension? How many cousins

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have read the biography of H. C. Morrison? I have, and enjoyed it very much. I will be glad to hear from any of the cousins.

Martha Hanson.
Rt. 1, Twin Brooks, S. Dak.

Dear Aunt Bettie: Cousins, don't you remember me, an Idaho girl? Well, I'm coming again. Do many of you cousins like to play in the snow? I do. My father made my brothers and me a pair of skids and we have a great time with them, only there are four children to ride on one pair of skids, but I guess we will survive it, don't you? Elizabeth Jones, I guess your first name to be Diana. If so, remember your promise. Joe Shaefer, I guess your middle name to be Harold. If I am right please write.

Lois Sadoff.
Rt. 4, Moscow, Idaho.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? I am six years of age, have light hair, brown eyes, fair complexion, and weigh thirty-five pounds. My birthday is November 22. Who can guess my middle name? It begins with D and ends with E, and has five letters in it. I am in the third grade at school.

Velma D. Oliver.

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SUNDAY SCHOOL LESSON

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

Lesson XII.—June 23, 1929.

Subject.—A Psalm of Praise. Psalms 103:1-113.

Golden Text.—Bless the Lord, O my soul. Psalm 103:1.

Time and Place unknown.

Introduction.—Our praises and our petitions are out of proportion. Were we not such everlasting beggars, we would get more and better answers to our prayers. Most public prayers remind one of a customer in an apartment store calling for a hundred different things without stopping to learn if the house carries any of them. We pray like we are wild and finish up with an emphatic Amen, but forget to find out whether or not God paid any attention to us. Such praying is careless, may be foolish, and sometimes lacking in reverence.

Worship enlarges the soul. Communion with good and great men and women makes us wiser and better. It was impossible to associate with E. M. Bounds or Frances Willard without receiving some spiritual enlargement. Bishop W. R. Lambuth pushed his big soul into other men's souls until they almost burst asunder. If profound respect for, and intimate communion with, the good and great of earth so enlarge us, how can we be little if we are in constant communion with Deity? It is impossible. All great worshippers of God are great. Men always partake of the object of their worship. The story of the young man who came to resemble The Great Stone Face, rests upon this singular truth. We find the apostle Paul dealing with the same truth in 2 Cor. 3:18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." If the object of our worship be vile, we shall be degraded. If we praise the Infinite God, we shall be enlarged. Not only does the soul go out to the object of its adoration; but it brings back into its own being the nature of the object it worships. One often sees husband and wife so adore each other, that in course of time they look like twins. The heathen worships his idols till he shrinks to unhuman proportions. The covetous man worships dollars till his soul becomes hard and shrivelled, and his countenance grows brazen. An expert can walk through an audience, and pick them out almost to a man. How true are Paul's great words in Galatians 6:7: "Whatsoever a man soweth, that shall he also reap."

The finest trait in King David was the way he praised Jehovah. That was his redeeming feature. He cried: "Let the people praise thee, O God, let all the people praise thee." He went further: "Let everything that hath breath praise the Lord." He wanted the hills to skip like lambs, and the mountains as rams. He even called for the trees to clap their hands in praise to God. Shall we not join with David in praise and thanks—giving to the Giver of every good and perfect gift. Make the hour of this lesson a joyous one. I do not mean that classes are to fill the hour with earthly joy and hilarious foolishness, but with deep, heart-felt praises that will make glad the heart of our God. Do not have anything that angels would not be glad to join in with you.

Comments on the Lesson.

1. Bless the Lord.—The revised Version is better: "Bless Jehovah." When the word bless is applied to God, as here, it signifies to praise, or to adore. O my soul.—meaning his spirit—the essence of his being—what is meant when one says, "I." All that is in me.—I am not sure that this adds anything to what precedes. David is making the case emphatic by leaving nothing out. His holy name.—One's name stands for himself. God's name here means simply God himself.

2. Forget not all his benefits.—I think benefits is used in its etymological sense here—kind doings. David had much to praise Jehovah for, and was anxious to forget none of his mercies. How prone we are to forget what the blessed master is forever doing for us. How we do need to make the petition of the Psalmist our own prayer.

3. Who forgiveth all thine iniquities.—The Psalmist begins now, item by item, to mention some of the blessings included in the former verses. Receiving forgiveness for our sins is, indeed, a gracious blessing—one for which we should never cease to praise the Lord. Who healeth all thy diseases.—David was right in praising Jehovah for the healing of physical illness. Let men say what they please about it, or against it, it is a Bible doctrine; but I am persuaded that we limit God when we desire all our healing to come without medicine. Suppose one happens to spill carbolic acid on a little child's hand, and there is a bottle of grain alcohol sitting in reach. If one knew that grain alcohol was a perfect and immediate antidote for carbolic acid burns, it would be foolish to stop to pray about it. Pour on the alcohol, and the little one will be relieved at once. Then thank God for giving you the good sense to use the means of cure lying at your hand. If by mistake you swallow a deadly poison, call on God for help, and take an emetic, or have the contents of your stomach pumped out instantly. I am simply calling for good sense, instead of fanaticism.

4. Who redeemeth thy life from destruction.—It is said that John Fletcher used to thank God that he was not in hell. Perhaps we would have been dead long ago, had not God protected us from the machinations of Satan. How rich is the remainder of the verse: "Crowneth thee with loving-kindness and tender mercies." That beats a crown of gold bedecked with the costliest gems of earth.

5. Who satisfieth thy mouth with good things.—I wonder if David knew about "strawberry short cake." Do you suppose he ever ate thanksgiving turkey with all the other delicious fixments of that happy meal in America. What a wonderful adaptation our Father has fixed up between our gustatory apparatus and the fine foods he has made for us. I sometimes think that my taste buds and spring chicken must have been tuned to the same note. Any way, they are in fine harmony. David was shouting because all these good things renewed his youth "like the eagles." That is true of all the birds—they look new when they finish putting on new feathers. Last fall one of my old roosters was so picked that he looked

as almost ready for the pot, but in a few days he was so proud of his new white suit that he almost walked on his toes. Nothing could beat him, save a girl in new Easter duds.

6. Some dispute this; but God is just, and will finally set right everything in this world. His day of judgment will soon come.

7. This seems to be a contrast. He was more intimate with Moses than he was with the people. As Moses was the leader, this was necessary. I do not know that Moses was blessed above others.

8-10. Here we have some fine words, few of which need explanation. Chide.—Chastises in order to save. Keep his anger forever—when men do right God's anger toward them ceases. Hath not dealt with us after our sins.—The next clause explains this one. Thus we have been kept from eternal ruin.

11 and 12. This is all figurative. David is endeavoring to show the infinitude of Jehovah's mercy and forgiveness—boundless.

13. Like as a father.—That comes close to us. Some of us are parents. We know how we feel towards our wayward children. David says God is like that. If you do not know how it feels, I cannot tell you.

PERSONAL AND EVANGELISTIC.

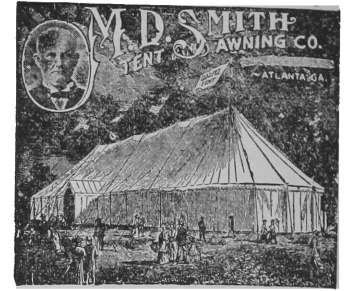
Miss Agnes Greider: "In The Herald dated May 15, an article appeared under the title 'Gleanings from the Evangelistic Field,' signed Andrew Johnson, in which he makes the following statement: 'We stopped one night at St. Louis and spoke at the Lighthouse Mission, which has been organized into the Flower Memorial Nazarene Church.' This statement is incorrect. Lighthouse Mission has not been organized into a Nazarene Church, but is still, as in the beginning, an interdenominational work independent of any denomination, incorporated under the State of Missouri, and auxiliary to the National Association for the Promotion of Holiness."

Rev. Harry M. Alexander, 1012 Howard Ave., Jeffersonville, Ind., has some open dates in June which he desires to give to any one desiring his assistance. He recently held a good meeting in Sunshine Mission, Columbus, Ohio.

Beginning June the 23rd, we are to hold a three-Sunday meeting for Dr. P. G. Lineweaver, pastor of the Emmanuel Church of the Nazarene at 4901 Avalon Boulevard, Los Angeles, Calif. Services will be held each night during the two weeks except Saturday. We will be glad to have any of our old friends and acquaintances of Los Angeles and vicinity attend these meetings. Jarrette and Dell Aycock, Evangelists.

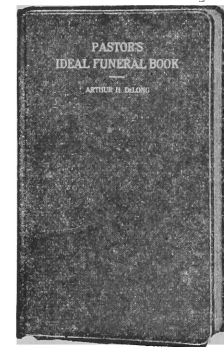
Rev. Joseph F. Michael, Pastor the First Methodist Church, Abernathy, Texas, was married to Miss Ethel Wells, of Lockney, Texas, on May 17, 1929. Rev. R. F. Dunn, of the Northwest Texas Conference, officiated. Mrs. Michael is a Scarritt graduate and worked as a Home Missionary for three years at the following places, viz.: Nashville, Dallas, and Oklahoma City. She also taught public school for a number of years.

Dr. T. M. Hofmeister will conduct a campaign in the Opera House, Jamestown, Ohio, beginning June 2nd and continue each night, except Saturday.



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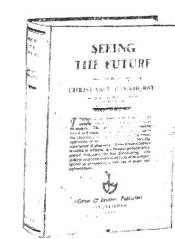
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FALLEN ASLEEP

SELF.

Wednesday afternoon, April 24, at four o'clock the spirit of Mr. T. Jepp Self departed from this world to be with his Savior. He was born near Louisville, Ky., Feb. 8, 1858, being seventy-one years, two months and sixteen days old at death. About the age of thirty-six he joined the M. E. Church, South, of which he was a devoted member until death. His was a character mellowed and sweetened by a long life with many experiences. There is one link gone out of our golden chain of friends here, but one added up there.

In 1881, he was married to Miss Mary Clines, who preceded him to that home, nearly sixteen years ago. He leaves behind eight children, thirty grandchildren, seven great-grandchildren, besides other relatives and a host of friends to mourn his death.

About forty years ago he, with his family, left Kentucky and moved to Texas. About ten years later they moved to Nacogdoches county where he lived until death.

Funeral services were held by Rev. T. H. Honea and Rev. Davis in the Redland cemetery near Cushing, Tex., April 25.

Weep not dear ones, he is only waiting on yonder shore, and all we can do is to prepare our selves to meet him where all is bright and no "good-bye" words are ever spoken.

A Grand-daughter.

GONE HOME.

Brother J. C. Teter sends us word that his dear wife passed away February 12. Just three months before she set sail for the Eternal City she wrote the following lines:

"I have been looking over my past life and, with the Apostle Paul, I can say my course is almost run; I am ready to be offered up, but God forbid that I should boast, save in the cross of Christ. And yet, when I think of seven years as superintendent of the Sunday school in the M. E. Church, Class Leader and Bible Class teacher, I have some evidence that my work was not all in vain. Then about three years in the prison work with Mr. Teter, and my five years in Africa, while it was not all I wish it might have been, I believe God will say 'She hath done what she could.' I have never sought eulogies, and want none; just a plain coffin, and the people to know I have moved out and gone home."

"Mrs. James C. Teter."

SMITH.

Brother John T. Smith was born in South Carolina, Nov. 20th, 1854; died at the home of a friend at Clayton, N. Mex., April 23rd, 1929, age seventy-four years, five months and three days. He moved with his parents to Georgia early in life and at the age of twenty-one years he left the state of Georgia and moved to Texas. In the year 1880 he was united in marriage to Mollie Sidney Brown. To this union were born nine children, seven of whom are still living, two of his children and his wife having passed on some years ago. The children living are: Rev. Frank B. Smith, of Berkeley, Calif., who is now district superintendent of the Northern California

District of the Church of the Nazarene, Robert P. Smith, Stanley H. Smith, Averill Smith, Mrs. O. E. Winslow, Mrs. Alice Mooneyhan, and Mrs. Edna Black.

Brother Smith was converted and joined the Methodist Church early in life, later joining the Church of the Nazarene, in which Church he remained until death. He raised a large family of nine children, the majority of whom are still living to bless the world. He lived a good life. He will rest in peace. Farewell, Brother Smith, we feel that you have only "passed over the river to rest under the shade of the trees."

Funeral services were held in the First Baptist Church at Clayton, N. M., April 27. Rev. McLaughlin, the pastor, preached the funeral sermon to a large crowd of friends and relatives.

J. S. Collins.

JONES.

Carroll N. Jones was born Sept. 2, 1904, in Fitzgerald, Ga.; died May 5, 1929. When a child, he joined the Central M. E. Church, South. At the age of fifteen at Indian Springs Holiness camp meeting, under the preaching of Rev. C. H. Babcock, he was converted. In 1921, after his father's death, he rededicated his life to God's service; since that time he had been abounding in the work of the Lord. His crowd of young associates were in the B. Y. P. U. work of the First Baptist Church; his influence in this department of the church was great. I've heard many of the older attendants say that Carroll's talk was like a sermon. They organized a young men's Baracca Class in the Sunday school. After a few years of faithful service he was elected president in building it to a membership of sixty or more. One year ago Carroll joined the First Baptist Church, and has been a co-worker with his beloved pastor, Rev. J. F. Singleton. He was an outstanding character among the young people of our community, always seeking to lift them into a happy Christian life. He is survived by his mother, Mrs. R. L. Jones, and three brothers. His funeral was at the First Baptist Church, Rev. J. F. Singleton and Rev. W. A. Tyson officiating. The peace of Heaven seemed to brood over the great congregation; the tributes of love in floral offerings were beautiful. His body was interred in Evergreen cemetery.

Mrs. Beulah Brannon.

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We regret to learn that, on account of failing health, Dr. D. F. Brooks has been advised by his physicians to cancel his engagements for the summer. Dr. Brooks' many friends will learn with keen disappointment that this old and faithful soldier of the cross is unable to take up his usual place in the camp meeting work.

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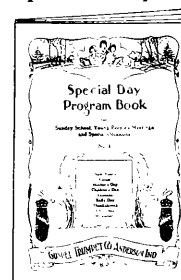


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AYCOCK, JARRETTE E.
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Portland, Ore., July 18-28.
Nampa, Idaho, August 1-11.
Kearney, Neb., Aug. 15-25.

BABCOCK, C. H.
Charleston, W. Va., June 14-23.
N. Reading, Mass., June 28-July 7.
Douglas, Mass., July 19-28.
Romeo, Mich., August 1-11.

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

BELEV, P. P. (Olivet, Ill.)
Viborg, S. Dak., June 10-July 6.
St. Paul, Minn., July 7-21.

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BRYMER, ROBERT.
(Yamhill, Oregon)

BUDMAN, ALMA L.
(Song Evangelist)
(101 Carpenter St., Muncy, Pa.)
Shawmutt, Ala., June 16-30.
Hughesville, Pa., July 7-21.

DUNHAM, ROYAL E.
(416 East 9th, Hutchinson, Kan.)
Newkirk, Okla., June 9-23.
Waco, Tex., Camp, July 17-28.

BURTON, C. C. (Delmer, Ky.)
Boswell, Ind., June 2-23.
Martha'sville, La., July 14-28.
Pleasant Hill, La., July 29-Aug. 11.
Robeline, La., August 12-25.

BUSSEY, M. M.
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CAIN, W. R.
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CANADAY, FRED.
(310 W. North Ave., Pittsburgh, Pa.)
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CARTER, HAROLD S. C.
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CAROTHERS, J. L. AND WIFE.
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Windom, Kan., June 2-16.

COLLIER, J. A.
(1917 Cephus Ave., Nashville, Tenn.)

COPELAND, H. E.
(Oskaloosa, Iowa.)
Chicago, Ill., June 16-July 7.

COX, F. W.
(Lisbon, Ohio)

COX, STEUBEN D.
(1249 N. Holmes St., Indianapolis, Ind.)

CRAMMOND, PROF. C. C. AND MARGARET.
(815 Allegan St., Lansing, Mich.)
Ottisville, Mich., June 7-16.
Cairo, Mich., June 27-July 7.

CROFT, CHARLES H.
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DAVIDSON, OTTO AND WIFE.
(Bladenburg, Ohio.)
Little Cooley, Pa., June 6-16.
Union City, Pa., June 19-30.

DAVIDSON, J. E.
(Bladenburg, Ohio)

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Clovis, N. Mex., June 13-23.
St. Bernice, Ind., June 30-July 14.
Taylorsville, Ill., July 15-30.
Ozark, Ark., August 1-11.

DORN, REV. AND MRS. C. O.
(Sumter, S. C.)
Oswego, S. C., August 4-18.

DUNAWAY, C. M.
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Macon, Ga., June 2-23.

DUNKUM, W. B. AND WIFE.
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Louisville, Ky., June 15-July 15.
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Open dates, August 14-26.

DYE, CHARLES.
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EDWARDS, J. R. AND WIFE.
Columbus, Ind., July 4-14.
Ironton, Ohio, August 4-18.
Carmago Camp, August 23-Sept. 1.

EDIE, G. L.
(Song Evangelist)
(Arlington, Ohio, Rr. 1)
Indianapolis, Ind., June 23-28.

EISLEY, A. N. AND WIFE.
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Girard, Ga., July 8-24.
Boiling Springs Camp, July 25-Aug. 4.

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Schnectady, N. Y., July 21-Aug. 18.
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Hollow Rock, Ohio, August 2-12.

FLEMING, BONA.
Aberdeen, S. D., June 5-16.
Flaxville, Pa., July 5-14.
Reading, Pa., July 19-24.
Toronto, Ohio, August 1-11.

FLEXON, R. G.
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Trenton, N. J., June 13-23.
Huntington, W. Va., June 27-July 7.
Aura, N. J., July 12-21.
Bramwell, W. Va., July 25-August 11.

FRANKLIN, EDNA M.-YOUNG, MRS.
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FRASER, R. G. AND WIFE.
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FRYE, H. A.
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Seikirk, Mich., June 16-30.
Pittsfield, Wis., July 5-15.

FCGETT, C. B.
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GADDIS, TILDEN H.
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Greenville, Ill., June 9-30.
Sault Sainte Marie, Mich., July 1-14.
Aliceton, Ky., July 18-28.

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GLENN, J. M.
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Macon, Ga., June 15-21.
Bronwood, Ga., June 26-July 7.
Langdale, Ala., July 8-21.

GLASCOCK, J. L.
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GREEN, JIM H., (And Sunny South Quartette).
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GREGORY, LOIS V.
(Waterford, Pa.)
Rimersburg, Pa., June 9-15.
Cherry Run, W. Va., June 19-26.

GROGG, W. A.
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Cattletsburg, Ky., June 7-30.
Spring Hill, W. Va., July 7-28.

HAINES, FLOSSIE.
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HALLMAN, MR. AND MRS. W. R.
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Stanfield, Ont., May 26-June 16.
Absaraka, N. Dak., June 20-30.
Alsask, Saskatchewan, July 12-21.
Didsbury, Alberta, July 25-Aug. 4.

HAMPE, J. N.
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O., Pittsburgh, Pa.)

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Harrold, S. D., June 9-20.
Blunt, S. Dak., July 1-21.
Onida, S. Dak., July 22-Aug. 11.

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Syracuse, N. Y., (camp) June 27-July 7.
Open date, July 8-18.
Preeport, N. Y., (camp) July 18-28.
Port Crane, N. Y., (camp) Aug. 1-11.
Houghton, N. Y., (camp) Aug. 15-25.

HAWK, M. E.
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HENDERSON, REV. AND MRS. T. C.
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Kinde, Mich., June 2-23.
Johnstown, Pa., July 23-Aug. 4.
No. Webster, Ind., Aug. 4-11.
Blackwell, Okla., Aug. 23-Sept. 1.
Grandfield, Okla., Sept. 6-15.

HENRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
Racine, Wis., (camp) July 4-14.
Bethany, Okla., (camp) Aug. 22-Sept. 1.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)

HORN, LUTHER A.
(Madile, Ala.)
Montgomery, Ala., June 16-30.
Electric, Ala., June 30-July 10.

HOWARD, FIELDING T.
(198 Timberlake Ave., Erlanger, Ky.)

HOOVER, L. S.
(Tionesta, Pa.)

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

HYSELL, HARVEY B.
(Box 582, Waycross, Ga.)

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Cleveland, Okla., June 9-23.
Duncan, Okla., June 30-July 14.
Many, La., July 19-24.
Dyer, Tenn., August 2-11.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)

JOHNSON, ANDREW.
(Wilmore, Ky.)
Templeton, Pa., June 9-18.
Hickman, Ky., June 23-July 7.
Junalaska, N. C., July 8-14.

JOHNSON, RAY N.
(1390 Meander St., Abilene, Texas)
Abilene, Tex., May 26-June 20.
Delanco, N. J., June 23-July 7.
Goshen, Ky., July 14-28.

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)
Saginaw, Mich., June 9-23.
Dayton, Ohio, July 18-28.
Clinton, Pa., August 2-11.

JONES, W. F.
(426 Grove Ave., Petersburg, Va.)
Louisia, Va., June 6-July 14.
Deltaville, Va., July 17-28.

JONES, CAROL AND WIFE.
(P. O. Box 67, Hope, Ind.)
Open dates, May and June.

KENNEDY, ROBERT J.
(Singer)
(2315 Modera Ave., Dallas, Texas)
Alvord, Tex., June 10-20.
Open dates, June 20-July 3.
Winfield, Texas, July 8-20.

KENDALL, J. B.
(1127 Richmond Road, Lexington, Ky.)

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

KLINE, FREEMAN S.
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KNAPP, J. F.
(Box 99, Cincinnati, Ohio)
Toronto, Can., June 16-28.
Stittsville, Ont., June 28-July 7.
Sebring, Ohio, July 12-21.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Marion, Ohio, June 14-25.
Lavelle, Pa., June 28-July 7.
Douglass, Mass., July 18-28.

LEWIS, JOS. H.
(Wilmore, Ky.)
Taylor's Chapel, Ky., July 16-28.
Bethelridge, Ky., July 30-August 11.

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)
Princeton, W. Va., June 9-23.
Delanco, N. J., June 27-July 7.
Mt. Olivet, Ky., July 11-21.

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)
Youngstown, Ohio, June 9-23.

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)
Delanco, N. J., June 28-July 7.
Moose Jaw, Can., July 18-28.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOPER, J. NORRIS. FRY, WILBUR H.
(Stratton, Miss.)
Dixon, Miss., June 17-30.
Madden, Miss., July 1-14.
Lena, Miss., July 15-28.
Open date, July 29-Aug. 18.
Sandersville, Miss., Aug. 19-Sept. 1.

LOVELESS, W. W.
(London, Ohio)
Pittsburgh, Pa., June 20-30.

LUDWIG, THEO. AND MINNIE E.
(172 N. Enclid Ave., St. Louis, Mo.)
Corcoran, Minn., June 1-16.
Rosholt, S. D., June 18-30.
Garden City, Kan., July 25-Aug. 11.

McBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Cincinnati, Ohio, July 3-28.
Portsmouth, Ohio, July 30-Aug. 11.

McGHEE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)
Coschocton, O., June 6-16.

McKIE, MARK S.
(Holt, Michigan)
Gowans town, Ont., May 29-June 16.
Listowel, Ont., June 16-30.

McNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MARSHALL, R. P. AND WIFE.
(Lewisburg, Ky.)
Birmingham, Ala., June 12-30.
Coffeyville, Mo., July 1-14.
Lewisburg, Ky., July 16-24.

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)
Haltown, Mo., July 19-28.
Woodward, Okla., August 3-18.
Oakland City, Ind., Aug. 23-Sept. 1.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MBHY, E. C.
(Song Evangelist, Greensburg, Ky.)

MILLER, REV. AND MRS. F. E.
(Lowville, N. Y.)

MINGLEDORFF, O. G.
Washburn, N. D., June 13-28.
Hettinger, N. D., June 28-July 7.
Bernale, Wash., July 18-28.
Okoganag, Wash., Aug. 1-11.

MOFFITT, E. J.
(Deltaville, Va.)
Deltaville, Va., July 17-28.

NORRBERY, JOHN.
(1001 Cooper St., Camden, N. J.)
Centre Valley, Pa., July 27-August 4.

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Two Camps, N. Dak., June 14-July 7.
Camp, N. C., July 28-Aug. 6.
Camp Georgia, August 8-18.

PAKKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
West Liberty, Ky., June 10-23.
Seco, Ky., June 24-July 14.
Oswego, S. C., August 6-18.

PATZSCH, EDDIE E.
(Song Evangelist)
(624 Oak St., East Liverpool, O.)
Hammondsville, Ohio, June 2-16.

POLLITT, S. H.
(Amelia, Ohio)
Gravel Switch, Ky., June 2-16.
West Irvine, Ky., June 20-July 21.
Salem, Ky., July 28-August 11.
Salvisa, Ky., August 15-September 1.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)

RATL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(1049 King Ave., Indianapolis, Ind.)
Mishawaka, Ind., June 16-30.
Richland Center, Wis., July 5-21.
St. Croix Falls, Wis., July 26-Aug. 4.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Malakoff, Tex., June 3-16.
Pleasant Hill, La., June 23-July 7.
Lake Arthur, La., July 12-21.
Boyce, La., July 23-August 4.

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)
Charleston, W. Va., June 14-23.
Albany, N. Y., June 28-July 7.
Bentleyville, Pa., July 12-21.
Eaton Rapids, Mich., July 26-Aug. 1.

RICE, LEWIS J. AND EDYTHE.
Lafayette, Ind., July 7-21.
Ladoga, Ind., July 28-Aug. 11.
Hammond, Ind., Aug. 14-18.

RIGGS, HELEN G.-BONINE, GRACE O.
(Vandalia, Mich.)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)
Vine Grove, Ky., June 16-July 1.
Mansville, July 3-14.
Mt. Hope Camp, July 18-Aug. 4.

ROOD, DWIGHT A.
(Vermontville, Mich.)

ROOD, PERRY.
(Middleport, Ohio.)
Chillicothe, O., June 8-23.
Dexter, Ohio, July 15-21.
Richmond, Va., July 27-August 11.
Cardington, Ohio, August 15-26.

RUSSELL, MAE.
(Morrliton, Ark.)

ST. CLAIR, FRED.
Meridian, Texas, June 9-July 7.
Jamaica, L. I., N. Y., July 28-Sept. 1.

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)

SHADE, N. R., M.D.
(3045 D. N. W. 21st Court, Miami, Fla.)

SHAW, BLISH R.
(1201 Nordyke Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

SHANK, MR. AND MRS. R. A.
(191 No. Orden Ave., Columbus, Ohio.)
Corcoran, Minn., June 6-18.
Omaha, Neb., July 4-14.
Romeo, Mich., August 2-11.
Kampsville, Ill., Aug. 15-25.

SHARROW, C. E., AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Montevideo, Minn., June 7-16.
Des Moines, Iowa, July 4-14.
Monroe, Ind., July 17-28.
New Rockford, N. Dak., June 24-30.

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Mannington, W. Va.)

SPELL, C. K.
(Kirbyville, Tex.)
Mt. Pleasant, Texas, July 19-29.
Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

SURBROOK, W. L. AND WIFE.
(Kingswood, Ky.)
Mendon, Ohio, (camp) June 14-30.
Allentown, Pa., (camp) July 5-14.
Denton, Md., (camp) July 19-28.
Hutchinson, Kan., (camp) Aug. 2-11.

SWEETEN, HOWARD W.
(Ashlev, Ill.)
Wallington, Ky., June 27-July 8.
Murphyboro, Ill., July 12-22.
Conneautville, Pa., August 2-9.

TEETS, ODA B.
(Aurora, W. Va.)

THOMAS, W. E.
Greenwood, La., June 5-21.
Coushatta, La., June 23-July 5.
Greensburg, La., July 7-14.
Marion, Ky., July 17-Aug. 11.

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

UTHE, W. F.
(Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDERSAIL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Britton Rd., Akron, Ohio)
(Song Evangelist)
Macon, Ga., June 2-23.
Ottawa, Ont., June 29-July 7.
Sharon Center, O., July 26-August 4.

VAYHINGER, M.
Ball, Ind., May 23-June 9.
Indianapolis, Ind., July 25-Aug. 4.

WELSH, H. W.
(Olivet, Ill.)
Veedersburg, Ind., May 26-June 9.
Lancaster, Ohio, June 16-30.

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)
Eureka, S. D., June 1-16.
Wilmot, S. D., June 19-30.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmington, Ky.)
Salt Wells, Ky., June 9-23.
Open dates, July.
Bedford, Ky., August 2-11.
Herdon, Va., August 14-25.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Terre Haute, Ind., June 13-23.
Proton, Ont., June 28-July 7.
Vermontville, N. Y., July 11-21.
Cecil, Pa., July 22-28.
Urbana, Ohio, July 29-Aug. 4.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmington, Ky.)
West Palm Beach, Fla., May 20-June 2.
Cincinnati, Ohio, June 5-10.

WILLIAMS, FRED G.
(11916 Beulah Ave., N. E., Cleveland, O.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)

WISEMAN, P.
(810 Bank St., Ottawa, Canada)
Sydenham, Ont., June 16-23.
Suttonville, Ont., June 24-July 7.
Toronto, Ont., July 10-28.
Alexander, Ky., June 11-23.

WOOD, E. E.
(726 John Street, Jackson, Mich.)

Camp Meeting Calendar

ALABAMA.
Dothan, Ala., July 19-25. Workers: Rev. Frank McCall, Evangelist, J. P. Peacock, song leader. Address, C. J. Hammitt, Dothan, Ala., Route 5.
Hartselle, Ala., Aug. 15-25. Workers: Rev. J. B. Kendall, Rev. Joseph Owen, Rev. Harry W. Blackburn, song leader. For information address, L. O. Waldsmith, Secretary.

CALIFORNIA.
Pacific Palisades, Calif., June 29-July 8. Workers: Dr. A. L. White, Rev. Miss W. D. Cuffey, Dr. H. Chapman. Write Mrs. R. W. Fulkham, 733 S. Lorena St., Los Angeles, Calif.

CANADA.
Brown's Plains, Kings Co., New Brunswick, Canada, June 28-July 7. Rev. B. M. Angell, and all the ministers and lay workers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

COLORADO.
Colorado Springs, Colo., June 13-23. Engaged evangelists: Seth C. Rees and Chas. H. Stalker. Missionaries, R. C. Finch, Roy P. Adams and P. W. Thomas. Write Rev. L. D. Sharp, 622 N. Walnut St., Colorado Springs, Colo.

DELAWARE.
Camden, Del., July 5-14. Workers: Rev. Earl Dulaney, assisted by District workers. Write Rev. R. Clough, 222 Reed Street, Dover, Dela.

FLORIDA.
Orlando, Fla., Feb. 27-March 9, 1930. Workers: Rev. H. C. Morrison, D.D., and Rev. Joseph H. Smith. Prof. Kenneth Wells and wife will have charge of the music. Address Rev. B. C. Willis, Box 1944, Orlando, Florida.

GEORGIA.
Indian Springs, Ga., August 8-18. Leaders: Rev. H. C. Morrison, D.D., Rev. John Paul, D. D., Rev. John F. Owen, D. D., Rev. Jere M. Glenn, D.D.; leader of young people's work: Mr. James M. Sewell, director of music; Woman's Quartet, Taylor University, special music. Address Mr. R. F. Burden, Pres., Macon, Ga.
Sale City, Ga., June 9-23. Workers: Rev. Chas. A. Gibson, Rev. W. R. Gilley, and the Vaughan Radio. Address Rev. W. R. Gilley, Sec., 2104 Revere Ave., Dayton, Ohio.

ILLINOIS.
Bonnie, Ill., August 15-25. Workers: Rev. Bona Fleming, Rev. Tilden H. Gaddis, Moser Sisters, trio musicians, song leaders. W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.
Manville, Ill., June 23-July 7. Workers: Dev. L. N. Fogg, T. T. Lidell and wife, Rev. Henry B. Jensen, Rev. Eva Carpenter, Rev. Harry Mayberry. Address Wilder Hoobler, Manville, Ill.

INDIANA.
Sherman, Ill., August 8-18. Workers: Rev. A. L. Whitcomb, Rev. G. B. Williamson, Mrs. Della B. Stretch, children's leader. Rev. G. Edward Gailup, song leader. Present, Grover Williams. Address Mrs. Julia Short Hayes, Sec., 2217 E. Capitol Ave., Springfield, Ill.
Eldorado, Ill., August 1-11. Workers: Rev. Thos. E. Harper, Rev. E. E. Montgomery, Dr. H. L. Brasher, Rev. Paul S. Rees and Rev. C. C. Rinebarger and wife. J. M. Keasler, Cor.-Sec., Omaha, Ill.
Normal, Ill., Aug. 23-Sept. 1. Workers: Rev. A. L. Whitcomb, Rev. C. B. Pugett, Miss C. E. Cooley, children's worker, B. C. Milby, song leader. President, Mrs. Della B. Stretch. Address Mrs. Bertha C. Ashbrook, Sec., 451 West Allen St., Springfield, Ill.

KANSAS.
Indianapolis, Ind., July 25-August 5. Workers: Rev. M. Vayhinger, Rev. R. E. Brockman, Rev. E. E. Shelhamer, Rev. S. B. Shaw. Mrs. E. B. Whisler, children's worker. Address Rev. O. H. Mater, Sec., 101 Alton Ave., Indianapolis, Ind.
Silver Heights (New Albany, Ind.), August 1-11. Workers: Rev. Virgil L. Moore, Rev. Charles H. Stalker, Burl Sparks, song leader and Address E. E. McPheeters, Sec'y-Treas., 212 Cherry St., New Albany, Ind.
Monroe, Ind., July 17-28. Workers: E. E. Shelhamer, Mrs. E. E. Shelhamer and son in charge. Mrs. Frank Martz, Sec., Monroe, Ind.
Frankfort, Ind., August 9-18. Workers: Rev. R. G. Finch, Rev. C. L. Slater, Rev. David Wilson, Rev. Walter Surbrook, Rev. C. D. Jester, chorister. Write Rev. Ray Smith, 815 North 11th St., Richmond, Ind.

KENTUCKY.
Wilmington, Ky., July 25-August 4. Workers: Rev. C. F. Wimberly, Rev. C. W. Ruth, Rev. H. C. Morrison, Kenneth and Eunice Wells, song leaders. Mr. and Mrs. S. C. Box, young people's and children's workers. Address W. D. Turkington, Sec., Wilmington, Ky.
The Callis Grove, Ky., camp, August 2 to 11. F. T. Howard, preacher, Raymond Wilder, song leader, Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Ky.
Wallingford, Ky., June 27-July 8. Worker: Howard W. Sweeten, E. R. Overly, Burl Sparks. Address, O. D. Lucas, Wallingford, Ky.

LOUISIANA.
Crowley, La., July 14. Workers: Rev. Lee Hamric, evangelist, and Rev. A. J. Martin, singer. Write R. W. Beadle, Sec., Lafayette, La.

MAINE.
Robinson, Maine, August 9-18. Workers: Rev. H. V. Miller and ministers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

MARYLAND.
Mt. Lake Park, Md., June 27-July 7. Workers: Dr. C. M. Dunaway, Rev. Wm. Heslop, C. A. Lejoly, Dr. John Paul. Music in charge of Prof. and Mrs. Kenneth Wells. Write M. W. Castle, Spencer, W. Va.

MASSACHUSETTS.
North Reading, Mass., June 28-July 7. Workers: Rev. T. Williams, Rev. C. H. Babcock, Rev. C. C. Rinebarger, director of music. Rev. C. F. Austin, young people's services. Write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

MICHIGAN.
Romeo, Mich., Aug. 2-11. Preachers: Joseph Owen, Chas. H. Babcock and Raymond Browning. Director of young people's work, Thelma Hyde; song leaders, R. A. and Mrs. Shank. Address Rev. James H. James, Sec. Kinde, Mich.
Eaton Rapids, Mich., July 29-August 4. Workers: Rev. Joseph H. Smith, Rev. Paul Rees, Rev. Raymond Brown, Rev. Geo. Bennard, Mrs. Iva D. Vennard, Col. S. L. Brengle, Rev. Lloyd Dixon, Prof. Howard Skinner, Jr. Address Rev. D. E. Reed, Albion, Mich.

MINNESOTA.
Montevideo, Minn., June 14-23. Workers: Rev. E. E. Shelhamer and Mrs. Julia Shelhamer. Miss Grace Sorenson, musician. Theo. Landmark, Sec., Montevideo, Minn.

MISSISSIPPI.
Waynesboro, Miss., Aug. 16-25. Preacher in charge, Evangelist R. A. Young and other workers. Write Mrs. J. B. Moody, Sec.

NEBRASKA.
Omaha, Neb., July 4-14. Workers: Chas. H. Stalker, Jos. H. Smith, R. A. Shank and wife. Address Mrs. C. G. Stuber, Sec., P. O. Box 384, Omaha, Neb.
Kearney, Neb., August 15-25. Workers: Rev. J. Aycock and wife, Rev. J. L. Clack, cock. Write B. J. Patterson, Sec., Kearney, Neb.

NEBRASKA.
Lincoln, Neb., June 21-30. Workers: Rev. C. W. Butler, Willard B. Davis. Write Rev. A. Jacobs, Sec., 2100 E St., Lincoln, Neb.

NEW YORK.
Richland, N. Y., August 19-Sept. 3. Workers: F. W. Sufield, F. E. Arthur, H. W. Sweeten, Tillie Albright, Mrs. F. W. Sufield, leader in song; S. G. Haskins, pianist; Ida E. Biss, children's meeting. Address Rev. G. N. Buell, Sec., Sandy Creek, N. Y.

NEW YORK.
Beacon, N. Y., June 28-July 7. Workers: Rev. H. V. Miller, Evangelist, K. Hawley Jackson, Rev. Hervey Brown, song leader. Rev. Roy Hollockback, young people's meetings; Mrs. Hervey Brown, children's meetings. Write L. B. Reed, 122 Cornelia St., Brooklyn.

NEW YORK.
Wilmingtong, June 26-July 7. Workers: Fred Sufield, Ben DuVal and Mary Ellis, evangelists. Mrs. Kitty Sufield in charge of music. Mrs. Collins Easley, children's worker. Address Mrs. Frank Warren, Sec., Haselton, N. Y.
Freeport, N. Y., July 18-28. Workers: Rev. J. M. Hames, Rev. Henry C. Stebbins, Miss Ruth Benton, Rev. George N. Buell. Rev. James Jones, young people's evangelist. H. Willard Ortlip, street evangelist. Music in charge of Rev. C. L. Armstrong. Robert L. Simpson, pianist. Write H. J. Cornell, 46-14 Burling St., Flushing, L. I.

NEW YORK.
Delta Lake, near Rome, N. Y., June 28-July 7. Workers: Rev. J. B. Shuman, Rev. E. J. Richards, Rev. John Cable, Rev. W. G. Weston, Mrs. Chas. Donle, children's worker. Rev. Frank Wyre, song leader. Address Rev. Wm. Combs, Kenwood St., Oneida, N. Y.
Syracuse, New York, June 27-July 7. Workers: J. M. Hames, Chauncey Armstrong, Florence Miller, C. H. Cox, Mrs. C. H. Cox, Cassius L. Myers. Address Rev. Cassius L. Myers, Sec., 134 Freeman Ave., Syracuse, N. Y.

NEW YORK.
Seven Oaks, N. Y., August 4-13. Workers: A. P. Carey, C. J. Hessler. Leader in song, Miss Florence Fairbanks; children's worker, Pearl Humphrey. Address W. G. Kingsley, 1505 1st Ave., Watervliet, New York.

NORTH DAKOTA.
Washburn, N. D., June 13-23. Workers: O. G. Mingleford, John F. Owen. Florence Bergquist, children's worker. Address W. G. Kingsley, 1505 1st Ave., Watervliet, Washburn, N. D.

OHIO.
Coshocton, Ohio, June 13-25. Workers: Rev. T. M. Anderson, Rev. James E. Campbell and wife, song and music directors, and Miss Anna E. McGhie, young people and children's worker. Write R. K. Gamertsfelder, Sec., 338 No. 8th St., Coshocton, Ohio.

OHIO.
Hollow Rock, Ohio, August 1-10. Workers: C. W. Butler, Bona Fleming, John Fleming. Prof. J. E. Moore, song leader. Miss Janie Bradford, young people's worker. Mrs. Edna Smith, children's worker. Miss Edwina Wilson, pianist. Address A. K. Householder, Toronto, O., Route 2.

OHIO.
Mt. Lookout, Lima, Ohio, August 1-11. Workers: Rev. Andrew Johnson, Rev. E. E. Shelhamer, wife and son, and others. Address Rev. Roy C. Dotson, Pres., New Hampshire, Ohio.

OHIO.
Columbus, Ohio, July 18-28. Workers: Rev. Bud Robison, Rev. Wm. Heslop, Rev. Norah Heslop, Rev. Raymond Brown, and Prof. L. C. Messer. Rev. Chas. A. Gibson, platform manager. Address Rev. W. R. Gilley, Sec., 2104 Revere Ave., Dayton, Ohio.

OHIO.
Mt. Vernon, Ohio, August 8-18. Workers: Rev. E. W. Petticoat, Rev. C. M. Dunaway, Rev. T. M. Anderson. Young people's worker, Miss Anna McGhie; children's workers, Miss Gonsch and Miss Ollie Tanner; Song leaders, Kenneth Wells and wife, and Otto Davidson and wife. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

OHIO.
Dayton, Ohio, July 18-28. Workers: Rev. P. Elliott, Rev. Harry Hays, Rev. H. Metzger, Rev. J. R. Siders, Rev. F. Samholtz and wife. Mrs. Minnie Sipe will have charge of children's meetings, and A. H. Johnston and wife, singers. Write Mrs. M. A. Stottler, Sec., 3201 E. Fourth St., Dayton, Ohio.

OKLAHOMA.
Thomas, Okla., Sept. 19-29. Workers: Rev. C. M. Dunaway, evangelist, Mr. and Mrs. Ben Sutton, song leaders. Address Miss Anna Kraybill, Sec.

OREGON.
Portland, Ore., June 7-July 7. Workers: Rev. D. L. Fenwick, Rev. Calvin Choate, Mrs. Bessie Owens Runyan, song leader; Mrs. E. Dean Flinn, young people; Mrs. R. Ethel George, children's worker. Mrs. Lydia Erskine, Sec., 562 East Ash St., Portland, Ore.

PENNSYLVANIA.
Conneautville, Pa., August 2-11. Workers: Dr. John Paul, Dr. C. F. Wimberly, Rev. H. Sweeten, Rev. Geo. Bennard. Miss Emma Lentz, young people. Write C. Aycockwood, 2740 Louisiana Ave., (Dormont) Pittsburgh, Pa.

PENNSYLVANIA.
Kittanning, Pa., July 11-21. Evangelists, Rev. and Mrs. John Thomas, Rev. C. Warren Jones. Song evangelists, Rev. A. W. Gould and wife, and Colored Quintette. Write Rev. I. P. Boarts, Kittanning, Pa., Route 5.

PENNSYLVANIA.
Little Cooley, Pa., June 6-16. Workers: Rev. R. D. Wise. The Davidson Party will have charge of music. Special Missionary service one in charge of Rev. C. Warren Jones. Write Rev. Byron H. Mead, Pres., Centerville, Pa., Rt. 3.
Mahaffey, Pa., July 19-28. Workers: Rev. H. M. Shuman, Rev. W. T. MacArthur, Mr. Chas. Dingle, Rev. W. G. Weston, Rev. John Thomas and Rev. E. O.

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Standard courses leading to A.B. and B.S. in a growing spiritual college that gives holistic service throughout Christendom. Year opens Sept. 18. Costs, with board, \$378. JOHN PAUL, President, UPLAND, IND.

Jago, Rev. Frank Wyre, song leader, and the Colored Quintette of Cleveland, O. Address Rev. Fred Henry, Mahaffey, Pa.
Hughesville, Pa., July 7-21. Workers: Evangelist Homer L. Cox. Song leader, Alma Budman. Address S. P. Ecroyd, Linden Hall, Pa.

Belsano, Pa., August 1-11. Workers: Rev. Jesse Whitecotton, Rev. C. P. Hogle. Write to S. Ward Adams, Sec., Belsano, Pa.

SOUTH DAKOTA.
Wilmot, S. Dak., June 19-30. Workers: Rev. H. J. Anderson. Prof. and Mrs. Paul White, in charge of music and children's meetings. Jas. Cameron, Secretary.
Mitchell, S. Dak., June 28-July 9. Workers: Dr. L. R. Akers, Rev. C. W. Ruth, Rev. Raymond Lewis, song leader, and Rev. John Bell Horning, children's worker. Write Wm. Durkee, Sec., Mitchell, S. Dak.

TENNESSEE.
Dyer, Tenn., August 1-10. Workers: Rev. Allie and Emma Trick, Mrs. Etta Trick, song leader. Address Joe T. Hall, Sec.-Treas., Dyer, Tenn.

TEXAS.
Scottsville, Texas, July 25-Aug. 4. Workers: Dr. R. T. Williams, Rev. C. M. Dunaway. Song leader, Otis W. Spinks. Address B. P. Wynne, Sec., Marshall, Texas.
Waco, Tex., July 17-28. Workers: Rev. I. M. Ellis and Rev. R. B. Dunham, Write O. F. Hatfield, 1816 No. Colo. St., San Antonio, Texas.

VERMONT.
Johnson, Vt., August 16-25. Workers: Rev. J. C. Long, Abbie J. Lawrence, Rev. James Jones, Rev. C. R. Sumner. Ruth Belmont, organist. Local pastors will assist. Rev. C. R. Sumner, Sec.-Treas., Moores, N. Y.

WISCONSIN.
Hillsboro, Wis., July 18-28. Workers: Rev. Jesse Whitecotton, Rev. F. R. Eddy, evangelists, Rev. Raymond Lewis, song leader. Address Rev. J. B. Clawson, Oregon, Wis., August 9-25.
Oregon, Wis., August 9-25. Workers: Rev. and Mrs. J. E. Redmon, Rev. and Mrs. R. P. Marshall, and Rev. and Mrs. Jack Linn. For full particulars address Rev. Jack Linn, Oregon, Wis.
Hayward, Wis., July 7. Workers: E. R. Dodd, Drayton Elmer, Maxwell Enyert and wife. Write S. S. Hotchkiss, Hayward, Wis.

A GOOD MAN NEGLECTED.

We have not known a time when we needed revivals any more than we do today. Still we have splendid men who have given their lives to the study of revivals and we have left them with nothing to do. I wish to call your attention to Rev. E. O. Hobbs, one of the General Evangelists of the Southern Methodist Church, a splendid preacher and a clean man; a man that always works for the salvation of souls and the good of the church he is laboring with. Some evangelists have put on high pressure methods both in evangelistic methods and in getting of money, but not so with Bro. Hobbs. He always tries to do honest work that will stand and is grateful for what is paid him and never makes it hard or embarrassing to the pastor or the congregation. Brethren if you want a meeting call Bro. Hobbs to assist you. He lives at Cynthiana, Ky. He should be kept busy in revival meetings. Give him a call and see if he does not hold you a good meeting. Wm. S. Maxwell, P. E.

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10 copies same as the above without the red letter feature and concordance. The number is A2490. Regular price \$4.00; our special price \$2.20.

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It is bound in very attractive dark blue morocco, with overlapping edges, self-pronouncing agate type, a large number of full-page illustrations, silk headbands, red edges; size 3½x5½x1 in. thick. Stamped in gold on back and backbone. The number is 5108. Regular price \$1.50; our special

price **90c**

75 copies of a fine Oxford India Paper Bible with references, a genuine leather binding, gold edges. The number is 03022X. Regular net price \$3.50; our special price \$2.00.

Button Flap India Paper Pocket Bible

Bound in genuine Morocco with overlapping edges, with a button flap, large clear, black face self-pronouncing type, India Paper, maps, silk headbands and marker, size 4½x6½x1 in. thick. A beautiful and attractive Bible for a young man or young woman, or for any one to carry to Sunday school. The number is 6290XF. Regular net price \$5.00;

our special price **\$3.00**

Precious Promise Bible.

It has the large, long primer type with complete line of teacher's helps, with all the precious promises underscored in red and a complete index to same. This Bible is bound in genuine Morocco with overlapping edges, is size 5½x8½x1½ in. thick, has the references, red under gold edges. We have 50 copies.

Sells through agents at \$7.50; our sale price **\$4.00**

Loose Leaf Bible

Printed in a black face minion type on India Paper with more than 250 blank pages, size 6x7-¾, only 1 inch thick. It is the best thing on the market in the way of a Loose Leaf Bible. Bound in genuine Morocco with overlapping edges. Sells through agents at \$12.00;

our sale price **\$8.00**

The Self-Explanatory New Testament

This special Testament has a commentary in the way of a center column which explains the Scriptures. It is self-pronouncing, has a good clear nonpareil type, illustrated, size 5½x7½, bound in beautiful black cloth, stamped in gold, ¾ inch thick. We have 35 copies. Regular net price \$1.25; our sale

price **60c**

Vest Pocket India Paper Illustrated Testament and Psalms

This Testament is bound in the finest of tan leather, leather lined to edge, overlapping edges, is silk sewed, printed on fine India Paper, has a large number of beautifully colored full-page illustrations, has the Psalms, silk headband and marker, gold edges, size 2½x4½x1 in. thick, weighs 3 ozs. We believe you will say it is one of the prettiest Testaments you ever saw. Regular net price \$2.00;

our sale price **\$1.50**
75 copies same as the above, with fine black Morocco binding, leather lined and silk sewed, overlapping edges, without the illustrations, but with a few blank pages for notes. Regular price \$2.00; our sale price, each, \$1.50.

122 copies similar to the above, without the Psalms but with the colored illustrations, bound in a beautiful black leather, overlapping edges, very thin, neat and light, sells regularly at \$1.25; our sale price, each, 80c.

66 copies same as above, bound in the morocco binding, limp, a good 60c value, that we are offering in this sale, each, 40c.

1500 copies of a beautiful little vest pocket Testament, limp cloth binding, red edges, at 10c each; \$1.00 per dozen, \$9.00 per hundred.

Old Folk's Testament

Genuine leather binding, extra large type, self-pronouncing, paragraphed, chapter numbers in figures, very thin Bible paper, gold edges, stamped in gold, size 5½x7, less than ¾ in. thick, weighs only 10 ozs. The number is 755. Regular net price \$2.00;

our special price **\$1.00**

116 copies similar to the above, without the self-pronouncing feature, with morocco binding and the Psalms, a regular \$2.00 value we are offering special at \$1.00.

46 copies same as the above, with the words of Christ in red, \$1.20.

Illustrated Testament and Psalms

Has the large, clear, black face brevier type with a very large number of full-page colored illustrations, the Psalms, printed on a thin Bible paper, cloth bound, red edges, stamped in gold, size 4½x6½x1 in. thick. Regular price

\$1.50; our special price **80c**

18 copies after the same style as the above, without the illustrations, the Psalms, printed on fine thin India Paper, bound in flexible kraft leather; special sale price, each, \$1.00.

34 copies similar to the above, printed on fine Oxford India Paper, bound in genuine leather, red under gold edges, ¾ in. thick, weight only 5 ozs.; sells regularly at \$2.50. Our special price, each, \$1.50.

Christian Worker's Testament

With every scripture pertaining to salvation marked in red with a reference to some other scripture on the same subject. It has a complete index to all these references, which makes a wonderful Bible study. It has a nice, clear, readable type, size 3½x4½, bound in genuine Morocco, red under gold edges, stamped in gold. We have 50 copies. Regular

price \$1.75; our sale price **\$1.15**

Red Letter Pocket Testament

Has a clear, self-pronouncing minion type, the words of Christ in red, bound in black cloth, size 3½x6½ in. thick. Regular net price 60c; our

special price, each **30c**
76 copies same as the above, without the red letter feature. Regular price 50c; our sale price, each, 20c.

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HOLY ACTIVITIES.

By The Editor.

THERE can be no such thing as consecrated idleness. Those who have wholly consecrated themselves to God have evidently, given themselves to him for service; they are to do something; they are to be busy in the wide field of human need.

* * * *

To be sanctified wholly, to receive the baptism with the Holy Ghost, is to be filled and thrilled with a mighty "go." The revival of the Bible doctrine, as interpreted and lived by John Wesley, has been called "the Holiness Movement." Mark the word *movement*.

* * * *

It would sound very queer and quite impossible to express it thus: "the Holiness Standstill." To be cleansed from sin and filled with the Holy Spirit, means to move, to speak, to act, to find something to do and do it with joy. This writer has a friend who is a deaf mute. He has been graciously sanctified, and he is a good witness to the saving power of Christ, with his shining face and the significant movement of his hands.

* * * *

Yes, we understand that one may enjoy the blessing of sanctification who is very poor, who lives a secluded life, who has little opportunity for service, whose field of service is very circumscribed, and yet, there is a chance to witness somewhere; there is intercessory prayer; that is very blessed, and a great means of grace. Never allow yourself to imagine that you cannot do something, that there is not some place in which you can render some service.

* * * *

I well remember, while evangelizing in India, some nineteen years ago, we were at the annual meeting at Epworth Heights, some seventy-five miles out from Bombay. There was a group of British soldiers who had gotten leave of absence and were attending the meeting. One of them, a rather insignificant little fellow, had received on some previous occasion, a gracious cleansing and filling of the Holy Spirit. He was deeply concerned for this group of soldiers who had come up with him to the meeting. He seemed to lose his appetite for food; sometimes he would continue in prayer in the secret place, rather than attend services. He frequently fasted. One night he prayed all night. Every one of the group of soldiers, four or five of them, all told, were powerfully blessed at the altar; some converted, one or two sanctified. These men were afterward the kindling wood for a gracious revival in Bombay. It is quite probable if this little soldier had not agonized in prayer, these men would not have been saved; and if they had not been, it may be, we would not have had the wonderful revival in Bombay. We preachers were to the front; this humble wrestler with the Lord was in the secret place, but God will know where to place him in the great future, and in whose crown to put the stars of rejoicing.

Say, brother, sister, claiming full salvation, do something! Speak to somebody; circulate some tracts; give humble witness to your neighbor; fast occasionally and pray for some one. If there is some one against whom you are in danger of having a bit of prejudice, pour out your heart for them in earnest prayer. To be holy, is to be active. We are not to shut ourselves up in seclusion, always; in the closet we are to receive the power that will enable us to go forth with a glad joy to rescue the perishing. Let every man and woman, let young and old, who read these humble words, regird themselves for larger activities in the service of the Master. Life is passing rapidly. It will soon be ended, even to those who live longest. Let's crowd into it all we possibly can to help, to uplift, to encourage, to bless. Let us despise no one, however poor or feeble-minded, or unattractive, or sinful. Christ, by the grace of God, hath tasted death for every man. Up and out to the rescue!

How is This for Patriotism and Loyalty?

J. M. ROWLAND.

SOME months ago the University of Virginia received some advertising, caused by charges of widespread drinking among the students and alumnae of the university. The usual amount and quality of newspaper mud-slinging and far-fetched discussion flooded the press, as is always the case when one questions the sway of Demon Rum. The president, Dr. Alderman, sent forth a gentlemanly and polished reply, which carried with it the promise that something would be done about it. The governor and attorney-general also assured the state of their sincere determination to look into the matter.

It seems that the president made an earnest effort to house-clean which carried with it an order that drinking on the premises of the university must stop. Those in authority co-operated with him. The head officers of the Greek Letter Fraternities tried to help, as they were doing in other parts of the country by placing the ban on drinking in the fraternity houses. One of these fraternities, according to news reports, refused to observe the ruling of the university president and of the head of their organization. The official inspector of the fraternity inspected the quarters and reported that they were still drinking openly and making liquor in the building they occupied. At this juncture one of the young Solomonic Bolsheviks who did not propose for either God or man to tell him and his klan what laws to keep wrote his national headquarters as follows:

"If the evangelical brotherhood and the Methodist Board of Prohibition, Temperance and Public Morals have succeeded in getting control of Delta Tau Delta in the

same way that they have of the Federal government, I hope to God you kick us out forever and anon."

This smart Alec retort is typical of a minority of modern products of this jazz age people are trying to educate and who refuse to recognize any laws they dislike. His reply will not hurt the Methodist Church, which was fighting the devil before he was born and will still be on the firing line when his superiority complex has busted and carried him on ethereal waves to the domain of innocuous dissuade. It merely brands him and his ilk of Bolsheviks and it reflects on their institution in a manner to disgust many of their fellows who have been drinking a little deeper from the Pierian Spring than they drank from the fraternity bar.

We commend the university authorities for what seems to be an earnest effort to remedy a serious matter and we sympathize with them in having among their students some freaks of the swell toad variety. But no institution should be held accountable for some of the raw material that is sent to them. But what kind of citizens will these Bolsheviks make if this is a sample of their loyalty and devotion to their country and her laws?—*Richmond Christian Advocate*.

It would seem that the authorities of the University should expel a bunch of these Bolsheviks. The writer of the insulting message quoted above, needs a good case of Jones Law. A fine of a few thousand dollars, hair closely clipped, a suit of stripes, and about three years in the penitentiary might teach him that, after all, it is better to be sober and obedient to law than drunk and defiant. The enforcement of law is entirely too lax. Men in universities who trample upon the law deserve more swift and severe punishment than crap shooters in back alleys.—(Editor Herald).

The Lord's Day Association.

This Association not long since organized in Louisville, Ky., is the outgrowth of the Sunday Defense Work, started in Kentucky, in March, 1926, and maintained continuously ever since. It is an agency for service and a channel of expression through which Christian people and good Americans may voice their convictions and build sentiment for the better rest day and a more religious observance of the holy Sabbath.

We have a direct commandment from God to remember the Sabbath day to keep it holy. Those who violate this commandment are living in rebellion against the God who gave it, and are setting a bad example before their children and fellowmen. We feel that there is great need of widespread agitation on this subject and good people everywhere should use their influence to get a better observance of the Sabbath both for rest and worship.

The General Superintendent of this Association is Rev. H. P. Hoskins, Box 1042, Louisville, Ky. He will be glad to receive information or give information to any one interested in this subject.

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OF ASBURY THEOLOGICAL SEMINARY

THE GOSPEL MID DRAGONS AND DARKNESS.

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



In Foochow, yesterday—Sunday, I preached in the oldest church in Asia—the first church ever built in China. It is called Ching Sing Tong Church, which means "The Church of the True God." It was built in 1855. It is situated now right in the

heart of the city on the business street and is a great center for a live evangelistic mission. Before beginning the service a number of the workers went outside on the church steps and sang some gospel songs and invited the people to come so that when preaching began the house was nearly full—many of those coming however, were anything but worshipful, one old fellow coming in with his long pipe and puffing away with it till the pastor kindly slipped up and asked him to desist; another fellow coming in puffing his cigarette and walking right up to the front seat, but after preaching the gospel and giving the invitation a dozen or more of those men came forward to the altar and were prayed for and showed the way of salvation.

Going over to the church we had to travel by rickshaw and passed over the famous old bridge called "The Bridge of Ten Thousand Ages." Now I do not think that meant that the bridge was that old, but it is the China way of expressing an hyperbole and setting forth the great antiquity of the structure. The bridge is about a quarter of a mile long and thirteen or fourteen feet wide. It has thirty-eight solid buttresses. Immense stones, many of them a yard square and forty-five feet long, extend from buttress to buttress and upon them a granite platform is laid. As I crossed that crowded bridge and witnessed the teeming, hurried, hectic masses coming and going across it I just wished I had pen to describe the scene. All kinds and conditions of humanity were crossing it—women in bare feet and women in silken slippers, rickshaws bearing the well-to-do in their satins and silks and gold and silver adornment. Now a flapper appears being hustled by a laboring woman carrying on her shoulders burdens beyond her strength, the yelling of the hack drivers and rickshaw men, the cart-men and the coolie burden-bearers filling the Sabbath morning air with sounds anything but harmonious. The congestion of carriages, auto busses, rickshaws, sedan chairs at times almost held up locomotion and everybody seemed to be in a hurry—almost like New York. The rich and the poor hustled one another, the young and the old were there and most of the heads were bare, some of the women's headgear was peculiar as they decorated them with small silver swords—a fashion prevailing in Foochow among the women in memory of centuries ago when the women had to take the sword themselves in defense of life and virtue.

The Chinese are great talkers, and in this section their dialect requires them to speak largely from the throat. They talk loudly in average conversation; in argument they become intense and you would think they would soon come to blows, but that seldom happens. One of the amusing things to us is to hear them bargaining as to the price for carrying luggage. Frequently I have remarked to wife: "The oratory is beginning," and it goes on heatedly and with gestures till a conclusion is reached and the next thing you know a fellow handles your luggage by carrying it suspended on a bamboo pole and the load sometimes is heavy enough for a horse. Fortunately for us in all these matters we have some preacher, presiding elder or missionary who does the bargaining for us while we look on and for the while enjoy the fun.

Foochow is a city of over half a million

REVIVAL FIRES.

Thank God, the old gospel of pardon and Holiness and the Spirit's baptism works in China just as in the U. S. A. and other countries. The promise of the Spirit is to all Flesh. Acts 2:17. Revival power was given at the meetings at Sienyu and Hinghwa to an unusual degree. Preachers and Bible workers and church members got the fire.

A letter from Rev. W. B. Cole of the Sienyu District, Hinghwa Conference, received since we came to Foochow gives the following:

"Last week Sienyu held meetings in three places with remarkable results. The meetings were four days each and speakers were those blest in the Sienyu meetings. The churches were revived and souls saved. At two of the points the entire countryside was stirred. One would-be bandit chief was converted. A woman possessed with a demon was set free and restored whole. She is now a joyful Christian. The revival is going on. It has just begun. Hallelujah. W. B. Cole."

Everywhere we go there is intense hunger among the ministers and missionaries. The feeling prevails if the pastors catch the fire that it will mean churches on fire and revivals of religion. Generally before the meetings begin the District Superintendents call in their preachers and Bible women to get under the influence of the meetings, pray for the Spirit's baptism and then go back with revival fires burning in their hearts. G. W. R.

souls. It was here that our American Methodist Missionary work began in 1847. The pioneer missionary was Rev. J. D. Collins of Ann Arbor, Michigan. He was so bent on going to China that when Bishop Janes informed him that they had no funds, he replied, "Bishop, engage me a place before the mast, and my own strong arm will pull me to China and support me while there." He and Rev. M. C. White sailed on the "Heber," a voyage lasting four months. (Now a missionary can cover the journey in one month). In less than six years Brother Collins became a physical wreck. In 1851 he had to return to America and died in San Francisco 1852 at the age of 30. In those days missionaries did not last very long. After his death Rev. Isaac W. Wiley and Rev. James Colder came to China. In after years Dr. Wiley became Bishop and was the first Bishop to die and be buried in China. This afternoon we stood at Bishop Wiley's grave in the cemetery at Foochow. He died in 1884 in his 59th year.

We are engaged in an eight-days' evangelistic meeting in Foochow. The meeting has just begun. At today's meeting after we preached on "The Promise of the Spirit," upwards of sixty people bowed at the altar. We are hoping and praying for a gracious revival in this big city and the missionaries are hungry for a work of grace. More about this meeting later.

VARIOUS EXPERIENCES AND NOTES.

The Chinese are most courteous and cordial in their hospitality, their receptions and their farewells. It was a beautiful and lovely farewell they gave us as we left Futsing. As we were leaving the School Compound early in the morning all the school turned out to see us and a whole troop of them followed our chairs outside the North gate. There we all assembled and sang revival songs and said "good-bye" and for a long time as we journeyed on we could hear the girls' voices as they sang the choruses. Among those who came out to say good bye were the hospital nurses and Dr. Lee, a wonderful Chinese physician in charge of the hospital. This institution is positively ideal in all its bearings. Dr. Lee got her entire education in America—her academic work at Herkimer and her medical work in Philadelphia. She is a Christian on the old time salvation lines. She was constant in attendance at the revival meetings and rejoiced when souls were coming to God and when preachers got stirred up with the holy fire to

do better work in their churches. As we went through the hospital everything was spotlessly clean. In the baby ward were several recent arrivals, one sweet little girl baby was given away by its mother to a woman who was assisting in the hospital. Mothers in China still despise baby girls and give them away or throw them out to perish. One beautiful girl of thirteen in the girls' school was bought as a baby for 63 cents by one of the women missionary who brought her up and schooled her. She is a fine Christian girl and destined to become a Christian teacher some day in the mission school.

One of the very fine teachers in the girls' school had a singular experience and a fortunate escape from what might have been a wretched life in the following manner: She was a student, and an excellent one, in the Mission School. She had passed the middle school and was now ready for college, when she received a letter from her father to come home and be married. Now this was entirely the father's arrangement; he chose the young fellow for a certain sum of about \$60, which the prospective groom paid the father for his daughter. Meanwhile the poor girl knew nothing of the young fellow, perhaps had never seen him; yet customs in China required her to submit. However, with the assistance of her teacher she begged off for a year and during that year her father died. Then the responsibility was thrust upon the Uncle who rather favored the girl. An arrangement was finally entered into by which the engagement was broken for \$100. This the girl readily consented to. She borrowed the money from two of her teachers and paid it back out of her small salary until she has it nearly all paid. In the meanwhile she finished her college and is now one of the very best Christian teachers in that Girls' School. In China it is considered an awful thing for a girl to go unmarried, but "one of the evidences of Christianity in China," says Dr. Mary Stone, "is an old maid" and these Christian girls are glad for their liberty and their freedom from the awful thrall that very often marriage inflicts on girls in China. Of course there are many very happy Christian marriages in China and it is a matter of great delight to the missionaries to see girls of the Mission Schools marry young men who also have had their training in Christian schools.

One horrible sight in China is the poor woman trying to walk on mere stumps instead of good human feet. Frequently we see women hobbling along in bound feet. Their progress is slow and you look to see the poor thing tumble but somehow they hold their own at terrific disadvantage. If ever there was an infliction put upon girls and women that is not only positively cruel but just as positively absurd and nonsensical it is this evil of bound feet. Of course the poor peasant women do not have to endure the agony because they are required to be beasts of burden and they need feet to qualify them for their labors. Feet binding is not nearly so prevalent as it used to be, but in some country places it still exists. It is just fine to look at the girls in our Mission Schools, as with perfect human feet, they can skip and run and jump and romp and enjoy life. Put it down as one of the products of Missions the unbound feet of untold millions of China's girls and women!

THE DRAGON IMAGE AND DEMON.

Such is the name of a book by Dr. Dubose for many years a missionary in Soochow. In it are set forth the teachings of Confucianism, Buddhism and Taoism. It is a singular fact that in China a man may be all three—a Buddhist, a Confucianist and a Taoist. Confucianism is based on Morality, Buddhism on Idolatry, Taoism on Superstition. Confucianism says that the heart is

good—that it is good by nature, that the thoughts of the heart flowing in their natural channels are pure; that a man may rectify his own heart and when it goes wrong he can, by his own power, restore it to the path of Virtue. Put over against that the Word of God, Jeremiah 17:9: *"The heart is deceitful above all things and desperately wicked; who can know it?"* Also Jeremiah 13:23, *"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that one accustomed to do evil."*

One of the things which needs to be smashed in China is Confucianism. It is not a religion. It is a system of ethics but notwithstanding these teachings all through the centuries China makes no attempt to live up to them. Carstairs Douglas in a Missionary Conference in 1877, said: "Confucianism is the citadel; take it and the war is ended."

Buddha has been called the "Night of Asia." He was born in India 624 B. C. When he was born they say a light illuminated the heavens, a rainbow stretched athwart the sky, a multitude in the air sang, there was a shower of roses and nine dragons spouted water for him to bathe in, both cold and hot; the babe walked seven steps to the four points of the compass and with an expressive wave of his tiny hand said, "Above heaven and under heaven I alone am great." What a wonderful baby this youngster was and how notoriously humble and meek!!! The whole story of Buddha is made up of such ridiculously foolish legends that it seems almost unbelievable that millions would bow at his altars and worship such a lie and delusion!

It took nearly 300 years for Buddhism to get rooted in China. It is atheistic. It acknowledges sin in general but not in the particular. It says, "Oh, yes, every one must have sins, but the individual has no sin, hence in China there is no sense of sin." The worship of Buddha is nothing but a babel of words and vain repetitions. In every temple the sound one hears is a repetition of O-me-to-fuh. Speak to the priest and he answers with this word, the response in prayer is the same, as the priest counts his beads it is the same word. They say that for every ten thousand times this word is repeated one merit is secured. A priest was asked, How often do you repeat "O-me-to-fuh" a day? His answer was "Oh, about twenty or thirty thousand times." The vain repetition of the heathen of Matt. 6:7!!

One of the dreadful things about Buddhism is the ugly, unspeakable Dragon. The fabulous dragon of China is a monster with scales like a crocodile and having five clawed feet—he has no wings, but when he rises in the air it is by a power he is supposed to possess of transforming himself at pleasure, he can make himself large or little and rise and fall just as he chooses. Wherever you go you meet the image of this ugly dragon. The dragon has done more to retard the progress of China than anything ever invented. Coal mines cannot be opened up because a dragon lies under the mountain and it would be a disaster to the community to disturb him; improvements cannot be made because the dragon lies underneath and must not be interfered with. You meet the Dragon in Revelation, but every time he is associated with the Devil and destined to be destroyed. So with the Christian faith; when the people become Christians they get from under the dragon power, he fills them with fear no longer. Free from sin, free from dragon fear. Free in Jesus. What a change!

Another religion of the Devil in China is Taoism. The originator of this, Lao-tse, was born in Honan Province, China, 604 B. C. The Taoist priests spent most of their time dealing with evil spirits and quack medicines, so much so that they have won the appellation, "a dirty set of fellows." Sochow seems to be quite a center for this delusion. They have a great Temple there surrounded by thirteen large temples in which there are about 300 gods! This Temple situated in the

center of the city is the rendezvous of all pleasure seekers, pickpockets, villains, priests, beggars, fortune tellers and gamblers. It is a "vanity fair" and the road to hell not to heaven. The first Pope of Taoism spent much of his time manipulating the "elixir of the dragon and tiger." He slew many dragons and in nine years gained the power to ascend to heaven. At the age of 123 he ascended to heaven to enjoy the bliss of immortality, so the legends go!

Now what fills my soul with burning indignation is the modern tendency of some of our wise men (some of them missionaries) who attempt to put across the monstrous idea that there are good points about all these religions and that we ought not to condemn them but make allies of them. May God forgive them!

It is absolutely the very essence of evil to make any compromise with other existing religions in the heathen world, not that it would be wisdom to spend one's time in assailing them. No, no, thank God, we have a bigger business than that; but over and against these dark heathenish systems it is our business to put a positive gospel—a gospel so transparent in its purity and holiness that, like the noonday sun, it makes every other star and planet invisible.

"Fly abroad, thou mighty Gospel!
Win and conquer, never cease;
May thy lasting, wide dominion
Multiply and never cease;
Sway thy scepter,
Saviour, all the world around!

"Who but thou, Almighty Spirit,
Can the heathen world reclaim?
Men may preach, but till thou favor,
Heathens will be still the same;
Mighty Spirit!
Witness to the Saviour's name."

YE MUST BE BORN AGAIN.

O. H. BLOOMSTER, A. B.

IT was with interest and pleasure that my attention was called to an article with this same title by the editor of THE PENTECOSTAL HERALD. Because of the need of the world for this experience and its far reaching effect upon society, I would like to say a few words in regard to, as Nicodemus says, "How can these things be?" Jesus speaks so emphatically about the necessity of a change in the life and spirit of the human being that the ruler of the Jews expresses both surprise and bewilderment when he utters the above quotation.

Many people in all ages have attempted to answer Nicodemus' query concerning the new birth. The Roman church through penance and other forms has sought to bring these things about, but we fear in the great majority of cases has failed to bring about the great change. Martin Luther climbing the Holy Stairway on his knees suddenly becomes aware that he is on the wrong track.

The Episcopalian and Lutheran churches through their beautiful rituals and prayers seek to bring needy man into the correct relationship with God, but alas, it is so often like throwing water on a duck's back.

Our fathers of Methodism established "the mourners' bench" as the proper method of bringing lost man to his Savior. And here man often finds the Christ, but dare I say it? even sometimes this way fails to bring about the proper result.

The popular evangelist will call for those seeking the new life to move down the aisle and grasp his hand. But grasping the hand of a man, however holy he may be, does not create a new heart.

Others to make the way easier for those seeking salvation will pass cards around through the audience urging them to sign up

for Jesus. We fear, however, that signing a card will never make you a Christian.

The mass movement is used in decision day services to bring large groups of Sunday school children into the fold. The following of a group of people will not bring you into the kingdom of God.

Assenting to a set of questions before the congregation may enroll you on the church records but cannot enroll you in the Lamb's Book of Life.

Nicodemus says, "How can these things be?" Many will say and are saying the same, as they note the difference of opinion among religious people.

We are apt to bring objections one against another about our methods of dealing with souls. Devotees of the mourners' bench have no use for card signing, raising hands, etc., while advocates of the latter can see no sense in long vigils at the altar.

Why quarrel over these things? The methods used in dealing with people concerning the new birth must not be confused with that which happens in the spirit life when the heart is changed. "Come unto me," said Jesus. The individual must choose. I can come to Jesus as I kneel at an altar with head bowed and the saints praying around me, or I can still refuse him entrance. The great transformation can come over me as I sign a card if I at the same time sign over my heart to the Christ. If as I grasp the hand of the evangelist I also grasp the hand of the Almighty my heart will be changed. As we go through the beautiful ritual of a formal church, we can get to Christ, if we let those prayers and readings saturated with the Gospel of Christ get into our spirit life. On the other hand they may be only the repeating of so many words with no effect on us at all. If with the inner man we assent to the church vows Jesus will come into the soul and take his abode there.

Jesus said, "Ye must be born again." He says to the woman at the well, "Ask of me and I will give you the Living Water." That is the great central theme of the Gospel. That is the goal to be gained. And no one can gain it for us. We alone can win. When with faith and true repentance we turn to Christ the great work will take place, be we alone or in the great congregation, be we at the altar or in the pew, be we on bended knee or standing erect with our face heavenward, or be we at home or out in God's great open. Wherever man is truly seeking God, there God is to be found.

Often in my appeals I do not call for the sinner to come to the altar, or to raise the hand, or to make any kind of a move, but to simply open the heart's door and let Jesus in. I assure them if this is done we will soon find it out.

Let's remember the lost one's greatest need is to find his Saviour and let's use the method that God seems to give the greatest results through using.

My Mother's Golden Key.

My mother's prayer was the Golden Key,
She always used on her bended knee;
With it she opened the store of grace,
Which made our home a heavenly place.

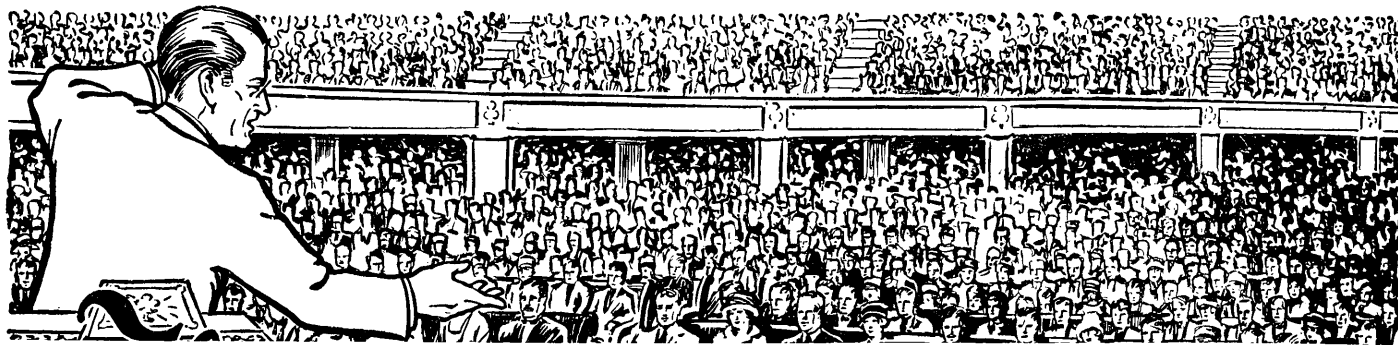
Amid the toils of the busy day—
No matter where, in every way,
She held that Key in her hand of power
And used it well every passing hour.

When darkness came and discouragement,
A place there was where she always went;
And there with prayer as her Golden Key
She opened heavenly treasures free.

At evening time when the work was done,
She soothed the children to sleep, each one;
Then by their side on her bended knee
She locked them up with her Golden Key.

And when she came to the Gate of Light
With heavenly glories all in sight,
Her Golden Key opened wide the gate
And there for her loved ones she will wait.

ROBERT L. SELLE.



LIVING BY FAITH.

Prof. H. E. Rosenberger.

Text: "I live by the faith of the Son of God." (Galatians 2:20).

EVERY worthy life has an inward source of strength. Discover this inner spring, and you have the secret of its greatness and power. Every man's life is also guided by certain ruling ideas and governed by certain dominating aims. And the more exalted and powerful the ideas and aims which govern him, the higher the level on which his life will be lived, the more noble and lasting his accomplishments. There is no more interesting study than the influence of great ideas over the minds of men. Such ideas have so possessed and transformed them, that they in turn have changed the course of human history. The power to seize a great truth and give it undivided attention until its consequences have been wrought into the fabric of human experience, is characteristic of every great saint and prophet.

Now, if an idea may lift a life to worthy accomplishment, how much greater must be the lifting power of an indwelling, divine personality? The life of St. Paul has drawn the attention of the ages, and inspired men of every generation to holy living and noble achievement. And in the words of our text he discloses the secret spring of that life. "The life that I now live," says he, "I live by the faith of the Son of God." In considering this subject, let our thoughts gather around the answers to the following leading questions.

I. What was this faith by which Paul lived?

1. It was not intellectual but spiritual. It was not the end of an intellectual process humanly attained, but a conviction divinely inwrought by the Holy Spirit. It was not the result of a process of thinking, wherein he might ever after rest content with having reached the truth. It was not in fact the conclusion of a process of thinking, but the beginning of a course of action; for truth with Paul must make vital connections with life and be valued by its fruits in holy living.

He elsewhere tells us that his faith was not received by instruction of others, but came to him by a revelation from Christ himself. Again he speaks of it as a "heavenly vision," which he felt an imperative call to obey. And in Hebrews he defines faith as a conviction of the reality of "things hoped for, the evidence of things not seen." It is fairly easy to string ideas together and, resting in one as a conclusion, to say, "I've got it." Such a one indeed has it—a conclusion; but this was not the faith by which Paul lived. His faith was the end of a process which passed far beyond the understanding. It was a conviction of the heart, as well as a belief of the head: "With the heart man believeth unto righteousness." And this conviction so possessed him that he was lifted out of himself into a life of self-sacrificing loyalty to his Lord.

2. It was not historical but personal. Historical faith is based on "knowledge

about"; personal faith on "acquaintance with." There is a great difference between believing facts about an individual, and reposing such confidence in him as to commit one's interests to his care. Someone has said that a good deal of our faith is faith in other people's faith. We hope to arrive at faith by imitating those who have it. But this was not St. Paul's way. He had known Christ after the flesh, that is, by hearsay and history; but no longer did he seek thus to know him. He counted all things but loss that he might know him in personal experience. Nor was it a mere reflection of a faith handed down from a historic past, the faith of tradition. Paul lived, as was promised of the just man, "by his own faith." And yet, as it was not he who lived, but Christ who lived in him, so it was not his own faith but the faith of the Son of God by which he lived. So completely was his life united to his Lord that he could truly say that Christ both lived in him and believed through him. "For me to live is Christ," is his striking statement that reveals to us the secret of his remarkable career.

It has been said, "Orthodoxy can be learned from others; living faith must be a matter of personal experience." When the Samaritan woman, who had met the Master at the well, bore testimony of her new faith to her townsmen, they believed; but when he later came to their village and they heard the message from his own lips, they said to the woman: "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world." It is this personal faith inspired in the heart by the immediate presence of the Christ himself, that we so much need today. Creeds we have enough, traditional faiths and head beliefs we have a plenty. But that living faith that comes by revelation of Christ in us, which was the faith of Paul, is all too rare. Not through the keyhole of history, but through the open door of personal revelation, does Christ come.

II. What were the results of this faith? "By their fruits shall ye know them," declared Jesus; and Paul after testing his faith for years under the most exacting conditions of real life could testify: "I can do all things through Christ who strengtheneth me." The question after all which each of us must ask ourselves, is not, "What do I believe?" but rather, "What does my faith do for me?" Let us put the faith of Christ to a pragmatic test and note a few things which it did for Paul and will also do for us.

1. It brings a full deliverance from sin and elevates to a life of strict morality. We do not say that every moral life is a saved life, but we may affirm that every truly saved person strives for moral perfection. So long have we condemned the morality which substitutes good works for the righteousness of Christ, that we have seemed to condemn also the morality which springs from living faith, and have often failed to insist that those who profess faith shall show a pattern of good works. But Paul

was too wise to separate religion from morality, saving faith from good works. Faith for him was both a present possession and an absorbing pursuit. He had exchanged the rags of his Jewish self-righteousness for the robes of Christ's holiness, yet he longed for the excellent knowledge of Christ Jesus, his Lord. He had been crucified with Christ, and still he pressed on to "know the fellowship of his sufferings" and be fully conformed to his death. And until this process of salvation has had its beginning in our deliverance from the domination of sinful practices, Christ has done nothing for us. On this minimum of morality we must insist as the outward evidence of the inward grace. Let us ever remind ourselves that sincerity of belief is no substitute for righteousness of life.

2. It gives Christ as the ideal for both character and conduct. A life that would grow in nobility and strength must have set before it high ideals and worthy goals. For, as someone has said, "People seldom improve when they have no other model but themselves to copy after." Ideals are corrective: they reveal our defects and at the same time show the way to improvement. Ideals are also inspirational, and give goals for which to strive. And such ideals to be truly effective in moulding life and character must be embodied in living persons. Where, then, is that godlike image of what a man may become, where is the pattern of a perfect life towards which he may strive, if not in Jesus of Nazareth? And we must not let the false standards which prevail, whether in the world or in the church, mar the pattern or blur the image of character which it is possible to reproduce in one who has attained to the full stature of manhood in Christ, nor to diminish our conception of the possibilities of that grace that enables him to reach it.

In many respects we have all fallen short of fully realizing this ideal. And who is able to imitate Christ, to reproduce the characters that were in him. We have imitated his meekness, his kindness, his sympathy,—these perhaps because the effeminacy of our generation makes them popular, while our own weakness makes them easy to imitate. But who has ever reproduced the *strength* that was in him, the courage, the power, the kingly qualities? We have thought of his power in terms of those forces which drive the machinery of our industrial age. Whereas what is needed is moral strength, the power to live, to suffer, and to endure, as well as to accomplish and effect. To insure constant progress an ideal must continually advance. Like the horizon, which when we have arrived where it once appeared stretches away in the distance as far as before, so is Christ to the enlightened soul. His grace enables us to surmount one peak, and lo; other heights loom up in the distance and ever lure us on. From glory to glory do we go, as we behold in him the image of a perfect man and the ideal of a perfect life.

3. It gives Christ as the object of eternal love. The soul needs an aim beyond this

life. The action of a heavenly body is determined by its centre of gravity. Some make their orbits in less than a year, others require centuries to complete their cycles. If Christ is our life, our centre of gravity lies outside this earthly sphere where Christ has gone, and he draws us on by an inescapable attraction,—our life moves toward an eternal goal. We may not move towards success so rapidly, or attain the heights so quickly, according to the estimate of this world, but our life swings on an eternal pivot, which will bring us to a completed cycle of success at the Judgment. It makes a great difference whether our life has its centre in an earthly existence, or sweeps out into an eternal duration. From this higher point of view it is the worldling and pleasure seeker whose life is narrow and vision circumscribed, while the man of faith has the wider horizon and the larger view. What folly then, what madness, to live as though one's existence were bounded within the narrow limits of birth on the one hand and death on the other! Plato once said that the life worth living is one which leaves no regrets when viewed from its end. But faith goes farther and gives us an eternal point of retrospect from which to estimate this life.

III. How was this faith obtained?

By the death of the old self-life. The self which must die is not the natural self endowed with qualities of human personality. This self of native faculties was wonderfully alive in the apostle and wrought mightily through his hand and brain. "I live," he tells us; and the divine Spirit working in him quickened his human powers and raised them to the highest efficiency. It is rather the self of carnal affections, of worldly ambitions, which must go to the Cross; our "old man" must be crucified, if we are to know the fulness of the life of faith.

Now, the Cross in the writings of St. Paul symbolizes two aspects of Christian experience. In the one it is Christ who is crucified for Paul, in the other it is Paul who is crucified with Christ. The first is the ground of our justification by which we are reconciled to God. The second is the process by which we are brought to full sanctification. The one involves turning our eyes to Christ's Cross, the other implies our being lifted up on it and enduring the death agony with him. Not only must Christ have suffered for Paul, but Paul too must die, if Christ is to live in him. It is this second aspect of the Christian life, bringing to full birth the life of Christ in the soul, about which Paul exults in our text. His mind labors with a great idea, and struggles for language adequate to express it. "I am crucified," he testifies, and with the next breath he corrects what may seem an exaggeration by adding, "Nevertheless, I live." George Muller, when asked the secret of his great faith, replied: "There came a day when I died. I died utterly, died to George Muller, his opinions, preferences, tastes, and will; died to the world, its approval or censure; died to the approval or censure even of my brethren or my friends; and since then I have studied to show myself approved unto God."

IV. How was this faith retained?

1. By prizing it above everything else. No purity is secure that is not prized, no virtue is safe that is not treasured. Paul "kept the faith" by prizing it above all earthly possessions. Compared to what he had found in Christ he valued his Hebrew lineage, the favor of the Jewish church, his reputation in the world, as mere refuse, to be dumped on the garbage heap as of no worth. Being convinced that his Master was able to keep what he had committed unto him, the apostle abandoned himself wholly to his Lord with a singleness of purpose of which we know little today, choosing suffering instead of ease, stripes instead of applause. The heart of the man is expressed in one high resolve: "This one thing I do." His faith was no pale negation of the surrender of worthless things, but passionate

devotion to the highest knowledge: "the excellency of the knowledge of Christ Jesus the Lord." It was no static creed or indifferent belief, but an ever-unfolding life. Faith for Paul was a present possession, it was also a principle of progress that drew him out in a passionate pursuit after a promised prize. May we, as many as have this principle of progress for a perfect present possession, "press toward the goal for the prize of our high calling in Christ Jesus."

2. By spreading it. Robert E. Speer has remarked that one who professes religion must do one of two things with his faith—either change it or spread it. "If it isn't true he must give it up. If it is true he must give it away." The faith of early Christianity went like a flame over the then known world. Issuing from the simple conditions of its Jewish origin, it was caught up by Paul, a man especially prepared by Jewish training and Greek culture to speak to all classes of men, and spread to all parts of the Roman Empire, being planted by the fiery apostle in all its strategic centres. There is to be found on an old church in Bybantium the following inscription commemorating the work of the great apostle to the Gentiles: "Paul, having seen face to face the divine light of heaven, filled all the earth with infinite light." May as many as read these words be baptized in the faith of Christ which wrought so mightily in the apostle. Then wherever we go we shall become centres to radiate the light into the lives of others, and soon the light of faith will illuminate our world as it lighted the Roman world of old.

To the very close of his career Paul remained obedient to the "heavenly vision." So all-powerful was his vision of faith that he was not moved by the trials and afflictions attendant on a life of godliness. Yea, he gloried in tribulations and cried, "None of these things move me, neither count I my life dear unto myself that I may finish my course with joy." His faith enabled him to surmount all obstacles, and as his life trembled a moment on its farthest horizon, he took a swift retrospect and exultantly exclaimed, "I have finished my course, I have kept the faith." Then looking out toward the future, he saw the hilltops gilded with the glory of life eternal, and in triumph he shouted, "Henceforth there is laid up for me a crown of righteousness." What was it that carried Paul through to such a grand consummation? It was the steady power of an inspired faith in the Son of God.

Winning Forces in Soul-Saving Work.

A. W. ORWIG.

Many of these might be mentioned, but I will refer only to several.

First of all is the baptism with the Holy Spirit. The Word of God settles that declaration. It declares that "the letter killeth, but the Spirit giveth life." It also says, "It is the Spirit that quickeneth." And likewise it affirms, "Not by might, nor by power, but by my Spirit, saith the Lord." But God also employs human agencies. His word declares that men are "workers together with him." Also that "we are laborers together with him." Concerning Barnabas and Stephen it is declared that they were "full of the Holy Ghost."

Professed Christian workers should be "blameless and harmless, the sons of God, without rebuke." A Christian's good name is at least a part of his working capital, and he cannot afford to be indifferent to it. In order to show the importance of having the confidence of those whom we would influence for good, the following incident is pertinent.

Soon after the conversion of a once very worldly woman she engaged in mission work. Attempting to speak to a wreck of a man about his soul's salvation, he said to her, "Do you play cards?" She replied that she did not. "Do you dance?" was his next question. "I do not," she answered. "Do you go

to the theater?" "No, not now," was her reply. "Very well," said he, "then you may talk to me, but I will not listen to anybody who does the things that helped to make me the bad man that I am." God may take care of our reputation, but we must take care of our character.

Another winning force or requisite in soul-saving work is true *humility*. Sometimes Christian workers are apt to be proud of their attainments or success. They stand on very dangerous ground, yea on the brink of spiritual ruin. "Pride goeth before destruction, and a haughty spirit before a fall." Oh beloved, the more God uses us, the lower down we should sink in humility before him.

And let us not forget that *prayer* is a most effective force. It should precede, accompany, and follow all Christian work, but especially when we attempt to lead people to Jesus Christ. It should be "always laboring (striving) fervently in prayer." Those who have been the most efficient soul winners have always done a great deal of private knee-work. There ought to be more princes and princesses in prayer, prevailing with God and men.

Certainly *faith* is a highly important requisite in the glorious work of rescuing souls from the power of sin and Satan. Of Barnabas it was said that he was "full of faith," and that "much people was added unto the Lord." It may not take great faith to induce people to join the church but often it requires prayer and faith to get them to be Scripturally saved.

Unquestionably the Bible is of unspeakable importance in soul-winning labor. It is the great storehouse or arsenal from which to derive the best possible equipment. The better we know the Bible the greater will be our success. "The law of the Lord is perfect, converting the soul." We should know what parts of it are best adapted for the different kinds of people with whom we may be called upon to deal. That is, we should exercise a holy tactfulness. Christ himself said, "Be wise as serpents and harmless as doves." He adapted himself to the circumstances or environments of men. Notice how adroitly he spoke to the "woman at the well."

A Christian man, in passing a farm house on a very warm day, asked a young woman in the yard if she would please give him a drink of water. After quenching his thirst and thanking her, he pleasantly asked, "Have you ever drank of the water of life?" That was *tact*, and it afterwards led to her conversion.

Love is the greatest of all winning forces for rescuing the perishing. If we would be ardent and successful soul-winners we must have the pitying, yearning, melting love of Jesus,—a love that can weep over the lost and sacrifice for them. Love must indeed be the ruling principle, the all-absorbing passion of our being.

"Did Christ o'er sinners weep,
And shall our cheeks be dry?"

Dr. Ridout's New Book on Revival Blessings.

Before sailing for the mission fields Dr. Ridout put out his new book, "Revival Blessings" containing the History of the great revivals as well as stories of great evangelists and chapters on soul winning, etc. This book should be read by all evangelists, ministers and laymen who are interested in revivals of religion. Also, it is a fine text book for the class room where evangelism is being taught. There are many things in this book not found in any other book on evangelism. Dr. Ridout has dug out a lot of gold nuggets from his wide reading. This is a fine book for soul winners in the Sunday schools and among young people, and no one can read the book without finding it full of wonderful information and inspiration. Price, \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XXIV.

THE PASSING YEARS.



HUSTON'S enfeebled health placed him at great disadvantage under the new conditions that had sprung up during his enforced absence from his church.

Reading the Old Testament Scriptures one is quite surprised at the frequent backslidings of the Israelites. After all the remarkable demonstrations of God's power and manifestations of his special care and blessing for them, they seemed to easily forget, to turn back to idols, to worship in the high places, to disobey in the face of warning and entreaty from the prophets. One can hardly understand how it would be possible for a people to be so blind to their own best interests and drift away from their God in all sorts of wickedness.

But we see history repeating itself. Have you not seen gracious revivals followed by fearful backsliding? Have you not noticed that at the close of revival meetings certain persons, members of the church, set themselves to destroy the good effect, to bring in entertainments and feasts, to joke, jolly, and laugh away all seriousness, and snigger in their sleeves, as they saw the babes in Christ stumbling back into worldliness?

It is quite remarkable how soon a spiritual church, that is supposed to be steadfast in its faith in all the fundamentals of our holy religion, can become chilled and drawn away from the truth, and the true spirit of devotion, by a highly cultured and shrewd wolf in sheep's clothing who, while he professes the greatest admiration for Christ, and marvels at the beauties and superior literature of the Scriptures, mixes the poison of modern skepticism into the meal of truth, with which he makes the bread to feed his people.

"Oh, he is so scholarly! He is such a delightful gentleman! He is remarkably well versed in literature. He has travelled extensively! His pulpit manners are so refined! Perhaps, at first, you feel a bit shocked at some of his statements, but as he argues his case and brings out his ideas of truth, and real living, you are fully convinced that he is quite right."

And thus the people become the easy, deluded victims of their polished deceivers; one by one, they give up every great essential truth of Christianity and, directly, they have no real faith. They believe nothing; they pride themselves in a diluted agnosticism. They ridicule anything approaching a dogmatic statement with reference to God, the Bible or Christian experience.

The tares had been carefully sown in Huston's spiritual wheat field and, in spite of all he could do, they grew. The years slip by rapidly after a man reaches fifty-five. Huston's congregation, especially his young people, were taught that he was becoming too old for leadership; that he could not adapt himself to the new age; that he was looking backward instead of forward. That the death of his wife had so broken him down that he had lost his mental grip; that they must bear with him a little longer, but he was more to be pitied than censured for his lack of appreciation of present conditions, and the kind of message that the times demanded.

Thus the people were weaned away from their pastor, the man who had led them to Christ and nurtured them with the gospel. It is an interesting fact that the very large majority of the people believe what they are taught by the men in the pulpit, and it appears that they are more ready to believe the teachings which harmonize with their depraved natures and the things of the world,

than they are those Bible truths which insist on the crucifixion of the carnal nature and separation from the world.

We doubt if there has ever been a time in the history of this nation when there was larger opportunity and more eager welcome for false teachers than at the present time. There is a tremendous current of thought and life drifting away from the Bible, from God and righteous living. We have a class of men in our pulpits who are quick to make use of these conditions in securing their own popularity and large salary.

The wolf is becoming so popular that it is hardly necessary for him to go to the expense and waste the time of securing, and obscuring, his attractiveness by wearing the sheepskin. The bolder the assault upon the Bible the more popular the skeptical preacher becomes. It becomes almost a crime in many communities to utter any sort of objection to the teachers of doctrines that contradict the sacred and important teachings of the Holy Scriptures.

As the years passed, Huston's physical vigor gave way and the university people gradually got themselves into the Sunday school, and on the board of stewards, until they had almost complete control of the situation. They objected to holiness conventions, toned down their revivals, by and by, they insisted that these periodical, religious mobs had a bad psychological effect upon their student body, and decided that the church would try the experience of Decision Day professions and Easter ingatherings to keep up its membership.

They worked enthusiastically to bring in a multitude of unconverted children on Decision Day, and gathered in a host of people, including many roystering students, at Easter, and made much of the small expenditure of money, the large ingathering, and the beautiful and cultured manner in which they were added to the membership of the church, without bellowing around an altar and shouting up and down the aisles.

A few years of this sort of thing without a revival, and gradually introducing into the church a variety of entertainments and festivals, the church grew cold in its spiritual life and began to esteem itself very highly as a modern, up-to-date, aggressive congregation.

Through the influence of the university professors, a number of wealthy men in the city, who were growing a bit tired of the overhead expenses of the old ecclesiasticisms, under which they had grown up, came into Huston's church with the idea of less expense and larger liberty.

Huston's health was such that he was compelled to lay much of the burden of the church upon the shoulders of his assistant pastor, who was always full of praise and flattery for the old pastor. While diligently visiting among the more influential members of the congregation, he expressed his great love for Brother Huston, at the same time, expressing his deep regret that the days of his usefulness were practically over, and that he must soon hand over the responsibility of so heavy a pastorate to some one of more vigorous constitution, and, in fact, more abreast with the times.

The people were flattered and pleased with this very attractive, highly educated young brother, and always assured him that with his splendid equipment and wide experience with the congregation, he was the only one at all fitted to follow Mr. Huston in the pastorate.

Huston's fifty-ninth birthday was approaching and his secret enemies in his fold arranged to give him a great reception and banquet on his birthday, and then announce

to him that they were no longer willing to have him jeopardize his life with his heavy duties, but they must have a new pastor, and that he must have a long and much needed rest, and then return to them for the quiet evening of his life to bless them with the beautiful example of a ripened Christian experience. The plans were well laid, and the schemers were happy as they drew their net about their unsuspecting victim.

(Continued)

Qualifications for a Minister.

REV. E. E. SHELHAMER.

"Be ye clean, that bear the vessels of the Lord." Isa. 52:11.

PRIMARILY this may have had reference to the priests who were to minister in the temple, but it may also apply to ministers today. Mark you, it does not say, we should be scholarly, or eloquent, or dynamic, or fearless, good as these may be, but the stress is placed upon *cleanliness*.

There are at least three aspects in which we should be clean.

I. Be clean in heart.

Nothing will live as long as purity. This will survive all kinds of natural or acquired ability. Be clean in heart and be so clean that a suggestive thought, not to say a coarse joke, finds no response whatever; so clean that impure people do not feel comfortable in our presence; so clean that everyone feels safe in our company; so clean that no one can conceive of our stooping to an underhanded trick.

We read, "Keep thy heart with all diligence: for out of it are the issues of life." Prov. 4:23. This would infer that if the heart is kept clean—the streams of action, yea, everything that issues from such a heart and life will be clean.

II. Be ye clean socially.

This does not necessarily imply that we should be cold and unsociable, but rather, carry a pleasantness and simplicity becoming that of an innocent child. A girl has evidently lost something very valuable when she can sit in a barber shop with limbs crossed and giggle and laugh with men. A man, though he be a minister, has evidently stooped beneath saintly dignity when he can feel "at home" in a bathing suit at these modern swimming pools and beaches. It is shocking to see a minister flop around in the sand with women who are half nude. Moody said that it was not necessary for a minister to increase his usefulness by joining a secret fraternity, and we would add, nor is it necessary for a minister to behave at "outings" and "picnics" in such a way as to cause anyone to be surprised or disappointed.

III. Be ye clean physically.

There is no excuse for untidiness. We need not be fastidious or worldly in our appearance, but *clean*. David asks the question, "Who shall ascend unto the hill of the Lord, or who shall stand in his holy place?" Then he answers, "He that hath clean hands and a pure heart." This may mean not only clean hands in the sense of not accepting bribes, but it may also mean physically clean—finger nails, collars, shoes, teeth, etc. In fact, the general appearance of a man should be so clean that the most refined person would not hesitate taking the sacrament at his hands. It does not cost much to keep the clothes sponged and pressed, so that if they are not expensive, they at least convince the people that the holy mind and clean body inside the clothes have good taste. While there may not be any particular sin in being slouchy, it does not add to a minister's bearing and influence. God grant that we may so behave ourselves as we go in and out before the people, that we may be true representatives of the wonderful Christ.

GLEANINGS FROM THE EVANGELISTIC FIELD

CAMP SYCHAR IN PROSPECT.

Thus far our contemplation of Camp Sychar has been largely retrospective. Now with the passing of the months, as the time draws near for this year's camp, our thoughts are more prospective, and we begin to think of what is to come, rather than that which has been.

Heretofore we have been thinking of the sermons, the testimonies, the singing, the victories of previous camps. Now we turn our attention to that which lies before us; and our prayers are ascending for Sychar's next camp.

As we contemplate the next camp which opens August 8, our faith is strong for another season of victory. We can always depend upon God's presence and power so long as we meet conditions, and we feel assured that the program for this year's camp has been wrought out under the direction of the Holy Spirit and with the sole object and purpose of building up the kingdom of God upon earth, and of glorifying God in the salvation, reclamation and sanctification of precious souls. With this purpose in view we are sure of the blessing of God upon the work, and are fully expecting him to place his seal of approval upon the camp as in other years.

From the human side the preparations were never more complete. Sychar has ever aimed to place upon her workers' list only the best to be obtained, and has in practically every instance succeeded in this endeavor, the very best talent and workers of the greatest ability and deepest consecration having been secured. And we feel that this year is no exception to the rule, and that the personnel of this year's workers has never been excelled. A brief contemplation of these workers will prove an inspiration to us.

First we mention Rev. E. W. Petticoord who needs no introduction. He has been on the corps of workers at Sychar in previous years and is well-known not only to Sychar patrons, but is widely known throughout the length and breadth of our land. His forceful messages last year are still ringing in our memory, and we look forward with glad anticipation to hearing him again.

The inimitable Rev. C. M. Dunaway will be with us again also. It is with pleasure that we remember his former messages, messages that he never fails to get across to his hearers. We welcome the opportunity of sitting at his feet and hearing him open to us the truths of the gospel in his characteristic, forceful way.

The only worker this year that may be regarded as new is Rev. T. M. Anderson, and he comes to us not as a stranger, for many of those who attend Sychar have had the pleasure of hearing him at other camps and meetings. But to any to whom he may be strange we are glad to say that Rev. Anderson is one of the best of present day evangelists. Sychar is indeed fortunate in having been able to secure him for this season of the camp.

Of the other workers it is sufficient to but call attention to their names as they are well known and rank high in their respective fields of work.

The name of Miss Anna McGhie as worker among the young people is sufficient to cause those who have attended her meetings at Sychar and elsewhere in the past years to rejoice and to look forward with great anticipation to real spiritual feasts as they listen to her messages and counsel with her on questions affecting their spiritual lives.

The children will be delighted to know that those efficient and godly workers among the children, Miss May Gorsuch and Miss Ollie Tanner are to be with us again this year, and this guarantees another season of real blessing and enjoyment for them.

Mr. and Mrs. Kenneth Wells need no introduction to Sychar goers. The mere mention of their names is sufficient guarantee that the music at the main auditorium will be of the same high order as last year. We find ourselves looking forward with pleasurable expectation as we think of the inspiring song services last year under the direction of these competent, consecrated servants of God.

Mr. and Mrs. Otto Davidson are on the force this year as song leaders at the Young People's Tabernacle, and those who have heard them sing at the camp and elsewhere in former years will be glad to know that they are to be with us this year as regular song leaders. Their presence and service will prove a real blessing to all who shall be privileged to hear them.

The Ring Meetings which have been such sources of inspiration and help in other years will continue to be a feature of the camp this year. Rev. Guiler who had charge of these services last year will probably be in charge again this year. If not he, then some other consecrated, Spirit-filled servant of God will be responsible for them and the good work will go on. We are anticipating glorious times at these services.

The other appointments of the camp will be taken care of as in other years with a view to the comfort and convenience of campers. It is something of an undertaking to provide for the crowds that attend Sychar camp, and much credit is due to the management for the efficient way in which this is accomplished year after year. This year everything possible is being done that in this respect also the high standard of efficiency attained in other years may be maintained.

Already we find ourselves planning for these ten glorious days. While not exactly "forgetting the things which are past" but rather looking back over them with happy remembrance, we are in a great

measure replacing them in our minds by "looking forward to the things that are before."

Only one thing comes to suggest sadness. There will be some faces which we will not see at Sychar this year. They have gone to their long home. They are among the redeemed through awaiting our coming. But even in our sadness we rejoice to realize that our loss is Heaven's gain and these are beyond the reach of sorrow, pain and temptation. We pray for the special blessing of the Father upon those of our friends who are thus called upon to mourn, and for the richest blessings of God upon Camp Sychar this year. As we look forward with such assurance of blessing, and with such pleasurable anticipation of a blessed time of victory, let us not forget to pray.

H. W. Middleton.

A REAL REVIVAL OF REAL RELIGION.

The writer makes no apology for the headline. Many are saying, "The old time revival is a thing of the past." Some mean by this that they do not believe in the things the old time revival stood for. Never was the old time revival, and all it stood for, more needed than now. If the reader of this report had been present on the last Sunday evening of the Cavour Parish revival and had witnessed the public confession of previously unconverted church members and others who had been saved in the meetings, and believers who had been sanctified; if you had looked into their faces and heard them sing, "Since Jesus came into my heart, floods of joy o'er my soul, like the sea billows roll, etc.;" if you had been bothered with doubts as to the possibility of the old time revival your doubts would have vanished. If some one is asking: What about a few months from now, the answer is obvious. If the pulpit furnished the right kind of food for babes in Christ, and the church members live Christianity, the new converts will be all right and others will have been won for Christ. The Christian Church was born in the midst of pentecostal fire and cannot live in any other atmosphere.

There are a goodly number on the Cavour Parish who believe the "Upper Room" experience was not exclusively for the one hundred and twenty in Jerusalem two thousand years ago, but that all who will tarry and meet every condition preparatory thereto will receive the baptism of the Holy Ghost. With faith based on this belief, a revival was prayed for and planned. Evangelist H. E. Copeland, of Oskaloosa, Iowa, was secured to do the preaching. Last year a tent was erected about midway of the parish, the pastor doing the preaching during a three weeks' revival campaign. The work of the parish having since been extended, it was deemed wise this year to have revival meetings in two centers. According to Bishop Henderson's plan, we had arranged for the assistance of a neighboring pastor in an intensive visitation campaign preceding the meetings. Circumstances having prevented the neighboring pastor from coming, a number of consecrated laymen went out by twos and did some real work in visiting and praying with the people. We had determined to be ready for the revival when the evangelist arrived. We were not disappointed. On the first day a goodly number sought either pardon or purity.

At the beginning of the campaign, storms made country roads, off the gravel, all but impassable. Some of the time many could not get to the services. A faithful layman furnished the pastor with a horse and buggy, with which he drove about seventy miles and visited thirty families during the first week of the meetings. Having been announced that this was not to be simply a church membership campaign, but an effort to get people saved and sanctified, it was soon discovered that those who did not want to meet the conditions of salvation were studiously staying away from the meetings, hence the need of continued evangelistic visitings, which was kept up throughout the campaign.

When it seemed evident that we could not finish in four weeks, Evangelist Copeland unhesitatingly cancelled a large city church date and planned to stay six weeks. God blessed the sacrifice of the evangelist and the faithfulness of local workers, reinforced by friends from twenty to forty-five miles distant, who had been in previous meetings with Brother Copeland, and more than sixty definitely sought the Lord during the meetings. About thirty-five sought pardon and about twenty-five the blessing of entire sanctification.

The pastor testified that it was the most blessed six weeks he had spent for many years. Never did a people have the Gospel preached to them more thoroughly or more faithfully. In stormy nights, when only a few came, the sermon was just as thoroughly and faithfully preached. It is fully believed that the atmosphere of the parish is yet largely under the influence of this great meeting, and that results will continue throughout the year, or even indefinitely. The outstanding feature of the whole campaign is the quality of the work done. There will be a goodly number received into the church as a result of the meetings. It is a great joy that numbers of church members who had never been converted were brought into the light and saved by the grace of God. God have mercy on pastors who are filling up the church with unconverted church members. The offering for the evangelist was quickly and easily made up to about three hundred and twenty-five dollars.

Some incidents of the campaign will be interesting, and we trust will glorify God. Previous to the opening of the meetings, four persons sought the

Lord through personal visitation. During the meetings two school teachers, who were visited after school hours, prayed through to victory. One of them, though a church member for years, had never been converted. A young man who was rushing to get into the field with his "Farm-All" tractor was persuaded to take time to go to his room and pray for the forgiveness of his sins. He had never been converted, or a member of any church. One man was found in the barn getting his tractor ready for spring work. In thirty minutes visitor and visited were on their knees in a horse stall, and victory came. The visitor had to hurry off to meeting, but secured a promise that the farmer would read the Bible and pray with his family that night, which he did. A pretty sight on the last night of the meetings was that father and mother at the altar with all of their children, except the baby. One splendid mother, after seeking earnestly the blessing of sanctification, said, "Through the inconsistency of a bad temper I gave up family worship, but, God helping me, I will resume this duty and never give it up again." A young woman, member of the church, said, "No, I am not saved; just give me time to think," adding afterwards, "I cannot figure out the reason for this condition unless it is that the preachers have not been giving us the truth." What does the future hold for us when whole congregations, to the last individual, are admittedly without the saving knowledge of Christ? Jesus said in Matt. 15:14, "If the blind lead the blind, both shall fall in the ditch." Of course, if what James Moffatt said in the North Western of March 15, 1928, viz., "It is no longer possible to believe that the stories in the Gospels are in every detail literally correct, or even that Jesus said all that he is reported to have said," Jesus may not have said that, thus furnishing comfort for the blind leaders. According to this, and some other misinterpretations of the Bible, we are not sure of anything Jesus is reported to have said. We cannot help fearing that some of these wisecracks will not have a chance to apologize to Matthew, Mark, Luke and John.

G. D. Egner.

COVINGTON AND NEWPORT MEETINGS.

We were in two short meetings at Covington and Newport, Ky. These were good meetings for the time we had to give them. I was called away in the midst of our efforts there to Roanoke, Va., on account of the illness of my son. Brother and Sister Wireman are doing a great and needy work in these wicked cities; a work, it seems, no one else is willing to do. They are of our church, but are doing an independent mission work and God is blessing their efforts. Brothers Maxwell, Clark and Gamble stood by us all they could. I preached once for Brother Clark, and once for Brother Gamble. After seeing my son on the road to recovery, I hurried on home for a few days, then on to Brother Ed. Hilburn, pastor at Mannsville, Ky. The meeting was held in Mt. Zion Church, an old country church with some old-fashioned saints and we had an old-fashioned revival. And why not, with one of the best men in the Louisville Conference as pastor, with a few as saintly men and women as can be found anywhere; the church was wonderfully revived and a goodly number blessed. At the close we took a fine class into the church and, the best of all, they were all saved during the revival. I had one of the best homes I was ever entertained in. Brother and Sister Rufus Phillips treated me like a king. I was in a number of good homes for a meal and was kindly treated by them all.

When they loaded my car with the many good things to bring home with me, I insisted they take the donation to their pastor, but they gave me to understand their pastor would be looked after.

We arrived in Wilmore just as the convention opened and heard some of the greatest preaching we ever heard in our life. This was a feast of good things indeed.

We are now in Crittenden, Ky., for a month's battle, and desire the prayers of all praying people. I have two open dates between now and Conference, June 1-16, and August 4-15. As this August date is between a Kentucky and Ohio camp would be glad to help some camp or church in Kentucky or Ohio.

T. P. Roberts.

ULDINE UTLEY IN FAYETTEVILLE, W. VA.

Uldine Utley, America's famous 17-year-old evangelist, has just closed a very successful campaign here. Union services were held in the large Auditorium of the M. E. Church. The church was filled to overflowing and each night people were turned away. Never before have we listened to such a consecrated young person. Her face shines with the love of God and her messages are backed up by the power of the Holy Spirit.

A number of young people and older ones were blessed, and we believe lasting good has resulted. Her last Sunday here she gave her vision of the Rose of Sharon. As we listened it seemed we could hear the stately tread of the Son of God and the rustle of his seamless robe.

Uldine began preaching at eleven years of age. God has wonderfully blessed her work. From East to West, North and South, she has carried the gospel story. The story of her conversion and the Baptism with the Holy Spirit will never be forgotten by the people of Fayetteville. We give God all the glory for such a privilege of hearing Uldine.

Member of M. E. Church.

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How to Obtain the Desires of our Hearts.

MRS. H. C. MORRISON.



At the bottom of every pursuit in life there is the one objective—that we may get *what we want*. Of course, not always in the proportion and quantity that we wish, but so far as our means will allow. The farmer plows his fields, sows his seed, cultivates the grain in order that he may have that which will satisfy his appetite, and to sell in order to procure that which he cannot produce himself.

The parent toils from morning to night in order that he may be able to supply the demands of a growing family, from whom he expects to derive pleasure and satisfaction in the years to come. The student assiduously applies himself to the tasks before him each day, that he may gain the desire to be wise and useful in life. So it goes on through all the avocations of life, the end of which is some sort of satisfaction for ourselves, the realization of the desires of our hearts.

We are told in Psalm 37:4, how we may always obtain the desires of our hearts, namely, "Delight thyself in the Lord; and he shall give thee the desires of their heart." The word "also" refers to a statement in the preceding verse, which makes it necessary to a correct understanding of the passage quoted above. It reads thus: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

This passage may be interpreted temporally and spiritually. The person who goes about doing good will always be a welcome visitor in any community and, better still, a most welcome resident. But the spiritual interpretation brings us to a more advanced state, and one rewarded in a most remarkable manner. To delight in the Lord is more than to do good, it is more than to be fed; it assures us that if we delight in the Lord we shall have no unsatisfied craving of the heart.

Delight in the Lord is a recipe for all we need while journeying through this vale of tears. And we need to note that this promise makes sure all we desire by simply

delighting ourselves—in the Lord. Other ambitions are obtained by some sort of investment, but our Father guarantees that we shall "want no good thing" if we delight ourselves in him.

But, dear Reader, in order to be able to "delight ourselves in the Lord" we must have the fountain of our being absolutely free from everything that is inharmonious to the Divine Indweller. There must be no counter-currents in the soul, nor any cravings of the heart which divine holiness and love dare not satisfy.

Some one in commenting on this thought has said: "In view of the actual facts of experience, it might seem that this promise must have a very liberal interpretation. For many of the most saintly persons suffer great afflictions, and make the usual and proper efforts to escape them. And the greatest desire of all purified believers is the arrest of all wickedness and the universal spread of righteousness: and this desire of the good has not been satisfied in the case of a single saint. But religious experience contains many paradoxes, of which this is one of the most interesting. The most afflicted Christian who delights in the Lord realizes an inward rest and contentment while he is making effort to escape from his sufferings. And amidst the sorrow felt at sins of the world, the purified "fret not themselves because of evil doers," and experience a sense that every craving of the heart is satisfied. And to be always delighting in the Lord far transcends any suffering, disappointment or sorrow that can befall us in this mortal life. Our one all-consuming desire is to "know HIM", and having this knowledge we crave naught else beside.

Announcement.

Since the National Association for the Promotion of Holiness has trusted me with the responsibility of leadership for the coming year, I wish to announce to all interested friends that I desire to make up a very full slate for National Conventions beginning in the East about November 1st and continuing across the country including a couple of months on the Pacific Coast the latter part of the season.

It is my plan to make the evangelistic emphasis the great issue in all of these conventions. It is also my plan to so manage the program as not to make it unduly expensive. I will appreciate communications with any inquiries you may desire to make from friends in the different States at an early date. If any place has decided preference as to workers, please communicate the same as quickly as possible.

C. W. BUTLER, President.

Resolution.

Whereas, the movement of Rationalism, Liberalism, Destructive Higher Criticism and Darwinian Evolution, commonly known as *Modernism* has made serious inroads upon the religious life of America:

Whereas, it has invaded the institutions of learning throughout the land and has scattered the seeds of scepticism and infidelity and undermined the faith of multitudes of the rising generation;

Whereas, this so-called *Modernism* is put forward and maintained as the very essence of progress and as being pre-eminently scientific, social and Christian, making it all the more dangerous;

Therefore, *Be It Resolved*: That the National Association for the Promotion of Holiness in convention assembled, put itself on record as being unalterably opposed to *Modernism* as herein described, and as being in favor of Fundamentalism so far as it stands for the Mosaic (Genesis) account of the creation and fall of man; the Inspiration of the Bible, the Virgin Birth, the Deity, the Vicarious Atonement and Bodily Resurrection of Jesus Christ.

Further, *Be It Resolved*: In view of the

fact that the Association stands committed to the cause of Christian education and also recognizes the serious situation that exists in the educational world today—that we urge upon religious parents everywhere the necessity of sending their children to schools and colleges where their morals will be protected and where their faith will not be wrecked but strengthened and confirmed in the truths of the Bible.

Finally, *Be It Resolved*: That the National Association for the Promotion of Holiness re-emphasize above all things the work of evangelism and the evangelical doctrines of repentance, saving faith, regeneration, the witness of the Spirit and entire sanctification as a second work of grace wrought by the purifying and empowering baptism with the Holy Spirit.

| | |
|----------------|--------------------|
| (Signed) | IVA DURHAM VENNARD |
| H. C. MORRISON | JOSEPH OWEN |
| L. R. AKERS | J. L. BRASHER |
| JOHN PAUL | JOSEPH H. SMITH |
| ANDREW JOHNSON | C. W. BUTLER. |

EVANGELISM AND ELSE.

REV. C. F. WIMBERLY, D. D.



In the face of our tremendous slump, both at home and on the foreign field, we are alarmed over the situation. There is not another concern on earth that would long continue with such an annual loss, as given out by our compilers of facts. We are making heavy investments, and the demands grow steadily; every pastor's mail is loaded with communications from our boards—all of them good, worthy, and necessary demands. Each one at headquarters is urging the importance of his claim, and that it must be attended to at once, or the Cause will suffer. We are sure none of them overstates the case. One of our good bishops sounded a true note recently about our machinery—that it is getting top-heavy. We do not believe any pastor can give full attention to them all and have any time left for his own special duties. We can only do our best, and we are kept on the stretch.

Yes, something must be done, and speedily, if we are to recover the ground—that is not lost, but ground we are losing, conferences, not a few, reporting a loss of membership. The loss may be explained, but it is depressing, just the same. Our organization was never so well adjusted as now; our "skilled laborers" were never so well qualified as today, according to modern standards; but the grist from the hopper is not commensurate with the investment and the organization. Deny this, if we will, and explain it all, nevertheless, the facts remain and are startling. We are not "delivering the goods," to use street parlance.

So, the cry is sounded out from the highest authority of our church, "We must have a revival." The call is for a new emphasis on Evangelism. Our church has just read the book by Dr. Goddard, "The Methodist Evangel." It is timely, with both point and purpose. The theme of this book is Evangelism. The social order must be evangelized; commerce, politics, education and the home must all be evangelized, and strange as it may seem, according to this author—the Church must be evangelized. Herein, we face our biggest task. All our interests could be easily cared for, if once the church could be evangelized. Ours is a case of creeping paralysis—moving from the extremities inward toward the vital organs of our religious life. The malady is almost chronic, and it began some two or three decades ago. It began when we began to cheapen our Evangelism. In some instances, Evangelism cheapened itself, and caused much of the trouble.

We may say what we please about our old-

time, out-of-date Methodist revivals, and the new needs for a new order. There is no new order; sin remains the same, and if there is to be a *remedy*, it must remain the same. Other denominations may get on with easy methods—card-signing, confirmation, plans of evangelism; but we are not built after that pattern. When we fashion after other than our own ideals and methods, which are distinct, and peculiar to ourselves, we lose our glory, and our heritage.

We shall continue to lose membership, and have even a greater shrinkage in the treasures of our many noble causes, so long as we try to imitate other Evangelism than our own. Is not the gospel one and the same, regardless of denominations, and is not the human heart the same listed under any name? Oh, yes; but our line of appeal and standards, we repeat, are peculiar and different. Ours is a church with a soul surcharged with a passion for the lost—believing men lost, and with but one remedy, and with but one application—the Blood, by the impartation of the Holy Ghost. The heart of our whole system, our many and church-wide enterprises—home and abroad—have but one objective, the one objective of God's Son in this world—evangelism. Good news for a lost world. When we endow colleges; add departments for this, that, or the other, when we build hospitals, erect half-million dollar churches, and spend twenty-five thousand dollars for a pipe organ—there should be but one objective—the message of redemption to lost men. If there are other things in view, it is getting money and doing things under false pretence. State and private institutions may do things for intellectual and economic ends; but all of our organization, in whatever capacity, is part of the Church of Jesus Christ who is the Head; therefore we can have but one ultimate objective—seeking to save that which was lost. He came for that purpose, and we as his ambassadors are circumscribed to the one end he sought.

This long preamble leads our discussion to a few things we wish to say about evangelism, and when we say this word, we mean Methodist Evangelism. Our observations have not been theory, or from books. On our first circuit, after the "first round," we began a continuous revival meeting, lasting all winter. This was in the fall of 1895, and this has been our program in every charge since, up through every class of appointments, and also helping the brethren in their revivals. It has not been a long range conception, but a close-up, first-hand, and because of this experience, we feel in a measure qualified us for an expression.

First of all in importance, Evangelism presupposes a Fallen Race, a race without God, and in sin. So long as we tamper with this Biblical, Orthodox, Methodist doctrine of Original Sin, explain it away, play on the soft pedal, talking about our "little angels," in dealing with our children and young people, the temper will all be taken out of our Damascus Blade of Truth. If we can meet the needs of a fallen race by kindergarten training and the like—then Christ's mission to this world was a mistake. It was all unnecessary; his substitutionary death was a needless sacrifice.

Our whole system of theology is wrong; our fathers of Methodism—from Wesley down, were all mistaken. Oh, the sacrifice of our early "Pioneers of Methodism." Think of the lost motion the whole scheme has involved, and it was not found out for over one hundred years of hard service. The salvation of childhood was provided for in the Atonement; but after accountability they must be taught to face the truth of a lost condition. "Except ye repent, ye shall all likewise perish," must mean there are no exceptions. If the race is not lost—only mentally and physically diseased, let us be done with our preaching; if sanitation, education, and environment will do the work, we should lay off our Good News Gospel. If some-

thing else—anything else—will save men, or children—then is our preaching in vain.

Evangelism, therefore that will meet the needs of Twentieth Century intellectualism and conceit—is the message that *men are lost*, requiring repentance toward God, and faith in the Lord Jesus Christ. Evangelism presupposes the need of the "New Birth." "Ye must be born again," was said without modification. Scriptural Evangelism should bring men to a consciousness of salvation by the "Witness of the Spirit," and Adoption. The Holy Ghost will still plant upon the soul the "Spirit of Adoption" of all who will meet the conditions.

Furthermore, our Evangelism must "go on," as it were, if Methodistic: "Without holiness no man shall see the Lord." That means something, if it means anything. We know of no way whereby a conference, association, synod, or an opinion of any man, or group of men, learned to the nth degree, can set aside this *ipse dixit* of God. It is being done, we grant, very satisfactorily, but will that suffice when the "Books are opened."

Our Evangelism will be fox-fire and spurious until a most positive note is put into it. It must not be a "new message for a new age," but a new emphasis on old truth. We must make no uncertain sound; the line must be drawn, and then the Holy Ghost will as of old reveal sin, and take the redemptive truth of Christ and show it unto the lost. Brethren, the people are not to blame. We are the ambassadors of this ministry; we are the trustees, as Dr. Goddard has said so pointedly, and the people perish for this Bible knowledge. We should cease saying so much about Evangelism, unless we mean to do something about it.

The Necessity that Jesus shall Return to Reign on the Earth.

REV. A. S. HUNTER.

JESUS will return to earth again. This was prophesied before he was born, and he definitely promised it when he was here. He will come "without sin unto salvation," not again to die in atonement for sin, but to reign and rule from David's throne. He will then be Immanuel, God with us, the Prince of peace. We know these things from God's Word. We are sure, also, that God has a reason for so planning it. We believe and trust God, without understanding his reason, because his thoughts are too high for us.

But, we can readily see at least one reason why Jesus must return to earth and take the reins of human government into his own hands; and it seems to be reason enough, if there are no others.

That reason, perhaps the chief and the only one, is, that man, even at his best, is incapable of self-government. This is true, both individually and collectively. If it be said that man has governed himself all through the past, the very character of his self-government is proof of his incapacity. This is true of those who have tried to follow God, as well as others. The entire history of man, from Cain and Abel to this day, is ghastly with war, bloodshed, rapine, cruelty, suffering, injustice.

The primary reason for all this is sin, man's sin. And also, apart from the factor of sin, we easily see that man is not capable of ordering his own life aright. This is true of us individually. Take a hundred fully saved, intelligent men and women, each sincere in the purpose to be and do right. Among them, there will be honest differences of opinion as to personal conduct. It comes from faulty human judgment. In the company there may be a dozen various ideas of what is best. Certainly some, probably most, perhaps all, are in error. It is not moral wrong, but human infirmity.

When it comes to community government, the town; city, state or nation, the situation is much aggravated. What individual has wisdom sufficient to be president of the United States, with its hundred millions of people, and make no mistakes in administering domestic and international affairs? What company of individuals can so do? Look at the president's cabinet and at congress. See the debates on tariff, farm relief, etc. Men do not agree, because no one knows. Who is capable of managing a town of two thousand population, or of two hundred, and make no blunders? Who can be judge of a court, and always give a just decision, charge or sentence? What parent can always do the best thing in ordering his own home? Again, this may not involve moral wrong, but only human infirmity.

It is little different in the church, composed of God's people, which is divided and subdivided, over doctrine, polity, ordinances, government, etc. We do not agree there, because no one knows.

Thus, when we analyze it, we quickly see that finite man is incapable of self-government, in either church or state. The wonder is, not at the injustice and wrong among men; but that there is not more of it. And, beside, we are so accustomed to the existing order, that we O. K. things as being good, which are really unfair and oppressive to some. We both suffer and inflict wrongs, unsuspectingly.

Now, imagine any individual taking over world-rule, and bringing about universal righteousness of government! It is too big a task for the best and wisest man or woman who ever lived, or ever will live. Under human rule there cannot be an "earth wherein dwelleth righteousness" of administration between man and man. The futile attempt at a community of goods in the Spirit-filled apostolic church, settled that for us. Those seven men purposed well but the task of dealing fairly with each case on its individual merits, was beyond human wisdom.

But, when Jesus returns to reign over all the earth, he will have Divine omniscience as well as authority and power. He will find things on earth much as they now are. He will know just how to meet every question and solve every problem in exact right and justice. He will know how to handle such a situation as that in China now. He will know what to do about Russia, Italy, France, Nicaragua, Mexico—and the United States. He will know how to meet the prohibition, narcotic, opium and other similar questions, settle strikes, avoid panics, etc. He will know how to bring order out of chaos, peace instead of war, good will for hate, justice to displace oppression, etc. He will be able to disarm the nations, to scrap war navies, aeroplanes, artillery, and to disband the armies.

Yes, earth needs Jesus, the Son of God, on its throne! God started man under a Theocracy, and we must come back to that. This is the Divine program. It has been a long, crooked and weary path that mankind has trodden, an alien from God, the prodigal wasting his substance in riotous living. But, Jesus is coming to rule; "He whose right it is, and I will give it unto him." "Yes, I come quickly. Amen! Yes, come Lord Jesus!"

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Don't fail to order a copy of Arnold's Practical Commentary while you can get one for 60 cents, and a beautiful Scripture Text Calendar thrown in for good measure. Without doubt, this is the best, most practical, thoroughly orthodox Sunday school help on the market.

MRS. H. C. MORRISON.

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Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.09.

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

I have often heard that there were many devout Christians among the slaves of olden times. I have heard my mother tell of one of their old slaves dying, and there was a holy glow shone round about his head. There is no doubt he went straight to heaven when his breath left its tenement of clay.

This week, I am giving you a beautiful story about "Cuff," a negro slave, which indicates that there were some devout slaves. Being a slave did not prevent them from being children of the Lord, and our heavenly Father was just as near to them in their bondage and servitude as he was to the Israelites of old. Our Father is no respecter of persons, but in every nation he that believeth on him is accepted of him. I know you will enjoy this beautiful story of Cuff.

Cuff.

Cuff was a negro slave who lived in the South before the war. He was a joyful Christian and a faithful servant. His master, however, was in need of money and one day a young planter, who was an infidel, came to buy Cuff. The price was agreed upon and the Christian slave was sold to the infidel. But in parting with him the master said, "You will find Cuff a good worker and you can trust him; he will suit you in every respect but one."

"And what is that?" said the master.

"He will pray and you can't break him of it; but that is his only fault."

"I'll soon whip that out of him," remarked the infidel.

"I fear not," said the former master, "and would not advise you to try it; he would rather die than give up."

Cuff proved faithful to the new master, the same as he had to the old. The master soon got word that he had been praying, and on calling him said, "Cuff, you must not pray any more, we can't have any praying around here; never let me hear any more about this nonsense."

Cuff replied, "O Massa, I loves to pray to Jesus, and when I pray I loves you and Misses all the more, and can work all the harder for you."

But he was sternly forbidden ever to pray any more under penalty of a severe flogging. That evening, when the day's work was done, he talked to his God, like Daniel of old, as he had aforetime. Next morning he was summoned to appear before his master, who demanded of him why he had disobeyed him. "O Massa, I has to pray, I can't live without it," said Cuff. At this the master flew into a terrible rage and ordered Cuff to be tied to the whipping post and his shirt off. He then applied the rawhide with all the force he possessed until his young wife ran out in tears and begged him to stop. The man was so infuriated that he threatened to punish her next, if she did not leave him, then continued to apply the lash until his strength was exhausted. Then he ordered the bleeding back washed in salt water; the shirt on and the poor slave to be about his work. Cuff went away singing in a groaning voice:

"My suffering time will soon be o'er,

When I shall sigh and weep no more."

He worked faithfully all that day, though much in pain, as the blood oozed from his back where the lash had made long, deep furrows. Meantime, God was working on the master. He saw his wickedness and cruelty to that poor soul, whose only fault had been his fidelity; and conviction seized upon him; by night he was in great distress of mind. He went to bed but could not sleep. Such was his agony at midnight that he awoke his wife and told her that he was dying.

"Shall I call in a doctor?" she asked.

"No, no; I don't want a doctor—is there anyone on the plantation that can pray for me? I am afraid that I am going to hell."

"I don't know of any one," said his wife, "except the slave you punished this morning."

"Do you think he would pray for me?" he anxiously inquired.

"Yes, I think he would," she replied. "Well, send for him quickly."

On going after Cuff they found him on his knees in prayer, and when called he supposed it was to be punished again. On being taken to the master's room he found him writhing in agony. The master, groaning, said, "O Cuff, can you pray for me?"

"Yes, bress de Lawd, I'se been prayin' for you all night," and at this fell on his knees and asked the Lord for guidance to point his master to the Lamb of God which beareth away the sin of the world. When he arose his master in greater agony than ever exclaimed, "O Cuff, can't you tell me what I must do to be saved?" "No, Massa, I knows nothin' you can do. God saw that you and I were just pure sinners fit for nothin' but de lake of fire, but He loved us so much that He sent de Lord Jesus to suffer in our place, and when He hung on de cross God laid on Him all our sins, past, present and future; and He suffered and died for 'em there, and when He arose from de grave dey were all gone as far as de east is from de west."

"But, Cuff, must I not repent and pray to be forgiven?" "No, indeed, youse jus' a dead man and de fust thing you needs is life. De Lord Jesus is de only Life dere is. Jus' receive Him and den you'll have plenty of time for repentin' and prayin'."

"But how can I know I am saved." Cuff opened his Testament and read, Verily, verily, I say unto you, he that heareth My Word and believeth Him that sent Me hath everlasting life, and shall not come into judgment, but is passed from death unto life.—John 5:24. "You see it's jus' hearin' and believin' and havin'!" The Spirit applied the Word and the light of life entered the master's soul, and together they mingled tears of joy for the wonderful love that saved both master and slave with the same salvation. Before morning the mistress was saved, too, and the whole plantation was soon aware of the great change that had been wrought.

Cuff was at once liberated and together master and slave traveled through the South witnessing the transforming power of the love of God.

Reader, if you haven't this love in your heart you are missing everything worth living for in this world or the next.

Lovingly,

AUNT BETTIE.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy circle of boys and girls? I am eleven years old, have light hair, bobbed, blue eyes, medium complexion. I weigh about sixty-four pounds. I have one sister and one brother. I am the oldest. I am a Christian and belong to the Cumberland Presbyterian Church. My father and mother are Christians and belong to the Cumberland Presbyterian Church. Who can guess my first name? It begins with D and ends with Y, and has seven letters in it. Whoever guesses it I will send them my picture some time. I will ring off before Mr. W. B. wakes up.

D. Oliver.

Pleasant Shade, Tenn.

Dear Aunt Bettie: Will you let an Ohio girl join your band of boys and girls? I am in the seventh grade at school. I am twelve years old. Have I a twin? My birthday is on the second day of January. I am five feet tall and have brown hair and eyes. Can any one guess my middle name? It starts with L and ends with A, and has six letters in it.

Eleanor L. Burcham.

Miller, Ohio.

Dear Aunt Bettie: Will you please let a little Georgia girl join your happy band of boys and girls? I go to Sunday school every Sunday. I can we get stars and pins. I go to school and am in the sixth grade. I am eleven years of age. My teacher's name is Mrs. Marchell Archer. I like her very much. My birthday is August 24. Have I a twin? If so, please write to me. We are going to have a program at the end of school. I

would like to correspond with some girls about my age. I will try and answer all letters I receive. I hope that Mr. W. B. doesn't get this letter, for I want to see it in print. I hope Aunt Bettie and all the cousins are enjoying themselves.

Ella Roof Johnson.

Rt. 2, Greensboro, Ga.

Dear Aunt Bettie: Will you make room for a Fitzgerald girl to join your happy band of girls and boys? I was eight years old April 15. I am in the second grade. My teacher's name is Miss Barfield. My Sunday school teacher's name is Mrs. Evans. Mother takes The Pentecostal Herald and I like the tenth page. I will close with love for Aunt Bettie and the Band.

Mary Ellen Brannon.

P. O. Box 22, Fitzgerald, Ga.

Dear Aunt Bettie: Will you let a Georgia boy join your happy band of boys and girls? I am ten years old. My birthday is June 8. I am in the 5th grade. I go to Sunday school most every Sunday. Mother takes The Herald and I like to read page ten. This is my first letter to The Herald, so I will close for this time.

James Wesley Brannon.

Box 266, Fitzgerald, Ga.

Dear Aunt Bettie: May a down east girl of the Bay State join the happy band of boys and girls? This afternoon I happened to pick up one of my uncle's papers and turned to page ten in The Herald. After reading some very interesting letters, I asked my uncle if I could write a letter and get acquainted, (for it would be a good way to know people all over the United States). He gave me encouragement, so I hope this will be published before Mr. W. B. gets it. I am fourteen years old and would like very much to correspond with someone and would try to get a picture of myself. I go to the Nazarene Church of Lowell. Our church has a membership of about 200 and about 223 in Sunday school. A few weeks ago we had revival meetings conducted by Sister Crooks of Chicago, Mr. and Mrs. Leaman, of Canton, Ohio, and their eight-year-old son helped to sing. He was a cute little singer. I wonder if you heard about China, about the famine? It is said that one man could live on one dollar for one month.

Myrtle Gordon.

195 Lincoln St., Lowell, Mass.

Dear Aunt Bettie: Here comes a Kentucky girl to join your happy band of boys and girls. This is my first letter to The Herald. I have brown eyes, dark brown hair and fair complexion. I am thirteen years old, and in the sixth grade at school. I like to go to Sunday school. I belong to the Methodist Church. I have four brothers and two sisters. With love to Aunt Bettie and all the cousins.

Edna V. Houk.

Pierce, Ky.

Dear Aunt Bettie: Will you let a little Illinois girl join your happy band of boys and girls? I am eight years old and in the third grade. I have one half mile to go to school. I got an average of 96 4-5 on examination. I go to Sunday school every Sunday that I can. We are thinking about getting some little tame rabbits. We live on a farm and have two little calves and a little colt. I have two sisters named Dorothy and Maryanna. I hope to see my letter in print. I would like for some little girl to write to me and see if she could guess my middle name. It begins with M and ends with E, and has eight letters in it.

Mildred M. Davis.

Rt. 6, Pontiac, Ill.

Dear Aunt Bettie: Will you let a North Carolina boy join your happy band of boys and girls? Mother takes The Herald and I enjoy reading page ten. I am twelve years old, I have black hair, light complexion and brown eyes. I am not a Christian but hope some day I will be one. I have a good mother and I know she is praying for me.

Monroe Johnson.

Rt. 2, Box 78, Boonville, N. C.

Dear Aunt Bettie: Please give the Badgers a little space. I have never seen any letters from this part of Wisconsin, so thought I would break the silence. Ruth Hiller, I guess you

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middle name to be Freda. If so, please don't forget your promise. Maxine C. Williams, I guess your name to be Edith. I have very light complexion, medium brown hair (growing) and blue eyes. I am about five feet, three and one-half inches tall and weigh one hundred and thirteen pounds. Who can guess my middle name? It begins with D and ends with S, and has six letters. Who has my birthday, March 28? Would like to hear from a twin if there are any.

Mildred D. Bonin.
Rice Lake, Wis.

Dear Aunt Bettie: I am a little girl seven years old. I am in the second grade at school. My school is out. I go to Sunday school most every Sunday. Mother is my teacher. I have two little sisters, one five years old, and one three. Mother and father are Christians and I hope to be some day. Please print my letter as I want to surprise Daddy. Alois Tilford.
Clarkson, Ky.

FALLEN ASLEEP

YOUNG.

Rev. Daniel W. Young, 63 years old, minister of the Methodist Church, of Lawrenceburg, Ky., died at the home of his daughter, Mrs. Clyde Mitchell. He had been in declining health for a year, and for two months had been confined to his room. Mr. Young was born in Anderson county, Ky., December 29, 1866, and with the exception of a few years spent in Woodford county, he lived his entire life in Lawrenceburg and Anderson county. He had been a minister for 30 years.

He was the son of Benjamin Young and Alice Carter. His father died when he was only a child. He is survived by his step-father, J. M. Carter; one sister, Mrs. Louis Guyn; two brothers, Logan Carter and Orville Carter, all of Louisville.

He was married to Louella Alderson, March 30, 1886. Besides his wife he is survived by ten sons and daughters.

Funeral services were conducted at the Methodist Episcopal Church Monday afternoon at 2:30 o'clock, Rev. R. F. Jordan, of Vanceburg, former pastor of the church, officiating, assisted by Rev. R. L. Harney, the pastor; Rev. William M. Stallings, Rev. J. Tyler Davis and Rev. W. G. Eldred.

With the passing of D. W. Young, minister, business man, good neighbor, fast and firm friend, Lawrenceburg loses one of the best citizens of which any city or community can boast. D. W. Young was uniformly good, uniformly honest, uniformly upright, and his every action revealed an intent to do unto others as he would have others do unto him. Although family and friends will miss him as long as life endures, sweet solace may be derived from the knowledge that he performed life's duties as only a true man can and set an example worthy of emulation.

ROSE.

Feb. 6, 1929, Mrs. Margaret E. Rose departed this life and went to live with Jesus and the loved ones gone before. She was born in Morgan county, Ky., July 15, 1861; was united in marriage to John D. Rose, of Wolfe Co., Ky., Feb. 23, 1877. To them were born eight children. She has been a faithful member of the M. E. Church, South, since early womanhood. Her suffering was great the last two months of her illness, but she bore it patiently, and was often heard to say, "It's alright; not my will, Lord, but thine be done." She leaves five daughters, two sisters and one brother, besides a host of friends and relatives to mourn her loss. We look to Jesus for comfort in trials like these, fully realizing that he will sustain us by his grace and that he doeth all things well. God alone knows our heartaches when we realize there will be no more family gatherings at the old home we all love so well, but it seemingly has brought us in closer touch with our heavenly home, for it seems that heaven is nearer since her going. My prayer is that we may each one be faithful, so we can make that undivided family in heaven which was one of her daily prayers.

Her daughter,
Mrs. James Roberts.

PIGG.

Just one year ago, June 12, the death angel crept into our home, just as the lovely sun began to peep over the horizon to help scatter darkness, and claimed for its victim the husband and father, George W. Pigg.

How sad to know his place in the home is vacant and we see his dear face no more in this world, but we have a blessed assurance that he is at rest and we can go to him. Yes, he is gone but not forgotten, and we will ever cherish those sweet memories. He was near eighty-six years of age, born July 14, 1842.

His grave was covered with flowers as silent messages of love from friends and loved ones. The host of friends turned their backs on the new-made grave to take up the ever present duties and keep in memory the life of our dear husband, father and grandfather, etc., who had gone to be with loved ones beyond the stars.

He and his wife had been married more than fifty years, and their union was blessed with six children. The many doctors and nurses were very kind. He rejoiced in the Lord's service and called for prayers and songs.

Since this year is gone we miss him but little less, but we are so glad we feel heaven is richer and we must all be true, as he was so anxious that all of us meet him over there.

We stood beside our father's bed
And knew the end was nearing,
And heard the gentle, weeping
Of the ones who loved him best.
And still we hoped and still we pray-
ed,

And yet somehow were fearing,
That very soon this tired one
Would know that dreamless rest.

His daughter,
Rev. Susie Pigg Eagan.

EVETT.

In memory of our little darling Mildred Irene Evett, daughter of Mr. and Mrs. J. W. Evett, born August 3, 1926, and died August 4, 1928.

The little babe has gone to rest,
To reign with God forever blest;
Her little tongue will always praise
A Savior's love, redeeming grace.
Far from a world of sin and strife
She now enjoys a heaven's life,
And joins to praise and shout and sing,

And make the heavenly arches ring.
Could we but hear her little tongue,
So sweetly sing the heavenly song,
Could we but see her smiling face
Delighted with the happy place,
Now let us strive the prize to gain,
Let's come to Christ with him remain,
Then we shall share in Jesus' love,
And meet our little babe above.

Her Grandmother.

TO EVERY READER OF THE PENTECOSTAL HERALD.

Friends: I have done my best for Christ's sake, in writing a tract on Gambling. It is barely off the press, sells for only 25c.

It is the very best sermon I could preach against gambling and social cards, and I believe it is as much inspired as anything I ever said or wrote.

Won't you please write now to The Herald for a copy, read it, every word of it, then do just two things—first send in an order for from a dozen to a hundred, and sell or give away among your people. Also write me, at least a card and tell me you read it, and what you think of it.

I heard of a colored preacher who was talking about the rabbit that climbed a pine. One of his stewards arose and corrected him and said, that was a slip, parson, for a rabbit, you know, can't climb. The pastor heard him through and replied that ordinarily that was true, but on this occasion the dogs were so close in behind the rabbit that he just fairly had to climb.

Somehow I feel that the needs of our church so got in behind me that I just fairly had to write against gambling.

And if you don't get and read this tract, I hope you will lose every bet you make from now on, and forever.

The Herald will make a reduction if you order in quantities, and besides all this I have three other books nearly ready for the press, and need what I have put on Gambling, to help on these others.

Jno. B. Culpepper, Sr.

Please hurry, so I may not have to lie awake until I hear from you.

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Rev. George Bennard, of Hermosa Beach, California, author of the Old Rugged Cross, will be welcomed by a host of friends.

Rev. Iva D. Vennard, Superintendent of the Chicago Evangelistic Institute, will lead the young people into the way of the richer life.

Commissioner S. L. Brengle, referred to by General William Booth as the Apostle of Holiness of the Salvation Army. He will preach on Sunday, August 4.

Rev. Lloyd Nixon, of Grand Rapids, Michigan, a brilliant song leader, will conduct the singing for the tenth consecutive year.

Professor Howard Skinner, Jr., of Lynn Haven, Florida, for the seventh consecutive year will delight the multitudes with his work on the grand piano.

This is only a partial list of our program talent.

This association is interdenominational and evangelical and all lovers of God are invited.

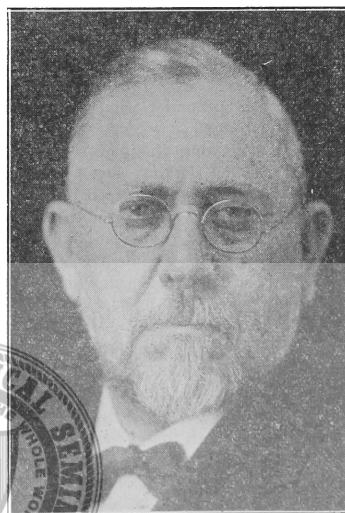
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SUNDAY SCHOOL LESSON

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

Lesson XIII.—June 30, 1929.

Subject.—Review.

Reading Lesson.—1 Thess. 2:10-20.

Golden Text.—I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Jer. 31:3.

I do not know how to write this review lesson. From one side it all looks pessimistic; while from the other side it looks optimistic. Some lessons, however, are quite clear. For these we may search.

I. Our notions about God may, and do, change. No two of us have the very same ideas concerning him. That has always been true; and it will so continue for all time to come. But he never changes: "with him there is no variableness, neither shadow of turning." He has revealed himself more fully in the New Testament than in the Old Testament; but that does not signify any change in his being. The Jehovah of the Old Testament is the God of the New Testament.

II. Human nature never changes. God can change us; but, left to ourselves, we are the same in all ages. We may improve ourselves somewhat, and we may improve our environment; but our nature remains the same. Take Greece at her best and Africa at her worst, and human nature is one. By nature the Jews in the days of the Judges and the Jews of modern times are not different. Nor are they different from the Gentiles of the ages.

III. God being ever the same and human nature never changing, we can understand something about his dealings with men. It is true, of course, that as men improve under the light he gives them, some change in his government must take place, just as we change our government over students in school life.

IV. Just as long as the Jews were obedient to the commands of God, everything went well with them. Their crops were abundant. "The early and the latter rains" were on time, full and free. Their flocks and herds were healthy and prolific. They themselves were practically free from diseases. There is not a more beautiful picture of human health and prosperity than that among those Israelites during their periods of obedience to Jehovah.

V. Now turn the picture and study the opposite side. Whenever Israel disobeyed God, ruin came upon them. Rain was withheld, and famine stalked through the land. The olives, the figs, the grapes all failed. There was no harvest in the grain fields. The threshing floors were empty. The flocks and herds were devastated. Disease preyed upon the people. Their heathen enemies swept over them, and carried them away captives. Israel perished in far off Nineveh. Judah languished in cruel Babylon.

This punishment was mostly disciplinary. God did not mean to be cruel towards his chosen people. Their day of retributive justice had not yet arrived. The Messiah must come out of Judah; and Jehovah was preparing that rebellious people for that tremendous event. Had they been obedient, the work would have been easy—Judah would have escaped her fearful chastisement.

VI. If I mistake not these lessons are applicable to America and to all

other lands. "God is no respecter of persons." What he did for the Jews, he will do for us. As far as America has followed God she has been richly blessed; but disobedience is bringing upon us some severe chastisement. I am aware that it is unpopular to write such words. Especially is it so to prophesy that there is danger ahead. Were it possible the disobedient and gainsaying would minister the same sort of punishment to me, that Jeremiah received at their hands in his day—maybe worse; but I stand by the Book: If America will not repent and turn back to God, she must suffer.

But I am asked: "Wherein has America disobeyed God?" This nation has robbed God in tithes and offerings. America has been blessed with great riches. She is "money-mad and pleasure crazy." We are squandering the gifts of God to our own ruin. Think of the billions that have gone (still going) for strong drink. The nation is sinking about three billions per year for tobacco, debauching her manhood and her womanhood (even the children) beyond all measure. The Philistines are upon us. I quote from a report of Dr. Charles L. Barber of Lansing, Mich., before the annual convention of the American Association for Medico—physical research, delivered in Chicago, Sept. 23, 1927: "Sixty per cent of all babies born of cigarette smoking mothers die before they reach the age of two, due primarily to nicotine poisoning. A baby born of a cigarette smoking mother is sick. It is poisoned, and may die within two weeks of birth. The post-mortem shows degeneration of the liver, heart and other organs." I pray God's pity upon some preachers in this fair land, who profess to be followers of the "Christal Christ," but enter their pulpits loaded with the filthy stench of tobacco.

While the heathen at home and abroad die and perish in their sins, we professing Christians in America build costly churches to satisfy our own vanity, pitch altars over against altar, and squander our wealth on our lust. I am writing in a town of 1,500 people who boast four churches in gun-shot of one another. They are in a continual fuss among themselves, while three-fourths of the population have never known the saving power of grace. I wonder what God thinks of such things.

VII. Turning the picture we find some lessons that are beautifully optimistic. In the midst of all the heart-rending sin and idolatry of the chosen people it is refreshing to find Hezekiah leading his people back to God. We learn that a good ruler blesses his subjects, while wicked rulers are a curse to any people.

We are ready to shout for joy when Isaiah cries: "Comfort ye my people," and pictures for Israel and all the coming ages our suffering Savior.

When Hilkiah found the book of the law in the temple the shock to King Josiah and the entire kingdom was terrific; but it was a blessed discovery. The nation had sunken to the depths in morals; but the reading of the law led to repentance and blessing.

The lessons from Jeremiah make us

hang our heads in shame. With super-human boldness he declares to his people the dreadful impending doom that is about to overtake them, weeps over them, and begs them to repent and turn back to God; but they persecute and abuse him. Finally Israel's sun sets in midnight gloom that will see no daybreak for seventy years.

The quarter's work ends in a glorious doxology. The 103rd psalm breaks over our weary, troubled hearts like the cool, refreshing breezes of a woodland after one has struggled for weeks through a scorching desert.

The cry of my heart is, that Jehovah's dealings with Israel might turn back our great nation in her mad rush in the ways of sin.

THOU SHALT REMEMBER ALL THE WAY THE LORD THY GOD HATH LED THEE.

Deut. 8:2.

He was better to me than all my hopes,

He was better than all my fears;
He made a road of my broken work,
And a rainbow of my tears.

The billows he guarded my sea girded path,

But carried Lord on their crest,
When I dwell on the day of my wilderness march

I can lean on his love for the rest.

He emptied my hands of their treasure store,

And his covenanted love revealed;
There was not a wound in my aching heart

But the breath of his love had healed.

Oh tender and true was the chast'ning care,

In wisdom that taught and tried,
Till the soul he sought was trusting in him,

And nothing on earth beside.

He guided my path that I could not see

My ways that I had not known;
The crooked was straight, and the rough made plain

As I followed the Lord alone.

I praise him still for the pleasant palms

And the water-springs by the way,
For the glowing hills of flame by night,

And the sheltering cloud by day.

There is light for me on the trackless wild

As the "wonders" of old I trace;
When the God of the whole earth went before

To make me a resting place.

Has he changed, for me? Nay he changeth not!

He will bring me by some new way,
Through fire and flood and each crafty foe

As safely as of yesterday.

Never a watch on the dreariest halt

But some promise of love endeared;
I read from the past that my future shall be

Far better than all of my fears.

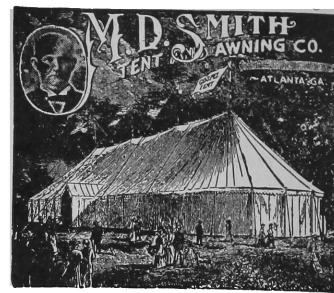
Like the golden pot of the wilderness bread,

Laid up with the blooming rod,
All safe in the Ark with the Law of the Lord,

To the covenant care of my God.

Mrs. N. Shattuck.

Bennard Evangelistic Party will conduct a tent meeting at Freeport, Mich., June 20-July 14.



The Gist of the Lesson, 1929

BY R. A. TORREY, D. D.

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"Heart Rhymes From North Carolina."

The Pentecostal Publishing Company has just brought forth a book of my best and choicest poems with the above title. The book contains sixty-three poems, with a short sketch of the author's life, also the photographs of the author and his wife, making 130 pages, and sells for 75c per copy; two copies for \$1.25, or five copies for \$2.50. The book is the outcome of more than twenty years of labor. There are poems on the great state of North Carolina, poems on nature, and a goodly collection of religious poems, and will cheer your heart to read them. A copy was recently presented to President and Mrs. Hoover, and the following letter has just been received from their Secretary, Mildred Hall:

My dear Mr. Isenhour: The President and Mrs. Hoover have asked me to thank you for your thought, —and for the copy of your book of poems, "Heart Rhymes From North Carolina," which they are looking forward to reading at their first opportunity. Assuring you of their appreciation of the friendliness this gift conveys, I am, Yours sincerely,

Mildred Hall.

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Booklets sent on request.

SPECIAL CALL TO PRAYER.

The Board of Trustees of The Florida Holiness Camp Grounds, Inc., feel that the time is ripe now for the establishment of The Florida Holiness Camp Meeting in permanent shape upon our own grounds as the Lord opens the way. He has made it unmistakably plain that he is in this work, and so signal has been his blessing that several hundred souls have been saved and sanctified at her altars. In our last camp we had people from 34 states in the congregation one night.

God helping us, we shall make no mistakes in this matter and send out this clarion call to every lover of Bible Holiness to pray for us that we may be led unerringly by the Holy Ghost in the selection of the site and in the raising of the funds to meet this need. Without the earnest prayers of the devout people who read The Pentecostal Herald we cannot undertake so great a task, and ask you to please lay hold on God for us, that he may have the pre-eminence in everything and make clear and plain his will concerning this matter.

God is opening the way and one of our Spirit-filled men, a trustee of the camp, has donated 80 acres of fine muck land that will grow all kinds of vegetables, is near the highways and is worth every penny of \$5,000.00, but is not suitably located for the Camp Site, and we have this for sale. Should some reader of the paper see this and be interested in truck farming you cannot do better than write about it or come and see it. Should more land be desired we have a friend who has another 40 acres adjoining that may be had for \$2,500 additional. Write Rev. E. C. Wills, P. O. Box 1944, Orlando, Fla., for particulars.

Our plans for the permanent site, is to lease lots to those who come up to standards required, who may build a cottage on the Camp Ground, where they will have electric light and water, and not only attend camp meeting but can spend the winter months on the Camp Ground in their own cottage near the best of markets, lakes, fishing and other items of interest. All leases will be made subject to the rules and regulations of the Florida Holiness Camp Grounds, Inc., so as to protect her interests and, at the same time, give plenty of room for the lessee to be free and unhampered in all that is right and good. Said lease will be so worded and drawn that in case the camp meeting was ever abandoned or given up, the holder of the lease gets a warranty deed for such lot or lots which he or she may have under lease.

Sincerely asking you to pray earnestly for this great work, and hoping that you may be able to attend our

next camp on our own Camp Ground site, I am Yours sincerely,

E. C. Wills,

Sec.-Treas., Orlando, Fla.

THE PARABLE OF THE FROZEN LAMB.

C. G. Shutt.

A wealthy Western Ranchman employed a shepherd to take care of his flock. One winter day the mercury suddenly dropped to ten degrees below zero, and a typical Western blizzard was on in all its fury. The ranchman went out to his barns to find out how the shepherd was getting along with his flock. As he neared the barns he began to find dead lambs covered in the snow, and others stiff with cold shivering in the storm. As he drew near the barn, to his horror and dismay, he saw the shepherd standing at the door with a stick, keeping the lambs back. The ranchman cried out: "Why in the world are you keeping my lambs out?" The shepherd replied: "I made no contract with you concerning the lambs, I was to look after the sheep, and a lamb is not a sheep." If you wanted me to look after the lambs too, you ought to have specified." The ranchman was so indignant at the words and conduct of the shepherd that he grabbed the stick from his hand saying: "You miserable idiot; you are not fit to herd rattlesnakes. Get my lambs in quick." As soon as the living lambs were gathered in the ranchman looked about to see what was the extent of the damage caused by the misguided shepherd. He found scores of dead lambs all about the barn and the carcasses of many which had been slain by wolves far out from the barn. The ranchman told the shepherd that his time was up and he could go as soon as he buried the dead lambs.

Now whatever misunderstanding there might have been between this shepherd and the ranchman, Christ makes the attitude of the child to the Kingdom of God so plain that there is no room for misunderstanding. "And they brought young children to him that he should touch them: and his disciples rebuked them that brought them. But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me and forbid them not for of such is the Kingdom of God." Christ showed further that the child was not only in the kingdom but the greatest in the Kingdom.

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Toronto, Ohio, August 1-11.
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Petroleum, Ky., August 15-25.

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Pollock, La., July 14-28.
Choudrant, La., August 4-18.

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Cleveland, Okla., June 9-23.
Duncan, Okla., June 30-July 14.
Many, La., July 19-24.
Dyer, Tenn., August 2-11.

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Junaluska, N. C., July 8-14.
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Stittsville, Ont., June 28-July 7.
Sebring, Ohio, July 12-21.

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Lavelle, Pa., June 28-July 7.
Douglass, Mass., July 19-28.

LEWIS, JOS. H.
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Taylor's Chapel, Ky., July 16-28.
Bethelridge, Ky., July 30-August 11.
Nicholasville, Ky., August 13-25.

LEWIS, M. V.
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(Wilmore, Ky.)
Princeton, W. Va., June 9-23.
Delanco, N. J., June 27-July 7.
Mt. Olivet, Ky., July 11-21.

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)
Youngstown, Ohio, June 9-23.

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)
Delanco, N. J., June 28-July 7.
Moose Jaw, Can., July 18-28.
Ludlow Falls, Ohio, August 2-11.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOPER, J. NORRIS. FRY, WILBUR H.
(Stittion, Miss.)
Dixon, Miss., June 17-30.
Madden, Miss., July 1-14.
Lena, Miss., July 15-28.
Open date, July 29-Aug. 18.
Sandersville, Miss., Aug. 19-Sept. 1.

LOVELESS, W. W.
(London, Ohio)
Pittsburgh, Pa., June 20-30.
Celina, Ohio, July 5-21.
Middleport, Ohio, July 28-Aug. 11.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Rosholt, S. D., June 15-30.
Garden City, Kan., July 25-Aug. 11.
Batesville, Ark., August 15-23.

McBRIDE, J. B.
(412 Arlington Drive, Pasadena, Calif.)
Cincinnati, Ohio, July 3-28.
Portsmouth, Ohio, July 30-Aug. 11.
Ramsey, Ind., August 15-25.
Cincinnati, Ohio, Oct. 6-20.

McGHEE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)

McKIE, MARK S.
(Holt, Michigan)
Gowanstown, Ont., May 29-June 16.
Listowel, Ont., June 16-30.

McNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MARSHALL, R. P. AND WIFE.
(Lewisburg, Ky.)
Birmingham, Ala., June 12-30.
Coffeysville, Ala., July 1-14.
Lewisburg, Ky., July 16-24.

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)
Haltown, Mo., July 19-28.
Woodward, Okla., August 8-18.
Oakland City, Ind., Aug. 23-Sept. 1.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Mason City, Ill., July 4-21.
Campbellsville, Ky., July 23-Aug. 4.
Normal, Ill., Aug. 23-Sept. 1.

MILLER, REV. AND MRS. F. E.
(Lowville, N. Y.)

MINGLEDORFF, O. G.
Washburn, N. D., June 13-28.
Hettinger, N. D., June 28-July 7.
Ferndale, Wash., July 18-28.
Okanogan, Wash., Aug. 1-11.

MOFFITT, E. J.
(Deltaville, Va.)
Deltaville, Va., July 17-28.

NORRERY, JOHN.
(1001 Cooper St., Camden, N. J.)
Centre Valley, Pa., July 27-August 4.

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Washburn, N. D., June 14-23.
Hoople, N. D., June 27-July 7.
Connelley Springs, N. C., July 28-Aug. 6.
Camp Georgia, August 8-18.

PAIKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
West Liberty, Ky., June 10-23.
Seco, Ky., June 24-July 14.
Oswego, S. C., August 6-18.

PATZSCH, EDDIE E.
(Song Evangelist)
(824 Oak St., East Liverpool, O.)
Hammondsville, Ohio, June 2-16.

POCOCK, B. H.
Caldwell, Ohio, June 9-30.
Pittsburgh District, July.
Cleveland, Ohio, Aug. 28-Sept. 1.

POLLITT, S. H.
(Amelia, Ohio)
West Irvine, Ky., June 20-July 21.
Salem, Ky., July 28-August 11.
Salvisa, Ky., August 15-September 1.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(1049 King Ave., Indianapolis, Ind.)
Mishawaka, Ind., June 16-30.
Richland Center, Wis., July 5-21.
St. Croix Falls, Wis., July 28-Aug. 4.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2012 Meadowbrook Drive, Ft. Worth, Texas)
Pleasant Hill, La., June 23-July 7.
Lake Arthur, La., July 12-21.
Boyce, La., July 23-August 4.

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)
Charleston, W. Va., June 14-23.
Albany, N. Y., July 28-July 7.
Bentleyville, Pa., July 5-21.
Eaton Rapids, Mich., July 26-Aug. 1.

RICE, LEWIS J. AND EDYTHE.
Lafayette, Ind., July 7-21.
Ladoga, Ind., July 28-Aug. 11.
Hammond, Ind., Aug. 14-18.

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Mich.)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)
Vine Grove, Ky., June 16-July 1.
Mansville, Ky., July 3-14.
Mt. Hope Camp, July 18-Aug. 4.

ROOD, PERRY.
(Middleport, Ohio.)
Chillicothe, O., June 8-23.
Dexter, Ohio, July 15-21.
Richmond, Va., July 27-August 11.
Cardington, Ohio, August 15-26.

Ref. Bap. Church and others. Write Rev.
H. C. Archer, North Head, N. B.

MASSACHUSETTS. Workers: The
Huff-Eby Evangelistic Party, consisting of
Rev. J. M. Huff, Rev. A. T. Eby, song
leader, Miss M. Opal Huff, pianist and
children's worker, Geo. Woodward, also
Rev. C. A. Gibson, Writer, Rev. J. N.
Nelson, 22 Park Ave., New York, Pa.
Mt. Lake Park, Md., June 27-27 July.
Workers: Dr. C. M. Dunaway, Rev. Wm.
Healop, C. A. Lovejoy, Dr. John Paul.
Music in charge of Prof. and Mrs. Ken-
neth Wells. Write M. W. Castle, Spencer,
W. Va.

MASSACHUSETTS.
North Reading, Mass., June 28-27 July.
Workers: Rev. R. T. Williams, Rev. C. H.
Babcock, Rev. C. C. Rinebarger, director
of the Mass. A. L. D. Singers, young peo-
ple's services. Write Miss Rose Wright,
1073 Middlesex St., Lowell, Mass.

MICHIGAN.
Gladwin, Mich., August 8-18. Evangelist
Rev. I. N. Toole. Write J. Warren Kays,
Pres., Gladwin, Mich.

MICHIGAN. Aug. 2-11. Preachers:
Joseph Owen, Chas. H. Babcock and Ray-
mond Browning. Director of young peo-
ple's work, Thelma Hyde; song leaders,
R. A. and Mrs. Shank, address Rev.
O. J. A. James, 1000 E. Maple, Mt. Pleasant,
Eaton Rapids, Mich., June 26-August 4.
Workers: Rev. Joseph H. Smith, Rev. Paul
Rees, Rev. Raymond Brown, Rev. Geo.
Bennard, Mrs. Iva D. Vennard, Col. S. L.
Eaton, Rev. A. L. D. Singers, Prof. Howard
Skinner, Jr., address Rev. D. C. Reed,
Albion, Mich.

MINNESOTA.
Montevideo, Minn., June 14-23. Workers:
H. E. and E. Sheehagan and J. J. Sheeha-
gan, Miss Grace Sorenson, musician.
Theo. Landmark, Miss Rose, Montevideo, Minn.

MISSISSIPPI.
Waynesboro, Miss., Aug. 10-25. Preacher
in charge, Evangelist R. A. Young and
other workers. Mrs. J. E. Moody, Sec.

NEBRASKA.
Omaha, Neb., July 1-14. Workers:
Chas. H. Stalker, Jos. H. Smith, R. A.
Shank and wife, address Mrs. C. G. Stu-
berg, Sec., P. O. Box 384, Omaha, Neb.
Kearney, Neb., August 15-25. Workers:
H. J. and A. L. D. Singers, Geo. H. Cock-
cock. Write B. J. Patterson, Sec., Kear-
ney, Neb.
Lincoln, Neb., June 21-30. Workers:
Rev. C. W. Butler, Willard B. Davis,
George Rev. A. Jacobs, Sec., 2100 E St.,
Lincoln, Neb.

NEW JERSEY.
Aura, N. J., July 12-21. Evangelist, Rev.
Richard G. Flexon, Deaconesses, Hazard
and Lichner.
Richmond, N. J., August 2-11. Preacher
in charge, Rev. J. H. Holness Camp Meet-
ing, Delanco, N. J., August 23-Sept. 2.
Workers: Rev. Ray N. Johnson, Rev.
Peter Wiseman. Special singers. Male
Quartette. Orchestra.
Lincoln, N. J., June 28-27 July. Work-
ers: Dr. H. C. Morrison, Rev. Ray N.
Johnson, Rev. F. Lincome. Singer, M. V.
Lewis.

NEW YORK.
Richland, N. Y., August 19-Sept. 3.
Workers: F. W. Suffed, F. E. Arthur,
H. W. Sweeten, Tillie Albright, Mrs. F.
W. Suffed, leader in song; S. G. Haskins,
pianist; Ida E. Biss, children's meet-
ings. Rev. G. N. Buell, Sec., Sandy
Creek, N. Y.
Beacon, N. Y., June 28-27 July. Work-
ers: Rev. H. V. Miller, Evangelist K.
Hawley Jackson, Rev. H. V. Miller, song
leader, Rev. R. Hollenback, young peo-
ple's meetings; Mrs. Hervey Brown, chil-
dren's meetings. Write L. B. Reed, 122
Cornelia St., Brooklyn.
Wilmingon, N. Y., June 20-27 July.
Workers: Fred Suffed, Ben DuVal and
Mary Ellis, evangelists, Mrs. Kitty Suf-
field in charge of music. Mrs. Collins
Easley, children's worker. Address Mrs.
Frank Warren, Sec., Haselton,
Cattaraugus Co., N. Y., July 18-28. Work-
ers: Rev. J. M. Hames, Rev. Henry C.
Stebbins, Miss Ruth Benton, Rev. George
N. Buell, Rev. James Jones, young peo-
ple's evangelist. H. Willard, trilling, street
meetings. Music in charge of Rev. C. L.
Armstrong, Robert L. Simpson, pianist.
Write H. J. Cornell, 46-14 Burling St.,
Flushing, L. I.
Delta Lake, near Rome, N. Y., June 28-
27 July. Workers: Rev. H. M. Shuman,
Rev. E. J. Richards, Rev. John Cable,
Rev. W. G. Weston, Mrs. Chas. Donle, chil-
dren's worker. Rev. Frank Wre, song
leader. Address Rev. Wm. Combs, Ken-
neth St., Oneida, N. Y.
Syracuse, New York, June 27-27 July.
Workers: J. M. Hames, Chas. Arms-
strong, Florence Miller, C. H. Cox, Mrs.
H. Cox, Cassius L. Myers. Address Rev.
Cassius L. Myers, Sec., 134 Freeman Ave.,
Syracuse.

NEW YORK. Aug. 4-18. Workers:
Seven Oaks, N. Y., August 4-18. Work-
ers: A. P. Carey, C. J. Hessler. Leader-
ess in song, Miss Florence Fairbanks; chil-
dren's worker, Pearl Humphrey. Address
Rev. J. H. Sibley, 1565 1st Ave., Watervliet,
New York.

NORTH DAKOTA.
Washburn, N. D., June 13-23. Workers:
O. G. Mingledorf, John F. Swen. Flan-
der, pianist, children's work. As-
bury Quartet. Write John Bibelheimer,
Washburn, N. D.

OHIO.
Coschocton, Ohio, June 13-23. Workers:
Rev. J. M. Anderson, Rev. Wm. W.
Fleming, evangelists. Rev. James B. Camp-
bell and wife, song and music directors
and Miss Anna E. McGhie, young peo-
ple and children's worker. Write R. K.
Gamsfelder, Sec., 338 No. 8th St., Cos-
chocton, Ohio.

OHIO. Aug. 1-10. Workers:
Hallow Rock, Ohio, August 1-10. Work-
ers: C. W. Butler, Bona Fleming, John
Fleming. Prof. J. E. Moore, song leader.
Miss Jane Bradford, young people's work-
er. Mrs. Edith H. Moore, children's work-
er. Mrs. Edwina Wilson, pianist.
Address A. K. Householder, Toronto, O.
Route 2.
Mt. Lookout, Lima, Ohio, August 1-11.
Workers: Rev. Andrew Johnson, Rev. E.
J. James, wife and son, and others.
Address Rev. Roy C. Dotson, Pres., New
Hampshire, Ohio.

OHIO. July 18-28. Workers
Rev. Bud Robinson, Rev. Wm. Hessler

Rev. Jack Linn, Oregon, Wis.
Hayward, Wis., June 27-July 7. Work-
ers: E. B. Dodd, Drayton Elmer, Maxwell

This book is prepared especially to help people lead a holy life. It takes up the sevenfold beauty of the Christian life. It is the only book of its kind for holiness people. Price 75c.

PRE-INVENTORY SALE OF BIBLES

We offer you here a very large assortment of some of the choicest styles of Bibles published, at such low prices that you can hardly afford not to invest in them. Many of them we bought at about one-half the regular price, hence we can sell them to you at the prices listed below. They are all the King James Version and all perfect stock.

Don't let this opportunity pass to supply yourself, your children and your friends. Also you can make an investment here that will net you 40% or 50% on your money, instead of 6%. If you want to buy a quantity to sell again, we will ship them on a guarantee that if you fail to dispose of them within a reasonable length of time, you may return them to us in good condition, and we will refund your money, less the postage.

Large Type India Paper Reference Bible

Bound in a beautifully grained Morocco with overlapping edges, has fine, thin India Paper, 50,000 references, chapter numbers in figures, dates at the head of reference column. It has silk headbands and marker, red under gold edges, size 5½x8 inches, and only ¾ inch thick; weight 21 ozs. It has large long primer self-pronouncing type and maps in colors. The publisher's catalogue price \$5.00. Number of this Bible is 7690X. We have 44 copies that we are offering

at, each **\$4.00**
20 copies same as the above, with a genuine leather lining—regular price \$9.00; we are offering them at \$4.50 each. The number is 7695X.

14 copies after the same style as No. 7690X, with the large bourgeois type, chapter headings in Roman numerals, with concordance and a Bible gazetteer, size 5½x7¾x¾ in. thick. The number is A3690. Our special price is \$4.50.

20 copies same as A3690, with leather lining to edge, at \$5.00. The number is A3692.

Handy Old Folk's Bible

Extra large type, very thin white paper. Family Register, beautifully colored maps, a chronological table of the kings and prophets of Judah and Israel, tables of weights, measures and monies, silk headbands and markers, gold edges, bound in a beautifully grained flexible morocotol, stamped in gold on side and back bone, size only 5½x8¾x1 in. thick; weight 25 ozs. This is the smallest large type Bible for old people, or persons with weak eyes, that we know of on the market. The number is F1701. A splendid \$5.00 value that we are offering

for **\$2.50**
89 copies same as the above, with a genuine leather binding, overlapping edges—a \$7 value that we are offering for \$3.50.

Ideal India Paper Bible

This book has the prettiest and finest binding used in Bible making. It will always wear black, and you will be delighted with this fine grained Morocco. It has the large, easy-to-read, open face bourgeois type, 50,000 references, dates and chapter numbers in figures, with weak eyes, that we know of on the market. The number is 1875XC-S. Publisher's net price \$11.85; our special

price **\$7.50**
51 copies same as the above, on regular Bible paper, with a full line of teacher's helps, morocotol binding with overlapping edges. The number is 4708. A regular \$4.00 value; our special price \$2.50.

Scotfield Bible

With the large brevier type, bound in a very fine grained genuine Morocco, leather lined to edge, silk sewed, extra fine Oxford India Paper, has the references, index to the introduction, analyses, notes, etc., the indexed atlas to the Bible, maps, silk headbands and markers, red under gold edges. The size is 5½x8½. The number is 77X. A regular \$12.00 value; our special price **\$8.00**

44 copies same as the above in the small, handy size, 4½x7. The number is 57X. A regular \$10. value; our special price \$6.00.

Thinnest Bible in the World

This is an Oxford, self-pronouncing Bible, printed on the famous Oxford thin India Paper, bound in genuine Morocco with overlapping edges, leather lined, clear, readable minior type, references, size 5½x8 inches; thickness, 9-16 of an inch; weight 12½ ozs. The number is 03459X. This Bible sells ordinarily for \$7.50;

our special price **\$6.00**
8 copies same as the above, with the concordance, making it just a little thicker. Special price \$6.00.

India Paper Concordance Bible

This Bible has a very large, readable type with some white space around every word, making it easy to read; it is self-pronouncing with the chapter numbers in figures, very fine white India Paper, references and concordance, silk headbands and markers, red under gold edges, bound in genuine Morocco with overlapping edges, guaranteed never to break in the back, size 5x7½ in. thick, very light. The number is P105X. Regular net price \$6.75; our special

price **\$5.00**
25 copies same as the above in an extra fine goat skin binding, leather lined. Regular net price \$10; our special price \$7.50.

23 copies similar to the above, without the self-pronouncing feature and without the overlapping edges, without references or concordance, but one of the neatest, prettiest books on the market. It sells at a net price of \$6.00; our sale price \$3.00.

Large Type Child's Bible

Has one of the easiest reading type pages published, is self-pronouncing, beautifully illustrated with 32 pages of splendid Bible helps for students, silk headbands and marker, red under gold edges, size 4x6¾ in. thick, bound in a beautifully grained morocotol with overlapping edges, stamped in gold on back and backbone. The number is K43. A regular \$3.00 value that we are offering

for **\$2.00**
17 copies same as the above with the patent thumb index at \$2.40 each.

Big Value Red Letter Bible

It has a large black face minior type, with the chapter numbers in figures, a splendid line of Bible readers' aids, including How to Study the Bible, by Moody, the S. S. Teacher's Use of the Bible, by Bishop Vincent, Harmony of the Gospels, etc., 8 full-page illustrations, the words of Christ in red, proper names, maps in colors, bound in morocotol with overlapping edges, stamped in gold, size 5x7½x1 in. thick.

Special sale price **\$1.40**

India Paper Red Letter Bible

Coat pocket size, India Paper, references, with all of Christ's words printed in red, also the references to Christ in the Old Testament, in red, bound in a fine quality of genuine Morocco, leather lined, silk sewed, size 5x7¾x¾ in. thick; a beautiful black face minior type, red under gold edges. Weight only 15 ozs. The number is 03454X. The publisher's special net price is \$7.50;

our special price **\$5.00**
46 copies similar to the above in a regular minior type, with references and concordance. Size 4½x8½x¾ in. thick. The number is A3490. Regular net price is \$5.00; our special price \$3.00.

10 copies same as the above without the red letter feature and concordance. The number is A2490. Regular price \$4.00; our special price \$2.50.

111 copies same as the above in the Bagger make, size 4¾x7¾ in. thick; weight 12 ozs., with morocotol binding, overlapping edges. The number is H64X. Special price \$2.50.

Large Type Reference Bible

Large bourgeois type, pronouncing, bound in keratol, stamped in gold, good Bible paper, with the references and chapter headings. Size 6x8. We have 35 copies. Regular price \$2.50;

our sale price **\$1.20**

Miniature Bible

The size is 3x4½x1 in. thick. It has a readable type, bound in morocotol, stamped in gold, red under gold edges. A regular \$1.25 value that we are offering

for **50c**

Basket Weave Reference Bible

The most attractive Bible made as a gift for a girl or young woman. It is bound in a splendid quality of brown leather, basket weave design, with a button flap fastener. It is printed on the fine Oxford India Paper, has minior type, references and maps, size 4½x8½x¾ in. thick. Weight 15 ozs. Lined with brown moire silk; red under gold edges. The number is 03255X. The net price is \$5.50; our

sale price **\$4.40**
23 copies same as the above, bound in black pin seal grained leather, calf lined, silk sewed, self-pronouncing. The number is 1433X. Regular net price \$8.00; our sale price is \$4.00.

104 copies of a Bible similar to the above with a large, black face self-pronouncing type, on regular Bible paper, bound in genuine leather with overlapping edges, lined lined; size 4½x8½x1 in. thick. The number is 104. Regular price \$3.00; our sale price \$2.00.

Illustrated Child's Bible

It is bound in very attractive dark blue morocotol, with overlapping edges, self-pronouncing agate type, a large number of full-page illustrations, silk headbands, red edges; size 3½x5½x1 in. thick. Stamped in gold on back and backbone. The number is 5108. Regular price \$1.50; our special

price **90c**
75 copies of a fine Oxford India Paper Bible with references, a genuine leather binding, gold edges. The number is 03022X. Regular net price \$3.50; our special price \$2.00.

Button Flap India Paper Pocket Bible

Bound in genuine Morocco with overlapping edges, with a button flap, large clear, black face self-pronouncing type, India Paper, maps, silk headbands and marker, size 4½x8½x¾ in. thick. A beautiful and attractive Bible for a young man or young woman, or for any one to carry to Sunday school. The number is 6290XF. Regular net price \$5.00;

our special price **\$3.00**

Precious Promise Bible.

It has the large, long primer type with complete line of teacher's helps, with all the precious promises underscored in red and a complete index to same. This Bible is bound in genuine Morocco with overlapping edges, is size 5½x8½x1½ in. thick, has the references, red under gold edges. We have 50 copies. Sells through agents at \$7.50;

our sale price **\$4.00**

Loose Leaf Bible

Printed in a black face minior type on India Paper with more than 250 blank pages, size 6x7-¾, only 1 inch thick. It is the best thing on the market in the way of a Loose Leaf Bible. Bound in genuine Morocco with overlapping edges. Sells through agents at \$12.00;

our sale price **\$8.00**

The Self-Explanatory New Testament

This special Testament has a commentary in the way of a center column which explains the Scriptures. It is self-pronouncing, has a good clear nonpareil type, illustrated, size 5½x7½, bound in beautiful black cloth, stamped in gold, ½ inch thick. We have 35 copies. Regular net price \$1.25; our sale

price **60c**

Vest Pocket India Paper Illustrated Testament and Psalms

This Testament is bound in the finest of tan leather, leather lined to edge, overlapping edges, is silk sewed, printed on fine India Paper, has a large number of beautifully colored full-page illustrations, has the Psalms, silk headband and marker, gold edges, size 2½x4½x¾ in. thick, weighs 3 ozs. We believe you will say it is one of the prettiest Testaments you ever saw. Regular net price \$2.00;

our sale price **\$1.50**
75 copies same as the above, with fine black Morocco binding, leather lined and silk sewed, overlapping edges, without the illustrations, but with a few blank pages for notes. Regular price \$2.00; our sale price, each, \$1.50.

122 copies similar to the above, without the Psalms but with the colored illustrations, bound in a beautiful black leather, overlapping edges, very thin, neat and light, sells regularly at \$1.25; our sale price, each, 80c.

66 copies same as above, bound in the morocotol binding, limp, a good 60c value, that we are offering in this sale, each, 40c.
1500 copies of a beautiful little vest pocket Testament, limp cloth binding, red edges, at 10c each; \$1.00 per dozen, \$9.00 per hundred.

Old Folk's Testament

Genuine leather binding, extra large type, self-pronouncing, paragraphed, chapter numbers in figures, very thin Bible paper, gold edges, stamped in gold, size 5½x7, less than ½ in. thick, weighs only 10 ozs. The number is 755. Regular net price \$2.00;

our special price **\$1.00**
116 copies similar to the above, without the self-pronouncing feature, with morocotol binding and the Psalms, a regular \$2.00 value we are offering special at \$1.00.

46 copies same as the above, with the words of Christ in red, \$1.20.

Illustrated Testament and Psalms

Has the large, clear, black face brevier type with a very large number of full-page colored illustrations, the Psalms, printed on a thin Bible paper, cloth bound, red edges, stamped in gold, size 4½x8½x¾ in. thick. Regular price

\$1.50; our special price **80c**

46 copies after the same style as the above, without the illustrations and Psalms, printed on fine thin India Paper, bound in flexible kraft leather; special sale price, each, \$1.00.

34 copies similar to the above, printed on fine Oxford India Paper, bound in genuine leather, red under gold edges, ¼ in. thick, weight only 5 ozs.; sells regularly at \$2.50. Our special price, each, \$1.50.

Christian Worker's Testament

With every scripture pertaining to salvation marked in red with a reference to some other scripture on the same subject. It has a complete index to all these references, which makes a wonderful Bible study. It has a nice, clear, readable type, size 3½x4½, bound in genuine Morocco, red under gold edges, stamped in gold. We have 50 copies. Regular

price \$1.75; our sale price **\$1.15**

Red Letter Pocket Testament

Has a clear, self-pronouncing minior type, the words of Christ in red, bound in black cloth, size 3½x6½x¾ in. thick. Regular net price 60c; our

special price, each **30c**
76 copies same as the above, without the red letter feature. Regular price 50c; our sale price, each, 20c.

PENTECOSTAL PUBLISHING COMPANY,
LOUISVILLE, KENTUCKY.

PENTECOSTAL HERALD

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Mrs. H. C. Morrison, Associate Editor

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ASBURY COLLEGE COMMENCEMENT.

By The Editor.

The Commencement Exercises of Asbury College covered June 1 to 5. This has been a great year in the history of the school from several points of view. First, Asbury enrolled the largest number of students in her history, and graduated the largest class in her history. My understanding is that she enrolled something like 900 students in all departments; there were 114 A.B. graduates, every one but two, being devout Christians, and most of them wholly sanctified.

* * * *

During the year there were three gracious revivals of religion, more properly speaking, two revivals. This writer at the opening of the school, preached several sermons and saw quite a number of students converted and a number professed the experience of entire sanctification. After a few days the President, Dr. Akers, took up the meeting and pressed forward with most gracious results in conversions and sanctifications. These meetings were held in the college chapel.

* * * *

During the college year there are many religious activities in the way of noonday prayer meetings, chapel services, and quite a number of religious organizations for prayer and testimony, which preserve and cultivate the spiritual life of the student body. Our mid-winter revival meetings are always held in co-operation with, and at, the Methodist Church in

the town. This winter the services of Evangelist T. M. Anderson were secured and he did great work, both as preacher and altar worker. The revival was with unusual power; many souls were converted and sancti-

fied, and a host of others renewed their vows and were greatly blessed in the enlargement of their spiritual lives.

* * * *

It would be difficult to estimate approximately the value of a gracious and deeply spiritual revival among some hundreds of bright, intelligent, purposeful college students. Who could undertake to prognosticate what the outcome of these revival seasons will be. Young men are called into the ministry, young women are called to the mission field, young lives are consecrated, cleansed, and Spirit-filled that will be used of God in many walks of life. Not a few revivals have been held in Asbury College which, in their gracious results, have touched the rims of the earth. Out from the altars of this famous institution of learning devout young people have gone to many fields beyond the seas, who, under the power of the Holy Spirit, have wrought mightily for God and humanity.

* * * *

The preachers for the Convention and Commencement occasion were Morrison, Bromley, Vogel, Barr, of Philadelphia, Pitman of New York. One of the great addresses was delivered by Clarence True Wilson, of Washington,

D. C. Dr. Macklem, like St. Luke, the good physician, both physician and evangelist, preached two sermons which brought a number of seekers to the altar.

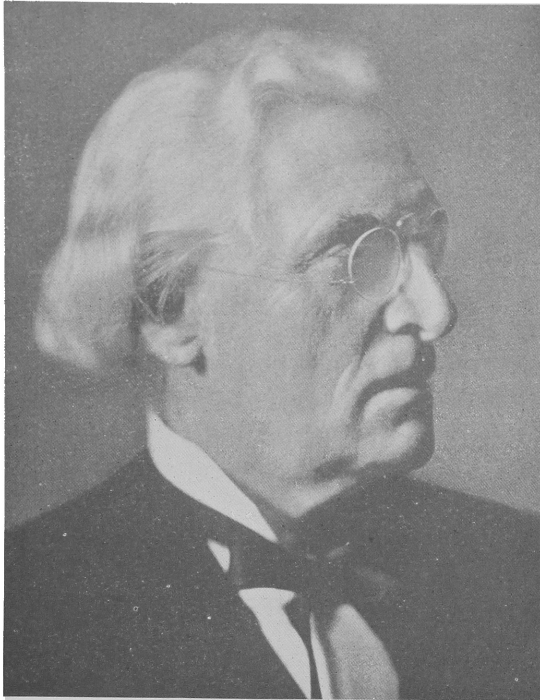
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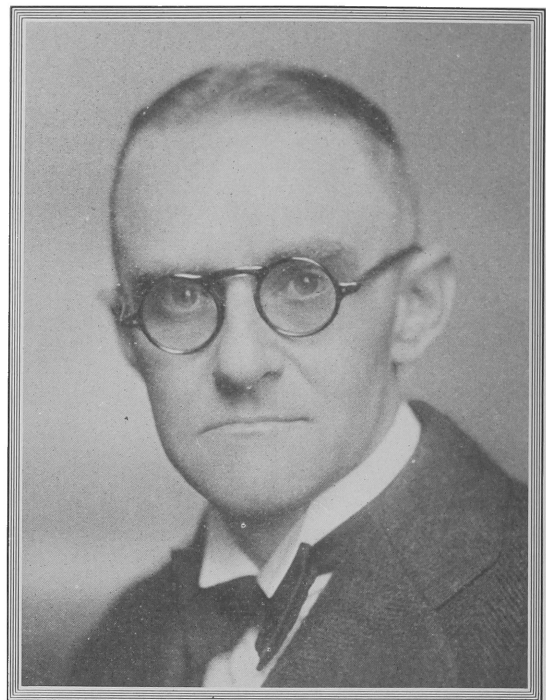
ADMINISTRATION BUILDING

A GREAT YEAR IN ASBURY COLLEGE.

By President L. R. Akers.



HENRY CLAY MORRISON, LL.D.
President Emeritus Asbury College
President Asbury Theological Seminary



LEWIS ROBESON AKERS, LL.D.
President Asbury College

ASBURY College on June 5th finished its thirty-ninth year. In more ways than one this was also its greatest year.

In the first place, while in the enrollment of colleges throughout our nation there has been a very decided slump and in almost every instance a decrease as in comparison with the year previous, this institution was unaffected by this widespread tendency and even made a very pronounced gain, lacking only fourteen of enrolling nine hundred in all departments while the College of Liberal Arts registered its greatest gain in an enrollment of 694.

We were delighted with the splendid personnel of the student body. In addition to its cosmopolitan atmosphere, we find that the best type of Christian homes in our country are represented here.

This year's work has also been marked by a sustained spiritual tone throughout the entire session. Following the established custom a ten-days' series of evangelistic services were held at the opening of school and a two-weeks' service at the beginning of the spring semester. Both of these occasions were observed with gratifying results. The president of the college conducted his own fall revival in which a large number of students were definitely saved or sanctified at the altar. The spring revival under the Rev. T. M. Anderson was far-reaching in its scope and its close found almost the entire student body definitely committed in heart and life to the service of our Lord Jesus Christ. The usual condition applying during the spring months of restlessness and a slackening of spiritual fervor did not apply this year. Throughout the year until Commencement the spiritual tide continued without any evident abatement and the close of the year found the Senior Class (the largest in the school's history, number 114 A. B.'s) with only two of their number unsundered to Jesus Christ. During the year a large number of our students have been definitely called into special work, many of them looking to service in mission fields in various foreign countries while a number have enlisted as evangelists, pastors, and special workers. In fact, it would be conservative

to state that at least forty per cent of the student body have consecrated themselves to some special line of Christian work.

One of the outstanding events of the year has been the successful completion of the new Hughes Auditorium which has a seating capacity of two thousand and which beautifully completes the white-columned facade of buildings along the semicircle. The Asbury College campus, viewed from the front, is one of the most pleasing to be found in this entire section of the country and this latest addition to these classic buildings is indeed a delight to the eye.

The splendid four manual, sixty-two stop, Magee Memorial Austin Pipe Organ was completed and used during the Commencement Exercises, and the opening night on June 1st found the new Auditorium crowded to its capacity with hosts of visitors from many states. A great artist had been secured for the evening, the Governor of the State with almost his entire staff being present on this occasion.

The campus and equipment of Asbury College presented a most pleasing and attractive appearance and all who came to Commencement were impressed not only with the splendid equipment which they found but even more so by the spiritual atmosphere which was sensed throughout the entire Exercises.

Since the completion of the new Auditorium, plans are being made for the coming year which will bring to the student body and our visitors a far greater feast of good things than has ever been given hitherto. The outstanding speakers of the nation, particularly the leaders of the Holiness Movement, will be on the platform and it is safe to say that a new era has begun for Asbury College in the wide variety and very high quality of addresses and sermons which will be given from time to time. In addition to the spiritual betterment there will be occasions for great musical programs of exceptional merit. It is now possible to render orations and sacred numbers before large and appreciative audiences. The Lyceum Course for next year far exceeds any previous courses in its scope and talent.

Never was there a finer opportunity for a

college student to receive a superb equipment along all lines than today in Asbury College. With a Faculty growing in strength and with additional material comforts provided for those who come to our halls we feel that we can offer to the Christian parents of this nation a haven of safety as to religious training as well as a thorough and completely up-to-date course of intellectual training.

The general feeling is that Asbury College stands upon the threshold of the greatest period of its history. With its ever-widening circle of friends and enlarging sphere of influence it is making a contribution of consecrated service to humanity not only unsurpassed but unequalled, we believe, by any institution of its kind in the world. And may we speak for it, as it stands like a lighthouse upon a hill, the hope of the holiness people and those who stand for the whole Bible, the continued support of its godly constituency in both prayers and financial aid. "By their fruits ye shall know them," and the world everywhere is recognizing the stamp of the Asburian as that of the most earnest and un-failing consecrated service.

Ideals for Earnest Youth.

Ideals for Earnest Youth is a charming book for young people of both sexes. It is neatly bound, excellent paper, good, clear print, 224 pages, short chapters, sometimes only two pages, frequently not more than three pages. This enables the young reader to catch up the book at a few spare moments, read a chapter and go to work, or on a journey, with something to think about. Let me give you a few of the chapters:

Self Respect, Self Mastery, The Joy of Living, Your Ideals, Courtship and Marriage, Take Care of Your Mind, The School of Struggles, Backbone vs. Wishbone, Team Work, Recreation.

Send a dollar to The Pentecostal Publishing Co., Louisville, Ky., for a copy of Ideals for Earnest Youth, and surprise one of your children or young friends with a bright smile and a beautiful gift.

Faithfully yours,

H. C. MORRISON.

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OF ASBURY THEOLOGICAL SEMINARY

Asbury College, Her Outlook and Challenge.

By W. Brandt Hughes, M.A., Dean.



DEAN W. B. HUGHES

ON Saturday morning, May 25th the faculty and students met in the old Chapel for the last time. This place of worship has been the gathering place for prayer, praise, and testimony, as well as the center of the college life for nineteen years. Under the crowded conditions of the past eight or ten years, the very nearness has brought into the institution a blessed fellowship that has knit us together in bonds of friendship and love.

But the very fact that the student body taxed the capacity of the building has in a measure crowded out our friends of the community.

With the completion of the new Hughes Memorial Auditorium, with more than treble the seating capacity of the old Chapel we may look forward next year to a great program of intellectual and spiritual feasts to which we may welcome all who may care to attend. President Akers has announced his intention to bring to Asbury the leaders of the National Holiness Association as well as other speakers of note.

The new building provides also seven new classrooms. This will insure adequate facilities for classroom and laboratory work.

With our building program well cared for the emphasis may be placed as never before

upon the real college; namely, teacher and student, their welfare and their best interests. Asbury was founded for the distinct purpose of providing a standard college training in an atmosphere shot through with the teaching of Jesus Christ and dominated by the presence of the Holy Spirit, an atmosphere free from those subtle tendencies that destroy faith and one separated from any of the demoralizing practices that destroy student character and efficiency. To keep this high standard of head and heart training Asbury presents a challenge.

She presents a challenge to the administration to secure well trained, safe and sympathetic teachers, to meet regional standards in education, to lead us in spiritual matters and to win and hold the confidence of our friends and constituency.

She presents a challenge to the faculty to remember always the mission of Asbury College and her self imposed obligation to send out a stream of young men and young women fitted not necessarily for leadership but for SERVICE.

Asbury presents a challenge to her student body. In this twentieth century of opportunity and progress where one lives and sees as much development in ten years as in a life-time a half century ago the field is ripe for Christian service and Christian living in all walks of life. But how favored is that student who has been honored by a call to some definite field of Christian work. Asbury's challenge to such an one is to make use of every precious minute in the four short years of his college life.

Asbury challenges her Alumni. No longer is the college graduate considered merely a part of the past but a definite part of the current life of the institution, to bring the ripened judgment of years and experience to bear upon standing with and helping his Alma Mater in every problem to which he can make a contribution.

Asbury challenges us all to unite together in prayer that she may never depart from the high standards set up by her founder. Let us be one in upholding every ideal that has made Asbury an outstanding Christian college.

Her founder builded not for gain,

Behind lay death to self and ease.

Before him lay a task to do,

Before him yet uncharted seas.

Nor did he falter or complain,

Though sometimes faith and hope seemed gone;

His not to question, but to do;

To toil, toil on, and on.

That early band, through toil and prayer;

Reviled, despised, misunderstood;

Renewed their faith, took firmer stand,

And gave themselves for others' good.

In times of trial one watchword rang

Out clear and changed the night to dawn;

Through every day, through every hour;

Pray on! Pray on! Pray on!

Shall we be traitors to the task,

Or toil and pray and give anew

Ourselves each day, to carry on

This work that now is ours to do?

And you who come in after years,

Will you be true when we are gone,

That this great ship in triumph may

Sail on, and on, and on?

No Paper Next Week.

As next week will be Fourth of July week, there will be no HERALD, as we always observe this national holiday week by giving THE HERALD force a little cessation from the daily routine of work. Do not think you have failed to get your paper, but remember it is one of our annual skips, Christmas week being the other.—Editor.

Special Notice!

Since coming home from Florida I have engaged in some religious services, preached frequently, and find myself quite exhausted. The bronchial and asthmatic troubles hang on tenaciously. My physicians advise that I get into the pure air of the southwest and take as nearly absolute rest as possible. Dr. Lewis Akers has kindly consented to do my editorial work for four weeks, so I may be as nearly relieved as possible from any sort of physical or mental exertion. We are believing that at the end of that time I shall be able to come back to my loved task greatly strengthened. Let all correspondence with reference to THE HERALD be addressed to Mrs. H. C. Morrison, or Mr. Pritchard, Louisville, Ky. It is to be hoped that no one will send me advice and suggestions with reference to sure cure of asthma and bronchitis. I have an abundance of these; I shall now, with God's good help, try the dry air of southwest Texas. On careful examination I am assured that there is no indication whatever, of T. B. germs.

With profound gratitude to the many friends who have assured me of their sympathy and an interest in their prayers, I am,

Your brother,

H. C. MORRISON.

Beautiful Girlhood.

This is a heart-to-heart talk from a girl who has had quite a bit of experience, to girls. It comes from one who knows to those who need to know. It ought to go into countless thousands of homes. It has an attractive binding, the beautiful pages framed in blue, the short chapters filled with practical thought make it altogether, a book worth while. It would make a beautiful graduation present for a high school girl, an appropriate birthday gift. Buy this book for your daughter, your sister, your niece. It is not necessary to wait until they graduate or for their birthday. There is no way to estimate the gracious influence, like good seed sown in good ground, by the reading of good books. It may be had of The Pentecostal Publishing Co., Louisville, Ky., for the small price of \$1.00 postpaid.

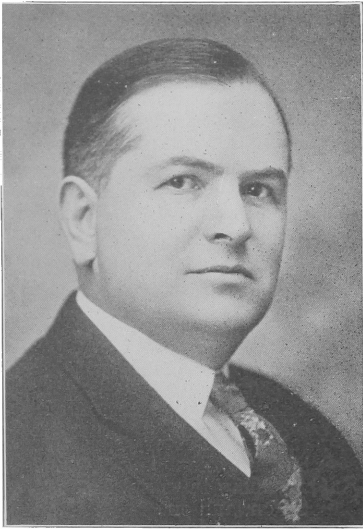
H. C. MORRISON.



MORRISON MEMORIAL LIBRARY

What Asburians Can Do For Asbury.

By Guy Wilson, Executive Secretary.



GUY WILSON, Executive Secretary.

THE spiritual and material supporters of Asbury College fall into two classes: those who are debtors to the institution by virtue of what it has meant in their own lives and those who through careful thought and observation as to the needs of our 'present age' feel that their calling cannot be fulfilled without both prayers and material gifts being made in behalf of such a worthy and God-honored work.

Some of us find ourselves in both classes. We are debtors, and we look upon Asbury as a world school proclaiming a whole Bible, the living Christ, and an uttermost salvation—the one need of our age. Twenty-six years ago next September kneeling at Asbury's altar—with E. Stanley Jones on one side and the sainted Mary Hughes on the other—I found Christ as Saviour. Two years later, under the direction of a Methodist father—a preacher-pastor—I found Christ as my Sanctifier. Two and one half years in Asbury College left its imprint upon me, in experience, training and inspiration which during the past twenty years has followed me in my ministry of Evangelism throughout the United States.

Besides the words, "I am debtor," there is another word, "We are laborers together." Is there anywhere in the wide world a closer bond than that existing between the men and women who from various states and lands have met for a time in such a mount of inspiration, later going out to all lands and peoples? It is the history of all colleges that their permanent future is inseparably related to their alumni and former student body. A recent action of the Asbury Alumni Association created an associate membership including all former students who have had at least eight hours resident work in the college.

Asbury will never be endowed perhaps directly through the actual material gifts of her own family circle but thousands of burning hearts while carrying on in their respective fields are going to find themselves face to face with two groups of inquirers. The first is a select but limited number of young men and women. The second is a consecrated and devoted group of mature men and women likewise limited in number. The first group will ask primarily one question. "Where may I pursue my educational ideals and prepare for life, having faith and experience strengthened instead of impaired?" The second group will ask, "To what institution can I be directed with my tithe and gifts and in what institution may I safely invest

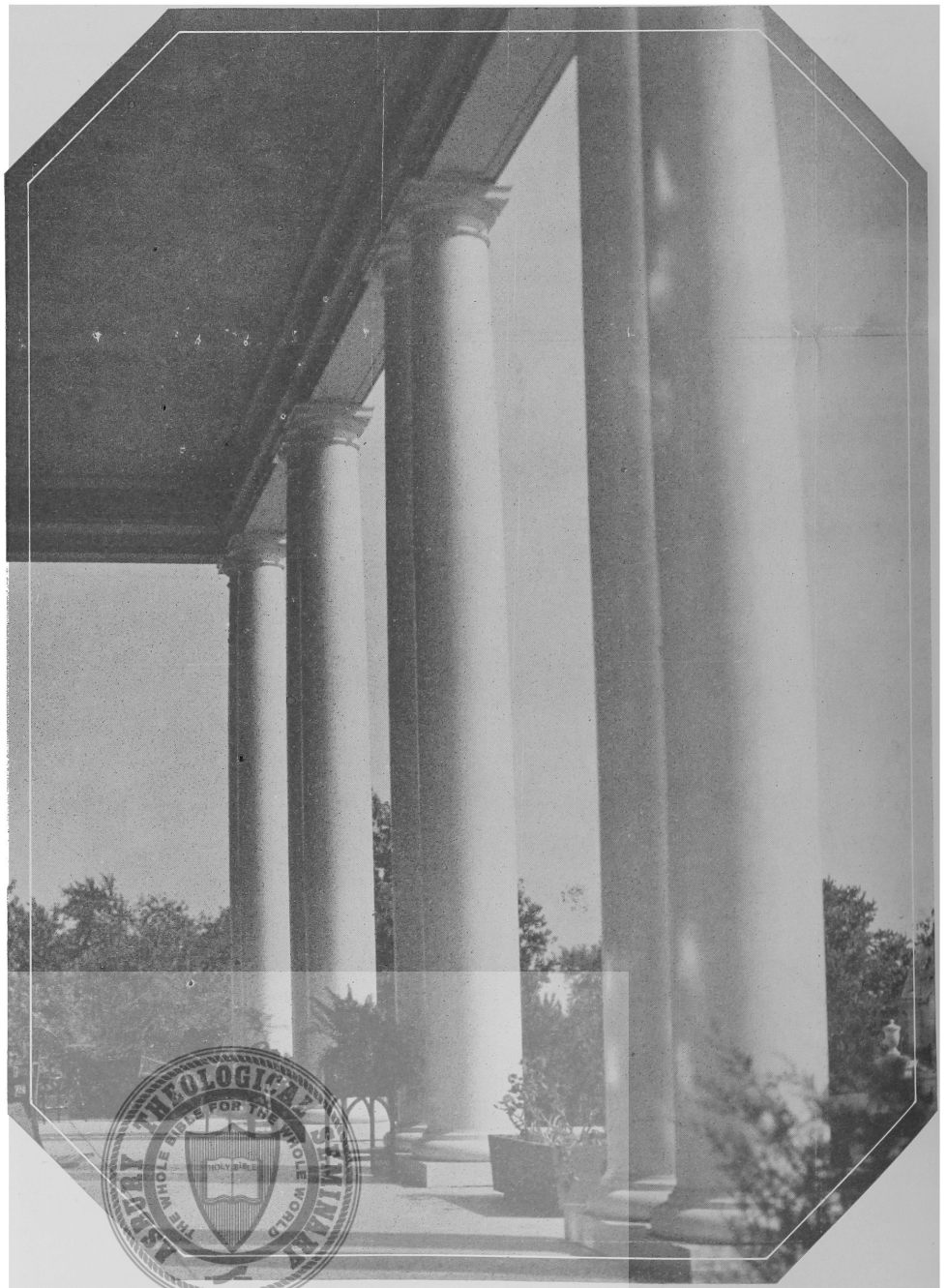
my funds in Annuity bonds, Estate pledges and wills confident of both security and the greatest good resulting therefrom?" We believe the best answer is ASBURY. It is not the only answer but we believe it to be the best.

There are hundreds of young men and women whose hearts today burn with a passion akin to that which possessed hundreds of young missionaries and pastors who had their career beginnings in Asbury's yesterday. They need but a guiding hand. Your hand fellow-Asburians, must be that hand. Today as in no other day perhaps in the history of Christian work in America there are a large number of high minded successful business men and women in middle life and nearing the end of life, who purpose that their money shall be placed where it will count most. They believe in the Bible. They believe in the power of the Holy Spirit. They believe in old-fashioned John Wesley experiences. They believe in Colleges that encourage students to work their way. They believe that a great school directed by a select

board comprising spiritual leaders from our two Methodisms, and some who are members of other denominations can insure permanent spiritual and material success more easily than can a school under sole control of one denomination. And they would know also that such a school not being backed by Conferences, Synods, or Assemblies must go to the people direct and single handed for its support; but they may have never heard of Asbury. They may not yet know that they can join in a labor, the heart throbs of which, reach to the ends of the earth. Some one must tell them. You Fellow-Asburians, numbering several thousand, throughout the United States and other countries can help us to tell them about this opportunity.

It is the purpose of the Asbury organization to cultivate and to meet personally—sooner or later—as large number of prospective Asbury Supporters as is possible. We cannot act without knowledge. You are in position to supply us with information which in turn may mean spiritual blessings

(Continued on page 6, Col. 3.)



GLIDE-CRAWFORD PORTICO

ASBURY COLLEGE and MISSIONS.

By Professor W. D. Turkington.

IT has been truthfully said that the attitude of a Christian church or any Christian institution toward the missionary program of the great church of Christ is one of the best, if not the best, criterion by which the spiritual life of that church or institution can be judged. This is as it should be, for it was no one less than our Lord himself who in the "great commission" to his people said, "Go ye into all the world and preach the gospel to every creature," and it was he also who said, "Ye shall be witnesses unto me . . . unto the uttermost parts of the earth." These two statements express to us the burning passion of the heart of Christ with regard to the non-Christian world, namely, its evangelization. But, they express more than that. They bring us face to face with the fact that it is by means of those who are his people that this desire of the heart of our Lord is to be realized. We should not think it strange then that that church or Christian institution which is living closest to the great heart

of Christ, that is, the one which is most deeply spiritual, should also be the one that is characterized by a corresponding zeal for and activity in the great missionary program of the church. It seems that the reverse of this is also necessarily and logically true, that the church or institution which is most vitally interested in the salvation of men around the world is the one that is most spiritual. The history of churches and missions proves the contention here.

Now then, what of Asbury College and missions? Is the missionary activity in this college such that we may logically infer that she is as she purports to be, a spiritual college? We believe that the question must be answered in the affirmative. The following facts seem to be convincing.

There is no college in the world with a student body that approximates that of Asbury College in numbers which in the same number of years has sent out as many missionaries into the non-Christian lands. Asbury started about thirty-nine years ago with eleven students, but in the thirty-nine



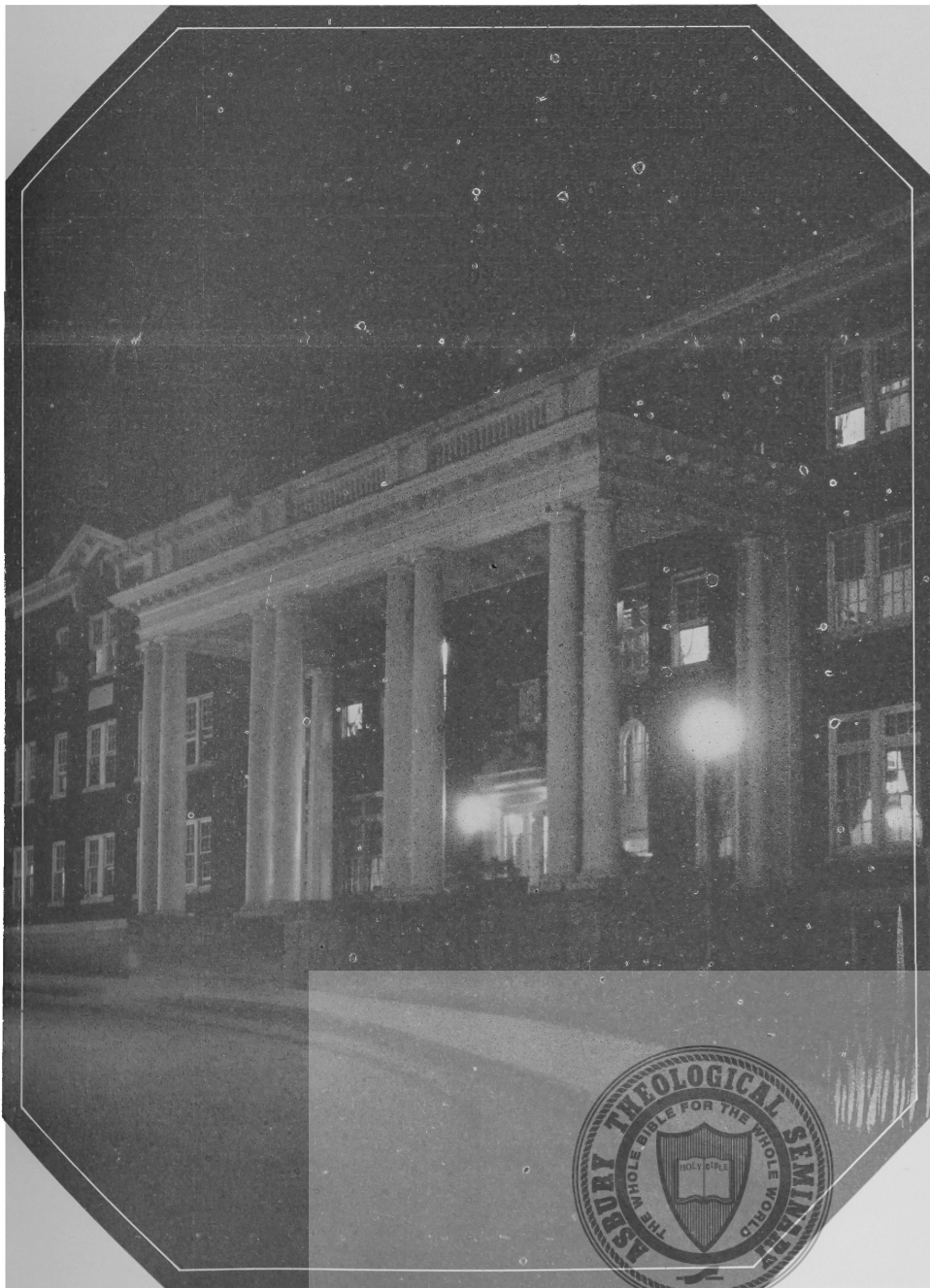
DR. E. STANLEY JONES, '07.

years that have elapsed since that time she has sent out from her halls a total of more than one hundred Spirit-filled missionaries to the ends of the earth. Today there are in active service on the mission fields or on furlough in the homeland one hundred and three men and women who have, while in the halls and at the altars of Asbury, caught the vision of a lost world and have heard the call of God to carry the message of light thither.

Among this group are those who have come to places of outstanding leadership in the missionary program of the church. We mention here just a few though there are many. Bishop Fred B. Fisher, missionary bishop in India, is a graduate of Asbury College. E. Stanley Jones, who has been characterized as the outstanding religious leader of this day, is also a product of Asbury College. Dr. Willard Cram, General Secretary of the Foreign Mission Board of the Methodist Church, South, is one of the graduates of Asbury. And so we might go on citing name after name of Asburians, all of whom have wrought and who today are being used of God in the far-flung battle line of missions.

But someone will say that this is all in the past. What about the missionary activity and zeal in the college today? It is just here that we are glad to report to our friends and constituency that never has the school been characterized by more of the missionary spirit and zeal. There are in Asbury College and her affiliated schools today more than eighty young people who are called to the mission fields and who are in preparation for service there. Missionary emphasis is still strong, else young people would not be receiving the call to the fields beyond. Another evidence of the missionary activity in the college is the fact that each year a special offering is taken for foreign missions. On these occasions the giving is hilarious and in the short time of about fifteen minutes more than a thousand dollars is raised. When one remembers that few of our students are rich and that many of them are forced to work at least part of their way through school, this matter of giving for missions is a fine indicator of a strong missionary spirit and so of a real spiritual life.

Finally we must mention the type of missionary sent out by Asbury College and what is the nature of the call that sends them forth from home and native land into lands foreign to them. We know of no way to state this better than to quote from one of Asbury's outstanding representatives in the field, E. Stanley Jones. He is quoted in "The Methodist Times" of London with reference



GLIDE-CRAWFORD BY NIGHT

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OF ASBURY THEOLOGICAL SEMINARY

(Continued on page 6, col. 2)

Asbury Theological Seminary.

DEAN F. H. LARABEE.



HERE is only one Theological School on the American continent today granting the Bachelor of Divinity degree to its students, in which there is taught in all departments of the school, the historic tenets of Wesleyan theology. This is Asbury Theological Seminary of Wilmore, Ky.

In no sense is this to be interpreted as a proud boast, but rather the fact is here recorded with a deep sense of regret, that the one-time splendid theological schools of the Methodist Episcopal Church, which once rang so true to the Wesleyan interpretation of the Scriptures, have side-tracked these great landmarks of the Christian faith. They no longer use the great doctrinal words, sin, regeneration, judgment, sanctification, witness of the Spirit, with their traditional meanings. With them they connote new concepts. For example, sin no longer is a deadly virus bound to destroy the human soul, but rather a mere sore spot capable of being healed by some external balm. Regeneration is no longer the impartation of a new life, but the cultural training of the mind. Sanctification is no longer the cleansing away of the carnal nature by the baptism of the Holy Ghost, but rather an intellectual development.

Such shifts of emphasis will never lift this old world out of the depths of moral degradation into which she is sinking. The old gospel which gets men saved from sin must be preached.

Asbury Theological Seminary has no other mission than that of training men to "preach the word" with vigor and power sufficient to bring men in penitence for their sin at the feet of an all-sufficient Savior. She recognizes no other power but the shed blood of the slain redeemer Jesus Christ the Lord of Glory. She places full credence in those age-long saving doctrines of Holy Writ. And because of this we believe that under God she is destined to make a large place for herself in the world's redemption.

Asbury Theological Seminary is still young as a distinct school of theology. Asbury College with which she is closely associated has always been a training school for young ministers, and has given to the church some of its most efficient ministers and missionaries. The theological school as such has graduated only six classes with a total of 23 Bachelor of Divinity students. These students are taking high place in the world's influence. Of these 23 there are eight foreign missionaries now on the field, or about to set sail in the near future. One of the eight has just completed his Doctor of Philosophy degree and will soon go back to his own country, Japan, to invest his life in service for his Christ. He goes in the fervor of this wonderful gospel which he has learned to preach. Three or four are college professors. Two are home missionaries. The remainder are serving well as pastors of churches. Humanly speaking, none are failures. The Lord is greatly blessing the ministry of these men and women.

The Faculty now carries seven full-time professors and three part-time professors. The guiding genius of the school is Dr. H. C. Morrison, our peerless president.

The institution now appears to have just passed its probationary stage as a distinct school. It has every appearance of being about to enter upon a more expansive program of service. The outlook is most promising indeed. Inquiries from students of other colleges than Asbury are coming in. They

seem to see the need of getting a preparation for preaching the gospel where their faith in its integrity may be buttressed and confirmed instead of shattered. A large class of between twenty and twenty-five will come over from the senior class of Asbury College next year. Others of Asbury graduates who have been out preaching for a year or two will return. The teaching force will be strengthened as we go forward. The next ten years will see large advances in our theological seminary. Prayer is being made that many of God's noblemen may catch the vision of a great opportunity to invest their money in this splendid enterprise.

Let men everywhere by prayers, by money, by sympathy, by co-operation in fellowship and good will, by the grace of God, arise to this task and vow to place on the Asbury campus, a theological seminary, which will be an abiding monument of the grace of God, and a continual blessing to mankind.

ASBURY COLLEGE AND MISSIONS.

(Continued from page 5)

to his farewell address, delivered at Central Hall, Westminster, London, as follows:

"Twenty-one years of my life have been spent in India, and I suppose I might now be counted as of age in missionary service. I have also arrived at the age where, if I go back this time, I am committed for the rest of my life. I am now forty-five, and I suppose I could put my roots in the West and make what little contribution I could here, but I know that if I go back now, I am committed for the balance of my days. And English lady said to Mrs. Jones out in India, when we had been having an upsetting time: 'I do not see why you stay. We have to stay because we are officials, but it seems to me Mr. Jones might be able to get something to do in America.' I think, perhaps, I could get something to do.

"The romance period of missions has gone. If I am held to this movement, I am not held because of romance, but because of reality. The thing has now been stripped of the glamour and if I am committed to it now, I am committed to it with my eyes open, seeing that there is no glamour about it. It is toil, it is blood, and it is sweat, it is heartache and misunderstanding, it is Gethsemane and Calvary, but, thank God, there is in the offering an Easter morning.

"To tell you why I am going back to the East I must go back to the beginning. When I was in college (Asbury College, Wilmore, Ky.,) I was not interested in missions, but there was a group of students in the college who were. They were very wise. Instead of asking me to be a missionary they gave me a talk to make on missions, and the more I studied the matter the more deeply concerned I felt. I came to the day when I was to give the address and I was so broken up that when the hour came I said: 'I have no disposition to give any address or go into that room unless something happens. Something ought to be done about it.'

"I was in a state of spiritual desperation, and the inner voice came and said: 'According to your faith be it unto you.' I said: 'Somebody will go from meeting as a missionary.' Little did I know who it would be. I found that I was the one; I had prayed myself into it.

"When I got through my college education I received a letter from the college president saying: 'It is the will of the faculty, the student body, the religious people, and, we believe, it is the will of God for you to teach here.' I got a letter from a friend at the same time: 'I believe it is the will of God for you to enter the evangelistic work at the home base.' At the very same time I got a letter from the Mission Board saying: 'It is our will to send you to India.'

"There was a traffic jam of wills there. I took the letter from the Mission Board aside and opened it before God, and said: 'What am I to do? I have got to answer this. My life is not my own.' And clearly the inner voice said: 'It is India.' I said: 'All right, it is India.' I wrote to the Mission Board and said: 'I am willing to go and ready.'

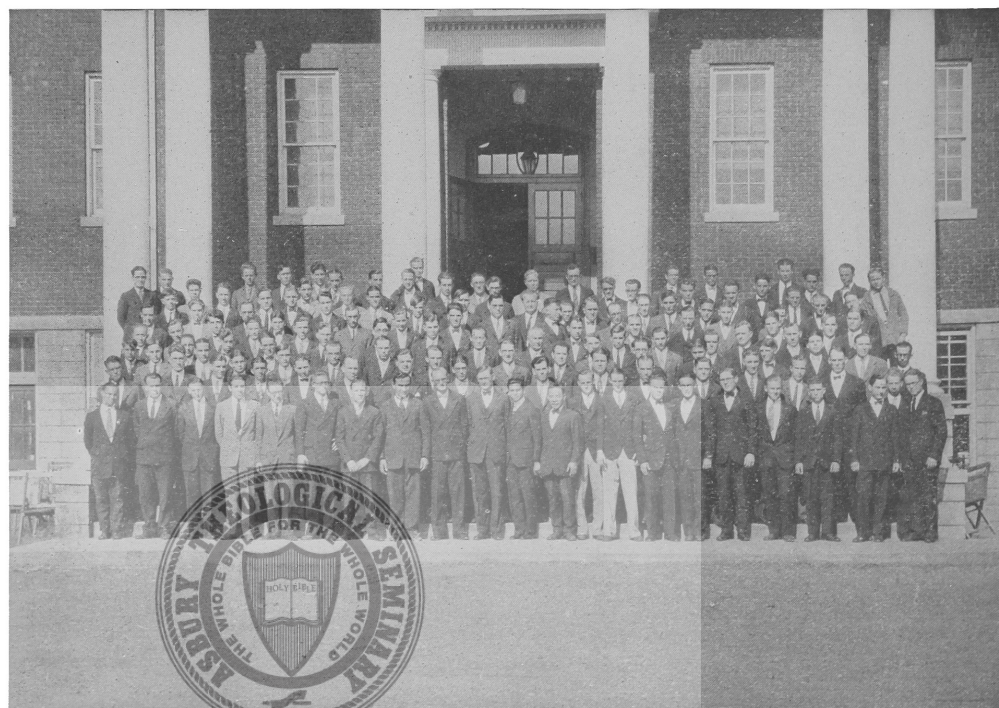
"Now I am sufficiently old-fashioned to believe in a divine call. I have been called to India, and I have never been recalled, so I go back. The central reason why I go back is simply that call. That call makes me feel this: the question of success or failure is irrelevant. If you were to tell me I was going back to failure, and would see no converts, and would die without the vision fulfilled, I would say, 'All right, send me back.' That is not the question. It is not mine to succeed or fail, it is mine to be true to the highest that I know. Some way, somehow, the vision will catch fire, and the world will see it, though it may not be in my time."

And so it is that Asbury College is and always has been a missionary college. This fact argues for the continued spiritual life of the school. But more than this it argues for the continued support of the college on the part of those of God's people who are spiritually minded and who have at heart the advancement of his kingdom around the world.

WHAT ASBURIANS CAN DO

(Continued from page 4)

untold. You have met friends who by their life and testimony have been looking for an investment which would pay 100% dividends for Christ. These people will invest somewhere. They will contribute somewhere. Do you feel that Asbury is worthy? Certainly she is no longer an experiment. Do you not feel that her present success is but a testimony to her message and mission? If so, help us to help good people to understand that in America there is a school—born out of sacrifice and carrying-on in that same spirit—a school which has but one purpose. This purpose and spirit of devotion possesses not only student body and faculty but every member of the organization. It can best be defined also by scriptural words:



ASBURY MINISTERIAL STUDENTS

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OF ASBURY THEOLOGICAL SEMINARY

"They that turn many to righteousness"
 "Laying up for yourselves treasures above."

The encouraging outlook which I have observed on every hand, the host of friends in all parts of the land, and the burning words of testimony and prayer which pour into this institution in every mail cannot be described. Asbury's day is ahead. It is a day of burden, of larger enrollment, of greater conquests for Christ. You must help us in this glorious task. Since the student body was never of a higher type and since the spiritual tide was never deeper, we solicit your prayers that with every material blessing there may come to us grace and power in larger measure.

Send in your information and send it often. "We are laborers together."

Arnold's Practical Commentary only 60c. A few left. Order now.



HUGHES MEMORIAL AUDITORIUM

Crucifixion of John Henry Huston.

BY ALICE HOLLANDER.

CHAPTER XXV.

THE CRUCIFIXION.



USTON'S birthday came. He was now fifty-nine years of age. His excessive labors and the shock of the death of his wife has told seriously upon him nervously. He was greatly reduced in flesh; his voice, so strong and unctuous, had been so weakened that it was a bit difficult for him to be heard at the back of the top gallery of his auditorium.

He was hardly conscious of these defects, but knew enough of them to tax himself severely in order to atone for them. The flattering group of modernists looked with great pleasure upon the giant whom they were quite sure was rapidly approaching a condition making it impossible for him to carry forward the work. He had turned over the church, with all legal possession, to a board of directors, and now the university people felt they would have at their disposal, this splendid plant with which they could indulge themselves in a riot of liberal teaching without any interference from any ecclesiastical power, whatsoever.

The entire congregation was enthused over the celebration of the old pastor's birthday. In the afternoon the church was like a beehive; the president of the University and his wife, and a large number of the professors were invited and were to have the highest seats on this important occasion.

Huston, little suspecting the plans that had been made, and what was to follow the banquet, put on his best apparel and, in spite of a deep depression and an unaccountable uneasiness in his heart, made himself as cheerful as possible and came with a good deal of reservation for the feast given in his honor. Never had his secret enemies been so flattering, so extreme in their courtesy and praises. He was seated at a special table with the president of the University, and the entire board of the church made up of some thirty men. He was surprised to find that the old board was practically all gone. Nearly half the board was made up of university professors; the other half, of men who had been elected in his absence, of whom he knew but little. They all centered their attentions upon Huston. Their courtesy and praise were so extravagant that it made him uneasy and distrustful of their sincerity.

The feast finished, there were many

speeches, all lauding him for his long life, unselfish service, the noble generosity with which he had built the vast plant, and the unselfishness with which he had turned it over to a self-perpetuating board, signing away all legal right of control of the property. The fact of his having signed away all right of control of the property was emphasized so often that it awakened in him a bit of uneasiness.

One of the most eloquent speakers, he noticed, was one of the shrewdest criminal lawyers of the city who had recently been elected a member of the board during his absence. He had known this lawyer for years, and had always regarded him as a man of unusual gifts in his profession and, at the

same time, utter lack of conscientious scruples in the practice of the same. He thought it was strange that such a man should have been elected a member of the executive board of this church, and the large plant under its control.

Huston had not only given the plant, but he had also donated to the institution a sum of money invested in bonds which brought to the church a yearly interest of something like \$18,000 for the upkeep of the institution.

After the speeches there were songs, a prayer offered by the president of the University, another by the assistant pastor, then the benediction, and the great company (Continued on page 8)



STUDENT VOLUNTEERS—MOUNTAIN MISSIONARY SOCIETY

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OF ASBURY THEOLOGICAL SEMINARY



ASBURY COLLEGE FACULTY

(Continued from page 1)

One of the great occasions of Commencement was the dedication of the new auditorium built in memory of Rev. John Wesley Hughes, founder of Asbury College. Dr. Hughes spoke to the vast audience of the founding of the school, and something of its progress for the first fifteen years of its history while he was president. Rev. W. L. Clark, who was one of the first students in the little four-room building in which it began its history, made an eloquent address on the beginnings of Asbury College. Bishop Dubose, well known for his scholarship and eloquence, was the main speaker of the occasion. We know of few men who have a vaster knowledge of human nature than Bishop Dubose, and a finer flow of beautiful language in the description of human events. Rev. T. F. Toliaferro, Frankfort, Ky., who acted a very important part in the early Christian life of Rev. J. W. Hughes and H. C. Morrison, was present, and was brought to the platform and stood between Dr. Hughes and Morrison while Bishop Darlington, in

well chosen words, dedicated the building to the service of God and humanity. Rev. W. S. Maxwell presented to the college oil paintings of Dr. Hughes and his wife, Mary Hughes, deceased, who was such an important factor in the early history of Asbury College. Visitors from every quarter of the country pronounced the Hughes Memorial one of the most beautiful structures, both outside and in, they had ever seen.

* * * *

A host of friends were present from various quarters to see their children graduate, and all seemed to be highly pleased with the school and the great work being done. God has been pleased to make this college a center of education, Christian experience, the building of Christian character and the sending out of quite an army of devout laborers into the harvest field of the world. Those who with their unbelief and bitter opposition would have destroyed the school in its early history, had little or no conception of the damage they would have brought to the multitudes in the homeland and many foreign fields, who have

heard the gospel of a full salvation because Asbury College has existed, weathered many storms, and continues to send forth her graduates as teachers, pastors, missionaries, evangelists and preachers to bless the world. May a merciful God protect this great center of spiritual life and power from all those who would destroy or curtail its usefulness in a white harvest field, where much precious human grain is going to waste because of a lack of reapers in many needy fields.

* * * *

Dr. L. R. Akers who has the most remarkable sympathy and support of faculty and student body, was elected president of Asbury College for five years. He delivered a great address on Commencement day which will appear in the next issue of THE HERALD. We trust it will be read thoughtfully. It raises some serious and vital questions.

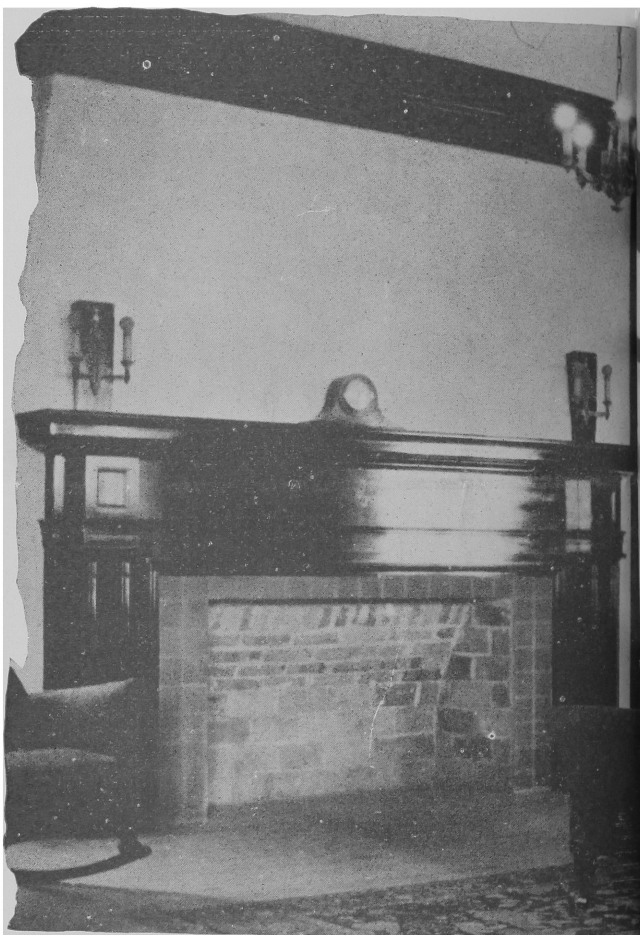
* * * *

I must not close these notes without men-

I am dictating bed. I regret being able to get up to see the Baccalaureate some fellowship for, by beloved physicians say I the southwest for chial trouble. If ficient for the tr days for the we tired out with re they will continu er.

(Continued)

dispersed. The that they would meeting to whic urged to be pre tired to one of th a short prayer an items of busines



GLIDE-CRAW

tioning the great Organ Recital on Saturday evening, when every seat in the new auditorium was occupied, and Prof. Albert Riemenschneider, artist, of Cleveland, O., a gentleman of very unusual ability, gave the program on the new Magee Memorial Organ. He was assisted by the Glee Clubs with a number of splendid selections. Governor Sampson, of Kentucky, and his staff were in attendance, as were many other distinguished visitors.

* * * *

One of the most pleasant features of the Commencement occasion to this writer was the gathering of a large number of the Alumni who received their training while he was president of the college. They crowded into my room to assure me of their loyalty, which was a great comfort. Many of them are able preachers of the gospel, scattered over a wide area of this nation. Several of my old boys were present who have rendered gracious service in foreign fields.

board and acted up bers of the board comes my painful matter which has and that of the m in fact, in the tho people of our con "We are aware t pastor has been, a dens which are ent He has taken, w short vacations. W his health does no proved, but his pi the nature of his only hope for any covery, and the ext is possible only by he can only have from the responsi this great church. "Fortunately, w who is quite prep



ASBURY COLLEGE FACULTY

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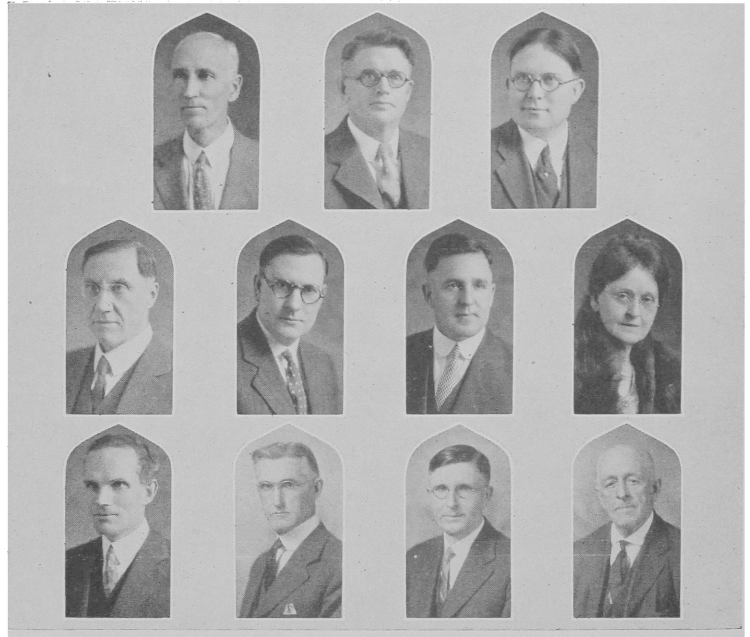
page 7)

pastor remarked
important board
e members were
e group then re-
oms, where, after
ward pause, a few
ought before the

carry forward the work of this great church,
while our beloved pastor, as pastor emeritus,
with a place in our hearts which can never
be surrendered to any one else, can get en-
tirely away from the excitement and bur-
dens of this place, and stand some chance for
at least, much improvement in his health and
the lengthening of his days."

Huston was surprised beyond measure.
He arose, stood erect, and with flashing eyes,
said, "Am I to understand that this board
is asking for my resignation?" to which the
official who had just spoken answered, "It is
not exactly that, my dear pastor, but we are
seeking to lift from your shoulders the bur-
dens which you are unable to bear." To
which there was a very general chorus, num-
bers of the board arising to their feet and
saying, "It is our desire to give you much
needed rest, and to preserve your life."

The truth began to dawn on Huston, and
he realized that during his sorrow, sickness
and absence the board had been formed, his
church had been estranged, and that he was



ASBURY SEMINARY FACULTY

mony with the thought and aspira-
tions of the people who largely make
up and, in the future, must make up,
the congregation."

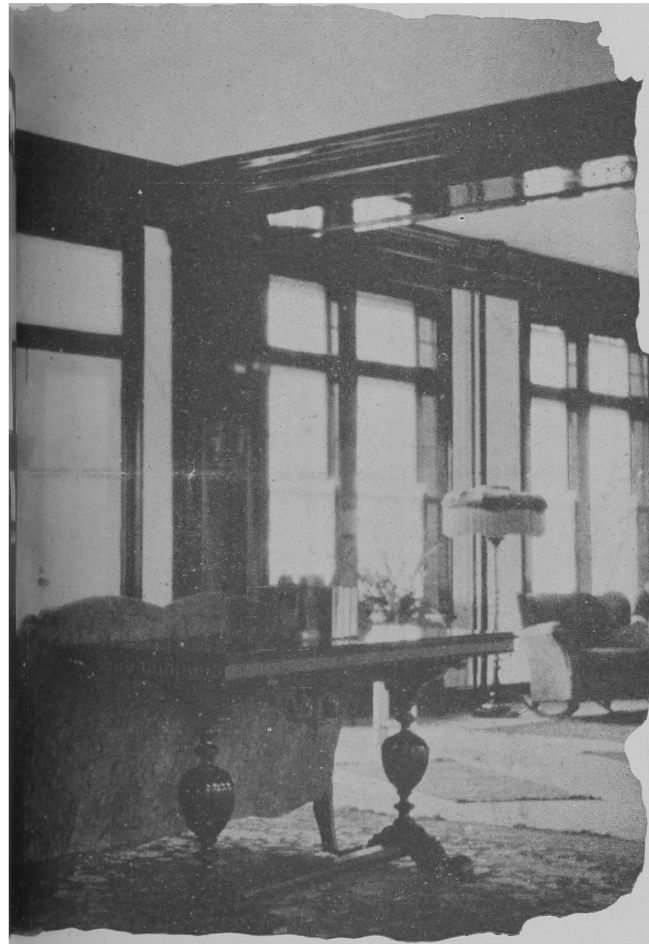
The surprise and pain of the situa-
tion made Huston, for the time, al-
most speechless. He finally arose and
said: "Gentlemen, you understand
that this plant was erected entirely,
or nearly so, with money that I fur-
nished. You also know that I
have labored here, receiving no
salary through the years, but sup-
porting myself with my own
means. It hardly seems proper,
without a word to me, or an intima-
tion, you should have planned any-
thing like this, and sprung it upon
me without a note of warning. I see
from the remarks of several of the
board that, after all, it is not so much
a question of my age, or my failing
health, but I am to be cast out be-
cause I will not accept the false
teachings of modern liberalists."

At this moment a number leaped
to their feet and, with angry tones,
insisted that this was improper lan-
guage for the pastor to use toward
a group of brethren who esteemed
him so highly.

When the chairman of the board
secured silence the lawyer arose and
very calmly informed the gentlemen
of the board that Mr. Huston had
signed away all legal claims to the
property, that it was entirely in their
hands, and that they had a legal right
to dismiss or employ any one in the
management of the affairs of the
church, that they believed to be for
the best interests of the congrega-
tion; that while he had only been a
member of the board a very short
time, he was fully convinced that it
was the unanimous opinion of all the
members present, that Huston should
be dismissed as pastor, and the
young gentleman who was now his
assistant, should be chosen as pastor
of the congregation. He understood
Mr. Huston to be a man of consider-
able means, so it would not be neces-
sary to make any provision for his
support in the future. "And," said
the lawyer, "while I am on my feet, I
move that the board of this church
now assembled, dismiss Rev. Mr.
Huston as our pastor, and call to this
church Rev. Judas Iskabor, assist-
ant pastor, as the regular pastor of
(Continued on page 10, col. 3)



STUDENT FACULTY COUNCIL



PARLORS

n one of the mem-
and said: "It be-
call attention to a
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of this board, and
practically all the
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of his valuable life,
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ong, restful period
of the pastorate of

to be sacrificed. The time of his crucifixion
had come.

Member after member of the board arose
and spoke, all in sympathy with the first
speaker. Several of them dared to use
plainer language, insisting that Mr. Huston
as much as he was beloved, was too old to
undertake the pastorate of so large a church,
in so progressive a city, where such a large
part of his congregation was made up of
young people who had practically divorced
themselves from the old ideas of the Bible
and the religious life, and would no longer
submit to the notions and dictations of the
dead past.

"This great independent church," said
one, "is in the heart of a thriving city. Its
congregation is no longer made up of the
common, uneducated people; it is at the
front door of a growing university which
is in full accord with the ideals of a new
age, and it must have a pastor whose think-
ing, messages, and objectives are in har-

here a young man
take his place and

BETHEL ACADEMY.



GEO. B. BURKHOLDER
Principal Bethel Academy

Bethel Academy is a distinct unit of Asbury College and maintains a regular four years High School course with a separate faculty of ten choice Christian men and women, who are graduates of colleges or universities and have had several years' teaching experience.

Recognition: Bethel Academy is recognized as A(SA) in the high schools of Kentucky and is a member of the Southern Association of Colleges and Secondary Schools, insuring recognition of its credits in the public high schools of the country and admission of its graduates into the approved Colleges of the Association.

She has won distinction in the student activities of the state of Kentucky, having won first place in the State Declamatory contests for two consecutive years. She also won first place in two wind instruments for the year 1928 and second place this year.

Debating clubs and public speaking are encouraged, especially for those who are preparing for religious work.

The Academy offers Bible courses and a course in Blaikie's Bible History. Mrs. Gaile Morris, M.A., wife of Frank Morris of the Seminary, has charge of this department.

One of the outstanding features of Bethel Academy is that we strive to put first things first. Therefore, we may say that the ministerial and missionary students are given every opportunity to further develop their Christian experience and their zeal for lost humanity.

The ministerial students meet three evenings each week. Here those who have definite calls are given opportunity to preach and those desiring calls often have their desires fulfilled.

The missionary students have a part in the Asbury Volunteer Union. Regular prayer meetings are held each day for the purpose of praying for those who are in foreign fields. A general missionary service is held each Sunday afternoon. It is not unusual for the students to receive a Divine call to the mission field in these afternoon meetings.

Many of our number have a real vision of what it means for souls to be starving for the lack of the true Gospel. It is the aim, yea, our purpose, after they have finished these few short years of preparation in Bethel and Asbury, to go out clad in

the whole armor of God, having the breastplate of righteousness, their feet shod with the preparation of the Gospel of Peace, taking the shield of faith, the helmet of salvation and last but not least, the sword of the Spirit, which is the Word of God.

The daily chapel hour is one fraught with spiritual fragrance bringing victory and encouragement to students and faculty.

The musical department has especially been favored with the talented musicians who have come here for further development. All have shown great interest in the various programs which have been rendered from time to time.

For the past few years, the Musical Extension Bureau of the University of Kentucky has conducted state contests in which schools of the state may participate. The student body of Bethel Academy recognize in this an excellent opportunity to come in contact with other schools, whereby we might yield an influence for the highest and best things of life. As the result, some of our musicians have had the privilege of winning state contests.

Sacred music is given preference and classical selections are given a prominent part. We realize that within the sacred melodies are embodied the real feeling and expression of the soul.

The musicians have the privilege of playing in the College Band and Orchestra, while members of the Chorus often try out for the Glee Club. Quartets and octets are organized for the singers, and brass quartets and ensembles for the musicians. These various groups play an important part, not only in school activities, but in mission work and many Sunday services. These consecrated young people bring the Gospel to hungry souls through song and instrumental music.

The Fall term opens September 18, 1929. We invite students who have completed the eighth grade. Older persons who have not had an opportunity to finish the grades or desire part High School work with the Bible courses or Specials may enroll, and classes will be arranged for them.

Any further information desired write to G. B. Burkholder, Principal, 300 N. Walnut St., Wilmore, Ky.

(Continued from page 9)

this church, giving him power to secure whatever assistance may be advisable to carry forward the work of this great congregation to the best interests of the people making up the congregation, and the community."

The motion was made and passed with a unanimous vote. Huston was asked to pronounce

the benediction. He stood up, tried to speak, muttered a few inaudible words, fainted, and would have fallen full length upon the floor, had he not been caught in the arms of several men standing near him. The spear of modern criticism, with its trickery and insinuating methods, so shrewd and conscienceless, had pierced him to the heart.

(Continued)



ACADEMY SENIOR CLASS, 1929



ACADEMY BOYS DEBATING CLUB



ACADEMY MINISTERIAL AND MISSIONARY STUDENTS.



ACADEMY CHORUS AND MUSIC STUDENTS

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OF ASBURY THEOLOGICAL SEMINARY

Music Department of Asbury College.



NINA JEANNE RIDGELL, Director
CONSERVATORY OF MUSIC.

Realizing fully the important place music is to take in all liberal education, it is the aim of Asbury Conservatory to have the highest ideals and standards in every department. We want students to know that they may come to Asbury College and do serious work in music. The curriculum of the piano and Voice Departments will be raised to compare favorably with that of the best Northern and Eastern Conservatories. We wish to send out graduates who are thoroughly trained musicians in every sense of the word, graduates who would be a credit to any institution. Credit will be given for the study of Piano, Voice, Theory, Counterpoint and Harmony toward literary degrees.

The director of the Conservatory, Nina Jeanne Ridgell, has studied with some of the world's greatest artists and teachers, including Percy Grainger, the great Austrian pianist, and Albert Ross Parsons of New York, dean of American piano-forte teachers.

Miss Ridgell was connected with the Meridian College Conservatory for over twenty years, and for twelve years was director of that great Conservatory.

The Meridian Star says of her: "Dr. Ridgell has made more musicians perhaps than any other individual in Mississippi."

She has associated with her Mrs. Christine Conrad, a musician and teacher of wide experience, efficient in every sense of the word. She holds the degree of B.Mus. Mrs. Conrad has studied and traveled extensively both at home and abroad and has heard almost every artist of note in America, and is a splendid critic.

Mrs. Suzanne Schulze is a graduate in Voice of Central College, Lexington, Mo., a well known Methodist School. Since graduating from the above named College, she has continued her studies with several of the artist teachers in Chicago and other cities. Mrs. Schulze has had years of experience as a voice teacher, and has held the position as director of voice department in some of the leading colleges in America. She is untiring in her work with her students, patient, painstaking and conscientious in teaching the smallest details of technical development and artistic interpretation. She is an experienced Choir Director, a gifted musician and teacher. She is a most valuable addition to the music faculty of Asbury College.

"Music is the universal language of mankind."—Longfellow.

The well educated person is one who has a knowledge of other things besides those branches generally acknowledged as essential. Among these "other things" music occupies a lofty place; for there is in every personality a something that demands it.

Only the things which lead to a higher and nobler plane of thought are worth while; and nothing can do this more readily than music. Thus our music department has done its part is creating an atmosphere in Asbury College that is conducive to higher thoughts and actions.

The instructors, through their beautiful Christian characters, seek to create a spiritual atmosphere about their pupils. They are loyal to the school and to the principles for which it stands, and are intensely interested in their work. Thus the department is prospering under their instruction.

"Music religion's heat inspires,
It wakes the soul, and lifts it high
And wings it with sublime desires,
And fits it to bespeak the Deity."
—Addison.

EVANGELISTIC AND PERSONAL.

George Lester Edie, evangelistic singer, of Arlington, Ohio, has the month of July open and desires to give it to any one who needs a song leader or young people's worker. He received evangelistic singers' diploma at Taylor University in 1926, and graduated in music in 1928.

Rev. T. J. Adams recently closed a good meeting at Quinton, Okla., in the M. P. Church. People traveled for sixty miles to attend the meeting. The battle closed with a shout of victory. Brother Adams has a few open dates for August and September. Address him, 809 West 6th St., Oklahoma City, Okla.

Mrs. Laura B. Albright, who has been pastor of Petersburg, Md., Friends Church for about ten years, is available for revival work. She will be in Petersburg, Md., until August 1, then she will be in Harmony, N. C., until September 1, when she begins a meeting in Winston-Salem, Va.

INSO-NORBERRY.

Rev. John Norberry's daughter was married to Mr. Martin Inso, of New York City, of recent date. Both the bride and bridegroom are graduates of Eastern Nazarene College, Boston, Mass. They are making a motor trip through New York State to Niagara Falls and Canada, and on their return will live at Hollis Crest, Hollis, Long Island, receiving after June 20.

SPRINGERTON, ILLINOIS.

A Holiness Convention will be held at Jacob's Camp Ground, Springerton, Ill., July 3rd and 4th. Preachers, Rev. Albert Johnson, assisted by local pastors, Frank Doerner, song leader. Come praying for a great outpouring of the Holy Ghost.

Program Helps for Children's Day

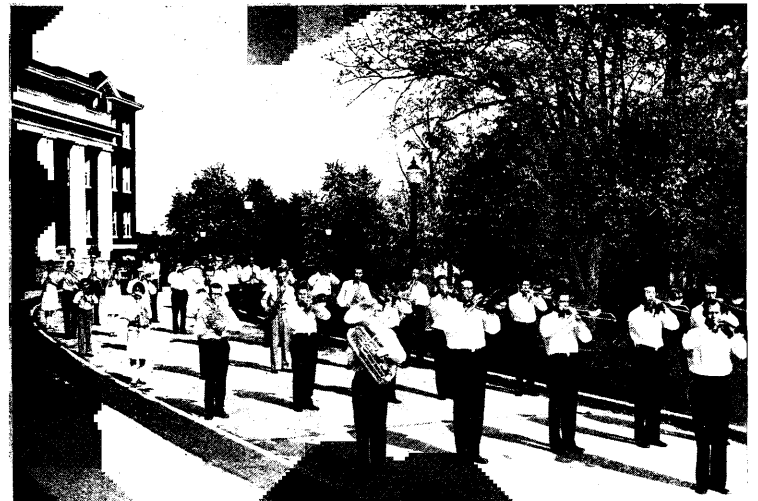
With Heart and Voicedozen 80c
The Glorious Waydozen 80c
Challenge of Youthdozen 80c
Children's Day Classics No. 12doz. 80c
Summer's Praisedozen 80c
Send us 35c for a complete sample set of these five programs.



ORCHESTRA



GIRLS GLEE CLUB



BAND



BOYS GLEE CLUB

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OF ASBURY THEOLOGICAL SEMINARY

Department of Fine Arts.



VIVIAN MAY NORRIS, R.S.A.
Director

Miss Vivian May Norris, Director of the School of Fine Arts in Asbury College, is an artist of international renown. Not only is she a member of the International Art Student's League, but last summer she was summoned to Glasgow and made a member of the Royal Scottish Academy. Her works are in the Metropolitan Museum of New York and have been exhibited also in Europe. She will have some of her creations on exhibition in Paris as well as at different art centers in this country.

We cannot exaggerate the excellency of her work or personal ability. Happy indeed are those students who may enroll under her careful and skillful director. The recent Art Exhibit in Asbury College, in its excellence of technique and interpretation, amazed the large number of visitors who saw it.



GROUP OF ART STUDENTS



MRS. MARY RICHARDS OLIVER,
B.S.H.E., Director

HOME ECONOMICS.

By Mary Richards Oliver, B.S.H.E.
Director.

"Who can find a virtuous woman?
for her price is far above rubies."—
Prov. 31:10.

Of all the occupations that confront the women of today we believe that home-making is the outstanding one. Out from the home is going to emanate all that is good in community, in state, and in nation.

Hidden away beneath the exterior of every personality, there is some ideal, desire, and ambition to be of service in the world. In the heart of every woman there are potentialities and powers that if unlocked and set going in the right direction will make the world a better place in which to live.

Every young woman should have a thorough training based upon scientific knowledge of things pertaining to the home which will enable her to go out and take her place as a skilled worker in a home or other field where she may be able to do her share of the world's work.

We are offering in Asbury College a course in Home Economics which we believe will be of value to those who wish to teach this subject, and also to those who wish to be successful home-makers. College credit is given for all work done in this department. At the end of two years of work a

certificate is awarded, and at the end of three years a diploma.

There is a great demand for teachers to take their places in high schools, in colleges and in universities.

An observation of the conditions which exist at the present time leaves no question that there is a great need for a revolution and a standardization for the homes of our country. The young woman of today is the home-maker or the home-breaker of tomorrow. President Hoover in his battle for conservation of food during the World War said a notable thing. "Go back to the simple life, be content with simple food, simple pleasures, simple clothes, work hard, pray hard, play hard, work, eat, recreate and sleep. Do all courageously. We have a victory to win."

So in observing and comprehending the trend of the times and the conditions as they exist we are compelled to acknowledge that we do need a great awakening and intensifying of interest in the training of young women in the greatest of all occupations or subjects,—the home.

FOUR HUNDRED QUESTIONS AND ANSWERS.

This volume compiled from Health and Food, a journal of our Pilgrim brethren, and published by Loizeoup Brothers, 1 East 31st, New York, is at once one of interest and helpfulness.

The four hundred questions deal with more than 1200 different scriptures. The answers for the most part are satisfactory. In a few instances this reviewer had to take exceptions, as for instance, in what is said as to Household Baptisms and as to Life Insurance; but as a rule I found myself in agreement with the interpretations given.

From all I can gather the Pilgrim Brothers are a great people, thundering in a fine way for the old paths and seeking to live the life as set out in the New Testament. As I have read the book my heart has gone out to them in holy fellowship.

To those hunting for help on difficult scriptures and knotty problems the work is commended. To be had of The Pentecostal Herald, Louisville, Ky., for \$2.00.

Arnold's Practical Commentary only 60c. Order at once.



SEWING CLASS



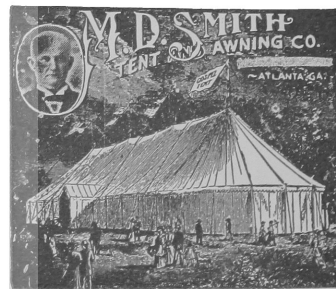
COOKING CLASS

Taylor University

Standard courses leading to A.B. and B.S. in a growing spiritual college that symbolizes Service, throughout Christendom. Year opens Sept. 18. Costs, with board, \$378. JOHN PAUL, President, UPLAND, IND.

Gospel Tents

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



Department of Speech.



DAISY DEAN GRAY, Director

PUBLIC SPEAKING.

Until a recent date most of the work in this subject was done in private schools,—the best known of which were Emerson, Curry, Cum-nock, and Powers. Each school was a law unto itself. This detachment has now been focused into an organized unit. Fourteen years ago began the centralized movement which was called, "The National Association of Academic Teachers of Public Speaking." It soon became obvious, how-

ever, that this label was limited; much that was taught under this title was not public; therefore, more general terms began to be applied until Speech has come to be the most popular and universal term in usage.

Twenty years ago there was no university department in Speech. Some of our leading universities are now giving work leading to the degree of Doctor of Philosophy in Speech. The world at large has developed a new consciousness of its power. Speeches are being increasingly judged by standards of worth. "Outmoded specimens and backwoods eruptions of empty bombast and deceptive spread-eagleism, of which really educated people should be ashamed, is now tabooed."

A scientific and practical study of Speech is rapidly displacing the unreality of exhibitory delivery. Schools must provide for the development of the ability to speak. Life changes: educational methods and subjects must change with it. In keeping with the general change in this field, we take pleasure in announcing that our department, formerly called Expression, takes the title of Speech, and under the term Speech we shall teach Fundamentals, Public Speaking, Phonetics, Speech Composition, Dramatic Expression, Parliamentary Law, Debating, Interpretation, and Speech Correction.

Daisy Dean Gray.



ILLINOIS AND INDIANA CLUBS
NEW YORK AND PENNSYLVANIA CLUBS

Life Annuity Bonds Of Asbury College, Wilmore, Kentucky.

5½ to 9½%

There are many Christians who have something laid by which they would like to have used in the work of training a thoroughly consecrated and sanctified ministry at Asbury College at their death. However, they need the income of it while they live, and so feel that the best they can do is to leave it to us in their wills. Too often, unfortunately, these wills are successfully contested and the wishes of the deceased are thwarted.

This difficulty is overcome in an Annuity Contract, for the donor is his own executor. Our Annuity Bonds are secured by the entire assets of Asbury College. The investment is SAFE, the returns are CERTAIN.

Scores of our friends have already invested their funds with us in this manner, and during the more than fifteen years that Asbury College has been issuing LIFE ANNUITY CONTRACTS it has never defaulted on an annuity payment; our friends, moreover, have given us assurance that they have never had occasion to regret their investment in this form of gift to Asbury College.

LIFE ANNUITY BONDS can be written for amounts of \$100 and over. Simply write us your age and the amount you desire to invest on Annuity Contract, and we will forward to you at once the Annuity Bond made out to you for your inspection and approval, or you may send us your check with your application, and the bond will be dated back to the day you wrote the check, from which date the annuity payments will be calculated.

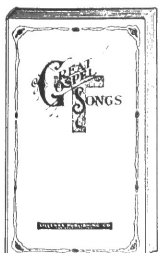
Address correspondence and inquiries to

GUY WILSON, Executive Secretary
ASBURY COLLEGE—WILMORE, KY.



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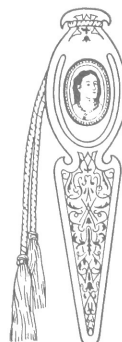
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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Note: As we shall have no paper next week, we give two Sunday school Lessons this week. Next week is our Fourth of July vacation. (Editor).

Lesson I.—July 7, 1929.

Subject.—The story of Ezekiel. Ezek. 3:4-11.

Golden Text.—As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Ezek. 33:11.

Time.—About B. C. 580.

Place.—Near Babylon.

Introduction.—Ezekiel was one of the four greater prophets among the Jews. He was the son of Buzi, who was a priest. It is a bit interesting to note the priestly mark upon the son—not a birth inheritance, but the imprint of his early environment, just as we now see upon sons of preachers the imprint of the parsonage.

Ezekiel was carried captive to Babylon with Jehoiachin about eleven years prior to the destruction of Jerusalem. With some of his fellow-captives he made his exile home in Babylonia on the banks of the river Chebar. Whether this place was his own choice, or assigned to him by his captors, does not appear in the record; but perhaps it was the latter.

Ezekiel measures high in character. Some other captives seem to have taken on Babylonish notions and customs, even going into heathenism; but Ezekiel was a Jew to the end. His adherence to the true religion was on

a par with that of his contemporary in captivity, the spotless Daniel, who would not defile himself with the king's wine and meat. Such men make humanity worth while.

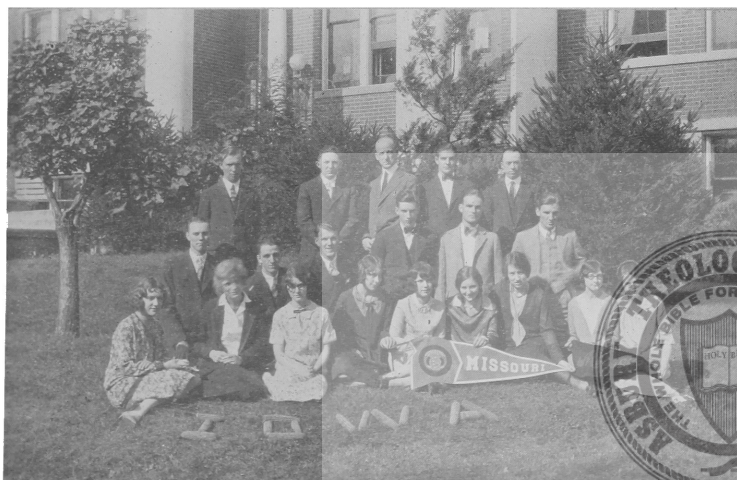
The record does not show that Ezekiel prophesied before his captivity. He is quite definite as to the time and circumstances of his call to the prophetic office. He beheld a vision of God "in the fifth day of the month, which was the fifth year of king Jehoiachin's captivity." In the third verse of his first chapter he enters into some details concerning his call, saying that he was himself a priest, and the hand of Jehovah came upon him "in the land of the Chaldeans, by the river Chebar."

Ezekiel was one of the greatest of all the prophets. He was held in the highest esteem by his fellows in captivity. It is interesting to the student of language to note the varied forms in which he expresses himself. "He has instances of visions (8:11), symbolical actions (as 4:8), similitudes (12:15), parables (as 17), proverbs (as 12:22), poems (as 19), allegories (as 23:24), open prophecies (as 6, 7, 20, etc.)" Few writers, or speakers, can be so versatile.

While he calls himself a priest, it does not appear that he functioned in that office, but in the prophetic. Judging from the records, he must have acted in some measure as a sort of spiritual shepherd over his captive brethren. He was above all else a great preacher of righteousness, so



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much so that we frequently speak of the "Gospel of Ezekiel." The Jews classed him among the very highest of their prophets; and so he stands today in the estimation of the best Christian scholars.

History is not clear as to how, when, or where Ezekiel died. However, we have this much through tradition: "He is said to have been murdered in Babylon by some Jewish prince whom he had convicted of idolatry, and to have been buried in the tomb of Shem and Arphaxad on the banks of the Euphrates."

Comments on the Lesson.

The figurative language in the first three verses of this chapter indicate that Jehovah was filling Ezekiel with the message that he was to deliver to captive Israel. The term "Son of man" here used must not be confused with the same words that Jesus so often applied to himself; although God does use it with reference to Ezekiel in a broad and representative sense. He was Jehovah's messenger to the entire Jewish people.

4. Get thee unto the house of Israel.—The name Israel here does not apply simply to the exiles who were of the kingdom of Judah; but to all Jews. My words.—It is a preacher's business to preach the Word of God. He has no time to waste upon lesson matters. He should use the time well: for the night will soon come when no man can work. Could I begin life again, I would stick closer to the Book.

5. Strange speech . . . hard language.—Some of us who have tried to deliver God's message in languages other than our mother tongue feel the meaning of those words. It hurts

when one has done his best, to realize that the people did not get his message. As a rule, native preachers in all lands must preach salvation to their own people.

6. Surely . . . they would have hearkened unto thee.—What truly evangelical minister in America has not felt the force of this verse during the last two decades! Often as we preach to men and women who turn deaf ears to our pleadings, our souls long for a chance to preach in some mission field with its hungry millions.

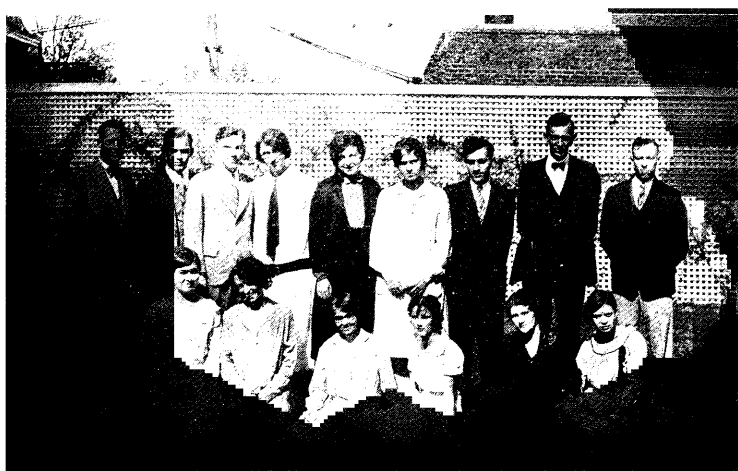
7. The house of Israel will not hearken unto thee.—They had refused to hear God, but had hardened their hearts. Then why send Ezekiel to them? Men may reject salvation; but God will leave them without excuse.

8. Made thy face strong.—God clothes his true messengers with a holy boldness. Paul prayed for it.

10. This verse is great. No man can deliver God's message to the people until he has first received it into his own heart. It must grip him, or it will never grip the hearers.

11. Whether they will hear, or whether they will forbear.—That is, refuse to hearken. The preacher has no choice. He must deliver his message, though it be in the face of the severest opposition. If need be, he must die.

24:15-18. We skip some chapters to find Ezekiel facing the bitterest experience of life. "Behold, I take away from thee the desire of thine eyes with a stroke." His wife must die; but he must neither mourn nor weep. No tears must run down his cheeks. That was bitter. That evening his wife died; and he obeyed God's command; but how he did it, I see not.



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Some have thought that Jehovah intended by this dealing with the prophet to teach the captive Jews not to mourn over the destruction of their beloved city of Jerusalem.

Lesson II.—July 14, 1929.

Subject.—Ezekiel Teaches Personal Responsibility.. Ezek. 33:7-16.

Golden Text.—So then every one of us shall give account of himself to God. Romans 14:12.

Time.—B. C. 595 to B. C. 574.

Place.—Babylonia.

Introduction.—Our subject is thought-provoking. Adam tried to throw all responsibility for his fall upon Eve; and, if I mistake not, that has been human weakness ever since. We are prone to blame "the other fellow" for our sins. Men are constantly hunting for scapegoats to load down with their own meanness. Even the poor old Devil is blamed for much that he never did. Not long ago a desperately wicked man was lambasting Satan, and trying to unload all his wickedness upon him; whereupon I was led to inform the gentleman(?) that the Devil that was running him lived in his own skin and wore his clothes. I am willing for Satan to have all that is due him, but we cannot pile our sins on him, and expect God to excuse us. "Every tub must stand upon its own bottom."

Working in groups has a strong tendency to lead one to shirk personal responsibility. I learned a lesson by watching a team of six big horses pulling a heavy load. One of them had learned a trick. When pulling a load by himself he would fairly throw himself into his collar; but when pulling

with the other five he would let his traces slack while keeping step beautifully with his companions. Watch for his human brethren; you can find them anywhere.

Personal responsibility is two-fold: (1) toward God; (2) toward one's fellows. God has put up his standard for our salvation; and no man need expect him to compromise so much as a hair's breadth. The Bible says it takes repentance toward God and faith in the blood of Jesus Christ to save one's soul. Many are telling us nowadays that we can be saved through good conduct. Is that true? Never! "God cannot lie." We must meet our own personal responsibility and live up to the divine standard, or perish.

Our responsibility to God is twin brother to our responsibility to men. There is no truth in one's claiming to be right with God while wrong towards his fellowmen. If one will not deal honestly with men, neither will he deal honestly with God. He who shirks responsibility in one place will do so in another. Bear this in mind: We are responsible to God for our conduct toward all men. Cain's silly question, "Am I my brother's keeper," is just as silly now as it was when he uttered it; but there are yet several Cains tramping the earth.

We shall not get the force of our lesson without studying the first six verses of this chapter. God gave Ezekiel a picture of an ancient walled city with a watchman stationed upon the wall in time of danger from some enemy that might invade the land. The watchman's business was to keep on the lookout, and to report the approach of an enemy. If he did his

duty faithfully, and the people failed to heed his warning, no blame rested upon him, even though the enemy captured and destroyed the city. With this powerful illustration before us we face our lesson.

7. O son of man.—Again we meet this expression applied to Ezekiel as the representative of his people. I have set thee a watchman.—He is God's preacher, appointed to warn his people. The house of Israel.—Israel is here applicable to all the Jews, especially of that day. Ezekiel was not to preach any of his own peculiar notions; but "thou shalt hear the word of my mouth, and warn them from me." Would God the modern pulpit could learn that lesson. This is no time to give men stones when they are crying and dying for bread. "Preach the Word."

8. O wicked man.—No man will fly to Jesus Christ until he realizes that he is a lost, condemned sinner. He who belittles sin, belittles Jesus Christ. His blood will I require at thine hand.—Woe be unto the preacher who calls sin only a blunder, or the remains of an animal inheritance. There is hell at the other end of that sort of preaching.

9. Thou hast delivered thy soul.—Thank God for that. It is fearful to preach to men who stiffen their necks and harden their hearts against God; but if the preacher has been faithful in the preparation of his message, and if he has delivered it in the fear of God, "with the Holy Ghost sent down from heaven," he need have no fears. Resisting souls may perish, but God will not hold such a preacher responsible for their loss.

10. How shall we then live.—Israel had forgotten the goodness of their

God. They seem to have forgotten that he would be merciful to repenting sinners.

11. As I live, saith the Lord God.—That expression is somewhat in the nature of a divine oath. Then follows one of the most comforting statements in all the word of God: "I have no pleasure in the death of the wicked: but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel." Be in earnest, be in a hurry, for tomorrow may be too late, and tell all your pupils how anxious God is to save them from sin. The Devil tells us that God wants to damn sinful men; but "he is a liar from the beginning." Master the parable of the prodigal son, tell of the forgiving father, and make the story ring like heaven in the hearts of all your pupils.

The remainder of the lesson is a sort of theological dissertation on sin and salvation. If some people would square their teachings by it, they would come much nearer preaching the truth. If this language means anything, it means that a lost sinner may be saved as soon as he repents and turns to God. On the other hand, it means that a child of God may backslide, turn away from God and be forever lost. If that is not its meaning, I confess that I see no sense in it. Why such fearful warning, if the thing cannot happen? When Ezekiel says in another place: "The soul that sinneth, it shall die," he must be speaking of a pardoned soul. It alone can suffer spiritual death; for the unforgiven soul is already "dead in trespasses and in sins." I have heard some very dangerous preaching just here.



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We are counting on YOU to help us in the great work of spreading the Gospel of a Full Salvation among people who are perishing for the bread of life.

Yours for the Old Gospel,

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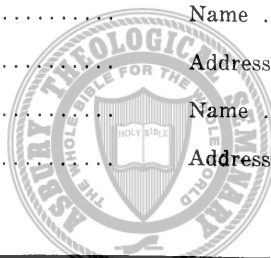
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Dr. H. C. Morrison, Editor.
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, July 10, 1929.
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TO THE HERALD FAMILY, GREETING

By Dr. L. R. Akers

SINCE my childhood, THE PENTECOSTAL HERALD has been in our home and I have grown up a faithful reader of its pages. I have learned to look upon THE HERALD subscribers as peculiarly a Christian family, bound together by ties of common interest, first with a desire to seek and acquire the life "that is hid with Christ in God,"—the sanctified life, the victorious life—and after the subjective experience then the objective passion, a yearning for the salvation of the world for which Christ died.

We are profoundly convinced that in the world's greatest material age only a full and complete Gospel can suffice to meet the soul problems of present day society. The hope of tomorrow is found in the Holiness Movement of today. We believe no periodical is doing more to cultivate the deeper spiritual life and to sound an evangelistic crusade than THE PENTECOSTAL HERALD, which has been so ably edited for forty years by the mighty exponent of Bible Holiness, Dr. Henry Clay Morrison.

My association with Asbury College and, as a consequence, with Dr. Morrison, has been one of the closest intimacy for many years. My father served on the Faculty of this institution under its founder and first president, Dr. John Wesley Hughes, while I spent two and a half years in its halls, graduating in 1904. For eleven years afterward I had the honor of being President of the Alumni Association, and with possibly one exception, I have attended all of the Commencements of the school since graduation. On June 5th, we closed the fifth year of our administration as President of Asbury College.

For the first time in the school's history we have had an absence covering eight months of Dr. Morrison's ministry in our institution. During this time he has been seeking to regain his strength following the over-exertion of years of continuous and unusual labors in the educational, evangelistic, and editorial fields, doing the work of a half dozen ordinary men throughout this long period.

What a wonderful ovation he received when he appeared on the platform of Asbury College after several months in Florida. His heart surely must have been gladdened by the joy which was mirrored upon all faces at his return to the scene of fifteen years' faithful service.

The physicians have decreed rest that he may come back to a measure of normalcy which will permit him to resume his evangelistic labors. And when he called upon me to assist him for a period of four weeks in the editing of this paper I felt a sense of inadequacy to follow this trenchant and mighty herald of full redemption who has so wonderfully blazoned a white path of holy living through the last half century. As I come before you, THE HERALD family of whom I have been a member since childhood, I feel a

bit as I did when making my first radio talk over WGY. The newness of the experience of speaking to an unseen audience of hundreds of thousands of people made me feel quite shaky and my tongue exceedingly thick. However crudely I may express myself to you in this opening editorial page, I can assure you that though the pen be slow and awkward the heart back of it beats with a genuine love for you and for the Christ whom we all love and seek to serve.

THE PENTECOSTAL HERALD and Asbury College have been from the beginning side by side and heart to heart in upholding and advancing full salvation in America, and it is our profound conviction that these two agencies for good should continue to co-operate in closest accord for the bringing in of a new day of spiritual achievement in the life of our nation. Believing in the sufficiency of the Gospel and the personal presence and power of the Holy Spirit we must undertake great things for God and expect great things from God. Countless thousands have for years thanked God for THE HERALD, for its fearless proclamation of the saving truths of the Bible and its unrelenting war upon the evils which threaten the life of the church and destroy the souls of men.

We have implicit faith in the Gospel which is the power of God unto salvation when it is proclaimed in all of its phases and in its fullness. We are unalterably opposed to its adulteration with human philosophies and the unbeliefs and notions of men who would substitute the novel or bizarre for the time-tested, never-failing power of God in the reclamation, regeneration, and sanctification of human life. We would condemn without hesitation those who have become hirelings instead of prophets and who have turned the church of God, essentially a place a worship, into a place of entertainment with plays, shows, romp, and carnal pleasure, instead of the quietness and meditation of the Father's sanctuary.

The coming year is to mark the observance of Pentecost in the program of the church. We note many references to the need of Pentecost. There is a very general feeling among devout people everywhere that there must be a deeper spiritual life and more power among ministers and church members if we are able to meet the issues of the present day and save the churches from the plague of worldliness and sin which threatens us on every hand. We read an appeal from the bishops of the Methodist Episcopal Church, South, made some years ago, which seems to us especially applicable for the present hour:

"Our Methodism is a mighty force with great numbers and large wealth. It has shown in its world-wide program commendable liberality and a general effectiveness in its organized activities. Its supreme need is a baptism of power, a Pentecost of heavenly love bringing salvation to a lost world. For this let all the people make earnest, hum-

ble, and continued supplication. Tarry—tarry until you be endued with power from on high."

We are profoundly thankful to God that a recognition of this supreme need is being felt by many devout people here and there throughout the land. There is a genuine heart hunger and an earnest longing for a Pentecost which will come as a refreshing shower upon a desert land. Without doubt the one great need of the church is the baptism with the Holy Spirit. Our reading, thinking, conversation, purpose and prayer should lead us on in this direction.

If we as a HERALD family might bind ourselves in a covenant of prayer to the end that first of all, our lives shall be blameless and irreproachable in the beauty of holiness, and again that we shall not cease by day or night through intercession and personal effort to bring again a spiritual refreshing and a nation-wide revival to the needy hearts of men. This unified purpose would be honored of God and our hearts would greatly rejoice as we would see God's plan realized in the world.

For Holiness.

I have never thought of myself as a very good example of the sanctified life. I have met and associated with many persons who seemed to live on a higher plane of spiritual attainment and devotion than myself.

I have not a doubt of having received a gracious baptism with the Holy Ghost cleansing from all sin, and I believe with all my heart that men were created, that the Bible was written, that the Lord Jesus came into the world, lived, taught, suffered and died upon the cross that we human beings might be saved from all sin, and live holy lives, kept by divine power, the indwelling and guidance of the Holy Ghost.

Now, in the evening of life I thank God that it has been my privilege as a very weak agency, to live, to love, and to labor that my fellowbeings might come to believe in sanctification, the cleansing power of Jesus' blood, to seek and find in him a Redeemer able to save to the uttermost.

I believe with all my heart that it is the duty of the whole church, in her officials, her publications, her schools, her literature, her pastors and evangelists, her Sunday schools, lay leaders and the young people of the Epworth League to be constantly teaching and pressing to the high mark of full salvation from sin. That this should be the great goal, the glorious objective, to be fully saved, and to bring others to the knowledge of Christ and his power, and into the fulness of this blessing of the gospel.

Holiness of heart and righteousness of life gathered up, embrace and bring to a glorious climax all Bible truth, all Christian life and experience. This is the grand central station into which all the trains of God's plans and purposes run.

(Continued on page 8)

PREACHING FULL SALVATION IN MANY LANDS

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



The human heart is the same all around the world, and the gospel of full salvation finds a great response in the Chinese Church. In our recent meeting in South China we found people hungry for this great truth.

Nothing short of a full salvation gospel will meet the needs of the church in both America and Asia today.

John Wesley stirred England of the 18th century with holiness truth and preaching. The preaching of full redemption brought on a great awakening and produced generations of saints. It will do the same today if we would give it a chance.

One of the most blessed forms of full salvation is shown in its setting as Perfect Love.

The expression Perfect Love is found only in John's writings, 1 John 4:18. It is a term used to designate a state of soul in which sin is entirely cast out; the heart made pure, and God is loved with all the heart, mind, soul and strength. Faber sang about it thus:

"I love Thee so, I know not how
My transports to control;
Thy Love is like a burning fire
Within my very soul."

John Wesley defines the experience thus: "The loving God with all our heart, mind, soul and strength, this implies that no wrong temper, none contrary to love, remains in the soul and that all the thoughts, words and actions are governed by pure love." Wesley further speaks of the faith whereby the blessing is obtained in this wise:

"But what is that faith whereby we are sanctified, saved from sin and perfected in love? This faith is a divine evidence or conviction—

"1. That God hath promised this sanctification in the Holy Scriptures.

"2. It is a divine evidence or conviction that what God has promised He is able to perform.

"3. It is a divine evidence or conviction that he is able and willing to do it now.

"4. To this confidence that God is able and willing to sanctify us now, there needs to be added one thing more—a divine evidence or conviction that He doth it."

James Brainerd Taylor, the Presbyterian, tells how he received the blessing thus: "I was delightfully conscious of giving up all to God. I was enabled in my heart to say: 'Here, Lord, take me; take my whole soul and seal me Thine now and Thine forever. If Thou wilt, Thou canst make me clean.' Then there ensued such emotions as I never before experienced. All was calm and tranquil, and a heaven of love pervaded my soul shortly after. I was dissolved in tears of love and gratitude to our blessed Lord, who came as King and took possession of my heart."

When in Japan we had some fine meetings with the Japan Evangelistic Band of whom Mr. Paget Wilkes has been the chief for many years. We have read a good deal of Mr. Wilke's illuminating books on Sanctification, etc. In an address of his he tells how he came into the experience of full salvation in the following:

"I remember about thirteen years ago in Japan I got so desperate for God's best, that if it had not been for God's mercy I should have gone out of my mind. I was seeking God, and he showed me the pride of my heart, and told me to call together some of the Japanese Christians that I had led to Christ and ask them to pray for me.

"I said, 'Lord, I cannot do it: I am a missionary: I've come out here to teach these people.' And the Lord said, 'Those are my conditions.' Then I remembered how the Lord submitted to John's baptism, and Paul,

PERFECT LOVE.

"O Jesus! Jesus! dearest Lord!
Forgive me if I say
For very love Thy sacred name
A thousand times a day.

"I love Thee so, I know not how
My transports to control;
Thy love is like a burning fire
Within my very soul.

"O wonderful! that Thou should'st let
So vile a heart as mine
Love Thee with such a love as this,
And make so free with Thine.

"The craft of this wise world of ours
Poor wisdom seems to me;
Ah, dearest Jesus! I have grown
Childish with love of Thee!

"For Thou to me art all in all,
My honor and my wealth,
My heart's desire, my body's strength,
My soul's eternal health.

"Burn, burn, O love! within my heart
Burn fiercely night and day,
Till all the dross of earthly loves
Is burned, and burned away.

"O light in darkness, joy in grief,
O Heaven begun on earth!
Jesus, my love! my treasure! who
Can tell what Thou art worth?

"O Jesus! Jesus! sweetest Jesus!
What art Thou not to me?—
Each hour brings joys before unknown
Each day new liberty.

"What limit is there to Thee, Love?
Thy flight where wilt thou stay?
On! on! our Lord is sweeter far
Today than yesterday.

"O Love of Jesus! blessed love!
So will it ever be;
Time cannot hold Thy wondrous growth,
No, nor eternity."

—Faber.

to be taught by Ananias, and I saw the desperate pride of my heart. I obeyed God, and it may seem a small thing to you, but it was real 'dying.' Today I could take you to the spot in Japan where the Comforter came to my heart.

"Beloved, when God shows us the poverty and barrenness and pride of our heart, and we are willing to obey him, then the Comforter will come.

"The widow woman, alone in her room, set out all the empty vessels, and then took that little pot of oil and filled them all.

"And we may bring the empty vessels of our heart, our desires, imaginations, longings, the consciousness of being barren and empty, and, spreading them out before the Lord, draw upon that wonderful pot of oil, the Holy Spirit in our hearts.

"Oh, praise God, he will come, as we draw upon him by faith. He will fill our hearts with divine, compassionate, holy love. Emotion is not love. Love is practical. It will go to the one you have wronged and ask forgiveness, out of the fullness of your heart, and that love will take hold of your spirit.

"Let us get down before God. Let us seek his face. Let us claim this blessed experience, the fullness of his holy, persuasive, compassionate, tender, positive love, and remember that there is always more to follow."

Perfect Love has been put into the sweetest poetry by Tersteegen, the German, and translated by John Wesley. I regard the following as one of the sweetest of hymns on the subject:

"Jesus, Thy boundless love to me
No thought can reach, no tongue declare;
O knit my thankful heart to Thee,
And reign without a rival there;
Thine, wholly Thine, alone I am;
Lord, with Thy love my heart inflame.

"O grant that nothing in my soul
May dwell, but Thy pure love alone;

O may Thy love possess me whole,
My joy, my treasure, and my crown;
All coldness from my heart remove,
May ev'ry act, word, thought be love.

"O Love, how cheering is Thy ray!
All pain before Thy presence flies;
Care, anguish, sorrow, melt away,
Where'er Thy healing beams arise;
O Jesus, nothing may I see—
Nothing desire, or seek, but Thee.

"In suffering be Thy love my peace,
In weakness be Thy love my power!
And when the storms of life shall cease,
Jesus, in that important hour,
In death, as life, be Thou my Guide,
And save me, who for me hast died."

If we would regard Perfect Love as a Medicine for the Believer's Soul we might, without levity, consider the ingredients entering into it as made up of the following, which has been set forth by Rev. F. E. Marsh, a very wonderful English writer upon the deeper things of God. We grant that the setting is rather odd and peculiar, but there is a great measure of truth in it and we pass it on to our readers as being worthy of a serious study.

THE SAINT'S MEDICINE CHEST.

One pound of the Spirit's graces in equal portions of one ounce each.

- 1 oz. Balm of Gilead. Jer. 8:20..
- 1 oz. Bark of Calvary. Isa. 53:4-6.
- 1 oz. Syrup of Faith. Jas. 5:15.
- 1 oz. Essence of Love. 1 Cor. 13:13, R. V.
- 1 oz. Oil of Confidence. Prov. 3:26.
- 1 oz. Honey of the Word. Prov. 4:20-22; 16:24.
- 1 oz. Spice of Concentration. Song of Songs 4:12-16.
- 1 oz. Stalk of Uprightness. Prov. 14:2; Rom. 14:17.
- 1 oz. Flower of Discretion. Prov. 22:3.
- 1 oz. Root of Contentment. Heb. 13:5, 6.
- 1 oz. Herb of Joy. Prov. 17:22.
- 1 oz. Milk of Kindness. Prov. 31:20.
- 1 oz. Frankincense of Worship. Matt. 2:11.
- 1 oz. Dew of Humility. Prov. 22:4.
- 1 oz. Crystals of Patience. 2 Pet. 1:6.
- 1 oz. Perfume of Praise. Ps. 103:1, 2.

Pound these ingredients well in the mortar of believing prayer, 1 John 5:14, with the pestle of truth, Eph. 4:20, 21; add sufficient water of the Spirit's life, Rom. 8:11, till all are proportionately mixed together, and then put in the jar of a sanctified memory, 2 Pet. 1:12. Apply the preparation three times a day and oftener if required, with the hand of diligence, 2 Pet. 1:10, and it will be found that this Christ-all preparation, Matt. 8:17, will cure all kinds of ailments, Matt. 8:16.

Ideals for Earnest Youth.

Ideals for Earnest Youth is a charming book for young people of both sexes. It is neatly bound, excellent paper, good, clear print, 224 pages, short chapters, sometimes only two pages, frequently not more than three pages. This enables the young reader to catch up the book at a few spare moments, read a chapter and go to work, or on a journey, with something to think about. Let me give you a few of the chapters:

Self Respect, Self Mastery, The Joy of Living, Your Ideals, Courtship and Marriage, Take Care of Your Mind, The School of Struggles, Backbone vs. Wishbone, Team Work, Recreation.

Send a dollar to The Pentecostal Publishing Co., Louisville, Ky., for a copy of Ideals for Earnest Youth, and surprise one of your children or young friends with a bright smile and a beautiful gift.

Faithfully yours,

H. C. MORRISON.

CONVERSION AN ACT OR A PROCESS

Rev. Henry F. Pollock.



CONVERSION is the act of divine grace whereby a repentant sinner is turned from the path of unrighteousness, and placed in the path of righteousness—of right feeling, thinking and acting. It is a heart experience, received by faith, and thus wrought in an instant of time. Such is the traditional view of the experience. Many modern philosophers and theologians, however, have come to the conclusion that, in keeping with the development of the modern mind, and the more recent findings regarding human experience, the view formerly held should be somewhat broadened. It is claimed by these men that, although in some cases conversion has been cataclysmic or instantaneously manifest, yet oft-times it is a slower process, working itself out gradually by degrees. In some, they claim, it is done in an instant, but in many others it is a gradual work. As such a doctrine and experience is most vital to all human lives, it behooves us to be well established in the real truth concerning it.

Let us examine the views of our fathers as to how they understood and expressed conversion. First, the heart was regenerated, made new. It meant a complete change in direction or attitude. It does not take one long to change his direction. If I am going north, it takes but an instant to turn and go south. My attitude does not change by degrees. Before conversion I am against the will of God. After it, I am wholeheartedly for it. My mind has been made up in an instant—the instant I say yes to God's will. I am not regenerated a little bit today, a little more tomorrow, and next month more regenerated, until I am finally altogether changed in my attitude toward God. There is a positive and abrupt change in my soul's attitude when the transforming grace of God moves on the soul in answer to an appropriating faith.

In the next place the fathers understood that when one was converted and his sins forgiven, he was thus justified in the sight of God. Who ever heard of any one being declared just by degrees? A judge in the court room does not speak thus: "Now, gentlemen, the accused before you is a little bit just in my sight, but as I go on I see he is a little more just. He is becoming more and more just every time I look at him," and then closes his speech by declaring the accused fully just, and thus acquitted. To the contrary, the acquittal is made outright. If a man is justified, that justification is the act of an instant, from the character of the thing. Traditionally, it has been thought that when one is converted, he is *adopted* into the family of God. If I were an orphan child and a good family took up legal proceedings to make me their child, I would never think of educating myself day after day, week after week, into the belief or knowledge that I was a member of that particular family. It would be foolish to think that I was becoming a little more and more adopted every day. If I am outside God's family, nothing is clearer to me than that fact. If the Holy Spirit witnesses to my heart that I am received into his family, that knowledge is made known to me at once. It takes only an instant to be conscious of my state of adoption. A sinner coming to God for salvation, does not have to wait a week, month, or year to be able to sing with assurance: "I'm a child of the King!"

The fathers believed that when one was converted, the Holy Spirit directly moved on the soul in *witness* to the fact. Some of the modernists would have it this way: Under a gospel invitation or appeal, a man makes up his mind and decides for Christ. He begins to be a follower of Christ just a little, and becomes increasingly so by following his ex-

ample day after day. He is receiving his witness of salvation in an ever increasing degree of assuredness, until at some indefinitely settled time in the future he is fully assured that he is converted,—that is, regenerated, justified, and adopted.

Now all this leads us into a great maze of confusion. Such an idea of conversion would establish three definite classes of human souls in the world. The Bible speaks of only two: saints and sinners. But now we have added a third: Sinners-being-converted-into-saints. If a person in this last class happened to die before he was fully converted, what would be his eternal destination? He could not in justice be lost, for he had started to become righteous. Yet he could not be saved eternally, because he is not yet fully converted. The Bible teaches us that no unconverted person will be admitted to the Heavenly City. And thus we find ourselves in the midst of much confusion.

Now, our modernist brethren will answer what we have said in this way: "O, you misinterpret the nature of the case. Take the laws of psychology as now understood. All knowledge comes to us through the physical senses. Our aim is Christian character. Character cannot be made in a moment, a day, or a week. Every action in accord with the principles of Christ pushes forward the building of Christian character. Sensing right situations, or outward stimuli, and responding to them in a Christlike manner brings one into a converted state." This, it is even claimed, establishes the soul better in the Christian life better than any cataclysmic conversion experienced under "high pressure methods." And thus they attempt to evade the real issue.

God established the law of human psychology when he created man—and the human mind works according to those laws,—that is, through the senses, ordinarily. However, the modernist is confusing two things: (1) the moment of forgiveness or conversion, and (2) the days of contrition and repentance preceding conversion proper; and the days, weeks and months following in which the soul is growing in grace and service. There is a marked distinction here. Growth in grace is altogether different than conversion. As the situations of life present themselves to the Christian from day to day, Jesus as his constant companion enables him to react to them in accord with the Bible and his will, and our Christian life, already having been begun at conversion by a simple act of faith, is now broadened, deepened, and strengthened. This is growth in grace. But one must get *into* grace before he can grow *in* it.

As we said above, the modernist claims that all knowledge comes to us through the physical senses. This is not true. The consciousness of saving grace, supernaturally imparted, does not come through any of the senses. It comes directly to the innermost recesses of the soul in response to an act of receptive faith. Every converted soul will testify to that fact.

I have yet to meet the man or woman who claims to have been converted gradually. I prefer to hold to that view established by the experience of millions of human souls. If I tried to get people saved by degrees, I would not get them saved at all. The modernist is not getting them saved. He may think he is winning them to Christ according to his idea of conversion, but the simple and awful truth remains that he is subtly leading men into a *form* of godliness without the *power* thereof. By the tremendous deceit of purporting to offer "life in its reality," he is leading human souls into meaningless forms and lifeless habits that make it harder to win such souls to the real experience of conversion than it would be had

they never heard the gospel message of salvation.

May God help us to be clear in our thinking and true in our conduct in seeking and saving that which is lost—in getting men converted on the spot. Amen.

A Sample of Methodist Modernist Teaching.

REV. A. S. HUNTER.

A letter from a retired Methodist preacher in the west, brings the following. The preacher on this occasion was a man under thirty, the product of Boston School of Theology. What aggravates it is, that four years ago, before he went to Boston, he was regarded as a promising young preacher. His theme was the temptation of Jesus. The writer of the letter says, "This is written from memory (the next day), but I think it is a fairly accurate setting forth of the views he expressed." Below is quoted from the letter.

"Jesus, a devout young man of Nazareth, a carpenter by trade, hears of the preaching of one John, in the wilderness about the Jordan, and shuts up his shop to go and hear from John lessons about God. When he hears John preach of bringing in the kingdom of God, he says, 'I will give my life to help that movement,' and was baptized in proof of his sincerity. After his baptism by John, he had a great spiritual experience; and heard the voice of God speaking to his spirit, saying, 'Thou art my beloved.' He then is led by the Spirit into the wilderness to '*think things through*', and became so absorbed in that, that he forgot to take food for forty days and nights. 'If Jesus knew all things *without thinking them through*, as we have to, he could be of no help or inspiration to us.' After this, when he realized his hunger, he refused the temptation to turn stones into bread, in order to emphasize the spiritual, as over against the material. When tempted to cast himself down from a pinnacle of the temple, he refused to become a 'wonder worker,' to draw attention to himself. When tempted to get control of the kingdoms of this world by worshipping the tempter, he refused because he was not sure that the tempter could make good his promise. And, though not sure of his ability, yet he preferred that method to the other. So he started out with that purpose in view, and he asks all who will, to join him."

Comment is needless! Think of the coming generation of Methodist preachers being fed on that sort of semi-blasphemous stuff in our theological schools! And think of the children and young people being fed on it from the pulpit! We need not marvel, however much we may regret it, that virile youth fail to curb and restrain their natural and depraved passions, and the orgies of crime is on! How long can American civilization stand up under it? And what about the millions of souls thus defrauded of the power of Christ through the gospel, unto salvation? "Sheep without a shepherd!"

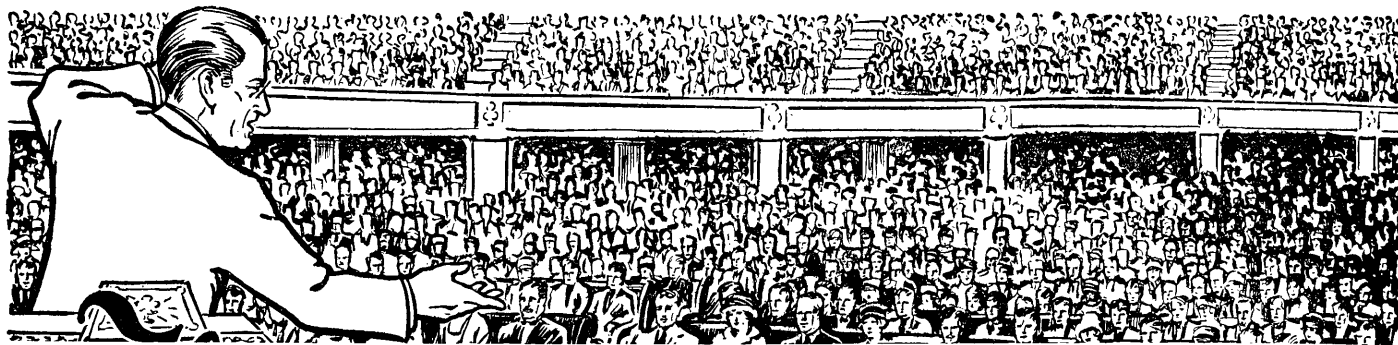
"In as Much, . . ."

Send THE HERALD one year to some one in prison or hospital and pray that it may prove a blessing.

Dr. Ridout's Book, "The Beauty of Holiness"

This book has now been translated into Japanese and Chinese and is circulating throughout the Orient. "Beauty of Holiness" sets forth the fact that in real Bible holiness there are such beautiful things. This book is intended for holiness people, to help those who are in the experience of full salvation. It will make a beautiful gift book as well as a devotional book for God's children.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.



SAVE A SOUL FROM DEATH.

Rev. W. M. Young, D. D.

"Let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5:20.

THE Apostle Paul closes nearly all of his epistles with a benediction. I think there are no finer benedictions in human language than those found in the epistles of Paul. James writes a very practical book, setting forth the way of Christian service, and closes his epistle with the climax of noble achievement, the conversion of the sinner. The conversion of sinners is the most worth while business in this world. When we go up to our chambers for the last time, and fold our hands to work no more, there will be one thing that will stand out most prominently in the catalogue of things done,—the winning of souls. If we have brought none to Christ, that fact will stand out like Pike's Peak among the monuments of our regrets. Rutherford knew this when he said:

"If one soul from Anworth
Meet me at God's right hand
My heaven will be two heavens
In Emmanuel's land."

"LET HIM KNOW"

Charles Peace, who attained infamous notoriety in England some years ago as a burglar and murderer, a man who seemed absolutely depraved in every part; as he was being led to the scaffold to expiate his crimes under the law, the prison chaplain offered him what are called "the consolations of religion." The wretched man turned to him and said: "Do you believe it? Do you believe it? If I believed that, I would crawl across England on broken glass on my hands and knees, to tell men it was true."

Do we believe it? Do we believe that eternal death awaits the impenitent? Do we believe that Christ gives eternal life to those who believe on him and receive him?

"HE WHICH CONVERTETH A SINNER"

Some of us remember when conversion was preached with much greater emphasis than it is today. We believed it was either conversion or eternal ruin. We believed that one must be converted from sin and to Christ. It is quite possible to become converted to a church or a doctrine or a dogma or even to a preacher. It is said that D. L. Moody once met a drunken man, who asked if Mr. Moody knew him. He said, "No, I do not remember you." "Well, you ought to; I am one of your converts," said the man. And Mr. Moody answered, "I think you must be, for you surely are not one of the Lord's converts." Conversion is just as necessary today as it was in the times of Christ or the days of our childhood. Rebellious men are still walking the broad road and must be turned to God.

"FROM THE ERROR OF HIS WAY"

I do not know what the error of your way may be; it may not be drunkenness; it may not be burglary; it may not be murder.

The error of your way may be the error of indifference. It may be that you care little

whether the house of God be full or empty; whether the kingdom goes forward or falters. It may be that you are little concerned whether your neighbor is saved or lost.

The error of your way may be the love of money. The Holy Scriptures say, "The tithe is the Lord's," but you may have been cheating him out of his tithe for fifty years, and still professing to love him. How long would you accept professions of love from your tenant farmer if year after year he held back and did not pay his rent?

Perhaps your error may be an old grudge; if that be so, be well assured that you must be converted from that error, or die in your sins. "He that hateth his brother is a murderer."

"SHALL SAVE A SOUL FROM DEATH"

Perhaps you have seen a great building on fire, and the firemen risking their lives to save men's bodies from death. A great building was on fire. A little girl was seen at a window high above the street. They brought the life-saving apparatus, and told her to jump for her life, but she refused. She said, "The baby is still in the house." She ran back and struggled with the smoke and flames, and again came to the window. And again they called to her to jump, but she would not leave the baby. At last, with the heroism of a martyr, she struggled to the window and dropped the baby into the net, and then tumbled herself out of the window, but she was burned beyond hope. As tender hands ministered to her, she said: "Don't worry about me, I saved the baby." It was a great act to save the baby! to save a human body, but how much greater to save a soul from death!

"I HAVE TWO BOYS DOWN THERE"

A lot of men were entombed in a coal mine, and great crowds of people had gathered. An old gray-headed man came running up; he seized a shovel, and began working, seemingly with the strength of ten men. A young man asked to relieve him, but he said: "Get out of my way, I have two boys down there!"

Perhaps some of us have boys and girls who are down in sin and need to be saved from death. Perhaps there are boys and girls in your Sunday school class, teacher, who need to be saved and brought into the precious assurance of sins forgiven.

SPIRITUAL POWER REQUIRED

God saves men by means of saved men; to convert a sinner from the error of his way, a man must himself be converted. Men fail in this holy task because they are not equipped with power from on high.

When Jesus was sending his disciples out to win the world and extend his kingdom, he breathed on them and said: "Receive ye the Holy Ghost." To be a soul-winner, one must be baptized with the Holy Spirit. Christ commanded his followers to tarry in Jerusalem till endued with power from on high.

John Wesley was not a soul-winner during the first fourteen years of his ministry. But after that night when he said he felt his heart strangely warmed, he was able to warm other hearts.

TO SAVE A SOUL FROM DEATH ONE NEEDS
A BURNING HEART

Moses had brought up the Children of Israel from the slave-pens of Egypt. He had gotten them through the Red Sea and well on through the wilderness, but they sinned a great sin, and God was about to destroy his people. But Moses went down on his face before God to plead for them: "Oh, this people have sinned a great sin and have made them gods of gold. Yet now, if Thou wilt forgive their sin; and if not, blot me, I pray thee, out of the book which thou hast written." How it reminds us of Paul as he says: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:3.

While the blisters of the live coals were still on his lips, Isaiah cries: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth."

Ezekiel, yearning over Israel, cries out: "O ye dry bones, hear the word of the Lord. I will put my Spirit in you and ye shall live."

Such was the flame of zeal that burned in the early Church, when Philip went down to Samaria, and Peter to Babylon, and Thomas to India, and Barnabas to Cyprus, and Paul to Rome; they faced burning deserts and raging seas, wild beasts and wicked men, to save souls from death. They testified before kings, and were crucified and burned, to save souls from death.

LET US TALK WITH THE MARTYRS

There was Savonarola; why did he shiver in the dark dungeon, only to be carried out and hanged and his body burned? Was it to make lye to burn out the heart of Rome? No, it was to save souls from death.

Yonder is John Huss standing at the stake and the flames are scorching his nerves and singeing his hair and he is suffering excruciating pain. I ask him why he endures as seeing Him that is invisible, and he says: "To save souls from death."

There stands Martin Luther before the sovereigns of half of the civilized world, amid soldiers and knights with gleaming armour. A steeled baron touches him with his gauntlet and says: "Pluck up thy spirit, little monk. I have seen hard battles in my day, but nor I, nor any knight in this country ever needed a stout heart more than thou needest now. If thou hast faith in these doctrines of thine, little monk, go on!" Then hear him say with firm resolve: "Here I stand, I can do no other; help me God!" What was he doing it for? Was it not to save souls from death?

HAVE YOU READ THE HISTORY OF ENGLAND?

Yes, you have read the story of despotic kings and unholy wars. But have you read of the men and women who counted not their lives dear to them. If I had English blood in my veins, every drop of it would bound, and every nerve would tingle, as I read of those who seeded down old England with the gospel of salvation. The soil of old England is soaked with the blood of those who were willing to crack their sinews traveling over

rough roads bearing the water of life to famished souls. From Wycliffe to the faggots and gallows of Tyburn and Oxford, men have sealed their faith with their lives. Those were not our Modernists who say that it does not make any difference what you believe. They were penned in wretched prisons, like John Bunyan, but they heralded forth the truth of God to save souls from death.

AND SCOTLAND AND IRELAND DID WELL

THEIR PART

It was of Hamilton that his enemies said, "If any more are to be burned, burn them in cellars," for they feared that the smoke of their sacrifice would make a winding sheet for those who had kindled the fires.

My spirit takes fire as I think of Hugh McKail, standing on the scaffold of martyrdom. Going to one side of the scaffold, he says: "Farewell, sun, moon, and stars! Farewell all earthly delights! Farewell, father and mother!" Then going to the other side of the scaffold, and lifting his hand, he says: "Welcome God and Father! Welcome sweet Jesus Mediator of the New Covenant! Welcome Holy Spirit, Comforter! Welcome death! Welcome glory!" Then the trap door drops and his soul is released. Why did he go to the scaffold? Why did he die? To save souls from death.

JOHN KNOX PRAYS FOR SCOTLAND.

In an old castle in Scotland visitors are shown a place where the planks of the floor are worn away, and they are told that John Knox wore them away with his knees. There he prayed: "Lord, give me Scotland, or I die!" For what was he praying? To save souls from death.

Many years ago I stood in the Art Museum and looked with profound interest on a great painting by Dore representing Margaret Wilson fastened to a stake where the tide of Galway creeps up; and it crept up till it lifted her blood-bought spirit above the glories of the crystal flood which flows from the throne of God.

Dr. Goodell asked a noble young missionary who had been sent home from the foreign field to recover health: "Why do you want to return?" He replied: "Because I can't sleep for thinking of them."

But above and beyond all that the saints have done and suffered, look back to Calvary. Jesus did not die for a sentiment; he did not die merely as an example of self-sacrifice or heroism. He died to save souls from death.

There may be those here today who need to be saved from death. To such I would say, Look to Jesus; he is able to save to the uttermost. "Whosoever calleth upon the name of the Lord shall be saved." Rom. 10:13.

"SAVE A SOUL FROM DEATH"

I heard a voice of power proclaim
That Christ can cleanse the darkest stain,
And save a soul from death.

To dark Gethsemane He went
And prayed till all his strength was spent
To save a soul from death.

My Saviour faced the frowning foe,
And drank the bitter cup of woe,
To save a soul from death.

For human sin His heart was sore,
A crown of thorns in death he wore,
To save a soul from death.

He groaned upon the dreadful tree,
Fulfilling Heaven's divine decree,
To save a soul from death.

Lord, send me forth with burning speech,
The living word of power to preach,
To save a soul from death.

"Give us a watchword for the hour,
A thrilling word, a word of power,
A battle cry, a flaming breath,
That calls to conquest or to death.

The glad evangel now proclaim
Throughout the earth in Jesus' name—
That word is ringing through the skies;
Evangelize! Evangelize!

To dying men, a fallen race,
Make known the gift of gospel grace,
The world that now in darkness lies,
Evangelize! Evangelize!"

High Points in the Recent Commencement of Asbury College.

ANDREW JOHNSON.



WITHIN the narrow limits of a short duration of time the well-known town of Wilmore, Ky., has witnessed a series of rapidly-transpiring events that might well be marked as some of the letter days on the calendar of her religious history. The Annual Convention of the National Holiness Association, the Commencement of Bethel Academy, the Kentucky State Holiness Convention and the Commencement of Asbury College with all their various exercises and activities were woven into the warp and woof of Wilmore's wonderful educational and religious advantages and opportunities. We have neither the time nor the space to specify the many remarkable things that happened during these delightful days of instruction, inspiration and visitation. We will mention only some of the high points of the glorious occasion.

One thing that stands out very prominently in memory's review of the eventful affair is the unique sermon that was preached by the gifted son of the noted Dr. G. Campbell Morgan. Young Mr. Morgan is pastor of a Presbyterian Church in Lexington, Ky. He was invited to preach the baccalaureate sermon for the graduates of Bethel Academy. His sermon was a model of pure English, very appropriate for the occasion, rang true on gospel and fundamental lines and set a good example to all the preachers present on brevity and terminal facilities. He captured the graduates and carried the large Sunday morning congregation, with its pastor, Rev. O. C. Seevers, which in turn showered him with compliments and congratulations.

The first formal opening of the great Hughes Memorial Auditorium with a grand recital on the big pipe organ marked another important event of the occasion. A large audience taxed the capacity of the new building and listened with spell-bound interest to the matchless music that rolled from the majestic instrument touched by the skillful fingers of the famous player, Prof. Riemen-schneider, of Cleveland, O. Governor Flem D. Sampson, Mrs. Sampson and several State officers and members of the staff honored the occasion with their presence.

The next high point of the Commencement, as viewed and reviewed by the author, was the dedication of the new Auditorium Monday afternoon. Bishop U. V. W. Darlington dedicated the building with grace and dignity, feeling and unction. The bishop's speech of dedication was preceded by an address by Bishop Dubose, followed by remarks by Dr. H. C. Morrison, Dr. J. W. Hughes, Dr. W. L. Clark, Dr. H. W. Bromley and Rev. W. S. Maxwell, presiding elder, who presented pictures of Bro. and Sister Hughes, which were unveiled by Rev. Arthur Hughes and Mary Wilson, a son and daughter. Rev. J. F. Taliaferro, who was instrumental in shaping the early educational career of Dr. Hughes, was on the platform and was presented as the venerable benedict to the man in whose honor the great Auditorium was erected.

The next high point in the order of events was the Alumni banquet held in the spacious and sparkling dining hall of the Lafayette Hotel, Lexington, Ky. President Akers delivered a fine speech of welcome to the one hundred and fourteen graduates who were received into the Alumni Association. Rev. O. H. Callis, General Evangelist, was the toastmaster for the occasion.

One of the outstanding events of the entire Commencement was the great sermon delivered by Dr. Clarence True Wilson. He spoke on the subject of "Jesus, the Reformer." He said the great need of the world today was a prophesied ministry which would restore the lost art of religious rebuke. The Old Testament, he declared, was the history of three great reforms. A religious reform under Abraham; a municipal reform under Moses and a social reform under the Prophets.

The climax of the whole occasion was the great crowning day of the Commencement proper. This was Wednesday morning of the first week of June. The long line of the Academic march from the Administration building to the new Auditorium marked the beginning of the imposing ceremonies of the combined classic and spiritual commencement. More than one hundred and fifty graduates of the various departments wore the tasselled cap and classic gown. The Commencement occasion was stately, solemn and majestic, and yet deep, tense, earnest and religious. It was indeed a beautiful sight. When all the rank and file of doctors, professors, graduates, juniors and friends filled their respective places the venerable president emeritus, Dr. H. C. Morrison, led the solemn congregation to the throne in an earnest and inspirational prayer.

President L. R. Akers, clean, classical and consecrated, stood forth as a prince, and delivered a strong, tactful and telling address to the large group of graduates. His splendid speech embodied the fundamental elements for which Asbury College as an Institution stands.

Four representative men from New York, Texas, Mississippi and Missouri respectively, were honored with the D.D. degree. Their names are Rev. O. P. Clark, Rev. V. C. Curtis, Rev. Eli Pittman, and J. W. Hervey.

Let the holiness people all over the land continue to rally by Asbury College. It is a great school and destined to do much good and to exert a far-reaching influence upon the religious life of America and the missionary regions beyond.

Sons of God.

I have before me a beautifully bound book of sermons with the above title by Rev. Julius C. McPheeters, pastor of University Methodist Church, South, of Tucson, Arizona. Brother McPheeters is a man of marked ability, stalwart faith, and the true evangelistic spirit. These sermons will well repay the reader in head and heart, with the clear and sometimes, very eloquent, statements of Bible truth. The book is printed on excellent paper, clear, large type, from The Taylor University Press. We bespeak for it a wide reading. Brother McPheeters is one of our outstanding evangelistic pastors. In a few short years he has built up both a great church edifice and a great membership at Tucson. He is a soul-winner. Men who come to him receive saving truth, and when they do not come to him, he goes after them as a good shepherd after lost sheep, and brings them back to the fold. You may send \$1.65 to The Pentecostal Publishing Co., Louisville, Ky., for a copy of this excellent book. Faithfully yours,

H. C. MORRISON.

Sebring, Ohio, Camp Meeting July 12-21.

Workers: Rev. J. H. Smith, C. W. Ruth, John Knapp and Lawrence Reed.

C. W. Campbell, Song Leader. Mrs. J. H. Smith, Young People's worker.

Address W. L. Murphy, Sebring, Ohio, for information.

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XXVI.

BATTLING FOR LIFE.

HUSTON was stretched unconscious upon a couch and a physician was summoned who administered restoratives; later on, he was placed in an automobile and carried to his home.

His crucifiers complimented and contented themselves that his collapse proved that he was in his dotage, and that they had acted wisely in relieving him of any further responsibility as their pastor.

It was some time before the prostrated man became conscious and capable of consecutive thinking. He then realized that he had been too generous; that he had permitted the enemies of saving gospel truth to gradually get charge of his congregation. He lay quietly for some days under the care of a nurse and physician, carefully selected by the assistant pastor who kept all of his friends from visiting him.

On the following Sabbath the lawyer, to whom we have referred, stood upon the rostrum of the great church and, with a rather successful effort at broken tones of sorrow, announced that the pastor who had been in the work for years, had had a complete breakdown, and the board had been compelled to give him unlimited leave of absence, and that so large a congregation could not go forward without a pastor with full authority of leadership, and that most fortunately, they had been able to secure the services of Rev. Judas Iskabod who had become thoroughly acquainted with, and was deeply interested in, the very best interests of the congregation.

The people were somewhat surprised at the announcement, but accepted it at its full value. Some of the old members expressed genuine grief, but the congregation, made up largely of young people, felt they were most fortunate to be rid of a man who was not at all abreast with the times, and in his stead had a pastor who was in fullest sympathy with the new age and most aggressive and liberal theological views.

As Huston lay prostrate upon his bed, he realized that he had given himself up too much to grief over the loss of his wife. He had felt as if one-half of his being had been torn away and buried, while the other half, bleeding and suffering, had almost forgotten the responsibilities that rested upon him, and permitted the wolves of unbelief to invade the fold of Christ and destroy sheep and lambs.

He determined to battle for his life; to live, if possible, and if God would give him strength he would win back what had been lost and save his people from the delusion which had come upon them. He saw that the tares had been sown so industriously and thickly in the wheat that it would be most difficult to pull them up without destruction of the wheat. It would take time; it would take physical strength, which he did not now possess, but a strong resolution came into him and he set himself, first of all to get back the physical strength which would prepare him to wage the conflict he knew to be necessary to rescue his people.

A good physician, one of his old tried and true friends, who had moved away from the city, came back with some difficulty, got into his sick room where they sat quietly and talked over the situation. His old doctor advised him, just as soon as possible, to get away from the exaggerated, tender care of his enemies, and to take a trip to Europe; to abandon himself to perfect rest and, as far as possible, dismiss the thought of his trouble; to heal the deep wound of his crucifix-

ion in his heart, and remain away until he was fully restored.

Huston took this advice and, after a few weeks of unutterable mental anguish and great physical weakness brought upon him by the disaster which had visited his church, the treatment he had received at the hands of the board, he pulled himself together, took a sufficient sum of money to support himself comfortably for some time in Europe, and took his departure for New York City, where he had engaged passage on a steamer for France.

He spent a few days quietly in a hotel in New York. On the evening before his ship was to sail, he ate something which made him so violently ill that the proprietor of the hotel, fearing that he might die on his hands, called an ambulance and sent him to one of the best hospitals in the city.

Here a very singular coincidence occurred. I must call the attention of the reader to the fact that from his boyhood, in his school life, as a cow boy, among his associates, in the Texas College and the Eastern University, and even by his wife, he had almost universally, been called John Henry; rarely was the word Huston used among his most intimate friends. He became so thoroughly acquainted with this that he did not think of anything else but being addressed as John Henry; frequently, Mr. John Henry.

The incident to which we refer is the strange fact that on the very evening that our friend Huston was taken to the hospital, a gentleman who was preparing to sail for France on the same ship on which Huston had engaged passage, was brought into the hospital. There was suspicion that he might have an attack of smallpox.

The young lady who kept the records at the office made a mistake in registering the name and room of these two new arrivals who came in a few minutes of each other. While it was her intention to register John Henry Huston in Room 124, she, in fact, sent Mr. John Henry to that room, and while it was her purpose to have sent Mr. John Henry to Room 107, she sent John Henry Huston to that room. This mistake was not noticed. A time or two, the nurse addressed Rev. Mr. Huston, as Mr. Henry, but he was so accustomed to this, and supposing that she did it out of kindness, and in an effort to make him feel quite at home and among his friends, he paid no attention to it.

In due time it was discovered that the real John Henry had a virulent case of smallpox. He was removed to an isolated ward and soon died. The physicians and nurses, because of the mistake made in the register's office, believed that John Henry Huston had died of smallpox. They placed his body in a hermetically sealed coffin, placed it in a strong box with a certificate pasted on top, insisting that the deceased had died of a contagious disease and, under no circumstances, must the coffin be opened. They shipped the remains as Rev. John Henry Huston, pastor emeritus of the People's Church, city of Goodwill (the name of the state slips my mind) care of Rev. Judas Iskabod, pastor of said church, in said city. A telegram was sent to Rev. Mr. Iskabod telling of the death of Rev. Huston, and of the shipping of the remains.

Many of the people in the city of Goodwill were deeply moved. They were also profoundly impressed with the wisdom of the board in relieving him of his duty, and placing in his stead, the Rev. Mr. Iskabod.

Great preparations were made for the funeral services, but as the supposed old pastor had died of smallpox, the friends sent flowers and only a small group were present at the interment in the cemetery. A service

in his honor was held in the church the following Sunday afternoon. The vast auditorium was packed, with many standing. A number of ministers of the city made a few remarks and several of the professors of the university.

They did not fail in, as modest manner as possible, to refer to the fact that he was of the old school; that his conceptions of doctrines and his ideas of scriptural teaching belonged to a dead past; that they all honored him because of his sincerity, but they regretted that a man of such excellent spirit had failed to understand present conditions and bring himself into harmony with the new age; that he was one among the last of many stalwart men who were rapidly passing away and making room, and giving opportunity to a younger and better prepared class of men who would lead the young life of the nation into higher fields of thought and better conceptions of the true philosophy of life.

Meanwhile, Huston was rapidly recuperating in the hospital in New York. A skillful physician there found that the cause of his nervous state and weakness of body, was very largely on account of a physical condition which could be easily remedied by a minor operation. This was performed and Huston recuperated with marvelous rapidity. It was as if a tremendous burden had been lifted, both from brain and body, and he sprang up like a hickory withe that had been bent down by some obstacle, suddenly removed.

His physicians assured him that his improvement would be rapid and that there was no necessity for his going to Europe, unless he had some special desire to travel, but it would be wise for him to remain some time in the hospital and then he should spend the winter months in Southern Florida, and with the opening of the spring he would be his old self ready for heroic service.

We would remind the reader that several weeks have passed since the crucifixion of our beloved Huston by his official board, and the Rev. Mr. Iskabod and the zealous group of workers who had gathered about him, with the young people of the congregation so full of life and eagerness for service, have been very busy. At the celebration of their new freedom and entrance into the new age, with a program of service truly worth while, they had determined to put on a pageant. They had fallen upon the idea of giving to the people some comprehension of the grandeur of King Solomon when he received that famous visit from the Queen of Sheba. This would give the young people, as well as some of the older, an opportunity to show to the enchanted gaze of the multitude the magnificence of the Oriental dress in the days of Solomon and his famous queen visitor. Great preparations were made; fine costumes were rented, beautiful imitations of crowns were carefully built up by the very best milliners of the city. Goodwill was deeply interested and they congratulated themselves that, at last, they had at this great church an energetic and aggressive young man who no longer embarrassed other pastors of the city in emotional revivals of religion. The preparations went forward with great enthusiasm. Something over a hundred of the young people were trained to perform their various parts in the coming display of ancient Oriental glory.

Finally, the date was set and announced, tickets were on sale, and every one was in a high state of anxiety to see the splendid pageant which would not only be entertaining, but have an element of education and Oriental historical value; at least, this was repeatedly announced in the public press by the Rev. Judas Iskabod, who, with his own hand, had written out the play and was the enthusiastic leader in all of the preparations of the grand event. (Continued)

Don't fail to send us at least two subscribers on our 50 cent offer.

GLEANINGS FROM THE EVANGELISTIC FIELD

EVANGELISTIC REPORT.

The past five months in revival work has taken me into Washington, Oregon, California, Kansas, Kentucky and Ohio. In all our engagements we have seen 350 souls find pardon or sanctification; I mean that many different people, and some of them received both pardon and purity. We have seen some wonderful cases of healing and thousands have heard the gospel of a full salvation. We are devoutly thankful to God for his manifold blessings that have come to us and for his sustaining grace in some of the severest conflicts in life's evangelistic labors of 27 years. The pastors and workers with whom I have been associated have all treated me most kindly and our fellowship has been beautiful and sweet. The people have been generous and kind and thoughtful of my needs. God bless them all. Our first camp meeting began May 30, at Willow Lakes, S. Dak. We were there last year. They are a fine people. Pray for a great summer harvesting of souls.

J. B. McBride.

WILLIS BRANCH, WEST VIRGINIA.

Closed a revival Sunday night, Brother J. W. Foster, of Manchester, Ohio, being the evangelist. We held the meeting in the schoolhouse and God gave real victory from start to finish. Two services were so completely under the control of the Spirit, the preachers did not get to preach; just a wonderful praise service. There were 89 or 90 conversions, sanctifications, and reclamations. The writer had charge of the children's meeting and quite a number were saved. Sister Billups, a real worker for God and lost souls, and myself will continue the children's meeting each Wednesday and prayer service each Sunday afternoon. We praise God for such a consecrated man as Brother Foster. He has held four meetings on the Harper charge since Jan. 2nd. Many souls have been saved.

Our meeting here closed with nine saved and sanctified on the last night and a praise service of mighty demonstrations and power. We have been praying God to give us an old-fashioned revival. Remember us at a throne of grace that victory will continue.

Mrs. L. R. Blake.

SHANGHAI, CHINA.

We recently passed through the big feast—Chinese New Year. Every one's birthday comes on this day. Should a child be born in even the last hour of the last day of the old year it would be two years old on New Years. New Year came on Sunday, Feb. 10th. Every store was closed. All work stopped. But it was not quiet! It was like many Fourth of July's in one. Oh! the fire crackers!! At midnight I was awakened by a vast broadside of large and small fire crackers and they kept it up for days. In the morning the ground was covered as by red snow—the "confetti" of exploded fire-works. Fire crackers are but a part of the feast—the noisy part.

The last day of the year everybody is busy—the men at closing up their accounts. All bills must be collected and all debts paid. Woe be to the man who does not pay his debts. The women are very busy. The house must be made as clean as a pin and decorated, and the brooms hidden—bad luck if they appear on New Year. Before the New Year sun rises all kinds of food must be gotten ready! Guests—many—will come during those days and they must be feasted. Few people see slumber the last night of the old year. But when the sun rises, calm reigns over the household. As one walks out between 6 and 9 A. M. the whole town is asleep. Sunday indeed! But excitement arouses them and about 10 o'clock you'll find the streets alive with people dressed in their best "bib and tucker" and you hear, "Kong Hyi Fah-dzai!"—"Congratulations and abounding wealth to you," shouted from one to another. The closed doors are plastered with appropriate sayings written on blood-red strips of paper. Go to open spaces of the city and see crowds encircling puppet shows, acrobats, monkey performers, squirming dragons, entertainers of all kinds, and peddlers of sweets and children's toys—Vanity Fair! Go to the temples and you find thousands burning incense and candles before all the idols, praying for wealth, old age and bliss.

One interesting god connected with the New Year is the god-of-wealth which is worshipped especially on the 5th—his birthday. The money spent on fire crackers in his honor would pay China's national debt. Few begin work again until he is properly worshipped. Another is the kitchen-god. He is a paper god and sits over the stove in the kitchen where he spies on the doings of the family for a year. On the 23rd of the 12th month he is given a big feast. Sweet syrup is put on his mouth and he is put in a beautiful paper sedan chair and burned in glorious style, accompanied by fire works—which is sending him to the Upper-god to report on their year's doings—all this fuss and sweetness is to bribe him to speak well of their family to his majesty. When he returns on the last night of the old year—a new idol is bought and placed with little ceremony—in the old niche—it will be a year before he reports again—why "taffy" him now?

Next to idol-worship gambling takes a big place in New Year celebrations—gambling everywhere! What they eat and drink, and the fire crackers, and gambling, all, in some way or other, symbolize or point to the sound "Kao-sen"—excelsior! in the sense of rising high in wealth and station—especially in

wealth. It's indeed a wonderfully interesting time, and is indulged in even by beggars—for they receive a harvest of alms.

The National Government ordered that Chinese New Year should not be observed this year. It might as well have tried to turn back the greatest tidal wave of history! National commands stop the observance of Chinese New Year's customs! Only the conversion of these people to Christ will stop this idol worship and lead to the worship of the true God. And to us the glad part of it is that each year more leave the false and adopt the true as the Chinese one by one are born anew. We are not discouraged. Pray much for China. Kindest regards and best wishes.

(Rev.) H. G. C. Hallock.

REPORT OF EVANGELIST W. W. LOVELESS.

Since we have last reported through The Pentecostal Herald we have had two good revivals. The first was at Walbridge, Ohio, with the Church of the Nazarene. Rev. John Crider is the efficient pastor of this fine little church. Nearly all the men who are members of this church are railroad men and because of that some could not attend the night services. So for their benefit we had day services, which proved to be a great blessing to the church.

The altar work was thorough and the results good. While we did not have great numbers crowding the altar, yet we had earnest, persistent seekers clear through the meeting, and a nice number were saved and sanctified. This was the third revival we have helped Brother Crider with in various churches on the Ohio District. It would be hard to find a more devoted and loyal man to God and his people than Brother Crider. He puts God and his work first all the time. May his tribe increase.

Our last revival was in Lowell, Mich., with the Church of the Nazarene. Rev. Earl J. Stevens is the good, big-hearted pastor of this fine little church. Here again we had some obstacles to keep people from attending. Some of the men worked in shops at night, and some of the farmers were very busy getting in their crops. So our attendance through the week was not so large, but on Sundays we had large crowds, and of course the best altar results. The last Sunday night the altar was well filled with fine young people seeking the Lord, and most all came through with a definite experience. Four good members were added to the church. During this revival one good brother offered to pay one-half of the church debt of \$1660.00 if the church would raise the other half. Brother Stevens urged the church to action, and they had it almost raised by the time the revival closed. The church and people also gave Brother Stevens and his good wife a love offering of \$25.00 the last night of the revival. This was also our third revival with Brother Stevens in various churches where he has been pastor. He too, is loyal, devoted and self-sacrificing and is proving himself to be a workman that needeth not to be ashamed.

W. W. Loveless.

A REPORT.

This is my first report in the column of this splendid paper since my entering the evangelistic field last October. I resigned my pastorate last year to enter the field. God has given us some good meetings, and has blessed our efforts. Many have found Jesus Christ, either for pardon or purity. We have held meetings at the following places with good results: Our first meeting was at Hammondsville, Ohio, in the Church of the Nazarene. Rev. Ray Estell was the pastor. The people treated us royally, and gave us a call for a return meeting, and we returned back to the church last March, and God gave us real good victory, and we still have another invitation to return for a third meeting. The Barnett Sisters of Ellet, Ohio, were the special singers, and others. The attendance was fine! Following our October meeting we went to Grafton, W. Va., in the Church of the Nazarene. Rev. Miss Lena McKee was the faithful pastor. The meeting was held in the Courthouse. This was rather a hard pull, but God blessed us in our efforts. The Graftonians treated us better than we deserved. We then supplied and preached in Pennsylvania, and began a meeting with our new and baby church in Dubois, where Wm. Sloan is the untiring pastor. Brother Sloan, is the son of Dr. Howard Sloan, former District Superintendent of the Pittsburgh District. He is a promising young man, and is getting along nicely in his pastorate. We were only to be there one week, leading up to the Dedicatory service of their new church, but God was blessing so graciously that we went on another week. We had a great time with those kind people of DuBois, Va. Our next revival was of a week's endurance with the people of the Church of the Nazarene, Kenmore, Ohio. Rev. H. H. Davis is the pastor. He, too, is a good booster. We followed Rev. John Fleming, who had been going on for two weeks. This was no small job to fall in line with our dear friend John. He is a hurricane personified. He laid a good foundation, and went on "high" so that we thought our hearts would fail us in trying to reach the heights to which he had taken the people. We cannot say that we did reach that place, but we can say that God gave us a good week's meeting. God bless the people of Kenmore, which are "no more," but rather a part of that great city, Akron, Ohio. We closed a good meeting in Wellsville, Ohio, in the Church of the Nazarene. Rev. J. A. Stewart is the pastor. He treated us like we were a king's

son. God came on the scene more than once, and the folks shouted and shouted, and the evangelist didn't get to preach at times. This meeting closed just before our great Pittsburgh District Assembly. Of course we took in the feast of fat things. We also preached for some of our leading pastors: Cleveland, Ohio, First Church of the Nazarene, and had three seekers in the one evening service we preached there. Rev. Collar is the good pastor. He is one of those "hooser" pastors that is putting the thing across in Cleveland. We preached for Rev. Chas. Wetzel, Uhrichsville, Ohio, my old home church. Brother Wetzel has done wonderful work in this place. We preached for Rev. Chas. Hanks, pastor of the Arlington St., Akron, Ohio, Nazarene Church. Brother Hanks is also doing a great work. Then for Brother Andrews who just closed his four years' pastorate at Greentown, Ohio. One of the most spiritual churches in the entire movement.

I can really and truly say that I have not worked with a better class of preachers than those represented in this report. God bless them.

We are at this writing holding a home mission meeting in New Salem, Pa. There are three Catholic churches in this town of 1500 to 2000 population. One Presbyterian and one Christian Church. This historic town dates back to 1793. God is blessing us, and the outlook is splendid. We go from here to Caldwell, Ohio, in a tent meeting. Pray for us.

B. H. Pocock, Evangelist.

OWINGSVILLE, KENTUCKY.

We wish to report through your columns the revival which began at the Mt. Pleasant Church on the Owingsville charge, on May 6th and closed May 19th. In this meeting we were assisted by Rev. J. R. Parker, of Wilmore, Ky., who did the preaching to the delight of all who heard him. He won the confidence and respect of the people, and under his preaching which was accompanied by the power of the Holy Spirit, they became hungry for God, found their way to an altar of prayer and prayed through to victory in the old-fashioned way. Thirty-one souls found God during the meeting and many others were touched. Twenty-five were added to the Church and we praise God who giveth the increase.

We would add in respect to Brother Parker that, in our estimation, he is an evangelist of rare ability and deep piety, one who preaches the truth as it is in Christ Jesus, stands by the pastor, works for his every interest, and leaves the revival in the church rather than taking it with him. We recommend him very highly to any one who desires to see the church revived and souls saved. Brethren, please pray for us.

C. C. Tanner, P. C.

REPORT OF THE MILLWOOD MEETING.

On Sunday afternoon, May 12, we began the tent meeting at Millwood, Ga. That veteran of Christian work, Brother Paul M. Lang, had erected his gospel tent in the heart of the town, and the meeting began by Rev. F. A. Ratcliffe preaching from the text found in the third chapter of Habakkuk and second verse: "O Lord, revive thy work in the midst of the years."

The preaching was done by Rev. F. A. Ratcliffe, who is pastor of the Axton charge, and who is also Conference Evangelist for the South Georgia Conference of the Methodist Church, except during two days absence when his place was ably filled by Rev. Beall, pastor of the local Baptist Church. The singing was done by local talent, and led by the pastor, and Brother Paul Lang.

The meeting hadn't gone far when denominational lines were forgotten. The Baptists seemed to take as much interest in it as if it had been conducted for their own church exclusively, and the fellowship between the two denominations was beautiful.

This meeting is thought by some to be the greatest meeting at Millwood since the great meeting held twenty-seven years ago when the Methodists and Baptists came together in a great revival under a brush arbor, and the revival swept the town and surrounding country. That meeting was also held by the local pastors, Rev. F. A. Ratcliffe, and Rev. T. P. O'Neal, assisted by Rev. I. R. Kelley, who was then pastor at Pearson.

No community could surpass the good people of Millwood in entertaining the preachers. They spread a feast for them everywhere they were entertained.

Many professed conversion, and some entered the higher life. God was with us in great power for which we rejoice and take courage. Both the churches were greatly revived, and thirty-two members were received; eight joining the Baptists, and twenty-four the Methodists, the membership of the Methodist Church being a little more than doubled.

The old Methodist Church was dropped a few years ago, but it was reorganized and set on its feet again by Rev. Claude Horton, and under the present pastorate, the old church has been repaired, and about three hundred dollars being spent on it. They now have a little more than half enough money raised to paint it inside and out, and to stain the seats.

Nina Long.

That Old Person

Would appreciate a weekly visit of THE PENTECOSTAL HERALD, and Jesus said, "Inasmuch as ye did it unto them ye did it unto me."

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(Continued from page 1)

The carnal nature in man is more deep and dangerous than any words you may use can describe. It is the "old man of sin" that is to be crucified. He must be "put off", he must be "destroyed." There is no place for him in the kingdom of many mansions where only the pure can enter and dwell.

It is growing late in the evening. I have suffered much these past eight months. I hope I have not complained, but I do praise God he has let me live to publish THE PENTECOSTAL HERALD, to render some active service in the building up of Asbury College, to travel over a wide area as an evangelist, I believe prompted and actuated all the time, with quite a bit of chaff in the wheat, no doubt, for holiness, a great reverential love for the doctrine, a great desire that my fellowbeings might know the blessedness of a heart from sin set free, a great faith and adoration of the Lord Jesus, the Lamb of God that taketh away the sin of the world, and the gracious help of the Holy Ghost who has borne with me, strengthened me, and led me on. My heart longs to strengthen my brethren in the faith, to exhort them to be of good courage, to live, to pray, to preach, so that the people will hunger and thirst after righteousness, so that they will sell all for that precious jewel of full salvation from sin. May God bless all the churches, all the organizations, all the people, and influences laboring to bring the people into holiness of heart and righteousness of life.

H. C. MORRISON.

Dr. Morrison in the Hospital Again.

We regret to tell our readers that Dr. Morrison suffered a relapse after coming from the Commencement at Asbury College and has been confined to his bed almost constantly since coming home.

Last Monday he began to show symptoms of an additional trouble which necessitated his going to the hospital, and after examination, the doctors think an operation will be necessary to relieve the seat of his ailment.

He had planned to start south in a few days, but how little we know what lies ahead of us. Truly "Man proposes but God disposes," and we must bow submissively to what seems to be the Father's leading. It may be very fortunate that he did not leave home, for had he started and taken ill it would have been much worse than being at

home where the comforts of an up-to-date hospital and skillful nurses could minister unto him.

We shall ask that our readers remember Dr. Morrison in prayer, that God may bring him through alright, and that he may be restored to health and service to his fellowmen. I'll keep you posted through THE HERALD as to how he gets along, for I know you will be anxiously waiting to know the outcome of his operation, if he has one, or his illness.

He has been one of the most optimistic, patient sufferers I have ever seen, and has a simple trust in our Father to know that whatsoever he does is best. Such times as we are passing through are good times to lean heavily upon the everlasting arms, and believe that "all things work together for our good," even though the rod is laid heavily upon us. We do not understand all these mysteries of providential workings, but we know our Father makes no mistakes and will reveal to us after while what his purpose was in all he allowed to come into our lives that, for the time, seemed so mysterious. Like the Psalmist, I will say, "What time I am afraid I will trust in the Lord."

Later: The doctors are hopeful of tiding Dr. Morrison over without an operation, at least for the present. He is not suffering so severely, and we are trusting in the Lord to bring him through. Pray daily for him.

MRS. H. C. MORRISON.

Special Notice!

On the day of the dedication of the new Auditorium at Asbury College, Rev. W. S. Maxwell, P. E., of the Covington District, presented the College with oil paintings of John Wesley Hughes and his first wife, Mary W. Hughes. The work was done by an artist of Lexington, Ky. Brother Maxwell informs me that several of the old friends and students of Brother Hughes have sent him contributions toward paying for these paintings. There is yet need for considerable contribution. Will the old students and friends of Brother Hughes who have been blessed under his ministry, send their offering to Rev. W. S. Maxwell, Fort Thomas, Ky. Please look after this matter at once.

H. C. MORRISON.

A Word of Thanks.

I am informed all the money is raised to cover the amount of the mortgage on our home. I thank you for what THE HERALD has done to help and through your paper I wish to express my great appreciation to all who subscribed to this fund. This is a wonderful tribute from Mr. Huff's friends and fills my heart with gratitude to all.

Sincerely,

MRS. WM. H. HUFF.

Dr. Ridout's Summer Dates.

July 4-14—Bible Conference Bethel, Shanghai.

August 14-18—Missionary Conference, Karuizawa, Japan, and other points in Japan.

September—Singapore.

October—India Yeotmal Camp Meeting, Oct. 17-22.

Address mail up to August 1, care Bethel, Box 533, Shanghai, China.

Corrections.

In a recent sermon in THE HERALD by Bishop A. H. M. Zahniser, some errors escaped the proofreader which we desire to correct. In referring to the second with applying to the baptism with the Spirit, with was omitted. Where it says "The Holy Spirit sustains," etc., it should read "The baptism of the Holy Spirit." Where it reads, "No such can render," it should be "No church can render." We feel it due Brother Zahniser that attention be called to these mistakes, and gladly do so.—Office Editor.

President Akers' Address to the Class of '29 At Asbury College, Wilmore, Ky., on June 5, 1929.



MEMBERS of the Class of 1929, may I offer you my heartiest felicitations as we meet together on this red letter day. I would congratulate you because it is your privilege to live in the palace age of human history. We have heard of the Stone Age, the Bronze Age, the Iron Age, and the Golden Age, but in all truth it is your glorious privilege to live in the Golden Age.

Your great-great-grandfathers were citizens of a county, your great-grandfathers were citizens of a state, your grandfathers were citizens of a section, your fathers were citizens of a nation, but, in a peculiar sense, you are world citizens. We live in an international age. We are today at the very hinge of history. We behold old orders disintegrating. We have seen thrones toppled over, empires broken up. Authorities once feared are now laughed out of court. Voices long silent have found utterance. Many traditions and institutions have passed away with the new order. And yet with many of these things which should have gone long ago, alas many good things have also gone. Yet in spite of this I would reiterate that this is the golden age for you. It is the age of largest opportunity. Never did youth face greater problems and greater responsibilities. This old world of ours has been somersaulting in morals and in the loss of ideals since the world cataclysm, and your great task is to set it right side up again and bring it to the crucified feet of him who is Lord and Master of us all.

There are real dangers that confront us. Tremendous obstacles are to be overcome. Great battles are to be won. Among the forces that menace the integrity and permanency of civilization we might mention the red peril. Here we see the incarnation of lawlessness and of anarchy. The red peril is one of terrific menace because it seeks to blast away the very moral sub-foundations of human society. The sanctity of the marriage tie to the red is a huge joke. Free love is loudly proclaimed. Christianity is sneered at as a vain superstition cherished only by the weak and effeminate. Bolshevik cartoons are blasphemous. One shows an attempt to build a ladder to the sky and hurl God Almighty out of his own heaven. This determined propaganda to advance atheism and communism as a world program, while not as yet universally successful, is yet causing many wise men to knit their brows in perplexity. The atheistic propaganda in American schools is a back-wash of the red program for the world.

Another much talked of menace is the yellow peril, a growing sense of racial solidarity among the yellow peoples who constitute by far the major part of the world's population. Professor Stoddard has written an interesting volume on "The Rising Tide of Color" and seems to sense an ominous movement against Nordic or white supremacy. He fears that through sheer force of numbers pagan materialism may inundate our western civilization and break down the slowly acquired result of the centuries.

Then there is the "green" peril, or the peril of ignorance, the danger of the low brow or the proletariat, the danger from the so-called submerged masses who with rumblings of discontent and hatred threaten to destroy the intelligentsia and break down the present social order in a retrograde movement that will land us back in the jungles of our yesterdays. Truly ignorance is a luxury which no nation or individual can afford. More than one thoughtful man laments the national hysteria and mob psychology which prevail in times of civic stress or ex-

citement. Mob spirit is invariably lower than the individuals that constitute it.

It is our profound conviction, however, that no one of the red, yellow, or green perils is the supreme peril of this present hour. We believe that America's greatest peril is the white peril, the peril of the white man with the black heart, the white man with yellow ideals, men who have substituted the love of gold for the love of God, men who laugh at the golden rule and blindly follow the rule of gold, men who are avowed devotees of the jungle creed, "Every man for himself and the devil take the hindmost;" men who have adopted for their rule of living Ruskin's sarcastic version of the Ten Commandments:

"Thou shalt have gods of self and ease and pleasure before me. Thou shalt worship thine own imaginations as to houses and goods and business, and bow down and serve them. Thou shalt remember the Sabbath day, to see to it that all its hours are given to sloth and lounging and stuffing the body with rich foods, leaving the children of sorrow and ignorance to perish in their sodden misfortune. Thou shalt kill and slay men by doing as little as possible thyself, and squeezing as much as possible out of others. Thou shalt look upon loveliness in womanhood to soil it with impurity. Thou shalt steal daily the employer from the servant, and the servant from his employer, and the devil take the hindmost. Thou shalt get thy livelihood by weaving a great web of falsehoods and sheathing thyself in lies. Thou shalt covet thy neighbor's house to possess it for thyself; thou shalt covet his office and his farm, his goods and his fame, and everything that is his."

Let us again reiterate: the supreme danger of the present moment is the well nigh universal stark and pagan worship of material success. We are living in an atmosphere of material lust that presses down upon us far more heavily than the atmospheric pressure of fifteen pounds to the square inch.

Man was made a two-world creature and only as he lives with the background of another world in his thought can he ever hope to fulfil the divine mission concerning him. A one-world man is inevitably a failure, yet human society is made up of such men,—modern Epicureans who have no thought beyond the present moment of material or fleshly enjoyment. We are continually regilding the golden calf. Ancient Israel had nothing on modern America in bowing down to the golden calf of material success.

Symbolic of our worship of material things, one may but turn the leaves of any modern magazine and behold a typical example in the advertisements. For instance, here is a black headline, "BE A SUCCESS!", illustrated by a picture of a man of forty leaning back in a Morris chair smoking a cigar. True success is never found in a Morris chair, but only in carrying a cross. Another advertisement shows a man driving a Packard with the statement, "TEN THOUSAND A YEAR!" He is supposed to be a great success while a book-keeper at \$150 per month is supposed to be a failure. Society is shot through and through with this material miasma. Ideals are laughed at. "Deals" are everything. Keen minds are lauded, but noble souls ignored. Yet what is more tragic than a man with a 10x12 mind and a 2x4 soul, one who is well upholstered without but has log cabin furnishings within? Preachers of this nation should have three Sundays a week to warn our people against the deadly peril of worldliness, this devil's anesthetic which would substitute for the goodness of God the gold of man just as if Jesus had never lived, just as if he had never died. It is a tragedy unspeakable that in this tremendous age one should have a man's idea of the universe and a child's idea of the God who made the universe; that man's greed for gain should eclipse God's creed for good. No man's work is greater than his soul.

Let us get at the source of the world's ills and see what remedy is provided. First of all, man is suffering from *eye trouble*. We see poorly and we see wrong things. Our souls suffer from low visibility. The fog of bewilderment and the coal dust of commercialism have obscured the atmosphere in which we live. We do not have a background of spiritual values. How often we hear the current phrase, "I see by the morning paper," and the morning paper is the only eye that multitudes have. What is it they see? A daily catalog of crimes, of human ills. "Anything that breaks the Ten Commandments is news," says a modern editor. The morning paper brings with it its daily bath of moral filth and human corruption. How few are the golden deeds, noble thoughts, and inspiring examples recorded in its pages. Many of us are near sighted or far sighted. Seeing only what is near we miss the stars. Seeing only that which is far away we overlook the little, finer, gentler things of life. Jesus Christ alone had a perfect background and foreground. As a result, he was the only man in the world who had perfect vision and a perfect life, so to him we must go for the solution of life's difficulties and the cure of human ills. "The Great Physician now is near, the sympathizing Jesus," and he alone holds in his nail-pierced hands healing for the sin-sickness and the soul sorrow of human society.

What was his mission? Let us hear the Annunciation Angel: "Thou shalt call his name Jesus for he shall save his people from their sins." Yet how cruelly did we mistreat our Savior. Leaving heaven's diadem for earth's shame, the plaudits of the angels for the curses and reviling of men, his first pillow among us was the straw among cattle, his last a crown of thorns upon the cross. The reception committee became the rejection committee. The people he came to save took him out of their city and crucified him upon a skull-shaped hill. But in spite of all this before he left he made his will in our favor. What was it he gave to us? He gave his mother to his beloved disciple, John; his body to Joseph of Arimathea; his clothing to the soldiers who crucified him; but what did he give to us? His crowning gift to us was the gift of the Holy Spirit. Said he, "It is expedient that I go away, but I send unto you the Comforter who shall not only be with you but in you and he shall teach you all things."

The coming of the Holy Spirit was to illuminate our minds so that we should have the thoughts of Christ, to sanctify our hearts that we might live the holy life of Christ, to comfort our souls that we might be ever conscious of the Everlasting Arms beneath us. No man has ever truly lived who has not first lost himself completely in surrender to Jesus Christ. Every full orb'd spiritual life must first mean a birth. "Ye must be born again." Second, there must be a death. "I am crucified with Christ." The divine process is first forgiveness of sin, regeneration; then cleansing from the Adamic or carnal nature in the act of entire sanctification. "Without holiness no man shall see God." The Celestial City must be reached by way of two towering peaks, Mt. Regeneration and Mt. Pentecost.

In closing, may I enjoin you to embrace the glorious opportunities for service in this golden age? With the soldier who died on the heights of Gallipoli, may your prayer be also "Thanks be unto God who has matched us to this present age." May your prayer be that of Wesley,

*"O for a heart to praise my God,
A heart from sin set free,
A heart that always feels thy blood
So freely spilt for me."*

And may your task be also that of the consecrated singer,

*"To serve the present age,
My calling to fulfil,
Oh may it all my powers engage
To do my Master's will."*

May God graciously bless you and lead you into the field of largest service is my prayer.

Make Your Reservations for Next Year in Asbury College Early.

The Dean advises me that reservations for rooms for Asbury College next year both as to new students and the return of old students exceed anything we have known hitherto.

We would advise students who are contemplating coming to Asbury College sending in at once their reservation fee (\$10, returnable any time before Sept. 1st) to the business manager to the end that the best accommodations may be secured well in advance. There are always some cancellations of choice rooms at the eleventh hour but the early reservation is much the safest and more satisfactory arrangement.

L. R. AKERS, President.

MY VISIT TO ASBURY.

MRS. H. C. MORRISON.

I had the privilege of attending the Commencement Exercises of Asbury College, and in many ways it transcended all former Commencements. There were 114 A.B. graduates, all but two were said to be devout Christians, and the majority of them preparing for service in the Master's wide harvest field.

Some matters had to be settled by the Board of Trustees, but God undertook for us and we feel that adjustments have been made that will mean much for the institution in the days to come. There are no victories without battle, and so we go forward believing that God's will has been done and his guiding hand is upon the school.

It is being circulated that modernism has crept into Asbury College, which of course, is a scheme of the enemy to hurt the institution, for there is no modernism believed or taught by any member of the faculty. We have an able committee who keep their eyes upon this situation, and should any professor attempt to inject any sort of "strange doctrines" into his classroom the next step would be the loss of their pedagogical head. If there is any one thing that the president of Asbury College and the Board of Trustees are teeth and toenails against it is that form of new thought known as Modernism, and not for one moment will any sort of this teaching be tolerated in Asbury College.

We are aware that Asbury has its enemies who will not lose any time in trying to damage the institution, but I wish as one who is close to the hub of this wonderful institution of learning, to say that Asbury's friends need not have any uneasiness whatever as to its stand against modernism that is seeking to destroy the faith of our young people wherever it has a chance. We stand for the whole Bible, for changed hearts by the power of the Holy Ghost in conversion, and the purifying power of the Holy Ghost in sanctification. "True to the faith of our fathers" is our slogan, and by God's grace we shall stand there until he shall come to take charge of this world by his right to reign.

Let the friends of Asbury work and pray for her as never before, and we believe that there lies ahead of her one of the greatest years in all of its history. Dr. Morrison is to hold the fall revival, and then the spiritual tide will run on and on through the year, and many will find the Lord in his saving and sanctifying power. The enemy never camps around a corps, but he summons his cohorts to attack where the forces of righteousness are strongest, and for that reason Asbury is one of his chief targets. But, "If God be for us who can be against us?" "God is in the midst of her and she shall not be moved." Amen!

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

It would be wonderful if all of the boys and girls who read page ten should at last find a home in heaven, wouldn't it? I should think that if any of you should "make your bed in hell" you would remember the good letters with their exhortations that you used to read on page ten. I would that any of you who may not have given your heart to the Lord will do so after reading the beautiful and touching story I am giving you in the following:

He Took My Place.

An ungodly sea captain lay in his cabin in midocean, death staring him in the face. He shrank back in the presence of "the King of terrors," and the dread of eternity took fast hold upon him.

Captain Coutts sent for his first mate, and said: "Williams, get down on your knees and pray for a fellow. I have been very wicked, as you know, and I expect I shall go this time."

"I am not a praying man, you know, captain, so I can't pray. I would if I could."

"Well, then, bring a Bible and read me a bit, for my rope is about run out."

"I have no Bible, captain; you know I am not a religious man."

"Then send for Thomas, the second mate, perhaps he can pray a bit."

The second mate was soon in the presence of his dying captain, when he said to him: "I say, Thomas, I am afraid I am bound for eternity this trip. Get down and pray for me. Ask God to have mercy upon my poor soul."

"I'd gladly do it to oblige you, captain, if I could; but I have not prayed since I was a lad."

"Have you a Bible, then, to read to me?"

"No, Captain, I have no Bible."

Alas for the dying sinner! How awful his condition. On the brink of eternity, and without Christ!

They searched the ship over for a man who could pray, but they searched in vain and for a Bible, but none could be found until one of the sailors told the captain he had seen a book that looked like a Bible in the hands of the cook's boy, a little fellow named Willie Platt.

"Send at once," said Captain Coutts, "and see if the boy has a Bible."

The sailor hurried off to the boy and said to him, "Sonny, have you a Bible?"

"Yes, sir, but I only read it in my own time."

"Oh, that is all right, my lad; take the Bible and go to the captain's cabin. He is very sick and wants a Bible. He thinks he is going to die."

Away went Willie Platt with his Bible to the captain's cabin.

"Have you a Bible, my boy?"

"Yes, captain."

"Then sit down, and find something in it that will help me, for I am afraid I am going to die. Find something about God having mercy on a sinner like me, and read it to me."

Poor boy! He did not know where to read, but he remembered that his mother had him read the 53rd chapter of Isaiah just before he left home for that voyage.

Willie turned to that blessed chapter that so fully sets forth the love and mercy of the Lord Jesus Christ in dying for poor sinners such as John Coutts, and commenced to read. When Willie got to the fifth verse—"He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed"—the captain, who was listening for the very life, realizing that he was surely having his last chance of being saved, said: "Stop, my lad! That sounds like it! read it again."

Once more the boy read over the blessed words.

"Aye, my lad, that's good—that's it, sure."

These words from the captain encouraged Willie, and he said: "Captain, when I was reading that verse at home, mother made me put my name

in it. May I put it in now just where mother told me?"

"Certainly, sonny; put your name in just where your mother told you, and read it again."

Reverently and slowly the boy read the verse:

"He—Jesus—was wounded for Willie Platt's transgressions. He was bruised for Willie Platt's iniquities; the chastisement of Willie Platt's peace was upon him, and with his stripes Willie Platt is healed."

When Willie had finished the captain was half-way over the side of his bed, reaching toward the lad, and said: "My boy, put your captain's name in the verse and read it again—John Coutts, John Coutts."

Then the lad slowly read the verse again: "He was wounded for John Coutts' transgressions, he was bruised for John Coutts' iniquities, the chastisement of John Coutts' peace was upon him, and with his stripes John Coutts is healed."

When the boy had finished, the captain said: "That will do, my lad; you may go now."

Then the captain lay back upon his pillow and repeated over and over again, those precious words of Isaiah 53:5, putting in his own name each time, and as he did so, the joy of heaven filled his soul. He was saved! Yes, praise the Lord, reader, he was saved! And another poor sinner for whom Christ died "had received Him" (John 1:12).

Before John Coutts fell asleep in Jesus, he had witnessed to everyone on his vessel that the Christ of God—the man of Calvary was wounded for his transgressions, bruised for his iniquities, that the chastisement that he rightfully deserved had fallen on his blessed Substitute, and with His stripes—the stripes that fell on Jesus—He had been healed!

Beloved reader, do you know anything about this salvation? Have you taken your true place as a poor "ungodly sinner" before God and trusted in Christ for pardon?

Lovingly,
AUNT BETTIE.

Dear Aunt Bettie: I wonder if you'll print my letter for me? I want to get acquainted with you and all the cousins. I've been a reader of *The Herald* for a long time and just recently subscribed for it. I surely enjoy page ten. I'm not very big, Aunt Bettie, just five feet, two inches, but I belong every bit to the Master. I'm a graduate at High School; have had one year at God's Bible School in Cincinnati and I'm just old enough to vote. My birthday was the last of January. Where is my twin? Say, Aunt Bettie, where do people get the idea one cannot be a Christian and still have fun in life? I've never enjoyed life half so well as I have since I gave my life to him. He makes every day count! I have been in Cincinnati till just a few weeks ago, but had to come home on account of my health. I live in the country and we have very few Christians here. The young folks here all get their good time going to movies, dances and Sunday baseball games. I don't object to playing ball but I believe in keeping the Sabbath. What do you think, cousins? I'd like to hear from any of you cousins who will write. I like to write letters so there can't be too many for me. Don't let Mr. W. B. see this, Aunt Bettie, I'm downright afraid of him.

Mary Shorten.
Rt. 4, Osgood, Ind.

Dear Aunt Bettie: Will you let a little girl join in? I am nine years old. I have red hair. Pearl Noas, I guess your name to be Edna. Am I right? I have two brothers and one sister. Mamma takes *The Herald* and I enjoy reading page ten. Who can answer these questions? How many chapters are there in the New Testament, and how many in the Old? How many brothers did Joseph have? Who was the first man that God made, and who was the first woman? My birthday is April 21. Have I a

twin? I am not going to Sunday school but I am going this summer. I go to the Methodist Church. I am in the fourth grade at school. I live on a farm two miles from town.

Tillie E. Larkins.
Rt. 1, Princeton, Ky.

Dear Aunt Bettie: Will you let a little boy join your happy band of boys and girls? I am six years old. I like to go to Sunday school. Who can answer these questions! What were the ten plagues that God sent upon the Israelites? I have two sisters and one brother. Who can guess my middle name? It begins with E and ends with E, and has eight letters in it. My birthday is June 18. Have I a twin? I have brown hair. Mamma takes *The Herald* and I enjoy reading page ten.

David E. Larkins.
Rt. 1, Princeton, Ky.

Dear Aunt Bettie: Will you make room for me, after almost a year's absence from the grand page? I have had several letters printed and I received so many nice letters and religious papers. I get a letter from India Missions almost every month. I have several correspondents I have made through the page. I have been corresponding with a girl from Alabama ever since 1925. She is married now. She is Nellie McCain. Bessie Childress, I read your nice letter on the page a few weeks ago. Cousins, she is one of my correspondents. I like spring the best, for the birds sing their sweetest songs then. Mother earth puts on her coat of green, decorated with all colors of flowers. I think flowers are the prettiest and sweetest things that God has given to us, except little children, for Jesus says, "Except ye become as little children ye can in no wise enter into the kingdom." Cousins, have you ever thought what a happy meeting it would be if we should all meet at the feet of Jesus? Do any of you have this song, "Trace the footsteps of Jesus?" My brother-in-law has the phonograph record of it, but you cannot understand it, so I would like for some one to send me the words of it, also the music, if you can. I will tell you all a little about my visit to my sister's. I stayed six weeks. She lives on the Mississippi River just about three quarters of a mile from it. We went to the river four times. I saw a steamboat, the first one I ever saw. The waves on the river were pretty high, and when the barges would strike a wave the water would fly away up yonder. The Mississippi River is rising now and they are expecting another overflow. The people don't care for anything down there but making cotton and having a high heel time. I mean in some parts of the Delta, the place where I went. There are not any churches, only in town. They don't go to church. Most of the people hunt or joyride on Sunday. I am glad there are so many who write to the page and say they are living for Jesus. Bessie Childress, the names of the men that were put in the fiery furnace were Shadrach, Meshach and Abednego. King Nebuchadnezzar was the one who had them put in there, because they would not fall down and worship the golden image. The flames were so hot they burned the men who threw the boys in. The king looked and there were four men loose, walking in the midst of the fire, and they had no hurt; and the form of the fourth was like the Son of God. Who wrote the Book of Acts? When did Christ rise from the dead? In what town was Jesus born, and who was king at that time?

Ruby Alma Dixon.
Rt. 2, Sweatman, Miss.

wait till some more convenient day. Today is the day of salvation. We should all love our enemies. "Bless them that curse you, and pray for them that despitefully use you, and persecute you." I live on the farm and like it fine. I am twenty-five years young, have black hair, brown eyes, medium complexion, am five feet, two inches high, weigh about one hundred and forty-three pounds. Aunt Bettie, I enjoyed your story about "The Lost Traveler." Isn't it awful for anybody to be like that young man in that story, when he cried, "The Spirit of God is leaving me never to return. I am lost, forever lost."

Effie Dixon.
Rt. 2, Sweatman, Miss.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. I am five feet tall, have blue eyes, dark hair, and weigh about ninety pounds. My birthday was January 1. I am fourteen years old. My Daddy died two years ago, and as I am the oldest boy I had to be mother's plow boy. I have one sister and one brother. I go to school and am in the seventh grade. I like to read page ten. Will some of you children write to me? I like to get letters and will try to answer all letters I get.

Paul Oliver.
Rt. 33, Vaiden, Miss.

REQUESTS FOR PRAYER.

Please pray for the complete healing of Rev. Frank Points, who was injured by an automobile.

Please pray that my husband and I will be all the Lord wants us to be, that we may consecrate all to him, and have real power in our lives for winning others for Jesus.

A Reader from Idaho.

F. R. G.: "Pray that I may be restored to perfect health now, that the boy that we have adopted may become a true child of God and serve him. That my brother be not allowed to become estranged from his relatives."

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Revivals!!

Revivals!!!

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The chapters are as follows:

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PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

Notice Concerning the New Book, "Conversations on 'The Tongues.'"

Since the pre-publication orders for the book are now all filled, the special price for such orders, 35 cents for \$1.00, is hereby withdrawn. The book will still be sold at 50 per copy, paper covers, and the usual reduction from this price will be granted to book dealers; whether ordered of The Pentecostal Publishing Company, Louisville, Ky. or of the author, Rev. H. L. Crockett, 121 S. Keystone Ave., Sayre, Pa.

The Beauty of Holiness

This little book by Dr. Ridout was written with the idea of helping people live the Holy Life. It shows the Beauty of Consecration, the Beauty of Purity, of Humility, etc. It makes a beautiful Devotional Book to read frequently for spiritual culture and growth.

Bishop Nakada, of Tokyo, Japan, had it translated into Japanese and it has had a wide sale. It has been translated into Chinese and through "Bethels" agency it has had in various parts of China a wide sale. It is beautifully bound in blue and red and gold. Price 75 cents.

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FALLEN ASLEEP

SUMMA.

We loved her, yes, we loved her,
But Jesus loved her more,
And he has sweetly called her,
To yonder shining shore.

The golden gates were open wide,
A gentle voice said, "Come,"
And with farewell unspoken,
She calmly entered Home.

Maria Lousinda Summa passed to her eternal home, April 28, 1929, at 5:50 P. M. at her daughter and son-in-law, Mr. and Mrs. Ross A. Lancaster, at Dean St., Confluence, Pa. Grandma had been ill for years, but had been bed-fast for over a year. She was married to Adam Summa, Nov. 29, 1883. To this union there were nine children born. Her husband and four children preceded her to the grave some years before. It was hard to give her up, but I feel our loss is Heaven's gain. It was hard to give up our long loved one, yet I have this consolation that she is at rest safe in the arms of Jesus, and is free from all suffering, and is waiting on the other shore for her near and dear ones. Yes, dear Grandma is gone from this world and all we can do is to prepare ourselves to meet her in heaven, where there is no pain nor sorrow, but where all is beautiful and pleasant. She leaves to meet her above a sister and brother, three sons, two daughters and thirteen grandchildren. She was a member of the Christian Church and loved Christian friends, Christian reading and hymns. During her sickness she often wanted that beautiful hymn, "The Old Rugged Cross," sung, which was sung at her funeral, also, "I will sing you a song," and "It is well." Short services were conducted in the Lancaster home Wednesday at 1:30 by our pastor, Rev. Frank L. Stuck. Services were also held at the Methodist Church at Johnson Chapel by Rev. F. L. Stuck. She was laid to rest in the Johnson Chapel cemetery to await the glad Resurrection day. We miss her, oh so much, but God has a better place for her, and some day we expect to meet her where partings are no more.

There are loved ones in the Glory,
Whose dear forms you often miss,
When you close your earthly story
Will you join them in their bliss?

You can picture happy gatherings
Round the fireside long ago,
And you think of tearful partings,
When they left you here below.

One by one their seats are emptied,
One by one they are going away,
Now the family is parted,
Will it be complete some day?

Her grand-daughter,
Helen Lousinda Lancaster.

THE BATTLE-CRY OF FAITH.

Will O. Scott.

O Church of God, stretch forth thy hand,
Make bare thine arm of might,
O'er widest sea and farthest land,
From plain to mountain height!

O Church of God, thy heritage
Is not in yellow gold;

But in the Spirit-written page
That Prophecy foretold!

O Church of God, where'er thou art,
On earth or Heaven above,
Thy throne is in the human heart,
Thy jeweled scepter, Love!

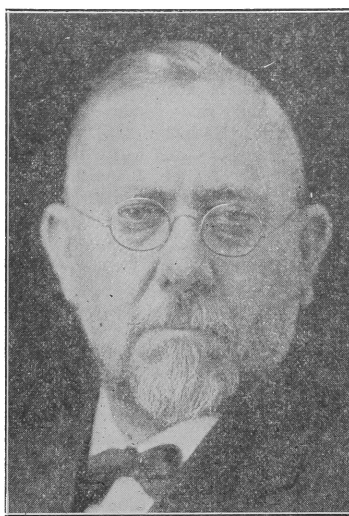
O Church of our Redeemer keep
The standard of the Cross unfurled,
O'er mountain high and ocean deep;
All 'round this sin-cursed world!

O Church of God, may heart and mind,
In Prayer and Praise unite,
Till Hope her full fruition find;
And Faith be lost in Sight!

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SUNDAY SCHOOL LESSON

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

Lesson III.—July 21, 1929.

Subject.—Ezekiel's Vision of Hope. Ezek. 47:1-9.

Golden Text.—Of the increase of his government and peace there shall be no end.—Isaiah 9:7.

Time.—About B. C. 574. These dates given from time to time are only approximately correct. Absolute correctness is impossible.

Place.—Babylonia.

Introduction.—Our lesson calls for some use of the imagination. It had been some thirty years since the first captives had been taken from Jerusalem to Babylon—the group in which Daniel and his three friends went away. Ezekiel and his company had been carried away at a later date. They had been in Babylonia about twenty years. Picture them growing old, weary with slavish toil to satisfy the greed of their heathen masters, and longing and wondering if they would ever again see their Jerusalem homes. Ever and anon the elders would visit Ezekiel the prophet to learn if he had any news from Jehovah, any promise that their captivity would soon have an end. Maybe they had forgotten that Jehovah had declared through the lips of Jeremiah (25:11) that their bondage in Babylonia should last seventy years. Poor old men! They would be dead long before freedom would come to their captive people. God had been patient and long-suffering toward his sinful people; but “the way of the transgressor is hard,” and Israel must suffer for her sins.

During the early days of Ezekiel's ministry he was a bit severe, but spoke only the messages received from Jehovah. There was terrible rebuke, and a call to repentance; but Israel refused, and persecuted their God-sent pastor.

In our last lesson Ezekiel was preaching personal responsibility, and declaring God's willingness to forgive and to save. Their punishment was severe—God's hand was heavy upon them. They thought their chastisement too severe, and said the ways of God were not equal. I think they wanted to lay the blame for their captivity on Jehovah. How human they were—just like we are; for human nature is identical in all ages and in all climes.

Our lesson today will deal with salvation under a beautiful figure. Ezekiel's vision carries him back to Jerusalem and forward to the coming of Jesus Christ, and portrays to him a restored temple and salvation as rivers of living water. This message he gave to captive Israel. I wonder if he or they understood it. If so, their hearts must have wept; for it was something they could never behold with their natural eyes. It was yet centuries to come. But they could have received its gracious benefits, had they returned to God. The picture looks dark and uninviting. God tried hard to save his chosen people from both earthly suffering and everlasting ruin; but they were headstrong, and bent to backsliding. There would be a long drought between Ezekiel's waters and the coming Savior; but Israel would have nothing, save their own stubborn way. Jehovah's threats and promises meant nothing to them.

Comments on the Lesson.

1. Afterward.—You will have to read the preceding chapter to find the force of this word. Ezekiel in his vision was back in Jerusalem and saw the temple as it would some day be restored. He had walked through its various courts, and had witnessed the restored worship of Jehovah, as it had been when Israel was faithful. The description reads as though he had actually seen all that he was telling his people. The word afterward marks the transition from these things to the vision of our lesson. He brought me. This was the prophet's guide. Read Ezekiel 40:1-3 for an explanation. By “the door of the house” the entrance to the temple is meant. Waters.—Type of the “water of life,” salvation. Turn to St. John's vision (Rev. 22:1, 2), and compare the two. They are really but one vision—or two visions of the same thing.

I do not see that we shall gain anything in this lesson by discussing it verse by verse. It is a word picture of the growing kingdom of our Lord among men. Keep this before you, and the lesson grows luminous. It is all figurative, but clear. These waters come from the temple, God's dwelling place—they issue from the very heart of God. In John's vision referred to above, they came from the throne.

If we go back in time to the days when our Lord began his ministry on earth, the stream of salvation seems but a rivulet. I say seems, for it was just as great then as now. The smallness was only in the seeming. The plan of redemption has always embraced the entire Trinity. The enlarging has been in our view of it. And yet there is a sense in which it has enlarged during these passing centuries. We are in a divine school passing from grade to grade. God has been giving us all we could use in the different grades. When I use the word “us” I mean the race of men. In a great school the entire course of study is present all the time; but freshmen can make little use of what properly belongs to seniors. The fall of man dropped the race so low that God had to labor for centuries to prepare it for the coming Redeemer.

There is also a personal sense in which the waters enlarge. David's cup ran over. Jesus told the woman of Samaria of “a well of water springing up into everlasting life.” In John 7:37-39 we read of flowing “rivers of living water.” This is possible, and should be real in the life of every Christian. I am aware that Jesus was here speaking of the experience that follows the baptism with the Holy Spirit, that sanctifies the soul; but this is the privilege of every converted soul: “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” None need be left, for the promise covers the race.

The latter part of Ezekiel's vision is comforting. Note how in verse eight the waters run out into the desert—dark, barren, heathen lands where no glad message of salvation was ever heard. It would run into the dead sea of paganism, and the waters would be healed. The “great multitude of fish” that shall inhabit the healed waters

represent the multitudes of saved men and women in the heathen nations of the earth.

Ezekiel's soul never gave birth to such thoughts as these. They were God-breathed. Well did the prophet declare them to have been revealed to him by Jehovah.

What a wonderful salvation is ours. Most of us have never conceived of the half of it. Nay; we have touched but its borders.

CAMP MEETING NOTICES.

The seventeenth annual camp meeting of the Doughty Valley Holiness Association will be held August 15-25, 1929. The Shelhamer Evangelistic Party will be in charge. The camp ground is located nine miles southeast of Millersburg, Ohio, has comfortable tabernacle, dining room, dormitory and free camping ground. Meetings are interdenominational. Pray and come. For information, address H. C. Logsdon, or O. O. Herron, Millersburg, O.

The 29th annual camp meeting of the Pilgrim Holiness Church of the Michigan District will be held in Seminary Park, Owosso, Michigan, August 2-11. The special evangelists are Rev. Seth C. Rees, Rev. George B. Kulp, and Rev. J. C. Brillhart, song leader. For information, address Rev. B. O. Shattuck, 907 Shiawasse St., Owosso, Mich.

The Mt. Pleasant, Michigan camp meeting will be held July 26 to August 4, under the auspices of the Michigan Holiness Association for the promotion of Holiness. Revs. L. M. Blakely and J. S. Wood will be the preachers, with Mrs. Grace B. Heneks, pianist. Address Miss S. Walsh, Mt. Pleasant, Mich., for information.

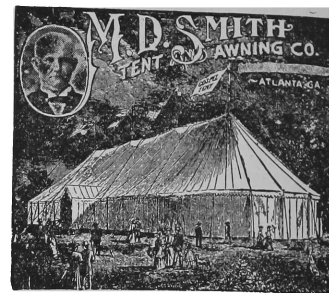
The Central Holiness camp meeting will be held at Wilmore, Ky., July 25 to August 4. The preachers will be Rev. C. W. Ruth, C. F. Wimberly, and H. C. Morrison. Mr. and Mrs. S. C. Box will have charge of the children's and young people's meetings. Kenneth and Eunice Wells will have charge of the music. For information regarding tents, dormitories, and other matters, address Prof. W. D. Turkington, Sec., Wilmore, Ky. Ministers will be entertained free.

The Sebring, Ohio, camp meeting will be held July 12-21. Rev. Jos. H. Smith, C. W. Ruth, John Knapp and Lawrence Reed will be the preachers. C. W. Campbell will be the song leader. Mrs. Joseph H. Smith will have charge of the Young People's meetings. Address W. L. Murphy, Sebring, Ohio, for information.

The Northern California camp meeting will be held at Santa Rosa, July 31 to August 11, under the auspices of the Northern California District, Church of the Nazarene. Workers: Rev. J. T. Little and Rev. U. E. Harding, evangelists. Rev. Orval J. Nease, Young People's evangelist. Rev. J. F. Ransom, soloist and director of music. Mrs. I. W. Young, Children's Worker and soloist. Rev. Frank B. Smith, platform director. For information write Rev. Fred M. Weatherford, Sec., 767 Mill St., Santa Rosa, Calif.

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EVANGELISTIC AND PERSONAL.

Rev. L. E. Williams, Wilmore, Ky., has the months of July and August open for calls and will appreciate any one writing him who may be in need of evangelistic help.

Rev. W. Taylor Knight, Central Ave., Shadyside, Ohio, has some open dates the latter part of July which he desires to give to any one desiring his assistance. He is now pastor of the Union Bible School Mission, River-view, Ohio, at which place he has been doing a noble work. A new church is now under construction at that place which has been brought about by Rev. Knight's untiring efforts. He is a Bible holiness preacher and knows how to preach the gospel. Any one desiring a real live wire preacher will not miss it on Brother Knight. Address, Rev. W. Taylor Knight, Central Ave., Shadyside, Ohio.

D. B. Murphy, of Bethany, Okla., of the Nazarene Church, will begin a meeting with the Methodist people in the Methodist tabernacle at Sweetwater, Texas, August 4.

Nelson Gilbreath, formerly of Cartersville, Ga., and associated with Sam Jones in his evangelistic work, is still available for meetings as singer, guitar player and choir leader. He has stereopticon Bible pictures with which he illustrates his songs. Address him, Malakoff, Texas.

Geo. N. Leist: "I am a local preacher in the Methodist Church, Pike County Parish and am hindered in my work for lack of a machine to get to some of the outlying churches. I am wondering whether some consecrated person did not have a used Ford Coupe which they would be willing to give and have dedicated to the Lord's Work. You can find out all about me by writing Rev. Chas. F. Bowman, 627 Moulton Place, Portsmouth, Ohio. He is my Dist. Supt. Address me, Piketon, Ohio."

T. J. Adams: "Closed a good meeting at Quinton, Okla., and begin here and it looks like a great revival is on; deep conviction is on the large crowds; some seeking, and we are expecting a real old-fashioned revival. Have two or three open dates, July 1 to 15, August 1 to 15, and Sept. 11."

Rev. P. P. Belew: "Following a meeting in St. Paul, Minnesota, which closes July 21, I have an open date which I would like to give some camp or church, enroute to my home; but will go anywhere. Those interested may communicate with me as per my slate, or at my home address, Olivet, Ill."

Herbert J. McNeese: "Our services at Beaver, Pa., are coming along well. Souls seeking and finding God. During the summer we have several good dates. We go anywhere. Address 13th Ave., New Brighton, Pa."

Lander College, Greenwood, S. C., has just closed a session of strong advance. The commencement sermon was delivered by Bishop W. N. Ainsworth of Macon, and the literary address by Judge Joseph A. McCullough of Baltimore, Md. The baccalaureate sermon was preached by Dr. R. H. Bennett, President of the College. There has been added to the endowment of the college during the year

\$170,000 in cash and subscriptions. There is also on hand \$132,000 in endowment raised last year. These are in addition to the previous endowment. The graduating class of 56 was the largest in the history of the institution, and the enrollment was also the largest in the life of the college, reaching 372. Every student not already professing Christ professed religion during the session. The enrollment for next session is already unusually good.

WRITTEN TESTIMONY OF Angelo Lazzarini (condemned to die June 24).

June 16, 1929.

"Let me warn the young people to let sin alone. I was unsaved, but thank God, I was saved here (Beaver, Pa., County Jail). I want the world to know that Jesus can save every one. Give Jesus your heart now.

"Angelo Lazzarini."

Sent by Evangelist H. J. McNeese, New Brighton, Pa.

TO THE CAMP MEETING FOLKS OF VIRGINIA, DELAWARE, EASTERN PENNSYLVANIA AND WASHINGTON, D. C.

Dear Friends: It has been several years since Mrs. Henderson and I have ministered to the good people who attend the camp meeting at Mt. Vernon, Va., but we have had abundant opportunity to know of the growth and development of that sacred place, and I am asking the editor of *The Pentecostal Herald* to give me space in their paper to invite your attention to this growing and gracious meeting for this summer. This camp was founded and fostered by the sainted Rev. H. B. Hosley. Its history is rooted in his sacrifice and faith. It is located on a part of George Washington's original estate, close to the city of Washington, D. C., and within walking distance of the Potomac river. The location is ideal. A beautiful oak grove fitted up with cottages, rustic cottages and rooms in the house offers accommodations which are available for the asking. For many years past a large number of people have come to this place for a spiritual feast and they have never been disappointed. Many of the most noted preachers of a full salvation have ministered there, and for this coming camp meeting season, there will be a group of strong and constructive evangelists to give leadership to this gathering. A large and convenient tabernacle is now under construction and will be ready for the first service of the coming camp. No charge is made for lodging and the cost for board for the entire ten days is but ten dollars! Only one dollar per day! Cheaper than staying at home!

The holiness folk who attend Mt. Vernon camp meeting are of the finest sort in America. The stamp of the glorious man who founded the camp is on all the place and the program. You will never cease to be grateful for the joys of holy fellowships, the inspiration of the mighty preaching, the conscious nearness of God, if you can possibly spend part or all of the time of the coming camp meeting there. The dates are August 1st to 11th, and I plead with you to write Mrs. J. H. Shrader, Acotink, Va., Sec., for further information. I wish that it would be my portion to share the good days there with you.

Thomas C. Henderson,
Oberlin, Ohio.

Central Holiness Camp Meeting Wilmore, Kentucky. July 25th to August 4th

Rev. C. W. Ruth, Rev. C. F. Wimberly, and Rev. H. C. Morrison will be the preachers. Mr. and Mrs. S. C. Box will have charge of the Children's and Young People's meetings. Prof. Kenneth and Eunice Wells will have charge of the music.

Let all the people rally to this time of refreshing from the presence of the Lord. Write to Mrs. O. C. Garvey for rooms in the women's dormitory, to Mrs. W. F. Wyatt, for reservations in the Men's dormitory. The W. C. T. U. will have charge of the dining hall, which means that first class meals will be yours at a very reasonable price.

Ministers entertained free.

Remember the date, July 25 to August 4, and don't fail to be with us. Write Prof. W. D. Turkington, Wilmore, Ky., for information relative to the camp meeting.

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Cardington, Ohio, August 15-25.
Columbus, Ohio, Aug. 28-Sept. 1.

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(5419 Bushnell Way, Los Angeles, Calif.)
Des Moines, Iowa, July 4-14.
Monroe, Ind., July 17-25.
Indianapolis, Ind., July 29-31.
Lima, Ohio, Aug. 1-11.

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Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

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(Kingswood, Ky.)
Allentown, Pa., (camp) July 5-14.
Denton, Md., (camp) July 19-28.
Hutchinson, Kan., (camp) Aug. 2-11.
Frankfort, Ind., Aug. 9-18.

SWEETEN, HOWARD W.
(Ashlev, Ill.)
Murphysboro, Ill., July 12-22.
Conneautville, Pa., August 2-9.
Alexandria, Ind., Aug. 9-19.

TEETS, OIA B.
(Aurora, W. Va.)

THOMAS, W. E.
(Greensburg, La., July 7-14.
Marrowbone, Ky., July 17-Aug. 11.
Clinton, La., August 16-25.

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

UTHE, W. F.
(Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDERSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Sharon Center, O., July 26-August 4.
Findlay, Ohio, Aug. 8-18.

VAYHINGER, M.
Indianapolis, Ind., July 25-Aug. 4.

WELSH, H. W.
(Olivet, Ill.)

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)

WHITCOMB, A. L.
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Los Angeles, Calif., July 10-21.
Dallas, Pa., July 24-Aug. 4.
Sherman, Ill., Aug. 8-18.
Normal, Ill., Aug. 23-Sept. 1.
Greenville, Tenn., Sept. 5-15.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)
Open dates, July.
Bedford, Ky., August 2-11.
Herdon, Va., August 14-25.
Frankfort, Ind., Aug. 8-18.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Vermontville, N. Y., July 11-21.
Cecil, Pa., July 22-28.
Urbana, Ohio, July 29-Aug. 4.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

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WILLIAMS, FRED G.
(11918 Beulah Ave., N. E., Cleveland, O.)

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(717 Scott Blvd., Covington, Ky.)
Campbellsville, Ky., July 3-14.
Merrimac, Ky., July 17-28.
August open.

WISEMAN, P.
(910 Bank St., Ottawa, Canada)
Toronto, Ont., July 10-28.
Shawville, Que., Aug. 4-11.

WOOD, E. E.
(726 John Street, Jackson, Mich.)

Camp Meeting Calendar

ALABAMA.
Dothan, Ala., July 19-28. Workers: Rev. Frank McCall, evangelist, J. P. Peacock, song leader. Address, C. J. Hammitt, Dothan, Ala., Route 5.

Hartselle, Ala., Aug. 15-25. Workers: Rev. J. B. Kendall, Rev. Joseph Owen. Rev. Harry W. Blackburn, song leader. For information address, L. O. Waldsmith, Secretary.

ARKANSAS.
Magnolia, Ark., Aug. 9-18. Workers: Rev. O. H. Callis. Mrs. Callis, young people's worker, and Rev. A. H. Wade in charge of singing and music. Address, Mrs. A. A. Pittman, Cor.-Sec., Hagnolia, Ark.

DELAWARE.
Camden, Del., July 5-14. Workers: Rev. Earl Dulaney, assisted by District workers. Write Rev. E. R. Clough, 222 Reed Street, Dover, Dela.

FLORIDA.
Orlando, Fla., Feb. 27-March 9, 1930. Workers: Rev. H. C. Morrison, D.D., and Rev. Joseph H. Smith. Prof. Kenneth Wells and wife will have charge of the music. Address Rev. E. C. Willis, Box 1944, Orlando, Florida.

GEORGIA.
Indian Springs, Ga., August 8-18. Leaders: Rev. H. C. Morrison, D.D., Rev. John Paul, D. D., Rev. John P. Owen, D. D., Rev. Jere M. Glenn, D.D.; leader of young people's work; Mr. Hamp Sewell, director of music; Mrs. Quanta Taylor, University, special music. Address Mr. R. F. Burden, Pres., Macon, Ga.

IDAHO.
Coeur d'Alene, Idaho, July 10-21. Workers: L. L. Waddell, J. H. Philpot, song leader; Mrs. Sarah Theele, children's worker. Write Rev. W. J. Webster, Post Falls, Idaho.

ILLINOIS.
Springerton, Ill., August 29-Sept. 9. Workers: Rev. W. R. Cain and Rev. C. E. Coney and wife. Prof. B. D. Sutton and wife, song leaders. Frank Doerner, Norris City, Ill., Sec.

Bonnie, Ill., August 15-25. Workers: Rev. Bona Fleming, Rev. Tilden H. Gaddis, Moser Sisters, trio musicians, song leaders. W. T. Brushner, Rev. Paul S. Rees and Rev. C. C. Ringbarger and wife. J. M. Keasler, Cor.-Sec., Omaha, Ill.

Normal, Ill., Aug. 23-Sept. 1. Workers: Rev. A. L. Whitcomb, Rev. C. B. Fugett, Miss C. E. Cooley, E. B. Shelhamer, Rev. C. Milby, song leader. President, Mrs. Della B. Stretch. Address Mrs. Bertha C. Ashbrook, Sec., 451 West Allen St., Springfield, Ill.

INDIANA.
Bryantburg, Ind., Aug. 7-18. Workers: Rev. O. C. Brown and family. Write C. E. Creek, Rt. 1, Madison, Ind.

Oakland City, Ind., August 23-Sept. 2. Workers: Rev. E. B. Smith, Earl Dulaney, song evangelists, Rev. Charles and wife. Write Mrs. Maud Yeager, 519 East Broadway, Princeton, Ind.

Indianapolis, Ind., July 25-August 5. Workers: Rev. M. Vayhinger, Rev. R. E. Brockman, Rev. E. B. Shelhamer, Rev. S. B. Shaw. Mrs. F. B. Whisler, children's worker. Address Rev. Otto H. Nater, Sec., 101 Alton Ave., Indianapolis, Ind.

Silver Heights (New Albany, Ind.) August 1-11. Workers: Rev. Virgil L. Moore, Rev. Charles H. Stalker, Burl Sparks, song leader and Miss M. Grace Ruth, children's worker. Address E. E. McPeeters, Secy.-Treas., 212 Cherry St., New Albany, Ind.

Monroe, Ind., July 17-28. Workers: E. B. Shelhamer, Mrs. E. E. Shelhamer and son in charge of music. Mrs. Frank Martz, Sec., Monroe, Ind.

Frankfort, Ind., August 9-18. Workers: Rev. R. G. Finch, Rev. C. L. Slater, Rev. David Wilson, Rev. Walter Surbrook. Rev. C. D. Jester, chorister. Write Rev. Ray Smith, 815 North 11th St., Richmond, Ind.

IOWA.
Keokuk, Iowa, August 15-25. Rev. Anna L. Spann in charge. Address Mrs. F. A. Oiler, Sev., 1027 Times St., Keokuk, Ia.

Des Moines, Ia., July 5-14. Evangelists: E. B. Shelhamer, Rev. C. H. Callis, assisted by other talent and local help. Address E. L. Henderson, Sec., Rice, Kan.

Wichita, Kan., August 15-25. Workers: Rev. C. H. Babcock, Rev. Paul Rees, Rev. Mrs. W. T. Bartlett, Prof. B. D. Sutton and wife. W. R. Cain, Sec., 515 Vine St., Wichita, Kan.

KENTUCKY.
Mt. Olivet, Ky., July 12-21. Workers: Rev. and Mrs. O. H. Callis, and Rev. and Mrs. M. V. Lewis in charge of music and children's work. Address John Beckner, Sec., Mt. Olivet, Ky., for information.

Aliceton, Ky., July 18-24. Workers: Tilden H. Gaddis, the Moser Sisters, Rev. Virgil L. Moore and others. Address, Rev. H. L. Rawlings, Sec., Wilmore, Ky.

Wilmore, Ky., July 25-August 4. Workers: Rev. C. F. Wimberly, Rev. C. H. Reib, Rev. H. C. Morrison, Kenneth and Eunice Wells, song leaders. Mr. and Mrs. S. C. Box, young people's and children's workers. Address W. D. Turkington, Sec., Wilmore, Ky.

The Callis Grove, Ky., camp, August 2 to 11. F. T. Howard, preacher, Raymond Wilder, song leader, Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Ky.

LOUISIANA.
Crowley, La., July 4-14. Workers: Rev. Lee Hamric, evangelist, and Rev. A. J. Martin, singer. Write R. W. Beadle, Sec., Lafayette, La.

MAINE.
Robinson, Maine, August 9-18. Workers: Rev. H. V. Miller and ministers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

MARYLAND.
Leslie, Md., August 2-11. Workers: The Hurlbly Evangelistic Party, consisting of Rev. J. M. Huff, Rev. A. T. Eby, song leader, Miss M. Opal Huff, pianist and children's worker, Geo. Woodward, also Rev. C. A. Gibson. Write Rev. J. N. Nielson, 21 Parker Ave., Darby, Pa.

MASSACHUSETTS.
Wilmington, Mass., August 2-12. Rev. Thomas Laite, in charge. Rev. H. W. Link will be the evangelist. Write to Rev. L. W. Malcolm, 12 Sheridan Ave., Medford, Mass.

Iron Mountain, Mich., July 12-21. Workers: Rev. Anna L. Spann, Rev. Lloyd M. Blakely, Mrs. Grace B. Hencks, pianist and children's worker. Write Rev. Wm. Combellack, Iron Mountain, Mich.

MICHIGAN.
Mt. Pleasant, Mich., July 26-Aug. 4. Workers: Rev. Lloyd M. Blakely, Rev. J. S. Wood, Rev. C. B. Hencks, pianist. Write Mrs. S. Walsh, Sec., Mt. Pleasant, Mich.

Owosso, Mich., August 2-11. Evangelists, Rev. Seth C. Rees and Rev. George B. Kulp. Rev. C. Brillhart, in charge of music and singing. Rev. E. O. Shattuck, 907 S. Shawassee St., Owosso, Mich., Dist. Supt.

Gladwin, Mich., August 8-18. Evangelist Rev. I. N. Toole. Write J. Warren Kays, Pres., Gladwin, Mich.

Keweenaw, Mich., Aug. 2-11. Preachers: Joseph Owen, Chas. H. Babcock and Raymond Browning. Director of young people's work, Thelma Hyde; song leaders, R. A. and M. H. Shattuck. Address Rev. James H. James, Sec., Kinde, Mich.

Easton Rapids, Mich., July 26-August 4. Workers: Rev. Joseph H. Smith, Rev. Paul Rees, Rev. Raymond Brown, Rev. Geo. Bennard, Mrs. Iva D. Vennard, Col. S. L. Bringle, Rev. Lloyd Dixon, Prof. Howard Skinner, Jr. Address Rev. D. E. Reed, Albion, Mich.

MISSISSIPPI.
Waynesboro, Miss., Aug. 16-25. Preacher in charge, Francis A. Young and other workers. Mrs. J. E. Moody, Sec.

NEBRASKA.
Omaha, Neb., July 4-14. Workers: Chas. H. Stalker, Jos. H. Smith, R. A. Shank and wife. Address Mrs. C. G. Stuber, Sec., P. O. Box 10, Omaha, Neb.

Kearney, Neb., August 15-25. Workers: Rev. J. Aycock and wife, Rev. J. L. Glascock. Write B. J. Patterson, Sec., Kearney, Neb.

NEW JERSEY.
Erma, N. J., Sept. 6-15. Workers: Rev. J. C. Mathis, Rev. C. J. Ward, Rowe and wife. Write Earl Woolson, Cape May, R. D. N. J.

Aura, N. J., July 12-21. Evangelist, Rev. Richard G. Flexon, Deaconesses, Hazard and Richardson.

Local Preacher's Holiness Camp Meeting, Delanco, N. J., August 23-Sept. 2. Workers: Rev. Ray N. Johnson, Rev. Peter Wiseman. Special singers. Male Quartette. Orchestra.

NEW YORK.
Richland, N. Y., August 19-Sept. 3. Workers: F. W. Saffell, F. E. Arthur, H. W. Sweeten, Tillie Albright. Mrs. F. W. Saffell, leader in song; S. G. Haskins, pianist; Ida E. Eiss, children's meeting. Address Rev. G. N. Buell, Sec., Sandy Creek, N. Y.

Freeport, L. I., N. Y., July 18-28. Workers: Rev. J. M. Hames, Rev. Henry C. Stebbins, Miss Ruth Benton, Rev. George N. Buell, Rev. James Jones, young people's evangelist. Willard Ortilp, street meetings. Music in charge of Rev. C. I. Armstrong, Robert L. Simpson, pianist. Write H. J. Cornell, 46-14 Burling St., Flushing, L. I.

Seven Oaks, N. Y., August 4-18. Workers: A. P. Carey, C. J. Hessler. Leader in song, Miss Florence Fairbanks; children's worker, Pearl Humphrey. Address W. G. Kingsley, 1565 1st Ave., Watervliet, New York.

NORTH CAROLINA.
Connelly Springs, N. C. July 28-Aug. 4. Workers: Revs. John P. Owen, Tilden Gaddis, the Moser Sisters and Miss Edith Crouse. Address Box 200, Connelly Springs, N. C.

OHIO.
Scio, Ohio, July 8-21. Workers: Rev. J. F. Steward, Mr. and Mrs. Rev. McManice, Mr. and Mrs. Rev. Brooks, in charge of music. H. L. Peugh, Sec.

Sebring, Ohio, July 29-29. Workers: Dr. H. C. Morrison, Jos. H. Smith, J. F. Knapp, Lawrence Reed, C. W. Ruth in charge. Singing in charge of Prof. Jas. E. Campbell. Young people's meetings under direction of Mrs. W. L. Murphy and Mrs. Jos. Smith. Address W. L. Murphy, Sebring, Ohio.

Millersburg, Ohio, August 15-25. The Shelhamer Evangelistic Party will be in charge as workers. O. O. Herron, Sec., Millersburg, Ohio.

Circleville, Ohio, August 23-Sept. 1. Workers: Dr. John Owen, Rev. Lawrence Reed, Rev. Charles Slater. E. A. Keaton, Sec., 451 N. High St., Chillicothe, Ohio.

Warsaw, Ohio, July 25-August 4. Evangelists: Rev. E. W. Peacock, Rev. Post Singer, Mrs. Esther D. Williamson and Miss Della Haddy. Write Adah Shepard, Sec., Warsaw, Ohio.

Sharon Center, Ohio, July 26-August 4. Workers: Floyd W. Nease, S. M. Gerow, N. B. Randall, Miss Ann H. McGhie, Miss Helen Oshon, Sec., 702 East River St., Elyria, Ohio.

Hollow Rock, Ohio, August 1-10. Workers: C. W. Butler, Bona Fleming, John Fleming. Prof. J. E. Moore, song leader.

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Mt. Lookout, Lima, Ohio, August 1-11. Workers: Rev. Andrew Johnson, Rev. E. B. Shelhamer, wife and son, and others. Address Rev. Roy C. Dotson, Pres., New Hampshire, Ohio.

Columbus, Ohio, July 18-28. Workers: Rev. Bud Robinson, Rev. Wm. Heslop, Rev. Morah Heslop, Rev. Raymond Brown, and Prof. L. M. Messer. Rev. Chas. A. Gibson, platform manager. Address Rev. W. R. Gilley, Sec., 2104 Revere Ave., Dayton, Ohio.

Mt. Vernon, Ohio, August 8-18. Workers: Rev. E. W. Pettit, Rev. C. M. Dunaway, Rev. T. M. Anderson. Young people's worker, Miss Anna McGhie; children's workers, Miss May Gorsuch and Miss Ollie Tanner; Song leaders, Kenneth Wells and wife, and Otto Davidson and wife. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

Dayton, Ohio, July 18-28. Workers: Rev. P. F. Elliott, Rev. Harry Hays, Rev. H. M. Metzger, Rev. J. R. Siders, Rev. F. Saneholtz and wife, Mr. Reed, Sipe will have charge of children's meetings, and A. H. Johnston and wife, singers. Write Mrs. Maud Stottlemeyer, Sec., 3201 E. Fourth St., Dayton, Ohio.

OKLAHOMA.
Thomas, Okla., Sept. 19-23. Workers: Rev. C. M. Dunaway, evangelist, Mr. and Mrs. Ben Sutton, song leaders. Address Miss Anna Kraybill, Sec.

PENNSYLVANIA.
Conneautville, Pa., August 2-11. Workers: Dr. John Paul, Dr. C. F. Wimberly, Rev. E. Sweeten, Rev. Geo. Bennard, Miss Emma Valentine, young people. Write C. A. Lockwood, 2740 Louisiana Ave., (Dormont) Pittsburgh, Pa.

Kittanning, Pa., July 11-21. Evangelists, Rev. and Mrs. John Thomas, Rev. C. Warren Jones. Song leaders, Rev. A. W. Gould and the famous Colored Quintette. Write Rev. I. P. Boarts, Kittanning, Pa., Route 5.

Alahafrey, Pa., July 19-28. Workers: Rev. H. M. Shau, Rev. W. T. MacArthur, Mr. Chas. Donle, Rev. W. G. Weston, Rev. John Thomas and Rev. E. O. Jago. Rev. Frank Wyre, song leader, and the Colored Quintette of Cleveland, O. Address Rev. Fred Henz, Mahafrey, Pa.

Hughesville, Pa., July 7-21. Workers: Evangelist Homer L. Cox. Song leader, Alma Budman. Address S. P. Ercoyd, Linden Hall, Pa.

Balsano, Pa., August 1-11. Workers: Rev. Jesse Whitecotton, Rev. C. P. Hogle. Write to S. Ward Adams, Sec., Balsano, Pa.

TENNESSEE.
Dyer, Tenn., August 1-10. Workers: Rev. Allie and Emma Erick. Mrs. Etta Foiles, song leader. Address Joe T. Hall, Sec.-Treas., Dyer, Tenn.

Greeneville, Tenn., Sept. 5-15. Workers: Rev. A. L. Whitcomb, Miss Alma L. Budman and Miss Pearl Wilcox, song leaders. Write Mrs. Flora Willis, Sec., Greeneville, Tenn.

TEXAS.
Atlanta, Texas, August 9-18. Workers: Rev. Warren C. McIntire. Kendall White and wife, song leaders. Mary B. Perdue, Sec.

Peniel, Texas, August 1-11. Workers: Rev. J. M. Ellis. Mr. Jack Carter and wife will lead the music. Write E. C. DeJernett.

Scottsville, Texas, July 25-Aug. 4. Workers: Dr. R. T. Williams, Rev. C. M. Dunaway. Song leader, Otis W. Spinks. Address B. P. Wynne, Sec., Marshall, Texas.

Waco, Tex., July 17-28. Workers: Rev. I. M. Ellis and Rev. R. B. Dunham. Write O. P. Hatfield, 1816 No. Colo. St., San Antonio, Texas.

VERMONT.
Johnson, Vt., August 16-25. Workers: Rev. C. C. Long, Abbie J. Lawrence, Rev. James Jones, Rev. Sumner, Rev. Ralph Belmont, organist. Local pastors will assist. Rev. C. R. Sumner, Sec.-Treas., Mooers, N. Y.

VIRGINIA.
Deltaville, Va., July 17-23. Workers: W. F. Jones, Mrs. Hankins, E. J. Moffitt.

WASHINGTON.
Ferndale, Wash., July 18-28. Workers: Dr. O. G. Mingleford, Rev. Willia D. Caffrey. Children's workers, Miss Ruth Folz, Miss Mina McFarland, pianist, Miss Gertrude Egbert. Write Rev. A. O. Quail, Sec., South Dellingham, Wash.

Tacoma, Wash., July 25-Aug. 5. Workers: Rev. Calvin Schute, Rev. Frank Dawson, Sec., Mrs. Ethel Norderum, 4020 N. 27th St., Tacoma.

WISCONSIN.
Hillsboro, Wis., July 18-28. Workers: Rev. Jesse Whitecotton, Rev. F. R. Eddy, evangelists. Rev. Raymond Lewis, song leader. Address Rev. J. B. Clawson.

Oregon, Wis., August 9-25. Workers: Rev. and Mrs. J. E. Redmon, Rev. and Mrs. R. P. Marshall, and Rev. and Mrs. Jack Linn. For full particulars address Rev. Jack Linn, Oregon, Wis.

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H. C. Morrison

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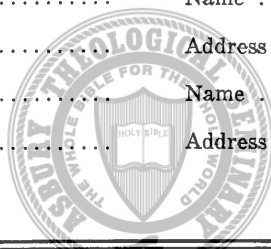
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PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.
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Entered at Louisville, Ky., Postoffice as Second Class Matter.

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Vol. 41, No. 29.

THE HOLINESS CAMP MEETINGS OF AMERICA.

By Dr. L. R. Akers

THE holiness camp meetings of our nation are now pitching their tents, building their long altars, and spreading their straw in preparation for the hungry hearts of the men and women who may attend their services. These are the weeks when tens of thousands of people from Maine to Florida and from Virginia to California will wend their way to these spiritual fountain heads, many of them for the refreshing of their religious experiences, others hungering and thirsting after righteousness and in quest of an experience of full and complete redemption from all sin.

There is no way to estimate the endless good that has come to the spiritual life of our nation through the work that has been done at the altars of our holiness camps scattered throughout the various states. Multitudes of sinners have been converted, backsliders reclaimed, and believers sanctified while hosts of the Lord's people have renewed their vows and girded themselves afresh to press the battle for eternal salvation. We shall never forget the wonderful hours spent beneath the majestic trees and tabernacles and tents as the prophets of God have proclaimed fearlessly and powerfully the message of full redemption. In the halls of our memory there still echo the shouts, prayers, and stirring songs of these marvelous services in which the Holy Spirit's presence and power were so graciously manifested.

The earliest camp of our remembrance is that of Sychar in central Ohio, made memorable because of its great grove of beautiful maples and oaks, its never ceasing fountain of crystal waters about which there is always a crowd gathered to quench their thirst. The long rows of white tents make a city of righteousness and wonderful are the services that make up the daily schedule. The young people's tabernacle presents an inspiring spectacle and the happy faced lasses and laddies that throng this spot find here permanent influences for good and experiences which linger oftentimes throughout their entire lives.

The regular services are held in the large tabernacle whose beams of Oregon fir form a huge covering like a German helmet with no posts to obstruct the view of speaker and audience. A mighty choir of some two hundred or more singers lifts one's soul upward upon wings as of eagles. We can recall through the years the splendid leadership of "Uncle Billy" Yates who now sings with the unnumbered throng about the Throne, the song like the sound of many waters, of Moses and the Lamb.

Happy memories also cluster about Hollow Rock, Red Rock, Eaton Rapids, Romeo, Sebring, and the new and smaller camps of Washburn and Absaraca in North Dakota, with the same hunger for spiritual things evident in all that attend, whether it be north or south, east or west.

Our favorite of all camps of the South is that of Indian Springs, one of the largest in the entire United States, whose hillsides have been made glorious by great outpourings of the Holy Spirit amid the glad shouts of saved and sanctified souls.

What a blessing it would be if our people, instead of rushing away to resorts and godless places of entertainment, would plan to spend ten days or two weeks at some of the spiritual powerhouses known as Holiness camp meetings. What would be better for body, mind, and soul than to pitch a tent in which the entire family could live during the period of camp preaching. What blessed memories would remain in the minds of the youth throughout their entire lives of these periods at the annual camp when men sought God with their whole hearts and in seeking found him a satisfying portion to their souls. Spiritual influences and examples are woefully lacking in the lives of young America and these blessed spots of prayer and praise, of happy fellowship and spiritual uplift should not be denied the boys and girls whose hands will direct the destiny of our nation's tomorrows.

There is a danger, however, that attending camp meetings may be without the motive which will make them what they were intended to be—fountain heads of spiritual inspiration and experience.

The value of any camp is not in the number of spectators who attend, but in the number of seekers who receive. The measure of success in any camp must largely depend upon the faith and intercession of those who support it and plan its continuance. The early days of camp meetings meant, on the part of those who attended, a genuine expectation for a mighty outpouring of the Holy Spirit and this expectation was not without realization. Ever must it be true that according to our faith so will it be unto us. However, the skies are still full of Pentecosts and whenever men assemble with one accord and one mind, marvelous is the response from above. What times of fellowship! What manifestations of divine power! What altars full of penitents! Indeed these sacred spots become milestones on the way to Heaven for countless thousands.

An altarless ministry means a spiritual Sahara for the church of the living God. Let us rally to the camp meetings, keep the fires burning, feed the hungry souls of the people, lift high the banners of full salvation and keep the torches of holy fire burning.

If any one should ask, What is the greatest need of the world in these perilous times? the answer might be truly made: earnest, fearless preachers of the whole Gospel as revealed in God's Word. A Spirit-filled ministry is the world's supreme need. Such a ministry means more for the social uplift of men, for commercial righteousness, political purity, the sacredness of womanhood, the best training and preparation of childhood for the responsibility of mature years than

anything and everything else in the world. Such a ministry makes the world habitable, purges and purifies society, ennobles and elevates the race.

To bring men to Jesus Christ is to bring them to industry, to economy, to the finest family ties, to a quest for the best interests of the community, sympathetic contributions for the comfort of the suffering, effective preventatives against disease and poverty,—in short, to bring men to Jesus Christ means to bring everything that is good and ennobling to them. This hour needs such a Spirit-filled ministry, one absorbed and consumed with a passionate desire to bring men from the slavery of sin to emancipation in the glorious freedom of the Christian life.

In the holiness camp meetings, conventions, and revivals, God has an opportunity to call the youth of our nation into glorious service for the advancement of his Kingdom. There is no field of larger promise and possibility. The need is great. The outlook is vast. The fields are white to the harvest. The issues are eternal. The souls of men are priceless. Let us not by our indifference permit the multitudes to perish for lack of knowledge. Let those who love God and his truth and the souls of men think on these things and rally to keep our camps aglow with holy fire and the fountain of cleansing open for the healing of the multitudes.

Monthly Sermon.

BY DR. L. R. AKERS.

ABOUNDING GRACE.

"Where sin abounded, grace did much more abound." (Rom. 5:21). "And the blood of Jesus Christ, his Son, cleanseth us from all sin." (1 John 1:7).



It was John Stuart Mill who said, "If there is one fact, the reality of which is certain, it is that of sin." When we ask, What is sin? we are at once led into a maze of mystery. Three answers might be given: that of Scripture, Philosophy, and Modern Science. The Bible speaks of sin as the transgression of the divine law originally given in the conscience. Philosophy sees sin in its essence of selfishness. Modern Science holds sin to be due to the conflict of the lower man with the higher, or the struggle of the ape with the angel. We cannot enlarge upon these theories. The thing we would emphasize is the fact of sin and that there is a remedy for sin. Sin has been the theme of the ages. It has engrossed the minds of the world's greatest

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

"IN JOURNEYINGS OFTEN, IN PERILS OF WATERS."

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

2 Cor. 11:26.



While in Foochow we had occasion many a time to cross the bridge of the "Thousand Ages." Soon it is to be demolished and a modern bridge must take its place because China is getting dissatisfied with being a thousand years behind the time. As I looked at that old bridge I thought if it could speak what history it could recall, what thrilling stories it could tell of strife and peace; of plenty and poverty; of pain and pleasure; of weal and woe. Built away back before America was discovered, when steamers were unknown, when telegraph and railroad were not dreamed of—built in the days of the Emperor and the Mandarin when feudalism reigned and the people were as multitudes unthinking and untaught.

"And I think how many thousands
Of care encumbered men,
Each bearing his burden of sorrow,
Have crossed the bridge since then."
As I meditate upon these things the lines of an old hymn come back to me:
"A thousand ages in thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.
"The busy tribes of flesh and blood,
With all their cares and fears,
Are carried downward by the flood,
And lost in following years.
"Time, like an ever flowing stream,
Bears all its sons away;
They fly forgotten as a dream
Dies at the opening day."

Our days at Foochow were busy days, filled up to the last moment with meetings. We began with the Methodists and finished up with the Congregationalists and Presbyterians. As we waited for our steamer to carry us back to Shanghai we held quite a number and variety of services. On Thursday morning we were invited to speak at the American Board Compound to a gathering of Chinese pastors, Bible Women and Missionaries. We gave a message on the "Power of the Spirit" and the presence of the Lord was felt by all as we spent two hours together in waiting on God.

The Compound here was extremely interesting to me. In the center of it was a great (sacred) rock on top of which was an immense tree. This was a sacred spot to Buddhists and it was with extreme difficulty that it was purchased for missionary purposes, one stipulation being that if at any time they wished to come and pray at that tree they should be allowed so to do. The Chinese make much fuss over dragons and they held that a dragon was underneath that rock and every now and then the dragon's shoulder would lift the rock, but since the missionaries have got hold of things the dragon has never moved as far as it is known.

A story was told me of a singular thing that happened a few years ago. One of the missionary homes got on fire. A flying ember passed by all the other places and the wind finally landed it on a Buddhist Temple, which caught on fire and was burned to the ground. I thought as I heard of that, it is the missionary's business to start gospel fires that will burn up idolatry, burn up superstition and false gods and false worship and establish the faith of Jehovah and plant houses of worship where the gospel of Jesus Christ will be proclaimed and the wonders of grace made known. Every now and then a Buddhist priest opens his heart to the gospel. Let me add this story here:

A Buddhist priest listened to the gospel message as given by a Chinese preacher; at the close, as he heard the story of the Prodigal Son, he said:

"The forgiveness of that young man by his father is a thing I can understand." He said, "But what of the burden of sin of previous lives which binds us to the Wheel of Life?" The answer was:

"The Lord Jesus Christ is the Door out of all the past as well as being the Entrance into a new and an Eternal Life."

In the city of Hanchow, which has been called the City of Temples, there is one temple known as the Hall of the "Sleeping Buddha." The figure is one hundred and twenty feet in length and about forty feet high. It is believed to be the biggest image of Buddha in the world! It is an immense figure reclining with the head resting on the right hand, enormous feet with huge round toes of regular form.

Every time I see one of these images I think how helpless they are to help needy humanity! Psalm 115 describes them: "They have mouths but they speak not; eyes have they but they see not; they have ears but they hear not; noses have they but they smell not; they have hands but they handle not; feet have they but they walk not; neither speak they through their throat."

While in Foochow it was our pleasure to stay in the Missionary Home presided over by Miss Martha McCutcheon, who was a student at Taylor University when I taught there. The first home Miss Martha entered when she reached the College Campus years ago, was our home, and now as Mrs. Ridout and I arrive at Foochow—strangers in this big China city—the first and only home we had during our stay there was this enjoyable Methodist missionary home in charge of Miss McCutcheon of the W. F. M. S. She has developed into a real worthwhile missionary. She helped us in all our meetings. At the piano she could play anything at a minute's notice. Her previous camp meeting experiences came in unusually handy in the revival. She has the reputation all along the line of being a worker whose commonsense and consecration and dependability can be counted on for any place of responsibility to which she may be assigned.

TRAVELLING ON THE YANGTSE.

The Yangtse is China's famous River. It is the Mississippi of Asia. In a sense it splits China in two and it gives a body of water navigable in a more or less degree for a distance of over three hundred miles. From Shanghai to Hankow large sized river steamers can be navigated and British, American, Japanese and other gunboats can get up that far (and pardon me if I say that in the present condition of affairs in China it would seem a piece of inexcusable folly to try to dispense with those gunboats. China can get up a mob and a quick temper in very short notice and, with the Communistic elements constantly at work in the dark, another uprising against foreigners and missionaries could happen at any moment if it were not for the presence of the police in the shape of a gunboat, a regiment of foreign troops and a tank or two. It was an American gunboat and a few skillfully directed shells that killed nobody which saved the foreigners in Nanking from being massacred in 1927).

We had a rather singular experience travelling on the Yangtse recently as we were proceeding to our evangelistic engagement in Central China. Dr. Stone, Miss Hughes, Miss Huppert, Miss Mayo and Miss Bettie and Mrs. Ridout were in the party—all going to Nanchang where Dr. Stone was to deliver the address at the funeral of Miss Howe, one of the most famous of the veteran missionaries of China. We embarked on a Chinese steamer, the "Kiangshun," of the China Merchants Steamboat Co. In other days travel on this ship and this line up the Yangtse was delightful, nice cabins, excellent food, comfortable and enjoyable accom-

modations at very reasonable prices. But war changes things! China is never without war in some part or parts of it. For some weeks past the Yangtse valley was the center of conflict; now the center has changed, but the Yangtse River is always the great thoroughfare of travel. China travel is much more by water than by rail because of the inadequacy of railroad facilities and its cheapness. We had been advised not to travel by Chinese boat because of so many soldiers travelling that way, but we took the risk, nevertheless, and at first everything was very pleasant and we thought ourselves fortunate in the ship we chose; but as the second day wore on we were disillusioned and advised that we had better change to another boat when we got to Nanking.

As we proceeded up river our crowd was constantly increasing. At one point we stopped in midstream for a big boat putting out from shore laden with boys in uniform from a Chinese school; they filled up the upper deck so with their bed and baggage, and carried on so uproariously right under our cabin window, that it was impossible for some of our party to get to sleep till past midnight. Then we were warned that five hundred soldiers would come on board at Nanking and would fill up every bit of space, the officers would demand our staterooms and there would be no place for us on board. Now it seems that Chinese soldiers are not so fully disciplined as they might be and, on board ship, they forget their manners and are prone to take possession of things to suit their liking. When war is on I understand the owners of Chinese steamers are powerless—soldiers must be given the preference and they come on board in hundreds, and all the ship company can get out of them from the government is about twenty cents a day for their rice. So it is quite a losing proposition to the company to turn away their paying customers and give up their ship to the troops. The Chinese are very curious when foreigners are around; they peer into your stateroom windows; they fill up the doors and windows of the dining room to watch you as you eat your meals; if you walk the deck (and I was the only foreigner on board) what they observe and what they say about you is a caution. In these days when the Communists have sown dragon's teeth in China and taught eternal hate to foreigners, folks who know say that their language about foreigners is neither very chaste or very kind.

Well, we left our ship at Nanking which we reached about 7:30 in the morning. This gave us a day in the Capital City which was an unexpected pleasure to some of our company who had never been in this city before. The next steamer, which was a British ship, went out the next morning and having secured quarters on her we were free from any further molestation and allowed us to go on our way to Kinkiang.

Next morning we were up at 5:30 A. M. to take our boat for the rest of the journey. We waited till 8:30 A. M. before our ship of the Indo China Line came in sight—the "Luen Ho." Though she was crowded, the steward thought he could find room for our company, which he eventually did. Among the signs hung up we read the following:

"Passengers travelling between points on the Yangtse River are hereby warned that indiscriminate firing on ships by native troops occur at various points along the river and in travelling by our vessels under these conditions they do so entirely at their own risks. Certain parts of the vessel are protected as far as possible against rifle fire and passengers are strongly advised to ascertain the position of same as soon as they embark."

Piracy and banditry prevail to a terrible

extent in China, hence this sign—but then when I read the U. S. A. papers and the stories of bandits robbing banks, robberies, hold ups and murder, I think that China is not without hope, seeing she is only in the seventeenth year of her independence. America has had 150 years to learn to behave itself, with Bible and gospel but seems to grow more wicked, not less!

THE NEW AND THE OLD.

I have read somewhere about the Filipino, that he is easy to get along with till he tucks in his shirt—when he gets on a suit of foreign clothes he begins to feel himself somebody. So with China! We have thought long of "Old China." We have got to change that now and think of "Young China" with a chip on his shoulder. Young China is doing things. Those old foolish walls of the ages must come down and everywhere now they are tearing them down and using the stone to build roads. Those narrow streets must go and broad avenues take their place.

I walked through some streets yesterday where everything was uproar and rubbish, wire and construction, houses torn down to make way for modern thoroughfares.

In Nanking, the same thing is happening; the old is giving way to the new. We rode along the new Boulevard which stretches from the heart of the city to Sun Yat Sen's tomb. It is as modern in width and build as Broad Street, Philadelphia. In making it the government gave orders to tear down everything that stood in its course. In China, please remember, they have no Boards of arbitration to decide on prices, etc., of said property. Oh no! If your building is in the way, down it must go, and you may get a few hundred dollars for it; perhaps you may not get a cent! Protest! No use to protest. If you try that you may be worse off! Many folks lose their heads in China after a physical fashion! Better lose your house than lose your head is the philosophical way to look at such matters.

By the time this article shall appear in print Nanking shall have had one of the greatest events in its history as the new Capital of the Nation. The Nationalist Government has spent millions in preparing a great Tomb for the ashes of Sun Yat Sen. They have built the magnificent affair right over against the Ming Tombs—those Emperors who so hatefully ruled China for 500 years. As we viewed this piece of inexcusable extravagance, and then passed by the Ming Tomb, those words of Shakespeare seem quite suited to the scene and circumstances:

"The cloud-capped Towers; the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve.
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made up; and our little life
Is rounded with a sleep."

Value of a College Education to Those Preparing for the Ministry

Henry W. Bromley, D. D.

OF all men the minister needs and can use to the best possible advantage a college education. The training one gets in High School and Academy is but elementary, while the college not only emphasizes the value of the lower schools, but in a higher way develops and polishes the awakened faculties, thus helping to complete one's preparation for life's work.

A minister must secure and retain the respect and confidence of the people among whom he labors in order to do work commensurate with his calling. He may be good enough to demand their confidence, and sufficiently untrained to not command their respect. A preacher must be consecrated, well informed, self-contained, and thoroughly disciplined. The college gives him the opportunity to become thus equipped as does no other institution. It is not merely the textbooks that make the man; it is the general atmosphere, the variety of instruction and the wide range of association, with the exchange of views, as well as the absorption arising from constant contact with so many others with like calling and ambitions.

It is said that a half-witted young fellow was once exhibiting to a group of bystanders the tricks of his trained dog, when an intelligent looking gentleman drove up in a buggy, and watched with interest the canine's stunts. Finally he said, "Say, boy; that's some dog you've got. I have a dog like that, but I haven't been able to teach him any of those tricks." "Well," said the half-wit, "You see, its jest this way; you've got to know more'n the dawg or you can't learn him nothing!"

So with the minister. He must not be satisfied to preach merely what his people already know, but if he wishes to hold their attention, create and maintain their interest, and, in short, become their spiritual and moral leader, he must possess a superior knowledge.

Here is where the college becomes of inestimable value to the ministerial prospect. The college not only sharpens his appetite for, but puts him in actual touch with, the sources of information. It is sad to say, but lamentably true, that many a young man never learns to study until well within his college course. This fault lies largely as we see it in our modern system of education. Our best equipped and highest salaried educators are not always found in the elementary schools, with the result that some things that should be fundamental are not always drilled into the academic mind. The college tends to correct these faults, especial-

ly in regard to mental application.

The college curriculum is well adapted to the college age. They are psychologically balanced. Self-interest, ambition, the weighing of vocational possibilities, the consideration of one's life work—these are all metaphysically retro-active. The tendency is for the *pupil* to become a *student*.

The minister may be a man of One Book, but even that Book teaches an exceedingly wide range of interests. Besides, the newspapers, magazines, rapid travel, and rural mail delivery create a constituency that requires an extent of knowledge and intellectual equipment not heretofore expected of the average minister in modern times. However, it is well to remember that even in mediaeval and ancient times most efficient teachers of Bible truths were men of knowledge and training.

It is not enough to learn the sources of knowledge. One must learn what he should choose to know, and cultivate efficient methods of securing, retaining, classifying his knowledge. But even these advantages are not of great value to the world if one does not learn the effective use of what he has learned. Herein is wisdom, which is knowledge rightly applied.

In college the student learns his Latin, Greek, and modern languages; Economics and Sociology; History, Botany, Geology and Astronomy; Physics and Chemistry;—primarily knowledge. He studies psychology, metaphysics, philosophy, logic and rhetoric—these relating largely to the use of knowledge.

In Asbury College the moral and spiritual elements add still greater value to the education of the ministerial student. Asbury does in a remarkable degree what it was intended the denominational schools should do; give the individual a thorough college training under the most favorable religious environment. The religious life of Asbury is maintained at a high temperature. Both the content and method of one's thinking are blest by an intense spiritual atmosphere.

And Asbury's graduates have done things. And the measure of an education consists not so much in the accumulating of a great store of knowledge, as in learning to contribute to the world an aggressive life of usefulness.

The minister is God's messenger to men. He himself must be a living example of the life God demands of those to whom he is sent. Asbury College places great emphasis upon the godliness of the man as well as the intensity of the message. This institution recognizes that the effectiveness of the method and the message depends upon the

character of the man, and therefore labors to build up a strong, healthy Christian character.

The faculty is composed of consecrated men and women of unusual ability along their respective lines, and they know how not only to impart information upon the subjects they teach, but to bend every phase of teaching to the construction of strong, determined Christian character.

Dr. Lewis Robeson Akers is not only a preacher and writer of ability, but a devoted Christian leader of decided convictions as to Wesleyan doctrines. Both faculty and student body are loyally following his leadership. His recent election for a period of five years gives stability to the administration under which the institution has made such remarkable progress during the last five years.

Then back of Dr. Akers is that strong defender of the faith, Dr. Henry C. Morrison, who is not only Chairman of the Board of Trustees, but also President of Asbury Theological Seminary, which more and more is meeting the long-felt need of high grade training in theology for those who would enter the ministry fully equipped for meeting modern conditions. The course leads to the B.D. Degree. It is no longer necessary for Asbury graduates to go to seminaries where faith is endangered, if not wrecked, during theological training. Spirit-filled instructors direct the higher education of our future church leaders.

New Educators at Taylor.

Taylor University brings six new professors into its teaching staff for next school year, covering the fields of History, Science, Music and Religion. Among these are Prof. John T. Chappell, Ph.D., of Johns Hopkins University, Prof. A. L. Bramlett, Ph.D., of the University of North Carolina, and Prof. A. Lincoln Shute, Th.D., formerly president of the Methodist Theological College, in India, and Prof. C. O. Bush, A.M., of Amherst. These professors are chosen for their spiritual vision and evangelical convictions as well as scholarship.

"The Nightingale of the Psalms"

By Jarrette Aycock, is a beautiful exposition of the Twenty-third Psalm, and a booklet that is always in demand. If you want to make several inexpensive gifts—gifts that will bless humanity, present this book. The price is 25c each, 5 copies for \$1.00, or 12 for \$2.00

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The Three Enemies---Ignorance, Self-will and Doubt.

Rev. Thomas Clark Henderson.



HE normal Christian is one who is filled with the Spirit of Jesus Christ. Many, many Christians live below their privileges in Christian experience. Why? Because there are three enemies who are constantly working to defeat every one of us in our seeking to come to the best in Christianhood. These three enemies are *ignorance, self-will and doubt*.

By ignorance, in this connection, we do not mean the lack of general knowledge, but ignorance of what the Scriptures teach about the highest realities in Christian experience. It is but the plainest truth to say that there are hosts of otherwise well informed Christians who do not clearly understand that they may experience more than the forgiveness of sins and the genesis of the new life. If there is anything more for them in character obtainments through the grace of God, they know nothing definite about it. There were many such in the early church, and for them the Apostles wrote special messages. Paul is repeatedly asking his readers: "Are ye ignorant, brethren?" or "know ye not, brethren?" as though there might be some great experimental truth of which they were ignorant.

The classic instance to point is that of the Ephesian disciples. When Paul found them and began his ministry to them, his first question was significant: "Have ye received the Holy Ghost since ye believed?" Their surprising answer was equally significant and revealing. They said, "We have not so much as heard whether there be any Holy Ghost." That was ignorance, indeed! They were totally without knowledge of the person and work of the Holy Ghost. What wisdom was in Paul's treatment of them! He did not discount their former teachers or preachers. That was high prudence. Nor did he ignore the meager grace which they possessed. That, too, was good caution. He asked them to state their testimony, to tell what they claimed in Christian values. They assured him that they had received "John's water baptism." Taking that as his clue, Paul explained to them that their water baptism was a symbol of their repentance and a token of their faith in Jesus Christ, the Saviour. He pointed out to them that the very ritual of their baptism anticipated more—and after instructing them he knelt and prayed with them, and as he laid his hands on them "the Holy Ghost came on them."

These Ephesians were not the last group of Christians who were ignorant of their right to be consciously filled with the Holy Ghost. Many there are in the modern church who give every evidence of being quite as ignorant of the deeper values in Christian experience as were those Christian converts in Ephesus. One is constrained to call to the Christians of this day: "Are you ignorant, brethren? Do you not know that you may be cleansed from all sin and indwelt by the Spirit of God? You may be a victorious and holy Christian!"

The causes of this ignorance are several. Some know nothing about their higher privileges because they have never been told them. Others have been wrongly instructed. Yet others have found such a glorious transformation in the event of their conversion, that as yet they have seen no great need for more. Whatever the cause may be, there will come no good from discounting them, nor their present obtainments in grace. It will not help them to withdraw from them. They need to be carefully and patiently instructed in the truths that have to do with Christian experience. What they have obtained by faith should be appreciated, but not made the terminal of salvation. They need to be told that normal Christianhood is higher than the average among us.

The ordinary type of Christian life cannot but hinder the new convert by giving him the impression that the average is right. The weaknesses and wickedness of those who profess great grace may give him the idea that the claims to holiness and entire sanctification are all false. His lack of knowledge of the plain teachings of the Scriptures may keep him from seeing that God wills something more for him than he received at the event of conversion. He will not come to full consecration and victorious faith automatically. He is conditioned to receive the teachings and promises about full salvation, but he is also conditioned to receive misleading teachings. Such Christians should be looked on as those who need our help. They deserve and need our prayers. They should have our testimony to the richest grace which God has given us. We should point out to them the clear message of the New Testament about personal sanctification. We should sacrifice our own ease to get them under the preaching and teaching of the highest Christian experience. They need this, all of this, and ours it is to bear to them whatever ministry will aid them in coming to know their full inheritance in Christ Jesus.

It is very likely that the most common cause for the weakness and incompleteness of Christianhood is in the fact that many Christians do not know that there is a definite and glorious experience of Christ which will deliver from all sin and perfect the believer in love to God and men by the personal indwelling of the Holy Ghost. It is as certainly the business of the preacher to preach and teach full salvation to incomplete Christians as it is his business to preach the possibility of conversion to the unforgiven.

The second enemy in the way of the Christian becoming holy is *self-will*. Where many fail to obtain God's richest grace is because they are blind to their privilege; many others who well know their privileges fail to enter into their possessions because they are not willing to let go of their own will. They refuse to entirely surrender to Christ. They do not fully consecrate their all to the will and service of God. The selfish nature within them clings to some territory which should be relinquished. They do not choose to go the humbling way of self-denial. Their pride is not crucified. They shrink from becoming fools for Christ. They may long for full deliverance, but they will not consent to separate from self-reliance, or self-aggrandizement, or self-seeking, or love of ease. It is evident that many who pray for entire conformity to the will of God defeat their own prayers by not making a complete abandonment of themselves to God. They refuse to totally yield somewhere in relation to money, friends, foes, rank, service, time, or their intellectual pride. For all such there can come no fullness of the Spirit's indwelling and no triumph over sin. The Holy Spirit waits to fill yielded folk.

This thing of self-will is blinding. It is almost impossible for the stubborn and selfish man to sense his sinful self-life. Pride is always wrong, but it is most impossible to convince the proud person that he is proud, and that his pride displeases God. The mind and the body both seem to conspire to defend and retain some forms of stubborn non-surrender. The body pleads for indulgences and ease. The mind struts in proud authority. The will easily becomes brittle and defiant.

There is a phrase-picture in the New Testament which puts this matter before us in a clear light. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." That picture of walking in the light is helpful and

easy to grasp. Light is that revelation of God's nature and will which comes to us through conscience, the written Word of God and the Holy Spirit. To walk in that light means to conform to all the moral demands of that light. To have nothing between us and the source of that light—God. Evidently, then, before we can know the power of the blood of Jesus Christ to cleanse from all sin, we must conform to all the known will of God. Submit and trust and the fact of cleansing will be realized. Without a full yielding there can come no cleansing from evil within, and no fullness of the Spirit within. The most stubborn enemy to overcome in seeking full salvation is this one of *self-will*. But it must be and may be routed.

The third of these enemies is *doubt*. Persons who are fully informed about the nature of full salvation, and about their needs and their privileges, and who are fully consecrated to God's will yet do not come to realize the conscious experience which they desire because they will not take the last and most vital step of faith. All who fail in their seeking of entire sanctification do not fail because they do not understand their privileges and needs, nor yet because they do not commit themselves fully to God's will, but because they seem to be unable or are actually unwilling to restfully trust the promises of God for their immediate helping.

Explain it as we may, there is in most of us a something which makes it quite difficult to take a step of "naked" faith for personal moral help. Our human nature shrinks from it. Our reason begs for evidence as indisputable as logic. It is seldom easy for most of us to believe that something is being done in us and for us, that is of unseen moral value, just because the Bible assures us that such is true. The practical mind and the carnal mind certainly take the venture of simple faith in the written promise of God as foolishness, as being a leap into the dark. Yet that leap of faith is the final and crucial step to take if the Spirit of God is to have his full way into and in our hearts. Nothing will be a substitute for faith. One may understand the doctrine of entire sanctification accurately, or one may be fully consecrated to God, or one may experience a great and profound emotional thrill and still be far from taking the step of faith which lifts the seeker across the threshold into the Holy of Holies. Anchoring one's faith to a promise of God is not the same as something else, it is a definite, intelligent act, and no one can do it for another.

Most of our difficulties about believing God's promises are not mental, but moral. We will not believe. We simply will not take God's promise at its face value and act on it. We refuse to rest our case in the hands of the Great Physician. However there is no victorious life until we definitely stand on the plain and clear promise of God.

It is my observation that faith is helped most certainly by the seeker taking a clear and applicable promise to God in prayer. The one promise which I have known to help the most people is one which has been quoted in this meditation: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." If the honest seeker will take that promise and plead it before the Throne of Mercy, faith will operate readily. If the earnest seeker can say, "I am sincerely walking in all the light I have; indeed, that is the very reason for my seeking purity of heart; and the promise before me is that if I do that then I have fellowship with God, and the blood of Jesus Christ cleanseth me from all sin," he will find that that sort of thoughtful pleading will make it easy to rise above doubts and contrary feelings, and, to his delight,

inner rest and assurance will fill his heart. The best way to kill this enemy of doubt is to rest on some such clear and definite promise of God.

When these three enemies are overcome—ignorance, self-will and doubt—then full salvation becomes the experience of the devout soul. Here is the way to obtain full salvation—clearly recognize your need and your privilege in this matter; absolutely yield yourself, your all to God to obtain this great grace; and then restfully and persistently trust the promises of God that cover your needs.

All the difficulties in the way of the seeker for the Pentecostal experience of entire sanctification are included in these three things, failure to grasp the truth itself, failure to let go of oneself, and failure to trust the promises. And, by the same logic, the three essential steps to gain the heights of holiness are, first, clearly recognize that you can now be cleansed from all sin and filled with the Holy Spirit. Second, yield yourself fully to the sway of the Holy Spirit. Third, simply believe that the promise is yours and that right now the blood of Jesus Christ cleanseth you from all sin. To take these steps lifts the subnormal Christian to the glorious normal life which is far above the average Christianhood of the day.

GOD'S UNFAILING LOVE.

MRS. H. C. MORRISON.



HAT is a wonderful declaration contained in John 15:9, where our elder Brother says: "As the Father hath loved me, so have I loved you."

The enemy often tempts us to doubt that God loves us, but that his wrath is turned upon us, when the Scriptures plainly declare just the contrary. Even when we have been disobedient and unmindful of God's mercy and longsuffering toward us, it is we who have changed and not our indulgent Father.

If the enemy can succeed in getting us to doubt that God loves us he has gone far toward achieving his purpose in causing us to cast away our confidence, to become discouraged and finally, to give up entirely. But we have God's infallible word on our side, for he has declared nothing more plainly in his word than that "I have loved thee with an everlasting love." In Hosea 11:4 God declares that "I drew them with cords of a man, with bands of love."

In Isaiah 49:15, we have an answer to Zion's lamentation that, as she thought, God had forsaken her, but hear our Father's pathetic reply, an effort to console and comfort them in their distress: "Can a woman forget her sucking child, that she could not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

Could any promise from the Father be more assuring than this? We who are mothers know something of the unchangeable love, the love that will go to the limit in order to defend or assist the fruit of our wombs, yet it may be possible for even a mother to forget her offspring, but God goes farther than the deepest, truest human love and declares that, though the mother forget the son of her womb, yet he will not forget us.

And yet, in the face of these wonderful promises, the amazing declarations of love, Satan would have the audacity to assail us with the temptation to doubt God's love, knowing if he can achieve this, he will burn the bridge that is our only way of access to the Father.

Satan has some advantages of us! We are unworthy; we do not deserve to be loved; we have sinned grievously; we have been ungrateful and forgetful of his tender mercies and the sacrifice he has made in giving

his Son to die for our sins, but in spite of this, and more, if we have gone to greater lengths of ingratitude, he yearns over us and loves us still. Mothers, it is something like you and I feel when our own flesh and blood walk over our hearts by indulging in those things that they know is contrary to our wishes and desires for their highest happiness. Oh no, we do not turn against them, but we, with bleeding hearts, follow them and long for their return to our fond embrace of forgiving love.

Let's enter a covenant that we will not doubt our Father's love, no matter what the enemy may suggest. Let's admit our unworthiness, but *never* the fact of God's love. If there comes anything between us and our Lord, let us remember that he has not left us, but we have left him, and by retracing our wayward steps we shall find him—waiting—just where we left him. Sin is the only thing that separates us from the Father; we are the sinners, and the only way to get that obstacle out of the way, is to confess it and forsake it, then we and the offended One come together—where we left him.

"Oh for grace our hearts to soften!

Teach us, Lord, at length to love;

We, alas, forget too often

What a Friend we have above:

But when home our souls are brought

We will love thee as we ought."

Where Will we Spend Eternity?

REV. HENRY T. SCHOLL, D.D.



SPACE is immense, but it has its limits. If we could be comfortably seated upon a magic carpet, and speed through space at the rate of 186,200 miles a second, we might draw near the confines of space in 125,000 years, or thereabouts.

Eternity, however, is limitless duration. We will never reach the end thereof. The lapse of six or more thousand years since Adam and Eve walked joyously together with God in Eden is immense. Far greater is the lapse of, presumably, hundreds of thousands of years since this world of ours, at God's command, flashed forth in space a blazing sphere. But neither hundreds of thousands of years, nor hundreds of millions of years will bring us to the end of eternity.

Where we will spend eternity is a superlatively more important question than, What shall we eat, What shall we drink, Where-withal shall we be clothed, and how and where, in this life, are we likely to have a right good time.

Eternity will be spent by you and by me in one of two places. One is the place designated as fire everlasting, prepared for the devil and his demons. The other is the Father's house, with its many abiding places; where joy is full, and where unsullied pleasure lasts forevermore. We reach the latter designation as our eyes are wide open to the correct estimate of spiritual verities; and as we are heartily and habitually minded to give individually all diligence in making both calling and election sure.

If we have a well grounded hope of entering eventually the Homeland, our blessed assurance is firmly based upon five facts. (1) Christ is the Author of our Salvation. (2) The blood Atonement of Jesus Christ is the Ground of our Salvation. (3) A vital Faith in Jesus that habitually Works by Love is the Medium of our Salvation. (4) Fruitful Works of Righteousness give evidence of the verity and vitality of our faith in Jesus Christ, and (5) The Outcome of our saving faith is that Spirit-begotten and synergized Holiness of character and conduct, without which no man shall blissfully see the Lord.

Heaven is entered through Christ, the Door. John 10:1, 9. In no other name is salvation possible. Acts 4:12. All unbeliev-

Indian Springs Holiness Camp Meeting

FLOVILLA, GEORGIA

August 8-18, 1929

The South's Greatest Camp Meeting.

LEADERS FOR 1929:

Rev. H. C. Morrison, Louisville, Ky.; Rev. John Paul, Upland, Ind.; Rev. John F. Owen, Upland, Ind.; Rev. J. M. Glenn, D.D., Young Harris, Ga.

Leader of song: Hamp Sewell, Atlanta, Ga.

Sebring, O., Camp Meeting. July 19 to 29.

Workers: Rev. J. H. Smith, C. W. Ruth, John Knapp and Lawrence Reed.

C. W. Campbell, Song Leader. Mrs. J. H. Smith, Young People's worker.

Address W. L. Murphy, Sebring, Ohio, for information.

ers are already condemned because of their unbelief, and upon them abides the wrath of God. John 3:1, 36. Upon those only who are in Christ Jesus there is therefore now no condemnation. Rom. 8:1. Christ in us is the hope of glory. Col. 1:27. "He that hath the Son hath the life, and he that hath not the Son of God hath not the life." 1 John 5:12. He that abideth in love abideth in God; and Jesus says:—"If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abiding place with him." 1 John 4:16; and John 14:23. Wisely, therefore, do we examine ourselves for credible evidence of the indwelling Christ; for if Christ is not manifestly in us we are damnable reprobates. 2 Cor. 13:5.

If Christ is *not* in us, it is because we are keeping him out. Rev. 3:20. If we have let him in, we are new creatures. 2 Cor. 5:17. Departing this life, we will be at home with him forever more. 2 Cor. 5:8, R. V. It doth not yet appear what we shall be, but we know that when he shall appear we shall see him face to face, and shall be with him and like him in that Homeland, where loved ones await our coming, and where, in delightful and opened eyed service, we shall be sinless, sorrowless and satisfied.

REVIVALS WITHHELD IN MERCY.

An unholy membership clogs the chariot wheels of the Church, and prevents her aggressive movements. Unless a devoted, earnest membership undertakes to lead forth those who are newly born in Zion, how unlikely are the new-born babes to retain the ardor of their first love! How soon does the world resume its hold on the heart! And it is thus that the Church is so much burdened with the spiritually dead. But on whom does the guilt lie? Where may the blood of these souls be found? Of whom will God require it? O, indeed, an ingathering of precious lambs into the fold does bring vast responsibilities on the individual members of a Church! I do not doubt but that it is often in mercy to the Church that God does not hear her oft-repeated prayer for a revival. In view of this, it is no wonder that we are divinely admonished that "judgment must begin at the house of God." It is not surprising that the disciples were required to wait until endued with power from on high. O, that Christians would more generally awaken to a sense of their responsibility!

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XXVII.

THE APPEARANCE OF A GHOST.



EV. John Henry Huston, who was supposed to be Mr. John Henry, had made a most favorable impression upon the officials of the hospital where he was confined, and they had taken in him a very deep interest. His personal physician had assured him that he believed a winter spent in Southern Florida would be all he needed to restore him to robust and vigorous health.

He insisted, however, that it would be better for Mr. Huston to make the trip in a large, private automobile, the personal property of the physician, resting quietly at nights, in hotels, rather than that he should go by train and travel in sleepers. So he figured out the very best highway trip from New York City to Miami, Florida, a trip that he himself had made frequently in his car, and arranged for him to stop each night at a comfortable hotel with which he was well acquainted. He took pains to write ahead to the proprietors of these hotels and have an excellent sun-exposed room reserved for the night in which Huston was scheduled to spend in his place.

The tour was so arranged that Huston would spend the third night of his journey just thirty miles beyond the city of Goodwill, and, as fate would have it, the highway over which he was to travel, led directly through this interesting city.

The doctor sent his own chauffeur and a well selected, strong male nurse to take care of Huston on the journey. Huston, with high appreciation of the attention given him, and being well able to do so, not only paid all bills, but gave handsome tips to his chauffeur and nurse.

It so happened that they were delayed at their noon meal to an extent that they would not be able to reach their hotel station of the third night, until a little after dark. It was just about eight o'clock when they reached the city of Goodwill. It was early in the month of December, and quite dark. That he might be thoroughly comfortable on his journey, the doctor had Huston arrayed in a soft, snow-white uniform worn by convalescents at the hospital. It consisted of long, loose pants, white shoes, and a kind of robe with draped sleeves, the skirt reaching to the knees, with a broad belt around the waist, giving the patient a rather ghostly appearance.

There was an arrangement among the cushions in the large car so that Huston could stretch himself out in this loose, comfortable garment, wrapped in a heavy Scotch blanket, and rest with great comfort during the day.

When they came to Goodwill Huston insisted that his chauffeur and nurse allow him to go by and look in on his great church. He told them that he had erected the church and been its pastor for some years, and he desired just to look in on the great auditorium.

The nurse hesitated and said, "Your physician told me that you were not completely recovered from your operation, and must be kept very quiet and there was to be no visiting of friends enroute to Florida. If I should disobey his orders and you suffer any evil consequences, it would bring me serious trouble and I would doubtless lose my position at the hospital."

Huston promised them if they would let him look in he would speak to no one; he would simply give one fond look at the vast auditorium in which he had ministered to multitudes of people. It would take but a

few moments and he would speak to no one; it was not likely that any one would be about the church, and they could draw their car up at the back door of the study; a half dozen steps would lead to the door of his study opening into the auditorium, he would open the door, press the button, give one wistful look, step back into the car and they would be at once upon their journey.

The nurse finally consented; by this time they were in the city, and on the main street upon which the church was built. They simply had to turn their car to the left on a drive that led around the church and came back into the street, and headed on to the town where they were billed and rooms reserved for the night.

The great car pulled up to the back door of Huston's study. He threw off his heavy blanket, stepped out of the car in his white robes, climbed the three steps to the back door of his old study. Fortunately, the door was not locked, and opened readily as if glad to welcome its master of many years, and he stepped into the study, which was perfectly dark.

Now strange to relate, this was the very night that pastor Judas Iskabod was giving his magnificent pageant, and at that very moment was making an eloquent speech to an audience that packed the brilliantly lighted auditorium to its utmost capacity, with many chairs for extra seats.

King Solomon and the Queen of Sheba, with various members of their courts, were seated, in gorgeous robes and glittering crowns, upon the platform. The audience was spellbound into a deathlike silence by the magnificence of the ancient costumes of the Orient.

Pastor Iskabod was saying: "Ladies and gentlemen, we are happy to greet you this evening. We are highly pleased with this intelligent and appreciative audience. I was about to say, that we are entering the open door of a new era in Church history. The fact is, we have already entered. It may be that the word "age," would be more appropriate than the word "era." We have emerged from an old decaying age into a new age. We have broken off and thrown from us the shackles of the past, and we are breathing the healthful atmosphere of a generous and splendid liberty hitherto unknown by humanity. We no longer cling to the outworn ideals and conceptions of our forebears. We have divorced ourselves from every phase of religious superstition. We no longer look backward to the prediction of prophets and the vague writings of so-called apostles. This is a forward looking age, full of new discoveries, and we are out for all there is in life for us. We care little for the past; we admit that the future is veiled. We are living in the present and propose to get all out of life that we possibly can."

At this moment he paused and there was a tremendous handclapping. The president of the university and many of the professors occupied prominent seats in the audience. The pastor bowed gracefully, with a modest smile of appreciation, clearing his throat and straightening himself up to full height, his head thrown back, said: "We are no longer controlled by inspiration, but by scientific investigation and discovery." Then, with lifted voice, and clenched fist coming down into his open hand, he said, "We no longer believe in spirits. We are not afraid of ghosts."

At this very moment, Huston, who could hear nothing of what was going on in the auditorium, threw the door between the study and auditorium, wide open and, amazed at what greeted his eyes, he threw both hands

high above his head, gazed one instant, stepped back, closed the door, hastened to his car and leaped in. The driver stepped on the gas and in less than a minute's time they were well-nigh past the city limits, on their way southward.

Huston was a man who, when in perfect health, weighed about 225 pounds; he had been so reduced by sickness that he now weighed only about 170 pounds. This gave him a gaunt and ghostly appearance. When he suddenly appeared in the door opening from the study into the auditorium, Iskabod wheeled, gazed at him for an instant, turned deathly pale and leaped from the platform, upsetting a number of flower pots, and falling upon his knees in the center aisle.

The Queen of Sheba, frightened out of her wits, followed him and, unfortunately, fell astride of him. He struggled up the aisle on his hands and knees, with the Queen riding on his back. This was not a part of the original program, but simply the result of a fright which had, for the present, scared these intellectuals of the new age out of their wits. The entire audience—president, professors, students, and the whole assembly of culture and refinement, was frightened into speechless silence.

Finally, King Solomon sprang to his feet and amid the screams and yells which broke out, endeavored to call the house to order, but to his horror found that he had lost the power of speech. Unfortunately, some one had struck a main electric wire in his struggle to get out of the auditorium, turned out the lights and left them in dense darkness.

Amidst screams and yells, pulling and pushing, tearing clothing, with not a few of the cultured sisters fainting, the vast audience struggled for the exit. Fortunately, no one was killed, but many severely bruised. The Queen of Sheba rode her splendid steed almost the entire length of the aisle, then fell off backwards and fainted. She was lifted up just before the lights were cut off, otherwise, the poor, frightened woman would have been trampled to death.

(Continued)

"Spoiled" by Going to a Bible Training School.

REV. A. W. ORWIG.

"It has just *spoiled* her," was the strange and shallow-minded remark by a lady concerning a young woman whom I intimately knew, and who had attended a Bible Training School. She considered the young woman "spoiled" because the latter did not accept her views as to certain social maxims and practices, and because she took a deeper interest than ever in spiritual things. May it be the blessed lot of many others to be "spoiled" in the same manner!

But just a few words as to how the young woman was "spoiled." Her interest in and knowledge of the Bible were very greatly increased, her religious experience was considerably deepened, and her usefulness greatly augmented. Greater interest was awakened in Bible study in her home. She also became a far more efficient teacher in the Sunday school, so that all her scholars became Christians. Going to that Bible School did not make the young woman gloomy or unsociable, but rather added charm and interest to her daily life. The unsaved were not repelled by her introduction of religious subjects in social intercourse; but, on the contrary, interested and benefited. She wisely adapted herself to circumstances, and drew them out in inquiry as to the way of salvation. "Spoiled," indeed, for the frivolous things of the world, a kind of spoiling many others need. Going to a Bible Training School, or our own theological seminary, may accomplish it for them under the blessing of God.

Don't fail to send us at least two subscribers on our 50 cent offer.

GLEANINGS FROM THE EVANGELISTIC FIELD

REVIVAL OF HOLINESS IN TORONTO, ONTARIO, CANADA.

Parkdale Tabernacle, 186 Cowan Ave., Toronto, Ontario, Canada, has been the centre of an old-fashioned revival. Dr. C. H. Babcock, of Los Angeles, California, that mighty man of God, was greatly blessed in preaching the Word in a campaign from May 5 to 19. The saints had been praying for a revival and the very first day of the battle the revival broke in on us with a high tide.

The interest and spirit of the meeting continued to increase, coming to a crowning climax in the last great service Sunday evening May 19. Sinners were saved, backsliders reclaimed and believers sanctified. A spirit of prayer came on the saints and the blessing of the Lord fell in copious showers throughout the entire meeting. Sometimes things grew tense and the hour became awful with a deathlike hush as the gospel plow went deep and exposed sin and laid bare under its searching light the inconsistent lives of souls on their march to the judgment. Praise God for Holy Ghost conviction. Let us pray for more of it. Large crowds attended the services, the Lord giving the evangelist the hearts of the people and the truth went home to the hungry hearts of hundreds who needed help. It is estimated that between three hundred and fifty and four hundred seekers knelt at the altar of prayer. Pray for the work here and especially for those who have taken their stand for God.

This work of Holiness was undertaken just about two years ago under the leadings of the Holy Spirit. From the very beginning the hand of the Lord was mightily manifested in favor of his own cause. The enemy has been defeated at every turn and his attempt to hinder the work has been prayed clear through and pulled down and converted into stepping-stones to greater victory for the God of battles. Hallelujah!

May all who read these lines earnestly pray for the spread of Scriptural Holiness in this great and wicked city. If you have friends in this city or province, please give them the glad tidings of this letter and extend to them a cordial invitation on behalf of Parkdale Tabernacle to attend this means of grace.

W. M. McGuire, Pastor.

McKEESPORT, PENNSYLVANIA.

The dedication anniversary services in the Pilgrim Holiness Church were marked by the presence and power of the Holy Spirit. God manifested his approval of the messages and the entire services, and people came to the altar till there were forty-one at the altar, and a number prayed through to victory. These people love the old-fashioned Gospel, and the stronger it is the more they manifest their love. Eighteen hundred dollars were raised for the indebtedness on the church and parsonage, so that for the year this is taken care of. The giving was free and hearty, and I predict for this church a great future as soul winners. They are located in a fine neighborhood, have fine buildings, good congregations, and pastor and people are devoted to the cause of Christ. The Gospel in its purity and power is acceptable yet, when it is preached, and God delights in blessing it, and the messenger, and the people. The last Sunday there were three services, each one owned of God. This church has a number of male voices, in fact, a larger number of trained male voices than in any church I know. They can be depended on at any time and delight in making melody unto the Lord. I left there rejoicing that God has a people in this city who are loyal and true.

George B. Kulp.

SCIOTA, NEW YORK.

A gracious revival has just closed in the Methodist Episcopal Church in Sciota, N. Y. We began Sunday, May 19, and continued through Sunday, June 2. Rev. J. C. Long, evangelist for the New York State Holiness Association, was with us throughout the meetings. The attendance upon each service was excellent and people came from far and near to hear the Gospel and take part in the campaign. The blessing of God was upon the meeting from the first and the Holy Ghost had his right of way. We had no special song leader but called on different ones each service whom the Spirit seemed to indicate. There were forty seekers for regeneration, reclamation and entire sanctification and some real work done which will tell for time and eternity. The postmaster and one of the local merchants was reclaimed just before the meeting and got sanctified the first day of the campaign. Several young people sought God praying through to victory and rose from the altar with the shine of a new-found experience on their countenances. Pastors from neighboring communities came and were a great blessing to the meetings. Brother and Sister P. K. Jennette entertained the evangelist. Each message seemed to be divinely ordered and was delivered under the unction of the Holy Ghost. Conviction was deep and pungent and tears flowed freely down many a cheek. Even though Bro. Long was pastor on this charge for six years and has been back for one other revival in the Sciota Church yet he was God's man for us this year. We could not have found one better adapted for the emergency. He was under the burden of the meeting all the time and God graciously honored his ministry. Any one desiring an evangelist can do no better than engage Brother Long. His address is Houghton, N. Y. He is employed by the New York State Holiness Association and is also its president. All offerings are sent di-

rectly to the state treasurer and all goes to help spread Scriptural holiness over the state of New York. An offering of \$125.24 was realized from our campaign and has gone in. A beautiful spirit of harmony and blessed fellowship flourished among the saints throughout the revival. The church herself has received a mighty spiritual uplift, and we thank God and take courage. All glory and praise to the triune God above.

Clyde R. Sumner, Pastor.

BENNARD-REED CRUSADE.

A very happy and, we believe profitable, year in evangelism closed on May 12th for the Bennard-Reed Evangelistic party. Evangelist George Bennard, well known to Pentecostal Herald readers, who for twenty-five years has been preaching a gospel full of redemption from Coast to Coast and God has sealed his ministry with gracious revivals year in and year out, has been the preacher and leader of these campaigns. Rev. D. E. Reed, for twelve years Evangelist of the Michigan Conference of the Methodist Church, has been the associate preacher and leader of the young people's work. During part of the campaigns we have been assisted by Miss Hannah Dahlstrom, a Spirit-filled pianist and soloist of unusual gifts.

Our first meeting was at Napoleon, Mich., with a fine little band of Methodists. Some very thorough results were obtained. Rev. Wm. Synder is the earnest pastor. In November we had a real community awakening at Kokomo, Ind., the attendance often taxing the capacity of the church. The devoted pastor, Rev. R. L. Wilson, reported 180 seekers at the altar of prayer. The pre-Christmas campaign was with Rev. W. P. Mannin, one of the stalwart pastors of Michigan, held at his Lakeside Church. A very helpful meeting. The January meeting was a return engagement with the good people at Woodland, Mich.; a union effort of three churches; some fine fruitage resulted. Pre-Easter found us at Stockwell, Ind.; a hard battle, but some gracious results.

Our last meeting was at Elkhon, Mich., ending May 12th, a three-weeks' meeting that was a real revival, the best of the year. A capacity audience nearly every night, a beautiful harmony and co-operation between the Evangelical, Mennonite, Methodist and Mission churches. Large numbers of young people, boys and girls, and several fathers and mothers sought peace with God. The last night witnessed twenty-one conversions, young men and women, and some few heads of families.

Our party has not been together all the year, but sometimes separating, helping pastors in other places, including Grand Rapids, Detroit, Niles, and Wheeling, West Virginia. It has been a pleasure everywhere to speak a good word for the dear old Pentecostal Herald.

Our next crusade will be a Union Tent Campaign June 30th to July 14th inclusive at Freeport, Mich. We are already booking for the fall and winter and ask the great Herald family to remember when in prayer that God may use us in winning many to complete redemption in Christ this coming season.

D. E. Reed,
Albion, Michigan.

AN OLD-TIME REVIVAL

From May 20th to June 2nd, at Bethesda M. E. Church, Brownsville, Md., the people witnessed what they consider a return of "The Good Old Days." Under the earnest and forceful preaching of Rev. J. R. Parker, of Wilmore, Ky., the entire community was deeply stirred, and the crowds continued to increase till the last service.

Forty-eight were converted or reclaimed; thirty-three joined the church, and seven infants were presented for baptism. This ingathering at the last service on Sunday afternoon was a very sacred and heart-touching scene for the large congregation who had gathered for that occasion. There seemed to be a feeling among all that the meeting should have continued for at least another week.

Brother Parker, besides with the pastor visiting and praying with the people in the afternoons, led the singing and preached every night. He is young and full of life. He preaches a Christ who is mighty to save from all sin, but he makes no long face about it. We believe he lives and enjoys the Gospel he preaches. We are expecting a great year on our work.

W. E. Nelson, P. C.

M. V. LEWIS' REPORT.

My dear friends and brethren in the Lord:

It has been some time since writing you, nevertheless I have been very busy in the Lord's work. From May, 1928 to 1929 I have been in and conducted over 700 services and have sung over 6,000 times. The Lord has been very gracious to me in keeping me in strength for my duties.

To give a report of all my meetings would take too long, but will touch on two or three.

New Castle, Ind., was a simultaneous campaign with fourteen churches, in which it was my privilege to labor in the First Methodist Church. The churches organized their forces and put on an intensive visitation campaign which resulted in touching all the unsaved and unchurched folks of the city. It was said that the city had never experienced such an effort to get folks in touch with the Almighty.

Rev. W. L. Kemper, pastor with whom I labored, is indeed a Christian gentleman and a brother in the Lord. Never has it been my privilege to labor

with a man who was more concerned about his church.

To Princeton, W. Va., was my next move to join Dr. W. M. Morrell in the First Methodist Church to lead his people closer to God. We started off good from the first night not wanting a congregation, as there was scarcely a night but what we had all that could be well taken care of. With the wonderful soul-stirring messages given in sermon we could see the audience groan spiritually. We do not know how many were reclaimed or brought into the kingdom of God, as the entire church was moved. Mrs. Lewis joined me here and assisted in the work with the children where we had about 250 in training.

From here we went to Anderson Street Methodist Church, Bristol, Tenn., where we remained for nearly five weeks. Charles Williams is pastor and indeed a devout man of God. His messages were characterized by earnestness, fearlessness and fidelity to God's word. We had a number of meetings for men only which resulted in a great host giving their hearts to God. We also had several women's meetings which brought many into a closer relationship with God. There are so many characteristics of a meeting of this kind and its long duration, one can hardly give it justice in a brief report. We will say however, that all the church-going people of Bristol turned their attention to Anderson Street. This was a great time of rejoicing because of the way people found God at home, on the streets, in the pews and at the altar.

The children's work was of great interest both to the workers and city, as we had so many we could hardly take care of them.

Let us pray more and work harder for this coming year than ever before for the gracious outpouring of God's Spirit upon the people.

M. V. Lewis.

SULPHUR SPRINGS, TEXAS.

Monday, June 17, 1929, brought to a close an intensive evangelistic campaign in the First Methodist Church, Sulphur Springs, Texas, conducted by Evangelist Harry S. Allen, of Macon, Ga., and Charles F. Dunn, evangelist singer, of Atlanta, Ga., and marks an epoch in the history of the Church and community for the advancement of Christianity as has seldom been known in past years on similar occasions.

In submitting the results of a revival of this nature, the good that has been accomplished can hardly be estimated. Deep in the hearts of men and women, boys and girls and children, are planted such impressions as prompt good intentions for higher and nobler standards of living and stimulate the better-self in humankind, and in time to come to decisions and determinations to live Christlike lives may be traced to events of this meeting. Such permanency in establishing the cause of Christ seemed to be a striking characteristic in the efforts of these evangelistic leaders, in the practical, simple, yet convincing and uncompromising gospel preached by the evangelist and the messages in song by the singer. Nor can the results of such a campaign be termed satisfactory when there is left without the realm of spiritual inspiration a single soul. But may it be justly and candidly said that few, if any, came under the sound of the gospel messages, as preached by Bro. Allen, who were not brought face to face with forceful facts that would arouse a realization of certain necessary attributes for Christian living, and at other times were touched with such tender and stirring devotion to the cause of Jesus Christ that would seem akin to Heaven itself.

The originality, uniqueness and earnestness that attended the services throughout the entire series proved remarkably effective and these qualities, together with the unusual methods of conducting a number of the special services, differed greatly from those ordinarily used in similar campaigns, and indicated thoughtfulness, tact and skill, and a deep and prayerful consecration on the part of the leaders. Especially may be mentioned in this connection, the Sunday school night when particular recognition was made to the work and workers of this great field of labor; family or "Old Folk" night at which time splendid and tender tributes were paid to mothers and fathers; and others in which truths were concretely demonstrated by the use of object lessons, applicable alike to children, young people and adults.

The organization of the groups of young people and children under the supervision of Mr. Dunn, with their choruses, enthusiasm and inspiration, added much to the services and through this work and on occasions when efforts of pastor, evangelist and Sunday school workers were combined in these group meetings, some of the most effective, most visible and lasting results of the revival were consummated.

In recognition of the unusual ability and exceptionally commendable traits of character and personality, also qualifications for successful evangelistic work, the official board of stewards voluntarily passed resolutions in which they strongly endorsed the work of these men.

The closing service was made a grand reception for candidates for church membership, numbering ninety-six, and most of whom came in on profession of faith. This large group included many of the boys and girls and young people of the Sunday school and was indeed a great harvesting, resulting largely from seeds sown and labor done by faithful Sunday school workers, as well as through the immediate influence of the forces of the revival.

Maude Ramey.

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(Continued from page 1)

thinkers from the early dawn of history to the present day. To find the solution of the riddle of sin has been the theme of poets, philosophers, seers, and sages throughout the ringing changes of the centuries. Many unique hypotheses have been presented. All sorts of remedies have been tried. But there remains more hideous, more menacing than ever—the fact of sin.

Wesley, grappling with this great problem, is not the discoverer of some new truth or novel doctrine, but simply re-interprets and re-emphasizes in clearer terms the faith of our fathers living still. Back of him is an army of the sun-crowned elect of God,—fathers, patriarchs, theologians, martyrs, saints,—all proclaiming the power of Christ to cleanse the heart of man from all sin. Wesley declares the only complete, perfect, and divine cure for sin is a distinct, definite work of grace, subsequent to regeneration and obtainable here and now by simple faith in the cleansing blood of Christ. "As we are justified by faith, so are we sanctified by faith," says he.

The preaching of this dynamic marked the rise of Methodism in England and America. Early Methodism made her spectacular rise to spiritual leadership in the world by way of the altar and the mourner's bench. The Gospel messages heralded by the mighty preachers of those days were concerning sin and its penalties, regeneration, and the sanctification of human hearts through personal faith in Jesus Christ and his vicarious atonement. Nine-tenths of the preaching of early Methodism was evangelistic and the other tenth had to do with the development of the spiritual life and the strengthening of the faith of the saints. Moral reform, social service, and humanitarian methods were magnified only as the fruits and graces of a genuinely transformed life proceeding from a heart from sin set free.

Our beloved Methodism was born amid the shouts of new-born souls and she has made herself a world evangel through her mighty spiritual revival awakening. She has always fostered Christian education, but, during the years that have passed, she never made this necessary measure a substitute for the supernatural works of the Holy Spirit in human hearts.

Had we then the resources, membership, equipment and educated leaders which we

now possess with the passion for the salvation of men which burned within the breasts of the early preachers, the accomplishments in those crude days would have swept the world with a divine conflagration of spiritual power, the results of which cannot be even imagined. Had we today that divine passion for bringing a lost world to the feet of our crucified Savior, that passion which animated the heroic hearts of Asbury, Whitefield, Wesley, Coke, Whatcoat, and others, we could easily change the disheartening and alarming report of a stagnated church without an increase in converts and members, to the glorious announcement of the addition of a million souls for Methodism throughout the world.

It is high time that we realize the futility of man-made programs and return to the only source of power, namely, the guidance of the Holy Spirit and a recognition of his leadership as the head of this dispensation. Would that our bishops might issue a world call for a convocation of the Methodist ministry which would mean a tarrying before God in humility, contrition, and genuine sorrow for the spiritual barrenness and dearth that are so widely evident in the present day pulpit,—a tarrying that should endure until the long withheld Pentecost should again descend, tipping the tongues of his evangelists with the sacred fire of the skies and creating anew a ministry of John the Baptist, as well as John's, Paul's, and the Apostles. The insistent cry of every one who loves the Lord Jesus Christ should be that of the Psalmist of old, "Wilt thou not revive us again: that thy people may rejoice in thee?" This is the supreme need of the hour, a God-sent revival, not a man-made revival, a prayed-down revival in answer to the prayers of people who know and meet the conditions of prevailing prayer.

As I travel from one end of this land to the other and have opportunity to see for myself the condition of the churches; as I read the various religious periodicals and talk with men and women in influence and power in the church, my heart would be sick, yes, nigh unto despair, if I did not know God and that he answers prayer. When I hear the gross error and the superficial and unsatisfying things taught by many professedly orthodox ministers; the absence of a real, living Gospel from many who do not preach error but who are certainly not preaching the truth in its fullness and in the power of the Holy Spirit; the unconcern of apparently the great mass of the membership of our churches regarding the loss, both at home and abroad; the rapidly growing compromise with the world on the part of a very large proportion of the membership of our churches; the almost forgotten family altar, and the neglect of private prayer, together with the openly avowed disbelief in prayer on the part of not a few; the inactivity in soul winning on the part of an overwhelming majority of the members of our church today; these things cannot but fill any intelligent and properly instructed Christian with a sorrow that almost breaks the heart.

The glorious truth of full salvation, which comprehends the regeneration of the human heart and its sanctification or cleansing from all sin; this complete cure, bringing with it the largest measure of growth in grace and the consciousness of a victorious life,—this, and this alone, will suffice for present day needs and give humanity a surcease from its sorrow and sin.

Sin is mighty, but Christ is Almighty. Sin is powerful, but Christ is all-powerful. To the despairing one comes the message, "Sin shall not have dominion over you." "Behold the Lamb of God which taketh away the sin of the world!" "The blood of Jesus Christ, his Son, cleanseth us from all sin." For the one who is faint of heart there is the valedictory prayer of Christ for his disciples, "Sanctify them through thy truth; thy word is truth. I sanctify myself that they themselves may also be sanctified in truth."

"Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us therefore go forth unto him without the camp bearing his reproach." "For we have not here an abiding city but we seek after the city which is to come."

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

Civilization and culture cannot save any people from decay and death. Nay, these within themselves carry the seeds of decay and ruin. In devotion to the things that are near and material, men lose sight of the things that are spiritual and eternal. In pursuit of the almighty dollar, men lose sight of Almighty God. Practically all the great empires of history have passed away primarily because of their neglect of the spiritual or higher life. It is one of the ironies of history that religion makes most show when it is swiftly declining. Like the hectic flush on the cheek of the dying consumptive there may be a false simulation of life even when disintegration has set in.

The age of Solomon was called the Golden Age, but it was that period which marked the culmination of Israel's ancient glory and the tragic decline of the nation both spiritually and materially. It was in the period that the great temple of Herod was being builded as one of the wonders of the world, but it was an age marked by decline and death of the nation itself. The decay of its religion is the most tragic calamity that can befall a nation. It is the beginning of the end in a nation's life. Sin, and sin alone, is the almost invariable cause of a nation's death. We speak of the departed glories of Sodom and Gomorrah, of Egypt and Babylon, of Assyria and Israel. The underlying cause of their destruction is comprehended in the little word of three letters, SIN. The great prophets of Israel without one hesitating utterance or deviating line declare that the doom of nations is due to their iniquity and sin.

What are these sins? The very same evils that run rampant in twentieth century society: apostasy, pride, idolatry, mammonism, greed, intemperance, impurity, lawlessness, and perversion of justice—these are the sins against which the prophets flame out and against which they denounce a certain and impending judgment. Well doth Micah say, "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?" and almost invariably this is exactly what both individuals and nations have refused to do. We have had politics because we have had morals. We have evil economic conditions because men are selfish and greedy. We have wretched industrial conditions because we have broken the golden chain of man's brotherhood and riveted the iron chains of servitude upon his wrists instead. These are the things that sap the vitality of a nation, that break it up into warring classes and sectional strife. The decline of a nation's life invariably begins first with the decay of a nation's heart

and that decay ever means the decline of a nation's power. A nation's political policy is an expression of the nation's faith or lack of faith. What a nation is its political policies will be. The verdict of history is unmistakable. Nations perish from causes within, not from causes without. Every nation has died as its faith died. The nation that loses its religion has lost its life. No nation ever died of old age. Every nation thus far has died of a rotten heart; and the heart began to rot as the hands began to clutch gold. The loss of God and the love of gold are the two sources from which flow the evils that have ruined every nation that has perished. Nations are not destroyed. They commit suicide.

The present brand of preaching is inadequate to meet the moral or immoral conditions of this present century. The greatest material age of human history can only be saved from its death blight of materialism by the mightiest Gospel ever yet proclaimed. There is no twentieth century Christianity. Christianity is twenty centuries old, based on Christ's deity, atonement and resurrection. You can have twentieth century religion but not twentieth century Christianity. The only Christianity is the Christianity of the first century, the Christianity of Christ and John and Paul,—the Gospel that was re-discovered and re-preached by Wesley, Whitefield, and other fire-baptized souls. Because such a Gospel has been neglected, the church of the living God seems wandering about in a spiritual Sahara.

Our hope is the preaching of power; the preaching of a full and complete redemption from the power of and deliverance from the guilt of sin. The preaching of a flabby, enervated and compromising Gospel cannot successfully meet the challenge of this great material age. The Holy Spirit must be honored, his power to cleanse from all sin must be exalted. Soft preaching and pussy-footing ministers are largely responsible for the skepticism which fills our schools, the worldliness which dominates so many churches, and for the throngs that are in the broad way who nevertheless have been blood-purchased by Jesus Christ.

Back to the day when men shall cry mightily for mercy in true repentance and contrition, when believers shall tarry until they be endued with power from on high. Back to the main line of a complete and full salvation. Back to a prayerful and expectant church. Back to a fearless, compelling ministry, not weakened by doubts or palsied by fear, but a bold, progressive, conquering band of crusaders. More than silver and gold, more than eloquence in oratory, more than programs and cathedrals, do we need the living, sanctifying, empowering Christ in our midst.

Central Holiness Camp Meeting.

I am glad to know that arrangements are going forward for a great, good camp meeting at Wilmore, July 25 to August 4. Write to Prof. W. D. Turkington, Wilmore, Ky., for information you desire with reference to cottages, hotel, or whatever you wish to know.

We have a great force of workers for the coming camp, C. W. Ruth, C. F. Wimberly for preachers, and for the young people's work, Mrs. S. C. Cox and husband, whom we do not believe can be surpassed with such work. We are hearing good reports of the coming camp. Fortunately we have been able to secure for the leaders of the song service, Prof. Kenneth Wells and wife. They will be a bit new to Central Kentucky and will be heard with great delight and real spiritual benefit. Pray for the meeting and arrange to be present.

Your brother,

H. C. MORRISON.

Don't fail to send us two or more new subscribers on our 50 cent offer. See page 16 for what it means.

OUR FIFTY CENT OFFER!

We earnestly appeal to all of our subscribers to help us at this time; interest your friends, get their subscriptions. As you know, the price from now to January 1, 1930 is only fifty cents. Inform them that each week the paper will contain a sermon from some able minister of the Gospel, that we are discussing in these columns the most vital questions of Bible doctrine, religious experience and Christian activity, that we are preaching Jesus, the Son of God, the Saviour of men, who died and is alive forevermore, whose mighty power and inexhaustible resources of life make possible the salvation of all men from all sin who may here and now repent and believe for pardon, or consecrate and believe for the cleansing which is provided in his precious, all-atoning blood.

Come and help us in this good work. Help your fellow-beings. Help your Lord to bring the news of his redemption to a lost world. Help us to sustain and carry forward the great work in which we are engaged. Get a blessing for yourself by making yourself a blessing to your fellow-beings. This is your interest as well as ours, and it is with your co-operation that this great idea can be carried to success. The loyalty of our friends has never been questioned; our sincerity in our work has never been doubted, we are sure. Let us co-operate in this campaign to scatter full salvation literature over the land, and thus you will enjoy the blessings which shall attend our efforts.

Our evangelists, like the pioneers of old, are entering the "unexplored" regions, proclaiming the blessed truth of full salvation for all men from all sin, and meeting with good results. But ask any of them what would have been accomplished had their evangelistic tours been preceded by holiness literature and the people presented the truth and the community prepared to receive the preaching of it? They would answer, in one accord, that they would have labored under more pleasant and encouraging environments, and that their efforts would have been far more largely rewarded. Thus we can appreciate the importance of sending holiness literature to eradicate prejudice and prepare hearts for the preaching of full salvation. You know *The Herald*, that it stands in the open, fearless in its purpose, radical in its principles, and reasonable in its declarations. Thousands owe their present state of grace directly or indirectly to *The Herald*. But we need you to help us get *The Herald* to the people. It can be done! Let each of us prove our worth, and have our name recorded as one who helped in this great and noble work.

H. C. MORRISON.

TOUCHING THE SORE SPOT.

ONE of the most beautiful and appealing attributes of our great God, as revealed in the Holy Scriptures, is his deep and abiding interest in the poor. How frequently this fact is brought to view, both in Old and New Testament writings! How remarkable this teaching of the Old Testament, "He that hath pity on the poor, lendeth to the Lord." It reads as if God put himself under an obligation of indebtedness to those who help the poor.

Jesus gives as one of the credentials of his Messiahship that "the poor have the gospel preached unto them." It is necessary to give for many things—the erection of schools, churches, and various philanthropic institutions, but we have a feeling that the giving which especially appeals to our God is that which touches the sore spot of actual human suffering.

Lying here on my bed in the Baptist Hospital in Louisville, going through the most intense physical suffering I have ever experienced, I have thought much of the physical agony in our world. This great hospital is full of suffering, from little children born with misshapen limbs, to old people fighting out their last battles of life in agony which tests and drains all their powers of resistance.

Then my mind has changed to mental suffering, and somehow, there has come up before me, time and again, the work of Berachah Home at Arlington, Texas, under the

control and direction of James Upchurch and his wife. I have thought of the young girls who have been courted, loved, and been deceived and have awakened to their sad and awful ruin, who have gone out into the wide world homeless and hopeless who, under the mercy of God, have found Berachah Home. How many of these girls have been converted, sanctified, educated, developed into fine, intelligent women, and become useful members of society. If there is any greater work going on in this world than that at Berachah under the leadership of the Holy Spirit, through the instrumentality of Brother Upchurch and his wife, and their co-workers, I know nothing of it. This is a great work. To send a contribution to Rev. J. T. Upchurch, Arlington, Texas, to help carry forward this good work, is to "touch the sore spot." This hits the target of deepest human need. It throws the lifeline to those who are really sinking. You become a link in the chain that brings and binds some poor, broken-hearted sufferer to the Lord Jesus.

Berachah Home at Arlington, Texas, for the rescue of fallen girls, is a place that I cannot understand. I have been there often and preached at their annual meeting, but I found it almost impossible to realize where I was. I could but feel I was preaching at the Commencement exercises of some female college. The blessed Trinity has worked wonders there. The power of the gospel is so demonstrated before your very eyes that you walk about feeling as if you were spending a little while on some other planet, or in some other realm where the spirit of humility, forgiveness, and divine love penetrated the very atmosphere.

This place needs enlargement, and a more generous support in order that it may receive and give help to more poor souls that are beaten by the storms of sin, and longing to find rest at the Berachah Home of hope.

Sitting on my bedside here a few days ago, one of the greatest surgeons in this state or city, told me plainly that in my broken down and exhausted condition of health the operation necessary for my recovery was impossible. I assured him that I had expected nothing else but such a decision. The doctor believed that my suffering could be greatly alleviated and, possibly, my life extended, and I am grateful to say that since that time my pain is far less, and I seem to have some returning vigor. Whatever the result may be, I have longed to write this appeal for the great work of this rescue home at Arlington, Texas.

Since I was taken sick some nine months ago, several friends have sent me small donations amounting to, perhaps, \$35 or \$40 all told. I do not want any donations of financial character of any sort sent to me. The Lord is taking gracious care of me. But I do wish that a host of the readers of *THE PENTECOSTAL HERALD* would lift up a humble prayer for me and, at the same time, send a check, large as convenient, to Rev. J. T. Upchurch, Arlington, Texas, for the care of poor, deceived girls, broken hearted and homeless, seeking a home at Berachah where so many have found an open door, a Christian welcome, a saving and sanctifying Christ, and the beginning of a useful and happy life. God has a promise for blessing for those who, in the true spirit of Christian love, touch this sore spot.

Your brother,

H. C. MORRISON.

Dr. Ridout in India.

Those wishing to get in touch with Dr. Ridout for meetings in India, please address him up to August 10, at "Bethel," Box 533, Shanghai, China; September address him Care British and Foreign Bible Society, Singapore. He will be at Yeotmal Convention, August 17-22. Address him care Indian Witness, or Miss E. Southworth, Wun, Berar.

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

It would shock me beyond words to express if I knew that any of my nieces would stoop so low as to smoke a cigarette; but what about my nephews? I trust none of them have been caught in this snare; but if so, it is not too late to quit and give yourselves to clean living. We are inclined not to look upon the cigarette habit as being very bad, but I think after you shall have read the following you will see that they play a large part in the destruction of your mind and heart's best aspirations.

Partners!

Said a whisky flask to a cigarette, "I'd like to make a good sized bet That I can get more scalps than you, Although your victims aren't so few." Said the cigarette to the whisky flask, "Well, that's as easy as I could ask, For I give kids their downward start, Then you pitch in and do your part. They come to you with burning thirst, But I'm the fellow that sees 'em first; So most of them should count for me. I'll take the bet, it's a cinch, dy'e see?"

Then the whisky flask had this to say, "I never looked at the thing that way, But I confess you spoke the truth; 'Tis you that tackles the foolish youth. You fill his system with dokey smoke, I mould him into a first-class soak; We work together far too well To quarrel for even a spell." So the whisky flask and the cigarette Shook hands together and offered the bet,

And away they sauntered side by side Hunting for victims far and wide: In every corner of the nation. Partners in crime and ruination. So here's our warning, on the level, Shun them as you would shun the devil.

Lovingly,
AUNT BETTIE.

Dear Aunt Bettie: As a few old people write for page 10, I wish to add my little bit, and I hope you will deem it worthy to appear on page 10. Your letter of January 2 was a great inspiration to me. I am nearly 70 years old, and have very good health. I live on a five acre farm in the state of Washington with a brother and son. I raise some poultry, and do all the cooking and house work. I gave my heart to Jesus when young; in after years I backslid, but last fall I had an opportunity to attend some revival meetings at Orchards, Wash., conducted by Rev. C. F. Wimberly. I was very glad to meet him as I had always read and liked all his writings. He is a man filled with the Holy Spirit. He did great good at this camp meeting, for it was there that I prayed through, and was filled with the Holy Spirit. Oh, what a glorious change there was in my life. I was born again; the old life was washed clean. I had not realized that such a complete change could be possible in my life; even the books and papers I had liked to read were nothing to me. This evangelistic camp meeting was last August, 1928. I promised God I would write my testimony to The Pentecostal Herald to be published. I always pray God to bless and keep Dr. C. F. Wimberly. I'll never forget as he clasped my hand and said, "God bless you," for I felt sure that God in his mercy had received me and I shall continue in the blessed way the few years he lets me live. I love to read everything in The Pentecostal Herald; have been a subscriber several years. I was so glad to read the two sermons by Rev. C. F. Wimberly. I thank God Dr. H. C. Morrison has so far recovered from his long illness as to be able to preach. How I wish I might hear him. God bless you, Aunt Bettie, and Dr. Morrison.

Mrs. C. A. Messenger.
Vancouver, Wash.

Dear Aunt Bettie: Please make room for an Avon boy twelve years old. I have dark hair. I go to school and am in the sixth grade. My teacher is Mr. Spencer Newman. My middle name starts with B and ends with S. I go to Sunday school every Sun-

day. I am in the Intermediate Senior. My Sunday school teacher is Mrs. Aleatha Scarborough. Our pastor is Mr. R. N. Fitts. I like to read page 10. I have not been saved, but I like to read it just the same.

Milton B. Meekins.
Avon, N. C.

Dear Aunt Bettie: Will you cousins please move over and let a Mississippi girl join your band of happy boys and girls? I am a girl seventeen years old. I have blonde hair, blue eyes, am five feet, seven inches tall and weigh one hundred and thirty-four pounds. I go to Sunday school and teach the primary class. Who can guess my second name? It begins with M and ends with T, and has eight letters in it. All you cousins let your letters fly to

Helen Bellew.
Rt. 1, Box 60, Saucier, Miss.

Dear Aunt Bettie: Here comes a Kentucky girl to join your happy band. I was eight years old Dec. 16. Have I a twin? If so, please write to me. I am three and a half feet tall, I have dark brown hair, brown eyes and weigh about forty-seven pounds. I go to school and am in the first grade. For pets, I have one cat. I hope Mr. W. B. is taking a drive when this letter arrives.

E. May Fry.
Box 42, Moberly, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am seven years old, my birthday is Dec. 1. I have brown hair, brown eyes and weigh forty-nine pounds. I am three feet, eight inches tall. I go to school and am in the first grade. My mama takes The Herald, and thinks it is a fine paper. I hope Mr. W. B. is taking a nap when this letter arrives.

Raymond J. Fry.
Box 42, Moberly, Ky.

Dear Aunt Bettie: May I join your happy band of cousins? I am four years old, my birthday is Oct. 19. I am three feet tall, have brown hair and brown eyes. For pets I have a dog named Louis. We have a car and I enjoy riding in it. I hope Mr. W. B. is out riding when this arrives.

William H. Fry.
Box 42, Moberly, Ky.

Dear Aunt Bettie: This is my second letter to the dear old Herald. Aunt Bettie, please print this if you have room. Albertha Mabel Smalley, the shortest verse in the Bible is "Jesus wept." Joe H. Schaefer, I guess your name to be Howard. Am I right? Elizabeth Niles, I guess your name to be Anne. My mother is dead. My father is married again and I have four brothers and two sisters. What do you cousins do for past time? I like to read. How many of you cousins read the story of "The Crucifixion of John Henry Huston?" in The Herald? I hope Mr. W. B. don't get this letter. Let your letters fly to a cousin.

Fannie Barrett.
Rt. 2, No. 119, Berea, Ky.

Dear Aunt Bettie: Will you let a little North Carolina boy join your happy band of boys and girls? I am twelve years old and in the fifth grade at school. I go to Sunday school every Sunday. I am in the Intermediate Senior class. My father takes The Pentecostal Herald and I enjoy reading page 10. Please write to me cousins, and I will answer all I can.

Seth Mull.
Morgantown, N. C.

Dear Aunt Bettie: Will you let a boy from Kansas join your happy band of boys and girls? This is my first letter to The Herald, and hope to see it in print. My mother and father have taken The Herald about thirteen years. I always enjoy reading page ten. My father is a Methodist minister. I like to go to church and hear the truth from him or anyone else. It makes me glad to know that so many of the cousins are saved. I like the article you put in The Herald about cigarettes. I do not like them. They

will ruin everybody. I am twelve years old and in the seventh grade. My birthday is September 26. My name begins with O and ends with R, and has five letters. Who can guess it? Lucile Johnson, I guess your name is Helen. Elizabeth Viles, to be Anne. Pearl Voas, to be Edna, or Ella. I will try to answer all letters received.

O. Lloyd Matthew.
Cleveland, Kan.

Dear Aunt Bettie: May I join your happy band of boys and girls? My mother and grandmother take The Herald and I enjoy reading page ten. This is my first letter to The Herald. I am eight years old and go to school every day. I like my teacher fine. I am in the third grade. I live on the Kentucky River. I go to church at Polsgrove. I belong to the Methodist Church. Bro. Marvin Richardson is our pastor. I like to read Aunt Bettie's letters.

Cecil Hodges Dorton.
Polsgrove, Ky.

Dear Aunt Bettie: Will you please open the door and admit another Mississippi reader of the dear old Herald into your cozy corner? Say, Bernyce, you promised when you gave the write-up on "Faith," if Mr. W. B. did not get it, you would write another, to the opposite, "What life is without faith." That was so complete, I look every week for it. Nothing can take the place of faith. Men are fixing habits unconsciously day by day morally, physically, mentally. My grandparents on my father's side came from South Carolina and I am interested in anything said about the old state. Jean Baptiste Sully, a French composer, I think composed the first song in 1633. If Mr. W. B. does not get this letter I will try to answer the other two questions next time.

Hellin Burch.
Winchester, Miss.

Dear Aunt Bettie: May I be one of your happy band of boys and girls? I am a little girl eight years old. I go to the United Brethren Sunday school in Lima. I am in the third grade and go to Washington school. My teacher's name is Miss Elliott. I have one brother and sister. I like to read page ten in The Herald. Please print my letter as it is the first time I have written to you.

Maxine King.
530 E. Vine St., Lima, Ohio.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am ten years old, and in the fourth grade. My little brother and I are staying with our grandma as our mother is dead. She left us three years ago last June. I go to Sunday school every Sunday I can. I belong to the M. E. Church. Who can guess my middle name? It begins with F and ends with N, and has four letters in it. If you guess it I will write to you. I will answer all letters I receive. My grandma takes The Herald and I like to read page ten.

Virginia F. Randall.
Ft. Sumner, N. M.

Dear Aunt Bettie: I wrote once before and Mr. W. B. didn't get my letter so I thought I would write again. I am a Christian and belong to the Methodist Church. I go to church nearly every Sunday and to prayer meeting after Sunday school. My birthday is May 26. Who is my twin? I am twelve years old and in the sixth grade. Mother takes The Herald. I have one brother. I enjoy reading our Boys and Girls' Page very much. I hope Mr. W. B. is taking a nap when this arrives.

Marie Dodge.
Rt. 1, Box 49, Terra Alta, W. Va.

Dear Aunt Bettie: Will you let a little North Carolina boy join your band of boys and girls? I am twelve years of age. I belong to the M. E. Church and love to go to Sunday school and church. I go to school and am in the fifth grade. I live in the country and like it fine. For pets, I have a pony, cat, and bantam hen. Joe Schaefer, I guess your middle name to be Harold. I am looking for a letter. We take The Pentecostal Herald and I sure do enjoy reading page ten. As this is my first letter I will close.

J. Vernon Tuttle.
Rt. 2, Walnut Cove, N. C.

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Dear Aunt Bettie: I would like to join your happy band of boys and girls. I have never written to The Herald before and I hope to see my letter in print. My grandpa takes The Herald and I enjoy reading page ten. I live on a farm, two miles from Lakeville, Ohio, where I attend school. I did not miss one day of school last year and have not missed any this year so far. I attend church and Sunday school at Loudonville, Ohio. I am a member of the M. E. Church. I have a sister seven years younger than myself. My birthday is April 4, and I will be twelve years old. Have I a twin? I have black hair, brown eyes and weigh ninety-nine and one half pounds and I am in the sixth grade. My middle name begins with L and ends with E, and has six letters in it. Can you guess it? Hoping to gain new friends, and thanking you in advance, I hope Mr. W. B. is asleep when this arrives.

Wava L. Fulmer.
Rt. 2, Lakeville, Ohio.

NOTICE!

A request has been sent in to The Herald for a poor woman whose husband is in the hospital with T. B. She has several small children, whose ages run from four to nine years, also an infant. She wishes clothes for these children and will appreciate any help given. The boys are four and six, and the girl nine years. Send parcels to Mrs. Elmer Wood, Rt. 1, Ivey, Ga.

SPECIAL NOTICE.

Evangelist David Wilson, of Binghanton, N. Y., will conduct a seven-day Holiness Convention in the Friends Church of Urbana, Ohio, July 29 to August 4. Other churches are invited. Fred C. Harris, Pastor.

FALLEN ASLEEP

HALL.

William Baker Hall was born near Knoxville, Tenn., in 1840, where he lived until 1885, when he moved to Kansas. After some other changes of location he finally moved about 1905, to the Twin Falls' tract of Idaho, where he resided the remaining years of his life.

For several years he had been actively engaged in a coal business, which he managed until a little more than four months before his death. At this time he became confined to his bed, and his strength gradually failed. Death came to him May 26, 1928.

For the most part, during these months he was lovingly and tenderly cared for by his son, Andrew, and his daughter, Mrs. Addie Bradley. Although his daughter, Mrs. Lulu Stewart, and his daughter, Mrs. Nannie Hoops, had the pleasure of assisting some in the care of their beloved father. Also there were neighbors who so kindly helped.

Father Hall was converted when a boy, and early in life joined the Methodist Episcopal Church, to which he was loyal. But Christ came ahead of his church. He loved the Bible, and had been a devoted student of it from young manhood. He was not only a hearer of the Word, but a doer, also.

To give, according as God had prospered him, gave him great pleasure. Spreading the Gospel and caring for the poor were some of the ways he found to lay up treasure in heaven.

It is so pleasant to recall how he and Mother Hall had their daily family worship, returning thanks unto their Saviour, and asking a blessing upon each of their children and others. Father Hall often ended his prayers thus: "And bring us down, at last, to our graves in peace." His praying did not cease when he became bedfast, but many of his moments were spent in prayer.

He so much wanted God's people to all be in harmony at this place, and souls to be saved. To this end he felt that a regular prayer meeting and a deaconess for the church here, who would go in love, and speak to people about their souls and their Saviour, were two needed steps.

Towards the close of his life he expressed, as at other times, the greatest desire of his life: that the rest of his children give their lives to God.

He so often spoke of wanting to go home to glory, and for his sake we are glad his desire was granted, but we miss him so much.

He is survived by five sons, we believe: John of Los Angeles, Calif., Brose, of Long Beach, Calif., Newton, of Twin Falls, Idaho, Andrew and William C., both of Murtaugh, Idaho, also six daughters: Mrs. Nannie Hoops, of Emmett, Idaho, Mrs. Lulu Stewart, of Lebanon, Ore., Mrs. Addie Bradley, of Murtaugh, Idaho, Mrs. Iva Smith, Gertrude and May all of Long Beach, Calif.

Brother Paul Worcester had charge of the funeral services, which were held in the old home in Murtaugh, where a large crowd gathered to pay their respect to one who had lived honestly among them, and proved by his daily actions that he loved Jesus.

Beneath many beautiful flowers his body was laid to rest in the Twin Falls cemetery, by the side of that of his beloved wife, Susan Elizabeth, who fell asleep in Jesus, April 2, 1917.

We like to think of when his grave will be opened when Jesus returns and calls forth the righteous dead.

His daughter,
Nellie Hall.

LOGUE.

John Franklin Logue was born at Wetmore, Kan., Sept. 10, 1871. Died at Nampa, Idaho, May 31, 1929.

In 1897 he moved with his parents and three brothers to Kay county, Okla., where he was united in marriage to Willie Elizabeth Whitworth. To this union was born one son.

In January of this year, Mr. Logue contracted influenza. After only partial recovery he went back in the service of the Oregon Short Line, having been employed by this company for more than ten years.

His energy was greater than his

endurance, and as a consequence he was soon a patient, again, in the hospital, where he spent a number of weary weeks, through distress from kidney and heart trouble.

During his illness he was so patient and uncomplaining that it was touching to the hearts of those who lovingly and tenderly watched over him.

Mr. Logue was kind and generous, willing to sacrifice himself for the comfort or pleasure of others.

He was converted many years ago, and joined the Methodist Episcopal Church.

His thoughts were much on Eternal things, throughout his sickness, and he communed much with his Saviour. He believed in God's goodness, and felt that his illness was permitted because of God's love.

We were so saddened when we learned that his gentle spirit had taken its flight, but we rejoice that his suffering is ended.

He is survived by his wife and son, Lyndell, also a brother, Robert Logue, of Glendale, Arizona, and a sister, Mrs. Addie Schumaker, of Wetmore, Kan.

Funeral services were in charge of Rev. Chas. W. Ronk. He used for the scripture reading the 90th Psalm, and as his text 2 Sam. 14:14. The hymns sung were "Lead Kindly Light," and "Nearer My God to Thee." The floral offerings were beautiful.

His body was laid to rest in the beautiful Twin Falls cemetery, to await the resurrection morn.

Gone, his Redeemer to behold, All earth's sorrows forever ended, Safe and happy in the fold.

I'm sure, some day, through God's grace,

If to heaven our way we've wended, We shall see, again, our loved one's face.

Nellie Whitworth Hall.

GONE HOME.

Since writing last for The Herald I have been passing through deep waters. My dear, loving, sainted wife passed away at Statesville, N. C., on Monday afternoon, May 27, three hours after an operation in the Davis hospital for gall bladder and gall stone trouble. It was a great shock to me; and had it not been for the presence of God to comfort, strengthen and uphold me it seems that I would have been utterly cast down. However, I can say with the sainted Wesley, "The best of all is, God is with us."

Dear Lela was my greatest source of earthly comfort and helpfulness. She was a faithful companion, a kind, tender, noble mother and a sweet-spirited Christian. Our married life was only a little over eight and a half years, but it was the happiest, most blessed and contented period of my life. Oh, the many times she prayed for me! Oftentimes she prayed this prayer: "Now Lord, bless me and Walter. Help him that he may not become discouraged."

Before her departure she told me she was ready to go. This is a great and wonderful comfort. It enables us to look up and renew our determination to go through with Jesus. I have a new interest in heaven now, since the dearest person to my heart has gone up there to be with Jesus.

Her home-going leaves me with four children, the oldest past seven and the youngest, sweet little Edith, scarcely six months old. Oh, the responsibility! One of wife's sisters has little Edith and may keep her. She will be as near a mother to her as anybody on earth.

I desire an interest in the prayers of the great Herald family at this sad and trying hour. Pray for my dear little motherless children, and pray for me that I may be a greater preacher of full salvation, and a greater soul-winner than ever before. May God bless you, one and all.

Faithfully and sadly,
Rev. Walter E. Isenhour.

REQUEST FOR PRAYER.

I request prayer of The Herald family that my daughter may be restored to health. Her Mother.

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SUNDAY SCHOOL LESSON

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

Lesson IV.—July 28, 1929.

Subject.—The Story of Daniel. Dan. 1:1-4; 1:19, 20; 2:17-24.

Golden Text.—They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. 12:3.

Time.—B. C. 606 to B. C. 534.

Place.—Babylonia.

Introduction.—There is possibly no more charming piece of literature than the prophecy of Daniel. Notwithstanding all the assaults of boastful and shallow scholarship in these modern days, the book still stands intact. It has been almost a complete outline of the salient points of history during the last 2500 years.

Daniel was carried captive to Babylon immediately after Nebuchadnezzar's first siege of Jerusalem about 606 B. C. It was in the third year of the reign of Jehoiakim. Be careful to distinguish this king from his son, Jehoiachin, who came to the throne of Judah after his father's death.

It is supposed that Daniel was of royal blood, and that he belonged to the house of king David; but of this there is no good historic proof. He was quite young when carried to Babylon—probably not more than twelve or fourteen years of age; albeit, this is only a guess. One fine thing I note about this boy Daniel and his three close companions, Shadrach, Meshach and Abednego: they stood like flint against all compromise with heathenism. The training of some Jewish parents produced children that were samples for all ages. Joseph sold into Egyptian slavery. Moses adopted into Pharaoh's court, and these four young Hebrews, in Babylonian slavery and exile, cannot be surpassed among men for clean morality and manly deportment. We build monuments to our heroes; but the children of such parents are monuments more enduring than any marble or granite shaft that ever pierced the sky. If they could do such work against such hopeless odds, there is no excuse for parents who fail.

Daniel, the slave-boy, went into public office solely from the standpoint of ability. At the very first test, he was more than a match for all the so-called wise men of Babylon. That put him in the king's gate, and made him governor over the entire province of Babylon. Belshazzar made him third ruler in his kingdom when he found him superior to all his wise men. Darius honored him with high office, making him the greatest of the three sub-rulers in the empire. All these and more honors and responsibilities were heaped upon him; but not once did he fail to measure up to the highest standard of integrity. It would seem almost a sacrilege to draw even so much as a contrast between Daniel and some of the rascals who have been entrusted with high office in the City of Washington. No man can point the finger of scorn against this captive Hebrew; but if some of the "oily rogues" who have disgraced our nation had justice they would spend the next century behind iron bars. It is a joy to know that the nation has many noble men in high office; but rascals will leave a stain upon our national history that will make our children blush for shame.

Comments on the Lesson.

1. The third year of . . . Jehoiakim.—Doom was now beginning to fall upon Jerusalem for her sins. Besieged it.—The city had a wall around it, and the implements of war in that day were not strong enough to break through with the speed of modernistic warfare. Whereupon the Babylonian army camped around the city until the inhabitants were starved into submission.

2. The Lord gave Jehoiakim into his hand.—The whole city went with the king. Jehovah forsook them, and delivered them into the hand of their enemy. To be forsaken of God is hell on earth. Land of Shinar.—The Hebrew name of Babylon.

3. Ashpenaz.—This man was an important personage in Babylon, as this verse shows. Of the king's seed.—Here we find the reason for supposing that Daniel belonged to the royal family.

4. The Babylonians must have known that there was some fine talent among the Jews. But the standard set up for the selection of these young fellows was tremendously high to be made by a heathen nation. It would sift some of our present-day colleges. Those young men were to be trained for honorable office in the nation.

19. The king communed with them.—The word is mild and friendly, but the verse sounds much like a severe examination. I suppose this examination by the king came after Ashpenaz had made his selection from among all the young captives.

20. Ten times better.—They had profited well by whatever teaching their Babylonian instructors had imparted to them. The teachers may have been good, but the pupils were better. We must not lose sight of the fact that these boys were specially guided and inspired by the Divine Spirit.

17. Then Daniel went to his house.—There was some dwelling place provided for him and his three friends. Daniel lays the case before them, and they come to the real test of prayer. The next verse shows that all their lives were to be snuffed out with those of the other wise men.

19. The secret revealed in a vision.—This was one of Jehovah's favorite ways of making things known to his intimate followers. The revelation came to Daniel in a dream. So God talked to Joseph, the foster father of Jesus.

20-23. Daniel's doxology of praise to God for his answer to the prayers of himself and his friends is beautiful. The very manliness of the young man rings in every word of it. While he seems to express himself with perfect ease, and with no embarrassment, there is no undue familiarity and no boasting.

24. Arioch.—He was the king's executioner; but Daniel could face him now, for he had heard direct from the King of kings. Daniel pleads, but his plea is almost a command: "Destroy not the wise men of Babylon." "Put up your ax: I have heard from heaven." "Bring me in before the king, and I will shew unto the king the interpretation." How courageous a man grows when God speaks to him.

EVANGELISTIC AND PERSONAL.

The National Association has their annual camp meeting at Louisville, Tenn., Sept. 1. Rev. C. M. Dunaway is the preacher, and Brother and Sister Phillips, of Wichita, Kan., the singers. Address Mrs. Walter D. Fouché, Sec., Louisville, Tenn.

Ivan H. Smith: "Since receiving the blessing of sanctification at Indian Springs camp meeting five years ago, I have been a constant student of the Bible and feel called to the ministry. Any one needing assistance in revival work, I shall be glad to help them. Address me, 993 W. View Drive, Atlanta, Ga."

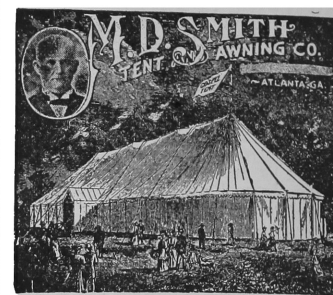
J. B. Kendall and singer began a union tent meeting at Greenup, Ky., July 14. Rev. Kendall has an open date beginning August 1. Write or wire him at Lexington, Ky.

Rev. and Mrs. G. S. Pollock who resided in Wilmore to educate their son in Asbury College, have moved to Freedom, Pennsylvania, where Bro. Pollock is serving as pastor of the M. E. Church. They have a splendid, almost new, six-room bungalow near Asbury College on a fine, level lot which they will sell at cost to any good person desiring a modern home in the good town of Wilmore. Description and price furnished on application. Address Rev. G. S. Pollock, 461 Parkway, Freedom, Pa.

Three of our tent workers have recently held meetings at Ludville, Ga., in which much good was done. One man attended who had not been in church for three years. Their second meeting in Oakman, Ga., was very good. The people were hungry for the gospel. Their third meeting was at Dallas, Ga., and they have engagements for others in that state. They report much interest and some salvations in all of their meetings.

The annual meeting of the Mooers, N. Y., camp will be held at Mooers, N. Y., July 27 to August 11. They are fortunate in having Revs. John F. Knapp and C. W. Ruth, Rev. John Thomas and wife, Rev. John Scobie, Mrs. Tillie Albright, as workers. Rev. Arthur Gould will have charge of the music, assisted by Mr. and Mrs. Cecil Biglow at the pianos. Under the blessing of God, this corps of workers and your attendance at this camp can be the greatest camp that Mooers has ever seen. Address Kenneth F. Fee, Mooers, N. Y., for information.

Rev. Robert Chung, an old Asbury College Graduate who recently returned to Korea, is the conference evangelist of that part of the country. He has had marvelous success in his meetings. A meeting in Wonsan resulted in 500 being saved and sanctified, among them being 18 preachers and Bible women. In Central M. E. Church in Seoul 70 families came to the Lord. In Soowon union meeting of the M. E. Church and Oriental Missionary Society 100 were sanctified. In Yuchu meeting 110 were definitely blessed, among them fifty preachers and Bible women. This was a district meeting. Tongchun meeting of the M. E. Church, South, 400 were sanctified and Korean Holiness Band organized. The total is 1160 souls who have been blessed through these meetings. Pray for Brother Chung, that he may be a firebrand in that needy harvest field.



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Miss Imogene Quinn has July and August open for calls. She will go anywhere as preacher and singer. Address her 909 N. Tuxedo St., Indianapolis, Ind.

Rev. T. J. Adams recently closed a good meeting at Henryetta, Okla., in which God's power was greatly manifested. Brother Fred Canady will labor with Brother Adams this season. If you wish a revival give these brethren a call. Address, Rev. T. J. Adams, 808 West 6th St., Oklahoma City, Okla.

The Mission Camp will hold their meeting at Tannehill's Grove, midway between Cecil and Canonsburg, Pa., July 18-28. Workers: Rev. D. E. Wilson, Alvin Young, and Chas. Embrey.

Mr. and Mrs. Guy Anderson, Plainville, Kan., singers and chorus leaders, are open for calls to do evangelistic work. Brother Anderson also plays the trombone and leads young people's meetings. They are members of the West Kansas Conference and are available for meetings from August 1 to Sept. 10.

Don't fail to send us some new subscribers on the 50 cent offer.

BETHANY, LOUISIANA.

On account of continued rains the committee thought it best not to have a tent, therefore secured the school building in which to hold the revival.

Rev. H. S. Johns, who for twenty years, has been chaplain of the Louisiana Penitentiary, pastor together with Mr. B. M. Alexander, chairman arrangement committee, did all in their power to make the meeting a success. The power of the Holy Spirit was present from the beginning in convicting power. Many have been blest and a number have united with the Methodist and Baptist churches.

A movement to build an addition to the church was launched. All over the country there is a great lack of Bible reading. A storehouse of treasures is the Word of God, able to build and sustain, yet we are still searching for these precious truths.

W. E. Thomas.

NOBLESVILLE, INDIANA.

Wife and I left Green Cove Springs, Fla., May 1. We stopped at Kingswood, Ky., and held a meeting with the student body and had a splendid meeting. We went to Indiana, my old stamping ground for 25 years, and in which state I built twenty-one holiness churches. In my first meeting they came for forty miles. They would greet me with "Don't you know me? I was converted under your ministry twenty-five years ago and still shouting the victory." In those days they were young people, but now they are frostbitten, gray haired, but the same smile and shout. I shall stay as long as possible, but must leave for Spring Lake, Texas, where I built a church twenty-one years ago, forty-five miles from the railroad. I am fully persuaded that nothing but the old time mourner's bench revival is the kind.

Yours in the fight,
A. D. Buck and Wife.

GREETINGS!

It has been some time since I have reported in *The Herald*, but am glad to tell you that Jesus saves from all sin. I am engaged in evangelistic work this year and have recently held meetings in Junction City, Kan., and Valparaiso, Ind., for the Nazarene people. God gave victory in both meetings and many souls were blest. The pastors were fine men to labor with and stood by us in preaching the old-time gospel. At present, I am with Rev. H. J. Sutton, pastor of the Primitive Methodist Church at Boone, Ia. I have never met people who are more zealous for souls.

Yours in Christ,
C. Preston Roberts.

MT. STERLING, KENTUCKY.

We recently held a meeting in the courthouse at Mt. Sterling, Ky., in which Rev. Andrew Johnson did the preaching. All who heard him were interested in his sermons and many testified to the fact of the inspiration they had derived from them. Four professed conversion and one young man was called to the ministry. This was a great meeting and those who failed to attend missed a great spiritual feast. Brother Johnson is sound in doctrine and carries a passion for souls. We ought to keep him busy in the Kentucky Conference the year round. He is not only a great preacher but a great teacher and leader.

Brother Richard Clark was a great blessing to the meeting and Rev. Logsdon and Dr. Combs also rendered valuable assistance. The writer had charge of the preliminaries and leading the singing. May the Lord bless *The Pentecostal Herald*.

C. H. Caswell

ONE LIGHTED TORCH.

Only recently it was my good fortune to sit in company with my wife and four friends and hear a wonderful testimony. A mother is speaking:

"We grew up in a church that never lays emphasis on heartfelt Christian experiences, but rather on confirmation. One of my daughters went away to work in the home of a live-wire Christian. The family invited and urged her to attend revival meetings that were in progress, but she was proud and refused to go. Such a thing as a revival had never concerned her or her parents or grandparents.

"After she had been in the home a week she began slipping out after the family had gone to church and would quietly enter the church, sit in the back seat, and after the service would hurry back home so the family would not know that she had been to the meeting. This continued for a week, and as she heard the preaching of the unsearchable riches of Christ, and saw many happy conversions, the Holy Ghost brought her under very deep conviction, and one night she left the back seat and went to the altar, where she prayed through to blessed victory in Jesus Christ.

"Now that her torch had been lighted she immediately wrote home to father, mother, brothers and sisters. Deep conviction came upon them and they sent for her that she might tell them how to be saved. One of the brothers said to a neighbor boy, 'Come, let us go to the woods to pray. I want for myself what my sister has.' They went to the woods together and were both blessedly saved.

"Just at that time an evangelist opened a tent revival meeting in the immediate neighborhood. The mother, sister, and younger brother were saved. The younger brother is now in a great Christian college, preparing to preach the gospel."

Thus this one girl, lighting her torch from the light of Jesus, was able to light many other torches. Jesus said of his people: "Ye are the light of the world. A city that is set on a hill cannot be hid." He then graciously added: "Go ye into all the world and preach my gospel to every creature." This message is not alone for preachers and missionary, but for every blood-cleansed layman. We must go with our prayers, earnest, prevailing prayers. We must go with our money, giving until the giving is sacrificial. Those who can and will go have a right to expect us who remain at home to support the work they are doing. "Ye are the light of the world." We simply must light other torches. The work must go on in an endless chain way.

Edward D. Fellers, Evangelist.

TESTIMONIAL.

I wish to say that Bro. Herbert McNeese, New Brighton, Pa., is a young man whom God has called to preach. He is safe and sound. Give him a call.

Rev. O. F. King.

Elder in Nazarene Church, New Brighton, Pa.

Central Holiness Camp Meeting

Wilmore, Kentucky.

July 25th to August 4th

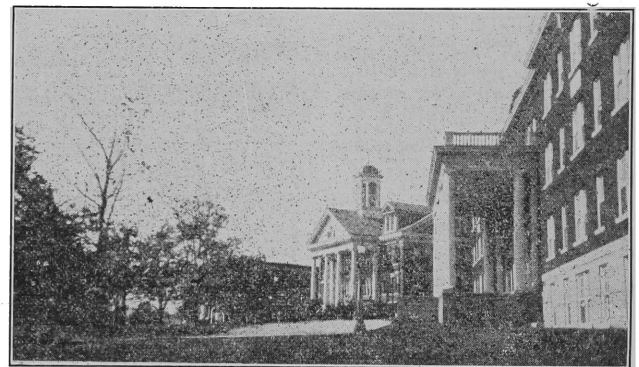
Rev. C. W. Ruth, Rev. C. F. Wimberly, and Rev. H. C. Morrison will be the preachers. Mr. and Mrs. S. C. Box will have charge of the Children's and Young People's meetings. Prof. Kenneth and Eunice Wells will have charge of the music.

Let all the people rally to this time of refreshing from the presence of the Lord. Write to Mrs. O. C. Garvey for rooms in the women's dormitory, to Mrs. W. F. Wyatt, for reservations in the Men's dormitory. The W. C. T. U. will have charge of the dining hall, which means that first class meals will be yours at a very reasonable price.

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Remember the date, July 25 to August 4, and don't fail to be with us. Write Prof. W. D. Turkington, Wilmore, Ky., for information relative to the camp meeting.

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Hodgins, Okla., August 16-Sept. 1.

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ALEXANDER, HARRY M.
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(313 Cedar St., Aitkin, Minn.)

ALBRIGHT, TILLIE McNUTT.
(2218 Tuscarawas St., Canton, Ohio.)
Moers, N. Y., July 27-Aug. 11.
Richland, N. Y., Aug. 18-Sept. 2.

ARTHUR, F. E.
(240 N. Waller Ave., Chicago, Ill.)

ASBURY GOSPEL TEAM.
(Kirkpatrick, Crouse, Moore, Erny)
Titusville, Pa., July 17-Aug. 4.
Carmichael, Pa., August 5-18.

AYCOCK, JARRETTE E.
(Bethany, Okla.)
Portland, Ore., July 18-28.
Nampa, Idaho, August 1-11.
Kearney, Neb., Aug. 15-25.

BABCOCK, C. H.
Douglas, Mass., July 19-28.
Romeo, Mich., August 1-11.
Wichita, Kan., August 15-25.
Blackwell, Okla., August 26-Sept. 2.

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

BELEV, P. P.
(Olivet, Ill.)
St. Paul, Minn., July 7-21.

BENNARD, GEORGE.
(Hermosa Beach, Calif.)
Baton Rapids, Mich., (camp) July 24-28.
Conneautville, Pa., (camp) Aug. 2-11.

BENNETT, W. G. AND RUTH HARRIS.
Richmond, Va., July 14-August 6.

BEYLER, A. E.
(413 North Plum St., Plymouth, Ind.)

BOWMAN EVANGELISTIC PARTY.
(Lewistown, Ill.)

BOX, MR. AND MRS. S. C.
(Young People's Workers)
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Wilmore Camp, July 25-August 4.
Normal, Ill., August 25-Sept. 1.

BIEWER, GRADY.
(Evangelist Singer and Pianist)
(Highfalls, N. C.)

BRYMER, ROBERT.
(Yamhill, Oregon)

BUDMAN, ALMA L.
(Song Evangelist)
(101 Carpenter St., Muncy, Pa.)
Hughesville, Pa., July 7-21.

DUNHAM, ROYAL E.
(416 East 9th, Hutchinson, Kan.)
Waco, Tex., Camp, July 17-28.

BURTON, C. C.
(Delmer, Ky.)
Marthaville, La., July 14-28.
Pleasant Hill, La., July 29-Aug. 11.
Robeline, La., August 12-25.

BUSSEY, M. M.
(224 W. Palm Ave., Monrovia, Calif.)

CAIN, W. R.
(515 So. Vine St., Wichita, Kan.)

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Mt. Olivet, Ky., July 12-21.
Neshanic, N. J., July 23-Aug. 4.
Magnolia, Ark., Aug. 9-18.
Rice, Kan., Aug. 21-Sept. 1.

CANADAY, FRED.
(310 W. North Ave., Pittsburgh, Pa.)

CAREY, A. B.
(Beacon, N. Y.)

CARTER, HAROLD S. C.
(Pequea, Pa.)

CAROTHERS, J. L. AND WIFE.
(10 W. 15th St., Colorado Springs, Colo.)
Colorado Springs, Colo., July 20-Aug. 15.
Alden, Kan., Sept. 22-Oct. 6.

COLLIER, J. A.
(1917 Cephus Ave., Nashville, Tenn.)
Brighton, Ala., July 7-28.

COPELAND, H. E.
(Oskaloosa, Iowa.)

COX, F. W.
(Lisbon, Ohio)

COX, STEUBEN D.
(1249 N. Holmes St., Indianapolis, Ind.)
Iowa Falls, Ia., July 7-28.
Charleston, Ia., July 31-Aug. 18.
Indianapolis, Ind., Aug. 21-23.

GRAMMOND, PROF. C. C. AND MARGARET.
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CROFT, CHARLES H.
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DAVIDSON, J. E.
(Bladenburg, Ohio)

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(2008 Newman St., Ashland, Ky.)

Taylorville, Ill., July 15-30.
Ozark, Ark., August 1-11.
Portalis, N. Mex., Aug. 12-25.
Amarillo, Tex., Aug. 26-Sept. 8.

BORN, REV. AND MRS. C. O.
(Sumter, S. C.)
Oswego, S. C., August 4-18.
Sumter, S. C., Aug. 22-Sept. 8.

DUNAWAY, C. M.
(216 N. Candler St., Decatur, Ga.)

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)
Hope, Ind., July 21-August 12.
Open dates, August 14-26.
Calamine, Ark., Aug. 30-Sept. 8.

DYE, CHARLES.
(4 Rundle Ave., Piqua, Ohio)

EDWARDS, J. R. AND WIFE.
Ironton, Ohio, August 4-18.
Carmago Camp, August 23-Sept. 1.
E. Liverpool, Ohio, Oct. 6-20.

EDIE, G. L.
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EISLEY, A. N. AND WIFE.
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Springfield, Ga., August 15-25.

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Canton, O., Sept. 29-Oct. 13.

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Reading, Pa., July 19-29.
Hollow Rock, Ohio, August 2-12.
Cleveland, Ind., Aug. 23-Sept. 1.
N. Little Rock, Ark., Sept. 8-15.

FLEMING, BONA.
Reading, Pa., July 19-24.
Toronto, Ohio, August 1-11.
Bonnie, Ill., August 16-25.
Florence, Colo., August 30-Sept. 8.

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(Glassboro, N. J.)
Aura, N. J., July 12-21.
Bramwell, W. Va., July 25-August 11.
Spotsylvania, Va., Aug. 18-Sept. 1.

FLORENCE, L. O.
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Tallow Creek, Ky., July 23-August 14.

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FRYHOFF, A. J.
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Portsmouth, R. I., July 26-Aug. 4.

FUGETT, C. B.
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Aliceton, Ky., July 18-28.
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Bonnie, Ill., Aug. 15-26.
Winchester, Ind., Aug. 26-Sept. 8.

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Langdale, Ala., July 8-21.
Indian Springs, Ga., Aug. 8-18.
Lincolnton, N. C., July 22-Aug. 4.

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GREEN, JIM H.
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Spring Hill, W. Va., July 7-28.
Herndon, Va., August 16-25.
Masontown, W. Va., July 30-Aug. 15.

HAMPE, J. N.
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Alsask, Saskatchewan, July 12-21.
Didsbury, Alberta, July 25-Aug. 4.
Elkhart, Ind., August 9-18.
Yale, Mich., Aug. 15-25.

HAMES, J. M.
(14 Maude St., Greer, S. C.)
Freeport, N. Y., (camp) July 18-28.
Port Crane, N. Y., (Camp) Aug. 1-11.
Houghton, N. Y., (camp) Aug. 15-25.

HARMON, MRS. DELLA C.
(Song Evangelist)
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HARRIS, E. J.
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HARDESTY, S. F.
(Song Evangelist and Cornetist)
(Lynn, Ind.)
Blunt, S. Dak., July 1-21.
Onida, S. Dak., July 22-Aug. 11.
Agar, So. Dak., Aug. 12-Sept. 1.

HAWK, M. R.
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HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, O.)
Johnstown, Pa., July 23-Aug. 4.
No. Webster, Ind., Aug. 4-11.
Blackwell, Okla., Aug. 28-Sept. 1.
Grandfield, Okla., Sept. 8-15.

HENRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
Bethany, Okla., (camp) Aug. 22-Sept. 1.
Wellington, Tex., July 28-Aug. 11.
Ponca City, Okla., Sept. 4-15.
Dallas, Texas, Sept. 16-29.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Open dates, July 1-21.
Alexandria, Ind., Aug. 9-14.
Portage, Ohio, Aug. 15-25.

HORN, LUTHER A.
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HOWARD, FIELDING T.
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Open dates, July 17-28.
Clinton, Pa., August 2-11.
Pittsburgh, Pa., August 12-25.

HOOVER, L. S.
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Apollo, Pa., July 1-21.
Gallatin, Tenn., August 1-11.
Petroleum, Ky., August 15-25.

HUNT, JOHN J.
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HYSELL, HARVEY B.
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Polock, La., July 14-28.
Choudrant, La., August 4-18.
Coal Fork, W. Va., Aug. 22-Sept. 8.
Chesla, Ga., Sept. 15-30.
Keyaville, Ga., Oct. 2-13.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Many, La., July 19-24.
Dyer, Tenn., August 2-11.
Madill, Okla., August 16-26.
Poteau, Okla., Aug. 29-Sept. 8.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)

JOHNSON, ANDREW.
(Wilmore, Ky.)
Penhook, Va., July 18-28.
Lima, Ohio, Aug. 1-11.
Beverly, Ohio, Aug. 14-25.
Hurlock, Md., Aug. 26-Sept. 8.

JOHNSON, RAY N.
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Goshen, Ky., July 14-28.
Delanco, N. J., Aug. 23-Sept. 2.

JOHNSTON, A. H. AND WIFE.
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(800 Princeton St., Akron, Ohio)
Dayton, Ohio, July 18-28.
Clinton, Pa., August 2-11.
Hopkins, Mich., Aug. 22-Sept. 1.

JONES, W. F.
(426 Grove Ave., Petersburg, Va.)
Deltaville, Va., July 17-28.

JONES, CAROL AND WIFE.
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KENNEDY, ROBERT J.
(Singer)
(2315 Modera Ave., Dallas, Texas)
Winfield, Texas, July 8-20.
Geryman, Tex., July 29-Aug. 11.
Roscoe, Tex., Aug. 18-30.

KENDALL, J. B.
(1127 Richmond Road, Lexington, Ky.)
Greenup, Ky., July 14-28.
Lake Junaluska, N. C., July 6-12.
Hartselle, Ala., Aug. 15-27.

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(Evangelistic Singers)

KIRKPATRICK, H. M.
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Wheeling, W. Va., July 10-August 4.

KLINE, FREEMAN S.
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KNAPP, J. F.
(Box 99, Cincinnati, Ohio)
Sebring, Ohio, July 12-21.
Moers, N. Y., July 27-Aug. 11.
Portage, Ohio, Aug. 15-25.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Douglass, Mass., July 19-28.
Owosso, Mich., Aug. 2-11.
Sunburn, Pa., Aug. 16-25.
Lewistown, Pa., Nov. 8-13.

LEWIS, JOS. H.
(Wilmore, Ky.)
Taylor's Chapel, Ky., July 16-28.
Bethelridge, Ky., July 30-August 11.
Nicholasville, Ky., August 13-25.

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)
Mt. Olivet, Ky., July 11-21.
Centerville, N. J., July 22-Aug. 4.
Swager, S. C., Aug. 18-25.
Fig, N. C., August 12-Sept. 1.

LIDDELL, T. T.
(6121 Ellis Ave., Chicago, Ill.)
Chicago, Ill., July 8-August 4.

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)
Moose Jaw, Can., July 18-28.
Ludlow Falls, Ohio, August 2-11.
Zanesville, Ohio, Aug. 15-20.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOPER, J. NORRIS. FRY, WILBUR H.
(Stratton, Miss.)
Lena, Miss., July 15-28.
Open dates, July 29-Aug. 18.
Sandersville, Miss., Aug. 19-Sept. 1.

LOVELESS, W. W.
(London, Ohio)
Celina, Ohio, July 5-21.
Middleport, Ohio, July 26-Aug. 11.

LOWELL, B. A.
R. A. Root, B. F. Moss, Jr.
Geba, Wyo., July 9-21.
Basin, Wyo., July 25-Aug. 11.
Powell, Wyo., Aug. 14-25.
Jackson, Wyo., Sept. 1-8.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Garden City, Kan., July 25-Aug. 11.
Batesville, Ark., August 15-25.

McBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Cincinnati, Ohio, July 8-28.
Portsmouth, Ohio, July 30-Aug. 11.
Ramsey, Ind., August 15-25.
Cincinnati, Ohio, Oct. 6-20.
Beech Grove, Ark., Aug. 27-Sept. 8.

McGHEE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)
Sharon, O., July 26-Aug. 4.
Mt. Vernon, O., Aug. 8-18.

McKIE, MARK S.
(Holt, Michigan)

McNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MARSHALL, R. P. AND WIFE.
(Lewistown, Ky.)
Lewistown, Ky., July 16-24.

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)
Haltown, Mo., July 18-28.
Woodward, Okla., August 8-18.
Oakland City, Ind., Aug. 23-Sept. 1.
Cape May, N. J., Sept. 6-15.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MAXWELL, SAM.
Cambridge, Mass., July 9-Aug. 16.
Morganton, N. C., August 18-Sept. 2.
Wentworth, N. C., Sept. 2-16.

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Mason City, Ill., July 4-21.
Campbellsville, Ky., July 23-Aug. 4.
Normal, Ill., Aug. 23-Sept. 1.
Flovilla, Ga., Aug. 8-18.

MILLER, REV. AND MRS. F. E.
(Lowville, N. Y.)

MINGLEDORFF, O. G.
Pernside, Wash., July 18-28.
Okanogan, Wash., Aug. 1-11.

MOFFITT, E. J.
(Deltaville, Va.)
Deltaville, Va., July 17-28.

NORRERY, JOHN.
(1001 Cooper St., Camden, N. J.)
Centre Valley, Pa., July 27-August 4.

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Connelly Springs, N. C., July 28-Aug. 6.
Indian Springs, Ga., Aug. 8-18.
Circleville, O., Aug. 23-Sept. 1.

PAUKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Oswego, S. C., August 6-18.
Salvisa, Ky., July 22-Aug. 4.
Open dates, Aug. 19-Sept. 1.

PATZSCH, EDDIE E.
(Song Evangelist)
(624 Oak St., East Liverpool, O.)
Wheeling, W. Va., July 10-Aug. 4.
Open dates, August 5-30.
Hammondsville, Ohio, Sept. 1-15.

POCOCK, B. H.
Pittsburgh District, July.
Cleveland, Ohio, Aug. 25-Sept. 1.

POLLITT, S. H.
(Amelia, Ohio)
West Irvine, Ky., June 20-July 21.
Salem, Ky., July 28-August 11.
Salvisa, Ky., August 15-September 1.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(1049 King Ave., Indianapolis, Ind.)
Richland Center, Wis., July 5-21.
St. Croix Falls, Wis., July 28-Aug. 4.
Oregon, Wis., Aug. 9-26.
California, Ky., Aug. 30-Sept. 8.

REED, LAWRENCE.
(Tamaqua, Ohio)
Sebring, Ohio, July 12-21.
Clinton, Pa., Aug. 2-11.
Circleville, O., Aug. 21-Sept. 1.

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Lake Arthur, La., July 12-21.
Boys, La., July 23-August 4.
Fayetteville, Ark., Aug. 11-25.

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)
Bentleyville, Pa., July 12-21.
Eaton Rapids, Mich., July 26-Aug. 1.
Eldorado, Ill., August 2-11.
Wichita, Kan., Aug. 10-15.
Gaines, Mich., August 30-Sept. 8.

RICE, LEWIS J. AND EDYTHE.
Lafayette, Ind., July 7-21.
Ladoga, Ind., July 28-Aug. 11.
Hammond, Ind., Aug. 14-18.

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Mich.)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)
Mt. Hope Camp, July 18-Aug. 4.
Open dates, August 4-15.
West Union, Ohio, August 15-25.

ROBERTS, C. PRESTON.
(713 College Ave., Des Moines, Ia.)
Valley City, N. D., July 21-Aug. 4.
Climbing Hill, Iowa, Aug. 9-18.

ROOD, DWIGHT A.
(Vermontville, Mich.)

ROOD, PERRY.
(Middleport, Ohio.)
Dexter, Ohio, July 15-21.
Richmond, Va., July 27-August 11.
Cardington, Ohio, August 15-26.
Columbus, Ohio, Aug. 28-Sept. 1.

RUSSELL, MAE.
(Morrlilton, Ark.)

ST. CLAIR, FRED.
Bessemer, Ala., July 28-Sept. 1.

SANFORD, E. L.
(202 Eugman Ave., Lexington, Ky.)

SHADE, N. B., M.D.
(3045 D. N. W. 21st Court, Miami, Fla.)

SHAW, BLISS R. AND MARY.
(1261 Norderky Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

SHANK, MR. AND MRS. R. A.
(791 No. Ogden Ave., Columbus, Ohio.)
Romeo, Mich., August 2-11.
Kampsville, Ill., Aug. 15-25.

SHARROW, C. E. AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Monroe, Ind., July 7-28.
Indianapolis, Ind., July 29-31.
Lima, Ohio, Aug. 1-11.
Millersburg, Ohio, Aug. 15-25.
Huntington, W. Va., Sept. 1-15.

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BULL.
(Song Evangelist)
(Mannington, W. Va.)

SPELL, C. K.
(Kirbyville, Tex.)
Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

SURBROOK, W. L. AND WIFE.
(Kingswood, Ky.)
Denton, Md., (camp) July 19-28.
Hutchinson, Kan., (camp) Aug. 2-11.
Frankfort, Ind., Aug. 9-18.

SWEETEN, HOWARD W.
(Ashley, Ill.)
Murphysboro, Ill., July 12-22.
Conneautville, Pa., Aug. 2-9.
Alexandria, Ind., Aug. 9-19.
Richland, N. Y., Aug. 21-Sept. 2.

THE LAMP EVANGELISTIC PARTY.
Macedonia, Ill., July 7-30.
Springerton, Ill., Sept. 8-22.

TESTS, ODA B.
(Aurora, W. Va.)

THOMAS, W. E.
Marion, Ky., July 17-Aug. 11.
Clinton, La., August 16-25.
Franklin, Ky., August 27-Sept. 11.
Tompkinsville, Ky., Sept. 13-27.

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

UTHE, W. F.
(Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDERSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Britton Rd., Akron, Ohio)
(Song Evangelist)
Sharon Center, O., July 26-August 4.
Findlay, Ohio, Aug. 8-18.

VAYHINGER, M.
Indianapolis, Ind., July 25-Aug. 4.

WELSH, H. W.
(Olivet, Ill.)

WELLS, KENNETH AND EUNICE.
(Taylor University, Upland, Ind.)
Bentleyville, Pa., July 12-21.
Wilmore, Ky., July 25-Aug. 4.
Mt. Vernon, O., Aug. 9-18.
Bethany, Okla., Aug. 23-Sept. 1.
Newton, Kan., Sept. 5-15.

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)

WHITCOMB, A. L.
(221 Euclid Ave., Long Beach, Cal.)
Los Angeles, Calif., July 10-21.
Dallas, Pa., July 24-Aug. 4.
Sherman, Ill., Aug. 8-18.
Normal, Ill., Aug. 23-Sept. 1.
Greenville, Tenn., Sept. 5-15.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)
Carlisle, Ky., July 10-28.
Bedford, Ky., August 2-11.
Herdndon, Va., August 14-25.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Vermontville, N. Y., July 11-21.
Cecil, Pa., July August 1-15.
Urbana, Ohio, July 29-Aug. 4.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)
Barboursville, W. Va., July 12-21.

WILLIAMS, FRED G.
(11916 Bethlah Ave., N. E., Cleveland, O.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)
Merrimac, Ky., July 17-28.
August open.

WISEMAN, P.
(910 Bank St., Ottawa, Canada)
Toronto, Ont., July 10-28.
Shawville, Que., Aug. 4-11.
Stoneboro, Pa., August 13-22.
Delanco, N. J., Aug. 24-Sept. 2.

WOOD, E. E.
(728 John Street, Jackson, Mich.)

Camp Meeting Calendar

ALABAMA.
Dothan, Ala., July 10-28. Workers: Rev. Frank McCall, Jr., evangelist, J. J. Peacock, song leader. Address, C. J. Hammett, Dothan, Ala., Route 5.
Hartselle, Ala., Aug. 15-25. Workers: Rev. J. B. Kendall, Rev. Joseph Owen, Rev. Harry W. Blackburn, song leader. For information address, L. O. Waldsmith, Secretary.

ARKANSAS.
Magnolia, Ark., Aug. 9-18. Workers: Rev. O. H. Callis, Miss Callis, young people's worker, and Rev. A. H. Wade in charge of singing and music. Address, Mrs. A. A. Pittman, Cor.-Sec., Magnolia, Ark.

FLORIDA.
Orlando, Fla., July 27-March 9, 1930. Workers: Rev. H. C. Morrison, D.D., and Rev. Joseph H. Smith. Prof. Kenneth Wells and wife will have charge of the music. Address Rev. E. C. Willis, Box 1944, Orlando, Florida.

GEORGIA.
Indian Springs, Ga., August 8-18. Leaders: Rev. H. C. Morrison, D.D., Rev. John Paul, D. D., Rev. John F. Owen, D. D., Rev. Jere M. Glenn, D.D.; leader of young people's work; Mr. Hamp Sewell, director of music; Wm. C. Quastet, Taylor University, special music. Address Mr. R. F. Burden, Pres., Macon, Ga.

IDAHO.
Coeur d'Alene, Idaho, July 10-21. Workers: L. L. Waddell, J. H. Philpot, song leader; Mrs. Sarah Theels, children's worker. Write Rev. W. J. Webster, Post Falls, Idaho.

ILLINOIS.
Springerton, Ill., August 29-Sept. 9. Workers: Rev. W. R. Cain and Rev. C. E. Toney and wife. Prof. B. D. Sutton and wife, song leaders. Frank Doerner, Norris City, Ill., Sec.

Bonnie, Ill., August 15-25. Workers: Rev. Bona Fleming, Rev. Tilden H. Gaddis, Mosser Sisters, trio musicians, song leaders. W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

Sherman, Ill., August 8-18. Workers: Rev. A. L. Whitcomb, Rev. G. R. Williamson. Mrs. Della E. Kretsch, children's leader. Rev. G. E. Gallup, song leader. President, Grover Williams. Address Mrs. Julia Short Hayes, Sec., 2217 E. Capitol Ave., Springfield, Ill.

Eldorado, Ill., August 1-11. Workers: Rev. Thos. E. Harper, Rev. E. B. Montgomery, Dr. J. R. Otto, Rev. Paul S. Rees and Rev. C. C. Rinebarger and wife. J. M. Keasler, Cor.-Sec., Omaha, Ill.

Normal, Ill., Aug. 23-Sept. 1. Workers: Rev. A. L. Whitcomb, Rev. C. B. Fugate, Miss C. E. Cooley, children's worker. B. C. Milby, song leader. President, Mrs. Della B. Steteh. Address Mrs. Bertha C. Ashbrook, Sec., 401 West Allen St., Springfield, Ill.

INDIANA.
Bryantsburg, Ind., Aug. 7-18. Workers: Rev. O. C. Brown and family. Write C. B. Creek, Rt. 1, Madison, Ind.

Oakland City, Ind., August 23-Sept. 2. Workers: Rev. Mathis, Earl, Pulany. Song evangelists, Rev. Schell and wife. Write Mrs. Maud Yeager, 519 East Broadway, Princeton, Ind.

Indianapolis, Ind., July 25-August 5. Workers: Rev. M. Vayhinger, Rev. R. B. Brockman, Rev. E. B. Shelhamer, Rev. S. B. Shaw, Mrs. F. B. Whitley, water, Sec. 1000 Alton Ave., Indianapolis, Ind.

Silver Heights (New Albany, Ind.), August 1-11. Workers: Rev. Virgil L. Moore, Rev. Charles H. Stalker, Burl Sparks, song leader and Miss M. Grace Ruth, children's worker. Address E. B. McPheeters, Sec'y-Treas., 212 Cherry St., New Albany, Ind.

Monroe, Ind., July 17-28. Workers: E. E. Shelhamer, Mrs. B. E. Shelhamer and son in charge of music. Mrs. Frank Martz, Sec., Monroe, Ind.

Frankfort, Ind., August 9-18. Workers: Rev. R. G. Finch, Rev. C. L. Slater, Rev. David Wilson, Rev. Walter Surbeck, Rev. C. D. Jester, chorister. Write Rev. Ray Smith, 815 North 11th St., Richmond, Ind.

IOWA.
Keokuk, Iowa, August 15-25. Rev. Anna L. Spann in charge. Mrs. E. A. Oiler, Sec., 1027 Timea St., Keokuk, Ia.

Des Moines, Ia., July 5-14. Evangelists: E. E. Shelhamer, Byrl Crouch, Write Rev. C. H. Orr, 2824 49th St., Des Moines, Ia.

KANSAS.
Elkhart, Kan., August 1-10. Workers: Rev. D. C. Shearer, Mr. and Mrs. R. E. Bridgewater. For particulars write Rev. J. W. Youngman, Pres., Elkhart, Kan.

Rice, Kan., August 21-Sept. 1. Workers: Rev. and Mrs. O. H. Callis, assisted by other talent and local help. Address E. L. Henderson, Sec., Rice, Kan.

Wichita, Kan., August 15-25. Workers: Rev. C. H. Babcock, Rev. Paul Rees, Rev. Mrs. E. D. Bartlett, Prof. B. D. Sutton and wife. W. R. Cain, Sec., 515 Vine St., Wichita, Kan.

KENTUCKY.
Altoona, Ky., July 24-31. Workers: Tilden H. Gaddis, Rev. Moser Sisters, Rev. Virgil L. Moore and others. Address, Rev. H. L. Rawlings, Sec., Wilmore, Ky.

Wilmore, Ky., July 25-August 4. Workers: Rev. C. F. Wimberly, Rev. C. W. Ruth, Rev. H. C. Morrison, Kenneth and Eunice Wells, song leaders. Mr. and Mrs. S. C. Box, young people's and children's workers. Address W. D. Turkington, Sec., Wilmore, Ky.

The Callis Grove, Ky., camp, August 2 to 11. F. T. Howard, leader. Raymond Wilder, song leader, Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Ky.

MAINE.
Robinson, Maine, August 9-18. Workers: Rev. H. V. Miller and ministers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Mead, N. B.

MARYLAND.
Leslie, Md., August 2-11. Workers: The Huff-Eby Evangelistic Party consisting of Rev. J. M. Huff, Rev. A. T. Eby, song leader, Miss M. Opal Huff, pianist and children's worker, Geo. Woodward, also Rev. C. A. Gibson. Write Rev. J. N. Nielson, 21 Parker Ave., Darby, Pa.

MASSACHUSETTS.
North Dartmouth, Mass., July 12-21. Preachers: Rev. Stella B. Crooks and Rev. A. B. Carey. Rev. Mabel R. Manning, soloist. Write Miss Annie M. Cunningham, Sec., 194 Tremont St., New Bedford, Mass.

Douglas, Mass., July 19-29. Preachers: Rev. C. H. Babcock, Rev. George B. Kulp. Rev. C. C. Rinebarger, musical director. The noted Vaughan Radio Quartet, of Lawrenceburg, Tenn. Write to Rev. N. J. Raison, Sec., 43 Colby St., Bradford, Havermill, Mass.

MICHIGAN.
Mt. Pleasant, Mich., July 26-Aug. 4. Workers: Rev. Lloyd M. Blakely, Rev. J. S. Wood, Mrs. Grace B. Heneks, pianist. Write Mrs. S. Walsh, Sec., Mt. Pleasant, Mich.

Owosso, Mich., August 2-11. Evangelists, Rev. Seth C. Rees and Rev. George B. Kulp. Rev. J. C. Brillhart, in charge of music and singing. Rev. B. O. Shattuck, 90 S. Shawnee St., Owosso, Mich., Dist. Supt.

Gladwin, Mich., August 8-18. Evangelist Rev. I. N. Toole. Write J. Warren Kays, Pres., Gladwin, Mich.

Romeo, Mich., Aug. 2-11. Preachers: Joseph Owen, Chas. H. Babcock and Raymond Browning. Director of young people's work, Thelma Hyde; song leaders, R. A. and Mrs. Shank. Address Rev. James H. James, Sec., Kilde, Mich.

Eaton Rapids, Mich., July 26-August 4. Workers: Rev. Joseph H. Smith, Rev. Paul Rees, Rev. Raymond Brown, Rev. Geo. Bennard, Mrs. Iva D. Vennard, Col. S. L. Brengle, Rev. Lloyd Dixon, Prof. Howard Skinner, Jr. Address Rev. D. E. Reed, Albion, Mich.

MISSISSIPPI.
Waynesboro, Miss., Aug. 16-25. Preacher in charge, Evangelist R. A. Young and other workers. Mrs. J. B. Moody, Sec.

NEW JERSEY.
Erma, N. J., Sept. 6-15. Workers: Rev. J. C. Mathis, Rev. G. Howard Rowe and wife. Write Earl Woolson, Cape May, R. D. N. J.

Aura, N. J., July 12-21. Evangelist Rev. Richard G. Flexon, Deaconesses, Hazard and Richardson.

Local Preacher's Holiness Camp Meeting, Delanco, N. J., August 23-Sept. 2. Workers: Rev. Ray N. Johnson, Rev. Peter Wiseman. Special singers. Male Quartette. Orchestra.

NEW YORK.
Richland, N. Y., August 19-Sept. 3. Workers: F. W. Sumrell, P. E. Arthur, H. W. Sweeten, Tillie Albright. Mrs. F. W. Sumrell, leader in song; S. G. Haskins, pianist; Ida E. Bliss, children's meeting. Address Rev. G. N. Buell, Sec., Sandy Creek, N. Y.

Freepot, L. N. Y., July 18-28. Workers: Rev. J. M. Hames, Rev. Henry C. Stebbins, Miss Ruth Benton, Rev. George N. Buell. Rev. James Jones, young people's evangelist. H. Willard Ortilp, street meetings. Music in charge of Rev. C. L. Armstrong, Robert Simpson, pianist. Write H. J. Cornell, 46-14 Burling St., Flushing, L. I.

Seven Oaks, N. Y., August 4-18. Workers: (A. P. Carey, C. J. Kessler. Leader in song, Miss Ruth Fairbanks; children's worker, Pearl Humphrey. Address W. G. Kingsley, 1565 1st Ave., Watervliet, New York.

NORTH CAROLINA.
Connelly Springs, N. C., July 28-Aug. 4. Workers: Revs. John F. Owen, Tilden Gaddis, the Moser Sisters and Mrs. Edith Crouse. Address Box 200, Connelly Springs, N. C.

OHIO.
Sebring, Ohio, July 19-29. Workers: Dr. H. C. Morrison, Jos. H. Smith, J. F.

Knapp, Lawrence Reed, C. W. Ruth in charge. Singing in charge of Prof. Jas. E. Campbell. Young people's meetings under direction of Mrs. W. L. Murphy and Mrs. Jos. Smith. Address W. L. Murphy, Sebring, Ohio.

Millersburg, Ohio, August 15-25. ae Shelhamer Evangelistic Party will be in charge as workers. O. O. Herron, Sec., Millersburg, Ohio.

Circleville, Ohio, August 23-Sept. 1. Workers: Dr. John Owen, Rev. Lawrence Reed, Rev. Charles Slater, E. A. Keaton, Sec., 481 N. High St., Chillicothe, Ohio.

Warsaw, Ohio, July 25-August 4. Evangelists: Rev. E. W. Petticord, Rev. Post. Singers, Mrs. Esther D. Williamson and Miss Della Hall. Write Adah Shepard, Sec., Warsaw, Ohio.

Sharon Center, Ohio, July 26-August 4. Workers: Floyd W. Nease, S. M. Gerow, N. B. Vandall, Miss Anna McGhie. Miss Helen Osborn, Sec., 702 East River St., Elyria, Ohio.

Hollow Rock, Ohio, August 1-10. Workers: C. W. Butler, Bona Fleming, John Fleming. Prof. J. E. Moore, song leader. Miss Janie Bradford, young people's worker. Mrs. Edith H. Smith, children's worker. Miss Edwina Wilson, pianist. Address A. K. Householder, Toronto, O., Route 2.

Mt. Lookout, Lima, Ohio, August 1-11. Workers: Rev. Andrew Johnson, Rev. E. B. Shelhamer, Rev. Charles Slater, E. A. Keaton, Sec., 481 N. High St., Chillicothe, Ohio.

Columbus, Ohio, July 18-28. Workers: Rev. Bud Robinson, Rev. Wm. Heslop, Rev. Neph Hestler, Rev. Raymond B. Manning, and Prof. L. C. Messer. Rev. Chas. A. Gibson, platform manager. Address Rev. W. R. Gilley, Sec., 2104 Revere Ave., Dayton, Ohio.

Mt. Vernon, Ohio, August 8-18. Workers: Rev. E. W. Petticord, Rev. C. M. Dunaway, Rev. T. M. Anderson. Young people's worker, Miss Anna McGhie; children's workers, Miss May Gorsuch and Miss Olie Wagner; Song leaders, Kenneth Wells and wife, and Otto Davidson, song leader. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

Dayton, Ohio, July 18-28. Workers: Rev. P. Elliott, Rev. Harry Hays, Rev. H. M. Metzger, Rev. J. R. Siders, Rev. E. Seeholtz and wife. Mrs. Minnie Sipe will have charge of children's meetings, and A. H. Johnston and wife, singers. Write Mrs. Maud Stottlemeyer, Sec., 3201 E. Fourth St., Dayton, Ohio.

OKLAHOMA.
Thomas, Okla., Sept. 19-29. Workers: Rev. C. M. Dunaway, evangelist, Mr. and Mrs. Ben Sutton, song leaders. Address Miss Anna Kraybill, Sec.

PENNSYLVANIA.
Bentleyville, Pa., July 12-21. Workers: Rev. T. M. Anderson, Rev. Paul S. Rees, Rev. Anna McGhie, Rev. Geo. Bennard and Mrs. Minnie Sipe in charge of music. Write Rev. L. E. Headley, Sec., Clairton, Pa.

Conneautville, Pa., August 2-11. Workers: Dr. John Paul, Dr. C. F. Wimberly, Rev. H. Sweeten, Rev. Geo. Bennard and Miss Emma Valentine, young people. Write C. A. Lockwood, 2740 Louisiana Ave., (Dormont) Pittsburgh, Pa.

Mahaffey, Pa., July 19-28. Workers: Rev. H. M. Shuman, Rev. W. T. MacArthur, Mr. Chas. Donle, Rev. W. G. Johnston, Rev. John Thomas and Rev. E. O. Jago. Rev. Frank Wyre, song leader, and the Colored Quintette of Cleveland, O. Address Rev. Fred Henry, Mahaffey, Pa.

REYNOLDS, E. E.
Beltsano, Pa., July 1-11. Workers: Rev. Jesse Whitcotton, Rev. C. P. Hogle. Write to S. Ward Adams, Sec., Beltsano, Pa.

TENNESSEE.
Dyer, Tenn., Aug. 1-10. Workers: Rev. Allie and Emma Irick, Mrs. Etta Foiles, song leader. Address Joe T. Hall, Sec.-Treas., Dyer, Tenn.

Greeneville, Tenn., Sept. 5-15. Workers: Rev. A. L. Whitcomb, Miss Anna L. Budman and Miss Fern Wood, song leaders. Write Mrs. Flora Willis, Sec., Greeneville, Tenn.

TEXAS.
Atlanta, Texas, August 9-18. Workers: Rev. Warren C. Kendall, White and wife, song leaders. Mary E. Perdue, Sec.

Peniel, Texas, August 1-11. Workers: Rev. J. M. Ellis. Mr. Jack Carter and wife will lead the music. Write E. C. DeJernett.

Scottsville, Texas, July 25-Aug. 4. Workers: Dr. R. T. Williams, Rev. C. M. Dunaway. Song leader, Otis W. Spinks. Address B. P. Wynne, Sec., Marshall, Texas.

Waco, Tex., July 18-28. Workers: W. I. M. Ellis and Rev. B. B. Dunham. Write O. F. Hatfield, 1816 No. Colo. St., San Antonio, Texas.

VERMONT.
Johnson, Vt., August 16-25. Workers: Rev. J. C. Long, Abbie J. Lawrence, Rev. James Jones, Rev. C. R. Sumner, Rev. Nutt Belmont, organist. Local pastors will assist. Rev. C. R. Sumner, Sec.-Treas., Moores, N. Y.

VIRGINIA.
Deltaville, Va., July 18-28. Workers: W. F. Jones, Mrs. Hankins, E. J. Moffitt.

WASHINGTON.
Ferndale, Wash., July 18-28. Workers: Dr. O. G. Mingledorff, Rev. Willia D. Caffray. Children's workers, Miss Ruth Fogle, Miss Mina Merrick. Pianist, Miss Gertrude Egbert. Write Rev. A. O. Quall, Sec., South Bellingham, Wash.

Tacoma, Wash., July 25-Aug. 5. Workers: Rev. Calvin Schute, Rev. Frank Dawson, Sec., Mrs. Ethel Norderum, 4020 N. 27th St., Tacoma, Wash.

WISCONSIN.
Hillsboro, Wis., July 15-28. Workers: Rev. Jesse Whitcotton, Rev. F. R. Eddy, evangelists. Rev. Lewis, song leader. Address Rev. J. B. Clawson, Oregon, Wis., August 9-25. Workers: Rev. and Mrs. J. E. Redmon, Rev. and Mrs. R. P. Marshall, and Rev. and Mrs. Jack Linn. For full particulars address Rev. Jack Linn, Oregon, Wis.

WYOMING.
Basin, Wyoming, July 25-Aug. 11. Workers: Rev. Moss, Stanley Lowell, and Paul Root. Address Miss Grace White, Basin, Wyo.

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We are counting on YOU to help us in the great work of spreading the Gospel of a Full Salvation among people who are perishing for the bread of life.

Yours for the Old Gospel,

H. C. Morrison

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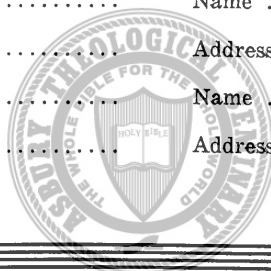
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PENTECOSTAL HERALD

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

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IS THIS THE PRAYERLESS AGE?

By Dr. L. R. Akers

WE are writing these words in a tent of the South Dakota Holiness Association at the Mitchell camp, as we labor with Bro. C. W. Ruth and others. We cannot but be impressed by certain commendable characteristics of this camp. First of all it is truly interdenominational. Here are gathered together in the finest spirit of unity—Methodists, Free Methodists, Wesleyan Methodists, Nazarenes, Pilgrims, and others who believe with all their hearts that "without holiness no man shall see the Lord," and who are banded together in a common purpose to proclaim the glorious gospel of a full and complete redemption for all men everywhere.

While there is a distinct place for the holiness sects yet we are of the opinion that if the holiness movement is to be worldwide in its sweep we must continue to encourage and to push the interdenominational colleges, camp meetings, and conventions for here, as in other agencies, "In unity there is strength."

* * * *

We note at this camp a hide tide of spirituality and scarcely a single service of the meeting has been fruitless. For the harmonious accord and effective results which are evident to all who attend—there is a reason. Carefully analyzing the various elements making up the life of the camp one thing stands out pre-eminently above all other considerations—the *spirit of intercessory prayer*. Prayer may be roughly divided into three classes. First, the prayer of *Communion*. This means being on the sweetest and most intimate terms with God. Such is the prayer often used by the psalmist and typified by such frequent expressions as "Bless the Lord, O my soul, and all that is within me praise his holy name." A prayer of thankfulness, of good fellowship, of closest relationship.

* * * *

Then there is the second and most common form of prayer—that of *petition*. This is used by all who pray at all. Too often it is the only type of prayer used. There are those who are perfectly willing to use God but unwilling for God to use them. They will go to God in a pinch and after the crisis is over forget him until the next emergency arises. The only part God plays in some lives is that of a glorified Santa Claus. He is looked upon as one who dispenses favors, gives gifts, mostly material, and the real vital and eternal values of this blessed relationship are overlooked, which accounts for the spiritual impoverishment of so many lives. We seem to be living in a Canaan land of material blessings but in a Sahara desert as to real godliness and humble, sacrificial, joyous, wholehearted service.

* * * *

The third form of prayer is *intercession*. This is the climax of prayer. It is instanced by such examples as Abraham pleading for Sodom, Moses throwing himself between God and rebellious Israel. Love's climactic is found in the prayer of Christ for his ene-

GET BUSY.

We would that every member of our great Herald family would get busy at once, and send us at least two subscribers on our trial FIFTY CENT offer from now until January, 1930. This is a small favor to ask of those who enjoy The Herald's weekly visits, but if every one would respond it would mean about fifty thousand new subscribers for The Herald. Many of you would like to do something for Dr. Morrison, but as you are too far to give the "cup of cold water," you can gladden his dear old heart by helping to swell The Herald's subscription list. I am sure it is in your heart to do this, but will you do it, or simply neglect it! Let's see! Sincerely yours,

Mrs. H. C. Morrison.

mies while on the cross, and in Stephen for his murderers as he was stoned to death. Revealed here is a great principle in the government of God. We are sparing others or we are being spared because of others. It may be the prayer of a little child that keeps back a thunderbolt from our midst; a godly mother may be a dike holding back a flood-gate of God's wrath against a depraved and wicked household. Only intercession can save this world from overthrow. When intercessory praying declines the world's woes increase. It should be a sobering thought to know that if we fail in our interest in, and praying for, those who know not God, that through our indifference precious souls, blood bought, may be cast forever on the cinder heap of the universe. "Am I my brother's keeper?" was the sullen and rebellious question of Cain and down through the centuries God has ceased not to answer in the affirmative. "Bear ye one another's burden" applies most truly to the burden of prayer which every devout Christian should carry for a lost and dying race.

* * * *

Prayer is the lifeblood of the Christian religion. Blood is life, and life cannot exist without blood. The vital necessity of prayer as a part of the very warp and woof of the spiritual life is shown by the frequency with which it is enjoined in the word and the many examples shown, together with the implicit directions given as to the manner and methods of praying. We have heard of the different ages in the story of human progress. The Stone Age, the Bronze Age, the Golden Age, and the like. This is called the age of science, the age of invention, but alas! it is also "The Prayerless Age," and, because it is a prayerless age, it is a powerless age, and because it is a powerless age it is a godless age. It would seem that the multitudes have laid the Ten Commandments on the table by a two-thirds majority and most of them would be willing to bow God out of his own world, for in the worship of material things they feel they are getting along very well without him. The truth is no man is getting on well without Jesus Christ. More necessary than sight to the eye, sound to the ear, or blood to the heart is Jesus Christ to the souls of men, but if his rightful claim upon life and service is acknowledged in human society it will come only through the medium of prayer.

Prevailing prayer is always the prayer of *faith*. Science is the prose of life. Religion is the poetry and beauty of life. But science is only a moon, and philosophy only a star, while faith is the sun that blesses with warmth, light, and life.

"What if God didn't save you?" asked an unbeliever of a devout and consecrated old man. "Then he would be the greatest loser" replied the old man. "How is that?" said the unbeliever. "I would lose my life but he would lose his character," was the reply. "For he has promised to save all who come unto him in the name of his Son Jesus Christ." Our faith however must not be in our prayer but in God's faithfulness. Faith is not a confession of our merit but of our demerit.

* * * *

Without doubt the greatest need of the present age is a mighty revival of old-time Holy Ghost religion. We hear of our need of a great navy, great banks, great colleges, great corporations, but the greatest need is an old-fashioned mourner's bench that will stretch from the Atlantic to the Pacific and another one to cross it at right angles from the lakes to the gulf. This would form a cross of power that would bring America back to spiritual normalcy and to God. The death stupor upon the church today may be illustrated by a census taken some time ago in Brooklyn, known as the city of churches. Four hundred official members were interviewed as to the matter of family prayer and not a single one was found to have regular worship in his home. What hope have we for the church of tomorrow when men of today have ceased to pray. "The American college students' ignorance of the Bible is universal, profound and complete," wrote a Japanese student to his people at home. Is not this a terrible indictment of present day spiritual dearth. Prayerless homes are the undertakers of America.

* * * *

Before the sinner will turn over his bankrupt soul to him who can save and restore, the church of the living God must go back upon its knees and tarry long before him. It is the prayerless church that soon makes an empty church. Was it not John McNeil who said sadly, "I have a church full of empty pews and holy memories."

"And they stood and watched him there"—these are almost the cruelest words in Holy writ. Christ was dying in agony—but they only stood and watched him. And if we do not agonize in prayer, if we do not give heart, passion, and life, to the struggles of the righteous, we do but mock the agony of our dying Lord. Today's supreme tragedy is Christianity without a cross. A prayerless religion is a crossless religion; a crossless religion is a Christless religion. Ever are the words of Christ ringing down the centuries—"If any man would come after me let him deny himself and take up his cross and follow me." Only the pathway of prayer leads to the heights of God and the crown of life that fadeth not away.

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OF ASBURY THEOLOGICAL SEMINARY

THE WAYS OF THE SPIRIT IN MANY LANDS.

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



In Asiatic lands they believe in spirits, but they are evil spirits! It is amusing, as well as tragic, to see the tricks the people seek to play on the spirits to deceive them; for instance, they will put a ring around a boy's neck in order to make the spirits think that he is a girl, as girls are not worth much in these lands; and if the spirits do them evil it does not matter much. In funerals they will shoot off firecrackers in order to scare away the spirits.

One thing that distinguishes the Christian religion from all others is the fact of the Holy Spirit, and that our God—the God of the Bible—is a Holy God! It is in such lands as China that the holiness of God needs to be preached, and taught, and enforced.

I. MARKS OF A TRUE REVIVAL. JOEL 2:28-30.

In 1910 a revival broke out among the churches on the Fen River, China, and some of the characteristics of the revival were:

- (a) Soul moving manifestations accompanied the preaching.
- (b) Deep conviction of sin.
- (c) Heart-broken confessions and restitution.
- (d) Great liberty in prayer.
- (e) Envy and jealousies were confessed and put away, and long standing quarrels gave way to heartfelt reconciliations.

The work was confined to no single group but broke out also in the schools; the school boys were in great distress over their sins; so great was their agony that when the leader tried to comfort them with the promises of God he could be heard only by shouting in their ears. The most abject confessions of sin were made.

In one of the meetings while the Missionary spoke on "Grieving the Spirit," it was impossible to hold the people back from their confessions of backsliding and wrong doing. During one of the Deacon's prayers a young man began to cry, confessing sin and as suddenly he started back and cried out in agony: "O God, I dare not see thy face," and then fell right down on the floor. At that instant an awful wail of anguish broke out all over the hall. The school boys fell on their faces to the ground, the same cry being on every lip: "My sin! My sin!" The school girls and some of the women were also on their faces crying out for forgiveness. This must have lasted over an hour. God in awful, holy majesty had come down into the midst and it made one think of the day of judgment. One who described it said: "God had come amongst us; all knew it and every heart was open before him. For myself, I had the most intense realization of the holiness of God and my uncleanness in his sight."

From these things we gather—

1. That the operation of the Spirit of God is alike among all peoples and races. There is no difference.

2. That real revivals of religion always mean cleaning up the church and cleansing of the members from strife, antagonisms and those many things which hinder the work of God.

3. That conviction of sin is not confined to those of mature years, but strikes in among the young—boys and girls as well as the old people.

II. "BEAUTY FOR ASHES AND THE GARMENT OF PRAISE." ISAIAH 61:3.

A Chinese preacher of the C. I. M., who had experienced a real change of heart after passing through a severe sickness, suffered greatly from physical and mental depression and a deep sense of failure and sin took possession of him. One day when he felt he could endure his struggle no longer he said: "One man cannot bear two burdens—the

burden of his sins and the burden of preaching. I must be delivered from the one or the other." He cried: "O Lord, either relieve me of this load of sin or release me from the responsibility of preaching. If thou wilt pardon my sin I will never again complain; I will never say in summer: 'It is too hot to preach,' nor will I say in winter: 'It is too cold to travel.' If thou wilt but pardon my sins I will risk everything for Thee." So deep was his conviction that he begged to be relieved of his office as preacher, but his brethren had too much confidence in him to grant him that request. They knew the Lord had a great blessing in store for him and that he would come out of this as gold tried in the fire.

It came in an unexpected manner to him. As he was in the pulpit preaching on Acts 20:32, which in the Chinese is translated to read: "God is able to build you up and to give you an inheritance among all them which are sanctified," a new vision of truth and grace was given him and the power of God came upon him. He who mourned for his sins had received the garland for ashes, the oil of joy for mourning and the garment of praise, for the spirit of heaviness. From that time on the joy of the Lord was the most conspicuous feature of his Christian life and service. This man who, before his conversion had been known for his Confucian scholarship and deep learning, now became one of the most demonstrative servants of God in that section of China. It was said of him that his "demonstrative nature and frequent outbursts of praise were more after the manner of the early Methodists or Salvation Army than of a staid Chinese scholar."

III. CONVICTION FOR SIN. ACTS 2:37.

A preacher in China just as he was beginning his sermon was stopped by an old man who said to him: "You need not tell us about anything else; only let me know how to be saved from sin. I don't want to know anything else for I have been a great sinner, a very wicked man; now I am fifty-eight years of age, but there's hardly any sin I have not committed." He further said: "What I want to know is whether there is salvation for such a sinner as I have been. I have been to the Temple of Tung Yoh (the god of hell) and worshipped there and the priest told me it was all right, I need not fear; but not being satisfied I went to the top of the pagoda on the Hung San and the priest there gave me a paper assuring me of the god's propitiation, but yet I was not satisfied; I have been to your chapels here and all I want is assured salvation for I have had to suffer already for my sins, and I fear the judgment to come. What must I do to be saved?"

The modern idea of Missions is that we must not look for old-fashioned conviction among the Chinese; they need to be taught, instructed, indoctrinated before they can become Christians, hence many missionaries do not expect any immediate fruitage from preaching. They never expect to hear people cry out, "What must I do to be saved?" The word so often used now is "background." They think Chinese converts must have background in order to become real Christians. Paget Wilkes, who has had a long and thorough experience in heathen lands says, "Many a young missionary accustomed to the joys of harvest in his home church reaches his station on the foreign field only to be told almost at once: 'You cannot expect that sort of thing in heathen lands. Without a long period of instruction it is impossible to expect that a soul can pass from darkness to light.' Alas, his keen ardour is thereby cooled and a dull, non-expectant spirit is at once engendered in his mind. This is fatal. There must be a driving conviction in the heart that it is possible for one

entirely ignorant of the gospel to be saved within a few hours of his first hearing the message, if only he has been prepared by the Spirit of God and his heart has passed through the crucible of suffering, sorrow, or sin. . . . Above all things then, we need to study the Book and accept its descriptions and diagnoses as unalterably true. In spite of all academic vaporings to the contrary do we believe—

1. That man is guilty. Rom. 3:19.
2. Dead in sin. Ephe. 2:1.
3. At enmity with God. Rom. 8:7.
4. Blind. Ephe. 4:18.
5. Helpless. Rom. 5:6.
6. A lover of sin. 2 Thess. 2:12.
7. In bondage to Satan. 2 Tim. 2:25, 26.
8. By nature depraved. Rom. 5:19.
9. In danger of everlasting destruction. 2 Thess. 1:8, 9.

Mr. Wilkes tells the following story of the Marechale of the Salvation Army that one day she walked through a large library in Paris. She expressed her pity for the poor students who had to read and study so many volumes, observing that her own studies were limited to two. On enquiring what they might be she replied, "*The Word of God and the human heart.* I am never lonely."

IV. IN DEMONSTRATION OF THE SPIRIT AND OF POWER. 1 CORINTHIANS 2:4.

No man illustrated this in the modern times more than William Booth, the fire-baptized leader of the Salvation Army. Harold Begbie says of him in a recent article.

"I suppose that no Christian ever more deeply shocked, horrified and outraged so vast a host of devout people, or made so many of the enemies of God rejoice by the character of his proselytism. I doubt, too, whether any man of serious purpose ever so completely exposed himself to intellectual contempt and popular ridicule—perhaps the two deadliest weapons with which mankind defends itself against the innovator. And yet this passionate youth from a provincial slum and a suburban pawnbroker's shop, no powerful friends to help him, overcame the opposition of the world, established a most powerful religious organization, and when he came to die, old, broken, and blind, had the nations of the earth as his pall-bearers and humanity itself as his chief mourner.

"It is a life so extraordinary, considering the time in which it was lived, that no man in his senses would seek to explain it; but at this cool distance from his tempestuous career, and with all the documents he left behind him open for our inspection, there are certain conclusions we may fairly draw from his record which help us to understand at least something of the man's spirit."

In our day the word evangelism has been reduced down to something just a trifle less than a slogan. There are hosts of preachers and leaders and writers who talk eloquently and prettily about evangelism who have the most intense aversion to revivalism and to emotionalism in religion. They want everything done, as they say, "decently and in order." They are death on the least show of religious emotion, especially among young people. "Flaming Youth" must be led into the ways of conversion without any stirrings of the emotions, and religion is the acceptance of a challenge or the coming to a decision!

We were in a meeting recently where a letter came from some of the preachers (who needed greatly a mighty religious stirring in their own souls) suggesting that our sermons and messages were fine and excellent, but if we would only cut out the emotional they would be so much more acceptable! Decorous, dignified and deathly characterize too many of the activities of preachers and churches in these days. We need the demonstration of the Spirit.

THE PROMISED REVIVAL.

SERMON BY MRS. S. B. SHAW AT GENERAL HOLINESS ASSEMBLY HELD IN CHICAGO, MAY, 1901. (BY REQUEST).



DEARLY Beloved! If there be any reason in the providence of God why I should be here today, you know as well as I, that it is not the mere preaching of a sermon. There are too many here that can do that better than I. If there be any reason, it is that I might bring to you something of the lesson that I believe in my inmost soul, God has been writing on my heart by the power of his blessed Spirit, during the last three months.

I invite your attention this afternoon to part of the thirty-seventh verse of the thirty-sixth chapter of Ezekiel; "Thus saith the Lord God: I will yet for this be enquired of by the house of Israel, to do it for them."

The "this" referred to in the text was a deep, thorough, widespread, searching revival—a glorious revival in Israel, promised and described in the chapter from which the text is taken. I invite your attention to a study of this revival for God is an unchangeable God and if we can learn what he did for his professed church and his professed people under certain circumstances and conditions in the olden time, then we may know what he is willing and able and waiting to do for his professed church today. I say his professed church for I ask you to notice that Israel in this chapter and in this connection meant not Israelites indeed in whom there was no guile, but the professed people of God—those who had been known and were called by his name. Here I believe as Holiness People we have sometimes made a mistake. We have sometimes seemed to think that God cared nothing for his professed church as such; but I believe that this is a sad mistake and that the Scriptures abundantly confirm me in this. All of God's dealings with his Israel of old show that in spite of their rebellion and hardness of heart they were precious in his sight. When they were disobedient and rebellious he chastened them and if they returned not, he suffered them even to be carried away captive into the land of their enemies—yet because they were called by his name, he was jealous over them and when their enemies rejoiced in their downfall he visited them in awful vengeance because they rejoiced over the calamity of Israel. Nor did he give Israel up because of their sin—nor has he given them up; for Paul plainly tells us that they are to be grafted in again and both the Old and the New Testaments promise that Israel shall be restored. So I believe God cares for his professed church today and as it was his will to grant a sweeping revival in Israel in the olden-time, so it is his will and he wants us to ask for and expect a sweeping revival today—not outside of the church but in the church—and that for this end, in spite of difficulties, we should labor and pray and believe.

In studying this revival promised by the prophet I call your attention to five things.

1. Prevailing Conditions. It was a time of desolation—a time when the church seemed to have no cause to expect favor at the hands of God. For disobedience, God had chastened her and because of her continued disobedience and terrible idolatry she had been carried away captive into Babylon. From the human standpoint, she had no claim on the mercy of God—no right to expect his favor or a gracious outpouring of his Spirit. Yet in spite of her unworthiness God declared that he was for her and would turn unto her and that he would take her from among the heathen and bring her unto her own land.

2. Gods' Reason for Promising a Revival. What moved God, then, to make this vow? What moved God to declare he would send to them the heathen round about and bring

them back, and that he would build the waste places, and the land of Canaan should no longer be desolate of souls? Not the worthiness of the church; not the spirituality of the church, but the glory of his own name. God values us for his own name's sake. This is plainly stated in the twenty-first and twenty-second verses of this same chapter. "But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel but for mine holy name's sake, which ye have profaned among the heathen, whither ye went." God promised, then, a revival not because of the worthiness or the faithfulness of the church, but for the glory of his own name.

3. The Source and Beginning of this revival. This was not in Israel, but in the mind and purpose and plan of God. God saw not the worthiness of his people but the reproach brought upon his own name by their unworthiness—even the profaning of his own name among the heathen. In other words he saw the terrible need and declared that he had lifted up his hand in behalf of Israel and against her enemies.

4. The Thoroughness of this promised revival. This thoroughness was to be shown, first, in deep repentance and humility. "Then shall ye remember your own evil ways and your doings which were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." (Verse 31). Moreover this revival was to be a holiness revival. Its thoroughness was shown in the second place by the thorough cleansing of their hearts and their restoration to their own land, the land of Canaan. "For I will take you from among the heathen and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you: and I will take away the stony heart out of your flesh and I will give you a heart of flesh." (Verses 24-26). Its thoroughness was also to be shown by its permanent results. "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my commandments, and do them. And ye shall dwell in the land that I gave to your fathers; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree and the increase of the field, that ye shall receive no more reproach of famine among the heathen." (Vs. 27-30).

5. The Condition upon which this revival was promised—as shown in the text itself. "I will yet for this be enquired of by the house of Israel to do it for them." Prayer, then, was the only condition named on the human side in the accomplishment of the will of God in the revival of Israel.

Now, beloved, in harmony with these points to which I have called your attention, I would bring to you the lesson that God has, as I said before, been deeply impressing upon my own heart, during these last few months.

We noticed first that it was a time of great desolation in Israel, and her faith had no claim to the mercy of God. She had gone away from his service. She was cold and indifferent, bowing down to false gods. By the chastening of God, all her lands were laid waste and her people were carried away captive into Babylon. We read that the prophet was to speak to the mountains of Israel, as if they alone were left to hear the word that was spoken.

O beloved, you may draw the picture as dark as you choose of the need of the professed church today—of her coldness, her

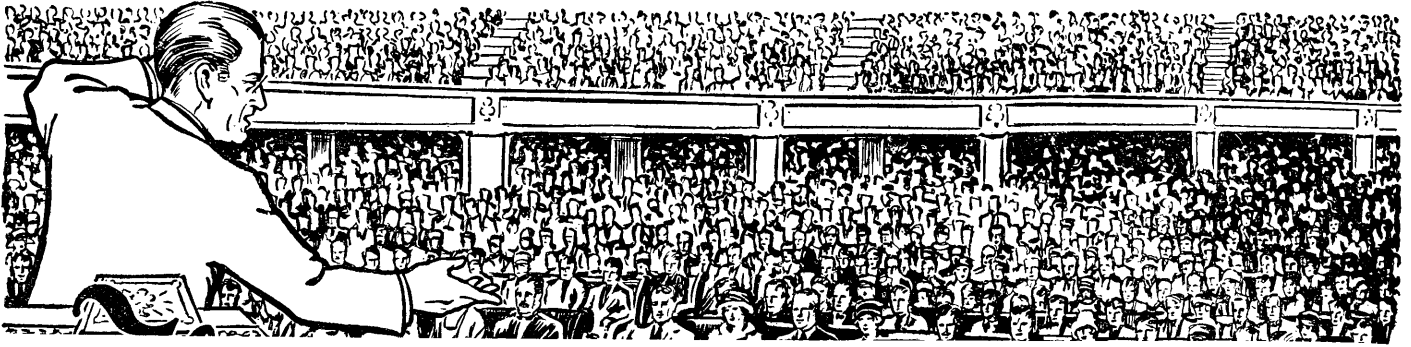
indifference her worldliness, her idolatry. Still, the word of God gives you ground for confidence in a revival,—a sweeping revival in Israel.

I say it was a time of desolation. God always has chastened his people, when disobedient. I presume he always will. When the church grows cold and careless and indifferent to any degree; when to any degree she loses sight of the glory of God and his salvation—her one object and cause of existence,—just to that degree God withholds his blessing from her. This was a time of famine—a famine of souls. Beloved! What is this cry we hear today? What is the message we read in nearly every Christian paper? It is the cry that we need a revival. This cry comes from the Episcopalians, the Presbyterians, the Baptists, the Methodists, the Congregationalists. We read this message in denominational and undenominational papers. Ministers in their conferences and their presbyteries are asking, "Why is the church with all its power and all its wealth and all its carefully laid plans and all its multiplied organization making so little real progress? Why is her membership not increased? Why is she not accomplishing greater results? Why are her members being carried away in captivity to worldliness and sin? Why are the thousands round about us unmoved? Why will they not attend our services? Why can the Christian church not accomplish in the evangelization of the world what she accomplished in the first two or three centuries of her existence? Beloved, what is all this but an acknowledgment that God has laid a famine upon us? And there is a cause. God has not laid a famine upon the church without cause! Loving her, the church, as we do, we are compelled to acknowledge to some extent—and may I not say to a large extent, she has her eyes off of one thing: God demands the salvation of those about her at every hazard, at every cost!

I would not ignore the good that is being done. I would not question the faith of the weakest of God's children, nor fail to encourage every spark of grace in a human heart. I believe there never was a time when I was disposed to break the bruised reed or quench the smoking flax. But are we to be satisfied with weakness? Are we in our love for the church to overlook her worldliness, her backslidings? By no means! But on the other hand let us remember God's love for his people of old, and that God has said that he is married to the backslider. Let us remember God's infinite tenderness and patience with us and let us bear in mind that it was at such a time as this—yea, truly at a worse time than this, that God declared by his prophet, moved by the Holy Ghost, that he would send a revival. So I believe today that God has given to many who are taught of the Spirit a promise of glorious and sweeping revival in the professed church of God.

And that our faith may be strengthened, let us look in the right direction. Let us remember that this revival had its beginning, not in the mind of the church; not in the minds of God's people; not in the minds of those sanctified and true, but in the mind and purpose of God, himself. Let us remember, too, that God's purpose to grant a revival was not brought about by the faithfulness and spirituality of the church but for the glory of his own name and because of the great need. God had laid a famine upon Israel but that famine did not bring glory to God! On the other hand, the heathen only profaned his name the more because of it. They did not comprehend that God was able and willing to bless and prosper his people as of old and was only chastening them for their disobedience: They only mocked and said, "The God of Israel is not able to deliver them out of our hand."

(Continued)



ABRAHAM'S SEED.

Prof. W. O. Allen, Professor Asbury Theological Seminary.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Galatians 3:29.

THE promises of God to Abraham were given and repeated with variation of detail on sundry occasions through the lapse of hardly less than fifty years. First when called to leave his home and kindred and become a wanderer to an unknown land (Gen. 12:1-3); then at Shechem (12:7); and again after Lot had separated from him, choosing the richest portion of the land (13:14-16); then in the blessing of Melchizedek (14:19, 20); afterward it was confirmed by a covenant (15:1-21), though as yet Abraham had no son.

Years go by and Ishmael is born of the bond-woman, man's faithless attempt to bring about a fulfillment of God's promise. More years go by and Ishmael is a lad of thirteen, Abraham an old man of ninety-nine, and Sarah is ninety, when Jehovah refuses to accept the son born of the flesh and promises Isaac, the heir of faith (17:1-27).

When Jehovah announced to Abraham the impending destruction of Sodom, he declared his confidence that Abraham will command his children to keep the way of Jehovah, "to the end that Jehovah may bring upon Abraham that which he hath spoken of him" (18:17-19).

Finally, when Isaac was offered up, Jehovah swore to Abraham by the highest and most immutable earth (22:15-19).

Assembling these records of God's promises to Abraham and his seed, all of which deserve careful attention, and analyzing the contents, we find the following items:

1. The seed should be innumerable;
2. The land should be an everlasting possession;
3. Jehovah should be their God;
4. They should keep the way of Jehovah, to do righteousness and justice;
5. They should possess the gates of their enemies;
6. They should be blessed, and should be a blessing to all nations;
7. Blessing or cursing should be the portion of others according as they should bless or curse Abraham and his seed.

Who are the seed to whom these promises were given? In the light of later revelation, and especially of the mystery revealed to Paul, we make the following affirmations:

1. Only to one seed were the promises made. Abraham had other posterity besides Isaac, the child of faith; but he alone was heir to the promises.

2. Natural generation is no guarantee of inheritance to those who are wanting in faith. Ishmael and the children of Keturah are not included. Esau, though a son of Isaac in the flesh, was rejected because he was a profane person. The Israelites who were led out of Egypt by Moses perished in the wilderness and failed to enter the land of promise because of unbelief. Idolatrous Israel was carried away into captivity, put away as an unfaithful wife (Jer. 31:32). John the Baptist said to the multitudes that

went out to be baptized of him: "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham."—Luke 3:8. Cf. John 8:37-44.

3. The children of Abraham are those that are justified by faith. Paul argues this point at length in the fourth chapter of Romans. And in Galatians 3:7 we read: "Know therefore that they that are of faith, the same are sons of Abraham." And in the 28th verse of this same chapter we read further: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be neither male nor female; for ye all are one in Christ Jesus." In Ephesians 1:13: "In whom having also believed, ye (Gentiles) were sealed with the Holy Spirit of promise, which is an earnest of our inheritance." The fact that Gentiles have the same privileges with the Jews is still more emphatically set forth in Eph. 2:11-21. It seems incredible that anyone who admits the inspiration of the Apostle Paul could deny this truth.

4. We conclude therefore that there is no difference between Jews and Gentiles in the inheritance of the promises made to Abraham. There is only one seed to inherit the promises, this seed is not begotten by natural generation but is "through faith of Jesus Christ," and "the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel." (Eph. 3:6).

What then is the place of the Jew in the divine economy? It is evident that there were peculiar advantages to the Jew. But the advantages carried corresponding responsibilities, and failure to meet these responsibilities brought fearful liabilities not only upon those who failed, but upon their children for many generations. Their example may serve as a warning to us of the fearful consequences if we fail to profit by the advantages which we now enjoy.

1. It gave them no exclusive rights. Abraham was blessed in order that he might be a blessing, and that in him all the families of the earth might be blessed. Because the Jews refused to accept the gospel plan with its provision of faith, and its extension to the Gentiles, they were rejected.

2. Neither are the Jews now excluded from the provisions of grace. As a matter of fact very few Jews since the days of the apostles have accepted the gospel. There are reasons why this is so, facts sociological and psychological, just as there have been few converts from among Moslems or heathen nations. Not all the responsibility for failure can be laid at their own door, however, for professed Christians have themselves been guilty of perpetuating the walls of separation. But it has always been true throughout the gospel age that salvation by faith in Jesus Christ is promised to Jew and Gentile alike.

3. Nevertheless the Jew had advantages, as Paul admits in Rom. 3:1, 2.

a. They had the oracles. The law and the prophets gave them a knowledge of the living God, the covenant-keeping God, such as heathen did not have. The temple service taught the lesson of propitiation through the blood of Christ. The unity and the holiness of God was known to the Jew as to none of the heathen.

b. They shared in the Messianic hope. The messages of the prophets created an expectancy among them of the coming Christ. The vicissitudes of their national history had intensified this hope, and the preaching of John the Baptist had fanned it into a flame of zeal.

c. They were entrusted with a commission to the nations. The prophets had clearly taught that they were to be a light to lighten the Gentiles. Their call is recognized by the Psalmist, as in the 67th psalm: "God be merciful unto us and bless us, . . . That thy way may be known upon earth; thy salvation among all nations."

d. To them Christ was first given. "He came unto his own, and his own received him not. But to as many as received him, to them gave he power to become the sons of God." Paul said that the gospel is "the power of God unto salvation to everyone that believeth; to the Jew first." Theirs was an advantage, not of actual inheritance, but of opportunity to become heirs through faith, and to be the purveyors of this grace to the Gentiles. This advantage was lost through unbelief, and what should have been their glory has become their curse.

4. An inherited unbelief puts the Jews now at a disadvantage. A child born in a Jewish home inherits a prejudice which is a barrier to accepting the gospel. The fact that Christ is believed on by the Gentiles is a stumblingblock to the Jew. Pride in his descent is an obstacle to that humility which prepares the heart to accept of grace by faith in Jesus Christ. Instead of the Jew being a messenger of the gospel of Christ, he has become the originator or promoter of every form of antichristian doctrine. Spinoza was a Jew, Karl Marx was a Jew, the foremost propagandists of the soviet system are Jews; their money is financing the efforts to break down our prohibitory law; they joined with the Papists to exclude the Bible from the public school and are now aligned on the side of agnosticism and atheism; they control much of the public press which is debauching the public mind with its details of crime and vice and resistance to law enforcement. We do not recite these facts to heap upon them a disproportionate share of blame for the evils that afflict society today, nor to rouse prejudice against them, but rather to awaken sympathy for the Jew who is brought up in such an environment and is so far estranged from the preaching of the gospel. How can they be saved? Only God's grace can transcend these barriers.

5. But their blindness is not incurable. The branches that were broken off from the true olive tree can be grafted in again. The unbelieving Jew has no peculiar claim on

God's favor, but he is the object of redeeming love, and the yearning Christ would welcome him back into gracious favor.

6. But as many Jews as are restored to covenant favor become a part of the one seed of Abraham along with the believing Gentiles. "Christ is the end of the law for righteousness to everyone that believeth." The seed of Abraham is one body, of which Christ is the head. No child of the bond-woman is an heir. The Jew will not inherit because of natural descent from Abraham, nor because of circumcision in the flesh, nor because of his obedience to the law, but only because of obedience to that law of faith in Christ, after the likeness of Abraham's faith.

This conclusion does not imply, however, that the Jew must surrender his racial identity and become absorbed into Gentile Christianity, any more than that the Gentile must become a Jew, or the Negro a white man, or that the Oriental must become a Westerner. It does not exclude the possibility that the Jews may return to Palestine and establish an independent national existence, but such a nation, if established, as well as all the kingdoms of the earth, must become the kingdom of our Lord and his Christ (Rev. 11:15). The assumption that the Jew is to have a superior place in the Messianic kingdom and exercise lordship over the Gentiles, or that the bloody sacrifices of the Mosaic law are to be restored,—all such conclusions from a literal interpretation of the Old Testament Scriptures are erroneous and confuse the relation of type and substance. When the type was fulfilled in Jesus Christ its transitory nature became evident, the law gave place to the covenant of grace, the ceremonial cleansings to the sanctification of the Spirit, and the Davidic throne to the everlasting kingdom of David's son. Place in that kingdom is not given to those "born of flesh nor of blood nor of the will of man, but of God." It is based on service, on humility and sacrifice, and is not the dominion of worldly might and power and glory, but is the rule of faith and goodness and love. "He that humbleth himself shall be exalted." Neither rank nor race nor sex have any place in Christ Jesus. These natural distinctions do not cease to be, but they are not the basis on which honors are bestowed. The prophets condemned the unspiritual Israelites for their confidence in the flesh time and again. See Isa. 1:11-17; Mic. 6:6-8; Jer. 31:33; Ezek. 36:22-31; Hos. 14:2; Psalms 51:17; and many more.

But what are the promises which Abraham's seed inherits?

1. The Land. As this promise was first given to Abraham it was circumscribed by the range of his vision. Later it was extended from the river of Egypt to the Euphrates. To Joshua was promised "all the land whereon the sole of your foot shall tread." The Psalmist (37:11) says: "The meek shall inherit the land," which in Matt. 5:5 becomes "the earth." Likewise the fifth commandment, "the first with promise," reads, "that thy days may be long upon the land which Jehovah thy God giveth thee;" but in Eph. 6:3 it becomes "that thou mayest live long on the earth." Psalm 2:8: "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Isa. 11:9: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah as the waters cover the sea." Rev. 5:9, 10: "For thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth." Hebrews 11:10, 13-16 credits Abraham and the heirs with him of the promise with a loftier faith than the mere occupancy of a parcel of ground; they were setting up a civilization diverse from that of Babylon or the worldly dominions that have succeeded it. Their dream will not be fulfilled until the Lord's prayer is

a reality: "Thy kingdom come, thy will be done on earth as it is in heaven." Paul rises to the height of sublimity in Eph. 1:22: "And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all.

2. An Everlasting Possession. The promises of God as set forth in type are rich beyond all possibility of shadows to convey. Yet the type itself seems to come short of its fulfillment.

The reason for this is given in Heb. 11:39, 40: "And these all, having had witness borne in them through faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." Of the nearly four thousand years since the promise was given to Abraham less than one-third of the time have the Jews occupied any part of the promised land, to say nothing of its widest extent; and for only a few centuries did they have any independent sovereignty. Moreover, death is a nullifier of the promise of an everlasting possession. What are a few short years of mortal life! The fulfillment of this promise requires the resurrection of the dead and eternal life.

3. Righteousness and justice. This promise finds its best interpretation in the prophecy of Zacharias (Luke 1:67-79): "To grant unto us that we being delivered out of the hand of our enemies should serve him without fear, in holiness and righteousness, before him all our days."

4. The Gates of their Enemies. There is an aggressiveness in the promise that will be fulfilled only in the destruction of all the foes of Christ, whether social, moral or physical. All worldly dominions must be subdued, all socially entrenched wrongs must be uprooted, all spiritual oppositions overcome, death and hell overthrown. "On this rock will I build my church, and the gates of Hades shall not prevail against it." (Matt. 16:18).

5. The Promise of the Spirit. Abraham died in the faith, having for a possession only a sepulchre, and for a seed only Isaac, and for a city with foundations only a Bedouin tent. The years have grown to centuries and centuries to millenniums, and much of the promise lies yet in the future. The natural seed of Abraham is disinherited and scattered far and wide among the nations, an object of reproach, a people spoken against. "But the promise stands sure, having this seal: the Lord knoweth them that are his;" and to each is given the seal of the Spirit, "an earnest of our inheritance until the redemption of the purchased possession." "Christ redeemed us from the curse of the law, . . . that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith" (Gal. 3:14). "Ye are not in the flesh but in the Spirit, if so be that the Spirit of Christ dwelleth in you." "The Spirit himself beareth witness with our spirit, that we are children of God; and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him (are joint-sufferers), that we may be also glorified with him (jointly-glorified)."

Brother, Sister, have you the seal of the Spirit? Are you Christ's? Can you claim the promise? Have you the earnest of the inheritance? The kingdom of God is righteousness and peace and joy in the Holy Spirit. How much of the land do you possess? Or are you still wandering in the wilderness, afraid to enter into the promised land? Are you not only blessed, but are you a blessing? Do your neighbors bless themselves in you? Do the ends of the earth fear before him because God hath blessed you? Is your Lord's money put out to usury, or is it wrapped up in a napkin for your own selfish possession? If the heathen are not fellow heirs with the saints, you and I must answer for them? Do you believe God intends them to be fellow-heirs with you?

Remember what a fearful judgment came upon Israel because they failed God in the day of opportunity. You and I are only wild olive branches grafted into the true olive tree. Let us fear lest we fall through the same example of unbelief. And be not like the son who said, 'I go, sir,' and went not. China is looking to us today, and India, and Africa, and Mexico, and South America, and the isles of the sea. God is waiting on us. The longsuffering of God is salvation. But he will not always wait. He will come in such an hour as we think not, and if we are not found faithful stewards, giving the gospel meat to his household, he will cut us asunder and give us our portion with the hypocrites. "If any man love not the Lord Jesus, let him be anathema."

"If ye are Christ's then are ye Abraham's seed, and heirs according to the promise."

Filling the Pulpit—"With What?"

A. W. ORWIG.

As a preacher took his seat in a barber's chair, on a Saturday evening, he said to the barber, "I want you to do a very nice job, for I am to fill a pulpit tomorrow, and I want to look trim." Quickly the barber, unacquainted with such language, inquired, "Fill it with what?"

Spiritually considered that was a very significant question. As one reads the notices of sermon topics in Saturday's issue of the daily papers, he is sometimes surprised at the secular and unscriptural subjects chosen. Admitting the fact that startling and sensational themes may occasionally be permissible, yet, on the whole, it is questionable whether such a course is wise and profitable. The preacher's object should not be to draw a crowd, yet he should so preach that the crowd will flock to hear him.

Of some preacher's sermons it might not be uncharitable to say that such men were "hard up" for a subject, especially when they had nothing to say about the Lord Jesus Christ and his great salvation. In a very important sense every preacher's motto should be:

"Jesus only is our message,
Jesus all our theme shall be,
We will lift up Jesus ever,
Jesus only will we see."

A newly converted Jew said to a preacher, "Your sermon, although possessing some good things, had a very vital defect, and was only what I could have heard in a Jewish synagogue." He meant to say that there was no divine Christ in it, the Redeemer of men. Of a distinguished preacher it was once asked "If you would give but one talk to a crowd of men, on what subject would you speak?" Without any hesitation he replied, "Jesus Christ."

Oh, my beloved brethren in the holy Gospel ministry, whatever may be your theme in the pulpit, let Jesus Christ burn and glow in head and heart, so that sinners will be saved and Christians will hunger and thirst for "the measure of the stature of the fullness of Christ." Surely this should be the chief object of all preaching, and this kind the Holy Spirit will truly honor and bless.

A thoughtful young girl had the grace and courage to say to her somewhat worldly father, "Father, you're no really true preacher, because *you don't talk Jesus*." A young preacher in a college town, and whose congregation was not very spiritual, told his father that he was more or less hampered in his ministry because he could not properly dwell on the deep subjects with which they were familiar. The father, also a preacher, replied, "Do not be discouraged; preach the Gospel of Jesus Christ. They probably know very little of that, and greatly need it."

"Then Philip went down to the city of Samaria and preached Christ unto them."

"Since my eyes were fixed on Jesus,
I've lost sight of all beside,
So enchained my spirit's vision
Looking at the Crucified."

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XXVIII.

THE NEW PASTOR A NERVOUS WRECK.

THE morning following the appearance of the ghost at the pageant the leading newspaper of Goodwill came out with the following big headlines: A STARTLING MYSTERY! This was followed by a column describing what had occurred at the People's Church the evening before. The reporter who wrote the account was present and with his own eyes saw the marvelous apparition. He wound up the description of the affair by saying, "Those who were present and saw the apparition were fully convinced, and henceforth, could never doubt that man has a soul; that there is a future existence after death. This remarkable apparition settled forever, that question in the minds of those who were privileged to see what appeared at the church last evening."

Poor Judas Iskabod was a nervous wreck the next morning. He was laboring under the impression that the ghost had ridden him up the aisle and, it was with great difficulty, that his friends tried to convince him that it was the Queen of Sheba, under whose massive weight he had struggled up the aisle on his all-fours, instead of the dead and buried former pastor whom he had so unjustly superseded. The poor fellow, after a few days, was removed to the hospital, where he spent several weeks recovering from the fearful shock; and then was given several months' leave of absence for the recuperation of his health.

The university, which was determined to keep fully abreast with the times, at once organized a society made up of the president and a number of the professors, for a thorough investigation of spirit phenomena. It so happened that Sir Gulliver Dodge, of Europe, was in the United States giving seances and lecturing on spiritism. The society sent for him for a series of lectures. He assured the university and the cultured people of Goodwill, that they had been greatly favored with so remarkable manifestation, about which there could be no possible question or doubt. The man whom they knew to be dead and buried, had appeared before so many witnesses who had known him intimately, and could not possibly be mistaken with reference to the identity of his ghost.

"This at once, and forever, settled the question that the spirit does exist," said the great scientist, "after the death of the body, and can appear in such a realistic and positive way, that none but the persistently and stubbornly ignorant, can question. We have now," said he, "emerged entirely from mere theory on this subject, and entered the realm of stubborn, unquestioned facts. It is now our duty to press, with intelligence, but a zeal worthy of so great a cause, farther into this interesting realm of discovery."

The intellectuals of the town were delighted to listen to the great scientist with his clear reasoning. They were especially pleased, and commented on his wonderful poise and beautiful sincerity. He spent a couple of weeks, was invited to a number of evening dinners by the elite, always accompanied by the president of the university; and all such occasions the people expressed their grief that their dear Judas, who lay in the hospital suffering from nervous prostration, could not be present.

They explained to the learned scientist that their pastor was one of the most refined and delightful gentleman. He was a very unusual scholar and had quite worn himself out with his studies and the care of so large a congregation; then to make every-

thing worse, he had not only seen the apparition along with the rest of them, but the dear man crawling up the aisle on his hands and knees, had labored under the delusion that the ghost was on top of him. It was really remarkable that "he had not died on the spot."

Sir Gulliver Dodge wound up his interesting and illuminating visit with a great lecture at \$1.00 a ticket for admission. It was first announced for the auditorium of the People's Church, but it turned out that many of the "Four Hundred" class of the little city, who had been present on the night of the pageant, could not be induced to enter the place, they were compelled to give the lecture in the City Hall.

The great scientist left in excellent good humor, with pockets well filled. He congratulated himself and the admiring people, that never before had he been in a city where it was so easy to make converts to his theory. "The interesting feature of it all," said he, "I am pleased to note that these converts are of the most intellectual people of your wonderfully attractive and progressive city."

Meantime, our beloved Huston was bathing in the sea and basking in the sun, having his youth renewed like the eagle's down in sunny Florida. At the end of the winter his physician pronounced him, not only 100 per cent well of all his former troubles, but one of the most vigorous specimens of humanity he had ever known.

Huston, it will be remembered, had no heirs or relatives, that he knew of. His wife's people in the west had mourned him as dead, and no one had the slightest dream that John Henry Huston was yet in the flesh, except the man himself, and a few persons with whom he had become acquainted in Southern Florida, who knew nothing of his past tragic history.

Mr. Judas Iskabod gradually recovered from the fearful shock he had received, and was indeed greatly relieved when he found that he had not been ridden by the ghost which he had conceived had a special grudge against him, but by the rotund Queen of Sheba. The scare, well over, the people laughed at and teased him quite a bit over his excessive fright and the figure he had cut crawling up the aisle of the church with the Queen of Sheba, in all her Oriental and ancient glory, astride him.

Iskabod, notwithstanding his faults, was a man of energy and enterprise. He at once supplied himself with a number of books on spiritism. He acquainted himself with several prominent mediums. He went to some of the larger cities and attended seances and then, with great caution, prepared a lecture on "The Spirit of Those who have Crossed the Bar." He gave this lecture on a 25 cent-per-head admission in several of the smaller towns, and at the earnest solicitation of his many friends in the city of Goodwill, arranged to deliver it in the City Hall of that place.

He had resigned the pastorate of the People's Church, and the pulpit for the present was being occupied by any one who could be found for the place on the Sabbath. Many people who had given themselves over to spiritism had quit the church. Some of the enthusiastic young people who had been so aggressive in the reception and promulgation of the ideas of the new age, had scattered to the four winds; some had gone into the movies, others were dancing in cabarets in the big cities, others had gone to the far west, and but for the handsome income provided for this church by Huston's liberality it would in all probability, been forsaken and closed.

Extensive arrangement was made for Is-

kabod's lecture in the City Hall of Goodwill. His many lady friends, for he was an unmarried man, especially the enthusiasts over spiritism, had persuaded him to charge one dollar for admission, but he had modestly hesitated at so exorbitant a charge. But in view of his illness and hospital expenses, they insisted that the people would be glad to render him some financial assistance and pledged that they would sell the tickets and see that the City Hall was packed to its utmost capacity.

In order that the time of his lecture, which they determined to make a great event, should not conflict with any other gathering, or meetings of any sort in the city, they selected Monday evening, May 2. The month came in on the Sabbath. They felt this would be a most opportune time for his lecture.

They were a bit annoyed because two broad-shouldered young men had appeared in the city some days before, announcing a great tent meeting. These young men had selected a spacious lot and put up a tent that would easily accommodate two thousand people. They had been busy providing a large platform and arranging unusually comfortable seats for such a gathering. This meeting was to begin at 3 o'clock Sunday afternoon. The people were assured that the minister who would do the preaching, was a man of ability and wide experience. His name was not given.

The enthusiastic people who were working up an interest in the lecture, noticed the putting up of the tent and the arrangements for the meeting, but comforted themselves that the intelligent people of Goodwill had made such progress in intellectual development and scientific discovery, that such religious mobs could no longer attract their attention. So they dismissed all thought of the tent meeting, to which the common herd might go, without in any way interfering with the great intellectual treat they were to have from their dear Dr. Iskabod at the City Hall on the evening of May second.

Arrangements were made for a number of social events; various clubs and organizations were to appear in evening dress at the lecture and, at its close, they were to have late dinner at a number of the best restaurants of the city.

There had not been such a buzz of interest and enthusiasm in the high life of the city of Goodwill since the extensive preparation for the pageant, which had taken place or, in fact, had failed to come off, some three months previous.

Saturday evening at nine o'clock, the workers got together and sent a couple of their leaders to notify Mr. Iskabod that the tickets were all sold, that the hall would be packed, that standing room would be at a premium, and that he should have every cent of the door receipts, which would amount to something like \$2350.

(Continued)

Dr. Ridout's New Book on Revival Blessings.

Before sailing for the mission fields Dr. Ridout put out his new book, "Revival Blessings" containing the History of the great revivals as well as stories of great evangelists and chapters on soul winning, etc. This book should be read by all evangelists, ministers and laymen who are interested in revivals of religion. Also, it is a fine text book for the class room where evangelism is being taught. There are many things in this book not found in any other book on evangelism. Dr. Ridout has dug out a lot of gold nuggets from his wide reading. This is a fine book for soul winners in the Sunday schools and among young people, and no one can read the book without finding it full of wonderful information and inspiration. Price, \$1.00.

Don't fail to send us at least two subscribers on our 50 cent offer.

GLEANINGS FROM THE EVANGELISTIC FIELD

REIDSVILLE, NORTH CAROLINA.

We have just closed a revival in Lowe's Church at Reidsville, N. C., with Bro. W. R. Harris. The Lord most graciously blessed in the conversion of souls at each service for over a week. Some seventeen or eighteen were converted in the old-fashioned way by praying definitely through to complete pardon and victory. We are now in the beginning of another campaign at Cedar Grove, N. C., with Rev. F. A. Lupton and the outlook is most encouraging for a great revival and the conversion of scores of people. Great crowds are packing the church each service, and are most appreciative in their attention given to the messages.

I have an open date for a revival in September which I will be happy to give to some pastor. Write me at Wilmore, Ky., or Murphy, N. C. Brethren pray for our meetings that many may be converted to the Lord and others filled with the Spirit and mightily sanctified. Sam Maxwell.

THE REVIVAL AT ELKTON, MICHIGAN.

Not in years has Elkton and vicinity experienced such a religious awakening as at the present time. The Gospel Crusade, sponsored by the Methodist Church, has been far-reaching in its results. From the opening night to the close the attendance was gratifying and many nights a capacity audience greeted the evangelists, Bennard and Reed.

Evangelist Bennard brought messages of high order and soon won his way into the hearts of the people. A large chorus choir, ably supported by a men's chorus, composed of men of the community, furnished inspiring music.

One feature of the campaign was the boys and girls' meetings held at 4:00 o'clock each afternoon, the auditorium being well filled on each occasion. These meetings, under the direction of Rev. D. E. Reed, will long be remembered by the young life of Elkton. Among the many converts were boys and girls, many young people, and heads of families. The services closed on Mother's Day with over two score seekers at the altar.

The pastor and his people are greatly delighted with the results and the fine community interest. The spirit of unity among the various churches was marvelous to behold. O. W. Trask, Pastor Methodist Church.

MICHIGAN MEETINGS.

We are glad to report that God has been with us down through this year in a special way, helping us to accomplish a few things for the advancement of his kingdom. Since last September we have held eleven campaigns, in the following denominations: Methodist Episcopal Church, German Methodist, Evangelical and Nazarenes.

Perhaps one of the best meetings we held this year was at Lansing, Mich., in the Potter Park Methodist Episcopal Church. Rev. B. A. Hahn, the pastor, had prepared the way by pastoral visiting and having cottage prayer meetings preceding the revival. The large auditorium was well filled at almost every service, conviction was deep and conversions bright. Seventy-nine sought the Lord to be saved, reclaimed or sanctified. Some of the results which ought to be noted were: five whole families were converted, leaving worldly amusements (and the men forsaking their tobacco); Ten families established an altar in their homes; seventeen receiving light on tithing, took up this bit of Christian Stewardship willingly; twenty-eight persons united with the church last evening; old differences were, of course, buried, and the once sad faces are now shining witnesses for the Lord. Praise God from whom all blessings flow.

We are now in the midst of a campaign with Rev. C. I. Harwood, pastor of the Nazarene Church, near Otisville, Mich.

Prof. C. C. and Margaret Crammond.

ROSHOLT, SOUTH DAKOTA.

During the winter our labors took us into the East, where the Lord gave us some gracious victories. We held a very good meeting at Bloomsburg, Pa. Rev. J. M. Price, the pastor, was greatly afflicted, having been in the hospital thirteen weeks and bedfast for eighteen weeks, but he was happy in the Lord and trusting him to lift him up that he would again be able to pastor the flock and preach the Gospel. We have since heard that he is again able to fill his pastoral duties. At West Chester, Pa., God gave us a good meeting in their new and beautiful basement church which the Lord helped the pastor, Rev. Phil Geiter and his people to establish.

From here we went to New England and held a very good meeting with Rev. L. E. Darling in the Evangelical Church. They have a large field here in this suburb city of Boston and are doing a good work among the many New Foundland people who have located in that community. Our next engagement with the enemy was in Beverly, Mass., with Rev. E. Stetson and his Church of the Nazarene. We enjoyed our labors here and saw some good victories, a goodly number being saved and sanctified and the church encouraged. Our last battle in the East was with our fine pastors, Rev. D. Swarth and wife, at Lawrence, Mass. We had helped these good shepherds of their flock in the great N. W., at Lewiston, Idaho, in two very good meetings, and were glad to be with them again in Old New England. God gave us a good meeting under some very difficult circumstances. They had bought an old burnt-out cas-

tle and spent much time and money to have it repaired and ready for our meeting, but within a few days of having it finished, the enemy got busy and three different citizens of that neighborhood underhandedly planned and brought about an injunction and stopped the carpenters, so that the meeting could not be held in their new church. But God gave a good time of salvation over all opposition. The pastor and people were encouraged and praying and believing God would defeat the powers of darkness and open the way to enter into their new and beautiful and well located church home.

May first we began our summer's labors in Cadillac, Mich., with Rev. A. D. Buck and his people. Here again the Lord was pleased to give us a great closing up of the meeting. At Reed City, Mich., we were privileged to labor with their good pastor, Rev. C. J. Studt and wife. A number were either saved, reclaimed or sanctified. They gave us an urgent call to return for 1930.

Our first camp meeting was held near Corcoran, Minn., the Hennepin County Holiness Association Camp. We had labored with this good people in three successive camps in the past and were called back for this the eighth annual camp. We surely were glad to see so many of the converts of our former camps standing true and being some of the officers and pushing the work. The Lord gave us another good camp with souls seeking and finding God pardon and purity. We are now beginning the battle here in Rosholt Camp, S. D., and believing for a time of salvation. We covet the prayers of the saints of God that we may continue and be at our best for God and the salvation of the lost of earth. All glory and praise to Jesus our Lord and Saviour.

Theo. and Minnie E. Ludwig, Evangelists.

FROM THE BATTLE FIELD.

This has been a very glorious and fruitful year in his service. We have kept busy. The Master gave us gracious revivals on the western slope of Colorado this winter and spring campaigns in Kansas, Oklahoma, Texas, and here and there. Have witnessed many hundreds seek and find the "Benefits of the Double Cure."

We have labored with many wide-awake pastors and aggressive churches; have been treated with great kindness and remunerated well for our humble labors. It has been a pleasure to scatter and push The Pentecostal Herald in all our meetings. We never loved God better, or enjoyed the gospel of Full Salvation and the work of promoting Scriptural holiness any time in all our thirty-two years of ministry. We return to old Ft. Jessup camp, near Many, La., and to grand old Vincent Springs Camp, Dyer, Tenn., again this year. Will look for great hosts of friends of holiness at these great annual gatherings. Come to camp and stay through. God bless the grand old editor, Dr. H. C. Morrison, and his able staff of writers and multiplied thousands of readers in all lands, and make this one of the greatest years in the history of the Holiness Movement.

Our slate for 1930 is filling. Address us Bethany, Okla. Yours for revivals that will bless the ministry and the laity, and hasten the return of our Lord. Amen! Allie and Emma Irick.

GOSPEL BARN, FRAZER, PENNSYLVANIA.

In an Interdenominational Evangelistic Campaign held in our Barn at Frazer, Pa., by Evangelist Rev. Mary H. Ellis, assisted by Tillie McNutt Albright, it was definitely proven that people are hungry for salvation and for holiness.

Only a barn, but how wonderful! When we recall that our Saviour was born and started his earthly life in a barn. Many souls were born again in this barn, and how sweet will be the memory of this shrine to the saved and sanctified souls who found Jesus, and who received the second blessing of holiness here.

If I could only tell the wonderful times we had with the Lord here; how he came in power; how entire families were saved, and how people who heard holiness for the first time so eagerly accepted it; but the fact that this campaign was scheduled to run from April 15th to May 5th, then extended to May 26th, and then again to May 31st, you will realize that they were a great success.

During the first week people from the nearby countryside made up the congregation, but the word was passed along, and spread so rapidly that very soon people and delegations came for 35 miles and more to attend the services. Sinners, backsliders, church members, all alike found Jesus at the altar in this barn.

During the last two weeks, the meetings were wonderfully supported by The Church of the Nazarene of West Chester, Pa., whose pastor is Rev. Philip Geiter, and how wonderfully God did bless us during this time. On Sunday night, June 9th, on the first anniversary of the Nazarene Church of West Chester, about 15, saved and sanctified from the barn, realizing that they desired to feast on holiness continually joined with the Nazarenes at West Chester, and if Rev. Ellis and Sister Albright could only have heard the testimony of these barnites, I am sure they would have felt well repaid for the effort put forth.

These two whom the Lord so graciously sent to us, departed from here to New Philadelphia, Ohio, where their holiness campaign is being held in a tent, and

supplemented by meetings nightly on the courthouse steps, and we pray God's richest blessings be with them, not only there, but wherever they are called.

After all the sorrow and heartaches of this sinful world are over, I know God will whisper to them, as he calls them home, "Well done, faithful servants," and I am sure they will recall these barn meetings where, for seven weeks, they labored many hours each night that souls might be saved for him.

J. R. Parker.

WHEATFIELD, INDIANA.

I have just closed a very successful tent meeting at Wheatfield, Ind. Opposition to the meetings was very strong because the people have been filled with this "sinning religion," and no longer want the real gospel message. I began preaching old-fashion repentance which includes surrender, confession of sins, forsaking of sins and making restitution where it's needed; and entire sanctification as a second, definite work of grace which empties the heart of all sin and fills it with perfect love. The Lord honored his truth in a marvelous way and in spite of the devil and wicked men people plowed through to glorious victory. During the series of services I had something over thirty seekers and twenty-five of this number were saved and then sanctified. I think most every one that was saved went on into the experience of holiness.

The crowds and interest increased with every service. I find that people are hungry for the real truth and if we preach the gospel people will get interested and be saved and cleansed from all sin. Thank God the truth and blood have never lost their power.

The meetings closed with wonderful victory and the Lord is blessing the word to the salvation of souls at our present location. Praise the Lord for the gospel and its power.

Yours for the lost, Charles Cochran.

A REPORT OF ROBERT CHUNG'S MEETINGS IN KOREA.

To all friends and patrons of Robert Chung this report will no doubt have some interest, for it tells of the splendid success he is having in his evangelistic work in Korea. I am giving you this report just the same as he gave it to me. It contains the results of five meetings:

First, Wosan Meeting.—This was a union meeting in which about a thousand people gathered every night. Five hundred people really prayed through. Out of this meeting came eighteen preachers and Bible women.

Second, Central M. E. Church in Seoul.—Seventy families came out for the Lord. Eighty persons really found the deeper experience.

Third, Soowan Meeting.—This was a meeting among the M. E. Church people and the Oriental Missionary Society people. There were one hundred experiences of sanctification.

Fourth, Yuchu Meeting.—This was an M. E. Church district meeting. There were one hundred and ten definite experiences of saving grace, and among them there will be fifty preachers and Bible women.

Fifth, Tong Chun Meeting.—This was with the M. E. Church, South people. It was a district meeting, over seventy workers in this district. Four hundred prayed through clearly. Among them there will be fifty-six preachers and Bible women. The revival fire is still going on in that locality. Praise God! F. H. Larabee,

Secretary and Treasurer for Robert Chung in the U. S., Wilmore, Ky.

FOREST CITY, NORTH CAROLINA.

We recently closed one of the greatest revivals Forest City has ever seen. We had evangelist M. R. Harvey, from Cherryville, N. C. He is a good preacher, and a great prayer. I was thoroughly convinced in this meeting that prayer is the main factor in a revival. Bro. Harvey formed a habit, while here, of praying two hours daily, and you could surely feel the effects in the services each evening, and observe the altar lined with seekers most every night. I believe he is a God-called evangelist. He gave up one of the best pastorates of our conference. He went over to Lynchburg, Va., and held a good meeting, organized a church, and was insisted upon to accept the work, which is a wonderful opening, but feeling that God wanted him to remain in the evangelistic work he refused. Soon after he received a call to hold the Hortence Camp Meeting in Georgia and a number of other meetings down there. While here, he received a call to the First Wesleyan Church, Birmingham, Ala., but refused another good pastorate to remain on the battlefield. Surely he is seeking the will of God instead of a position.

The songs of his own composition, which he sings, such as: "The Birth of a Family Altar" and "Tired of Mother," take well with the people. Let us keep him busy. He is strictly Wesleyan and will do you and your work good. H. B. Hiatt.

IF YOU WANT SOMETHING

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.09.

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A word to our members of the Evangelical Methodist League.

Quite a little army of our Asbury boys from the Theological Seminary are now out with the tents in revival work. We are getting some encouraging reports from the work. Using these thirty-odd tents they will be able to bring the news of full salvation to tens of thousands of souls this summer.

The need is great, the opportunity is great, and those of us, especially interested in this work, ought to pray very earnestly for the blessing of God to attend our young brethren in this summer's campaign. The Holy Ghost is the ONE, and the only ONE, who can apply the gospel truth in a way that brings the repentance and faith that enables HIM to regenerate. We must keep this fact in mind, and beseech him to be present to guide, to bless and use this army of young ministers to win sinners to Christ and to help many of the Lord's children into full salvation from all sin.

How inexpressibly blessed to be cleansed from all sin! To be filled with the Holy Spirit! This is indeed heaven on earth begun. Work of this character abides and counts. There is so much mere profession, Decision Day action and various ways of bringing people without regenerating power, into the church, that one is distressed to think what the church will become as the old people who were converted and sanctified at the altars of the church, die off, and the membership becomes made up of persons who have simply joined the church without being born of the Spirit.

Let us pray earnestly that the young preachers who are in this tent work may be wonderfully blessed of the Lord. We do not think there is anything better for theological students than that they should spend their summer vacation in evangelistic services. Of all things, a minister of the gospel ought to have a passion for souls. In our theological work in Asbury we try to carry along theory and practice together. I do not believe there is anything that will stimulate study and earnest desire and effort for preparation for the ministry, like the experience in these tent meetings in soul winning with these young preachers during the summer. I thank God that we have gotten this work inaugurated and we must keep it in mind; above all, we must pray God that the Holy Ghost may rest upon and guide these young ministers in this gracious work.

It seems now that I shall not get to any of the camp meetings this summer. The doctors have all decided that my long sickness has so reduced my physical strength that I cannot undergo the major operation which they claim is necessary, but they are hoping to bridge me over with the promise that I may rest up, recuperate some of my wonted strength and be able for service in the ministry. My case is in the hands of the Lord, and it gave me no distress when I was told that I would not be able to survive the operation: God's will be done in me and with me.

We have arranged for me to leave the hospital next Monday, July 15, and go out to our little country place at O'Bannon, Ky., where it is hoped that through quiet and careful nursing I may come back to a good degree of physical strength. Let us pray earnestly, day and night, for our tent workers. I am leaning on the everlasting arms.

Faithfully your brother,

H. C. MORRISON.

OPEN LETTER.

REV. O. G. MINGLEDOFF.

My dear Dr. Morrison:

OUR editorial concerning "The Growth of the Churches" provokes thought. I have read it carefully several times; but I am wondering how many of us have sufficient courage to make an honest inquiry into the reasons for success in soul-winning in some denominations and comparative failure in others. We are too apt to compliment ourselves for success, and to excuse ourselves for failure.

You seem to confine your call for explanations to three denominations: Baptists, Nazarenes, and Southern Methodists. Be it so. An answer for these three will apply to all others.

I take up first the cause of failure in Southern Methodism. There lies before me an article entitled, "Loose Him and Let Him Go." It was written by some one in Florida, published in the *Christian Advocate*, Nashville, Tenn., and reprinted in *Zion's Herald* for May 29, 1929. The article is only half a column in length, but in my judgment it comes very near to being an answer to your inquiry, at least insofar as Southern Methodism is concerned.

Here is the article in full:—

"Pastors and laymen are chafing under the burden of keeping the machinery going, and many of them are wondering if something may not be done to simplify the routine work of the local church. Men who have answered the divine, irresistible call to preach the gospel of Jesus Christ and have unreservedly placed themselves upon the altar of service are not content to be compelled to give an unreasonable amount of their time to the mere mechanics of organization. Men are dying in their sins while preachers are puttering around looking for a 'key' man or woman to head this campaign or that drive. Why not untie the hands of the preacher and remove the shackles from his feet, giving him time to prepare to do the real work of a prophet? Why continue to weave around him a web of General Conference directions, rules, and regulations? Why not put more trust in the power of prayer and the proclamation of the message of the cross instead of relying so much upon committees, campaigns, and contributions? We desire it to be clearly understood that we are not opposed to organization. It has its place and is essential, but we are pleading that emphasis may once more be given to that which has made Methodism the greatest single factor in the world in the building of the kingdom of God here upon earth. Again we say: 'Loose him and let him go.'"

This feeling pervades the rank and file of Methodist preachers; and the laymen are even more troubled than their pastors. A few examples may help us:

1. A good preacher said to me three years ago: "God did not call me to be a tax collector, or to serve tables. I am going to locate." And he did locate.

2. Another brother said: "I am tired of

rules and regulations, and demands upon me from Headquarters. I have no time left to preach the gospel. I am going to a church that will give me a chance to win souls." He has gone.

3. The chairman of a board of stewards remarked to me a few weeks ago: "I wish I could go to church one more Sunday morning and not hear a plea for money or some church organization. I want the gospel."

That will suffice. I could quote page after page of such statements. They tell a sad story. We have, in large measure, quit preaching the gospel. Our preachers are so loaded down with rules, regulations, and drives, and organizations, and collections, that they have little time left for pulpit preparation. If we in Southern Methodism ever get back into the soul-saving business, we must pay less attention to dollars and more attention to souls; and most of our church organizations must be scattered to the winds as rubbish.

II. There is a big difference between educating people into salvation and winning them by preaching the gospel. Here the Baptists have a big advantage over us Methodists. They are still winning by preaching. When a little book called "The Kingdom in the Cradle" came from the press, I made bold to say that it would curse the world for a hundred years. Now I will make it another hundred. In that book we have Pelagianism revamped, and handed to the church as God's plan for saving the world. One of the chief troubles with us Methodists is that we are committed to a program of educating sinners into salvation; but the thing cannot be done. We must go back to preaching the gospel, or finish dying.

III. Modernism is killing Methodism. Other churches are suffering also, but that does not help us. Modernistic preachers are not soul-winners. They may drag many into church membership, especially on decision days; but that is not salvation. Their methods are filling up many churches with unsaved people. May I go so far as to state that this spirit of infidelity is tainting much of the membership of nearly every large church body in the nation? But it cannot be otherwise when destructive critics are so largely in charge of our printing presses, church papers, Sunday school literature, colleges, seminaries, universities, and many of our big pulpits. A poisoned fountain cannot send forth pure water.

IV. Our comparison with the little church of the Nazarene is humiliating to us; but there is a reason. We Methodists have about forgotten the blessed doctrine of holiness; but the Nazarenes are true to it. Jesus Christ did not consider a church ready for soul-winning until it had received the baptism with the Holy Spirit. Read John 16:7-11. That is God's plan for saving lost men. He has no other that I know of. There is no use to deny that Methodism, at least her larger bodies, has almost totally expunged this necessary doctrine from her preaching. She must come back to both the message and the experience, or die spiritually—not far from it now.

V. The churches are losing about 85 per cent of their Sunday school pupils. The young people do not relish the dry stuff thrown out Sunday after Sunday from our pulpits, and they will not have it. Tell it out all over the land: In most of our big churches the young people seldom ever hear a sermon preached. If they attend Sunday school, they leave when that ends. We must in some way reach them with a saving message.

I say it with emphasis: The holiness churches, often sneered at by anti-holiness people, do not have much trouble with their young people. Could they eliminate the influence of young people from non-spiritual bodies, they would scarcely have any trouble at all with them. Let me say in closing that our young people want Jesus Christ, but they do not want the lifeless type of religion that the churches of this day are offering to them.

THE ROCK—JESUS CHRIST.

W. R. CHAPMAN, PH.D., D. D.

Text: Psalm 61:2; "Lead me to the rock that is higher than I."



Is not this a prayer? Is it not a most wonderful and transcendent supplication to God? David was crying out in his soul-spirit to be led to Christ who is the Rock. Christ is "as the shadow of a rock in a weary land." Here Isaiah was speaking of a "Kingdom which is not of this world."

Who is the rock that is higher than I? Who is that which is "as the shadow of a great rock in a weary land?" There is but one answer. David in the first statement has reference to Jesus only; and Isaiah, in the second place, has reference to Jesus only.

For, be it remembered, it is Jesus Christ only who stands out as "the rock that is higher than I," and "as the shadow of a great rock in a weary land." No human resort, or home can give us any permanent relief or solace. They only serve to modify the pain and assuage it, but cannot eradicate and destroy it.

Before the great rock and in its shadow we can find peace, comfort, and loving care. It is a place of real safety. It is the place where we may lay down our burden and rest. "Cast thy burden on the Lord and he will sustain thee." Rest shall here come to the weary. "Fear not, I am with thee." He will remain with us, come what may. "I will never leave thee nor forsake thee." Are not these glorious and most transcendent thoughts! They are truths from the very throne of God.

"Lead me to the rock that is higher than I." Yea, even higher than the angels. It is a prayer; the noblest and sublimest one in the Old Testament. It is the Christian's prayer when he would be nearer to his God. It is the sinner's prayer when he would have his burden of sins rolled away. It is the Christian's hope; the sinner's salvation.

When we get to the rock that is higher than I, we can truly say, "I know that I have passed from death unto life." This too, is a noble realization.

The great fact remains that there is a rock that is higher than I; and there is a shadow of a great rock in a weary land. These clearly point out to us that there is a genuine "assurance of hope," and that hope has its realization, completion, and fulness in Jesus Christ our Saviour.

May I not call this "rock that is higher than I," and "the shadow of a great rock in a weary land," the "Delectable Mountains" of God. On these mountains Jesus is with us, and his Father is with us. Was he not on the Mount of Transfiguration and on Mount Calvary? Therefore, oh Spirit, lead us to that rock, and to the shadow of that rock; and though your life shall be "one day," which to your mind shall be "Neither day nor night," but only twilight, yet "at evening-time it shall be light."

"Before that rock all shadows shall be swept away. In the shadow of that rock shall no sin be; and when the evening shall come to you and to me, then we shall stand in the evening of our life and look out upon "new heavens and a new earth, wherein righteousness" and eternal peace dwell.

The same Spirit will so gladly lead us onward and upward to the rock that is higher than I, and to the shadow of a great rock in the weary land. Then, oh I beg you, I persuade you to let your prayer be, "Lead me to the rock that is higher than I." We have pains and sufferings, and sorrows and trials and disappointments of life, and even death.

So, let us learn a beautiful lesson taught us by one of God's lowly creatures, but nevertheless the work of his hands. That lesson

comes to us from the deer. When the weather is cool and pleasant, and the brooks are shady and babbling in every beautiful glen, the deer will feed in the lowland. He grazes in the valleys, in the nooks, and drinks from the beautiful streams that flow in all directions. He takes life easy. In time of rain every leaf is a little cup of sparkling water from which he may slake his thirst. But let the sun shine bright and hot, let the day grow intensely burning; the ground is parched and burning; the beautiful little streams dry up, the clouds send down no refreshing rain. Under such troubles the deer, with unerring instinct and powers of knowledge will climb the mountain, and away off in some shady nook, some sequestered glen, he goes to some inviting familiar spring, and there at this fountain, and from its cool and limpid waters he drinks and is satisfied.

It should be so with the Christian. He should in ordinary times derive complete comfort and consolation from the common scenes of his every day life. At these times he may, with great pleasure, drink in joy from human friendships and love. At these times he should be able to find daily blessings and joys to fill him with daily delight and pleasure.

But sometimes seemingly God withdraws the effulgent brightness of his countenance. He permits his children to suffer, to have pain and sorrow, to weep and cry, to suffer and die, to be sick and sorrowful, to be tempted and even to fall; then as the deer goes to the mountains and seeks out a beautiful glen with its spring of limpid waters, so let us flee to the rock that is higher than I, and to the shadow of that rock in the weary land.

Guided by the spirit of all true grace, let us climb the mountain of God's eternal grace and his pleroma of mercy. If we do this, we are assured that, away up that mountain we will find the smitten rock of Horeb, where we may drink of that gushing fountain, of which if a man drink he shall never thirst.

We are all pilgrims on a journey. Our journey leads us from Ur of the Chaldees to Palestine, the land of promise, the land which flows with milk and honey. Yes, dear old pilgrim, dear young pilgrim, weary traveller through this sad and weary world, let us give you a word in season for him that is weary. "Lead me to the rock that is higher than I." Let that, my fellow pilgrim, be your daily, constant prayer.

Some of you are young and do not expect to go, but you may. Some of you are joyful and not ready to go, but you may. Some of you are full of young life, and do not yet want to go, but you may. I have seen them go. Last of all, and thinking of myself, you are warned by the gray hairs that in their snow mantle your intellectual brow, and by the many furrows which have traced their history of sadness, sorrow, sickness, and death, that you will soon, ah, too soon, be passing away.

Look at the old man. His best days are gone, gone beyond recall. His steps are tottering, his hand is trembling, his form is bent, the eye is dimmed, the ear refuses to hear, his face is wrinkled, all remind you that soon "the silver cord will be loosed, and the golden bowl broken." Are you ready?

This is a picture, but this is a true picture. It is a word painting, but the Master painter declares it is true. It is a story, but its setting is in fact. It is history.

Look again, and in looking you look over the eternally changing past. Think for a fleeting moment, and in thinking, you remember its season of joy and bliss, of pain and sorrow, of light and shadow of sin and holiness. Ah, you, I am sure remember the many loved ones who have gone out before you. You remember the grandmother, the son, the daughter, the wife, the husband, the mother and the father. Vacant chairs left. You remember them. You cannot forget.

I know sometimes you fondly call back the merry days of sweet childhood, the bounding

fond hopes of youth, the stern realities of manhood. I would call them all back again, but they are gone. They will not listen. They will not hear me. They sternly refuse to return.

The snows and storms of those accumulated years have frosted your head and their suns have potentially beamed softly into your soul-spirit.

And so, pilgrim, you look forward to meet the great unknown, which is hastening so rapidly to meet you, and while you, because of your crudeness, cannot tell what the morrow may bring forth, yet you are obliged to feel, and even know, that you are almost there.

Again, I cry out, Spirit "lead me to the rock that is higher than I." So one by one we pastors and people are scattered. As these saints then at Rome had been or, when one by one, as they were at last, we are "gathering to our fathers."

Well, there is a way to live that we may make our end here glorious. Let us live the motto of Dr. Guthrie:

"I live for those that love me,
For those that know me true,
For the heaven that smiles above me,
And awaits my coming too;
For the cause that lacks assistance,
For the wrongs that need resistance,
For the future in the distance,
And the good that I can do."

Prayer and Importunity.

H. W. HODGE.

In the late summer of 1923, after two strenuous camp meetings, beside other duties as a church superintendent over a large territory from New York City to Virginia, I became weary in body and mind, slowed down on prayer and early rising, and began to loosen my armour and the cords of my spiritual corslet, when lo! I heard far away the sharp, quick "Yelp, Yelp" of Lucifer's Hell Hounds, and though far off I knew they were on my track. I called a halt, found me a quiet room in a hotel, and went to fasting and prayer. After a few days I recovered the keen edge of my velvet experience. I recall now that when a young lad on my father's farm near Opelika, Ala., Lee County, at fifteen years of age, the colored boys would go 'possum hunting with me in the wild woods at night. We had two fierce dogs, and when we heard their peculiar "Yelp, Yelp" we ran for the spot to find the 'possum up a persimmon tree, his tail around a limb, and his grin sardonic. But watch the conduct of those hounds. They would spring for a horizontal limb of the tree and, fastening their teeth in the wood, would swing backwards and forwards, their eyes glaring, the foam and froth oozing from their mouths, swinging clear of the ground like a man just under their quarry, uttering all the while a lugubrious growl that sounded a death knell for the 'possum.

Lucifer's Hell Hounds are on our Track! Man, man, fight and work and pray day and night, against the seductive allurements of expediency and ease. Your many activities will bury your spirituality in a grave too deep for resurrection. Yelp, Yelp! I hear those hell hounds! They are coming nearer and nearer. We must never quit our armor. Forever put aside "theistic evolution" and any doubts of Christ's virgin birth. We trample upon any doubt of our Lord's literal resurrection and glorious ascension to the throne of the universe. Lucifer's hell hounds will pursue the poor saint to the gates of heaven, and when you enter, they will leap to the bolts that secure the doors, and, swinging to and fro, will leave their slime on the very bars of the gates of glory.

Don't fail to send us two or more new subscribers on our 50 cent offer. See page 16 for what it would mean to put THE HERALD into 10,000 new homes.

OUR BOYS AND GIRLS

HOW GOD HEARS THE LITTLE ONES.

A True Story.

Amelia M. Starkweather.

Julia was a little girl, five years old. One day, as she was playing about the house, she went into the kitchen. Now it happened while she was there, that Katie, the maid was taken suddenly very ill. She dropped into a chair, and exclaimed, "O, Julia, run quick and call your mother, and bring the camphor bottle."

She ran into another part of the house, where her mother was busily engaged in conversation with a lady, and pulling her sleeve, said, "Mama! Mama!" several times.

Her mother paused long enough to say, "Don't interrupt me, my child," and turned again to the lady.

Julia, finding she could not get her mother's attention, ran into the pantry, to see if she could not get the camphor herself. But, although she got up in a chair and stood on tiptoe, she could not reach it. Now Julia had done all she was able to do, and yet she knew somebody must do something, or Katie might die.

And what do you suppose she did? With the help of a chair, she climbed upon the dining table, and knelt down, and said, "Dear Jesus, Katie's awful sick, and I can't make mama hear, and the camphor bottle's too high; and won't you please make Katie well."

She then went into the kitchen, and said, "You'll feel better now. I asked Jesus to make you well."

Katie, who was a Catholic, heard her through the door which was open, told it afterwards, and said, "I did get well right away."

When her mother asked why she climbed upon the table, Julia replied, "I thought I would get just as near Jesus as I could, and maybe He would come the rest of the way."

Children, that is the way to do in any time of trouble. Get as near to Jesus as you can, and he will come the rest of the way, but He can hear you just the same down low as up high.

This same little Julia was a very bright child, and good usually though sometimes she was a very naughty girl, as I will tell you. She was so naughty, one day, her mother told her she must go into the next room and stay till she was a good girl. She went out crying very hard, but in a little while said she would be good, so her mother told her to come in, but she didn't look just right. There was no smile on her face, and very soon she had to be sent out again; and again she came in with a promise to be good, but her mother had to send her out the third time.

Now, Julia got very angry; she screamed and banged the chairs about, and made a great noise for a few minutes. Pretty soon the noise ceased, and her mother went close to the door and listened. She heard her saying the little prayer she had been taught. "Dear Jesus, bless papa, and mama, and Julia, and sister, and make me a good little girl for Christ's sake, Amen."

Her mother opened the door very softly, and there she was on her knees; she got up with a very sweet smile, and said, "I'm a good girl now mama. I was so awful naughty, and felt so dreadful bad, I said to myself, 'I guess I'll say my prayers, and maybe Jesus will help me to be good.' And sure enough, she was just the best girl you ever saw. This is a true story, every word of it. When you are tempted to be naughty, little children, try the same medicine that Julia did, and see if it does not help you.

Dear Aunt Bettie: I surely enjoy reading page ten of *The Herald*. I am so glad to be able to say with all the cousins, that I too am a Christian. I love Jesus with all my heart. Praise his name! I'm a little Maryland girl only fifteen years old. My father is a minister, and I am very glad of it, because precious people are dying without Jesus and laborers are needed in the vineyard. Last summer my

girl friend and I sang in a tent meeting on the western shore of Maryland. We really found pleasure in working for our Master. We expect to sing this summer again in a meeting with my father. I play a banjo and my girl friend plays a guitar. I would be very pleased to hear from any of the boys and girls. Halleine Smith, I surely enjoyed your letter in *The Herald*, Feb. 20th.

Minnie L. Hope.
East Street, Delmar, Md.

Dear Aunt Bettie: Will you please let me visit your page again? We have subscribed for the dear old *Herald* again this year. I love to read Aunt Bettie's pieces and those good sermons and that wonderful Sunday school lesson each week, and so much good news from many lands. I am so glad to hear Dr. Morrison is improving. I hope he will soon be enjoying health again. If I could I would tell you and the cousins how glad I was when I heard Mr. Herbert Hoover was elected for our President this time, because he is not for whiskey and Mr. Smith is, and many thought if he had been elected the open saloons would be here again, and it seemed to me like that would be more than I could stand to see. I thought like Sister Thomas said, I thought there were enough women voters to vote Mr. Smith out. It took fasting and much praying and right voting to get him elected. I am praising and thanking God for a good president. Dear readers, just think if the saloons were here there would be so many children without a home or a piece of bread, and so many more people without Christ than there is now. I will leave you for this time. God bless you one and all, is my prayer.

Nancy Auston.
Trade, Ala.

Dear Aunt Bettie: Will you let another little Alabama girl join your happy band of boys and girls? I am in the fourth grade. I go to the M. E. Church. I live on the farm, I like it best. I like to feed the pigs and calf and chickens and gather the eggs and play in the sunshine and breathe the pure air. I have four sisters and one brother. My papa takes *The Herald* and I enjoy reading page ten. Papa and mama belong to the M. E. Church. I hope Mr. W. B. will be feeding his chickens when this arrives so I can see it in print. With love to Aunt Bettie and all the cousins,

Ruthie Auston.
Trade, Ala.

Dear Aunt Bettie: We have been taking *The Herald* for a number of years and I sure do enjoy page ten. I have written to page ten and I had my letter printed. Well, I guess the first thing to do is to describe myself. My birthday is April 25 and I am thirteen years old. Who is my twin? I am about five feet, six inches tall and weigh about one hundred and eight and one-half pounds. I have long brown curls and have a fair complexion. I go to High School and am in the ninth grade, and I like all of my teachers. I have nearly five miles to go to school. I go to the Nazarene Church and Sunday school and enjoy it very much. I live on a large chicken farm of one hundred and ninety acres and we have many good times. I am saved and sanctified and I hope all of the cousins can at least say they are saved and that most of them can say that they are sanctified too. I thank the Lord for all that he has done for me. One day in school I had an awful pain over my eyes and I could hardly stand it. I asked the Lord to help me and not so long after the pain was gone, whereas they usually hang on for a long time, and I praise the Lord for helping me. A few years back the Lord healed me from scarlet fever, and I was only sick three days. Some day I hope to be a missionary in Africa. I think of those poor heathen people who know nothing whatever of salvation. I have written some stories and have got 50¢ a piece for them and am saving the money for missionary books, and soon

I will start saving the money for missionaries and missions. I am writing to a little girl near my age who lives in Africa and works for a Miss Robinson by Fitkin Memorial Hospital. Her name is Sentikle Mapalala. I think it would do some of the cousins good to get a correspondent in some foreign land.

Well I must close or by the time Aunt Bettie gets done reading this, Mr. W. B. will be back from planting seeds—as I hope that is where he will be. Much love to Aunt Bettie and the cousins.

Lorraine Schultz.
Rt. 9, Box 185, Grand Rapids, Mich.

"His Delight."

The Lord our God will we serve,
And His voice will we obey,
Let my mouth be filled with thy praise
And with thy honor all the day.

Remember them that are in bonds,
As bound with them,
Let the peace of God rule in your hearts,
For we ought to obey God rather than men.

Honor the Lord with thy substance
And with the firstfruits of thine increase;
The Lord lift up his countenance upon thee
And give thee peace.

He that loveth his brother
Abideth in the light,
Give alms of such things as ye have,
For the prayer of the upright is His delight.

Lorraine O. Schultz.

Dear Aunt Bettie: I was reading *The Herald* this morning. I read the Boys and Girls' Page, and I found in one letter a girl had written and said her birthday was June 23rd, and she asked if she had a twin. That is my father's and my birthday. I will be fourteen my next birthday. I haven't seen only one letter from Tefft. I am a Christian. We have prayer meetings every Wednesday and Friday night and we can hardly wait from one time to the next. We have preaching every other Sunday morning and evening and today is the Sunday he is here. His name is Rev. Harry Illingworth; he sure preaches the true gospel. I go to Sunday school every Sunday. We have had quite a few boys from Asbury, and two of the Professors, Bro. Harold Hilliard, and Bro. Fred M. Essig. The first ones that were here were Alex Reid, one of our home boys and bringing with him different times boys from the school. But the first real revival we had was when he came during Christmas vacation bringing with him Bro. Paul Pappas, Bro. Horace Booker, and Bro. Hotchkiss. That was in the year of 1926 that was the first time we had the true gospel preached here since I can remember. I was saved and many others during that meeting. We have had many good meetings since that. And we always look forward for the Asbury boys to hold meetings in the summer. And some of the others were the Cochran Brothers, Bro. Redford, Priddy, and Mrs. Alex. Reid. They sure know how to preach old-time religion that saves and sanctifies. *The Herald* comes to our home every week and we look forward to the strength and help we get from it. As this is my first letter to *The Herald* I would like to see it in print. My letter is getting long, so will close. With love to Aunt Bettie and all the cousins.

Lucille Seegrift.
Tefft, Ind.

Dear Aunt Bettie: Will you let a Louisiana girl into your happy circle? I have never written before but hope you will let me have space for a short letter, for every one says Louisiana is behind anyway. Well, I guess you want to know what kind of a person is writing so here goes. I am a little over five feet tall and weigh one hundred pounds. I have black curly hair (bobbed) and dark complexion and brown eyes. My age is between fifteen and twenty years old. Who can guess my correct age. I finished High School last year, but I'm not going to school anywhere this term, but planning to go this fall. I am a great hand to read. I have been reading the Bible here of late and the Door-step Bible School has given me a Testa-

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ment for my work. I am a member of a Bible class here and this work is new to me, but I enjoy it. I have a sister that will finish High School this year. I have only one sister and no brothers. My mother and father are living. I have a request to make of you all. I have an uncle who is very sick and has been for about three years with T. B. His name is H. J. Gryder and he lives in Cannon City, Colo., care Tremont County Hospital, and he has been confined to his bed most of his time and not expected to live long. If all of you that can and would write him a letter and send him some good reading matter, something that will cheer him. I'll go now hoping to see this in print for several reasons; the main one is I want my uncle to receive some cheer and comfort through the mail. I want everyone who reads this to write me a letter. Now boys, I mean you same as the girls.

Girdia Jarrell.
Chatham, La.

Dear Aunt Bettie: Rap! Rap! Rap! Good morning Aunt Bettie. Will you crowd over and make room for a West Virginia boy in your circle of happy boys and girls? I have only been reading *The Herald* about two months but *The Herald* and I have become great friends. I like to read page ten very much, besides all the rest of the good reading that always is in *The Herald*, especially *The Crucifixion* of John Henry Huston. I think it is the most wonderful story that ever was written. I am wondering if one of you cousins would send me the first two chapters of the above named story, as I want to keep a record of it. I urge that all of you cousins that will to read it. I am proud to say that I have found Jesus and I find great joy in trying to live a Christian. In answer to Bernice Lorence Williamson's questions: Noah was about 120 years building the Ark, and it rained 40 days and nights. How many were saved in the Ark? Must close as I am taking up too much space. If Mr. W. B. does not get this I'll come again some time. Asking you all to pray for me that I may live a devoted Christian life. All that wish to may write to me.

Herman Moore.
Progress, W. Va.

Dear Aunt Bettie: Will you let another Alabama girl join your band of boys and girls? I am four feet, five inches tall and weigh seventy-four pounds. I am ten years of age. I am going to school. I am in the fourth grade. I go to Sunday school most every Sunday. My father takes *The Pentecostal Herald*. I like to read page ten. As this is my first letter to *The Herald*, I hope to see it in print.

Nora M. Auston.
Trade, Ala.

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FALLEN ASLEEP

"CALLED, CHOSEN, FAITHFUL."

Rev. 17:14.

A tribute to my husband.

Abbie C. Morrow Brown.

On May 20th Arthur L. Brown passed away. His birthday was May 26. Sometimes, referring to it, he would say, "I am a May flower." And he was. As beautiful in his life, and as fragrant as the roses, sweet peas, syringas and nasturtiums that he planted and watered and loved best, up here on Zion, the God-given name of the hill where our home is located. "Quietness and confidence" in God best describe his daily life. Isa. 30:15. Once when a friend was ill, with no hope of recovery, the friends gathered to pray for her, asked for a peaceful, painless ending. In the Spirit he cried out, "You came to give life and to give it more abundantly." John 10:10. God answered his cry.

At the end as we stood near him, I was led to repeat these lines I had known years ago and forgotten until this trial:

"Measure thy life by loss and not by gain,
Not by the wine drunk, but by the wine poured forth.
For love's strength standeth in love's sacrifice,
And he who suffers most has most to give."

As I finished a friend said, "As you spoke the words 'poured forth' his life went out."

I said, "Is he gone?" It was like God to have it so.

"O magnify the Lord with me, and let us exalt his name together." Psa. 34:3. He is fulfilling to me, "I have loved thee with an everlasting love." Jer. 31:3. And my joy answer is, "Thou remainest." Heb. 1:11. And so—

"For the loved dead, I cannot bind
My soul to grief.

For is it not as though the rose, that
Climbed my garden wall,
Had blossomed on the other side?"
Death doth hide
But not divide,
He is but on Christ's other side,
He is with Christ, and Christ with me,
In him united, still are we."

CAIN.

The readers of The Herald will be sorry to hear that Sister W. R. Cain has gone home. She took her departure July 2, after being stricken almost a year. Her many friends of the holiness ranks prayed for her recovery but God ruled otherwise and took her to himself.

Her account with God was settled long ago. She was saved when a child and sanctified 25 years ago. She lived her religion every day. She cared nothing for empty profession. Hers was a real possession. Nothing but radical holiness satisfied her. She was uncomplaining in her life though for many years she stayed at home while Brother Cain was in the evangelistic field. She will be missed by the many who knew her and especially by those who attended the Kansas State Holiness Camp. She was an efficient assistant secretary of the camp and carried most of the burden.

Our prayers go out for Brother Cain that he may be sustained in these lonely hours, but Jesus will take him through till they meet over yonder.

Her funeral services were conducted by Rev. E. M. Smith, an old friend of a quarter of a century, and her body laid to rest in Wichita, Kansas.

OSBORNE.

Rev. Essie Osborne, who a number of years ago took her Theological credits from Asbury College, went home to heaven June 8, 1929. For years she was in the evangelistic field, and forgetful of self, labored to bring lost souls to Christ. When urged by friends to rest, she would say: "I must be about my Father's business."

Her illness lasted more than a year. She suffered intensely but would say: "There is not a spark of unbelief in me. I am ready to go to sleep and wake up in the arms of my Lord."

She loved The Pentecostal Herald and its teachings of full salvation.

REV. C. L. LEWIS, President.
Mt. Vernon, Ohio.

REV. H. E. WILLIAMSON, V-Pres.
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Her family and hosts of friends miss her and mourn for her. We can still hear her say: "Dears, let's make sure of Heaven."

Mrs. S. McNow.

but although they being dead, yet are speaking through their good works. May we emulate his example.

A Friend.

DELL.

P. J. Dell, Sr., of Waycross, Ga., was born July 8, 1853, and died Dec. 14, 1928. Brother Dell was converted early in life and united with the Methodist Church, South, of which he remained a member until he was called to his reward. He was the faithful father of eight children, six sons and two daughters. His father, Philip J. Dell, was a Methodist circuit rider.

Brother Dell invested in and helped to support the work that has been done here in the Union Tabernacle. One young man who was converted in the Union Tabernacle in the first meeting we held in Georgia has received his degree from Asbury College and gone out to win others to the Master.

Rev. Allen, pastor of Trinity Methodist Church, of Waycross, Rev. Clary, pastor of the Hebardville Methodist Church, and the writer had charge of the funeral. We hope to meet dear Brother Dell some day in "our Father's house."

Rev. Harvey B. Hysell.

RICHARDSON.
Philo M. Richardson, of Magnolia, Iowa, departed this life June 5, suddenly and alone. His ten-year-old grand-daughter found him dead on the kitchen floor when the rest of the family were in Idaho, on account of the illness of the boy's maternal grandmother. Mr. Richardson had suffered two strokes previously, the last one occurring last December. He recovered sufficiently to keep house for his son and two motherless children.
He was born October 19, 1848, was united in marriage with Miss Mary Downs, March 17, 1877. His wife died some ten years ago. He leaves his son Ralph and three grandchildren to mourn his departure.
Brother Richardson was a devoted friend of The Herald, having taken it for many years. He was also generous in purchasing books which he distributed among his friends.
Such lives as that of Brother Richardson have not been lived in vain,

SUNDAY SCHOOL LESSON

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

Lesson V.—August 4, 1929.

Subject.—Belshazzar's Feast. Dan. 5:1-7:27.

Golden Text.—Be not drunk with wine wherein is excess. Eph. 5:18.

Time.—About 538.

Place.—Babylon.

Introduction.—It would be both profitable and interesting to give here an extended account of ancient Babylon; but both time and space forbid. We must be content with some few important facts of her history. The exact date of the origin of the city is unknown, but it was not long after the flood. Some place the date at about 120 years following that event. It seems to have been closely connected with the building of the tower of Babel.

I find some differences of opinion among writers of ancient history as to the size of the city. A Bible Dictionary lying before me says its walls were "50 miles in circumference, 300 feet high, and 75 feet wide." The reference given is Jeremiah 51:44-58; but such figures are not given there. In Arnold's S. S. Notes the figures given are 56 miles in circumference, 300 feet in height, and 87 feet in width, or thickness. Somewhere in that neighborhood, I suppose will be correct. According to these figures the city included within her walls not less than 200 square miles.

The Euphrates river ran through the city. It must have taken good engineering to build such a wall over that immense river at its inlet and its outlet. There was also a canal leading from the river underneath the city wall, and emptying into lake Nitocris. When Cyrus captured the city, he enlarged this canal, and drew of the water of the river to such an extent that his army entered the city by way of the river-bed.

Belshazzar the young king (he was not yet 20 years old) was a sub-king, ruling jointly with his father Nabonnedus, or as it is sometimes spelled, Nabonidus. From what can be learned of him he must have been a profligate young pagan. It is not at all probable that the army of Cyrus could have approached the city without being detected. No doubt Belshazzar and his people thought themselves secure within those mighty walls. Maybe the young ruler thought to bid defiance to the enemy by calling for a feast and a drunken revel at the height of the siege.

If you will read Jeremiah 51:44-58, you will learn that long before Belshazzar's feast God had declared that Babylon should be destroyed. But, as a matter of fact, the city persisted in some fashion for some centuries after the beginning of the Christian era. There was a colony of Jews there in apostolic days. St. Peter wrote his first epistle there. (See 1 Peter 5:13). I am fully aware that a tremendous effort has been made to make people believe that Babylon here means Rome; but there is no evidence in history to prove the claim. I suppose such a thing would never have been thought of, had it not been absolutely necessary to get Peter to Rome in order to make him the first pope. But Peter never claimed nor exercised such an office. Nor does any one know for certain that he was ever in the city of Rome.

One thing is certain: old Babylon that once ruled among men, is now but a heap of ruins inhabited by ravenous beasts. It has become the retreat of archaeologists and curio hunters. The word of God stands true forever more.

This thought may be added: Debauchery is never safe. Men may revel in gluttony and drunkenness, but the avenger, like a sleuth-hound, is ever on their track. Some day the monster will close in on them, and doom will be settled forever.

Comments on the Lesson.

That was a big feast—"a thousand of his lords," the grandeur of the realm. Young as he was, he already had his haven full of wives and concubines. These joined in the feast, and helped the men to desecrate the sacred vessels that had been brought from the temple in Jerusalem. In the midst of their feasting, drinking and sinning came the hand of a man that wrote the mysterious words on the wall of the immense hall in which they were carousing. The king's loins strength gave way till his knees smote together. What could those words mean? The wise men were called in, but could do nothing. Consternation filled every heart in the hall. Confusion reigned to such an extent that the queen was aroused in her apartments, and went in to see what the trouble was. She suggested calling for Daniel who, she thought, would be able to solve the mystery. If he could do so, the king promised him great honor and high position in the affairs of the kingdom.

17. Now read this verse and learn the meaning of manhood: "Let thy gifts be to thyself, and give thy rewards to another." May God pity the man who compromises the truth for position. Daniel was a real man. He was the king, while Belshazzar was the slave.

18-23. There is no reason to comment on these verses in order. Their meaning is clear. But note the courage and the faithfulness of Daniel. He was now growing old, and had been in captivity nearly all his life; but it had not cowed him. One takes off his hat to such stalwart, unbending manhood. He had lived and toiled through the reigns of several kings. He had seen Babylon, much of it, built and beautified under the hand of Nebuchadnezzar. He had witnessed his greatness, his sin against God and men, his insanity when he was driven from among men and ate grass like an ox, his restoration to sense and to his throne, and his final fall. Now he has the courage to stand in the presence of his grandson, and to tell him the whole story, and to remind him of that old ruler's forgetfulness of his obligation to Jehovah. The last hour of that dynasty had struck. Doom was at the gates; and drunken Belshazzar and his beastly guests must answer the call, and answer it in blood.

24 to 28. Mene, mene, tekel upharsin.—Awful words. Take Daniel's explanation. Peres is the singular of upharsin. To this day one reads these mystic words with a certain degree of awe.

I am just thinking how applicable these words are to the lives of multitudes in all ages. Can we read them,

and retrospect our past with perfect composure? I confess that when I contemplate my years that are gone, I have no joy except under the blood of my Savior. Place God's word in one end of a balance and yourself in the other, but deny the efficacy of Calvary's blood. Try it, if you dare. Thank God for that precious blood! It is our only hope, our only plea! But, blessed be God forever, it is all we need!

REQUESTS FOR PRAYER.

Mrs. J. W. R.: "We are in deep distress and ask that you pray that God will deliver us."

L. A. A.: "Please to pray for my son that God may fully restore him to health."

Mrs. L. C.: "Pray for our coming revival at Whittier, N. C. Also for a widowed mother who has throat trouble."

Mrs. D. F. Z.: "Pray for me and mine, and for an adjustment of my financial affairs; about to lose my home."

Mrs. M. M.: "Pray for me as I have a cancer that is giving me much pain. My only hope is in God, our Father."

W. C. S.: "Please pray that I may be converted and healed."

A reader: "Pray that if it is God's will I may be restored to health, and be renewed with the Holy Spirit."

Let every one who reads these lines pray for a mother who is a nervous wreck. She is unsaved, but God can save and heal her.

A CRY TO ARMS.

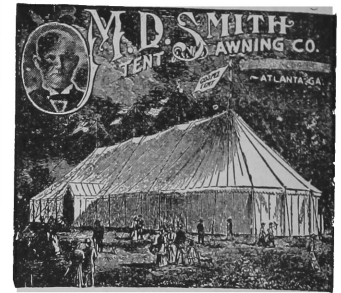
Ray N. Johnson.

War! Blood! Death! Hell! Terror! Degradation! Sin! All of these and more make up warfare. When America entered the war a cry to arms resounded throughout these United States. Enlist, mobilize, train, fight, were the words on the lips of children, men and women. Foes were within and without. Our nation must be defended. A Cry To Arms! A Cry To Arms! It was this cry that sent men by the thousands to don the kahki and go out in defense of a nation they loved. Some went to return—some never to return. The armistice came, sighs of relief and prayers of thanksgiving went up to God. The war was over. No more would we hear the awful cry to arms.

But today a cry to arms is heard. We must sound it as never before. We must again mobilize, train, fight. In defense of what? In defense of righteousness. David said: "Wilt thou not revive us again, that thy people may rejoice in thee?" That's the Christian's cry to arms. Today we are facing dangers and perils and foes that must be fought. Let us look at some reasons why a cry to arms is heard today.

Lost our God Consciousness.

People live today in sin with no thought or consciousness of God's wrath and condemnation. Christians live among fields of service and lose sight of the dripping blood of Calvary's brow, and the breaking heart of a crucified Lord who died that a world might be saved. Churches build—and exist—but no beacon light



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We make a specialty of publishing books, pamphlets, and sermons. We guarantee good work at reasonable prices. Will advise how to put your book on the market profitably. Write us about it.

of faith pierces the darkness and calls home to God. A Cry to Arms!

Lost Our Fear of Sin.

Compromise, cowardice and corruption, have so cowed us today until no messengers appear before the walls of Zion to warn. No Jonah appears to break a city to pieces and bring a king and people to sackcloth and ashes. No John the Baptist dares to stand and cry "repent." We sleep and Jesus in his infinite mercy carries and millions are steeped in sin—while an endless cataract pours its human cargo into Hell. A Cry to Arms!

Hell Has Turned Loose.

Why? Is God asleep? Is God too little that the job he created has grown to such proportions that he cannot handle it? The reason Hell has turned loose is because we have turned loose of heaven.

You say from this picture it would seem you are a pessimist. No! Look with me now as I close. I see a battlefield, a terrible conflict is raging, dead and dying are strewn across the waste and devastated land. An army darkened with the fury of hell and dressed in power of a devilish hierarchy seems to be pushing a minority back into the hills. True, it is they have retreated into the hills. But now, what is this I see! New recruits, a new charge? No! It's the same group of people who were fighting and retreated, but they ride like new men. What is that banner I see held aloof? "I will lift up mine eyes unto the hills from whence cometh my help—my help cometh from the Lord." Who is that rider at the front who rides like a veteran and seems to know just what to do? It must be Jesus.

Let us beat a retreat long enough to look unto the hills and get help from God. Then let us charge and fight as Jesus fought—with the sword of the Spirit. Then, a nation will hear of God and his redemptive grace and thousands will be saved. Reader, will you enlist? Now!

"If God be for us who can be against us."

DEDICATED TO BROTHER MORRISON, THE EDITOR OF THE PENTECOSTAL HERALD.

I've been thinking for some time
In this California clime,
I should speak a word or two
Of cheer and praise
To the editor of The Herald
With its banners all unfurled
For a full and free
Salvation in these days.

Brother Morrison, I will say,
You have been my strength and stay
Through your paper with
Your message clear and bright.
As I get it every week
And its help I truly seek
Through God's Spirit to keep
Meek through Gospel light.

May God make you well and strong
As you journey, journey on,
And give you many
Blessed happy years.
With His sanctifying power,
Give you fresh, daily showers,
And keep you ever free
From doubts and fears.

I have never seen your face
But through sanctifying grace
We shall meet in blessed
Realms beyond the sea.
So I thank you for your faith
As it spans the world in space,
So that many may enjoy
Sweet peace with thee.

From Brother F. B. Pletcher, 1507
Bay View Ave., Wilmington, Calif.

EVANGELISTIC AND PERSONAL.

We have just returned from Winnipeg, Manitoba. After spending a year in pastoral work there, we are again entering the evangelistic field and will go anywhere for just freewill offerings. Have had many years' experience in pastoral and evangelistic work. Present address, Rev. R. Wilkinson, 1106 Orleans Ave., Keokuk, Iowa.

Wm. S. Runyon: "We wish to recommend our dear Brother Wilkinson to those who may be looking for help. You will find him a true holiness preacher, that you can trust in the exposition of the word and without any fads. Firm as a rock with compassionate love."

Community Upbuilding Campaign will be held under the auspices of Eckerty Holiness Association; it is interdenominational. Hear the Todd Evangelistic party, August 2-11, 1929.

Workers—Rev. William H. Todd, D. D., pastor of the First United Brethren church of Terre Haute, Ind., evangelist in charge.

Miss Pauline Todd, Music Director, Soloist, Children's Specialist, of Terre Haute, Associate Evangelist.

Miss Lucille Todd, the daughter of Rev. William H. Todd, an accomplished musician, will preside at the piano and assist in children's work.

Accommodations—The Tabernacle located in a beautiful grove near Eckerty, Ind., offers comfortable accommodation, ample parking space on the ground, abundance of good water, beautiful shade. Dormitories for women and dormitories for men, with dining room on the ground. Entertainment at reasonable rates.

Order of Service—Children's meeting 9:00 A. M., sound gospel preaching; Bible study 10:30 A. M., inspirational singing; people's meeting 2:00 P. M., great fellowship; Gospel service 7:30 P. M.

Invitation—Christians of every faith are urged to support this campaign. The public is most cordially invited. Spend ten days with us in spiritual retreat and wholesome recreation. Lizzie McBurney, Sec.

**LIGHTHOUSE MISSION
St. Louis, Mo.**

Lighthouse Mission has been, and expects to remain an Interdenominational Holiness Mission Work. St. Louis and its environs has a population of a million people. There are not likely over 1,000 holiness people in the city, hence a very great need of a place where real wholesome Scriptural Gospel of full salvation is preached and taught the year round.

A most cordial invitation is extended to all authorized holiness preachers, evangelists, college presidents, deans of evangelistic institutes, professors, editors of holiness papers and holiness laymen to visit Lighthouse Mission when in or passing through the city. Our address will be found in the public directory at Union Station. Regular weekly services, Wednesday, Thursday, Friday evenings, and a full day on Sunday.

We are slated for one of the National Conventions with Dr. Butler, President of The National Holiness Association this fall or early winter. We wish to commend and recommend Mr. and Mrs. C. S. Box, young people's workers, who had charge of the young people's meetings at the Wilmore camp meeting this year and who are engaged there for 1930. They are a product of Lighthouse Mission and are always and everywhere its loyal supporters.

Rev. E. P. Phillips was elected to fill out the fiscal year as Superintendent of Lighthouse Mission (which ends with September) at the June monthly meeting of the Board of Directors.

Lighthouse Mission Publicity Man.

CHURCH MUSIC.

Music is an important part of public worship, and in order to be acceptable to God, his praises in song must be offered in spirit and in truth. While the singing of solos, duets, or anthems are often helpful, yet it must be admitted that the singing of hymns and spiritual songs by the congregation is of far more importance because all may take part in it.

Newly-formed congregations often have a great longing to possess a pipe-organ, when the truth is, a piano, especially a grand piano, has many advantages over the organ. For one reason, it is a staccato instrument, and it is therefore better fitted to keep a congregation together in singing. Again, it is not so expensive as an organ, and it is usually an easy matter to find one who can play.

The purchase of a pipe-organ is often a step in the wrong direction. It involves extra expense such as the hiring of an organist and the purchase of special music, and usually there is an attempt made to attract and to entertain the world with artistic music. All this is detrimental to the true spirit of worship. And in this connection we may mention the tendency of song-leaders to turn the song service into a singing-school, striving after artistic effects, or urging the people to sing loud in order to produce a great volume of sound. All this is wrong for our praise must be genuine if it is to be acceptable to God.

Thomas W. Shannon.

Central Holiness Camp Meeting Wilmore, Kentucky. July 25th to August 4th

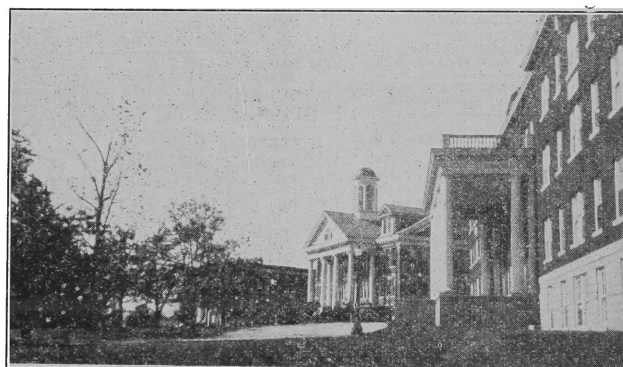
Rev. C. W. Ruth, Rev. C. F. Wimberly, and Rev. H. C. Morrison will be the preachers. Mr. and Mrs. S. C. Box will have charge of the Children's and Young People's meetings. Prof. Kenneth and Eunice Wells will have charge of the music.

Let all the people rally to this time of refreshing from the presence of the Lord. Write to Mrs. O. C. Garvey for rooms in the women's dormitory, to Mrs. W. F. Wyatt, for reservations in the Men's dormitory. The W. C. T. U. will have charge of the dining hall, which means that first class meals will be yours at a very reasonable price.

Ministers entertained free.

Remember the date, July 25 to August 4, and don't fail to be with us. Write Prof. W. D. Turkington, Wilmore, Ky., for information relative to the camp meeting.

Asbury College— A Full Salvation School



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LEWIS ROBESON AKERS, President

A STANDARD COSMOPOLITAN "A" GRADE COLLEGE enrolling students from forty states and ten foreign countries. One hundred and fourteen A. B. graduates in the class of '29. Recognized as "A" grade by the University of Kentucky and the Kentucky Department of Education. Member Association of Kentucky Colleges and Universities. Member Association of American Colleges.

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

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

CONSERVATORY OF MUSIC AND SCHOOL OF EXPRESSION supervised by accomplished and experienced teachers, master pupils of Percy Grainger and Joseph LeVhine.

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

EDUCATION. Special attention given to this Department by two highly trained Graduate teachers, with a view to meeting various state requirements.

HOME ECONOMICS. Splendidly equipped quarters with latest scientific electric apparatus.

EQUIPMENT. One of the latest and best equipped colleges in the State. Commodious brick buildings including three dormitories for young men, one of the finest Memorial Halls in the South housing three hundred young women. New water system, electrical conveniences, beautiful campus lighted by a "white way," New Memorial Library of 40,000 volume capacity, New Auditorium, seating 2,000, New Four Manual Memorial Pipe Organ.

ENVIRONMENT. Sixteen miles south of Lexington on main line of Southern Railway and near L. & N. main lines. Altitude 1,000 feet. One of the most healthful towns of the State, population 2,000, with no pool rooms, moving pictures, or other demoralizing influences. Total expenses for the school year \$430.00. School begins September 18.

For Catalog write

Wm. BRANDT HUGHES, Dean.
WILMORE, KENTUCKY.

ASBURY THEOLOGICAL SEMINARY

HENRY CLAY MORRISON, D.D., President.

"What we preach in these days" seems to be an open question in some theological circles. Asbury Seminary is in harmony at this point with St. Paul's dictum "preach the word."

With Asbury "the what" is not an open question, and "the how" is answered by taking a three-year course in theology culminating in the B.D. degree. "The whole Bible for the whole world" sanely interpreted and heroically preached is the ideal toward which we strive. Write Dean F. H. Larabee, Wilmore, Ky., for catalog.

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(Chartered under Asbury College)

Bethel Academy is a fully accredited four year high school, recognized as "A" grade by the Association of Kentucky Colleges and is a member of Southern Association of Colleges and Secondary Schools.

For Bulletin, address

PRINCIPAL, GEORGE B. BURKHOLDER,
WILMORE, KENTUCKY.

EVANGELISTS' SLATES

ADAMS, T. J.
(809 West 6th St., Oklahoma City, Okla.)
Quinton, Okla., July 16-August 1.
Open, August 1-15.
Hodgins, Okla., August 16-Sept. 1.

ALBRIGHT, J. PAUL AND MARION.
(552 Fairfield Ave., Akron, Ohio)

ALEXANDER, HARRY M.
(1012 Howard Ave., Jeffersonville, Ind.)

ALLEN, ERNEST C. AND WIFE.
Open dates for summer and fall in Illinois, Indiana, Ohio and Kentucky.

ANDERSON, HERBERT J.
(The Soldier Evangelist)
(313 Cedar St., Aitkin, Minn.)

ALBRIGHT, TILLIE McNUTT.
(2218 Tuscarawas St., Canton, Ohio.)
Moers, N. Y., July 27-Aug. 11.
Richland, N. Y., Aug. 18-Sept. 2.

ARTHUR, F. E.
(240 N. Waller Ave., Chicago, Ill.)

ASBURY GOSPEL TEAM.
(Kirkpatrick, Crouse, Moore, Erny)
Titusville, Pa., July 17-Aug. 4.
Carmichaels, Pa., August 5-18.

AYCOCK, JARRETTE E.
(Bethany, Okla.)
Portland, Ore., July 18-28.
Nampa, Idaho, August 1-11.
Kearney, Neb., Aug. 15-25.

BARCOCK, C. H.
Douglas, Mass., July 19-28.
Romeo, Mich., August 1-11.
Wichita, Kan., August 15-25.
Blackwell, Okla., August 26-Sept. 2.

BAIRD, O. E.
(399 Hayward Ave., Rochester, N. Y.)

BLEW, F. P.
(Olivet, Ill.)
Harvey, Ill., July 24-August 18.

BENNAID, GEORGE.
(Hermosa Beach, Calif.)
Conneautville, Pa., (camp) Aug. 2-11.

BENNETT, W. G. AND RUTH HARRIS.
Richmond, Va., July 14-August 6.

BEYLER, A. E.
(413 North Plum St., Plymouth, Ind.)

BOWEN, E. E.
(Lansing, Mich., Rt. 4)

BOWMAN EVANGELISTIC PARTY.
(Lewistown, Ill.)

BOX, MR. AND MRS. S. C.
(Young People's Workers)
(4149 Maryland Ave., St. Louis, Mo.)
Wilmore Camp, July 25-August 4.
Normal, Ill., August 25-Sept. 1.

BREWER, GRADY.
(Evangelist Singer and Pianist)
(Highfalls, N. C.)

BRYMER, ROBERT.
(Yamhill, Oregon)

DUNHAM, ROYAL E.
(416 East 9th, Hutchinson, Kan.)
Waco, Tex., Camp, July 17-28.

BURTON, C. C.
(Delmer, Ky.)
Marthville, La., July 14-28.
Pleasant Hill, La., July 29-Aug. 11.
Robeline, La., August 12-25.

BUSSEY, M. M.
(224 W. Palm Ave., Monrovia, Calif.)

CAIN, W. R.
(515 So. Vine St., Wichita, Kan.)

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Neshanic, N. J., July 23-Aug. 4.
Magnolia, Ark., Aug. 9-18.
Rice, Kan., Aug. 21-Sept. 1.

CANADAY, FRED.
(310 W. North Ave., Pittsburgh, Pa.)

CAREY, A. B.
(Beacon, N. Y.)

CARTER, HAROLD S. O.
(Pegea, Pa.)

CAROTHERS, J. L. AND WIFE.
(10 W. 15th St., Colorado Springs, Colo.)
Colorado Springs, Colo., July 20-Aug. 15.
Alden, Kan., Sept. 22-Oct. 6.

COLLIER, J. A.
(1917 Cephus Ave., Nashville, Tenn.)
Brighton, Ala., July 7-28.

COPELAND, H. E.
(Oskaloosa, Iowa.)

COX, F. W.
(Lisboa, Ohio)

COX, STEUBEN D.
(1249 N. Holmes St., Indianapolis, Ind.)
Iowa Falls, Ia., July 7-28.
Charleston, Ia., July 31-Aug. 18.
Indianapolis, Ind., Aug. 21-23.

GRAMMOND, PROF. C. C. AND MARGARET.
(815 Allegan St., Lansing, Mich.)

CROFT, CHARLES H.
(1802 E. Maple, Enid, Okla.)

DARNELL, MRS. ESTHER BROWN.
(Evangelistic Singer and Personal Worker)
(1209 7th Ave., Charleston, W. Va.)

DAVIDSON, OTTO AND WIFE.
(Bladenburg, Ohio.)

DAVIS, J. W.
Lindale, Tex., July 22-Aug. 4.
Open date, August 4-25.

DAVIDSON, J. E.
(Bladenburg, Ohio)

DICKERSON, H. N.
(2908 Newman St., Ashland, Ky.)
Taylorsville, Ill., July 15-30.
Ozark, Ark., August 1-11.
Portalis, N. Mex., Aug. 12-25.
Amarillo, Tex., Aug. 26-Sept. 8.

DORN, REV. AND MRS. C. O.
(Sumter, S. C.)
Oswego, S. C., August 4-18.
Sumter, S. C., Aug. 22-Sept. 8.

DUNAWAY, C. M.
(216 N. Candler St., Decatur, Ga.)

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)
Hope, Ind., July 21-August 12.
Open dates, August 14-26.
Calamine, Ark., Aug. 30-Sept. 8.

DYE, CHARLES.
(4 Rundle Ave., Piqua, Ohio)

EDWARDS, J. R. AND WIFE.
Ironton, Ohio, August 4-18.
Carmago Camp, August 23-Sept. 1.
E. Liverpool, Ohio, Oct. 6-20.

EDIE, G. L.
(Song Evangelist)
(Arlington, Ok., Rt. 1)

EISLEY, A. N. AND WIFE.
(Black Lick, Pa.)

EITELGEORGE, W. J.
(Song Leader and Soloist)
(1107 Lawrence Rd. N. E., Canton, Ohio.)
Boiling Springs Camp, July 25-Aug. 4.
Springfield, Ga., August 15-25.

ELLIS, MARY HUBBERT.
(704 N. 63rd St. West Phila., Philadelphia, Pennsylvania.)

ELSNER, THEO. AND WIFE.
Schnectady, N. Y., July 21-Aug. 18.
Brooklyn, N. Y., Aug. 25-Sept. 20.
Canton, O., Sept. 29-Oct. 13.

ERNY, EUGENE.
(5709 Midway Park, Chicago, Ill.)

FAGAN, HARRY L.
(Blind Song Evangelist, and Wife. Singer, pianist and young people's workers)
62 1/2 Walnut St., Shelby, Ohio)
Carmichaels, Pa., August 4-18.

FLEMING, JOHN.
(Ashland, Ky.)
Reading, Pa., July 19-29.
Hollow Rock, Ohio, August 2-12.
Cleveland, Ind., Aug. 23-Sept. 1.
N. Little Rock, Ark., Sept. 3-15.

FLEMING, RONA.
Toronto, Ohio, August 1-11.
Bonnie, Ill., August 16-25.
Florence, Colo., August 30-Sept. 8.

FLEXON, R. G.
(Glassboro, N. J.)
Bramwell, W. Va., July 25-August 11.
Spotsylvania, Va., Aug. 18-Sept. 1.

FLORENCE, L. O.
(Wilmore, Ky.)
Tallow Creek, Ky., July 23-August 14.

FRANKLIN, EDNA M.-YOUNG, MRS.
(Elizabeth, Evangelists)
(Rt. 5, Maysville, Ky.)

FRASER, R. G. AND WIFE.
(Evangelistic Singers)
(Piedmont, Okla.)
Crawford, Tex., August 4-18.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)

FRYHOFF, A. J.
(Columbus, Ohio.)
Portsmouth, R. I., July 26-Aug. 4.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Aliceton, Ky., July 18-28.
Connelly Springs, N. C., July 29-Aug. 13.
Bonnie, Ill., Aug. 15-26.
Winchester, Ind., Aug. 26-Sept. 8.

GALLAHER, M. R.
(110 S. 14th St., Salem, Oregon)

GALLOWAY, H. W. AND WIFE.
(Del Norte, Colo.)

GEIL, PAUL AND DORA.
(Singers and Kyrphone Players)
So. Elliott, Maine, Sept. 15-29.
Portland, Me., Oct. 6-27.

GLEASON, REV. AND MRS. RUFUS H.
(104 W. James St., Falconer, N. Y.)

GLENN, J. M.
(Young Harris, Ga.)
Indian Springs, Ga., Aug. 8-18.
Lincolnton, N. C., July 22-Aug. 4.

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)

GREEN, JIM H. (And Sunny South Quartette)
(Box 200 Connelly Springs, N. C.)

GREGORY, LOIS V.
(Waterford, Pa.)

GROGG, W. A.
(418 24th St. West, Huntington, W. Va.)
Spring Hill, W. Va., July 7-28.
Herndon, Va., August 16-25.
Masontown, W. Va., July 30-Aug. 15.

HAINES, FLOSSIE.
(13708 Claiborne Ave., Cleveland, Ohio)
(Evangelist and Children's Worker)
Howard, Pa., July 22-Aug. 3.

HAMPE, J. N.
(No. 7 Gaskell St., Mt. Washington Sta. P. O., Pittsburgh, Pa.)

HALLMAN, MR. AND MRS. W. R.
(1534 E. 80th St., Chicago, Ill.)
Didsbury, Alberta, July 25-Aug. 4.
Elkhart, Ind., August 9-18.
Yale, Mich., Aug. 15-25.

HAMES, J. M.
(14 Maude St., Greer, S. C.)
Port Crane, N. Y., (Camp) Aug. 1-11.
Houghton, N. Y., (camp) Aug. 15-25.

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

HARRIS, E. J.
(Song Leader and Children's Worker)

HARDESTY, S. P.
(Song Evangelist and Cornetist)
(Lynn, Ind.)
Onida, S. Dak., July 22-Aug. 11.
Agar, So. Dak., Aug. 12-Sept. 1.

HAWK, M. R.
(711 Center Ave., Butler, Pa.)

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, O.)
Johnstown, Pa., July 23-Aug. 4.
No. Webster, Ind., Aug. 4-11.
Blackwell, Okla., Aug. 23-Sept. 1.
Grandfield, Okla., Sept. 6-15.

HENRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
Bethany, Okla., (camp) Aug. 22-Sept. 1.
Wellington, Tex., July 25-Aug. 11.
Ponca City, Okla., Sept. 4-15.
Dallas, Texas, Sept. 16-29.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Alexander, Ind., Aug. 9-14.
Portage, Ohio, Aug. 15-25.

HORN, LUTHER A.
(Mobile, Ala.)

HOWARD, FIELDING T.
(198 Timberlake Ave., Erlanger, Ky.)
Clinton, Pa., August 2-11.
Pittsburgh, Pa., August 12-25.

HOOVER, L. S.
(Tionesta, Pa.)
Gallatin, Tenn., August 1-11.
Petroleum, Ky., August 15-25.

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

HYSELL, HARVEY B.
(Box 582, Waycross, Ga.)
Choudrant, La., August 4-18.
Coal Fork, W. Va., Aug. 22-Sept. 8.
Chesla, Ga., Sept. 15-30.
Keysville, Ga., Oct. 2-13.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Dyer, Tenn., August 2-11.
Madill, Okla., August 16-26.
Poteau, Okla., Aug. 29-Sept. 8.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)

JOHNSON, ANDREW.
(Wilmore, Ky.)
Lima, Ohio, Aug. 1-11.
Beverly, Ohio, Aug. 14-25.
Hurlock, Md., Aug. 26-Sept. 8.

JOHNSON, RAY N.
(1390 Meander St., Abilene, Texas)
Delanco, N. J., Aug. 23-Sept. 2.

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)
Clinton, Pa., August 2-11.
Hopkins, Mich., Aug. 22-Sept. 1.

KENNEDY, ROBERT J.
(Singer)
(2315 Modern Ave., Dallas, Texas)

KIRKPATRICK, H. M.
(709 Carlyle St., Akron, Ohio.)
Wheeling, W. Va., July 10-August 4.

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)
Moers, N. Y., July 27-Aug. 11.
Portage, Ohio, Aug. 15-25.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Owosso, Mich., Aug. 2-11.
Sunburn, Pa., Aug. 16-25.
Lewistown, Pa., Nov. 3-13.

LEWIS, JOS. H.
(Wilmore, Ky.)
Bethelridge, Ky., July 30-August 11.
Nicholasville, Ky., August 13-25.

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)
Centerville, N. J., July 22-Aug. 4.
Swager, S. C., Aug. 8-18.
Fig. N. C., August 12-Sept. 1.

LIDDELL, T. T.
(6121 Ellis Ave., Chicago, Ill.)
Chicago, Ill., July 8-August 4.

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Garv. Ind.)
Ludlow Falls, Ohio, August 2-11.
Zanesville, Ohio, Aug. 15-20.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOPER, J. NORRIS. FRY, WILBUR H.
(Stratton, Miss.)
Open date, July 29-Aug. 18.
Sandersville, Miss., Aug. 19-Sept. 1.

LOVELESS, W. W.
(London, Ohio)
Middleport, Ohio, July 26-Aug. 11.

LOWELL, B. A.
(R. A. Root, B. F. Moss, Jr.)
Basin, Wyo., July 25-Aug. 11.
Powell, Wyo., Aug. 14-25.
Jackson, Wyo., Sept. 1-8.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Garden City, Kan., July 25-Aug. 11.
Batesville, Ark., August 15-25.

MCBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Portsmouth, Ohio, July 30-Aug. 11.
Ramsey, Ind., August 15-25.
Cincinnati, Ohio, Oct. 6-20.
Beech Grove, Ark., Aug. 27-Sept. 8.

MCGHIE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)
Sharon, O., July 26-Aug. 4.
Mt. Vernon, O., Aug. 8-18.

McKIE, MARK S.
(Holt, Michigan)

McNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MATHIS, I. O.
(2923 Troost Ave., Kansas City, Mo.)
Woodward, Okla., August 8-18.
Oakland City, Ind., Aug. 23-Sept. 1.
Cape May, N. J., Sept. 6-15.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MAXWELL, SAM.
Cambridge, Mass., July 9-Aug. 16.
Morganton, N. C., August 18-Sept. 2.
Wentworth, N. C., Sept. 2-10.

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Campbellsville, Ky., July 23-Aug. 4.
Normal, Ill., Aug. 23-Sept. 1.
Plovilla, Ga., Aug. 8-18.

MILLER, REV. AND MRS. F. E.
(Lovville, N. Y.)

MINGLEDORFF, O. G.
(Okanagan, Wash., Aug. 1-11.

NORRERRY, JOHN.
(1001 Cooper St., Camden, N. J.)
Centre Valley, Pa., July 27-August 4.

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Connelly Springs, N. C., July 28-Aug. 6.
Indian Springs, Ga., Aug. 8-18.
Circleville, O., Aug. 23-Sept. 1.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Salvisa, Ky., July 22-Aug. 4.
Oswego, S. C., August 6-18.
Open dates, Aug. 19-Sept. 1.

PATZSCH, EDDIE E.
(Song Evangelist)
(624 Oak St., Liverpool, O.)
Wheeling, W. Va., July 10-Aug. 4.
Hammondsville, Ohio, Sept. 1-15.

POCOCK, B. H.
(Cleveland, Ohio, Aug. 28-Sept. 1.

POLLITT, S. H.
(Amelia, Ohio)

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(1049 King Ave., Indianapolis, Ind.)
St. Croix Falls, Wis., July 26-Aug. 4.
Oregon, Wis., Aug. 9-26.
California, Ky., Aug. 30-Sept. 8.

REED, LAWRENCE.
(Damascus, Ohio)
Clinton, Pa., Aug. 2-11.
Circleville, O., Aug. 21-Sept. 1.

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Boyce, La., July 23-August 4.
Fayetteville, Ark., Aug. 11-25.

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)
Eaton Rapids, Mich., July 26-Aug. 1.
Eldorado, Ill., August 2-11.
Wichita, Kan., Aug. 16-25.
Gaines, Mich., August 30-Sept. 8.

RICE, LEWIS J. AND EDDYTHE.
Lafayette, Ind., July 7-21.
Ladoga, Ind., July 28-Aug. 11.
Hammond, Ind., Aug. 14-18.

RIGGS, HELEN G.-BONINE, GRACE O.
(Vandalia, Mich.)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. F.
(321 Beller St., Wilmore, Ky.)
Mt. Hope Camp, July 18-Aug. 4.
Open dates, August 4-15.
West Union, Ohio, August 15-25.

ROBERTS, C. PRESTON.
(713 College St., Des Moines, Ia.)
Valley City, N. D., July 21-Aug. 4.
Climbing Hill, Iowa, Aug. 9-18.

ROOD, DWIGHT A.
(Vermontville, Mich.)

Camp Meeting Calendar

ROOD, PERRY.
(Middleport, Ohio.)
Richmond, Va., July 27-August 11.
Cardington, Ohio, August 15-25.
Columbus, Ohio, Aug. 28-Sept. 1.

RUSSELL, MAE.
(Morriton, Ark.)

ST. CLAIR, FRED.
Bessemer, Ala., July 28-Sept. 1.

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)

SHAW, BLISH R., AND MARY.
(1261 Nodyke Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

SHANK, MR. AND MRS. R. A.
(191 No. Oxden Ave., Columbus, Ohio.)
Romeo, Mich., August 2-11.
Kampsville, Ill., Aug. 15-25.

SHARROW, C. E., AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, E. E.
(5419 Rushnell Way, Los Angeles, Calif.)
Indianapolis, Ind., July 29-31.
Lima, Ohio, Aug. 1-11.
Millersburg, Ohio, Aug. 15-25.
Huntington, W. Va., Sept. 1-15.

SHELHAMER, MRS. JULIA A.
(5419 Rushnell Way, Los Angeles, Calif.)
Lima, Ohio, August 1-11.
Hopkins, Mich., August 15-25.

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Manning, W. Va.)

SPELL, C. K.
(Kirbyville, Tex.)
Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

SURBROOK, W. L. AND WIFE.
(Kingswood, Ky.)
Hutchinson, Kan., (camp) Aug. 2-11.
Frankfort, Ind., Aug. 8-18.

SWEETEN, HOWARD W.
(Ashley, Ill.)
Conneautville, Pa., August 2-9.
Alexandria, Ind., Aug. 25-31.
Richland, N. Y., Aug. 21-Sept. 2.

THE LAMP EVANGELISTIC PARTY.
Springerton, Ill., Sept. 8-22.

TEETS, ODA B.
(Aurora, W. Va.)

THOMAS, W. E.
Marrowbone, Ky., July 17-Aug. 11.
Clinton, La., August 15-25.
Franklin, Ky., August 27-Sept. 11.
Tompkinsville, Ky., Sept. 13-27.

THORNTON, H. A. AND WIFE.
(Hattiesburg, Miss.)

UTHE, W. F.
(Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDERSALL, W. A.
(Pindlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Sharon Center, July 26-August 4.
Findlay, Ohio, Aug. 8-18.

VAYHINGER, M.
Indianapolis, Ind., July 25-Aug. 4.

WELSH, H. W.
(Olivet, Ill.)

WELLS, KENNETH AND EUNICE.
(Taylor University, Upland, Ind.)
Wilmore, Ky., July 25-Aug. 4.
Mt. Vernon, O., Aug. 9-18.
Bethany, Okla., Aug. 23-Sept. 1.
Newton, Kan., Sept. 5-15.

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)

WHITCOMB, A. L.
(221 Euclid Ave., Long Beach, Cal.)
Dallas, Pa., July 24-Aug. 4.
Sherman, Ill., Aug. 8-18.
Normal, Ill., Aug. 23-Sept. 1.
Greenville, Tenn., Sept. 5-15.

WILDER, W. RAYMOND.
(Song Evangelist)
(Shawnee, Ky.)
Bedford, Ky., August 2-11.
Herdon, Va., August 14-25.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Urbana, Ohio, July 29-Aug. 4.
Frankfort, Ind., August 8-18.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)
Donnellson, Ill., July 25-Aug. 11.

WILLIAMS, FRID G.
(1916 Beulah Ave., N. E., Cleveland, O.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)
Merrimack, Ky., July 17-28.
August open.

WISEMAN, P.
(910 Bank St., Ottawa, Canada)
Shawville, Que., Aug. 4-11.
Stonewall, Pa., August 13-22.
Delanco, N. J., Aug. 24-Sept. 2.

WOOD, E. E.
(726 John Street, Jackson, Mich.)

ALABAMA.
Hartselle, Ala., Aug. 15-25. Workers: Rev. J. B. Kendall, Rev. Joseph Owen, Rev. Harry W. Blackburn, song leader. For information address, L. O. Waldsmith, Secretary.

ARKANSAS.
Batesville, Ark., August 15-25. Revs. Theo. and Minnie E. Ludwig, evangelists, with Rev. J. D. Hitehurst, pastor of Nazarene Church, and local help. Write B. A. Mashburn, Cor.-Sec.
Magnolia, Ark., Aug. 9-18. Workers: Rev. O. H. Callis, Mrs. Callis, young people's worker, and Rev. A. H. Wade in charge of singing and music. Address, Mrs. A. A. Pittman, Cor.-Sec., Magnolia, Ark.

FLORIDA.
Orlando, Fla., Feb. 27-March 9, 1930. Workers: Rev. H. C. Morrison, D.D., and Rev. Joseph H. Smith. Prof. Kenneth Wells and wife will have charge of the music. Address, Rev. E. C. Willis, Box 194, Orlando, Florida.

GEORGIA.
Indian Springs, Ga., August 8-18. Leaders: Rev. H. C. Morrison, D.D., Rev. John Paul, D. D., Rev. John F. Owen, D. D., Rev. Jere M. Glenn, D.D.; leader of young people's work, Rev. C. H. Hitehurst, director of music; Woman's Quartet, Taylor University, special music. Address Mr. R. F. Burden, Pres., Macon, Ga.

ILLINOIS.
Springerton, Ill., August 29-Sept. 9. Workers: Rev. W. R. Cain and Rev. C. E. Toney and wife, Prof. B. D. Sutton and wife, song leaders. Frank Doerner, Norris City, Ill., Sec.
Bonnie, Ill., August 15-25. Workers: Rev. Bona Fleming, Rev. Tilden H. Gaddis, Moser Sisters, trio musicians, song leaders. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.
Sherman, Ill., August 8-18. Workers: Rev. A. L. Whitcomb, Rev. G. B. Williamson, Mrs. Della B. Stretch, children's leader. Rev. C. E. Howard, song leader. President, Grover Williams, Address Mrs. Julia Short Hayes, Sec., 2217 E. Capitol Ave., Springfield, Ill.
Eldorado, Ill., August 1-11. Workers: Rev. Thos. E. Harper, Rev. E. B. Montgomery, Dr. J. L. Brasher, Rev. Paul S. Rees and Rev. C. C. Rinebarger and wife. J. M. Keasler, Cor.-Sec., Omaha, Ill.
Normal, Ill., Aug. 23-Sept. 1. Workers: Rev. A. L. Whitcomb, Rev. C. E. Everett, Miss C. E. Cooley, children's worker. E. C. Milby, song leader. President, Mrs. Della B. Stretch. Address Mrs. Bertha C. Ashbrook, Sec., 451 West Allen St., Springfield, Ill.

INDIANA.
Ramsey, Ind., August 15-25. Workers: J. B. McBride, and Guy Wilson, C. C. Rinebarger and wife, song leaders; Mrs. J. C. Gray, children's worker. Address Geo. F. Pinaire, Sec., Ramsey, Ind.
Leesburg, Ind., August 4-11. Evangelists: Bishop Joseph F. Berry, Ira M. Hargett, D.D.; Bible Expositor: Thomas Clark Henderson, D.D.; Children's Worker: Mrs. T. C. Henderson; W. H. M. S.; Mrs. Dan B. Brummitt; W. F. M. S.; Mrs. H. Y. Cady; Music: Rev. and Mrs. Floyd Seelig. Address at grounds, care Epworth Forest Hotel, Leesburg, Ind.
Bryantsburg, Ind., Aug. 7-18. Workers: Rev. O. C. Brown and family. Write C. E. Creach, Rt. 1, Madison, Ind.
Oakland City, Ind., August 23-Sept. 2. Workers: Rev. Mathis, Earl Dulany. Song evangelists, Rev. Schell and wife. Write Mrs. Maud Yeager, 519 East Broadway, Princeton, Ind.
Indianapolis, Ind., July 25-August 5. Workers: Rev. M. Vayhinger, Rev. E. B. Brockman, Rev. E. B. Shelhamer, Rev. S. B. Shaw, Mrs. F. B. Whisler, children's worker. Address Rev. Otto H. Mader, Sec., 101 Alton Ave., Indianapolis, Ind.
Silver Heights (New Albany, Ind.), August 1-11. Workers: Rev. Virgil L. Moore, Rev. Charles H. Stalker, Burl Sparks, song leader and Miss M. Grace, children's worker. Address E. E. McPheeters, Sec'y-Treas., 212 Cherry St., New Albany, Ind.
Frankfort, Ind., August 9-18. Workers: Rev. R. G. Finch, Rev. C. L. Slater, Rev. David Wilson, Rev. Walter Surbrook, Rev. C. D. Jester, chorister. Write Rev. Ray Smith, 815 North 11th St., Richmond, Ind.

IOWA.
Keokuk, Iowa, August 15-25. Rev. Anna L. Spann in charge. Address Mrs. F. A. Oilar, Sec., 1027 Timea St., Keokuk, Ia.
Des Moines, Ia., July 5-14. Evangelists: E. E. Shelhamer, Byrl Crouch. Write Rev. C. H. Orf, 2824 49th St., Des Moines, Ia.

KANSAS.
Palco, Kan., August 15-25. C. W. Ruth, evangelist, other workers and singers will be in this great camp. Write Rev. E. L. Duby, Palco, Kan.
Elkhart, Kan., August 1-10. Workers: Rev. D. C. Shearer, Mr. and Mrs. R. E. Bridgewater. For particulars write Rev. J. W. Youngman, Palco, Elkhart, Kan.
Rice, Kan., August 21-Sept. 1. Workers: Rev. and Mrs. O. H. Callis, assisted by other talent and local help. Address E. L. Henderson, Sec., Rice, Kan.
Wichita, Kan., August 15-25. Workers: Rev. C. H. Babcock, Rev. Paul Rees, Rev. Mrs. B. D. Bartlett, Prof. B. D. Sutton and wife. W. R. Cain, Sec., 515 Vine St., Wichita, Kan.

KENTUCKY.
Wilmore, Ky., July 25-August 4. Workers: Rev. C. F. Wimberly, Rev. C. W. Ruth, Rev. C. C. Morrison, Kenneth and Eunice Wells, song leaders. Mr. and Mrs. S. C. Box, young people's and children's workers. Address W. D. Turkington, Sec., Wilmore, Ky.
The Callis Grove, Ky., camp, August 2 to 11. F. T. Howard, preacher, Raymond Wilder, song leader, Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Ky.

MAINE.
Robinson, Maine, August 9-18. Workers: Rev. H. L. Miller and ministers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

MARYLAND.
Leslie, Md., August 2-11. Workers: The Huff-Eby Evangelistic Party, consisting of Rev. J. M. Huff, Rev. A. T. Eby, song leader, Miss M. Opal Huff, pianist, and children's worker, Geo. Woodward, also Rev. C. A. Gibson. Write Rev. J. N. Nielson, 21 Parker Ave., Darby, Pa.

MASSACHUSETTS.
Wilmington, Mass., August 2-12. Rev. Thomas Laite, in charge. Rev. H. W. Link will be the evangelist. Write to Rev. L. W. Malcolm, 12 Sheridan Ave., Medford, Mass.

MICHIGAN.
Gaines, Mich., August 23-Sept. 1. Workers: Rev. Paul Rees, Dr. H. C. Morrison, (provided he is able) Rev. Ira E. Miller, Rev. Clara G. Ford, Dr. C. W. Butler, Mrs. Grace B. Heneks and others. Write to Mrs. Grace L. Lillard, Sec., 614 W. Mich. Ave., East Lansing, Mich.
Hopkins, Mich., Aug. 22-Sept. 1. Workers: Rev. T. M. Anderson, Rev. W. L. Surbrook, Mrs. Julia Shelhamer in charge of children and young people. Mr. and Mrs. A. H. Johnson, in charge of music. Miss Lillian Scott, pianist. Write Dr. L. E. Heasley, Secretary, Grand Rapids, Mich.
Maybee, Mich., August 8-18. Workers: Wm. O. Nease, C. Holstein, H. F. Woods, E. O. C. Rinebarger, Mrs. Clara Palmer, 544 Thompson St., Ann Arbor, Mich.
Mt. Pleasant, Mich., July 26-Aug. 4. Workers: Rev. Lloyd M. Blakely, Rev. J. S. Wood, Mrs. Grace B. Heneks, pianist. Write Mrs. S. Walsh, Sec., Mt. Pleasant, Mich.
Owosso, Mich., August 2-11. Evangelists: Rev. Seth C. Rees and Rev. George B. Kulp, Rev. J. C. Brill, in charge of music and singing. Rev. B. O. Shattuck, 907 S. Shawassee St., Owosso, Mich., Dist. Supt.
Gladwin, Mich., August 8-18. Evangelist Rev. I. N. Toole. Write J. Warren Kays, Pres., Gladwin, Mich.
Pres. Gladwin, Mich., Aug. 2-11. Preachers: Joseph Owen, Chas. H. Babcock and Raymond Browning. Director of young people's work, Thelma Hyde; song leaders, R. A. and Mrs. Shank. Address Rev. James H. James, Sec., Kinde, Mich.
Eaton Rapids, Mich., July 26-August 4. Workers: Rev. Joseph H. Smith, Rev. Paul Rees, Rev. Raymond Brown, Rev. Geo. Bennard, Mrs. Iva D. Vennard, Col. E. L. Skinner, Jr., Address Rev. D. B. Reed, Albion, Mich.

MISSISSIPPI.
Cleveland, Miss., August 8-18. Workers: Rev. W. R. Platt and wife, preachers. Mrs. Robbie Fleming, pianist, Miss Elsie Perry, choir director. Rev. C. Taylor, Sec. Waynesboro, Miss., Aug. 16-25. Preacher in charge, Evangelist R. A. Young and other workers. Mrs. J. B. Moody, Sec.

NEW JERSEY.
Glassboro, N. J., August 8-18. Workers: J. F. Woods, J. C. Donovan, and others. Address Mrs. Wm. Gallagher, 40 Myrtle Ave., Pitman, N. J.
Erma, N. J., Sept. 6-15. Workers: Rev. J. C. Mathis, Rev. G. Howard Rowe and wife. Write Earl Woolson, Cape May, R. I., N. J.
Local Preacher's Holiness Camp Meeting, Delanco, N. J., August 23-Sept. 2. Workers: Rev. Ray N. Johnson, Rev. Peter Wiseman, Special singers. Male Quartette. Orchestra.

NEW YORK.
Moers, N. Y., July 27-Aug. 11. Workers: Rev. John F. Knapp, Rev. C. W. Ruth, Rev. John Thomas, Rev. John Scobie, Mrs. Emily Thomas. Mrs. Tillie Albright, song leader. Arthur W. Gott, with Colored Quintette of Cleveland, assisting. For information address Kenneth F. Fee, Sec., Moers, N. Y.
Richland, N. Y., August 19-Sept. 3. Workers: F. W. Sufield, F. E. Arthur, C. L. Sweeten, Tillie Albright, Mrs. F. W. Sufield, leader in song; S. G. Haskins, pianist; Ida E. Eiss, children's meeting. Address Rev. G. N. Buell, Sec., Sandy Creek, N. Y.
Seven Oaks, N. Y., August 4-18. Workers: Rev. F. J. Carey, C. J. Hessler. Leader in song, Miss Florence Fairbanks; children's worker, Pearl Humphrey. Address W. G. Kingsley, 1565 1st Ave., Watervliet, New York.

NORTH CAROLINA.
Connelly Springs, N. C., July 28-Aug. 4. Revs. John F. Owen and Tilden Gaddis, chief preachers. The Moser Sisters, musicians, and Miss Edith Crouse, children's worker. Address Box 200, Connelly Springs, N. C.
Colfax, N. C., August 16-25. An efficient corps of workers will be present. For information and data write Eber F. Cude, Sec., Colfax, N. C.
Connelly Springs, N. C., July 28-Aug. 4. Workers: Rev. John F. Owen, Tilden Gaddis, the Moser Sisters and Miss Edith Crouse. Address Box 200, Connelly Springs, N. C.

OHIO.
Portage, Ohio, August 15-25. Workers: John F. Knapp and John E. Hewson. Song leader, Fred Canady, young people's meeting in charge of Revs. Willis and Viola Mills. Missionary day August 22 in charge of Rev. Chas. Kolb and others. E. L. Day, Sec.
Findlay, Ohio, August 8-18. Workers: Rev. J. E. Shannon, Rev. C. W. Butler, Prof. N. B. Vandall, singer. Miss Winifred Hemenway in charge of young people. Miss Florine Ewing at piano. Write G. W. Leibert, Sec., Findlay, Ohio.
H. C. Morrison, Jos. H. Smith, J. F. Knapp, Lawrence Reed, C. W. Ruth in charge. Singing in charge of Prof. Jas. E. Campbell. Young people's meetings under direction of Mr. J. L. Murphy and Mrs. Jos. Smith. Address W. L. Murphy, Sebring, Ohio.
Circleville, Ohio, August 23-Sept. 1. Workers: Dr. John Owen, Rev. Lawrence Reed, Rev. Charles Slater, E. A. Keaton, Sec., 451 N. High St., Chillicothe, Ohio.
Warsaw, Ohio, July 25-August 4. Evangelists: Rev. E. W. Pettit, Rev. Post Singers, Mrs. Esther D. Williamson and

Miss Delia Haldy. Write Adah Shepard, Sec., Warsaw, Ohio.
Millersburg, Ohio, August 15-25. The Shelhamer Evangelistic Party will be in charge as workers. O. O. Herron, Sec., Millersburg, Ohio.
Sharon Center, Ohio, July 26-August 4. Workers: Floyd W. Nease, S. M. Gerow, N. B. Vandall, Miss Anna McGhie, Miss Helen Osborn, Sec., 702 East River St., Elyria, Ohio.
Hollow Rock, Ohio, August 1-10. Workers: C. W. Butler, Bona Fleming, John Fleming. Prof. J. E. Moore, song leader. Miss Janie Bradford, young people's worker. Mrs. Edith Mackey Smith, children's worker. Miss Eerrina Wilson, pianist. Address A. K. Householder, Toronto, O., Route 2.
Mt. Lookout, Lima, Ohio, August 1-11. Workers: Rev. Andrew Johnson, Rev. E. E. Shelhamer, wife and son, and others. Address Rev. Roy C. Dotson, Pres., New Hampshire, Ohio.
Mt. Vernon, Ohio, August 8-18. Workers: Rev. E. W. Pettit, Rev. C. M. Dunaway, Rev. T. M. Anderson, Young people's worker, Miss McGhie, children's workers, Miss May Gorsuch and Miss Ollie Tanner; Song leaders, Kenneth Wells and wife, and Otto Davidson and wife. Address Rev. E. E. Shultz, Sec., Shadyside, Ohio.

OKLAHOMA.
Alva, Okla., August 30-Sept. 8. Evangelist L. L. Waddell; song leader, Rev. Carl Byrd, John E. McGraw, Sec.
Enid, Okla., August 23-Sept. 1. Workers: Rollo D. Wise, evangelist, Arthur Calhoun, song leader. John E. McGraw, Sec.
Blackwell, Okla., Aug. 22-Sept. 2. Workers: Rev. C. H. Babcock, Rev. T. C. Henderson, and Rev. Floyd Nixon, song leader. Write to Mrs. A. L. Wright, 307 E. College, Blackwell, Okla.
Thomas, Okla., Sept. 19-29. Workers: Rev. C. M. Dunaway, evangelist, Mr. and Mrs. Ben Sutton, song leaders. Address Miss Anna Kraybill, Sec.

PENNSYLVANIA.
Sunbury, Pa., Aug. 16-28. Rev. Geo. B. Kulp, evangelist. For information write Rev. D. A. King, Sec., 504 S. 13th St., Harrisburg, Pa.
Conneautville, Pa., August 2-11. Workers: Dr. John Paul, Dr. C. F. Wimberly, Rev. H. Sweeten, Rev. Geo. Bennard, Miss Emma Valentine, young people, Write A. Lockwood, 2740 Louisiana Ave., (Dormont) Pittsburgh, Pa.
Belsano, Pa., August 1-11. Workers: Rev. Jesse Whitecourt, Rev. C. P. Eagle, Write to S. Ward Adams, Sec., Belsano, Pa.

TENNESSEE.
Dyer, Tenn., August 1-10. Workers: Rev. Allie and Emma Irick, Mrs. Etta Irick, song leaders. Address Joe T. Hall, Sec.-Treas., Dyer, Tenn.
Greeneville, Tenn., Sept. 5-15. Workers: Rev. A. L. Whitcomb, Miss Alma L. Budman and Miss Pearl Wilcox, song leaders. Write Mrs. Flora Willis, Sec., Greeneville, Tenn.

TEXAS.
Atlanta, Texas, August 9-18. Workers: Rev. Warren C. McIntire, Kendall White and wife, song leaders. Mary E. Perdue, Sec.
Peniel, Texas, August 1-11. Workers: Rev. J. M. Ellis, Mr. Jack Carter and wife will lead the music. Write E. C. DeJernett.
Scottsville, Texas, July 25-Aug. 4. Workers: Dr. R. T. Williams, Rev. C. M. Dunaway. Song leader, Otis W. Spinks. Address B. P. Wynne, Sec., Marshall, Texas.
Waco, Tex., July 17-28. Workers: Rev. L. M. Ellis and Rev. R. E. Dunham, Write O. F. Hatfield, 1816 N. Colo. St., San Antonio, Texas.

VERMONT.
Johnson, Vt., August 16-25. Workers: Rev. J. C. Long, Abbie J. Lawrence, Rev. James Jones, Rev. C. R. Sumner, Ruth Johnson, organist. Local pastors will assist. Rev. C. R. Sumner, Sec.-Treas., Moers, N. Y.

VIRGINIA.
Mt. Vernon, Va., August 1-11. Workers: Rev. Fred Ross, Rev. C. Dugger, Rev. H. Hoyt, Bertha Ross and others; Alvin Young and J. L. Jones in charge of music. Mrs. H. H. Hoyt, pianist. Address Mrs. J. H. Shrader, Sec., Acotink, Va.
Drainesville, Va., August 16-25, inclusive. Workers: Rev. W. A. Grogg, Rev. Raymond Wilder, Address Anna L. Hyatt, Sec., Herndon, Va.
Locust Grove, Va., August 22-Sept. 1. Workers: Rev. W. C. Diggs, Rev. H. A. Frederick. For information write Mrs. Lillie R. Bowles, Sec., Locust Grove, Va.
Spotsylvania, Va., August 18-Sept. 1. Workers: Rev. R. G. Flexon, Rev. W. L. King, Rev. G. E. King, Rev. Bessie B. Larkin, Rev. W. J. McLaughlin, Rev. J. W. Heckman, Miss Winnie Thompson, Viola Hines, Rev. E. C. Hoey, Pianist, Mrs. W. L. King, Mrs. G. B. King, Morton Steelman, Children's Meetings. Write Mrs. Bertie K. Andrews, Sec., Spotsylvania, Va.
Wakefield, Va., August 2-11. Workers: Rev. O. B. Newton, Rev. H. W. McDonald, Rev. F. F. Newton, Write F. W. Gay, Treas.

WASHINGTON.
Orchards, Wash., August 4-19. Workers: Rev. David L. Fenwick and Rev. J. P. Johnston. Miss Ethel Lou Troy, young people's worker. Address, Mrs. J. Howard Foster, Sec., Orchards, Wash.
Tacoma, Wash., July 28-Aug. 5. Workers: Rev. Calvin Schute, Rev. Frank Dawson, Sec., Mrs. Ethel Norderum, 4020 N. 27th St., Tacoma, Wash.

WISCONSIN.
Rev. and Mrs. J. E. Redmon, Rev. and Mrs. R. P. Marshall, and Rev. and Mrs. Jack Linn. For particulars address Rev. Jack Linn, Oregon, Wis.

WYOMING.
Basin, Wyoming, July 25-Aug. 11. Workers: Rev. Moss, Stanley Lowell, and Paul Root. Address Miss Grace White, Basin, Wyo.

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4. It would be an inspiration to thousands to live a higher and holier life.
5. It would mean 160,000 pages of Full Salvation literature sent all over the land to be read, re-read and passed on every week.
6. The good that would be accomplished would be incalculable.
7. Won't you be one to help bring this to pass by sending for sample copies of THE HERALD, showing them to your neighbor and urging them to subscribe on our Special Offer of 50 cents from now until January 1, 1930?

Won't you be one of ten thousand who write us today, enclosing at least two subscribers on this liberal offer? Or better still, how about investing \$5.00 of your tithe money in sending THE HERALD into ten homes for the remainder of the year? By so doing, this defender of the faith will be warning the people of the dangerous destructive criticism so popular today, and urge them to a life of separation from the world, and the importance of cleaving to the faith of our fathers which is seeking to be destroyed by the enemies of the Bible.

Dear Reader, if there ever was a time for you to rally to THE HERALD in its defense of the faith, that time is now! Let us hear from you immediately, with the names and address of friends who will subscribe through your solicitation, or by sending some of your tithe with the names of those whom you know will be blessed by reading THE HERALD.

We are counting on YOU to help us in the great work of spreading the Gospel of a Full Salvation among people who are perishing for the bread of life.

Yours for the Old Gospel,

A. C. Morrison

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Ky.

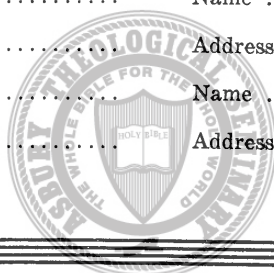
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PENTECOSTAL HERALD

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

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LET US HAVE ONE MORE "DRIVE."

By Dr. L. R. Akers

WITH every age there are terms that spring into prominence, are used by the multitudes and then discarded with the coming of another era. One of the most familiar words of the past decade has been "drive." This term has been used and used until now it has fallen somewhat into disfavor. We have had "drives" in almost every imaginable movement, "drives" for social uplift, "drives" for greater missionary endeavor, "drives" for community chests, *ad infinitum*. But before this term becomes obsolete, why not have one more "drive"? Why not a Full Salvation "drive"?

The only remedy for sin-enslaved humanity is the religion of Jesus Christ; not the ritualistic, ceremonial or formal trappings so prevalent in every-day worship, but the regenerating and sanctifying power of Christ himself vitalizing and energizing the ranks of society, renewing, transforming, cleansing and empowering men for full-orbed lives regnant in glorious and sacrificial service.

Let us have another "drive" for a revival of spiritual dynamics instead of the continued powerless regime of human mechanics. Let us have again an acknowledgment and full recognition of the Holy Spirit who is at the head of this dispensation and whose supremacy is so largely ignored by the large majority of those who make up the membership of the Christian church. Generally conceded is the deplorable fact that this is a commercial age, an era of pleasure and luxury, when God and his claims upon human life and service are largely forgotten. We have never known a time when a mighty revival of full salvation was more necessary than at the present moment. In the hour of great spiritual dearth comes the supreme challenge to the people of God to exalt and promulgate the saving and sanctifying power of our Christ and to put forth extra effort to show men the way of the Cross which leads home to God. Instead of acquiescing or submitting to the discouraging conditions, we should gird ourselves afresh with a dauntless and deathless determination that there shall be no compromise with or surrender to the forces of evil in this battle against worldliness and spiritual indifference.

One of the heartening hopes for the present hour is that there yet remains a large element of people in the evangelical churches who have not been swept away with the ideas that are being promulgated everywhere, who are not sanctioning and endorsing the program of ultra-modern divines who entertain and flatter their hearers, rather than in humility leading them to repentance and saving faith in our Lord. Thank God, this element of more spiritual people are in deep distress over existing conditions and out of this distress and soul-agony there may yet come the long-desired revival of old-fashioned, Holy Ghost power. This more spiritual element realizes that the church, to save

herself from a flood of worldliness, false teaching, and wrong practices must have an endowment of power and it is coming to realize that the only source of that power is in the Holy Spirit.

We believe there has been no more auspicious hour or a more critical one in the religious life of our nation than at present. This is the time for holiness people everywhere to make every possible effort to "drive" forward with an unquenchable desire and an invincible determination that the world at large shall know there is power in the blood of Jesus Christ to cleanse from all sin.

Summer furnishes an unusual opportunity for brush arbors, camp meetings, tent meetings, meetings in barns or vacant buildings, —or out of the way places. We who love the Lord and desire to see his will prevail among men should come together in this crusade for a revival of the preaching of full redemption from sin. Multitudes of earnest Christians of all denominations are feeling their need of power, of freedom, of joy, of the liberty that will enable them to go bravely and cheerfully to the task of soul winning. It was the saintly John Fletcher who suggested that "every one who received the baptism of the Holy Spirit was a witness and preacher of righteousness."

Let us inaugurate this Full Salvation "drive." There are many people who want to do and who do not know just what to do. Why not get together with those of like mind and sow the community down with holiness literature. The circulation of papers and tracts, the placing of books either by sale or by free distribution, the taking of subscriptions to THE PENTECOSTAL HERALD, —these and other methods would greatly facilitate the ushering in of the drive that would count for time and eternity.

Tent meetings are a source of great spiritual uplift and usually can easily be arranged for. The Holy Spirit is mighty and powerful and he operates through willing instruments. He must have the consecrated feet of God's children to walk with, their fire-tipped lips to speak through. He lives and moves in those who move. He gives power and effectiveness to those who are spiritually aggressive. Let us be busy about his business and in that business find our highest joy.

Upon my own heart there has been a burden for many months to the effect that God would raise up in Methodism some great spiritually outstanding bishops who would sound the trumpet note for a mighty convocation of the ministers of the church, not to meet and discuss human programs, but to meet in humility and prayer before God until there is another Pentecost tipping the tongues of God's prophets with fire and truth, energizing and sending out his evangelists to proclaim with a note of authority (sadly lacking in the present hour) "Thus saith the Lord." Let us pray to the end that a spiritual Moses may be raised up to lead the hosts out of Egypt into the Canaan land of full redemption. Let us seek again the

upper room. Though the world says, "hurry," God still calls his disciples to "tarry," —to tarry until they are endued with power from on high.

Prayer changes things. Prayer is the medium by which the seemingly impossible becomes the possible. Prayer removes mountains. Prayer confounds and confuses the enemies of God. Prayer puts to flight the impious hosts of wickedness. Prayer is an invincible weapon in the hand of the faithful believer. Our fathers were not far afield in the statement that

"The devil trembles when he sees
The weakest saint upon his knees."

The coming revival must be the fruit of prayer. There is no other way but the way of prayer and the way of faith. According to our faith so will it be unto us. Tarrying before God in prayer breeds a faith mighty in girth and in its reach for the extension of the Kingdom of our Lord among men.

We are a powerless people because we are a prayerless people. Our Lord, untouched by the blight of sin, found it necessary to tarry in the early morning for hours in communion with his Father. If prayer was so vital to the Sinless One, how much more necessary to us who "have all sinned and fallen short of the glory of God?"

Let us then who experience and believe in Full Salvation covenant together that through prayer and faith we shall prevail, that we will indeed put on a personal "drive" for the spread of Scriptural Holiness over these lands; that we shall leave no stone unturned to advance the cause of full redemption in this deplorably needy age. Let us broadcast widely the circulation of holiness papers, books, tracts, and helpful literature. Let us plan for revivals. Let us call evangelists. Let us utilize willing, devout, and consecrated men and women. Better have mixed metaphors than mixed theology. Better be willing to break the rules of grammar if only we may break hearts. It has always been the glory of God to use the weak to confound the mighty. Any one who has the indwelling of the Holy Spirit, who has the call from God to preach and who loves immortal souls can be used effectively in spreading the good news of full salvation. Let us plan for great things for God and expect great things from God.

Man was made for God. Sin has alienated him from God. Christ is the ladder by which God comes down to man, by which man ascends to God, and he is the only ladder by which this chasm between the sinless God and the sinful man can be bridged. He alone can bring the At-one-ment or reconciliation of God with man. God made man to be upright and downright and inright and all right. He created him in moral purity. Sin has separated man from God. It has not destroyed God's love for man. He loves him in his sin. He so loved him that he gave his son, Jesus Christ, to redeem him from sin.

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

NOTES FROM THE STUDY AND THE FIELD.

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



Preaching the gospel in the Orient is vastly different in *method* from the homeland, but the *message* is the same. Here one speaks through interpreters all the time. I have preached through Chinese, Japanese and Korean interpreters and every time I preach I try to keep to the great essentials of the Gospel message. I had an experience sometime since in China where some preachers evidently did not enjoy the messages. It was a place of great need, sin abounded and not much vital salvation; aversion to revivals was very apparent. One preacher expressed his disappointment over my preaching because he said I preached on nothing but sin, salvation and sanctification. I really praised God for that unwilling and unintended testimony.

In preaching in Shanghai on full salvation I centralized a good deal in Romans; the following notes set forth "The Fulness of the Blessing."

In Chapters 13, 14 and 15 and 16 of Romans Paul sets forth the practical things of Christian life and experience; and we must remember that the Christian religion is something to be practiced as well as professed. Paul is desirous that they should be fully established in the Gospel, and that in their general conduct they should exhibit the graces of the Spirit. He wants them to show forth Jesus in their lives. He wants them also to be joyful Christians and he says in Romans 14:17: "For the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Paul further says in Romans 15:13, "Now the God of hope fill you with all joy, and peace in believing that ye abound in hope through the power of the Holy Ghost." In Romans 15:29 he states some of his own experiences as a preacher of the Gospel when he says, "I am sure that when I come unto you I shall come in the fulness of the blessing of the Gospel of Christ." Now, the fulness of the blessing sets forth the following:

1. Fulness of cleansing. Through the blood of Jesus we may be cleansed in our hearts from all defilement and made entirely pure, obtaining the blessing which Jesus promised, "Blessed are the pure in heart, for they shall see God."

2. Fulness of love. In John's Epistle 4:17 and 18, this love is spoken of as "perfect love." "There is no fear in love, but perfect love casteth out fear." This "perfect love" means loving God with all our heart, mind, soul and strength; this implies that no wrong temper, none contrary to love remains in the soul, and that all the thoughts, words and actions are governed by pure love.

3. Fulness of liberty. 2 Cor. 3:17. "Where the Spirit of the Lord is there is liberty." It is our privilege to enjoy the glorious liberty of the children of God.

4. Fulness of power. The fulfillment of the promise, Acts 1:8: "Ye shall receive power after that the Holy Ghost is come upon you."

5. The fulness of God, as Paul prays for in Ephesians 3:19, "That ye might be filled with all the fulness of God." Dr. Adam Clarke commenting on this Scripture says, "To be filled with God is a great thing, to be filled with the fulness of God is still greater, but to be filled with all the fulness of God utterly bewilders the sense and confounds the understanding." Deliverance from sin is a great blessing, but how much greater blessing is it to be filled with the fulness of God.

All through Romans Paul insists on righteousness. He says, Rom. 14:17, "For the Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." Practical Christianity means that

SALVATION.

SALVATION is of God assured,
Through Christ's own precious blood out-poured;

'Tis by His finished work alone
That saved ones are His very own.

AND SAFETY too is of the Lord,
So true and sure is His own Word,
That nought can harm those saved by grace,
Christ is their Sure and Hiding Place.

SALVATION is from heaven above,
The Gift of God in wondrous love,
To sinners dead in sins and lost,—
Yet few are conscious of its cost.

SALVATION is a glorious fact,
God proves His every word exact,
And those redeemed, by Christ's own blood,
Are safe and kept, made near to God.

SALVATION is for sinners free,
Through Christ Who died on Calvary's tree,
And none are really safe except,
The yare by GOD both saved and kept.

SALVATION we delight to tell,
How Christ came down to save from hell,
That rebels might, by grace, now be
From sin and Satan's bondage free.

HOW SAFE and happy are all those,
Who are now saved, who once were foes
But now in Jesus Christ, Who died,
They will for aye in Him abide.

SALVATION!—Are YOU saved by grace,
Or are YOU still in Adam's race?
'Tis not of works, but grace alone,
And this saved ones delight to own.
—From an English Exchange.

we must be inright, and outright, and up-right, and downright and all right. In Rom. 16:17 Paul urges them, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Paul is always strong on doctrine. It is an important thing to hold fast sound doctrine. When we become careless doctrinally we shall be careless ethically. Loose doctrines lead to loose practices. We need to stand by the old doctrines of grace, and if we are going to build the church of Jesus Christ up in righteousness and true holiness we must hold fast to sound doctrine.

In Romans 15:30, Paul says, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." This is the only place in the Bible where the "love of the Spirit" is spoken of. All God's people should have the love of the Spirit which will create a great love for the things of the Spirit. Romans 8:5.

In coming to a conclusion, Chapter 16:24, he says, "The grace of our Lord Jesus Christ be with you all." And then he speaks of being established, "according to my Gospel, and the preaching of Jesus Christ." Paul is insisting again, as he does all through this great Epistle to the Romans, on the great importance of being established and settled in the Gospel of Jesus Christ, and if we follow the teachings of this great Epistle we learn, step by step, the blessed secret of a real, deep, joyous, Christian experience.

In all Paul's writings we see how he puts Jesus the Divine One, Jesus the Mighty Saviour—saving to the uttermost right in the very center of all his teachings. As one has put it,

"Christ, absolutely necessary,
Christ, exclusively sufficient,
Christ, instantaneously accessible,
Christ, perennially satisfying."

Over here in China we are constantly meeting with returned students from America. They arrive with their diplomas and college degrees and in many instances they find employment in government institutions. Some, however, are not so fortunate and keep looking around for something to put their life into. Many of them have been

trained in Modernistic schools and have lost their faith and therefore, do not want to tie up to Christian work. They remind me of the young man in the following story:

The story is told of Filippo Neri, founder of a great school in Italy, that while at one of the universities, a young man whom he had known as a boy, ran up to him with a smiling face, and told him that his long-cherished wish was now gratified; his parents had given him leave to study law. He had entered the law school, and meant to spare no pains in pursuing his studies.

After he had spoken for some time in this strain, the holy man, who had listened patiently and kindly, replied:

"Well, when you have completed your studies, what do you mean to do then?"

"Take my doctor's degree," said the youth.

"And then?" said Neri.

"Then," said the youth, "I shall have a number of hard and knotty cases to manage, and by my eloquence, learning, zeal, and acuteness, I shall draw notice and gain fame."

"And then?" repeated Neri.

"Why, then?" added the youth, "I shall be promoted to high office, and shall make money and grow rich."

"And then?" continued Neri.

"And then," said the young man, "I shall live comfortably and honorably, in health and dignity, and shall be able to look forward quietly to a happy old age."

"And then?" continued Neri again.

"And then," answered the young man, "and then—and then—I shall die."

"And then?" once more asked Neri with deeper emphasis.

The young man made no answer. He hung his head and walked thoughtfully away. He took a look into "eternity," and it changed the course of his life.

How different the case of so many unsaved Oriental returned students from some young men I met with in Korea. One of my interpreters there was Brother Chai. I learned his story which interested me. Seventeen years ago he was an ardent student of English as he intended to go to America to complete his education (and perhaps get spoiled), and although a church member when he met the Oriental Missionary Society he found himself unconverted. He got converted in the old-fashioned way, then got sanctified wholly, and then? Well, he got a change of vision! America faded from his horizon. He felt a clear call of God to preach and save souls! College degrees had no longer any attraction for him. He laid himself upon the altar of entire consecration to preach, to teach, or train workers for God that Korea might be brought to God. It is wonderful the way God has used that man and given him infinitely more than American schooling could have brought him! Another of their preachers is an honor graduate of the Korean Christian College. He was due to go to U.S.A. for further study and more degrees but he chose rather to stay in Korea and become a holiness preacher with the Oriental Missionary Society. God bless him!

SOME TRAVEL NOTES.

We have just returned from a month's labors in Central China. Our mail brought us letters from India, Egypt, Palestine, Prague, England and Japan. We shall be in India in the Fall; our schedule is incomplete thus far for India. Any missionaries in India wishing to write us, our address till August 10, will be Bethel, Box 533, Shanghai, China. September will find us in Singapore, care British and Foreign Bible Society. Address us October, care Indian Witness, Lucknow, India, or care Miss E. L. Southworth, Wun, Berar, India. We are definitely announced for the Yietmal Convention, Oct. 17-22.

THE PROMISED REVIVAL.

By Mrs. S. B. Shaw.

ALL around us today the name of our God is profaned and souls are hindered from yielding their hearts to him by the spiritual famine that is upon us. They do not see that we are being punished for our sin and unbelief but they say, "There is nothing in the religion of the Bible." "Christian experience is nothing but imagination." "God has no power to save and keep from sin and build up his people. Our lives are as good as theirs. Why should we seek after their God?"

O, beloved, this is the saddest part of all! For the church to suffer is only just; but through this famine the very name of our God is reproached. The name of our mighty Redeemer is profaned in all the heathen world 'round about us, because of our sin and need, and because of the famine God has placed upon us.

O, beloved! There is too much excuse, there is too much cause, there is too much reason; when the men of the world 'round about us say, "I do not believe there is a man that lives without sin." The church of the living God ought to be a living contradiction to such a statement as that! Surely the same motive which led God to make his declaration to Israel, will lead him to declare in this day that he will send a revival. It is the glory of his own blessed name that is to be accomplished in such a revival in the church of the living God! And if we ask for it and plead for it and believe for it on this ground, we shall find our faith increasing and God will answer our prayers. I remember at one time being greatly burdened for a poor, proud, wilful backslider—a man whom God had once called to preach the gospel and had used in the salvation of souls; yet he had wandered so far from God that he had gone into spiritualism and sin of almost every kind. For about two weeks a great burden of prayer was upon me; but as I saw his awful pride and rebellion and hardness of heart my faith would have utterly failed had not the Holy Spirit prompted the cry in my heart, "O Lord, for Thine own name's sake, save that precious soul." I saw the evil he was doing—the awful reproach he was bringing upon the cause of God and how God might be glorified in his salvation and with that cry—"For Thine own name's sake" I was enabled to prevail and that poor hardened, sin-bound soul was brought in deepest humility to the foot of the cross; every sin was confessed and abandoned and deliverance and salvation came. And was not God glorified in his salvation more than in his bondage and condemnation? O brother, if you cannot prevail for the salvation of souls and for a revival in any other way, plead the name of God himself—that his Name may be glorified.

We noticed also that while this revival was to begin in the mind and purpose of God, it was to bring, what every true revival always brings, heart transformation. We have been saying, "If the people will only repent, God will have mercy; if people would come to the fountain, God would send His blessing." God proposes to bring his people to repentance! I believe in the free-will of every soul that God has created; but I believe this revival is to come to Israel not because she is worthy, but because God purposes and wills it. He says, "They shall be willing in the day of my power." Sometimes you preachers say God can't do anything until people are willing. I say, if God had done nothing for me until I had of myself come to a point of voluntary and unconditional surrender, I would never have been saved. But God for his own mercy's sake wrought in my heart to bring me to heart-felt repentance and submission to Himself.

God can and will, in answer to prayer,

work mightily upon human hearts and hear and answer the weakest longing of a human soul after himself. My case is but the experience of every soul that is converted. God will not forgive you until you repent. But, if you haven't grace enough in your heart to-day to repent, you have a right to call upon God to move your soul to repentance, and God is willing to answer that prayer. I know I prayed that prayer and He answered it mightily. I remember when my heart went out after God. I knew I ought to realize my lost condition. I knew I ought to come, above everything else, to seek the salvation of my soul, yet I was still cold and careless, until, from the depths of my soul there came a prayer prompted by the Holy Spirit that God would help me, and he, by his own power, humbled my proud heart and brought me where I could seek him from my very inmost soul. He answered the prayer and even the very longing of my soul. When a revival comes to Israel, the depths of hearts will be broken up and they will be moved to repentance.

God doesn't visit Israel with His chastenings, and leave her in that condition. This is not God's way. He says, after he comes and brings her back into her own land, then she shall remember her own evil ways and her doings that were not good and shall loathe herself in her own sight for her iniquities and for her abominations. Let us not say then that when the church, as a whole, repents, God will revive his work but that when, in answer to the prayer of those whom God can use, God pours out his Spirit and revives his work, the church will repent. Then repentance will come. God will see that it does come. God alone is able to break up the deep of hearts and bring them down in the very depths of humility and sorrow for their coldness and their indifference and their lack of faith and love and devotion.

As we have seen, this heart transformation included heart cleansing and restoration to Canaan. As of old, the rightful inheritance of the church is purity and prosperity. He wills that his people should dwell in the

"Land of corn and wine and oil,

With every blessing, blessed," and in working and praying for the revival God promises, we must be satisfied with nothing less!

A result of that promised revival that we did not particularly mention was that the waste places should be built up. O my brother, my sister, are there any waste, any desolate places in our land today—places that ought to be built up and occupied by the church of the living God? Have we any waste places in Chicago? Are there any churches in Chicago, where on Sunday morning there is a congregation occupying a few seats and thousands all around them going down to an eternal hell? These waste places are not only in Chicago, but all over this land we find them—the waste places, the desolate places. God says these waste places shall be built up.

We have been limiting the power of our God! We have been looking the wrong way. God says, "I will build up the waste places." There are none so waste but that God is able to build them up again. There is no wilderness so desolate, but that, under God's blessing, it will blossom as the rose.

God help us, and send us down in confusion today, because of our little faith and love! O, beloved, if your faith is small, is it not because your love is so small?

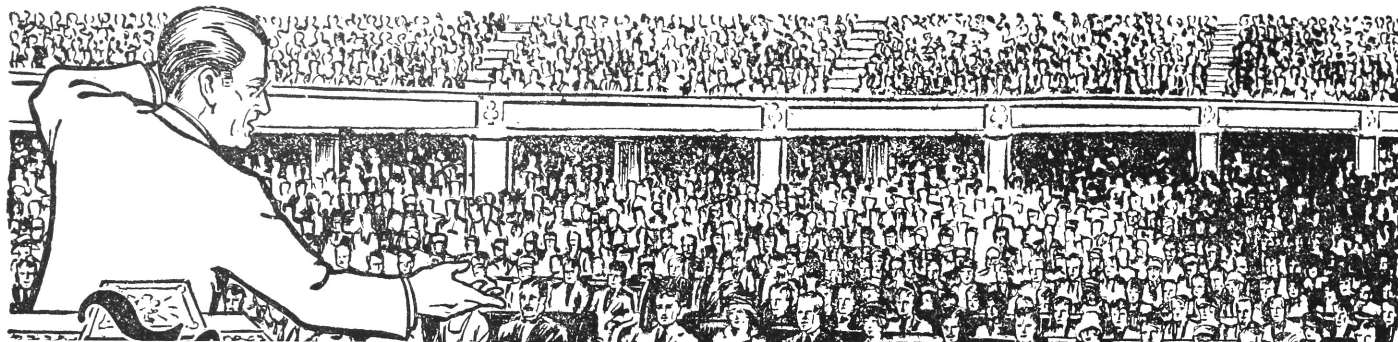
Some of you may have heart-aches because of loved ones out of Christ. For many years my heart has never ceased to go out for a loved one backslidden from God. I have cried from the very depths of my soul for God to bring him back. I never think of him

without praying for him and I have never given him up. I have never let go of my hold on the throne of God in his behalf. I know he is fighting against God. I know he is (so far as I can see) going farther and farther away, in the rebellion of his soul, from the God that once saved him. But I have only pled for him the more earnestly, "For Thine own mercy's sake! For Thine own name's sake," spare that blood-bought soul! I cannot give him up! I will never, never give him up so long as God in His mercy does not utterly withdraw the Spirit's aid in intercession. I don't expect to give him up, until God brings him back,—a broken and a contrite soul, to Jesus Christ. What has given me that faith? It is the love back of it! This was Mr. Shaw's oldest brother who was saved in his last sickness and gave a good testimony before his death. We have given up people too easily. We have given up pastors, when they fought holiness. We have given up brothers and sisters here and there. Why? Because we didn't have faith; because we didn't love them as we should, had we gone down in humility at the feet of Jesus, and cried to God as Christ did when he said: "Father forgive them, for they know not what they do." But some of you say that those cold-hearted men knew what they were doing, and that they had the light, but they drove in the nails, and crucified him. In a sense they did know, and if Jesus could say what he did in behalf of that mob, the Holy Spirit can come to our hearts and say it in behalf of such as those we have mentioned that seem to fight against the truth. Then before you cease to pray for any soul be sure that that soul is worse than the members of that cruel mob that rejected the Saviour and cried out, "Crucify him, crucify him," for doubtless many of them were afterward converted in answer to the prayer of Jesus.

But there is a condition. I said that this revival started in the mind and purpose of God. Glory to God; I believe God speaks, sometimes, to the hearts of the Children of Israel, as he spoke in olden times to the prophets. I believe he has been telling his children up and down our land in their places of prayer that he will build up the waste places and send a revival to the church; but he says: "I will yet for this be inquired of by the house of Israel, to do it for them." The very first thing God does in bringing about a revival is to grant an especial spirit of intercession for such a revival to souls that are moved by the burning love of Jesus. I said to you, beloved, I believed that God had promised it. I can't tell you how God has moved my soul the last few months. I have been just a little worker in his vineyard for a number of years. I love the holiness movement, and holiness people. I want to live and die with them, but while I am praying for the holiness work and the holiness people I am praying for more than that. For months an agony of prayer has taken possession of my inmost being. I have been praying for this Assembly but not for this alone. I have been praying for the denomination of which I am a member but not for that alone. I am praying for a revival in Israel, a revival like that described in our lesson that shall begin in the church and sweep through the church and reach out to the uttermost parts of the earth.

God has brought us together for a purpose. We are here in obedience to the calling of God and the leading of his Spirit. We are here, many of us at least, because our hearts have been led out in prayer for a mighty outpouring of the Holy Spirit,—not for our own sakes but that we might be bet-

(Continued on page 6, col. 3)



COMING TO TERMS.

By the late Bishop H. C. Morrison.

Text—"Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge and the judge deliver thee to the officer, and thou be cast into prison."

"Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing."—Matt. 5:25, 26.

WHAT IS THE ADVERSARY?

WHATEVER may be the primary meaning here, God is the adversary of sin. God hates sin. God will ultimately destroy all sin, and all souls who refuse to renounce it. But redeeming love holds divine wrath in abeyance, while God himself comes as a plaintiff with a complaint against the sinner, and seeks to bring him to agreement with himself. So the adversary becomes the plaintiff.

The world is not to confer, nor compromise; but "agree" with him. Come to his terms. Comply with his requirements. Here is a distinctive feature of the Gospel. Salvation is one price. Other things may be "marked down" and fluctuate in price with the seasons; but the price of pardon is without change. Some pulpits mark it down; but the marked down salvation, like shoddy goods, will not wear and last. A genuine, all gold pardon is never to be had for less than an absolute agreement with God.

Agree with him quickly. Here is need of haste. Issues are involved which admit of no delay or indifference. Something of such moment as to allow no claim before it. This word "quickly" should fill the unsaved soul with alarm. It is a danger signal. We use it at the tragic moments. When the flames burst through the dwelling; when the dear one is in danger; when life hangs upon a moment. This is the word used to urge the sinner to agreement with God. It is a moral volcano. God himself is using it and urging haste.

WHILE THOU ART IN THE WAY WITH HIM

God has come to save the lost. He travels with every man in the first stages of life, for the express purpose of bringing him to an agreement and into harmony with himself.

Sinner, you have a divine traveling companion. Whether you realize it or not, God is journeying with you. Your life may be to him an incessant insult, yet he follows you with more than a father's solicitude.

The plan of salvation is simply God's devisement to get into the way with us and journey with us for a time.

This life, therefore, is the most momentous part of our existence. Brief it is, but fraught with destiny. How solemn, how awful is life! How tremendous its issues!

HIS WALK WITH US REVEALS HIS CHARACTER

When one has sinned against us we are slow to propose adjustment, if indeed we do it at all; but God comes to us seeking to reconcile us. How can he afford it? He could not if he had as little right character as we have. But such is his wealth of character that he can afford it. So vast is the differ-

ence between God and us that he can afford this approach and offer to us.

You feel no resentment toward the little child when it is angry and rebellious; but you seek to quiet and comfort its spirit. But if the parent of that child offend you, you resent the offense. Why is this? The parent has character which the child has not.

In our smallness of character God deals with us as we deal with the little child. And he does it simply because he is God, and infinitely above us in nature and character.

We also see his infinite patience daily in the life journey. When we propose compromise with an enemy we do not wait long for his reply. If he says, "I will think over the matter; come back to see me again," we do not parley with the ignoble creature. And we would see him in the neighborhood of the "last river" before we would go to him again. But God has such grace and character that he comes to us again and again, and even "stands at the door of the heart and knocks" for admission.

LEST HE DELIVER THEE TO THE JUDGE

Among the Orientals the creditor had power to arrest and arraign the debtor. God is the great creditor, who has the sinner at his mercy. He can bear with him or deliver him to judgment by his own sovereign power and will. Hence, as he travels with us, en route to the judgment, let us wisely "redeem the time" and "agree with him quickly."

THE JUDGE.

It is the office of the judge to pass sentence and fix doom. Here we have the impersonation of that white-haired skeleton form whose jurisdiction is universal, and whose specter is a scythe. We call him "Death."

All flesh and all spirits, out of harmony with God, shall pass under his dominion. The body of the saint will come under his power; but his spirit has the "victory over death;" while the sinner is delivered, soul and body, into his hands.

Death is such a judge as has no sympathy. He knows no clemency. Pity is a term at which he sneers and claps his skeleton hands in derision. He knows no bribes and changes no decisions. But God will break his power over the very dust of his saints, while the impenitent will rise only to pass into the "second death."

AND THE JUDGE DELIVER THEE TO THE OFFICER

The officer inflicted the punishment; applied the bastinado, or other instrument of torture. Satan stands as the ready servant of death. As the angels do the will of God in hell. To be "delivered by the judge to the officer" is to pass, under doom, from the hand of death into the custody of Satan, and by him to be cast into prison.

THE PRISON

Hell is the great universal state of prison of the damned. We build prisons, one or more, and they prove too small; but the prison of the universe is ample in capacity. Not built within—but outside the corporation of God's domain—built without—where there is room—infinite room—eternal room. "Outer darkness." Out where the sun never

shines nor the stars never smile. Out where God himself never looks. Outer darkness is the prison.

The effort to escape it is but to plunge deeper. Were it walled in or circumscribed, then might one escape. But its very outer-ness is its impregnability. To go further is to sink deeper into its gloom. Outer darkness! Who can portray it?

AT ANY TIME

Here is a royal prerogative, "The issues of life are in his hands." Not at a suitable time, or an appointed time; but at "any time." No moment is exempt. Nature has set times. Her flowers bloom, her fruits ripen, her snows fall in their appointed season. But death walks side by side with man from his cradle, his skeleton form keeping step with his step, and his scythe just in his advance. At midnight or at noon, in pleasure's round or sorrow's depths, when least expected or least prepared. At any time.

Who die just when they expect it? Raphael's greatest painting was left unfinished on the easel. The merchant's day book is left half posted on his counter. The books of the schoolboy (as in my own home) strapped and buckled under his desk. Laid down at evening time never to be taken up. At this moment the invisible archer may be poisoning the arrow and bending his bow with unerring aim, at one in this audience. "At any time."

THE PRISON TERM

"Until thou hast paid the uttermost farthing." In the British National Gallery is the celebrated picture of Perseus holding up the head of Medusa. That head turned everyone into stone who looked upon it.

There is a warrior with a dart in his hand. He stands stiffened into stone. Another with a poinard beneath his robe, and just ready to strike; but he is now an assassin in statue, motionless and cold. Another creeping stealthily, with murderous intent; but there he stands in stone. He looked upon that fatal head, only to be instantly petrified.

SUCH IS DEATH

What I am when I look upon it, I shall be forever. If I see death in bad character, I shall be transfixed in that character. Death sets the character colors, and makes them changeless as eternity. Oh, the duration of the doom in outer darkness! "Until I have paid the uttermost farthing."

How shall I pay a debt so vast that Christ could only meet it with the blood of his heart? But oh, the "wonders of his love!" He will pay—he has paid all our hopeless debts, and now he only asks that we accept what he has done. That we "agree" and come into harmony with him. Then, while you may, accept release from this mountain load—this burden of sin which will sink you eternally; accept that deliverance now. Agree with him now. Agree with him "quickly"—lest at any time—today—tonight—tomorrow—he "deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into the prison eternal."

Our Sojourn In Jerusalem.

G. ARNOLD HODGIN.



O this is Jerusalem, the city of Holy history, of Christ, Calvary and eternal redemption, of conflicting religions; and the place of pilgrimages and sojourns since the days of antiquity! The multitudes of pen productions about Jerusalem make us shrink from putting anything on paper lest we be but indulging in vain repetitions or in copying others. But, if the great have given us their impressions, the deeply spiritual have been inspired to pen for us, pictures of this sacred spot, and the ordinary have been bold enough to bother us with their platitudes; perhaps there may be forgiveness for us if we dip our pen to join the last named company, at least, and tell you what we have seen also.

To one who has lived among the images of the ancient glory of the city of David, and has failed to take into account, the proclamation of desolation upon this home of the Jews, Jerusalem is disappointing. One cannot exactly tell why, but there is something about the most of us that revels in the romantic. Our visualizing is many times like air castles and mirages, distorted, and the actual envisaging is ruthless in its reality. Until we see with our own eyes, we are prone to attach to that which we anticipate, a grandeur, which we do not like to have dissipated. The encomiastical writings concerning the Holy City have so far obscured the actual facts that many have thought this was a paradise. There are some noteworthy matters which it may be well to tabulate, as inevitable factors in rendering Jerusalem a sad disappointment to those of us who may look, at the present time, for utopia.

First: the want, degradation, and filth that one encounters within the gates. Jerusalem as it is now walled in, is surprisingly small. One can walk around its walls on the outer side in one hour, easily. The people are packed into a small compass with no adequate sanitary arrangements, the air reeks with foul odors. It may be true that many of the beggars that infest the whole place have a fairly good bank account or shekels stored for, they know not what, but the poor are here and in abundance. Rags barely cover the unwashed bodies old and young alike. Certainly slaves filled the streets and homes in the days of David's and Solomon's glory, but we find it somewhat difficult to believe that the conditions of health and supply of wants were on the low level then, that they now are. The house has been left desolate, and when there is desolation, there is almost inevitably, degradation.

Second: the overrunning of sacred places, by conflicting creeds, who squabble and quarrel over the exact spot of our Lord's nativity, where they crucified him, and where he lay. It is scarcely to be expected that it would be otherwise, when we take into consideration the fanatical superstitions of people, but nevertheless, it is disappointing that we should have to see this thing, which stares us in the face everywhere. Personally, we were glad to leave the Church of the Holy Sepulchre, with its five different sects all loudly proclaiming its spot as the exact place, and go out to the Garden Tomb, and there look at what is probably as near the right spot of crucifixion and burial as any, and meditate on the voluntary giving his life for us, and just thank our Lord for salvation through that shed blood.

Third: It is disappointing to one who loves life in religion, to behold this mummery—this hypocritical parade of dead religiosity. Of all places on the face of the globe, where we should expect life and devotion in religion, surely it would be in Jerusalem. But not so. Sacerdotalism with its candles, crucifixes, and cakes of unleavened bread, ob-

scures real worship, and many times forbids it. The Moslem, who prays five times daily, who, while revering Jesus as a prophet, yet considers it among the worst of sins to worship him as God, who thinks Allah is so merciful that murder and adultery are lesser sins than 'shirk' (the worship of Jesus), surely makes no contribution to either devotion or holy living. But, Mosques are everywhere, and the Jews wail because there stands one on their former place of worship and the glory has departed. The veil is upon the face of them all.

Fourth: A pall of gloom hangs low on the city, as such. The curse has not been lifted from its inhabitants. This pall of desolation hangs over its domes and minarets, and will hang there until Israel shall say "Blessed is he that cometh in the name of the Lord." (Matt. 23:39). Did we expect to see and feel the glory of the Lord upon Mount Zion? We were mistaken. It is not there. The only glory and blessing discernible, is in the heart irrespective of places, and in the hope of his coming and the turning away ungodliness from Jacob.

If our story should end here, I fear it would be but a dismal dirge. But it does not. There are many things that make the heart thrill and the soul swell with gladness for an opportunity to come and see. To view the land and city where so much has transpired and will come to pass, that so vitally affects all mankind, is of itself a wonderful opportunity, and, to us who know him, a source of great joy and blessing.

First: it is a place of holy history. Around this city, as the center of Israel's hopes, aspirations, and devotion, shaped the events that led up to the coming of a world's Savior and Lord. Every battle, every conquest, and every act of jurisprudence that found existence in Jerusalem from Abraham to Christ, were factors that made contribution to one result; a path for the feet of the man of Galilee. Unwitting, were they, as are the many forces of mankind's maneuvering today, in shaping the world for the second advent of Christ, yet nevertheless God, who holds the winds in his fists, shaped the Holy City for the fit time and opportunity to receive her Lord. No other people but the Israelites would do, and not another city but Jerusalem could fit into the plan. This is the place about which God wrote history. How it thrills our hearts to contemplate—to meditate upon it! Again, it is here that the tragedy, intended for a complete overthrow of the true kingdom, was transformed into the greatest victory over sin and rebellion that the world can ever know. The exact spot is of little importance when we remember that somewhere in this immediate vicinity, Jesus died for you and me, that the new tomb of Joseph of Arimathea could not hold him, and he arose according to promise, that he showed himself in his postcarnate glory to his disciples, and that from the summit of a lofty hill in full view of the city, he ascended on high. Once again, this is the city, when on an occasion of a great Jewish feast, while a band of waiting expectant disciples tarried in an upper room, the Holy Spirit fell upon them and ushered in a new day, and the promise of the Father was fulfilled in sanctifying and empowering them to successfully accomplish all the will of God among men. Our souls are exultant in this, that we have fulfilled today, the promise of the Father to us, because it was fulfilled in this city near two thousand years ago. Pentecost brought the Holy Spirit to remain in the world until Jesus comes.

Second: This is the city where prophecy will be gloriously fulfilled in the second advent of Jesus Christ our Lord and King. It will not be London, nor New York, nor any other city except Jerusalem. We have walked through the grimy lanes and byways, and said to our own hearts, that it will not always be so. The feet of him who ascended from Mount Olivet (where we had a gracious prayer meeting), will stand again on the

same hill, and the city shall become the throne of the King of kings and Lord of lords. All dearth, degradation, darkness, and death will be abolished from the confines of the place of promise. Want will skulk back to its lair, and plenty shall come forth with the golden horn. Vengeance, war, crime, and thievery, will wither and die like mown grass under a midsummer sun. Righteousness, peace, and honesty will cover not only all this land but the whole world as waters cover the sea. All these and ten thousand other things which our hearts cannot conceive and our minds cannot comprehend will change all that now appears, into a paradise.

And so we walk amidst the filth and darkness, and sin, and our very souls thrill in holy excitement, as we contemplate what is to be, in Jerusalem.

The Fountain of Wisdom.

The character and piety of a home may well be judged by the books found on the table or in the library. If you go into a home and find books by Ingersoll or like characters, you are made to feel that there is unbelief in that home; if you find a library filled with light, trashy fiction, you will know there are no high ideals or holy thoughts about God or things eternal.

The well-read, well-informed person is able to cope with most every situation, and every one owes it to himself or herself to set apart say an hour a day to read. The Greek proverb that "The fountain of wisdom flows through books" is true. The reading of the right kind of literature encourages, enriches, makes one happier, a better citizen, a better Christian and not infrequently fills one with a burning desire and determination to do more for God and humanity.

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The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XXIX.

A STARTLING DISCOVERY.

Two notices appeared in the Saturday evening paper of Goodwill which should be printed here. The first we mention read as follows:

"Because of failure to secure certain furniture for the big gospel tent, and a number of seats that were shipped and have been delayed, the meetings in the tent will not begin until Tuesday evening, May 3. The public will be treated with excellent music and a sermon by a very interesting preacher. All will be welcome."

The other notice to which we call attention read as follows:

"The good women who have taken so much interest in arranging for my lecture in the City Hall at 8 o'clock Monday evening, May 2, insist that I shall say a word to the public through the columns of your excellent paper. I will simply say, that I believe my information on the subject for discussion, is of such character that I shall not only be able to entertain, but to give the people some valuable instruction which to me, is of prime importance. I have not only read widely on the subject of spiritism, but I have become acquainted with some of the greatest living mediums. In addition to all this, I have had a most remarkable personal experience, which convinces me beyond all doubt, that it is possible for those who were once in the flesh, after what we call death, to reappear so like their former selves, that recognition and identification are positive. I shall be glad to see my friends at the City Hall at the time above mentioned."

"Respectfully yours,
Judas Iskabod."

The reader should be reminded that our good friend, John Henry Huston, knew absolutely nothing of the remarkable "comedy of errors" which had transpired since, with a broken heart, he had left the city of Goodwill with the purpose of visiting Southern Europe. He did not know that a gentleman by the name of John Henry had been taken to the hospital the same afternoon, and about the same time, that he entered the institution in New York City. He was entirely ignorant of the fact that a mistake had been made by the young woman in the office of the hospital, and that because of this mistake, he was supposed to have died, his remains shipped to Goodwill and buried there. He knew nothing of the fearful disturbance he had created on the night he looked in upon the great audience in the dear old church, and the spectacular ride of the Queen of Sheba up the main aisle of the church.

He did think it a bit strange that none of his friends had written to him, but being exhorted by his physician to keep perfectly quiet, he supposed that it was generally believed that in due time he had shipped for Europe and was now resting quietly in Southern France.

With the regaining of his health and former vigor, he had determined to go back to Goodwill, undertake a revival meeting in a large tent and see what could be done toward the rescue of his people and the large property plant he had built with his own money. He had had the tent made, had employed the two young men to go before him, set up the tent and make all arrangements for his coming. In order that there might not be any organized effort to hinder his work, he had instructed the young men not to mention his name, or let any one know that he was coming to hold the tent meeting.

He had started from Florida in his automobile, expecting to get in to Goodwill on Saturday afternoon, but high water had prevented his progress and he did not get to the city until deep dusk on Monday evening.

The young men who had gone before him to make preparation, thinking he might want to be well posted on conditions, and having heard much of the lecture on spiritism, had bought three tickets and reserved three seats in the front row of the City Hall.

They were ignorant of the tragic event connected with Huston's dismissal from the pastorate of the church, the manner in which Judas Iskabod had been placed in the pastorate, and the interesting events which followed. They had reserved a room at the hotel for Huston, but had not placed his name upon the register. When he arrived in the grownig darkness, they took him at once to his room and he was made quite comfortable.

At their suggestion, that they should go down to supper, he assured them that he had eaten late dinner and would, perhaps, take a little lunch after the lecture, in which he was quite interested. After his young friends had given him the subject and the name of the lecturer, he was quite amused and more deeply concerned. He was pleased to find that they had reserved seats on the front row at the Hall.

The evening was chilly, especially for one just out of Southern Florida, so walking from the hotel to the City Hall, Huston turned up the collar of his coat, pulled his hat well down over his eyes, and was not recognized by any one on the street. The lights in the Hall were turned down so dimly that no one could be recognized in the building. It was often used for moving pictures, although there was an arrangement by which the Hall could be brilliantly illuminated. There was a perfect glare of white light upon the spacious platform.

A few moments before 8 o'clock a splendid array of ladies and gentlemen, in extreme evening dress, came out and sat upon the platform. After they were seated in a very picturesque position, the beloved Judas Iskabod walked out with low-cut vest, three diamonds sparkling in his expansive shirt bosom, and his coat cut back in the finest hammer-tail design. The only thing that at all marred his attractive appearance was the fact that, notwithstanding, he was a man of rather short neck, he had on an extremely high collar, which came up to his ears and gave him the amusing appearance of trying to peep out of his garments at the vast audience which received him with intense clapping of hands.

The president of the University, who was the master of ceremonies, was just about to arise to introduce the speaker, when the Mayor who, with his family and friends, was seated in a private box in the first gallery, near the platform, asked if he might be permitted to make an announcement. The courtesy was extended to him in the most graceful manner. He arose and announced that the congressman representing that district would speak in the City Hall next Thursday evening at 8 o'clock, and insisted that he should have a large hearing.

For some reason, the apparatus which controlled the light in the Hall, had failed to work, but the difficulty had been found and remedied, so that when the Mayor had finished his announcement, the president presiding, said, "If there is any one else who wishes to make an announcement of importance, I am sure it will be the pleasure of the speaker of the evening to have him do so now. We are, in fact, a few minutes ahead of our schedule, and will be glad to offer this opportunity to any person who has an announcement of interest to our people." He also thanked the Mayor for his announcement, and added a few words of exhortation for the people to be present to hear their honored representative.

It occurred to Huston that it would be a good time to announce his meeting; judging that most of the people supposing him to be in France, he thought the psychology of the surprise might have its advantages, and no

doubt would create considerable interest and bring out a large audience for his first service.

In a suppressed voice he asked if he might make an announcement, to which the president replied, "Certainly, if it is of a character that should interest the people of the city."

Just as Huston arose to his full height of six feet, two, in ruddy health, a full glare of light was flashed on in the Hall. Before Huston could speak the people on the platform who had known him well during his pastorate, and who had seen his supposed ghost at the pageant, leaped to their feet white with horror. The Queen of Sheba, who had been enjoying some weeks of nervous prostration, and the solicitude of her many friends, for her gradual improvement in health, chanced to be sitting very near the Rev. Iskabod, who had collapsed in his arm chair. She leaped into his lap, threw her arms around his neck and cried to him at the top of her voice, for help. "Oh, save me Save me!" she besought him.

Huston, in amazement, turned to the congregation, most of whom had been present when his supposed ghost appeared when, to his surprise, the people leaped to their feet, many of the women screaming aloud, and the whole audience broke for the various exits. He turned toward the stage and found that the Rev. Iskabod and the Queen had fallen upon the floor apparently unconscious, while the university president had taken the water from the speaker's stand and was bathing their faces. Every one else had left the stage and, in a few moments, no one was left in the Hall, except Huston, with his two young men, and the university president, with Iskabod and the fainting Queen.

Huston went forward and asked the president to please explain to him the cause of the intense excitement, eager to apologize if he, by mischance, had done anything to disturb the peace of the assembly.

(Continued)

(Continued from page 3)

ter fitted to be used of God in bringing about, and prayer is the condition God has about and prayer is the condition God has given. If God has sanctified our hearts, it is not because he wanted to do us some special favor. Jesus said that it was written that his Father's house should be called a house of prayer. If our hearts have been made temples of the Holy Ghost it is that the Holy Ghost might find in us a place to pray,—might find in us instruments that he might use in interceding with groanings that cannot be uttered for the accomplishment of God's will and purpose in the salvation of others.

God will hold us responsible for this opportunity! The very heart of our God is going to be grieved if we do not get down lower before Him than we have ever been in the past! Great responsibility rests upon us as holiness workers—as those that know the power of the blood of Jesus and the baptism of the Holy Ghost, and God will require much at our hands! God wants to use the holiness movement and to use it gloriously in bringing about a revival that shall take away the reproach that is upon the church and bring eternal glory to our Redeemer. O beloved! God commands us to go down! down!! down!!! in the unsearchable love of God, until God shall lift us up and move us out and carry a deep and glorious revival of pure and undefiled religion all over this land.

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Your young friend that is inclined to be skeptical will read, enjoy and get help from our book, "The First Soprano." Price, \$1.00. Guaranteed to please you or money refund.

PENTECOSTAL PUBLISHING COMPANY,
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GLEANINGS FROM THE EVANGELISTIC FIELD

THE WOODLAND INTERDENOMINATIONAL HOLINESS CAMP MEETING.

The Woodland Holiness camp meeting was held May 30-June 9, under a new tabernacle in the beautiful grove at the Woodland Methodist Church, eight miles from Willow Lake, S. Dak., in one of the finest farming sections of the state. The tabernacle, new and commodious, was dedicated on Decoration Day, and a large offering was taken to pay for it. It was a lovely service, all the saints rejoicing in the successful accomplishment in securing this wonderful tabernacle. The camp meeting was far better than last year. The writer having held both meetings sees a wonderful advancement in the work of the Association. He helped to reorganize it last year, as that was the first annual camp meeting, and most all the officers were new in holiness camp meeting work. This year the weather was very fine, and the crowds splendid, overtaxing the seating capacity of the tabernacle the last night. The interest was good, souls finding pardon and purity from the beginning to the ending. Finances came so easy, and liberally that all expenses were paid and there was almost half enough money left in the treasury for next camp expenses. The president, Mr. Erle Arne, is a veteran of the World War, a lieutenant, but one of the finest Christian gentlemen you will find in a year's travel. He is truly a sanctified man, and his wife is a wonderful woman. She is the Association poet and of no mean ability. She is a fine reader also. She gave us a reading at the dedication service that blessed every heart. The Treasurer of the Association, Rev. Roy Cox, who is also cashier of the bank in his town, and Sister Cox the pianist for the Association, with whom we stayed during the camp, are among God's elect. No more humble, holy people live. They give of their time and means to the work of a full salvation. We never were treated more royally than by them. The Secretary, Rev. Elmer R. Finch, is a holy man and very much interested in the work of the Association. I have not found a finer class of laymen in all my twenty-seven years of evangelistic work than these South Dakotans. They represent a number of the old-line churches. Rev. R. E. Chambers and his wife who are fine singers belong to this camp, and were with us a number of times and gave us some fine messages in song. Rev. W. Myron Redfield and his family were with us a number of times and rendered good help; he and his wife are in the pastorate at Esmond Methodist Episcopal Church. He was a member of the greatest Quartet in the State, and a wonderful baritone singer. Rev. Roy Mudgett and his family from Mitchell, eighty miles distant, were with us over the last part of the camp. Their daughters brought us one good message in song. Rev. Paul Miller, pastor of the Methodist Church, Corona, S. D., spent several days in the camp bringing his family one hundred miles to be with us. All of these Methodist preachers are holiness men. Rev. Doty, another pioneer Methodist preacher, was with us two days. He was instrumental in raising part of the money, to procure the tabernacle. Rev. C. F. Griger, pastor of the Presbyterian Church, Raymond, S. D., brought a carload of folks to the camp one day, and he supports the camp with his influence and money also. Rev. N. A. Luke, pastor of the Carpenter and Woodland Methodist churches, where the camp was held, is on the Board, and stood right by us all the way through. He is a graduate from C. E. I., so one could not expect anything else from him.

The singing was conducted by home talent, Rev. John Friesen, of Carpenter, S. D. John is one of the sweetest-spirited men, and one of the finest leaders and soloists in the whole country. He and his brother Jake broadcasted from Huron, S. D., many times, and are counted among the best. This camp is Auxiliary to the State Camp at Mitchell, thus linking it with the National Holiness Association, and is supported by an excellent people from all the churches and deserves recognition in all of our holiness papers. This makes twice I have been their evangelist, and we have many friends among these dear people. God bless and prosper them in their work of full salvation in that part of South Dakota. I shall hold them all in glad memory.

I represented Berachah Rescue Home at Arlington, Texas, in a service and they gave me good offering for the work.

J. B. McBride.

112 Arlington Drive, Pasadena, Calif.

MOUNTAIN MISSION WORK.

These are days of encouragement with us in the Holiness Mountain Mission work in East Tennessee and Southern Kentucky. One of the most encouraging is how those who have been saved and sanctified in the meeting in the past years are standing true and are, by their lives, proving that holiness is practical in every day life; especially is this true of some who have been saved from lives of awful sin, who are now the leading Christians of the various sections in which they live. Some, by their efforts, have been used to build churches in their neglected neighborhoods, some are preaching the gospel with blessed results. Another thing is, we are receiving many calls to enter new sections by the people living there who say we want a meeting like you held in such and such a place that we may quit our wickedness like they have done where you held meeting some time ago.

We have met also with a number of other things within the past few weeks that are encouraging us to believe for a great summer's campaign in the Holiness Mountain Mission work during the coming summer months.

We have, and are receiving more urgent calls for meetings than ever before, especially from neglected places where the work is so much needed because of neglect of holding gospel services in those places.

Remember us in special prayer that we may be able to give these hungry people what they so much need and what they are so earnestly calling for.

Charles B. Kolb, Elgin, Tenn.

TWO GOOD MEETINGS.

We opened fire on the devil at Sunshine Mission, Columbus, Ohio, March 24 and continued until April 7. The fight was hard but thank God for answering prayer and giving us victory. The Holy Ghost was faithful and brought conviction to a great many hearts. There were a number of souls who bowed at the altar for healing, for pardon, and the second blessing. The good Superintendent, A. O. Griffith, just left the entire meeting in our hands and we did our best to let God have his way with us.

April 18 we were engaged to lead the song service in a revival meeting at the Nazarene Church, Jeffersonville, with Rev. S. Thomas and wife, the converted Jew of Indianapolis, Ind., as evangelists. The church was edified under the preaching of Bro. Thomas and wife. These servants of God are fearless preachers of the gospel of Jesus Christ. Bro. Thomas was a lawyer before his conversion.

The good pastor, Rev. Burnett, had prepared the church members for the revival by having prayer for some time before the meeting began; this made for the success of the meeting. This meeting will be long remembered because of the manner in which the truth was given to the people.

Rev. Harry M. Alexander.

CHICHIMULA, GUATEMALA, C. A.

Dear Co-laborers:

Ever since Bro. Reid left us last February, we have had a desire to write and tell you something of the benefits of his visit, but have been hindered by sickness and other causes, and we beg you to pardon our delay.

Bro. Reid's ministry among us will be long remembered. He came and secured a very special place in the hearts of the young people because he feels and loves and cares. His messages were fruitful. Not among the least of the benefits of his visit to us was his ministry in music. Roman lands know only wails and dirges. There is no joy here. This is the land of the cypress, you know. The music he brought out of an old out-of-tune, borrowed piano and the songs he sang brought tears to eyes and blessing to hearts. Some hearer said he thought he was in heaven when he heard the music. Brother Reid took to the byways and was a blessing in the out of the way churches. During the last meeting of the annual conference here, time was given to the people to tell of their gladness, and with their testimonies to salvation they gave expression to their love and appreciation of Bro. Reid's visit.

We would be glad, dear friends, if you would see to it that our brother return to us some day. The needs are so appalling. We feel that you are among those who care.

I sailed for the United States April 11th, and if I can meet any of you and tell you of the needs in Central America and of the Indians of the Andes in South America I shall be very happy.

R. Esther Smith, Supt.

REPORT OF MEETINGS.

On June 30, we closed the Whetstone Valley Holiness camp meeting at Wilmot, S. D. It was a twelve-day camp and God was with us every day. This was the fifth annual camp and the greatest of all. The Wilmot people are fine folk. They purchased a tract of land and it is surely going to make an ideal camp ground. People came for many miles and quite a number camped on the grounds and took in all the services. According to the Board, this year's attendance was double any previous year. The camp is interdenominational, was shown by the attendance of Methodists, Baptists, Presbyterians, Lutherans, Free Methodists, Catholics (one was saved), Evangelicals, Nazarenes, and no doubt others of whom we did not learn. An unusually warm, friendly feeling pervaded the Assembly and all joined in praise and worship to our God. It was indeed inspiring to listen to the great audience and the fine choir of young people join in singing such songs as "Power in the Blood." "Since Jesus came into my Heart." The young folk responded wonderfully well and we had a fine choir each night.

Evangelist H. J. Anderson, of Aitken, Minn., was the preacher. His messages stirred the hearts of the people and folk came to hear him. He hits sin with sledge-hammer force. Sinners became convicted of sin and repented. His sermons to the saints were certainly inspiring and many a shout resounded through the camp as some pilgrim caught a glimpse of the promised land. Truly Bro. Anderson is a great revivalist.

Mrs. White and I were assisted in the music during the camp by the following: The Asbury Quartet, who stopped over for two services, a Sioux India Trio, a visiting minister who sang, and a young man who played the accordion. We always try to use all visiting talent. With this help and our own use of the big guitar and trombone and our solo and duets, we

were able to put on a varied and interesting musical program. The camp showed their appreciation of our efforts by inviting us back for the 1930 camp, and if the Lord permits we will again have the privilege of carrying the gospel in song to our friends in South Dakota.

Our work with the children was very successful. We are using a plan that we haven't seen used before, but it works and we have been able to lead many boys and girls to Christ. We believe in winning them while they are young and tender and not wait till the devil makes them as hard as iron.

On our way home we stopped off at Red Rock Camp. Bro. Joseph Owen, Bro. John Thomas and Bro. Floyd Nixon are the workers. They asked us to sing so we sang at the Monday night and Tuesday morning services. They wanted us to stay a few days, but we wanted to spend July 4 at the Manville, Ill., camp, our home camp; so we left Red Rock and came to Manville. Rev. Fogg, of Los Angeles, was the evangelist and Mr. and Mrs. T. T. Liddell, of Chicago the singers. A great missionary service was held the afternoon of the fourth, Sister Eva Carpenter being the speaker. The people were blessed and a fine missionary offering was given. We had the privilege of playing the trombone and singing at this service.

We are at home at present but will be out in the field again in a few days. Anyone wishing fall and winter meetings, write or wire us. We play and sing the gospel and try to win your children for Christ before the devil gets them.

During our camp at Wilmot, we were able to secure between twenty and thirty subscriptions to The Pentecostal Herald. We think it is a great paper and we are doing our best to put it into homes where about all the reading matter is some daily newspaper with its poisoning influence.

The family Altar League has invited us to sing on their programs broadcast through the Moody Bible Institute Station, WMBI, (277.6 meters) each week day morning at 7 o'clock daylight saving time, 6 o'clock Standard time. We have sung on these programs a number of times and from the great number of cards and letters, many people have been blessed. We shall be glad to sing for you over the radio, and if you should happen to tune in and hear us, kindly drop us a line. We do not sing each morning, but just occasionally when we have time. Our permanent address is Box 204, Highland Park, Ill.

"The Musical Whites."

ECLECTIC, ALABAMA.

We are now here at Eclectic in our twelfth meeting thus far this year. We started in January at Whistler, Ala.; from there we went to Bayou La Batre, Ala., where we held our fifth meeting, and all during the pastorate of Bro. A. B. Clausin. From there we went to Robertsdale, Ala., then to Montgomery, Ala., then to Hattiesburg, Miss., Broad Street Church, where we held a meeting there last year also. From there we went to Mobile, Ala., my home town, where I think we had one of the best meetings of the year; 12 young people offered themselves for life service. From there we went to Lyman, Miss., for a Union Tent meeting where we also had a big meeting; three fine young men offered themselves for the ministry, two for the Baptist and one for the Methodist Church. We went then to Crandall, Miss., and from there to State Line, Miss., and from there to Uniform, Ala., where I held my fourth meeting. Then to this place, where we are headed toward a great meeting. The Lord has been wonderfully good to us and scores have been saved and great numbers have joined various churches. Our slate is filled until November 1st.

We ask the readers of The Pentecostal Herald to pray for us that we may be lost in the will of God, and in his great field be instruments in harvesting many souls. Brother H. C. Norsworthy, of Hattiesburg, Miss., is with us in our work and we have been blessed of the Lord in a mighty way this year in seeing many weep their way through to the Saviour, and come into a joyous experience of full salvation.

With every good wish to you and your wonderful paper, I am,

Luther A. Horn.

FROM DR. RIDOUT.

We have two invitations to work in Egypt where we shall arrive early in 1930. We are also invited to hold meetings both in English and Arabic in Jerusalem, Palestine. We hope to be in Prague in the early spring where we shall engage in some evangelistic meetings with an Asbury College man, Rev. J. Alex Reid. He is the English preacher at the famous old church of St. Martins in the Wall. August 14-18 we shall preach at the Mission Conference at Karuizawa, Japan.

Your Singing Friend

That is not singing for God's glory will enjoy and get a blessing from reading "The First Soprano." Price, \$1.00. Guaranteed to please you.

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(Continued from page 1)

The mission of Christ in the world is to destroy the works of the devil and to save men from all sin, to restore him to communion, fellowship, and co-operation with God.

Since God's plan is the salvation of all men there is no release for us in ceasing to encompass the divine will concerning man. In a peculiar sense we who know him in his fullness are under mighty obligation to carry on this same gospel of glad news and victory until everywhere human hearts have had the opportunity of finding peace and pardon. It is for us to see that the Word is presented; the Holy Spirit honors his Word, and conviction comes.

We must tell the man on the street there is hope for his sin-sickness. We must assure the discouraged hearts that the Everlasting Arms of God are at their disposal. We must say to humanity everywhere that "whosoever will may come and drink of the water of life freely," for the promise is true and unchanging. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Make Your Asbury College Reservations Now.

The present outlook for the next year in Asbury College would indicate the largest enrollment thus far in our history. The Dean of Men advises that on July 1st reservations for young men equalled those of September 1st of last year. The Dean of Women states that the reservations for young ladies exceed anything known at this time in any previous year. More inquiries are coming in than we have ever yet received and we again feel it would be wise for all prospective students to make reservations as early as possible. While there are some cancellations at the beginning of the year, yet the old adage, "first come, first served," applies in the matter of rooms and enables the administrative force to plan more carefully for the year's work. Send in your room reservation fee of \$10.00 (returnable any time before September 1st) to the Business Manager.

Plans are now being made to observe Freshman Week activities beginning September 18th. All registration should be completed by September 1st.

L. R. AKERS, Pres. Asbury College.

Faithful Preaching.

Preaching that produces results in the way of conversion and building of Christian character must be specific, positive, very clear-cut, and to the point. The old minister who said, "My friends, if you do not repent to an extent, I fear you will go to hell in a degree," did not make converts, but made himself the subject of ridicule. The true fruitful preacher of the Gospel must give the people a message from God. He must speak with authority. We do not like to hear a preacher say, "I have come to the conclusion;" or, "It is my opinion;" or, "The best thinkers of our times have decided;" or, "I wish to give you my most mature thought on this subject." We like to hear a man preach who declares the Word of the Lord; who believes himself to be called and sent of the Lord; who believes the great doctrines of the Bible. We want to hear a "Thus-saith-the-Lord" man.

It is very plainly written in the Bible that "God's Word shall not return to him void." There is no promise that men's beliefs, notions, conclusions, and philosophies shall not return unto him void. It is the Word of the Lord that is quick and powerful and sharper than a two-edged sword. O, for a ministry that will preach God's Word with great earnestness; with love, to be sure, and yet, with authority. Who will insist that "I am the messenger of the Lord, and this is his message to you." The preacher who preaches with tremendous earnestness on sin, the unreasonableness of it, the fact that God, throughout his Word condemns it, that it will inevitably bring ruin, that "the soul that sinneth, it shall die," that there is no mercy for the impenitent; that men who would find mercy of God must forsake their sins; that those who persist in sin, and die in sin, will inevitably fall into hell. Such men will produce conviction, and see conversions. Would you be a faithful preacher? Then you must preach a definite gospel. You must give no uncertain sound on the great fact of sin, the Judgment Day, the fearful realities of future punishment, the sufferings of Jesus Christ, and his willingness and power to save men from sin. To preach a full Gospel, you must preach holiness. You must insist that God has called men to be holy; that "the blood of Jesus Christ his son cleanseth from all sin;" that our Lord Jesus is able to save to the uttermost. That now is the accepted time; that we are saved by faith; that delay is dangerous. Such preaching will produce conviction, will lead to repentance, and result in the salvation of souls. We hear complaint from many quarters that much of the preaching of today is without point; that the preacher himself seems to have no definite and profound conviction. That he does not feel an intense and passionate desire that the people who hear him should flee from the wrath to come. In fact, it looks as if many preachers of our time have questions in their own minds with reference to the wrath to come. They do not seem to feel that those who make no profession of faith in Christ, are in any special danger; that they are likely to drop into eternal punishment at any moment. Undoubtedly many ministers are not seriously alarmed with regard to the unconverted about them. They are taking things easy; they are not alarmed, and they are not alarming those who hear them. One of the greatest needs of our time is a great revival in our pulpits; an awakened ministry will awaken the people, and bring repentance and salvation.

The sinner is not going to repent until he is made to realize his great danger. It is the duty of the preacher to present the truth to the unsaved man with reference to his attitude toward God; the unreasonableness of his rebellion and wickedness; God's attitude toward the sinner; and the absolute certainty of his vengeance upon those who fail to repent. The minister must show the sinner that the impenitent will be cut off, and sent away to perdition, locked up forever in the

prison house of guilty, unpardoned souls. The fruitful minister must be serious and earnest. He must feel a great burden upon his heart for the lost. He must keenly realize his responsibility to God and men. He must declare the whole counsel of God without hesitation or apology. The definite, positive, earnest preacher of the whole Gospel as found in the New Testament, will be a fruitful preacher. It will be a fearful thing for a man to appear at the Judgment Bar of God who has not declared the truth to the people with a burdened heart for the salvation of those who hear him.

H. C. MORRISON.

E. STANLEY JONES' LETTER.

My dear Friend:

HERE I am home at last after a year of wandering. No prodigal ever came home with deeper joy than I did! I found Mrs. Jones and Eunice both well and seemingly happy to see me back

again.

With this I resume my quarterly letters to friends of the work we are trying to do. These letters have been interrupted by my year's stay in the homeland part of which was spent in Latin America. About that year's work I need to say little. It was a grilling task to speak four hours a day and travel between times, but I came out at the end fresh and ready for more. I got more in England but that is a story that I shall reserve to a later portion of this letter. Surely there are resources for the body as well as for the soul in our Gospel. If we only knew how to take them! We are just as tired as our minds are and no more. If we could keep inwardly poised in soul the body could stand almost anything. But I must not go off on that for this is a news letter.

Throughout the Eastern and Central portions of the United States I travelled trying to awaken the church to the need of the world. How much will remain as a permanent contribution will be seen in the future. Each morning I had from fifty to five hundred of the ministers of the different denominations for a Retreat, or Round Table on Evangelism and Missions. These three hours each day with the ministers were never-to-be-forgotten hours. Word comes that many lives were transformed through them. The public meetings were very large, running to seven thousand. Everywhere the church was overwhelming in its eagerness to hear the call of the world.

But I was more than glad when my ship sailed toward the East on April 6th. I did a good deal of reading on the return journey for my soul was eager to catch up in its nourishment. I spent a week in England, a very busy week indeed. On the first day of arrival the representatives of the religious and secular press came to interview me. Then I went off to Liverpool where a reception awaited me and then the great London Missionary Society meeting at night. The English surprised me. I thought them unemotional. I found them even more responsive than the American people. The next day, Sunday, there were four addresses including broadcasting over the whole chain for the British Isles and a great service in the Liverpool Cathedral. These services were packed and in some cases people turned away. Then back to London for addresses of various types and kinds ending up in the great Central Hall meeting when they turned away great numbers. I have not seen in any part of the world more responsive people. They more than met one half way. The heart of Britain is sound and responsive and desirous of being Christian. And they do not have to be converted to Missions.

I crossed to France after a busy week and caught my boat for India at Marseilles. My

cabin mate, a captain in the British Army, was converted on the second day out. It was a joy to see him after that. Something new had come to him. I took several services on board ship and the young officers requested me to have a question hour when they could come and talk about their difficulties.

It became hotter and hotter as we came into the tropics. At Port Said we got our sun hats and needed them. Bombay was hot but I knew it would be hotter as I came up through the country. On the train up I took out my clinical thermometer to see how hot it was in the compartment under the fan. The mercury straightway ran up to 108 degrees and since the thermometer would register no more it stopped there! Yesterday it was 114 in the shade and the hottest month is not yet here—June.

But the missionaries and Mrs. Jones and the Indians were at the station to meet me at Lucknow and that compensated for the day of par-boiling in the train.

I am now back at my desk. What a joy it is. I love to sit down and talk with these men about life and God and destiny. In a few minutes some of the leading men will be in for tea and after tea we will talk. I trust about Him. We are in for the most difficult year of many years in India's history. The battle will be tense, but it is worth while for a nation's soul is at stake.

You have helped us in the past. We will look to you to help us in the future. I am sustaining a great deal of work through the generosity of friends who have entrusted funds to me to put them where they are needed most. I shall look to you to keep that line of help intact. I can be reached here in India or at 150 Fifth Ave., New York.

With my gratitude for your friendship and fellowship in a great task.

Fraternally yours,

E. STANLEY JONES.

Sitapur, India, U. P.

Bob Shuler's Victory.

The readers of THE PENTECOSTAL HERALD will remember that a notice appeared in this paper some weeks ago of a trial going on in the courts of Los Angeles wherein the Knights of Columbus were bringing suit against Bob Shuler for certain publications in his magazine.

In the first trial there was a hung jury, ten for acquittal and two for guilt; in the second trial, the entire jury rendered a verdict for acquittal, a complete victory for Bob Shuler.

He has been carrying on a great crusade for civic righteousness in Los Angeles. His monthly magazine is a blazing torch against the corruption, graft and wickedness of that great and beautiful city. It makes wonderfully interesting reading, and is revealing what one man can do when he champions righteousness. Send your name and address, and \$1.00 to Rev. Bob Shuler, 12th and Flowers Sts., Los Angeles, Cali., and you will get his monthly magazine for one year. You will sit up nights to read it. H. C. M.

A Word to our Readers.

Knowing that our readers will be anxious to know how Dr. Morrison is getting along, I am writing to say that he is improving slowly, and is able to sit up a good part of the time and go to his meals at the table. In his weakened condition it is not expected that he will recover rapidly, but we are grateful that he seems to be on the mend, though it be slow. Do not cease praying for him, that he may soon be able to get into the work he loves so well, and for which we trust the Lord is going to spare him.

MRS. H. C. MORRISON.

Dr. G. W. Ridout, our Corresponding Editor, will leave China for Japan early in August where he gives the messages at the Karuizawa Missionary Conference, August 14-28. He will next start for Singapore in September.

ber. In October his work begins in India. He has engagements in Egypt, Palestine, Central Europe and Great Britain which will take him up to May, 1930. He expects to reach the United States in time for the camp meetings of 1930. Camp meeting committees desiring his services please write Mrs. H. C. Morrison, care PENTECOSTAL HERALD, Louisville, Kentucky.

"AND THE STOPS TOO."

MRS. H. C. MORRISON.



GEORGE Muller, in commenting on the verse found in Psalm 37: 23, "The steps of a good man are ordered by the Lord," writes in the margin, "and the stops too."

God's leading does not always mean a forward march, but oftentimes it bids us "stand still, and see the salvation of the Lord." Paul recognized the leading of the Lord as definitely in his "stops" as he did in his "steps." There are times when we need to "wait on the Lord" that we might know the will of our great Leader. Paul did this, without exception, in his missionary journeys, the results testifying to the wisdom of his action.

It has been truly said that Paul was out on the road, ready to press on into new fields of service, and the task of divine direction was only the matter of closing some doors and opening others. He had absolutely no choice in the selection of his field of labor, but his one desire was to ascertain where the Lord desired him to labor and that became his chosen field.

With the majority of us, the Lord has a difficult time arousing us to action at all, and then we want to select the place of operation. Paul had thought he would remain in Asia visiting the most influential cities, but God's plan was otherwise, at least for the time being. One night after Paul had finished the day with its responsibilities, he lay down to rest, and there appeared to him in a vision, a man of Macedonia, praying him to "Come over into Macedonia and help us." No sooner had the call fallen upon Paul's ear, than he took passage across the Aegean Sea, where he found Luke, who joined them in their missionary campaign. Paul, Silas, Timothy, and Luke, what a missionary quartet! Some one has said that no one could have guessed that little advance guard represented a greater kingdom than that which Xerxes represented when he invaded Europe, though he brought together forty-six nations to contend against Greece, constructed a canal for his ships to ride upon, and flung a bridge over the Hellespont, over which his soldiers marched incessantly for seven days and nights. The picture of the magnificent Xerxes, seated on his throne of gold watching the tremendous disaster of the battle of Salamis, fades away with the years; so, also, does the glory of the victories of Roman Augustus; but the King whom Paul came to Europe to herald forth rises still to greater and greater power.

We are not told that Paul visited the synagogue on his arrival in Philippi, the place selected for their first missionary labors in Europe; instead, he found a little praying group of women by the river outside the city. What an unexpected visitor they had in Paul, accompanied by his three helpers, and the door for preaching to them the gospel swung wide open, the truth was poured forth and lodged in the heart of Lydia, an influential woman of Philippi, and not only she, but her whole household found the Lord Jesus in his saving power; and to show her gratitude to these heaven-sent messengers of the cross, she invited them to lodge in her house, where they found a most cordial, Christian welcome. Who would have planned the entrance of these missionaries into Europe in such an unpretentious manner! But God truly moves in mysterious ways, his

wonders to perform; and who will dare say that *his ways*, are not the best?

Paul was true to the voice of duty and, in the measure in which we seek to do our duty shall we know what is in us. But what is duty? The demand of the present hour. Duty is duty, whether it be the smallest or the greatest matter. He is on the highway of nobleness of character who has learned to be scrupulous concerning the smallest thing. Make the minutes beautiful, and the hours and the days will be radiant. Know what thou canst work at, and work at it like a Hercules. In all true work, were it but true, hard labor, there is something of divineness. But we can only have guidance assured by heeding Proverbs 3:6: "In all thy ways acknowledge him and he shall direct thy paths."

Special Notice!

We are publishing on another page of this issue of THE HERALD a sermon by Bishop Morrison, who passed to his reward some years ago. He was a great gospel preacher, and a great soul winner. Read it. I wish five hundred preachers who read THE HERALD would preach it. EDITOR.

Radiant Living.

REV. C. M. GRIFFETH

THE GLORY OF DIVINE ILLUMINATION

The ancient cities were but dimly lighted. It was not safe to be out after sunset. In the day the narrow streets were blinding hot in the glaring sun, but at night they were in pitch darkness, except here or there a blazing torch or the pale light of the quiet moon hung low in the southern heavens.

In his prophecy of the future Jerusalem, Isaiah speaks of the city as being divinely illuminated. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God, thy glory."

What a picture of the Inner City of the Soul when illuminated by the divine Presence!

Can you catch a picture of the inner city of Zion? A city of heavenly serenity and of holy inhabitants protected round about with the towering walls of Salvation with its portals of Praise through which blazes forth the glory of the Divine illumination which is within?

When a man's soul is dependent for light upon material sources, such as pleasure and possessions, his light is but material light—shining for a season and then there is twilight and then pitch darkness.

But when a man's soul is illuminated by that spiritual illumination whose source is God, his soul shall rejoice in a perpetual day! There shall be no night, for God himself is the light thereof. As Isaiah says: "The Lord shall be thine everlasting light!"

May your soul be an inner city of Zion! A city of heavenly serenity with every inhabitant of thought, emotion and motive holy. A mind and heart surrounded by the protection of the impregnable walls of Salvation, graced with the portals of Praise.

And may God himself be thine everlasting joyous Light!

Don't fail to get a copy of "Hungers of The Heart," at the special price of 60c.

The Church as a Preacher Sees It

The above is the title of a booklet written by Rev. James H. Herve, D.D., of Springfield, Mo. He treats the subject from an unbiased standpoint, and suggest the remedy for its defects. It closes with a Mother's Day sermon, which is worth the price of the booklet. Any one interested in this subject and desires a copy of the booklet of 32 pages, may send 20 cents to The Pentecostal Publishing Co., Louisville, Ky., or James W. Herve, 1610 N. Benton St., Springfield, Mo.

MRS. H. C. MORRISON.

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OUR BOYS AND GIRLS

My Dear Boys and Girls:

This is a very warm afternoon as I sit at my desk with my electric fan going at my back. I suppose all of you who can, are finding a cool place, and perhaps a bathing pool where you can refresh yourself.

We are in the country now at our home, where we have not been to really keep house for several months on account of Dr. Morrison's sickness. He left the hospital Monday and is now enjoying the cool country air at home. He is improving and we are hoping ere long, he will soon be able to be up again.

I came across a piece of poetry the other day and it is so full of good advice that I am giving it to you and hope each one may put into practice what it advises. How often we are made to regret that harsh word spoken, but a kind word is always a pleasant memory. There is an old saying, "Think twice before you speak once," and that is very safe, especially when we are excited and apt to say something we should not. It would be good to memorize this and say it to yourself, occasionally, and also to other people as well.

Kind Words.

Do you know a heart that hungers,
For a word of love and cheer?
There are many such about us;
It may be that one is near.
Look around you. If you find it,
Speak the word that's needed so,
And your own heart may be strength-
end

By the help that you bestow.
It may be that some one falters
On the brink of sin and wrong,
And a word from you might save
him—

Help to make the tempted strong.
Look about you, oh, my brother!
What a sin is yours and mine,
If we see that help is needed
And we give no friendly sign.

Never think kind words are wasted,
Bread on water cast are they,
And it may be we shall find them
Coming back some day.
Coming back to where sorely needed,
In a time of dire distress;
So, my friend let's give them freely;
Gifts and giver God will bless.
—Selected.

Dear Aunt Bettie: This is my second letter to *The Herald* and hope to see it in print. Howard Perrin, I think your name to be Warren. Pearl Voos, I guess your middle name to be Emma. The one who guesses my name I will send them something. It begins with R and ends with H, and has four letters in it. Charley H. Faulk, the way I did it it came to 40, so that is what I say. My birthday is Feb. 26, have I a twin? The one who has my birthday I will send a letter and something with the letter. I will close and give the room to somebody else. I will answer all letters I get from the cousins. Just send them to

R. Freda Hiller.
231 Glenwood Ave., Pawtucket, R. I.

Dear Aunt Bettie: I am just a little girl fifteen years of age, and have T. B. Mother has T. B. too. We have been in a sanatorium sometime, but are improving rapidly and hope to soon be able to go home. I have a very dear friend in the sanatorium; she takes *The Pentecostal Herald* and sometimes I get it from her to read. I sure do enjoy reading it too. Well, I presume I had better not write any more, as this is my first letter to *The Herald*. This leaves me hoping very much to see it in print. How many of the children of Israel are there?

Shirley Nelson.
Hill Crest Sanatorium, Charleston, W. Va.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? This is my first letter. I am in the fifth grade at school. I am twelve years old. I have blond hair and brown eyes. Can you guess my middle name, it begins with B and ends with E, and has eight

letters in it. I hope Mr. W. B. is asleep when this arrives. My birthday is July 28. Have I a twin?

Viola Milan.
Westview, Ky.

Dear Aunt Bettie: Will you let an Arkansas girl join your happy band of boys and girls? I am eleven years old, have dark hair, gray eyes, and light complexion. My birthday is February 11. I enjoy reading page ten. My father takes *The Herald*. This is my first letter, and I hope to see it in print. Can any one guess my middle name, it begins with D and ends with E, and has four letters in it.

Altues Amyette.
Rt. 1, Judsonia, Ark.

Dear Aunt Bettie: Here comes a little boy from Mississippi. We live on the state farm. My father is a driver. They have twelve camps here, besides the woman's ward and the hospital. I have been through most of the camps. The two white camps have high barbed wire fences around them. The convicts eat out of tin plates, and haven't any knives and forks, they just have spoons. The cooks make biscuits in a trough, and stir the dough with a hoe. You cousins come over and we will go see Kenney Wagner. Verla Jean Rowe, the Bible contains 73,746 words, 31,173 verses, 1,189 chapters, and 3,566,480 letters. It took 4,101 years to write the Bible, and it contains 66 books. The Bible has 22 authors. Am I correct? Who can answer these questions? What is the middle verse in the Bible? In what verse in the Bible does the word "reverend" occur? How many times does the word "hard" occur? Who was the first transgressor? Verle Jean Rowe, I am expecting a snapshot of you and a letter. I will answer all letters received from the cousins.

James Ray.
Camp 7, Parchman, Miss.

Dear Aunt Bettie: Will you let an Ohio girl join your band of happy boys and girls? I do not get *The Herald* but my Aunt does, she saves it for me and I sure like to read page ten. The other articles in the paper are very interesting also. This is my first letter to *The Herald*. Pearl E. Voos, I guess your name to be Erna. If I am right please don't forget your promise. My middle name begins with L and ends with E, and has six letters in it. If anybody can guess my name I will write you a letter. My birthday is the 9th of June. Have I a twin? If so, let me know. I hope I will see this in print. Madge L. Haggerty.
5121 Globe Ave., Norwood, Ohio.

Dear Aunt Bettie: I am joining Mary and Yolanda Beldina in prayer that the rest of their family may soon become Christians. They say they are praying every day for this one thing. What a fine example for all Christians to follow. Cousins, let's all join them in prayer and believe God's Word.

Rev. C. R. Pate.
Rt. 4, Newport, Tenn.

Dear Aunt Bettie: I have come back to see you again. Mother takes *The Herald* and I enjoy reading the paper. Well, Aunt Bettie, I will not take up much room but I will stay awhile with you to see your boys and girls. I am writing two cousins, a boy and a girl. I enjoy going to Sunday school, go every Sunday I can. My letter is very short but I will go, and come to see you again sometime. I will try to write to all boys and girls who write to me. Hope to see this in print.

Era Holloway.
Rt. 1, Box 127, Wedowee, Ala.

Dear Aunt Bettie: I must join your happy band of Christians. I have light brown, long hair, fair complexion, am five feet, two inches tall and weight about one hundred and twenty-four pounds. I was eighteen years old January 21. I found my Savior one glorious evening in the dusk, at the edge of a patch of woods about two hundred yards from the house. My father and mother are both living. I

have four sisters, all younger than I. One of them is a Christian. We are the only Christians in our family. We are members of the C. P. Church. I should be pleased to correspond and exchange pictures with some of the other Christians.

Rosette Boals.
Norris City, Ill.

Dear Aunt Bettie: I have just been reading page ten and thought I would write as I had not written for a long time. Mr. W. B. got the last letter I wrote. I am eleven years old, have dark hair, (bobbed), grey eyes and medium complexion. My mother takes *The Herald*. My father is a merchant and postmaster. Will close hoping to see my letter in print. Love to Aunt Bettie and cousins. Edith B. Miller.
Crocus, Ky.

Dear Aunt Bettie: Will you let a girl from Indiana join your happy band of boys and girls? I am sixteen years of age, five feet tall, have long black hair and black eyes. My birthday is August 8. Have I a twin? If so, write to me. I am a Christian and enjoy working for my King. I have helped in three revivals as pianist this past winter and am helping in one at my own church now, and have a call to help in another later. I sure do enjoy page ten. Can anyone guess my middle name? It begins with E and ends with H, and has nine letters in it. As this is my first letter, I would like to see it in print. I would be very glad if some of the cousins would write to me. If any care to write, I'll send them my picture. This is one of my poems:

We Thank Thee.
Oh, God, we thank Thee for Thy love,
And for Thy Son Thou hast given,
That we might have everlasting life
And receive a home in Heaven.
We thank Thee for Thy many blessings

That we receive along the way,
And for Thy watchful care over us
Every night and day.
For the beautiful sunshine and the rain
That makes the harvest with its golden grain,
For beautiful flowers that bloom in the spring,
And the little birds that so sweetly sing.

We thank Thee God for many things.
Mary E. Woolums.
Box 83, Eckerty, Ind.

Dear Aunt Bettie: May I come in and chat a while with you and the cousins? It has been a little over three years since I wrote to the Boys and Girls' Page. I enjoy reading the cousins' letters and am glad to see that more of the older girls and boys are writing. I like all of the letters, but am especially interested in those who are nearer my age. My age is between twenty and twenty-six; I am five feet, seven inches tall; weigh one hundred and sixteen pounds, and have brown hair, brown eyes and medium complexion. We have taken *The Herald* for a number of years and I usually read it through soon after it comes. I think everyone should cultivate a taste for good reading matter. I am also a lover of music and I have spent several years in studying piano. I thoroughly enjoy playing, however, I don't spend a great deal of time on jazz. I appreciate the classical pieces more. For the past two years I have been teaching in a denominational school but I am spending this year at home. We live on a farm and raise the crops common to this section of Kentucky, also some poultry and livestock. My father is a local Methodist preacher. I have two sisters younger than I. They are still in school. Carthel Dold, I am glad to see that you favored us with a visit not long ago. I have always read your letters with interest. I believe you have changed your address since you wrote last. I am sure that all of us would be glad to have the privilege of a trip through California. I have never been fortunate enough to get that far west, although I have traveled in about one-fourth of the States of our Union. I am a member of the Methodist Church and I find the Christian way of living a very happy one. God is so wonderful to us, and there are so many things to be thankful for. Sometimes when I am in danger of having the "blues" I begin to "count my blessings" and

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soon the threatening "blues" have disappeared. As I don't care to furnish any food for Mr. W. B. or to tire Auntie and the cousins, I will leave you here. If some of you care to write me I would be glad to receive your letters. Love and best wishes to all.

Ava Lockard.
Woodrow, Ky.

Dear Aunt Bettie: I am a little Kentucky girl. May I join your happy band of boys and girls? I have been a reader of *The Herald* for a great while. I sure enjoy reading page ten. I have two sisters, one is twelve years old and the other is four. My parents are Christians and I and one of my sisters. I am nine years old and in the third grade. I didn't get to go to school any last year, I had a stroke of paralysis and it left me a cripple and I have been closed in all winter. Are you cousins glad when summer comes? I sure am. Can any one guess my middle name? It starts with N and ends with L, and has four letters in it. Whoever guesses it I will write to them. Well, as this is my first letter I will quit and come again. I hope to see my letter in print.

Ruby N. Pickard.
Rt. 1, Central City, Ky.

Dear Aunt Bettie: Thank you for letting me in. It is raining so hard. Oh, it is so good to know that Jesus is just wanting to take us in his loving arms, all who will call on him. I am so glad that he took me out of the mud of sin and set me on higher ground. Yes, praise his holy Name. Glad to know so many of the cousins are Christians, for it is the only way; the way of the Cross leads home. I thank the Lord for the good old *Herald*. It is meat for my soul. May I ask *The Herald* family to join me in prayer that God will send a full gospel preacher to our little town. Oh, that we could have a revival of old-time power. It is sad to think that so many so-called Christians of today don't know what the new birth is. Jesus said, "Ye must be born again." We are so glad that Brother and Sister Morrison did so nicely in Miami. Trust that he will soon be back to work. Oh, that we had more old-time power preachers. Mr. W. B. is just around the corner, so cousins be good, don't forget to pray. Remember Jesus said draw near unto me, I draw near unto ye. Love to all.

Mrs. D. W. Page.
Wallace, N. C.

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FALLEN ASLEEP

CARTER.

Alfred Thomas Carter, son of Alfred and Drucila Milican Carter, was born in Panola Co., Miss., Feb. 3, 1851; died in Search, White Co., Ark., May 24, 1929, at the age of 78 years, 3 months and 21 days. He came with his parents to Arkansas at the age of 8 years and was converted when 21, joined the M. E. Church, and was a faithful member. In 1922 getting the light on holiness, he was sanctified and united with the Church of the Nazarene of Searcy, and was one of our most consecrated members until God said, "It is enough; come up higher." He married Miss Emma Ward, Aug. 30, 1878; to this union were born twelve children, six boys and six girls, seven of whom, with their mother, preceded him to the world beyond. On Oct. 20, 1898, he was again married to Mrs. Anna Glenn, a faithful and loving companion to the end.

He was a faithful and loving husband and father. His illness and intense suffering of many months was borne in Christian patience and fortitude. Realizing that he was traveling the last mile of the way, he made loving distribution of all his property to his five remaining children and loving wife, also made plans for his funeral which were carried out.

His testimony was, "I am now ready. Everything is fixed up for time and eternity." His prayer was, "Heavenly Father, grant me a painless hour to cross the valley of the shadow of death." His prayer was answered; he quietly went to sleep, and so gently did he pass away that he was gone before they were aware of it.

His funeral was in his home church, at Searcy, with a vast crowd in attendance. The floral offerings were many and very beautiful. He was laid away in the Oak Grove Cemetery. We miss him here, but will meet him yonder.

Rest, toiler rest,
Thy burdens laid aside.
In white robes dressed,
Beyond death's chilling tide.
Safe from the darts so ill,
With all the bloodwashed dwell."
Services conducted by the writer.
Chas. E. Woodson, Pastor.

SILL.

Mr. John H. Sill, for many years a reader of The Pentecostal Herald, departed this life at his home in Glendale, Cal., June 6, aged 85 years, 10 months and 6 days. He was born in Bedford county, Pa. At the age of nine years his parents emigrated to Illinois.

The funeral was held at Forest Lawn Cemetery, Rev. Henry Scheidman officiating. The service was attended by a large number of friends whose sympathy and appreciation were shown by the beautiful floral designs that covered his grave.

He was converted in the Methodist Church in Illinois, and after moving to Glendale, Cal., united with the Nazarene Church. He professed the blessing of entire sanctification and exemplified the life in his daily walk.

Brother Sill was a great friend of Asbury College and has given substantial assistance to it for many years. He was loved and respected by all who knew him, and while he rests from his labors his works will follow him.

Brother Sill and wife celebrated their 60th wedding anniversary April 22, and their eight children were all present from five different states.

May our Father comfort the bereaved hearts and make them to form an unbroken family in the house of many mansions.

Mrs. H. C. Morrison.

BISHOP.

April 24, 1929, George C. Bishop, of Monticello, Fla., passed away, his spirit taking its flight for its eternal home. He had been in declining health for a year and a great sufferer, but very patient and submissive to God's will. He was converted and joined the Methodist Church in early manhood, and had battled through to ripe old age for he was about to reach his

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Rev. John Paul, D.D., Upland, Ind., President of Taylor University and the St. John of the holiness movement. Dr. Paul is one of the outstanding leaders of the holiness ranks and a favorite at this camp, where he has blessed the multitudes with his ministry on several previous visits.

Rev. John F. Owen, D.D., Upland, Ind., of Taylor University faculty, and one of the strong young men of the holiness pulpit of the M. E. Church. While this is Dr. Owen's first time as a worker at Indian Springs, he comes with high commendation and will have a hearty welcome.

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76th milestone. All through his illness he talked of his going home and often sang some favorite song and read his Bible to the last. He loved to read The Pentecostal Herald; had been a subscriber for years. He was a great follower and believer of Dr. H. C. Morrison. He looked forward to his sermons and writing each week; he said it refreshed his soul to read after these godly men. His pastor visited him frequently and he always wanted to talk of the goodness and mercy of

God. He was ready and waiting to go. What a happy re-union with the loved ones gone on before, "that he had loved and lost awhile." May each of his children trust the God he loved and served and meet him in the sweet bye and bye.

The flowers we lay upon your grave
May wither and decay,
But the love we bear for you dear
father,
Will never fade away.

A Daughter.

SUNDAY SCHOOL LESSON

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

Lesson VI.—August 11, 1929.

Subject.—Daniel among the Lions. Dan. 6:1-28.

Golden Text.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalm 34:7.

Time.—About B. C. 538.

Place.—Babylon.

Introduction.—In our last lesson we witnessed the fall of a great nation. Belshazzar's last feast, in its desecration of sacred things and its pagan debauchery, filled the cup of Jehovah's wrath to the brim. I mean WRATH. There is a foolish modern notion that the God of the Bible is a sort of spineless God who is always smiling upon men. Nonsense! Our God is a king. He does smile upon his children; but he is "angry with the wicked every day." St. John says of the unbeliever: "The wrath of God abideth on him." We read in Hebrews 10:31: "It is a fearful thing to fall into the hands of the living God." St. Paul writes, 2 Cor. 5:11: "Knowing therefore the terror of the Lord, we persuade men." Sin is terrible in God's sight. It is treason. Babylon is not the only nation that has fallen. Following her downfall, that of the Medes and Persians went down in sin. Then came Alexander the Great whose short reign went to pieces under Jehovah's curse. The two Jewish kingdoms perished because of sin. God's hand is on the nations and kingdoms of this world. Their kings and czars, and emperors, and presidents rule while he permits, and fall when he frowns.

In today's lesson we meet a crucial day in the life of Daniel. For more than sixty years he had been an exalted and faithful servant of the kings of Babylon. He had seen them in life and in death. He had witnessed the downfall of the old dynasty, but did not fall with it. When Darius came to the throne at the fall and death of Belshazzar, he found Daniel as the third ruler in the Babylonian kingdom, and had the good sense to set him at the head of the three presidents whom he appointed over the affairs of his own kingdom. But Daniel had his enemies. Was there ever a true man who did not stir the jealousy of some of the devil's imps? Some of the chief underlings of the kingdom could not endure to see such high honors heaped upon a captive Jew. They must get rid of him in some way. They certainly honored him when they admitted that nothing could be found against him in his management of the affairs of government. He was no grafter on the finances. I wonder if those rascals did not wish to do a little grafting, but were afraid to risk it under the honest eyes of Daniel.

Their plot to destroy Daniel was a devilish scheme. First, they knew the low vanity of Darius, and played on that. They were satisfied that Daniel was too faithful to Jehovah to be bent by their machinations—he would pray, even against death. They tricked the king into signing the horrible idolatrous decree, and then sneaked up like blood-thirsty beasts to catch Daniel at his prayers; and they succeeded, for the old saint was not such a hypocrite as to hide himself; although he knew all about the decree.

Watch the scamps as they run in their gloating glee to tell Darius that Daniel was praying to his God; but he did not rejoice with them. When he found that he had been trapped by their chicanery, he was grieved and "labored till the going down of the sun to deliver Daniel;" but the laws of the Medes and Persians could not be altered. Although he was too useful to the state to be destroyed, Daniel must go into the den of lions.

Comments on the Lesson.

10. When Daniel knew.—He was a man of courage and honesty. Cowards act the hypocrite: brave men act openly. Toward Jerusalem.—There was no special merit in facing toward Jerusalem when he prayed, but his heart longed for the city of his people; and his action was natural. Mohammedans always pray toward Mecca—their sacred city. Three times a day as he did aforetime.—Through this little window we discover the why of Daniel's purity and power. No one can have such a beaten track to the mercy seat and be mean and little. One may "say prayers" by the hour, and get nothing. Daniel prayed.

11. These men.—Those jealous fellows who were plotting Daniel's ruin. How eager they were to catch him on his knees.

12-15. These verses are not directly included in the lesson; but be sure to read them. They reveal the devilry of the plot against Daniel. Here his enemies are seen in their demands upon Darius for his death, while the king is laboring to deliver him, but has to yield because of the foolishness and injustice of the laws of his nation.

16. The king commanded.—Although Darius labored so hard to save Daniel, under the laws of his nation he was forced to consign him to his fate. Thy God... will deliver thee.—Daniel had so lived that the heathen king had faith in his God. Read John 17:17-23, and take your own measure.

17. Sealed it.—To prevent its being opened by any one. It was death to break such a seal. All was done that could be done to give the hungry lions a chance to eat Jehovah's prophet; but they never touched him.

18. The king passed the night fasting.—His grief must have been bitter, seeing it robbed him of sleep, and drove away his desire for his accursed music.

19. This verse indicates excitement and hurry. The king left his bed "very early," and went at once to the lions' den. He was nervous. He was conscience-smitten. I wonder if those lions were just kept there to eat condemned men.

20. O Daniel, servant of the living God.—The lamentation of the king's heart rings in his cry. What a contrast between his dead gods and Daniel's "living God." Is thy God able to deliver thee from the lions?—There was some doubt in his heart, but he was hoping for the best.

21. Daniel answers like a man, but with the courtesy due the king: "O king, live forever;" and I suppose he was honest in his salutation. The expression meant simply: "Long may you live."

22. My God hath sent his angel.—The gods whom Darius served had no angels to send; but Jehovah's angels

"encamped round about them that fear him, and delivereth them." Angels can shut the mouths of hungry lions. But why was Daniel protected? Because before both God and the king innocence was found in him. Jehovah protected his servant for his own glory. Others may have to die for his glory. Either will be best for God's devoted child.

23. Take Daniel up out of the den.—It is interesting to note how glad Darius was that Daniel had not been injured by his saucy room-mates. But maybe he failed to see Daniel's better room-mate. It must be great to sleep all night long among lions while angels from God keep them quiet and gentle. But when Daniel's foes were thrown among the same lions they met a different fate. Read the sequel.

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REQUESTS FOR PRAYER.

Mrs. L. B. T.: "Please to pray for the salvation of my boy, also help financially."

Mrs. M. T.: "Please to pray for me that my eyesight may be spared."

Mrs. J. H. C.: "Please to pray for a young man whose mind is rapidly failing him. Modernism in a large Methodist University largely responsible for it."

Mrs. W. E. H.: "Pray for a friend who is suffering from a nervous breakdown. She feels she is going to be healed by faith, so pray for her."

C. H.: "Pray for my wife who has lost her reason following an operation. She is a fine Christian woman and I believe God will answer prayer for her."

Our readers are requested to pray for Mrs. Mattie Bourne who is a sufferer of long months.

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Invested in the interest of a soul will bring large returns. Try sending The Herald until January, 1930, for 50c to some one who needs the message it carries.

EVANGELISTIC AND PERSONAL.

Rev. Irvin B. Manly, of Houston, Texas, is in a revival of wide interest, at Nyle, Texas, where there is no church and but few people live. The place is mid-way between Rockdale and Thorndale. People are attending from surrounding counties. Young people are taking active part in the whole program of the revival. Brother Manly's slogan for revivals is, "A revival of the Family Altar and of Bible reading." As the services are out-doors, "Under The Sky" heads the announcement for the meeting.

Will you kindly announce in Pentecostal Herald that I am coming through my camp meeting campaign in such good health and blessing that I will now not only consider calls additional for 1930 camp meetings, but will book dates for meetings and conventions for coming fall and winter. May probably divide dates between South, East, West and Pacific Coast. Address to Joseph H. Smith, Redlands, Calif.

Woodward County Holiness Association Tent meeting will be held at Mutual, Okla., August 8-18th. Workers: Evangelist Rev. I. C. Mathis. Song evangelist, Rev. C. D. Clift; pianist, Miss Fern Green; President, Rev. E. A. Green; Sec., Mrs. C. A. Kurtz, Woodward, Okla., Rt. 2.

The thirty-third annual camp meeting will be held on their beautiful camp grounds, A. P. Byal Park, Findlay, Ohio, opening on Thursday evening, August 8. Sermon 7:30 and closing on Sunday evening, August 18, 1929. The workers are Rev. J. E. Shannon, Santa Ana, Calif; Rev. C. W. Butler, Cleveland, Ohio; Prof. N. B. Vandall, song leader, Akron, O.; Miss Winifred Menenway, young people's instructor, Farmer, Ohio; Miss Florine Ewing, pianist, Findlay, Ohio. V. V. Thomas, President. L. M. Cole, Vice-President. G. W. Egbert, Sec.-Treasurer.

Rev. Harry M. Alexander: "Rev. Harry Long engaged us to assist him in a meeting at Charlestown, Ind.; the meeting was in a hall and the people came out wonderfully to hear the old-time gospel preached. Many got under conviction, and there were about sixteen prayed through; some were healed. The purpose of this meeting was to organize a Mission. My next meeting will be a tent meeting at Jeffersonville, Ind., from July 18th to August 1. Open dates after August 1st."

C. A. Calhoun: "I am happy to report victory in McComb, Miss., the last meeting. God blessed in a wonderful way. We had a real pentecost feast. The Holy Ghost took absolute charge of one service. No one spoke except as the Spirit gave utterance. The altar was filled. Praise the Lord. We have been at Collinsville, Miss., for five days and near one hundred souls have found God. There were around 40 or 50 souls in the altar Monday night. Pray for us that God will continue to use us to his glory."

WANTED: Sanctified printer, as partner of job printing, and small religious newspaper. Must have good reference. Address Rev. Albert Trubue, 209 West Baker St., Mitchell, Ind.

For Sale: Conn slide Trombone, Artists' model, high and low pitch, medium bore, silver plate and gold plate bell, plush lined case; all in A1 condition. Priced to sell. Write The Musical Whites, Box 204, Highland Park, Ill.; July 21 to August 11, Freeport, Ill.

WIT AND WISDOM.

Ignorance is costly and enlightenment is enriching.

The greatest faith is found amid the greatest difficulties.

God perfects every true man's work. The Christian worker sows and reaps at the same time.

Holiness is the highest attainment of humanity.

The worst atheism is that which believes there is a God, but lives as if there were no God.

These are just a few of 285 pages of sayings from that great book, "Wit and Wisdom," by Bishop Warren A. Candler. This book alone is worth \$2.50, but you may secure it and five other great books as described on page 5 for \$3.00.

PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

Don't fail to send us some new subscribers on the 50 cent offer.

A Partnership For You

THIRTY TEACHERS in the Lucknow Conference need American partners in their work. You provide capital (from \$80 to \$200 according to Conference scale): they provide labour. Large dividends assured.

These men are trained workers; most of them have worked successfully for a number of years. They have remained at work through the very difficult years of decreased income and there is now no provision for their support except the too scant offerings of the poverty-stricken new converts to whom they minister. Unless partners can be found, who will provide money for their expenses, they will have to leave the ministry.

One of our preachers refused a permanent Government appointment on twice his present salary and a generous pension in order to preach the Gospel. Another one worked without salary for fourteen months until his accumulated savings were exhausted. A third was beaten three times because he insisted on teaching a school for the children of the depressed classes in the village in which he lived. The Conference is working to spread a knowledge of Christ and to establish a fellowship of disciples who love the Lord Jesus and serve God in holiness of heart.

Send your gift (in monthly or quarterly installments, if preferred) to the Board of Foreign Missions, 150 Fifth Avenue, New York City, N. Y. Every cent you send will be forwarded to India and used for the purpose indicated. Say that you read this advertisement in The Pentecostal Herald, and that the money should be sent to the Lucknow Conference.

SILVER HILLS CAMP MEETING.

The Silver Heights camp meeting begins August 1 and continues over August 11. The workers are Rev. Virgil Moore, Rev. Charles Stalker as preachers. Prof. Burl Sparks will have charge of the music and Miss Grace Ruth will have charge of the children's meetings. Let the people rally to this old camp meeting which has been the scene of days of the Son of man on earth. Pray for, and attend this camp and get a refreshing for your souls.

SCOTTSVILLE, KENTUCKY.

We engaged the splendid tabernacle at Scottsville, Ky. The good Baptist, Free Methodist and M. E. Churches helped to beautify the grounds. When we arrived we found everything ready—pump put in order, trees whitewashed; we have never seen more beautiful grounds. We had good crowds from the beginning; many asked for prayer. At times as many as 50 and 75 would come forward for prayer and eighteen prayed through at the altar. Husband and wife of two families were beautifully converted. The Mission band of Glasgow came over with their string music one night and on the last Sabbath. We had a fine dinner and three services. As this writer preached on the beautiful doctrine of holiness at the eleven o'clock service the saints of God shouted for joy. Some eight or ten ministers were in the meeting. There is as fine a group of Christian workers as can be found at this camp. This great tabernacle was built over thirty years ago after Dr. H. C. Morrison had held a revival in a tent in Scottsville, Ky. I know it would have done his dear heart good to have seen the great crowd and heard the shouts of God's children, and to have seen the splendid condition of the tabernacle. Many came from Barren county to our last Sabbath.

We never were more conscious of the presence of God as at this camp. We were invited to come back next year for the third Sunday in July. We accepted the invitation. May our dear Lord's richest blessings be on those

good people that prayed and worked for the salvation of souls. The place seemed like holy grounds. As we stood behind the sacred desk we thought of such great men as Dr. H. C. Morrison, Dr. Carradine, C. W. Ruth and others who have conducted great meetings here.

We are now in a tent meeting in Hart County. Then a tabernacle meeting and three tent meetings running us up to October. Yours for lost souls,
A. S. and R. S. Beck.
1019 South 4th St., Louisville, Ky.

WANTED!

The name and address of one or more young preachers to whom we can send The Pentecostal Herald. If in sending these to us you want the privilege of paying for them, you may do so on our 50c proposition. Or, if you have some money to invest and haven't the names, we shall be glad to supply them.

A CALL FOR UNITED PRAYER.

A National Convocation for prayer will be held at Salem Park, Indianapolis, Ind., August 7-20, in charge of Evangelist S. B. Shaw, Grand Rapids, Mich. Many noted and devoted preachers are expected, including bishops, college presidents, editors, superintendents of Christian Institutions, and many well known evangelists.

This meeting was endorsed by the National Holiness Association held at Wilmore, Ky., last month.

The following covenant of prayer has been endorsed by several Convocations of Prayer held in other cities in charge of Evangelist S. B. Shaw.

Covenant of Prayer

Believing it to be the will of God that the love of Christians, notwithstanding their differences should be so manifested that all men should be compelled to say of them, "Behold, how these love one another."

Therefore, we do covenant together to call upon God continuously for a more abundant fulfillment of his promises for the outpourings of the Holy Spirit than has yet been witnessed among us, and for a deep general revival of pure and undefiled religion.

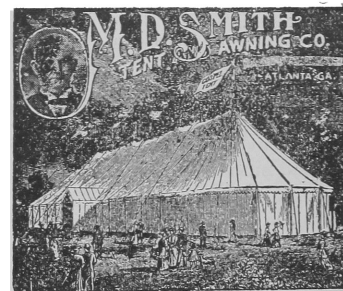
Free entertainment will be provided

for all who come to attend the meeting. For information write S. B. Shaw, 101 Alton Ave., Indianapolis, Ind.

JUST ONE IN THE WHOLE WORLD.

There is just one Bud Robinson—no one like him or even akin to him. There is not another "Life Story" like his or similar to it. His recent book, "My Life's Story" is, as he puts it, "loaded to the water line with the activities of forty-seven years of labor in the kingdom of the Lord Jesus Christ." The chapter on his call to preach is worth the price of the book and more. Get it and read it. It has 217 pages, but when you start reading it you will not want to stop until you have finished. It sells at the remarkably low price of \$1.00. Don't fail to get your copy. You will weep and you will rejoice as you read it.

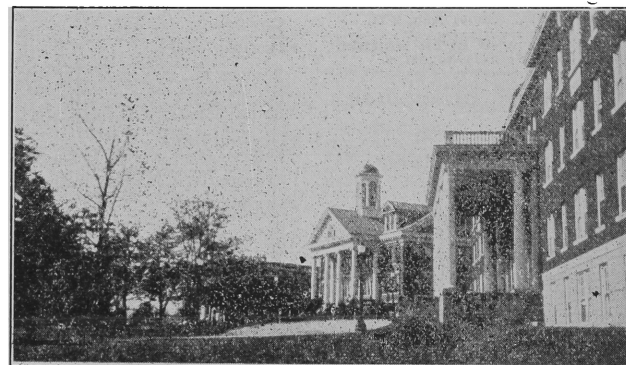
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Hodgins, Okla., August 16-Sept. 1.

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ALEXANDER, HARRY M.
(1012 Howard Ave., Jeffersonville, Ind.)

ALLEN, ERNEST C. AND WIFE.
Open dates for summer and fall in Illinois, Indiana, Ohio and Kentucky.

ANDERSON, HERBERT J.
(The Soldier Evangelist)
(813 Cedar St., Aitkin, Minn.)

ALBRIGHT, TILLIE MCNUTT.
(2218 Tuscarawas St., Canton, Ohio.)
Moers, N. Y., July 27-Aug. 11.
Richland, N. Y., Aug. 18-Sept. 2.

ARTHUR, F. E.
(240 N. Waller Ave., Chicago, Ill.)

ASBURY GOSPEL TEAM.
(Kirkpatrick, Crouse, Moore, Erny)
Titusville, Pa., July 17-Aug. 4.
Carmichaels, Pa., August 5-18.

AYCOCK, JARRETTE E.
(Bethany, Okla.)
Nampa, Idaho, August 1-11.
Kearney, Neb., Aug. 15-25.

BABCOCK, C. H.
Romeo, Mich., August 1-11.
Wichita, Kan., August 15-25.
Blackwell, Okla., August 26-Sept. 2.

BAIRD, O. E.
(399 Hayward Ave., Rochester, N. Y.)

BELEW, P. P.
(Olivet, Ill.)
Harvey, Ill., July 24-August 18.

BENNARD, GEORGE.
(Hermosa Beach, Calif.)
Conneautville, Pa., (camp) Aug. 2-11.

BENNETT, W. G. AND RUTH HARRIS.
Richmond, Va., July 14-August 6.

BEYLER, A. E.
(413 North Plum St., Plymouth, Ind.)

BOWEN, E. E.
(Lansing, Mich., Rt. 4)

BOWMAN EVANGELISTIC PARTY.
(Lewistown, Ill.)

BOX, MR. AND MRS. S. C.
(Young People's Workers)
(4140 Maryland Ave., St. Louis, Mo.)
Wilmore Camp, July 25-August 4.
Normal, Ill., August 25-Sept. 1.

BREWEIT, GRADY.
(Evangelist Singer and Pianist)
(Highfalls, N. C.)

BRYMER, ROBERT.
(Yamhill, Oregon)

DUNHAM, ROYAL E.
(416 East 9th, Hutchinson, Kan.)

BURTON, C. C.
(Delmer, Ky.)
Pleasant Hill, La., July 29-Aug. 11.
Robeline, La., August 12-25.

BUSSEY, M. M.
(224 W. Palm Ave., Monrovia, Calif.)

CAIN, W. R.
(515 So. Vine St., Wichita, Kan.)

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Neshanic, N. J., July 23-Aug. 4.
Magnolia, Ark., Aug. 9-18.
Rice, Kan., Aug. 21-Sept. 1.

CANADAY, FRED.
(310 W. North Ave., Pittsburgh, Pa.)

CAREY, A. B.
(Beacon, N. Y.)

CARTER, HAROLD S. C.
(Pequea, Pa.)

CAROTHERS, J. L. AND WIFE.
(40 W. 15th St., Colorado Springs, Colo.)
Colorado Springs, Colo., July 20-Aug. 15.
Alden, Kan., Sept. 22-Oct. 6.

COLLIER, J. A.
(1917 Cephus Ave., Nashville, Tenn.)

COPELAND, H. E.
(Oskaloosa, Iowa.)

COX, F. W.
(Lisbon, Ohio)

COX, STEUBEN D.
(1249 N. Holmes St., Indianapolis, Ind.)
Charleston, Ia., July 31-Aug. 13.
Indianapolis, Ind., Aug. 21-23.

CRAMMOND, PROF. C. C. AND MARGARET.
(815 Allegan St., Lansing, Mich.)
Gallen, Mich., August 14-25.

CROFT, CHARLES H.
(1302 E. Maple, Enid, Okla.)

DARNELL, MRS. ESTHER BROWN.
(Evangelistic Singer and Personal Worker)
(1209 7th Ave., Charleston, W. Va.)

DAVIDSON, OTTO AND WIFE.
(Bladenburg, Ohio.)

DAVIS, J. W.
Lindale, Tex., July 22-Aug. 4.
Open date, August 4-25.

DAVIDSON, J. E.
(Bladenburg, Ohio)

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Ozark, Ark., August 1-11.

Portalis, N. Mex., Aug. 12-25.
Amarillo, Tex., Aug. 26-Sept. 8.

DORN, REV. AND MRS. C. O.
(Sumter, S. C.)
Oswego, S. C., August 4-18.
Sumter, S. C., Aug. 22-Sept. 8.

DUNAWAY, C. M.
(216 N. Candler St., Decatur, Ga.)

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)
Hope, Ind., July 21-Aug. 12.
Open dates, August 14-25.
Calamine, Ark., Aug. 30-Sept. 8.

DYE, CHARLES.
(4 Rundle Ave., Piqua, Ohio)

EDWARDS, J. R. AND WIFE.
Ironton, Ohio, August 4-18.
Carmago Camp, August 23-Sept. 1.
B. Liverpool, Ohio, Oct. 6-20.

EDIE, G. L.
(Song Evangelist)
(Arlington, Ohio, Rt. 1)

EISLEY, A. N. AND WIFE.
(Black Lick, Pa.)

EITELGEORGE, W. J.
(Song Leader and Soloist)
(1107 Lawrence Rd. N. E., Canton, Ohio.)
Boiling Springs Camp, July 25-Aug. 4.
Springfield, Ga., August 15-25.

ELLIS, MARY HUBBERT.
(704 N. 63rd St. West Phila., Philadelphia, Pennsylvania.)

ELSNER, THEO. AND WIFE.
Schnectady, N. Y., July 21-Aug. 18.
Brooklyn, N. Y., Aug. 25-Sept. 20.
Canton, O., Sept. 29-Oct. 13.

ERNY, EUGENE.
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FAGAN, HARRY L.
(Blind Song Evangelist, and Wife. Singer, pianist and young people's workers)
(52 1/2 Walnut St., Shelby, Ohio)
Carmichaels, Pa., August 4-18.

FLEMING, JOHN.
(Ashland, Ky.)

Reading, Pa., July 19-29.
Hollow Rock, Ohio, August 2-12.
Cleveland, Ind., Aug. 23-Sept. 1.
N. Little Rock, Ark., Sept. 3-15.

FLEMING, RONA.
Toronto, Ohio, August 1-11.
Bonnie, Ill., August 16-25.
Florence, Colo., August 30-Sept. 8.

FLEXON, R. G.
(Glasboro, N. J.)
Bramwell, W. Va., July 25-August 11.
Spotsylvania, Va., Aug. 18-Sept. 1.

FLORENCE, L. O.
(Wilmore, Ky.)
Tallow Creek, Ky., July 23-August 14.

FRANKLIN, EDNA M.—YOUNG, MRS.
ELIZABETH, Evangelists.
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FRASER, R. G. AND WIFE.
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Crawford, Tex., August 4-18.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Sellersville, Pa., July 26-Aug. 5.

FRYHOFF, A. J.
(Columbus, Ohio.)
Portsmouth, R. I., July 26-Aug. 4.

FUGETT, C. E.
(4812 Williams Ave., Ashland, Ky.)

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Aliceton, Ky., July 15-28.
Connelly Springs, N. C., July 29-Aug. 13.
Bonnie, Ill., Aug. 15-20.
Winchester, Ind., Aug. 26-Sept. 8.

GALLAHER, M. R.
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GALLOWAY, H. W. AND WIFE.
(Del Norte, Colo.)

GEIL, PAUL AND DORA.
(Singers and Xylophone Players)
Argo, Ill., July 25-Aug. 18.
So. Elliott, Maine, Sept. 15-29.
Portland, Me., Oct. 6-27.

GLEASON, REV. AND MRS. RUFUS H.
(607 Marion Ave., S. W. Canton, O.)
Dunkirk, O., July 25-Aug. 4.

GLENN, J. M.
(Young Harris, Ga.)
Indian Springs, Ga., Aug. 8-18.
Lincolnton, N. C., July 22-Aug. 4.

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)

GREEN, JIM H. (And Sunny South Quartette).
(Box 200 Connelly Springs, N. C.)

GRIMES, E. G.
Greenville, Ill., July 31-Aug. 11.
Clarksville, Ill., August 15-Sept. 1.
Marshfield, Ind., Sept. 8-29.

GROGG, W. A.
(418 24th St. West, Huntington, W. Va.)
Spring Hill, W. Va., July 7-28.
Herndon, Va., August 16-25.
Masontown, W. Va., July 30-Aug. 15.

HAINES, FLOSSIE.
(13708 Claiborne Ave., Cleveland, Ohio)
(Evangelist and Children's Worker)
Howard, Pa., July 22-Aug. 3.

HALLMAN, MR. AND MRS. W. R.
(1534 E. 80th St., Chicago, Ill.)
Didsbury, Alberta, July 25-Aug. 4.
Elkhart, Ind., August 9-18.
Yale, Mich., Aug. 15-25.

HAMPE, J. N.
(No. 7 Gaskett St., Mt. Washington Sta. P. O., Pittsburgh, Pa.)

HAMES, J. M.
(14 Maude St., Greer, S. C.)
Port Crane, N. Y., (Camp) Aug. 1-11.
Houghton, N. Y., (camp) Aug. 15-25.

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

HARRIS, E. J.
(Song Leader and Children's Worker)

HARDESTY, S. P.
(Song Evangelist and Cornetist)
(Lynn, Ind.)
Onida, S. Dak., July 22-Aug. 11.
Agar, So. Dak., Aug. 12-Sept. 1.

HAWK, M. R.
(711 Center Ave., Butler, Pa.)

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, O.)
Johnstown, Pa., July 23-Aug. 4.
No. Webster, Ind., Aug. 4-11.
Blackwell, Okla., Aug. 23-Sept. 1.
Grandfield, Okla., Sept. 6-15.

HENRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
Bethany, Okla., (camp) Aug. 22-Sept. 1.
Wellington, Tex., July 28-Aug. 11.
Ponca City, Okla., Sept. 4-15.
Dallas, Texas, Sept. 16-29.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Alexandria, Ind., Aug. 9-14.
Portage, Ohio, Aug. 15-25.

HORN, LUTHER A.
(Mobile, Ala.)

HOWARD, FIELDING T.
(198 Timberlake Ave., Erlanger, Ky.)
Clinton, Pa., August 2-11.
Pittsburgh, Pa., August 12-25.

HOOVER, L. S.
(Tionesta, Pa.)
Gallatin, Tenn., August 1-11.
Petroleum, Ky., August 15-25.

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

HYSELL, HARVEY B.
(Box 582, Waycross, Ga.)
Choudrant, La., August 4-18.
Coal Fork, W. Va., Aug. 22-Sept. 8.
Chesla, Ga., Sept. 15-30.
Keysville, Ga., Oct. 2-13.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Dyer, Tenn., August 2-11.
Madill, Okla., August 16-26.
Poteau, Okla., Aug. 29-Sept. 8.

JACOBSON, H. O.
(630 Minnesota St., Portland, Ore.)
Astoria, Ore., July and August.

JOHNSON, ANDREW.
(Wilmore, Ky.)
Lima, Ohio, Aug. 1-11.
Beverly, Ohio, Aug. 14-25.
Hurlock, Md., Aug. 26-Sept. 8.

JOHNSON, RAY N.
(1390 Meander St., Abilene, Texas)
Delanco, N. J., Aug. 23-Sept. 2.

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)
Clinton, Pa., August 2-11.
Hopkins, Mich., Aug. 22-Sept. 1.

KENNEDY, ROBERT J.
(Singer)
(2315 Modern Ave., Dallas, Texas)
Gerymna, Tex., July 29-Aug. 11.
Roscoe, Tex., Aug. 18-30.

KENDALL, J. B.
(1127 Richmond Road, Lexington, Ky.)
Hartselle, Ala., Aug. 15-27.

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

KIRKPATRICK, H. M.
(709 Carlyle St., Akron, Ohio.)
Wheeling, W. Va., July 10-August 4.

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)
Moers, N. Y., July 27-Aug. 11.
Portage, Ohio, Aug. 15-25.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Owosso, Mich., Aug. 2-11.
Sunburn, Pa., Aug. 16-25.
Lewistown, Pa., Nov. 3-13.

LEWIS, JOS. H.
(Wilmore, Ky.)
Bethelridge, Ky., July 30-August 11.
Nicholasville, Ky., August 13-25.

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)
Centerville, N. J., July 22-Aug. 4.
Swaeger, S. C., Aug. 6-18.
Fig. N. C., August 12-Sept. 1.

LIDDELL, T. T.
(6121 Ellis Ave., Chicago, Ill.)
Chicago, Ill., July 8-August 4.

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)
Ludlow Falls, Ohio, August 2-11.
Zanesville, Ohio, Aug. 15-20.

LOPER, J. NORRIS. FRY, WILBUR H.
(Stratton, Miss.)
Sebastopol, Miss., July 29-Aug. 4.
Rose Hill, Miss., Aug. 5-18.
Sandersville, Miss., Aug. 19-Sept. 1.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(London, Ohio)
Middleport, Ohio, July 26-Aug. 11.
Radcliff, Ohio, Aug. 12-25.

LOWELL, B. A.
(R. A. Root, B. F. Moss, Jr.)
Basin, Wyo., July 25-Aug. 11.
Powell, Wyo., Aug. 14-25.
Jackson, Wyo., Sept. 1-8.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Garden City, Kan., July 25-Aug. 11.
Batesville, Ark., August 15-25.

MCBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Portsmouth, Ohio, July 30-Aug. 11.
Ramsey, Ind., August 15-25.
Cincinnati, Ohio, Oct. 6-20.
Beech Grove, Ark., Aug. 27-Sept. 8.

MCGRIB, ANNA E.
(280 S. Firestone Blvd., Akron, O.)
Sharon, O., July 26-Aug. 4.
Mt. Vernon, O., Aug. 8-18.

McKIE, MARK S.
(Holt, Michigan)

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

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)
Woodward, Okla., August 8-18.
Oakland City, Ind., Aug. 23-Sept. 1.
Cape May, N. J., Sept. 6-15.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MAXWELL, SAM.
(Song Evangelist, Greensburg, Ky.)
Cambridge, Mass., July 9-Aug. 16.
Morganton, N. C., August 18-Sept. 2.
Wentworth, N. C., Sept. 2-16.

MILBY, E. O.
(Song Evangelist, Greensburg, Ky.)
Campbellsville, Ky., July 23-Aug. 4.
Normal, Ill., Aug. 23-Sept. 1.
Flovilla, Ga., Aug. 8-18.

MILLER, REV. AND MRS. F. E.
(Lowville, N. Y.)

MINGLEDORFF, O. G.
Okanogan, Wash., Aug. 1-11.

NORRERY, JOHN.
(1001 Cooper St., Camden, N. J.)
Centre Valley, Pa., July 27-August 4.

OWEN, JOHN F.
(Taylor Evangelist, Upland, Indiana)
Connelley Springs, N. C., July 28-Aug. 6.
Indian Springs, Ga., Aug. 8-18.
Circleville, O., Aug. 23-Sept. 1.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Salvisa, Ky., July 22-Aug. 4.
Oswego, S. C., August 6-18.
Open dates, Aug. 19-Sept. 1.

PATZSCH, EDDIE E.
(Song Evangelist)
(624 Oak St., East Liverpool, O.)
Wheeling, W. Va., July 10-Aug. 4.
Hammondsville, Ohio, Sept. 1-15.

POCOCK, B. H.
Cleveland, Ohio, Aug. 28-Sept. 1.

POLLITT, S. H.
(Amelia, Ohio)
Salem, Ky., July 28-August 11.
Salvisa, Ky., August 15-September 1.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(1049 King Ave., Indianapolis, Ind.)
St. Croix Falls, Wis., July 26-Aug. 4.
Oregon, Wis., Aug. 9-26.
California, Ky., Aug. 30-Sept. 8.

REED, LAWRENCE.
(Demascus, Ohio)
Clinton, Pa., Aug. 2-11.
Circleville, O., Aug. 21-Sept. 1.

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Boyce, La., July 23-August 4.
Fayetteville, Ark., Aug. 11-25.

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)
Eldorado, Ill., August 2-11.
Wichita, Kan., Aug. 16-25.
Gaines, Mich., August 30-Sept. 8.

RICE, LEWIS J. AND EDVYTHE.
Ladoga, Ind., July 28-Aug. 11.
Hammond, Ind., Aug. 14-18.

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Mich.)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)
Mt. Hope Camp, July 23-Aug. 4.
Open dates, August 4-15.
West Union, Ohio, August 15-25.

ROBERTS, C. PRESTON.
(713 College Ave., Des Moines, Ia.)
Valley City, N. D., July 21-Aug. 4.
Climbing Hill, Iowa, Aug. 9-18.

ROOD, PERRY.
(Middleport, Ohio.)
Richmond, Va., July 23-August 11.
Cardington, Ohio, July 31-Aug. 11.
Columbus, Ohio, Aug. 28-Sept. 1.

HOOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE.
(Morrilton, Ark.)

ST. CLAIR, FRED.
Besemer, Ala., July 28-Sept. 1.

SANFORD, E. L.
(202 Enguan Ave., Lexington, Ky.)

SHAW, BLISH R., AND MARY.
(1261 Norderke Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 18-Aug. 4.

SHANK, MR. AND MRS. R. A.
(191 No. Ordan Ave., Columbus, Ohio.)
Romeo, Mich., August 2-11.
Kampsville, Ill., Aug. 15-25.

SHARROW, C. E., AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Indianapolis, Ind., July 29-31.
Lima, Ohio, Aug. 1-11.
Millersburg, Ohio, Aug. 15-25.
Huntington, W. Va., Sept. 1-15.

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)
Lima, Ohio, August 1-11.
Hopkins, Mich., August 15-25.

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Mannington, W. Va.)

SPELL, C. K.
(Kirbyville, Tex.)
Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

SURBROOK, W. L. AND WIFE.
(Kingswood, Ky.)
Hutchinson, Kan., Aug. 2-11.
Frankfort, Ind., Aug. 9-13.

SWEETEN, HOWARD W.
(Ashley, Ill.)
Conneautville, Pa., August 2-9.
Alexandria, Ind., Aug. 9-19.
Richland, N. Y., Aug. 21-Sept. 2.

THE LAMP EVANGELISTIC PARTY.
Springerton, Ill., Sept. 8-22.

TEETS, ODA B.
(Anurora, W. Va.)

THOMAS, W. E.
Marion, Ky., July 17-Aug. 11.
Clinton, La., August 16-25.
Franklin, Ky., August 27-Sept. 11.
Tompkinsville, Ky., Sept. 13-27.

THORNTON, I. A. AND WIFE.
(Hattiesburg, Miss.)

UTHE, W. F.
(Singing and Preaching Evangelist)
(410 S. Broadway, Watertown, S. D.)

VANDERSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Sharon Center, O., July 26-August 4.
Findlay, Ohio, Aug. 8-18.

VAYHINGER, M.
Indianapolis, Ind., July 25-Aug. 4.

WELSH, H. W.
(Olivet, Ill.)

WELLS, KENNETH AND EUNICE.
(Taylor University, Ind.)
Wilmore, Ky., July 25-Aug. 4.
Mt. Vernon, O., Aug. 9-18.
Bethany, Okla., Aug. 23-Sept. 1.
Newton, Kan., Sept. 5-15.

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)

WHITCOMB, A. L.
(221 Euclid, Long Beach, Cal.)
Dallas, Pa., July 24-Aug. 4.
Sherman, Ill., Aug. 8-18.
Normal, Ill., Aug. 23-Sept. 1.
Greenville, Tenn., Sept. 5-15.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)
Bedford, Ky., August 2-11.
Herdon, Va., August 14-25.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Urbana, Ohio, July 29-Aug. 4.
Frankfort, Ind., August 8-18.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)
Donnellson, Ill., July 25-Aug. 11.
August 10-September 2, open.

WILLIAMS, FRED G.
(11916 Beulah Ave., N. E., Cleveland, O.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)
Merrimac, Ky., July 17-28.
August open.

WISEMAN, P.
(910 Bank St., Ottawa, Canada)
Shawville, Que., Aug. 4-11.
Stoneboro, Pa., August 13-22.
Delanco, N. J., Aug. 24-Sept. 2.

WOOD, E. E.
(728 John Street, Jackson, Mich.)

Camp Meeting Calendar

ALABAMA.
Hartselle, Ala., Aug. 15-25. Workers: Rev. J. B. Kendall, Rev. Joseph Owen. Rev. Harry W. Blackburn, song leader. For information address, L. O. Waldsmith, Secretary.

ARKANSAS
Batesville, Ark., August 15-25. Revs. Theo. and Minnie E. Ludwig, evangelists, with Rev. Y. D. Whitehead, pastor of Nazarene Church, and local help. Write E. A. Mashburn, Cor. Sec., Magnolia, Ark., Aug. 9-18. Workers: Rev. O. H. Callis, Mrs. Callis, young people's worker, and Rev. A. H. Wade in charge of singing and music. Address, Mrs. A. A. Pittman, Cor. Sec., Hagnolia, Ark.

FLORIDA.
Orlando, Fla., Feb. 27-March 9, 1930. Workers: Rev. H. C. Morrison, D.D., and Rev. Joseph H. Smith. Prof. Kenneth Wells and wife will have charge of the music. Address Rev. E. C. Willis, Box 1944, Orlando, Florida.

GEORGIA.
Indian Springs, Aug. 8-18. Leaders: Rev. H. C. Morrison, D.D., Rev. John Paul, D. D., Rev. John P. Owen, D. D., Rev. Jere M. Glenn, D.D.; leader of young people's work; Mr. Hamp Sewell, director of music; Woman's Quartet, Taylor University, special music. Address Mr. R. F. Burden, Pres., Macon, Ga.

ILLINOIS.
Kampsville, Ill., August 15-25. Workers: Rev. C. H. Stalker, Rev. B. T. Flannery. Song leaders and children's workers, Mr. and Mrs. R. A. Shank. Write Elba Folles, Sec., Kampsville, Ill.

Springerton, Ill., August 29-Sept. 9. Workers: Rev. W. R. Cain and Rev. C. E. Toney and wife. Prof. B. D. Sutton and wife, song leaders. Frank Doerner, Norris City, Ill., Sec.

Urbana, Ill., August 15-25. Workers: Rev. Bona Fleming, Rev. Tilden H. Gaddis, Moser Sisters, trio musicians, song leaders. W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

Sherman, Ill., August 8-18. Workers: Rev. A. L. Whitcomb, Rev. G. B. Williamson. Mrs. Della B. Stretch, children's leader. Rev. G. Edward Gallup, song leader. President, Grover Williams. Address Mrs. Julia Short, Sec., 2217 E. Capitol Ave., Springfield, Ill.

Eldorado, Ill., August 1-11. Workers: Rev. Thos. E. Harper, Rev. E. E. Montgomery, Dr. J. L. Brasher, Rev. Paul S. Rees and Rev. C. C. Kinsinger and wife. J. M. Keasler, Cor. Sec., Omaha, Ill.

Normal, Ill., Aug. 23-Sept. 1. Workers: Rev. A. L. Whitcomb, Rev. C. E. Fuggett, Miss C. E. Cooley, children's worker. Rev. C. M. Mibby, song leader. President, Mrs. Della B. Stretch. Address Mrs. Bertha C. Ashbrook, Sec., 451 West Allen St., Springfield, Ill.

INDIANA.
Ramsey, Ind., August 15-25. Workers: J. B. McBride and Guy Wilson, C. C. C. Gray, children's worker. Address Geo. F. Pinaire, Sec., Ramsey, Ind.

Leesburg, Ind., August 4-11. Evangelists: Bishop Joseph F. Barry, Mr. J. H. Hargreaves, D.D., Bible Expositor, Thomas Clark Henderson, D.D.; Children's Worker: Mrs. T. C. Henderson; W. H. M. S.; Mrs. Dan B. Brummitt; W. F. M. S.; Mrs. Hattie V. Cady; Music: Rev. and Mrs. J. Floyd Seelig. Address: C. C. House, care Epworth Forest Hotel, Leesburg, Ind.

Bryantsburg, Ind., Aug. 7-18. Workers: Rev. O. C. Brown and family. Write C. E. Creek, Rt. 1, Madison, Ind.

Oakland City, Ind., August 23-Sept. 2. Workers: Rev. J. B. Schell, Earl Dulany. Song evangelists, Rev. Schell and wife. Write Mrs. Maud Yeager, 519 East Broadway, Princeton, Ind.

Frankfort, Ind., August 9-18. Workers: Rev. B. G. Finch, Rev. A. L. Slater. David Wilson, Rev. Walter Surbrook. Rev. C. D. Jester, chorister. Write Rev. Ray Smith, 815 North 11th St., Richmond, Ind.

IOWA.
Keokuk, Iowa, August 15-25. Rev. Anna L. Spann in charge. Address Mrs. F. A. Oilar, Sec., 1027 Pimes St., Keokuk, Ia.

Des Moines, Ia., July 5-14. Evangelists: E. E. Shelhamer, Byrl Crouch. Write Rev. C. H. Orf, 2824 49th St., Des Moines, Ia.

KANSAS.
Palco, Kan., August 15-25. C. W. Ruth, evangelist, other workers and singers will be in this great camp. Write Rev. E. L. Duby, Palco, Kan.

Rice, Kan., August 21-Sept. 1. Workers: Rev. and Mrs. O. H. Callis, assisted by other talent and local help. Address E. L. Henderson, Sec., Rice, Kan.

Wichita, Kan., August 15-25. Workers: Rev. C. H. Babcock, Rev. Paul Rees, Rev. Mrs. E. D. Bartlett, Prof. B. D. Sutton and wife. W. R. Cain, Sec., 515 Vine St., Wichita, Kan.

KENTUCKY.
Carthage, Ky., August 30-Sept. 18. Workers: Rev. Mattie Wines, Rev. J. E. and Ada Redmon, Rev. Horace A. Booker. Write J. R. Moore, Pres., California, Ky.

Lawson, Ky., August 23-Sept. 1. Workers: Revs. W. C. McIntire, C. R. Vincent. Music in charge of Mr. Carmel. Workers: pianist, John McIntire, Miss Mary Vandiver, Sec., Lawson, Breathitt Co., Ky.

The Callis Grove, Ky., camp, August 2 to 11. F. T. Howard, preacher, Raymond Wilder, song leader, Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Ky.

MAINE.
Robinson, Maine, August 9-18. Workers: Rev. H. V. Miller and ministers of the Ref. Bab. Church and others. Write Rev. H. C. Archer, North Herk, N. B.

MARYLAND.
Leslie, Md., August 11. Workers: The Huff-Eby Evangelistic Party, consisting of Rev. J. M. Huff, Rev. A. T. Eby, song leader, Miss M. Opal Huff, pianist and children's worker, Geo. Woodward, also Rev. C. A. Gibson. Write Rev. J. N. Nielson, 217 Parker Ave., Darby, Pa.

MASSACHUSETTS.
North Reading, Mass., August 31-Sept. 2. The workers are to be from among the young preachers and singers of the District. For information write Rev. L. B. Byron Dist. Pres., Livermore Falls, Maine.

Wilmington, Mass., August 2-12. Rev. Link and wife, in charge. Rev. H. W. Thomas, in charge. Write to Rev. L. W. Malcolm, 12 Sheridan Ave., Medford, Mass.

MICHIGAN.
Bellaire, Mich., August 21-Sept. 1. Revs. Zike, Myers and party will have charge. For information write Rev. A. W. Baker, Secretary, Bellaire, Mich.

Gaines, Mich., August 23-Sept. 1. Workers: Rev. Paul Rees, Dr. H. C. Morrison, (provided he is able) Rev. Ira E. Miller, Rev. Clara G. Ford, Dr. C. W. Buller, Mrs. Grace B. Hencks and others. Write Mrs. Grace Millard, Sec., 614 W. Mich. Ave., East Lansing, Mich.

Hopkins, Mich., Aug. 22-Sept. 1. Workers: Rev. T. M. Anderson, Rev. W. L. Surbrook. Mrs. Julia Shelhamer in charge of children and young people. Mr. and Mrs. A. H. Johnston, in charge of music. Miss Lillian Scott, pianist. Write Dr. L. E. Heasley, Secretary, Grand Rapids, Mich.

Mayhew, Mich., August 8-18. Workers: Wm. O. Nease, C. V. Holstein, H. F. Woods, E. O. Rice. Address Mrs. Clara Palmer, 544 Thompson St., Ann Arbor, Mich.

Owosso, Mich., August 2-11. Evangelists: Rev. S. C. Rev. and Rev. George B. Kulp, Rev. J. C. Brillhart, in charge of music and singing. Rev. B. O. Shattuck, 907 S. Shawassee St., Owosso, Mich., Dist. Supt.

Gladwin, Mich., August 8-18. Evangelist Rev. L. N. Toole. Write J. Warren Kays, Pres., Gladwin, Mich.

Romeo, Mich., Aug. 2-11. Preachers: Joseph Owen, Chas. H. Babcock and Raymond Browning. Director of young people's work, "Belmont", song leaders, R. A. and Mrs. Shank. Address Rev. James H. James, Sec., Kinde, Mich.

MISSISSIPPI.
McHenry, Miss., August 2-11. Workers: Rev. C. B. Carnes, R. C. Rogers, Rev. W. P. George. Write Mrs. Dr. H. P. Hopper, Sec., Saucier, Miss.

Cleveland, Miss., August 8-18. Workers: Rev. W. R. Platt and wife, preachers. Mrs. Robbie Fleming, pianist, Miss Elsie Brinkley, choir director. Mrs. S. C. Taylor, Sec. Wayneboro, Miss., Aug. 16-25. Preacher in charge, Evangelist R. A. Young and other workers. Mrs. J. E. Moody, Sec.

NEW JERSEY.
Glassboro, N. J., August 8-18. Workers: J. F. Woods, Jack Donovan, and others. Address Mrs. Wm. Gallagher, 40 Metic Ave., Pittman, N. J.

Erma, N. J., Sept. 6-15. Workers: Rev. J. C. Mathis, Rev. G. Howard Rowe and wife. Write Earl Woolson, Cape May, R. D. N. J.

Local Preacher's Holiness Camp Meeting, Delanco, N. J., August 23-Sept. 2. Workers: Rev. Ray N. Johnson, Rev. Peter Wiseman. Special singers. Male Quartette. Orchestra.

NEW YORK.
Moers, N. Y., July 27-Aug. 11. Workers: Rev. J. F. Knapp, Rev. C. W. Ruth, Rev. John Thomas, Rev. John Scobie, Mrs. Emily Thomas. Mrs. Tillie Albright, song leader, Arthur W. Gould, with Colored Quintette, of Cleveland, assisting. For information address Kenneth P. Fee, Sec., Moers, N. Y.

Richland, N. Y., August 19-Sept. 3. Workers: F. W. Suffed, F. E. Arthur, H. W. Sweeten, Tillie Albright, R. H. Suffed, leader in charge. S. C. Haskins, pianist; Ida E. Biss, children's meeting. Address Rev. G. N. Buell, Sec., Sandy Creek, N. Y.

Seven Oaks, N. Y., August 4-18. Workers: A. P. Carr, C. E. Moore, song leader. In song Miss Florence Fairbanks; children's worker, Pearl Humphrey. Address W. G. Kingsley, 1555 1st Ave., Watervliet, New York.

NORTH CAROLINA.
Colfax, N. C., August 16-25. An efficient corps of workers will be present. For information and data write Eber F. Cude, Sec., Colfax, N. C.

OHIO.
Peoli, Ohio, August 1-11. Workers: Rev. Guy Wilson, Rev. Orin M. Simmerman, Rev. Earl N. Dorff.

Findlay, Ohio, August 8-18. Workers: Rev. J. E. Shannon, Rev. C. W. Butler, Prof. N. B. Vandall, singer. Miss Winnifred Hemenway in charge of young people. Miss Florine Ewing at piano. Write G. W. Egbert, Sec. Treas., Findlay, Ohio.

Circleville, Ohio, August 23-Sept. 1. Workers: Dr. John Owen, Rev. Lawrence Reed, Rev. Charles Slater, E. A. Keaton, Sec., 481 N. High St., Chillicothe, Ohio.

Millersburg, Ohio, August 15-25. Je Shelhamer Evangelistic Party will be in charge as workers. O. O. Herron, Sec., Millersburg, Ohio.

Hollow Rock, Ohio, August 1-10. Workers: C. W. Butler, Bona Fleming, John Fleming, Prof. J. E. Moore, song leader. Miss Janie Bradford, young people's worker. Miss Edna Wilson, pianist. Address A. K. Householder, Toronto, O., Route 2.

Lookout, Lima, Ohio, August 1-11. Workers: Rev. Andrew Johnson, Rev. E. E. Shelhamer, wife and son, and others. Address Rev. Roy C. Dotson, Pres., New Hampshire, Ohio.

Mt. Vernon, Ohio, August 8-18. Workers: Rev. E. E. Pettit, Rev. C. M. Dunaway, Rev. T. M. Anderson. Young people's workers, Miss Anna McGhie; children's workers, Miss Mary Gorsuch and Miss Ollie Tanner; Song leaders, Kenneth Wells and wife and O. O. Davidson and wife. Address Rev. E. E. Shultz, Sec., Shadyside, Ohio.

OKLAHOMA.
Alva, Okla., August 30-Sept. 8. Evangelist L. L. Waddell; song leader, Rev. Carl Bird, John E. McGraw, Sec.

Ed. Okla., August 23-Sept. 1. Workers: Rollo D. Wise, evangelist; Arthur Calhoun, song leader. John E. McGraw, Sec.

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Blackwell, Okla., Aug. 22-Sept. 2. Workers: Rev. C. H. Babcock, Rev. T. C. Henderson, and Rev. Floyd Nixon, song leader. Write to Mrs. L. Wright, 307 E. College, Blackwell, Okla.

Thomas, Okla., Sept. 10-29. Workers: Rev. C. M. Dunaway, evangelist, Mr. and Mrs. Ben Sutton, song leaders. Address Miss Anna Kraybill, Sec.

PENNSYLVANIA.
Sunbury, Pa., Aug. 10-26. (Rev. J. B. Kulp, evangelist. For information address Rev. D. A. King, Sec., 504 S. 13th St., Harrisburg, Pa.)

Conneautville, Pa., August 2-11. Workers: Dr. John Paul, Dr. C. F. Wimberly, Rev. H. Sweeten, Rev. C. E. Bennett, Mrs. Emma Valentine, young people. Write C. A. Lockwood, 2740 Louisiana Ave., (Dormont) Pittsburgh, Pa.

Belsano, Pa., August 1-11. Workers: Rev. Jesse Whitehead, Rev. C. F. Hogie. Write to S. Ward Adams, Sec., Belsano, Pa.

TENNESSEE.
Louisville, Tenn., September 1-15. Workers: C. M. Dunaway, H. A. Forester, Mrs. H. A. Forester, Rev. H. A. Forester, Miss Flora Alfred, pianist. Mrs. Walter Fouché, Secretary.

Dyer, Tenn., August 1-10. Workers: Rev. Allie and Emma Trick, Mrs. Bette Folles, song leader. Address Joe T. Hall, Sec. Treas., Dyer, Tenn.

Greeneville, Tenn., Sept. 5-15. Workers: Rev. A. L. Whitcomb, Miss Alma L. Budman and Miss Pearl Wilcox, song leaders. Write Mrs. Flora Willis, Sec., Greeneville, Tenn.

TEXAS.
Atlanta, Texas, August 9-18. Workers: Rev. Warren C. McIntire. Kendall White and wife, song leaders. Mary E. Perdue, Sec.

Peniel, Texas, August 1-11. Workers: Rev. J. M. Ellis. Mr. Jack Carter and wife will lead the music. Write E. C. DeJernett.

VERMONT.
Johnson, Vt., August 16-25. Workers: Rev. J. C. Long, Abbie J. Lawrence, Rev. James Jones, Rev. C. R. Sumner. Ruth Belmont, organist. Local pastors will be assisted. Rev. C. R. Sumner, Sec. Treas., Moers, N. Y.

VIRGINIA.
Mt. Vernon, Va., August 1-11. Workers: Rev. Fred Ross, Rev. C. Dugger, Rev. H. Hoyt, Bertha Munro and others; Alvin Young and J. I. Jones in charge of music; Mrs. H. H. Hoyt, pianist. Address Mrs. J. H. Shrader, Sec., Acotink, Va.

Drainesville, Va., August 16-25, inclusive. Workers: Rev. W. A. Grogg, Rev. Raymond Wilder. Address Anna L. Hyatt, Sec., Herndon, Va.

Locust Grove, Va., August 22-Sept. 1. Workers: Rev. W. C. Diggs, Rev. H. A. Frederick. For information write Mrs. Lillie R. Bowles, Sec., Locust Grove, Va.

WYOMING.
Laramie, Wyo., August 18-Sept. 1. Workers: Rev. R. G. Dixon, Rev. W. L. King, Rev. G. B. King, Rev. Bessie B. Larkin, Rev. W. J. McLaughlin, Rev. J. W. Heckman. Miss Winnie Thompson, Violinist, Rev. E. C. Hoey, Pianist. Mrs. W. L. King, Mrs. G. B. King, Merton Steelman, Children's Meetings. Write Mrs. Bertie K. Andrews, Sec., Spotsylvania, Va.

Wakefield, Va., August 2-11. Workers: Rev. O. B. Newton, Rev. H. W. McDonald, Rev. P. F. Newton. Write F. W. Gay, Treas.

WASHINGTON.
Orchards, Wash., August 4-19. Workers: Rev. David L. Fenwick and Rev. J. P. Johnston. Miss Ethel Lou Toy, young people's worker. Address Mrs. J. Howard Porter, Sec., Orchards, Wash.

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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Aug. 7, 1929.
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Vol. 41, No. 32.

COMMIT THY WAY UNTO THE LORD.

By The Editor.

I will have no controversy with God. His word, will, and way shall be supreme with me. I will look into his holy Book and devoutly pray that he make his will known to me.

How great is God! His incomprehensible, eternal existence, his infinite knowledge, his omnipotent power, his omnipresence! What is a mere man that he should contend against God!

How wonderful that so great a Being should be concerned for creatures like ourselves! We are reminded again and again of that saying of David, "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

We never could have had any sort of correct view of the God of the universe, his nature, and attitude toward mankind, if Jesus Christ had not come into the world. He revealed God. He taught us to say "Our Father who art in heaven." It was Jesus who said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

How wonderful it all is! The contemplation of it staggers thought and sweeps beyond imagination. It certainly does make sin and selfishness and rebellion against God look exceedingly wicked, unreasonable and foolish. Let us come to one final, positive conclusion—that we will have no controversy with God; that we will commit our way unto him; that he shall be first, supreme and high over all in our thought, desire and devotion.

Man's way, naturally, is out of harmony and in conflict with God's way. We are depraved, self-willed, selfish. The spirit of rebellion is in us. We need regeneration. Mere human decisions and professions and ordinances are not enough. We need regeneration, the impartation of a new, divine life. We need the expurgation of a corrupt, carnal life; the old man—the sinful nature—needs to be crucified. We need the incoming and abiding of the Holy Spirit.

What a marvelous change all of this mighty work of the Holy Spirit makes in a human being! What a renewing, what a cleansing, what an incoming! How different everything is! The things we loved, we hate; the things we hated, we love. It is a marvelous revelation and readjustment. How completely we have been won over to God's side of every proposition. We are filled with one great amen to all of his word and will and way. We have no further controversy with God. He fills the universe. Jesus Christ is a great, glorious fact, and a mighty Saviour. The Holy Ghost is a real person

I am grateful to Dr. Akers for his editorial work for me the past four weeks. I am profoundly thankful to be able to take up the work again with this issue of *The Herald*. I thank God that I feel my health is sufficiently recovered to justify me in taking up my usual task. I am grateful to many friends who have mentioned me to our merciful heavenly Father in their prayers. I appreciate more than words can express the kind letters received from friends, which I cannot undertake to answer.

H. C. Morrison.

and a real presence. We thirst, we long, we hunger; we reach out and press on to know more and more of the divine will and the divine love. Great God of the universe, our Father in Heaven, through the redemptive sufferings and triumphant resurrection of Jesus, and by the power of the Holy Spirit, bring us into perfect, glad, constant harmony with thy will in all things.

Four Neglected Doctrines.

THERE are four greatly neglected doctrines plainly written in the Holy Scriptures, that should be preached with fervency and frequency. I name them here: the New Birth, the Future Punishment of the impenitent Wicked, Christian Holiness, and the Second Coming of Christ.

These are fundamental doctrines of the Christianity of Christ. They have to do, directly, with the individual person, especially the three first mentioned, and a clear, positive discussion of all of them is rarely heard in a very large percent of our churches.

We cannot understand how any man claiming to be called of God to preach can have comfort and peace with his own conscience, and fail to give great emphasis in his pulpit ministration to the doctrine of the New Birth. Our Lord Jesus teaches us with repeated emphasis that the New Birth is absolutely essential; that it is the way into the Kingdom of God.

The minister of every evangelical church ought to preach on Sabbath mornings so frequently and forcefully on the necessity of regeneration, of this wonderful change of heart wrought by the Holy Spirit in the individual, that no person in his membership can remain comfortable and in any sort of religious peace who has not the inward witness of this gracious work of grace that our Lord calls being "born again."

Do not the Scriptures teach us that the minister will be held responsible for the spiritual state of the people under his care, and the gospel message which he brings to them? Shall the minister drift so far away from the plain teachings of our Lord Jesus Christ that he would receive large numbers of unregenerated people into the church, baptize them, give them the right hand of fellowship, leave them under the false impression that they have secured their souls' salvation, let them go along in this deceived

state of mind, and never really wake up until they awake in the spirit world to find that they have never repented of their sins, received regenerating grace and by the power of the Holy Spirit become the children of God? Can we believe, for a moment, that the man in the pulpit claiming to be called of God to preach, can perpetrate such deception upon the people and escape retribution? Impossible!

In my meditations these long, quiet days and nights I have been confined to my bed, I have been greatly distressed as I have thought of the way multitudes of people are being taken into the church without repentance, without regeneration, without having been taught, or really knowing anything about the spiritual life, the deep and wonderful dealings of the Holy Spirit with the spirit of the individual.

We see much going on in the church that is, perhaps, quite proper; the raising and distributing money, charitable work of many kinds, and some things which are of a very questionable character, but the New Birth, the repentance, faith, forgiveness and regeneration of each individual member of the church, apparently, almost forgotten and brushed aside.

Kind reader, tell me now, when did you hear the pastor preach an earnest, powerful sermon insisting upon the regeneration of the individual? When did you hear him, with great zeal and tender earnestness, insist that it is Jesus who says, "Ye must be born again." I certainly do not wish to appear to be bringing any sort of railing accusation against our ministers, but I firmly believe if, during the month of the coming September, for four Sabbaths in succession, the preachers of the evangelical churches of these United States will preach each Sunday morning on the New Birth—they may divide the subject up showing its various phases, the human and the divine side—it will produce a tremendous impression; it will arouse the church membership. It will put people to thinking and talking. Not a few persons will telephone the pastors for private interviews. I have not a doubt but such a procedure would lead to the salvation of great numbers of souls. I should not be surprised if four such sermons did not bring about gracious revivals of religion.

Undoubtedly, such a line of work and public ministry would be pleasing to the Lord, and have the seal of the Holy Spirit, and produce good results. Would it not be good news to tell all members of the church who have not been, that they may be born again, their sins blotted out, their hearts renewed, their lives made happy with the consciousness of acceptance with God, through Christ? The gospel is "good news." The doctrine of the New Birth is the best of news. It embraces the forgiveness of all sin, the bringing of the soul into peace with God, adoption into the heavenly family, a new life imparted by the Holy Spirit. This is glorious, good news!

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

AMID THE SOCIAL AND THE SOLEMN IN CHINA.

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



After our South China meetings we came back to Shanghai where, awaiting our coming, was a young man and a young woman who wanted us to perform the ceremony at their wedding on May 1st. This was the first time I have been called upon for an office of this kind. Some things entered into this of interest to many HERALD readers. The young man was the nephew of Dr. Mary Stone, of Bethel, and he was educated at Ohio Wesleyan. The young woman was of a prominent family in Kinkiang, China, and she was educated in University of Wisconsin. The both desired the service in English and according to the rites of the Methodist Episcopal Church. They were both the products of Christian Missions and are constant attendants at Bethel services, Shanghai.

The next special event following the wedding was a funeral and, strange to say, the wedding and the funeral were peculiarly related. Strange but true!

The funeral was that of Miss Howe who was one of the veteran missionaries of China, having spent fifty-seven years of her life in China. She it was who took Mary Stone when she was seven years of age and began to train her as one of the two first medical women doctors of China (with Dr. Ida Kahn).

Then again, Miss Howe schooled the mother of the bride of whom I have written, and a story is told like this: that when the young man—Mr. Chang—came to Miss Howe to ask permission to marry her girl student she did a most extraordinary thing in order to emphasize what she wanted to say to the young man by way of advice. She took a very delicate and beautiful China cup (Kinkiang is famous for its potteries) and said to the young man, "Now you see this beautiful, exquisite and delicate cup, don't you? Well now the girl whom you are asking to be your wife is beautiful and delicate like this cup." Then Miss Howe suddenly threw the beautiful cup on the floor and it was smashed in pieces to the amazement of young Mr. Chang. She said to him, "Try to pick up the pieces and put the cup together." He said it was impossible. "Then," she said, "So it will be with this young, sweet life if you fail to love her and protect her; if once your love for her gets broken just like that beautiful cup it can never be put together again." The lesson was learned. The pair were married and I have been told that their love was never broken, that their married life extending over thirty years has been ideal and their home life without a jar. They have had a wonderful family of six sons and five daughters. They have all received the very best of education. One son is a Bachelor of Science of Bristol, England, and the manager of one of the Chinese railroads; others have held high positions. One daughter is the wife of one of the Cabinet members of the Nationalist Government. We spent a day in the Chang home in Kinkiang. The father is one of the chief contractors of the city. Their home is immense and beautiful just outside the city wall. Their grounds are laid off in wonderful flower gardens abounding particularly in roses. We rested and ate and prayed in this beautiful home and thanked God for what Christian Missions have done for China in producing such homes as these.

Hastening on from Kinkiang to Nanchang where our next engagement was we arrived in time to witness the funeral exercises at the home of Dr. Ida Kahn of dear old Miss Howe who was mother to Dr. Kahn as well as to Dr. Stone. The whole city of Nanchang seemed to be stirred at the funeral. Such a

crowd wanted to attend the services that Dr. Kahn arranged to have them outdoors in the hospital compound. The program was a lengthy one and lasted from two till five P. M. One of the principal addresses was by Dr. Mary Stone, who also has written an account of Miss Howe's wonderful life as a missionary.

We have seen many funerals in China but of course this one was different because it was Christian; but Dr. Kahn being Chinese herself had some features of the native funeral in it of course. There was no funeral hearse but the casket covered with an immense canopy was carried upon the shoulders of thirty coolies. The "mourners" wore sackcloth. The cortege was a long and impressive one. The brass band of the Baldwin School preceded the body and at certain intervals played various selections. The procession went through the principal streets of the city; some of them were very narrow and both sides were lined with people through the whole length of the journey to the grave. Mrs. Ridout and I were in rickshaws and the streets of Nanchang are as rough as we have ever rode in—cobble stone streets could hardly be rougher, but the city is being modernized fast and they are now building splendid, wide concrete streets and boulevards. After three hours we finally arrived at the burying ground where, after singing and prayer, the remains were laid in a tomb to await the Resurrection morn. Of Miss Howe it may be said:

"Blest are the workers who partake
Of pain and shame for Jesus' sake;
Their souls shall triumph in the Lord,
Glory and joy are their reward."

STORY OF MISS HOWE.

Dr. Mary Stone has written a beautiful sketch of Miss Howe and we take the liberty of passing on to our readers some of the main points of the sketch:

"A beautiful young woman just home from College was sitting in her home at Lansing, Mich., reading a telegram in her hand, 'Will you start for China instead of India with a party of Missionaries next week?' She knelt down and asked for Divine guidance. She said afterwards, 'A message from Heaven came while kneeling, 'I want you in China instead of India.' From that time her heart was all for China and Miss Gertrude Howe never regretted the decision.

"Miss Howe adopted four Chinese children, Ida, Julia, Fanny and Belle. The care she gave them was marvelous. She lived in a room adjoining them and was indeed a mother to them. In those days there was no Mission Doctor and she used to read medical books so as to prescribe for her children. *She loved her pupils.*

"When my father took me by the hand, at the age of seven, to Miss Howe to train me as a Doctor, she smiled. She said, 'Your daughter would have to study English first.' In those days there was not even a man Doctor in China. Here was a Chinese wanting his little daughter to study medicine! However, Miss Howe took that subject to the Lord in prayer.

"Just at that time Yung Wing, an official, took a consignment of one hundred Chinese boys from the Government to the United States to place in various schools of America. Miss Howe took a flying trip to America during her vacation just to see if Chinese *could* study the language. She made a short stay, taking her two older daughters, Ida and Julia, and came back to teach English to a select few of her students. Because it was an unprecedented thing she met a great deal of opposition in the Mission. The result just showed her farsightedness and her strength of character that she would 'obey God rather than man,' and she trained a

group of young people herself and fitted them for entering College in America.

"In the midst of the work of erecting many buildings for the Society and conducting classes in the school, she personally taught Bible Classes and carried on the higher education of a group of young men and women. We had higher Mathematics, Chemistry, Physics, Latin and all the subjects necessary for our entrance examinations at Michigan University in 1892, when Miss Howe took a group of five to said University.

"Dear Miss Howe has surely been a master builder in the Lord's kingdom. Her missionary work has been a Statesman's work. She was an Ambassador sent by the King of kings to seek out the future leaders of China. She sought for jewels as though seeking pearls. Like the formation of pearls through suffering, so at the end she has seen the pearls of great price, trophies to present to her King.

"It was not in the many large Institutions that Miss Howe erected for educational and medical work in the different centers of China that made her pre-eminently a Missionary of vision, but that she was led by the Master-BUILDER, Jesus Christ. That is why when many Missions had to close when the country was in turmoil her Ship of Missionary State had plenty of hands to man her Ship!

"The half cannot be told, in this brief sketch, of the wondrous beauties of this life of passion and love for China's children. How many summers when the heated season came on and the other Missionaries fled for much-needed rest to beautiful Kuling, the mountain resort for the foreign population, but where Chinese residents were not tolerated, Miss Howe would take her flock of 'grandchildren' and as many sick and needy babies as possible to the little hut-like home in the foothills, and there devote herself during vacations to the not easy task of mothering her very often trying brood of boys and girls.

"Here, with the ceaseless screech of the cicadas in the bamboos and the tormenting mosquitos, while the howl of the wild beasts of the mountains warned against venturing far from the tiny home, Miss Howe spent many summers, literally following the Master himself in the emptying of herself for the training of those young hearts for Christ. And Miss Howe never for a moment impressed Chinese or foreigners with the thought that she was making a martyr of herself. She found her fullest joy in life among her Chinese children.

"After we returned to China Miss Howe left the beautiful home of the missionaries and came to live in a little Chinese home that she built for us out of her own money. She indeed sold all her property in America to give to China.

"Dr. Kahn was the oldest adopted child and was indeed a true daughter to her mother. She is one of the most well-read, best known and beloved Doctors in China. She has a brilliant mind and a big, generous heart. In answer to a call from the Government she took charge of the large hospital at Tientsin where her influence was felt amongst all circles in the country. Here she stayed only two or three years and returned to the Mission work where she made a happy home for her dear mother in her old age when she needed her most.

"Early in May, 1928, our Evangelistic Band was asked to attend the District Conference in Kiukiang, and we were very anxious to return and see our old friends. I shall never thank the Lord enough for allowing me to see dear Miss Howe then. When she was asked if she remembered me, she said, 'Do you think that I would ever forget

Mary Stone?" Indeed it was a very precious visit. The few days with the blessed Saint and Seer of the Lord were indeed 'Days of Heaven on earth.' We brought away many

sweet memories and photos of her. When word came saying that she had gone to her Heavenly Home we rejoiced that she has gone to her Master Whom she faithfully

served so long and to her glorious reward. Her faith in the Lord has indeed won for her a place in the Westminster Abbey of the Bible—Heb. 11:25."—(Mary Stone, M. D.).

THE WALK HOME WITH GOD.

Rev. B. F. Durling.



HE work of God within the human heart subsequent to regeneration, as we wish now to consider it, is of a twofold character, both positive and negative.

In the latter sense, it is that work of the Holy Spirit by which the heart is cleansed from sin, through the atoning merits of Jesus. This negative work of the Spirit may be done instantaneously. This may be considered negative in that the deep root of sin whence spring those antagonisms to God, is cleansed away according to 1 John 1:7.

In the positive work a transformation is wrought by which the soul becomes a partaker of the divine nature. The hindrances having been removed, the divine Love fills the soul and also the various divine graces which the presence of God abiding within the soul will produce. This work is wrought when faith accepts Jesus as a present, perfect Saviour. There is present also a spirit of full consecration to God. The love of sin is removed, the love of righteousness taking its place. Pure love for God and man fills the heart. The flow of the nature is Godward. There is a deepened consciousness of the presence of God. He seems to the soul more real and more deeply within its life. The heart is more sensitive to the breathings of the Spirit. Within the deep chambers of the soul is heard the "still small voice" of the Spirit. That gentle voice appears to fill the soul with holy music. Never before did the Heavenly Father seem so precious. May it be said, that transformed heart exults within the great heart of God. Even so, for "Our life is hid with Christ in God."

The *mind* also has felt the ennobling presence of the great Transformer. It now delights in pure thoughts, nor finds it hard to comply with the injunction found in Phil. 4:8. This characterizes those things upon which the Christian may properly meditate.

The *will* too, has been submerged in the will of God, yet still retains its own individuality, with increased power. Divine Love has become the ruling element in the life. Sin is consumed by its holy fires.

In some measure we now have noticed the nature of this experience. Its necessity next may be considered. That strong thinker, Alexander MacLaren, who has been called "the prince of expositors," expressed his opinion of its necessity in this strong language: "Heaven depends on holiness." It has been emphasized also by that great master of English, J. H. Newman, who has said, "It is told us again and again that to make sinful creatures holy was the great end which our Lord had in view in taking upon him our nature, and that none but the holy will be accepted for his sake at the last day."

One much greater than these has said that without this condition of heart "no man shall see the Lord."

To whom then will be granted that bright vision? Jesus gave answer in these words, "Blessed are the pure in heart for they shall see God." The command of God makes it clearly imperative in the words, "Be ye holy; for I am Holy." It is moreover, a present necessity. This is shown by the words, "That he would grant unto us that we being delivered out of the hands of our enemies might serve him without fear in holiness and righteousness *all the days of our life.*" Not in the moments of death; not a

day or an hour or a year before that solemn hour, but "all the days of our life."

Its importance and necessity being so great, why do any neglect the matter absolutely indispensable to their eternal well-being?

One reason is that sin blinds one to its appalling importance; also to sins own ruinous nature. This was so terrible as to require the coming to our rescue of God's own Son bearing to us the eternal and infinite love of God, and becoming the subject of the greatest tragedy which ever shook earth and heaven. What would have been our condition had he never come? How blind to all this is the one of impure heart. How little he realizes that sin holds within itself the seeds of eternal death. It does however, although it may come garlanded with beauty; with all the attractions of music, literature and art, yet at the last its victims will be draped in crepe and cypress and be attended by dirges. Their requiem will be the wailing of broken hearts.

Another cause of this neglect is, that many have made the world their idol. Its fading tinsel has hidden the fine gold of eternity. Dazzled by the momentary will-o'-the-wisp, they are blind to the glory of the stars. Infatuated by the fame of an hour they forget the crowns of eternity.

Again, others fail to realize the omnipotent power of Jesus to save; a power even unto the uttermost. He saves not only from sin but also to a nobility, purity and loveliness of character destined to become heavenly. What a depth of love; what a realization of God; what a growth into him, are experienced.

Alas, that so many fail in securing this rich inheritance! Sin has destroyed in many cases their spiritual hunger. Their passion for the high and pure has never been kindled into activity by the companionship of God. To the fact that Jesus can save to the uttermost they are blind. That another should give serious thought to that great truth they count as fanatical. Along this line Dr. Horace Bushnell says: "But saddest of all is the practical depreciation of Christ, or of what he can do as a Savior, experimentally, from sin. To believe much is enthusiasm; to attempt much, fanaticism. The assumption is that Christ in fact will do only a little for us, just as there is a little done, when the very sufficient reason is that there is only a little allowed to be done. He will be a Saviour in short just as mighty and complete as we want him to be; just as meager and partial as we require him to be. How true is that statement, "He will be for us all that we desire and trust him to be."

While so many neglect or wilfully reject this rich inheritance, we rejoice that so great a multitude have chosen the better part and are enjoying its pleasures. What satisfaction, rest and peace are theirs. They have risen into the heavenly places in Christ. May we not compare them to those who have ascended from the lower altitudes to the mountain summit? It may have been over rocky ways at times; up through clouds draping the mountain slopes; on, on into the realm of sunshine, and to the summit over-arched by the dome of azure and where night crowns it with stars. Oh, what a vision sweeps out before them! Picture framed by the farflung horizon. Here in the silence they rest as in God's holy place. All is so quiet, so calm, so serene. At the foot of the mountain all is noise and confusion. What

a contrast! A suggestion is here of those other two opposites; the peace of the righteous and the unrest of the unsaved. On the one hand, souls created with a capacity to receive Deity in abiding intimacy, with all that this means; yet walking with the arch-enemy of God and man. On the other hand, the delightful experience of those who have mounted the heights with Jesus. By eager desire, by prayer, by faith in a present, perfect Saviour, they have risen into what should be the normal life of every child of God. Oh, what a life of sweet companionship it is; not only with like-spirited children of God, but also with God himself. With glad anticipation and much assurance, they look forward to ever brightening days which will soon ripen into that glory which Jesus had with the Father before the world was. And so will they ever be with the Lord.

Modernism a Fraud.

L. W. MUNHALL.

What has Modernism done for the world? Nothing whatever to meet and supply its needs. It has no remedy for the ruin of sin; no peace for its tumults and unrest; no balm for its heart-ache; and no hope for its despair. It genders doubt where faith is needed and boldly challenges the Word of God, denying its authorship and authority. It makes Creation's wondrous story unbelievable and ridiculous, and substitutes for it the conjectures and vagaries of men vain in their imaginings. It sneers at the thunderings of Sinai; beclouds the visions of the Prophets of God; substitutes the jazz of sensuous desires for the Song of the Angels; and makes the Creator of the Universe the illegitimate son of the woman whom God has honored above all others. It robs the redeeming shed blood of God's only begotten Son of its value and power to impart life and peace. It insists that the seal placed upon the tomb of Joseph of Aramathea is yet unbroken. It has padlocked the pearly gates of the New Jerusalem and filled the bottomless pit with doubts in mad desire to find a way of escape for mortal man from his hell-deserving misdoings. Its philosophies offer no adequate remedy for the world's confusion and unrest. It has produced divisions and strife in the Church and marred her beauty and robbed her of her influence and power. Instead of solving the problems of governments it is adding to their confusion and intensifying their enmities. It is essentially and radically at variance and in conflict with the religion of our Lord and Saviour, and unquestionably Satanic.

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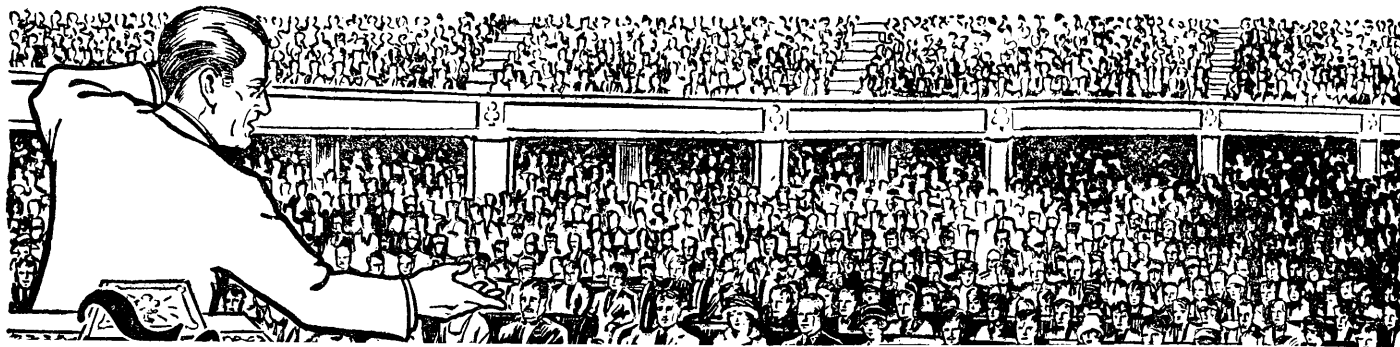
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The Church of The Outreaching Hand.

Rev. Edward Reynolds Kelley.

"O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen her own brood under her wings and ye would not."—Luke 13:34.

Iwish you might see the picture as I see it. Jesus is on his way to the beloved city. He has left little Bethany behind him, and now he is winding his way down the slopes of the Mount of Olives, when catching a glimpse of Jerusalem in the distance he stops and stands with outreaching arms; hands extended toward the city, he cries: "O Jerusalem, Jerusalem . . . I would have gathered thy children together, even as a hen her own brood under her wings and ye would not." What a picture!

And this attitude of the Master's must be the attitude of the Church in the twentieth century. Not in an artificial manner; not in a melodramatic manner, but in a real vital, living way. If the Church is ever to lift the fallen and the outcast she must possess Christ's love for them. If souls are to be saved at her altars, she must have his passion for souls, and also possess his faith in the possibilities of saving men and women from their worst. This is to be the attitude of the Church of today. And when I make this statement, I do not mean that the layman alone must be a man of this character, but the preacher in the pulpit is to be standing with heart and arms outreaching for the fallen and the lost.

What, may I ask, is the preacher's main objective in the ministry? I do not know how you will answer the question, but I unhesitatingly say: his main objective should be souls. Ah! But is it? With so many varieties of sermons as we have them today, with so many different themes, with so many different ideas; I fear many a preacher has forgotten about souls and is now placing the emphasis elsewhere. I judge this to be true from the many different kinds of preachers we have occupying the modern pulpit. For instance: there is the literary preacher. Now, as a rule, these men are never deeply spiritual, and therefore they do not expect their sermons to be criticised from a spiritual standpoint. I have in mind a man of this sort. While his church in Topeka, Kansas, was undergoing repairs he preached in the opera house and during the Sunday evening services instead of preaching the gospel he would lecture on the "Merchant of Venice," "Mozart," "Hamlet" and other subjects of like character. How many souls think you were converted under such mockery?

Then we have the sociological preacher. Now I have nothing to say against sociology, but it is out of place when a preacher substitutes it for the gospel of Jesus Christ. Then, we have the preacher who is known for his intellectuality. Folk attend upon his ministry, not for soul food, but for brain food. This man is not expected to speak to the heart but to the head. And we have the spectacular preacher. My! How he adver-

tises for the crowds. And he gets the crowds, but what do they get? That's another matter. He uses brass bands to get the people, but what does he feed them? My brothers, there is nothing so attractive as the "old, old story," and it will outlast all the brass bands and movies that you can possibly employ.

You will recall what occurred on the Day of Pentecost. You will recall what an impression the Church made upon the world that day. You will recall how those in the Church attracted the multitudes outside of the Church. Let the modern Church have Pentecost repeated and there will be another similar interest and wonder, and people will no longer wish to be fed upon the husks of the world and entertained; *for a gospel backed by the power and presence of the Holy Spirit will not only attract the crowd, but it will hold the crowd after they have been attracted thither.* Not only will the preacher then be a man of God with outreaching arms and heart, but such a Church will mean a membership full of human and divine sympathy—in action. I am not a lodge man, but I am going to take the liberty of making this statement: The reason the lodge has grown and continues to grow is due to the brotherhood principle incorporated therein. There can be no doubt as to this. It is selfish, it is true; but it is there. And we must confess, that in a sense, the lodge shows more of a brotherly spirit than does the Church.

Now, do I hear some one say: "Well, our churches are open, and if the people do not care to come they are to blame." I have heard such before, and while the statement is more or less true, yet it lacks force; and the church that feels that way about the masses, or the individual either, is not, as a rule, winning souls for the Master. The churches were open in the days of Wesley and Whitefield; in the days of Asbury and McKendree, but these fire-brands of God went forth and carried the gospel message to the hungry multitudes.

Then, there are those who do not understand the Church. Have you ever heard any one say: (a) "They dress too fine up there for me." (It is mostly undress now.) Of course you have. While in the evangelistic work some years ago, I attended one of the leading churches of Southern Methodism. I sat in the vast building that Sabbath morning and as I looked around me I was reminded of the "Charge of the Light Brigade," and these lines came to me, which I have preserved—

Feathers to the right of me,
Flowers to the left of me;—
The organ in front of me
Pealed and thundered.

It was difficult to say whether you were in a flower garden, or a poultry yard. The poor did not feel at home in that church. (b) "They do not visit among us." You've heard that expression; have you not? Surely you have. The plain, unvarnished truth is, we seem to forget there are hundreds of thousands in our cities' life who need mothering

and ministering unto. If the Church fails to minister to them, if the Church will not be a mother to them; pray, whom are they to look to?

Some years ago a street preacher was standing upon one of the public squares of London haranguing the crowds and claiming to be the Christ; when they cried out, as with a single voice: "Show us your hands! Show us your hands!" They wished to see the nail prints in his hands before believing him. They had a right to make such a demand. And, my brother, just as truly has the world the right to make such a demand of you and me. Where are the marks of our toil and sacrifice we boast of? Where are the tears we shed over the lost?

Back to the picture. Do you think the Master's eyes were dry as he stood there and looked upon the beloved city; the doomed city? I do not. We are told that he wept over Jerusalem. Yes sir; Jesus cried over Jerusalem. That statement may not appeal to your finer sensibilities, but, nevertheless, it is true. How many tears have you ever shed over the lost?

Brother, listen! What is needed today is a real, vital, living passion for the salvation of men. Where are our tears? Where are the sleepless nights we have spent in agonizing prayer for the salvation of souls? Do not I pray you, think I am pessimistic when I declare, in the words of another: "The pity of it all is just this, that the Church, with all of its loud and exuberant profession is exceedingly like 'the world.' There is no clean, clear line of separation."

Quenton Hogg was asked upon one occasion what a certain building had cost. His reply was: "Not much, simply one man's life blood." Every great thing costs. It matters not what it is—it costs. And, brothers, if you and I are to have a Church with outreaching arms and heart; reaching out after the fallen, rescuing the dying, saving the lost; then it will take our life's blood. Are we willing to give it? It is only when the Church becomes awful and sacrificial, when she bears in her body the crimson "marks of the Lord Jesus," when there is "blood upon the lintel and the two side posts" of her door, that the multitudes will be arrested and drawn together within her walls.

The late Dr. Sheridan tells of a vacation he spent some years ago, with a party of friends, in the Canadian woods, and while there how the pleasure of the season was marred by the news coming into the camp that one of the campers was lost. He had gone for a walk, and in attempting a short cut through the forests he had become bewildered. At once the entire party made plans for a thorough search, dividing themselves into several bands.

"We plunged into the forest," says Dr. Sheridan. "The sky was dark with clouds, and soon it began to rain. Through dense woods and underbrush, over heaps of decaying logs, over rocky ledges and high hills, and then down into swampy ravines, drenched and dripping at every step,—so we plung-

ed on hour after hour until we came out on the shore of Twelve Mile Bay. Then we knew we had missed the boy. We started back. As dusk drew on our apprehension for our young friend increased. When we reached camp we found all the parties in except one, with no sign of the missing lad. The father of the lad was pale and anxious, and his mother completely prostrated in her tent. 'There,' one said, 'Did you hear those shots? Three shots!' 'No,' replied others, 'we heard nothing.' 'I am sure I heard three shots,' said the first, 'over in the north-east.' Two Indian guides who had searched all the afternoon, thought they heard shots, too, and dashed off in the trail leading in that direction. After what seemed hours, though it was scarcely more than half an hour, there came quite clear and distinct three shots. 'There it is again!' said one excitedly. We answered with two shots, and at last the signal was repeated, this time nearer. Presently through the forest gloom could be discerned torches, and then there was a cry, 'John is found!' And then a shout went up from the crowd.

"Profound as was the human interest," Dr. Sheridan continues, "it had a deeper significance still; for as we plunged through forest fastness all the afternoon and evening, and up and down hills and morasses, we thought of him who went into the mountains to find us—the sheep that were lost. And over and over again the words kept singing themselves in our hearts:—

"But none of the ransomed ever knew

How deep were the waters crossed,
Nor how dark was the night the Lord passed through,

Ere He found the sheep that was lost.
But all through the mountains, thunder-riven,

And up from the rocky steep
There arose a glad cry to the gates of Heaven—

'Rejoice, I have found My sheep.'"

Brothers, it is this spirit the Church must possess if we are to have the lost saved and souls sanctified at our altars.

INSECTS AND LITTLE FOXES.

BY BISHOP W. A. CANDLER



NE of the master illusions of the human mind is the illusion of bulk. We imagine that bigness is the manifestation and measure of power. The growth of what is called "big business" tends to foster this illusion.

But little things are often more potent, for both good and evil, than large things. Such is the case with what we regard as insignificant insects, which, nevertheless, are very far from being insignificant. Insects destroy more property and more human lives than does war. It is said that they destroy annually more than \$2,000,000,000 worth of property in the United States alone, and this huge figure will not appear improbable if the ravages of yellow fever in former days and the damage done by boll weevils in recent years are recalled.

The female of a certain species of mosquito was discovered by the lamented Dr. Walter Reed to be the propagator of yellow fever, and before that notable discovery was made, the South Atlantic and Gulf ports of our country frequently lost by an epidemic of that pestilence more lives in one year than all the American soldiers slain in the war with Spain, and they suffered the loss of untold millions of property. Such enormous damage was done by a small insect known by the Spanish name of "mosquito," which means "little fly." Another variety of the mosquito conveys the germs of deadly malarial fever, which annually slays its thousands.

It is now known that the common house-fly is the great carrier of typhoid fever. That deadly disease typhus fever, we are told, is often communicated by the bite of the body louse. This mortal malady prevails in armies to an alarming extent. During the first fifteen years of the nineteenth century, its ravages in the armies of Napoleon, and among the population of the countries which were the seat of war, were appalling. In May, 1812, the Bavarian troops serving with the French numbered 28,000, which number was reduced to 2,250 by February, 1813, the great destroyer of them being typhus fever. In Mayence alone, of the 60,000 French soldiers composing the garrison in 1813 to 1814, about twenty-five thousand men died of typhus fever in six months. During the World War medical science arrested to a wonderful degree the direful results of this dreadful malady; but doubtless many American youths in the army fell victims to it.

Vermin from rats, it is claimed, spreads the bubonic plague. When the awful results of these terrible diseases, which insects carry, are considered, it may well be believed that the entomologists are correct when they affirm that the little creatures are the worst foes of the human race. They are the more dangerous because so little suspected.

And they have their almost perfect parallel in the faults of men which are commonly called "small vices," "peccadillos," and the like.

Christian life rarely, if ever, fails through gross immoralities. It perishes by almost insensible departures from spiritual experiences and religious obligations, which departures culminate at last in repulsive moral obliquities. Worldliness with all its alluring forms is more injurious to piety than downward wickedness. Wherefore, says St. James, "The friendship of the world is enmity with God" (James 4:4). And St. Paul exhorted the Christians at Home, in these words: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Romans 12:2).

Unchristian diversions are insectivorous things which injure Christian lives as mosquitoes convey yellow fever and malarial fever. There is no saying how much of crime issues from the germs of evil in the moving picture shows. Children and youth have fevers of vice burning in their systems before they know, and before their parents suspect, the moral perils to which they are exposed in the shows.

It is a significant thing that Israel fell into idolatry through the relaxing leisure and diverting sports which they indulged while Moses, their great leader and law-giver, was in the Mount with God. The record reads, "The people sat down to eat and drink, and rose up to play" (Exodus 32:6). St. Paul, in the first epistle to the Corinthians, points out the warning supplied by the grievous fall of Israel in these words, "With many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters as were some of them; as it is written, The people sat down to eat and drink, and rose up to play" (1 Cor. 10:5-7).

In their mania for feasting and playing they fell into shameless nakedness (Exodus 32:2-5) and repulsive lasciviousness. The outcome of it all was "there fell of the people that day about three thousand men." A high price truly was that Israel paid for allowing the insect of the godless love of play to infect them with the germs of sin unto death.

So are all they who are "lovers of pleasure more than lovers of God" (2 Tim. 3:4). The deification of amusement means the dethronement of God and the death of the soul; for "she that liveth in pleasure is dead while she liveth" (1 Tim. 5:6).

Playhouses and dance halls are the shrines

of modern idolatry, where spiritual life perishes from the bites of the parasites of pleasure.

In home life also are often practiced petty foibles which result fatally to both peace and piety. They are accounted as quite insignificant and venial, but out of them issue most serious consequences.

Mrs. Harriet Beecher Stowe pointed out some of them years ago in a useful book entitled "Little Foxes," drawing the title of the volume from the following verse in "The Song of Solomon," "Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes" (Song of Solomon 2:15).

The hurtful "Little Foxes," which Mrs. Stowe described and condemned, were "fault-finding," "irritability," "repression," "persistence," "intolerance," "discourtesy," and "exactingness," all of which most people regard as minor matters, scarcely worthy of serious consideration. But, as Mrs. Stowe shows, the continued indulgence of these sins may wreck Christian character and ruin homes.

Against the habit of fault-finding, she affirms that "all fault-finding that does no good is sin;" and she makes out the case clearly and conclusively.

For the slaying of this injurious "Little Fox," she offers "the grave and virtue of Praise," and commands it in these wise paragraphs:

"We should praise our friends—our near and dear ones; we should look on and think of their virtues till their faults fade away; and when we love most, and see most to love, then only is the wise time wisely to speak of what should still be altered.

"Parents should look out for occasions to commend their children, as carefully as they seek to reprove their faults; and employers should praise the good their servants do as strictly as they blame the evil.

"Whoever undertakes to use this weapon will find that praise goes farther in many cases than blame. Watch till a blundering servant does something well, and then praise him for it, and you will see a new fire lighted in the eye, and often you will find that in that one respect at least you have secured excellence thenceforward.

"When you blame, which should be seldom, let it be alone with the person, quietly, considerately, and with all the tact you are possessed of. The fashion of reproving children and servants in the presence of others cannot be too much deprecated. Pride, stubbornness, and self-will are aroused by this, while a more private reproof might be received with thankfulness. . . .

"Lastly, let us all make a bead-roll, a holy rosary, of all that is good and agreeable in our position, our surroundings, our daily lot, of all that is good and agreeable in our friends, our children, our servants, and charge ourselves to repeat it daily, till the habit of our minds be to praise and to commend; and so doing, we shall catch and kill one Little Fox who hath destroyed many tender grapes."

The hidden den from which issue the "Little Foxes" enumerated by Mrs. Stowe, and many others that equally impair personal piety, is found in the self-centering of one's life. The magnifying of self always and inevitably leads to the minifying of others. It tends also to sensitiveness which generates misery within and without one's self. Egoism is the fruitful source of both unrighteousness and unhappiness.

All these evil tempers and dispositions which Mrs. Stowe calls "Little Foxes" may seem to be matters of small concern; but they are of real importance. Some may esteem them as mere trifles; but as was said by a great and good man, "trifles make perfection and perfection is no trifle."—*Baptist Message*.

Don't fail to get a copy of "Hungers of The Heart," at the special price of 60c.

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XXX.

INTENSE EXCITEMENT IN THE CITY OF GOODWILL.

THE university president, still laboring with the fainting pair he was trying to revive, without speaking, motioned Huston to keep away. Huston and the young men associated with him stood in amazement, entirely ignorant of the cause of the intense excitement.

In a few minutes the more courageous men who had fled from the Hall, began peeping in at the door. A physician, who had been called, hurried to the platform where, with a bottle of ammonia he was soon able to restore consciousness to those who had fainted, and had them removed to the hospital.

The university president stood on the platform gazing in utter surprise at Huston. There was the real man. He was sure this was not a ghost. He firmly believed he had attended Huston's memorial service, and delivered an eloquent address in which he had modestly hinted, so as to be understood by the initiated, it was really best for old men with old ideas to pass away with the passing of an age, that had outlived its usefulness, in order that a new and progressive age might be inaugurated. He had been present at the church, and had seen and recognized the white object in the study door, not as a living man, but as Huston's ghost. There had been no doubt about this.

He had become intensely interested in spiritism, was the president of an organization of research into the occult regions of the spirit world; he had been an enthusiastic supporter of the lectures by Sir Gulliver Dodge; he had encouraged Rev. Judas Iskabod in his investigations into spiritism, and his lecturing enterprise, and now there stood before him John Henry Huston in robust and radiant health. The only way he could possibly account for his physical presence was that he had been resurrected from the dead. He was so filled with amazement, so confounded with the fact before him, that he stood and gazed in mute silence.

Men began to gather around Huston, a number of them shaking hands with him, and some with a show of anger, demanding to know why he had sent a coffin into the town supposed to contain his body. Huston was almost as mystified as they were. Several newspaper reporters, with pad and pencil in hand, rushed in and asked for an interview and explanation.

After a moment's thought Huston saw there was some sort of mystery connected with his appearance; that undoubtedly a coffin had been sent into town, and the people had supposed it contained his remains. He saw, also, that some of the people were inclined to accuse him of having undertaken to practice a deception upon the community.

With these facts in mind, he asked for quiet, and said: "Now, gentlemen, I cannot understand the situation. I know nothing of the coffin which you say came to the city, claiming to contain my remains. I begin a meeting here on Tuesday evening in a large tent which I have set up, and at that time I will make a clear statement of all the facts connected with where I have been, and what has transpired with me, personally, since I left your city some five months ago.

"In order that my statements may not be misunderstood or garbled, I shall make no statement to any individual or newspaper reporter until in the tent tomorrow evening. You will be welcome to the service to hear what I have to say."

With that he retired to his room in the hotel, but old friends were so constantly,

along with the curious, calling to see him, and insisting on knowing how he happened to be alive, etc., that he got his young friends and co-workers to bring out his car; he retained and paid for his room, got in his car and slipped away some twenty-five miles, to a city where he secured room in a hotel and remained there until Tuesday evening, in time for the opening of the services in the tent.

When the community found he had disappeared, many of them believed that Huston was dead, and this was another appearance of his spirit; this time in physical form, and that if he did appear at all in the tent on Tuesday evening he would be there, not in the body, but in the form of a ghost.

You may be sure there was much talk throughout the city. It was the one theme of interest. There were all sorts of surmises and speculations. Some quiet, thoughtful people of the older class, who had always believed in Huston, and took no stock in ghost stories, winked at each other significantly, and suggested that Mr. Iskabod, the university president, and a number of the professors had gotten themselves in a very embarrassing situation, and that they judged that the spiritism bubble had been punctured.

There was a general clamor and demand among the people for the return of the dollar they had paid to hear the lecture which had not been delivered.

The husband of the Queen of Sheba was chasing about the town threatening to sue somebody for damages because of his wife's nervous condition, but he failed to find a lawyer who would specify what person he should bring charges against. It was generally supposed if Huston, in order to deceive the people, had had a body shipped in there, or a coffin claiming to have a body, he laid himself liable to prosecution by any one who suffered real damage growing out of this deception.

It looked as if a very strong spirit of resentment was likely to be engendered against Huston. It was certainly a strange comedy of errors, and the people waited with anxiety for Huston's explanation at the big tent on Tuesday evening.

The place was packed to its utmost capacity when the hour of service arrived. The lots about the tent were crowded with people, and a number of policemen were on the street in front of the tent to keep a passage way open.

In due time Huston appeared upon the platform. The choir, which had been gathered for the meeting, sang several hymns. Huston called upon a visiting preacher, an old friend of his, who had heard of his strange appearance, and had come over from a neighboring town, to lead in prayer. He then stood up and, in a few clear sentences, told his story.

"Most every one in this audience, either knows or knows of me. For years I lived among, ministered to, and loved the people of Goodwill. The death of my beloved wife brought me to the verge of a nervous collapse. My health had been undermined by many years of constant labor. Some of you know of my crucifixion here. I have no words to tell of the sufferings through which I passed when I found my people had been taken away from me, and the property which I had built up, had come under the control of parties who were determined to put me out of the pastorate. For some time, I felt as if I should die, and really had no desire to live.

"In broken health I left you expecting to go to Southern France, in harmony with the suggestion and wishes of my physician, and there try to recover my health and, if possi-

ble, return to the ministry of my beloved people in this city. I engaged my berth on the steamer for France, and while waiting for the ship to sail, was taken violently ill. It seemed to have been ptomaine poison. I was sent almost unconscious to the hospital, where I fell into the hands of a most excellent physician. At his request I submitted to a very thorough diagnosis of my physical condition. He found my trouble arose largely, almost entirely, because of a condition that could be remedied by a minor operation. The operation was performed, and I was restored in a most wonderful way, to health. I was not yet strong, I had lost much flesh, I was greatly weakened by the sorrow through which I had passed, and was advised to go to Florida for my health.

"Dressed in the robes of a convalescent patient, I was wrapped in a heavy Scotch blanket, and by my good physician placed in his large private automobile, and with a chauffeur and an excellent male nurse, I was sent to Southern Florida. I passed through this city one evening a little after dark; my memory is, about eight o'clock.

"Although quite weak, I begged the nurse to allow me to look in upon my beloved old church. The automobile was driven to the back door of my study, I stepped out and entered the study from that door. Walking across in the darkness to the door opening into the auditorium, I opened that door and gazed in for a moment. I was surprised to find the place packed with people. Fearing that my appearance might disturb the audience, I closed the door at once, stepped into the automobile and hurried away twenty-five miles to the town where my doctor had engaged rooms for me and my attendants."

For a moment there was deep silence. Then exclamations coming up from all parts of the tent. Then a roar of laughter; and the people broke into conversation, exclaiming to each other, "Well, how about that!" "There's your ghost!" "If that don't beat all!" "What about the organization to investigate spiritism?" "How about Mr. Iskabod's lecture on the souls of the departed?" "What about Sir Gulliver, who carried away a thousand dollars of our money!"

It was quite awhile before Huston could get order restored. When he could speak again, he related to them that he had been resting quietly in Florida, that he felt his health was fully restored, and that he had returned to his beloved city to preach a message of full salvation to the people; and it was his purpose to spend his remaining days in earnest service in the city of Goodwill.

This announcement of Huston's poured a flood of light on the situation, and fully explained away the ghostly apparition on the night of the pageant. But what about the coffin, that had come to Goodwill supposed to contain the body of Huston?

(Continued)

Ideals for Earnest Youth.

Ideals for Earnest Youth is a charming book for young people of both sexes. It is neatly bound, excellent paper, good, clear print, 224 pages, short chapters, sometimes only two pages, frequently not more than three pages. This enables the young reader to catch up the book at a few spare moments, read a chapter and go to work, or on a journey, with something to think about. Let me give you a few of the chapters:

Self Respect, Self Mastery, The Joy of Living, Your Ideals, Courtship and Marriage, Take Care of Your Mind, The School of Struggles, Backbone vs. Wishbone, Team Work, Recreation.

Send a dollar to The Pentecostal Publishing Co., Louisville, Ky., for a copy of Ideals for Earnest Youth, and surprise one of your children or young friends with a bright smile and a beautiful gift.

Faithfully yours,

H. C. MORRISON.

GLEANINGS FROM THE EVANGELISTIC FIELD

LAVELLE, PENNSYLVANIA.

A new interdenominational camp under the leadership of The Pilgrim Holiness brethren, was held here over July 4th, and was owned of God in the salvation of many souls. It was well attended on the Sabbaths, some coming for sixty miles. The brethren who instituted this camp are workmen in the mines, and a finer lot of folks I have never met. They pray and pay, and work, and seems there is nothing for the welfare of the camp that they are asked to do, but they are at it at once. They have bought ten acres of ground from the Reading Coal and Iron Co., for one hundred dollars an acre. The grounds are most delightfully situated. They gave enough money to pay the first two installments; two-thirds of the price, leaving them but little to raise in the future. Deep spirituality marked the entire camp. On the last Sabbath as I was preaching in the afternoon, I saw one of the finest sights I have seen for years. God was wonderfully blessing, the saints were shouting, conviction was deep, when all at once, without any altar call, men started to run for the altar, and in a few minutes the altar was lined. It was a scene long to be remembered. Folks said it was old-fashioned, but I know God is still blessing the truth and it was just what he has promised to those who meet conditions. I return for next year, if I do not go to heaven, same date. God helped me preach fifteen times in ten days, take three offerings, and returned home feeling good, soul and body. Praise his Name! I am eighty-four years old and still hitting, by God's rich grace, on all six. **George B. Kulp.**

"UNDER THE TENTS."

The membership of the Evangelical Methodist League will be interested in the reports of the meetings held by the Asbury College students.

As Secretary of this organization I have made a request from all workers under the tents to make reports of their meetings from time to time, but as yet only a limited few have had time to respond. Of the few we are now making a report and the others later.

First—Rev. Walter Cross who has been one of our most successful workers under the tents is working this year with Rev. Amos Laine in Florida. In their two earliest meetings they report one hundred saved or sanctified.

Second—Rev. J. Norris Loper and Wilbur Fry are at work in the state of Mississippi. In their first meeting they report fifty-three definitely blessed. In their second meeting sixteen yielded themselves to the Lord. They are well and happy in the work.

Third—Fred Alexander and Fred Shiltz have just finished a meeting at Roxbury, Ohio. They report this a meeting gracious in spirit with good crowds attending, but as it sometimes happens in a good meeting only a few yield to the Lord. They have now pitched their tent for the second meeting.

Fourth—J. R. Parker has just closed a splendid meeting in a town by the name of Seco in the eastern mountains. There were eighty saved and sanctified with three subscribers to The Pentecostal Herald.

Fifth—Two young men in Georgia, Vincent and Stephens, had a hard-fought battle in their first meeting. Everybody interested in cotton crops. Only three saved. A second meeting now well started has big promise. Thirty already yielded to the Lord.

Sixth—A trio consisting of Root, Lowell, and Moss are in Wyoming for the summer. Already they have held two tent meetings. They report fifty-six saved in the first meeting, sixteen in the second, eight subscriptions to The Pentecostal Herald.

Seventh—The Rev. Paul John Pappas, a graduate of both College and Seminary, has recently received his appointment from the Southern Methodist Board of Missions through the Florida Annual Conference to minister to fifteen hundred Greeks in Tarpon Springs, Florida. This appointment carries no parsonage, church, or building of any kind. The only asset he has is one of the League's tents. He stretches this and goes to work through summer and winter. Let every League member pray for him.

KAVANAUGH CAMP MEETING AND BIBLE CONFERENCE OPENS AUGUST 8TH.

With Colonel Guy W. Green, of Kansas City, Mo., the "Layman Evangelist," who has gained such a wide reputation in the last few years in the evangelistic field, heading the program, the Kavanaugh Camp Meeting and Bible Conference opens August 8th and continues through August 18th. The Camp has taken on a new appearance with its electric lights throughout the grounds and buildings, replacing the old coal oil and acetylene lamps, the bath house with its compartments for both men and women, with running water, its sprinkling system to keep down all chance of dust, the road-way improved from the main highway to the camp and a number of cottages freshly painted. Reservations are being made in such numbers as to make it necessary to suggest that everyone desiring a cottage or a room at the camp should get in touch with Mr. Jack Ward at Crestwood, Ky., immediately. Colonel Green, who will preach at three o'clock and 7:30 daily adding the morning service to his program each of the Sundays, is one of the most popular evangelists of the present day. For a number of years he was in the newspaper field, having been editor of two different newspapers in Kansas City and several State and Farm Journals. During his career as newspaperman

in Kansas City, he became teacher of a Men's Bible Class. During the several years he taught the Class, it built up from a very small number to an attendance of 600 men. It was from this class that Colonel Green decided to enter the evangelistic field, where God has wonderfully blessed his preaching, resulting in many souls being brought into the kingdom. He is a speaker who is especially attractive to men and he has the distinction of drawing as many, if not more, men than women to all of his services.

Dr. H. H. Halley, of Chicago, Ill., has been engaged to take care of the 11 o'clock and 4 o'clock Bible hours each day. Dr. Halley is probably the most amazing Bible student in America today. He knows practically all of the Bible from memory and it is said, were he put to the test he could quote Scripture 25 hours straight without repeating a single verse and without missing a word. He is neither a stuntist, a dramatic reader, a doctrinaire, nor an evangelist; yet, his Bible hours are real revivals. This will be the greatest treat Kavanaugh has ever offered to Bible students, preachers and Bible lovers.

John C. Musselman, of Kansas City, Mo., considered by many to be the best soloist and song leader in the Western section today, will have charge of the music. He is at present soloist in the Lynnwood Boulevard Methodist Church in Kansas City, Dr. Stidger's church. He is probably best known to the people of this section, however, over the radio from WDAF and KMBC. Miss Rena Chatham, of Louisville, will have charge of the Children's Program this year. She is a teacher in the public schools of Louisville and also a teacher in the Primary Department of the Virginia Avenue Methodist Sunday School. Miss Christine Goldsborough, of LaGrange, will be at the piano and Mrs. R. C. Arnold will play the violin at all of the services.

An unusual feature of this year's program will be the picture: "KING OF KINGS," on Saturday evening, August 10th, beginning at 7:30 P. M., and taking the place of the regular preaching service. This picture will be shown in lantern slides, but is a reproduction of the big moving picture by Cecil DeMille. D. M. Simms, formerly General Secretary of the Kentucky Sunday School Association, is booked for a special address on "Methods of Teaching in the Sunday School," Friday evening, August 16th at 7:15. This special addition to the program is for the benefit of the Sunday school teachers. "Woman's Missionary Day," Thursday, August 15th, will be under the direction of Mrs. W. D. Cain, of Louisville, Secretary of the Louisville District Missionary Societies. The entire day will be given over to a Missionary program, to be announced later. "Laymen's Day" will be held Saturday, August 17th with Mr. J. H. Dickey as Chairman. The following ministers will conduct the morning Devotionals at 9:15: Rev. H. S. McClure, of Crestwood, Ky., August 9; Rev. A. H. Herring, of Crestwood, Ky., August 10; Rev. I. E. Reid, of Crestwood, Ky., August 12; Rev. Frank Lewis, of Louisville, Ky., August 13; Rev. W. R. Johnson, of LaGrange, Ky., August 14; Rev. A. P. Lyon, of Louisville, Ky., August 15; Rev. Thos. B. Talbot, of Danville, Ky., August 16; Rev. T. L. Hulse, of Louisville, Ky., August 17.

Each evening except August 16th and Sundays, moving pictures will be shown on the grounds, which will be both entertaining and uplifting.

OAKLAND TABERNACLE.

Oakland Tabernacle is located twelve miles from Greensburg, La., in St. Helena Parish. It was built on the grounds of the Consolidated Agricultural School, half way between Day's Chapel and Center Church. Rev. J. A. Parsons is the pastor. Rev. W. W. McKnight is leading the singing.

One week each year is set apart for this meeting. People come for miles around. Some bring their dinner and supper and remain all day. Services are held at eleven in the morning, three in afternoon and eight in the evening. Hundreds attend the Sunday and the night services and a creditable number in day time. The thing that impresses me most is the vast number of young men and women who attend. As high as forty or fifty of these young people attend the morning services. How my heart yearns for the Lord to get complete possession of their lives. Numbers are coming forward for prayer and numbers are being blest from the first service. O for the power to present Christ in his fullness so that people will hunger for him.

We begin at Marrowbone, Ky., the 17th.

"O for a passionate passion for souls,
O for a pity that yearns,
O for a heart that will love until death.
O for the fire that burns.
O for the pure prayer-power that prevails,
That pours out itself for the lost,
Victorious prayer in our Conqueror's name,
O for a Pentecost."

W. E. Thomas.

SIENYU, FUKIEN, CHINA.

Those of you who have known that we were to have a revival season here during the spring have doubtless been praying for the meetings. In fact, I know somebody has been praying because of the remarkable results. I am sure you will all want to hear something about the meetings in order that we all may praise the good Lord who poured out this blessing upon the church here.

Dr. and Mrs. George W. Ridout reached us the 20th of March and meetings began the evening of that day. With them were three Chinese workers from the Bethel Mission in Shanghai. One of them, Rev. Andrew Gih, was here last year when the revival had its visible beginning in our midst. Another, Mr. Linn, is a singer. The third, Miss Grace Hwang, is a splendid Bible teacher. The meetings lasted twelve days and we had delegates in from the country churches about us, both men and women.

These twelve days were days of glorious victory. Mrs. Ridout is quite as much of a preacher as her husband and she held a mass meeting for women each afternoon. Both she and Dr. Ridout believe in the old-fashioned altar service and we find that the Chinese take to it very well. At no one of the twelve meetings for women would the altar accommodate all who were seeking. Sometimes half the audience would try to go forward. At every service there were conversions and hearts cleansed by the Holy Spirit. These meetings would begin at two o'clock and go on all afternoon. People would not go away until the lateness of the hour compelled them to go.

Rev. Andrew Gih and Dr. Ridout conducted the main services at ten o'clock in the morning and again in the evening. They preached a very simple Gospel of Regeneration and Sanctification. The power that attended these simple Bible messages was remarkable. Almost every service had its altar service. Dr. Ridout said that in the States he would be pleased with a dozen seekers but here the altar was overflowing a moment or two after the invitation was given. Sometimes half of the church had to be turned into an altar to provide for all those who wanted to go forward.

Most of our country workers, preachers and Bible women were in. They sought the baptism of the Holy Spirit and many were the shining victories. To those of us who knew individual cases and witnessed the victories gained in these lives each meeting was indeed a stirring scene for us. How we all were stirred when a young official one night stepped out before the audience and gave his testimony. He was a young man of high principles and faithful in his office. He has been a member of our church for some time. But he told how in the course of his duties he had condemned more than sixty bandits to be shot and had done it with a stroke of the pen feeling no pity or concern in his heart whatever for the souls of these men. He said that God had spread out his sins before him right so that he could see himself as he was in God's sight. He was claiming forgiveness in the Cross of Christ. He was seeking the baptism of the Holy Spirit. Before the meeting closed God clothed him with power from on high. Within a few days he gave his testimony in a student center with great effect upon those gathered there resulting in many souls seeking Christ. He is giving freely of his time to voluntary service in the church. He tells folks that the old Koh Sang (his name) they used to know died up there in the Sienyu Revival Meetings and that they see before them a new creature in Christ.

Of course the proof of the fruits of the meetings will be seen in what those who have received the blessing do with it. And we are already seeing glorious fruitage. The very week the meetings closed three meetings were projected and the workers divided up into groups to assist each other. These three meetings were of four days each and were held in the country places. The Lord blessed the testimony and the preaching of these newly Spirit-filled workers with the results that a tremendous stir was made in each place, the church members revived and many heathen brought to a decision to follow Christ. Our District Superintendents say that they have never witnessed anything like it. At one of the places when an altar call was given the whole congregation by one impulse moved forward either to consecrate themselves to the Lord or to seek forgiveness of their sins.

In the testimonies that followed one young man who had been cast off by his family told how that he had matured his plans to become a bandit chief and get rich by plundering others. That very night God showed him his sin and then cleansed his heart so that he was resolved to give up forever his plans to be a brigand. At another place where I was present a woman who had lately become possessed with a demon and was making her home a place of terror came under the influences of the meetings. Her husband was the manager of the idol fetes of that place and they had many idols in their home. As soon as this woman entered the church and heard the voice of the preacher she became quiet. However on going back to her home she would become violent again. The workers taught her to trust in Jesus to break her fetters and happy to say the last two days of the meeting she was normal both in the services and afterwards in her home.

The revival, we feel, has just begun. It must spread to all the country places. The Lord is working mightily in our midst. Let us keep on praying. We have proved over and over the power and value of prayer. When during the meetings we came up against hard problems the workers went to prayer and from the prayer rooms came out with the assurance of victory and sure enough victory followed at the next meeting. We give praise and glory to our gracious Saviour.

Yours in His service,

W. B. Cole.

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(Continued from page 1)

Is it not possible that in many of our pulpits we have almost no gospel at all? I am saying this with the understanding that the gospel is the good news of salvation through trust in the Lord Jesus Christ. In many of our pulpits we have discussions on various subjects, addresses on many topics; they may be interesting, they may have a place in the political, educational, economic, and social life of the people, and yet, not one word of gospel. The gospel is a divine, saving power. It has to do with sin, the rebuke of it, the warning against it, and the gracious promise of redemption from it. I would to God that the many hundreds, perhaps some thousands, of my dear ministerial brethren who read this paper, would determine to preach, after earnest prayer, a series of sermons on the New Birth, so scriptural, so plain, so earnest, and so urgent that no one in their congregations can be comforted, and remain asleep, religiously, who has not the inward witness that they have been born of the Spirit.

This, first one of the four doctrines I mentioned, is so important that I have written at greater length on the subject than I intended, and as I am a bit tired I shall have to take up these other three doctrines I mentioned for discussion in next week's HERALD.

Oh, my brethren, called of God into the ministry, do not permit yourselves to bring people into the church without repentance, without regenerating grace, and live and die without being made to feel under your earnest ministry, that they must be "born again."

Nearness to God.

Of course, it is understood that God is omnipresent, but with many people in their thought and conduct he is far away; with not a few, he does not exist at all. I remember to have read, many years ago, from a book written by a devout soul, these words: "A memory of the presence of God is the best preventive against sin." The observation is quite true. Nothing is more wholesome than a consciousness of the divine presence.

When you hear persons speaking lightly, or sneeringly, of entire sanctification—holiness of heart and life—you may be quite sure that such persons have never been in their thinking and consciousness close

enough to God to discover their own depravity, their sad lack of purity of heart and life. Those who come close to God are able, in the light of his holiness, to discover their own corrupt and sinful nature, and then they cry out, "Unclean," as Isaiah of old did. Then they long for a touch of the holy fire, of cleansing from all sin.

How great and holy is God? To become conscious of his awful presence is to abhor one's self in dust and ashes: to loathe and hate one's uncleanness. It is then that the soul hungers and thirsts after righteousness. It is then the cleansing blood of Jesus is precious beyond all things. What depth of humility! What surrender of all selfishness and worldly ambition! What consecration of poor, unworthy self! Then as the hart pants for the waterbrook, the soul pants for God. Then Jesus Christ is exalted, high over all. He is the whole heart's desire. Then the old man is indeed dying; then the gracious and painful processes of his crucifixion are going on, and the blessed Trinity is bringing a human soul into a state of entire sanctification from sin, which fits it for a heaven where sin cannot enter.

When you hear preachers, or any one, speaking lightly, or with ridicule, against sanctification of the human soul, you may be sure they know nothing of these deep and awful processes of the Holy Spirit that crucify the old man of sin, and bring the child of God into the blessed fulness of salvation. These are deep, awful, and glorious mysteries which are entirely hidden and unknown from all those who are not willing to follow Jesus to Gethsemane and to Calvary. When I hear people speaking lightly of sanctification, of the great cleansing power of Jesus' blood, it does not so much arouse resentment as it awakens pity and fear for such a soul. Is it not the recrucifixion of Jesus to discount the cleansing, sanctifying power of his blood?

IN NOTHING BE ANXIOUS.

MRS. H. C. MORRISON.



THE above is the revised rendering of Ephesians 4:6, which in the King James' Version reads, "Be careful for nothing." The thought, of course, is identical, but the revised rendering has a bit more of our present day way of saying it. We are all acquainted with "anxiety," more or less and, I fear with most of us, it the "more" experience.

In spite of the fact that Mr. Wesley said he would as soon curse as to "worry," many of us are given to that very thing, and not stintingly, either. Personally, it is one of my weakest places—to worry over things that I cannot help, and so I am benefited none and yet have gone through the ordeal of worrying.

THERE MUST BE A REMEDY.

or the inspired writer to the Ephesians would not have exhorted them to refrain from anxiety. I recall the antidote for this very thing in the passage where it is promised that "Thou wilt keep him in perfect peace whose mind is stayed on thee." I do not think worry, or anxious care, can keep house with the placid, sweet-spirited Dove of Peace, at least, you would think they would be very uncongenial roommates.

Some one in writing of "anxious care" says: "Black care! It has always been among men, and perhaps more today than ever, when the pressure of life is heavier and the constraint of circumstances more imperious. Are there not hours in which the clouds gather densely over the ark of God, and the stoutest hearts tremble? Is it easy for even the Christian soul to look on a family of little ones, sleeping soundly, and know that they will certainly awake hungry for

food, of which the cupboard is bare, and have no tinge of anxiety?"

At such times the apostle exhorts us to "Make our requests known unto God." God does not require us to agonize before him in order that we make known our needs to him, but simply to tell him about ourselves in humility, and rest upon his never-failing promise to help us in time of need. Is it not true with most of us that we take our burdens to the Lord, but we do not leave them there. We find ourselves laying down our burdens, but how prone are we to take them again. We must remember that God is our Father and knows before we ask him what we need, but we must show our faith and trust in him by coming "boldly to the throne of grace," that we may obtain mercy, and find help in time of need.

There is none of us who are exempt from life's discipline. As Longfellow has so beautifully expressed it, "Into each life some rain must fall, some days be dark and dreary." It takes the bitter to temper the sweetness in life's cup of varied experience, so it is ours to accept it as from our Father's hand, the same as we acknowledge his blessings. Paul said he had learned how to abound, and how to be abased, to be full and to be empty, thus adjusting himself to the varied vicissitudes of life's pilgrimage and so be the better and stronger for such experiences.

Such is the portion of mortals here below, but amid all peace, God's white-winged sentinel angel, shall come down to keep the heart with its affections, the mind with its thoughts. Worry, unrest, anxiety, will stand without, as the noise of the street breaks in vain on the double windows of the city counting house, whilst the child of God learns humbly and patiently the lesson of his Father's love. Careful for nothing, prayerful and thankful in everything is the program of divine Love and the secret of a happy, victorious life. And it is, dear reader, your privilege and mine!

DEATH OF THE "OLD MAN."

COMMISSIONER S. L. BRENGLE, D. D.



THE Son of God came into this world, and lived, and toiled, and taught, and suffered, and died and rose again in order to accomplish a two-fold purpose.

The Apostle John explains this two-fold work. In 1 John 3:5, speaking of Jesus, he says, "Ye know that he was manifested to take away our sins." This is his justification, and regeneration, which are done for us and in us. In verse eight he adds, "For this purpose the Son of God was manifested to destroy the works of the devil." That is entire sanctification, which is a work done in us. Now upon an examination of experience and Scripture, we find this is exactly what man needs to have done for him.

A NEW PRINCIPLE OF LIFE

First, he needs to get rid of his own sins, and have a new principle of life planted in him. "All men have sinned and come short of the glory of God," and when any man comes to God, he comes burdened with a sense of his own wrong-doings and tempers. His sins condemn him; but, thank God, Jesus came to take away our sins. When a man comes with a penitent heart, acknowledging himself a sinner, and puts his trust in Jesus, he will find himself suddenly freed from his sins. The sense of guilt will vanish. The power of evil will be broken. The burden will roll away. Peace will fill his heart. He will see that his sins were laid on another, even on Jesus, and he will realize that "with his stripes we are healed." This is a result of that free pardon, that free justification for all past offences, that God gives to every one who surrenders himself heartily to and trusts in Jesus. At the same time God plants

in the man's heart a new life. The man is born of God, and receives what Paul calls the washing of regeneration, which washes away all the man's guilt, and all the sin for which he is responsible. At this time, too, there will be planted in the man's heart, love, joy, peace, and the various fruits of the Spirit, and if his experience is very marked, as such experiences frequently are, he will probably think there is nothing more to be done. But if he walks in "humbleness of mind" (which, by the way, is a much-neglected fruit of the Spirit), if he speaks often and freely with those who love the Lord, and if he carefully searches the Word of God and "meditates therein day and night," he will soon find that sin's disease is deeper and more deadly than he thought, and that behind and below his own sins are the "works of the devil," that must also be destroyed before the work of grace in his soul can be complete.

He will find a big, dark something in him that wants to get mad when things are against him; something that will not be patient; that is touchy and sensitive; something that wants to grumble and find fault; something that is proud and shuns the shame of the Cross; something that suggests hard thoughts against God; something that is self-willed and ugly and sinful. He hates this something in him, wants to get rid of it, and probably condemns himself for it and maybe will feel that he is a greater sinner now than he ever was before he was converted. But he is not. In fact, he is not a sinner at all so long as he resists this something in himself.

Now, what is the trouble with the man? What is the name of this troublesome something? Paul calls it by several names. In the eighth chapter of Romans he calls it "the carnal mind," and he says it is not subject to the law of God, neither indeed can be."

SOMETHING EVIL AND AWFUL

In the seventh chapter he calls it "the body of this death," and wonders how he can get deliverance from it. In Ephesians 4:22, and Colossians 3:9, he calls it "the old man." In Galatians 5:17, he calls it "the flesh."

John calls it "sin," as distinct from "sins," and the "works of the devil." Ezekiel calls it a "stony heart" (chap. 36:26). The theologians call it "inbred sin," "original sin," and "depravity." Whatever you wish to call it, it is something evil and awful, that remains in the heart after a man has been converted.

Some say that it is got rid of at conversion, but I never saw any people who found it so, and Mr. Wesley, who was a much wiser man than I am, and who had a far wider range of observation, examined thousands of people on this very point, and he said he never knew of one who got rid of this troublesome thing at conversion.

Some people say that growing in grace is the remedy.

Some people say you never get rid of it while you live. It will remain in you and war against you till you die. They are not altogether prophets of despair, for they say the new life in you will overcome it and keep it down, but that you will have to stand on guard and watch it, club and repress it, as you would a maniac, till death relieves you.

Personally, this subject once gave me great concern. These warring opinions perplexed me, while the "old man" made increasing war against all my holy desires and purposes. But while I found man's teachings and theories were perplexing, God's teachings were plain and light as day.

GOD'S TEACHINGS PLAIN

1—God doesn't admit that we get rid of this at conversion, for all his teachings and exhortations concerning it are addressed to Christians. And those who hold this doctrine will have to admit one of two things—either that it is not removed at conversion, or that a great number of earnest professors who claimed to be converted have never been

converted at all. Personally, I cannot admit the latter for an instant.

2—God does, by the mouth of Peter, exhort us to grow in grace, but that simply means to grow in favor with God, by obedience and faith, and does not touch the subject in hand. Corn may grow beautifully and delight the farmer, but all its growth will not rid the field of weeds.

3—Neither does God anywhere teach that this thing need be bothering us till death, or that death will destroy it.

4—Nor do I find any warrant in the whole Bible for purgatorial fires being the deliverer from this evil.

5—But I do find that God teaches very plainly how we are to get rid of it. Paul says, "Put off the old man" (Eph. 4:22.) James says, "Lay apart all filthiness and superfluity of naughtiness" (James 1:21). John says, "The blood of Jesus Christ his Son cleanseth us from all sin," not part of some sin, but "all sin."

All these passages teach that we are to get rid of something that bothers us and hinders our spiritual life and show plainly that this work is not to be a slow, evolutionary process, but an instantaneous work wrought in the heart of the humble believer by the Holy Ghost.

Blessed be God! And the Bible further teaches that the one thing needful on our part to secure this operation of the Holy Spirit is an obedient faith "that laughs at impossibilities, and cries 'It shall be done.'"

If this Bible teaching is true, then it is a matter that can be proven by experience. If one man proves it to be so, that establishes the Bible testimony against all the doubters in the world. All men used to believe the world was flat. Columbus rose up and said it was round, and he proved it against them all. There may be some ignorant old fogies yet who believe the world is flat, but they can prove it to be round, if they will take the trouble, and whether they prove it or not, their purblind unbelief does not change the fact.

Just so, the greater part of mankind believe that "the old man" is destined to live to the end, but as Paul says, "Their unbelief does not make the faith of God of none effect," and humble men and women are rising up every day to declare it is possible, and that all men can prove that he can be destroyed, if they will meet the conditions.

Oh, that we could get men to understand this! Oh, that we could get them to take counsel with faith and not with unbelief! Oh, that we could get them to see what Jesus really came to do!

I proved this fifteen years ago, and ever since I have been walking in a day that has no setting sun, and everlasting joy and gladness have been on my head and in my heart. Glory be to God.

It is no little Salvation that Jesus Christ came to work out for us. It is a "great Salvation," and it saves, hallelujah! It is not a pretence. It is not a "make-believe." It is a real Salvation from all sin and uncleanness; from all doubt and fear; from all guile and hypocrisy; from all malice and wrath! Bless God!

When I begin to consider it and to write about it, I want to fill the page with praise to God. The hallelujahs of Heaven begin to ring all through my soul, and my heart cries out with those four mystical beasts before the throne, "Holy, holy, holy, Lord God Almighty," and in spirit I fall down with "the four and twenty elders," and worship him that liveth for ever and ever, who has taken away my sins and destroyed the works of the devil out of my heart, and come to dwell in me. (Romans 8:2, 3, 4).

Finally, "Take heed, lest there be in any of you an evil heart of unbelief" "And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." "But we which have be-

lieved do enter into rest" (Heb. 3:12, 17, 19, and 4:3; 1 Thess. 5:17-24; Romans 12:1, 2; Heb. 10:35-39; 1 John 5:14, 15.)

A Church Choir Smitten by the Holy Spirit.

One of the most conspicuous examples of a divine innovation upon the accustomed routine services of a certain city church was enacted some years ago. A Spirit-filled man had been invited to hold a series of meetings, and when he stood up to preach the first sermon he was deeply grieved at the formality he witnessed, and inwardly prayed God to break it up. The levity of the white-robed choir was especially distressing to him. Soon the Lord said, "Go on with the service, and I will take care of the choir." Afterward the Spirit of God fell on him in mighty intercession, and he heard a noise at his back, as though people were falling, chairs being upset and the like. When he ceased praying and opened his eyes he noticed that there was a penitential commotion in the audience, and that the members of the choir were stretched out in rows under deep conviction, calling on God for mercy. The next night scores of prostrate people, professors and non-professors of religion, wept and confessed sin. And again God saved, sanctified and baptized with the Holy Ghost.

Oh that the sin-slaying Holy Spirit would mightily fall upon all churches where a heartless service prevails and keeps people in the grip of the great enemy of souls. O Lord, let it come in veritable earthquake power!

A. W. ORWIG.

The Fountain of Wisdom.

The character and piety of a home may well be judged by the books found on the table or in the library. If you go into a home and find books by Ingersoll or like characters, you are made to feel that there is unbelief in that home; if you find a library filled with light, trashy fiction, you will know there are no high ideals or holy thoughts about God or things eternal.

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OUR BOYS AND GIRLS

HOW EDDIE PREACHED.

"When I get big enough I'm going to be a preacher," said Eddie one day. "What is a preacher," asked grandma.

Eddie looked surprised. "Don't you know what a preacher is? A preacher is a man that tells people what the Bible means. And he says, 'Thirldy my brethren,' and everybody listens to him. It's nice to have people listen to you."

Grandma smiled. "I think you are big enough to preach now," she said. "Really and truly, grandma?" asked the little boy eagerly. "Yes, really and truly."

"I'm afraid not," said Eddie, after a few minutes of thought, "or I know how, and I don't."

"What does the preacher do first?" asked grandma.

"He takes a text and then he 'splains it. I can't do that."

"Oh, yes you can," said grandma. "Here is a good text for you to explain: 'Be ye kind one to another.'"

"There's nothing to 'splain 'bout that," said Eddie. "You just be kind to everybody, and that's all there is of it."

"A good text, though, for my little preacher's first sermon. I should like to have him preach from it for a week."

"Preach a week? Why, grandma, I can't."

"Can you be kind to everybody you meet for a week?"

Eddie looked thoughtful. "Would that be preaching?" he asked.

"It would be the very best kind. A good preacher has to preach in that way, or people will not listen to what he says in the pulpit."

"Well," said Eddie, with a sigh, "I suppose I can try, but I wasn't thinking 'bout that kind of preaching."

"You'll be showing everybody what that verse in the Bible means, you know," said grandma.

"It's not kind to the teacher to whisper in school," said Eddie, the next day, and he did not whisper once.

"It's not kind to Bridget to play along the road and keep my dinner waiting, either," and he hurried home from school.

"It's not being kind to mother when I don't do errands promptly," he said; and he did quickly and well whatever he was bid.

Every day and all day he thought about what was kind, and tried to do it.

"The end of the week came. 'How do you like preaching?' asked grandma.

"Why, I like it; but, grandma; I guess everybody must have been preaching 'bout that text for everybody has been so kind to me."—The Mayflower.

Dear Aunt Bettie: I wrote to you over a year ago and I wish to thank you for printing my letter. I will be twenty years old March 30. Do I have a twin? I would like to find one. I had a twin brother but he died when a baby. I have an older brother living. I have wavy brown hair and brown eyes. I will not take time to describe myself here but if any of the cousins would like to know me better I would be glad to hear from them. I will answer all letters received.

I have been taking The Herald about a year. Mother subscribed for it first. When her subscription expired I liked it so much that I did not want to do without it. I read practically all of the articles. I do not want to miss any of the good things in it. I am a Christian. When I subscribed for The Herald I was clerking in a store here. I had to hear so many things I did not like and meet people who were not like I would like to be and I felt the need of something to keep me in the right way. The Herald is a great help.

I went to Camp Sychar for my vacation last year and the year before. I hope to go this summer again. The sermons they preach there are wonderful. Every one of the meetings is

a help in some way. While there one wants to live right and it does not seem hard to do so. But after being away from the good atmosphere and having to mingle with other types of people it is easy to lose your enthusiasm. The Herald with its good sermons and other articles ever reminds me of my good resolutions I made at Camp and makes it easier to follow its teachings.

I wish all the cousins could read "In His Steps," by Sheldon, and "The Christian's Secret of a Happy Life," by Hannah Whitall Smith. Books like those inspire one to try harder to follow in his steps. Of course none of those can surpass the Bible though.

I enjoy playing the piano, especially the Camp Sychar hymns. I also like to take walks in the country in the spring when the first wild flowers bloom. This letter is getting long so I will close for this time. With love to Aunt Bettie and all the cousins,

Frances Holdren.

19 Maple St., Westerville, O.

Dear Aunt Bettie: I have been reading The Pentecostal Herald and enjoy it very much. We do not take it, but two dear old friends let us have the paper. I am a member of the Missionary Baptist Church. I am seventeen years of age. One of my favorite pastimes is reading or writing poetry. I am sending one of my poems that I would enjoy seeing on page ten. With best wishes to Aunt Bettie and all the cousins.

Nora Shipman.

Berryville, Ark.

Influence.

Live a life so when departing
To that far off hoped for clime,
Some poor, weary, worn-out brother
Might see footprints left behind.
Footprints that would safely guide him

Through the darkness of the night,
Guide him to the home eternal
'Mid the everlasting light.

Live a life so when departed,
And no more your feet shall roam;
Others follow in your footsteps
That will lead them safely home.

Live a life in going forward
To the goal that lies ahead,
Giving courage to another,
Leaving footprints where you tread.

Live a life so good and useful
That when from this world you part;
Everyone will sadly miss you,
Cast a shadow on their heart.

Live a life when age is creeping
And the roses fade away,
So the path that you are going
Will grow brighter all the way.

Live a life so when departed
And your body is at rest,
That your friends will say about you
By their living we were blest.

Dear Aunt Bettie: As I have never written a letter to The Pentecostal Herald I was wondering if you dear ones would like a word from me. I am a girl between the age of twenty and twenty-five. I would like a little space to tell you dear boys and girls how I do enjoy reading your letters.

When I read your good letters I wonder how far along on the King's highway you are for your age. So many of the cousins tell us they are Christians. I am so glad to know that there are so many who are starting while young to serve the Lord. I know by experience it is the only life worth while. Let nothing turn you out of the way. There are so many ways Satan has to lead people to paths of sin. Should we do things because others do it? We have to say no when tempted to do the doubtful things, which lead us from the paths of Christian living. Let us, dear cousins, study God's precious word and do always the teachings of it, and if a thing is doubtful in our minds ask Jesus to lead us. We know when Jesus leads us we shall be kept from evil.

I haven't read many letters from Ohio. Wake up, boys and girls. I have lived in this State all my life and think it a good State. I can say I know without a doubt, that my name is written in the Lamb's book of

life. Praise his precious name for a know-so salvation. He is a wonderful Savior to me. Praise the Lord. I am a member of the M. E. Church. I want to do all I can for my Lord. I teach a class of boys and girls in our Sunday school. They are between the age of eleven and seventeen. Oh, that I might in some way lead these dear souls to Jesus. Remember me in your prayers, Aunt Bettie, and also you cousins that know the Lord, remember me. I thank God for The Herald. It has helped me so much, I can hardly wait for the next paper. I sure love good reading. The Lord sent a minister to our church filled with the Holy Spirit. He certainly is a man of God. He preaches in five churches, where the Lord is using him in a wonderful way. I thank God for sending him to us. He has preached here for several years. May the Lord bless him in his work. Let us all prepare and be ready when the Lord shall come to take us to our home prepared for us, that we may enter it. I have loved ones out of the ark of safety, but I am trusting the Lord for the salvation of their souls. I must go for this time.

Jesus is near,
There is no friend like Jesus to comfort and cheer.

Lonely, no never, I'm never alone,
For Jesus is with me wherever I roam.

Your Sister in Jesus.

Dear Aunt Bettie: I have been a reader of The Herald for a number of years and always enjoyed reading page ten. I am twenty-five years old. I have dark brown hair (not bobbed) fair complexion and blue eyes. My birthday is July 2. Have I a twin? I am a member of the Christian church. Who can guess my middle name? It begins with L and ends with E, and has six letters in it. I will be glad to correspond with all the cousins that care to write to me.

Edna L. Jones.

Rt. 3, Bellefontaine, Ohio.

Dear Aunt Bettie: Here's another wanting the rest to move over and give her room. I am seventeen years old and am in second year high school. My birthday was December 13, and if you cousins write to me I will tell you more than I have room for in this letter. I go to the Baptist Sunday school every Sunday. I would like to see this in print because this is my second letter. I will answer all letters received and I am hoping to receive letters from all of the cousins.

Bee Bratcher.

Box 173, Rockport, Ky.

Dear Aunt Bettie: Will you make room for an Ohio girl? My father takes The Herald and I enjoy reading page ten very much. I am ten years old and in the 5th grade at school. My birthday is Jan. 4. Have I a twin? If so please write and I will answer. I go to Sunday school every Sunday. My teacher's name is Mrs. Cora Schockey. Who can guess my middle name? It starts with L and ends with E, and has six letters in it. I hope Mr. W. B. is out fishing when this letter arrives. This is my first letter and I hope to see it in print. I will close and leave room for other boys and girls.

Inez L. Workman.

Rt. 3, Bellaire, Ohio.

Dear Aunt Bettie: As it has been over a year since I have written to The Herald, I want to write just a little. I'm glad to know Mr. Morrison is still improving; hope he will soon be able to go and win many more souls for Christ. We can look all around us and see so many we fear are traveling the broad road. As I was reading the Boys and Girls' Page I saw a letter from Halleine Smith, and I think it's a great lesson to the young people who are enjoying the dances and so many other sinful things of the world they call pleasure. After all there is no pleasure in them. Halleine, I don't know you, but I want to say you did the wisest thing you ever did when you gave your heart to God. It is a greater honor to have your name written in the Lamb's book of life than to see your name in the bright lights of Broadway. Wish that more of the boys and girls could see it that way. But so many of them seem

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to enjoy the pleasures of the world more than Christ. Oh, how my heart longs to see the sinner saved and I just want to say to you dear readers, if you have not, give your heart to God. Don't put it off, today is the day of salvation. I'm so glad for his saving and sanctifying power. I certainly do find a great joy and happiness in trying to live for Christ. He is all and all to me. He is with me in all my sorrows and trials. He goes with me from day to day. I praise him for his goodness and mercy to me. I do enjoy reading The Herald; think it a grand old paper. I just want to say before I close, to all the unsaved as you read, to just think, Where am I going to spend eternity. With love to all the readers and Aunt Bettie.

Mrs. Hattie Meadows.
Walnut Cove, N. C.

Dear Aunt Bettie: This is the second time I have written to The Herald but I guess you have forgotten me; it has been almost two years so I guess I had better ask to join your happy band of boys and girls again. I am twelve years old. My birthday is Feb. 24. Who is my twin? My father is a Methodist preacher, he preaches the straight gospel of God and nothing else. I am happy to say that I have found Jesus Christ and am trying to serve him. I ask you all to pray for me that I may do more for Jesus and when our work here on earth is over that I may meet you all in that great land above. Ethel Miller, I will answer some of your questions. The Kingdom of God is in heaven. God's blessings come from the Kingdom of God. Religion comes from the Bible. Cain was the first son of Adam. I guess I will close before Mr. W. B. comes in. Love to Aunt Bettie and all the cousins, from your friend,

Yowlett Elizabeth Groscup.
8901 First Ave., Silver Spring, Md.

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Mrs. C. F. N.: "Pray that I may be restored to health."

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THINK

Of some friend or loved one who needs salvation, then invest 50c in the interest of their soul and send them The Herald until January, 1930.

WANTED! A COUGH!

"Not a cough in a car-load"! is an advertisement of a certain brand of cigarettes. At the very low price of the 'little coffin nails' (or, is it cough-in' nails?), since they are turned out by the billions, in car-load lots; yet a car-load would cost a bit of money! And then, not to find even one cough-in (coffin) a car-load!!! Cough-in' (coffin) seems to come high that way. We must look elsewhere for our coughs. Perhaps a well known brand of cough drops may be a less expensive way.

And yet, the above is about the least objectionable of the numerous propaganda items put out by the tobacco trust. When they say that cigarettes are good for the throat, the nerves, etc., their advertisement should be excluded from the mails for spreading falsehood! When they say that cigarette-smoking promotes the slim figure, that is worse than decent lying! The cigarette propaganda of the tobacco trust, which many newspapers promote, is among the worst forms of diabolism now extant. Those would-be spiritual guides who tell us that "man is incurably religious," need a different word at the end. If much that marks the average man is religion, it is diabolism, of the devil.
A. S. H.

THE DEVIL ON THE RUN.

Men who are tempted do not find it so hard to believe in the devil. Who is it but the devil that can put a man into such straits? Who can so make him want to do the thing he knows he shouldn't do that he is almost willing to disgrace himself, his family and his friends for the sake of doing it? Yet he is not quite willing, for what creatures we mortals are to have a conscience. What are we going to do with it? Stifle it? Drown it like a cat in a bag?

Well, if it is the devil that is causing us all this trouble, let us fight him. The Good Book says, "Resist the devil, and he will flee from you."

Who would not rather see the devil's back than to see his face?

We have a shining example in Jesus. He dismissed the tempter on short notice: "Get thee behind me Satan. Thou shalt worship the Lord thy God, and him only shalt thou serve." "Then the devil leaveth him." When God fills the soul the devil is crowded out. If we will live like Christ, we can see Satan's back growing smaller in the distance.

It is the privilege of every valiant Christian soul to have the devil on the run!
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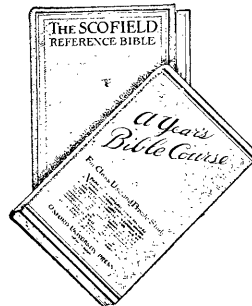


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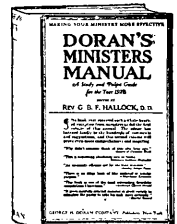
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SUNDAY SCHOOL LESSON

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

Lesson VII.—August 18, 1929.

Subject.—The Return from Captivity. Ezra 1:1-6; Psalm 126.

Golden Text.—The Lord hath done great things for us; whereof we are glad. Psalm 126:3.

Time.—About B. C. 536.
Place.—Babylon.

Introduction.—The Babylonish captivity began B. C. 606, when Nebuchadnezzar carried away the first group of captives, and ended in the first year of Cyrus.

About B. C. 712 Isaiah prophesied (44:28 and 45:1) that Cyrus would liberate the Jews from captivity, and that under his rule Jerusalem should be rebuilt. This was more than 100 years before Nebuchadnezzar conquered the city and carried away the first captives.

In the early part of the captivity, when the Jews were hoping for release, Jeremiah sent them a message (chapter 29:10-14): "For thus saith the Lord, That after seventy years I will visit you." The promise was that at the end of that long period they would be permitted to return to their home land. Very few of the older ones ever saw Jerusalem again.

We see the bitterness of their grief in captivity in the 137th Psalm: "How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." On the other hand, their unbounded joy when the captivity ended is seen and felt in Psalm 126: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. . . The Lord hath done great things for us; whereof we are glad." The contrast is almost a resurrection from the dead.

Comments on the Lesson.

1. In the first year of Cyrus.—Cyrus was the chief ruler; and Darius was a sub-king. This was about the year 536 B. C. The word of the Lord by Jeremiah.—Chapters 29:10-14. The prophet claims divine inspiration here. Note that Jehovah "stirred up the spirit of Cyrus king of Persia." Long years before he was born God called him by name, and assigned him this task; and now that he has come, God uses him to overthrow the Babylonian government, and to set Israel free. His word stands secure forever. Our little modernistic blacksmiths may wear out their man-made hammers beating on it, but the blessed old anvil will never chip nor crack while God lives.

2. Jehovah's charge to Cyrus was clear: "He hath charged me to build him an house at Jerusalem, which is in Judah." I wonder if God spoke to him directly. He may have been familiar with the writings of the Jewish prophets; and, if so, could have drawn his conclusions from them.

3. He is the God.—Cyrus seems to set no store by heathen gods. I wonder if he really believed in Jehovah. This verse points the way to real liberty.

4. Note the broad sweep of this order. Cyrus is calling for all sorts of valuable things that might be needed

in rebuilding God's temple in Jerusalem. He surely meant business.

5. The chief of the fathers of Judah and Benjamin.—These were the two tribes that formed the kingdom of Judah. Priests and Levites.—Some part of the tribe of Levi went into Babylonish captivity; but what part, is a question. Even in captivity God did not leave them without their spiritual leaders. Ezekiel was one of this number.

6. Beside all that was willingly offered.—I judge that the things mentioned in the preceding part of this verse were given in obedience to the command of King Cyrus. Many other things came in as freewill offerings. No doubt both Jews and Babylonians joined in the giving.

As we pass from the study of these six verses it may be well to state a few things that properly belong to the introduction. While Ezra wrote this book, he was not the leader of the first group that returned to Jerusalem. Zerubbabel seems to have led this early group. See chapter 2:1, 2. This first venture failed. The work of rebuilding was stopped by the instigation of Jewish enemies, for a number of years. Ezra did not return till several years later. From Artaxerxes Longimanus "he received letters, money, and every desirable help, and went at the head of a large party of returning exiles to Jerusalem, B. C. 457." In this lesson we are to keep our attention upon Zerubbabel instead of Ezra, the author of the book we are studying.

The first three verses of Psalm 126 are clear and beautiful. Comment can add little to them; but the last three verses call for some explanation.

4. Turn again our captivity.—That sounds as though they were yet in captivity, but not so. When Cyrus' decree of liberation was published all the Jews were made free, but multitudes of them chose to remain in Babylonia; and the psalmist is praying God to turn them back home. They had settled down at homes and business in the land of captivity, and did not wish to leave. As the streams in the south.—Water courses that filled up with a rush in times of heavy rains. The writer is calling for a great, rushing stream of his people to return and rebuild the waste places in their sacred homeland.

5. They that sow in tears shall reap in joy.—They wept their way to Babylonia, and waited there for 70 years; but now they are retracing their steps to Jerusalem laden with rich gifts for the rehabilitation of their beloved city.

6. This verse is of broad application. It applied to the exiled Jews; but it also applies to Christian workers in all times. It is the weeping laborer who brings his sheaves back with him. Only broken-hearted preachers are worth while; others would better plow in the fields.

NOTICE!

Have some time for revivals and camp meetings not yet taken. Can furnish best of reference as to preaching and soul winning. My terms are an invitation. Am not on the shelf nor in a rut.

B. F. Pritchett,

Conf. Evangelist, East Oklahoma Conference, Stonewall, Okla.

EVANGELISTIC AND PERSONAL.

Fred Alexander: "Graduating from Asbury this June the Lord fairly pushed me into the evangelistic field with one of the Methodist Evangelical League tents. I did not expect to like the work but the Lord has blessed so richly in my own soul and in the salvation and sanctification of a few other souls that I feel that perhaps this is the work God would have me to do until I go to the mission field. We held a two-weeks' campaign at Roxbury, Ohio. After July 28th I will be free to go anywhere. My permanent address will be Wilmore, Ky."

The revival at Raceland being conducted by the pastor and Rev. J. B. Kendall is attracting large crowds. Rev. Kendall is a man of wide experience and is doing some great preaching. He is one of the general evangelists of the M. E. Church, South, and pastor and people are delighted in securing the services of such a man for Raceland. There will be congregational singing and Rev. Kendall's great messages at 8:00 o'clock all this week and next.

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The Southwest Holiness camp meeting will be held at Salem, Va., Aug. 30-Sept. 8. Workers: Joseph Owen, Harvey Wood, from Korea, and others. Pray that many may receive the gift of the Holy Ghost. Everybody welcome. Mrs. J. B. Camden, Sec.-Treas.

The Hancock County Camp Meeting Association—The thirty-third annual camp meeting will be held on their beautiful camp grounds A. P. Bial Park, Findlay, opening on Thursday evening, August 8. Sermon 7:30 and closing on Sunday evening, August 18, 1929. The workers are Rev. J. E. Shannon, Santa Ana, Calif.; Rev. C. W. Butler, Cleveland; Prof. N. B. Vandall, song leader, Akron; Miss Winifred Henenway, Young People's instructor, Farmer, Ohio. Miss Florine Ewing, pianist, Findlay.

The Dundy, Chase and Perkins Co., Holiness Association will hold their 19th annual camp at their grounds near Imperial, Neb., North of D. L. D. highway on August 16-25. Rev. E. A. Lacour, University Park, Ia., evangelist. Rev. Truesdell, Wauneta, Neb., leader of song. Miss Pauline Koertner of Roseland, Neb., in charge of the children's work. Jno. J. Kitt, Sec., Wauneta, Neb.

WANTED!

The name and address of one or more young preachers to whom we can send The Pentecostal Herald. If in sending these to us you want the privilege of paying for them, you may do so on our 50c proposition. Or, if you have some money to invest and haven't the names, we shall be glad to supply them.

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She was one of the most successful workers with boys and girls of her day. The churches and public schools always welcomed her. She was also a great lecturer and preacher. The sermon above referred to was taken down by a short hand reporter and is now published in two issues of The Pentecostal Herald of Louisville, Ky. The two copies will be mailed to one address for ten cents, four copies fifteen cents. You can send postage stamps. All orders should be addressed to S. B. Shaw, 101 Alton Ave., Salem Park, Indianapolis, Indiana.

TESTIMONY.

Mrs. J. J. Childers: "I am impressed to write a few lines to your grand paper, The Pentecostal Herald, which has been a welcome visitor in our home for more than 30 years. The Herald has proved a real benediction to us as we read its sacred pages. I don't know of any paper that has been such an inspiration to me. I am truly sorry to hear of Dr. Morrison being sick again. I am asking the Lord to restore him to his much needed health as he is such a soul winner for Jesus. But I am only asking that the will of our God be done. I can't think of anyone who would be missed more than Dr. Morrison. I can well remember when he used to go to Waco camp and his wonderful sermons were an inspiration to all who listened to him. May the Lord touch his body and heal him, if it be in accord with his will.

"I want to ask that I be remembered in the prayers of The Herald family. I have not been well for some time as I had a severe attack of flu in February, but I am able to be up most of the time. The Lord has been so good to me all along life's journey. I was 75 years of age Feb. 4, and I can say I love God, and the joy of my heart is to be in his service. I want to do all I can to spread scriptural holiness over our nation. I have tried in my weak way to live for God for more than a half century; have been sanctified for 35 years."

Mrs. G. W. Gordon: "Jesus never seemed more precious than today. The old account was settled long ago when I was 11 years old, and three days after God sanctified me. There is nothing in this world so progressive as real Bible salvation. The vision of Jesus is ever before me when I pray, and some day I shall see him face to face, then he will tell me some things that I shall never know here."

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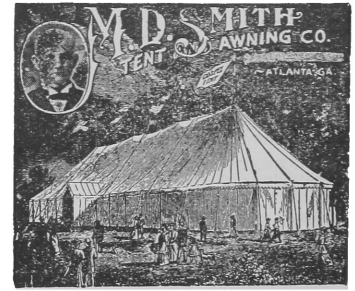
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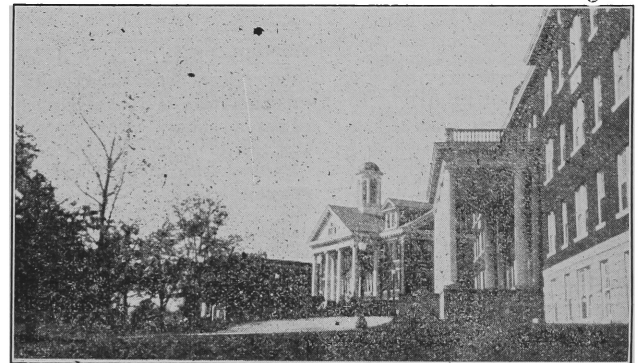
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Romeo, Mich., August 1-11.
Wichita, Kan., August 15-25.
Blackwell, Okla., August 26-Sept. 2.
Burr Oak, Kan., Sept. 6-15.

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Spring Mills, Pa., Sept. 22-Oct. 6.

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Robeline, La., August 12-25.

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Portales, New Mex., Aug. 12-25.
Amarillo, Tex., Aug. 26-Sept. 8.

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Oswego, S. C., August 4-18.
Sumter, S. C., Aug. 22-Sept. 8.

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Carmago Camp, August 23-Sept. 1.
E. Liverpool, Ohio, Oct. 6-20.

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N. Little Rock, Ark., Sept. 3-15.

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Toronto, Ohio, August 1-11.
Bonnie, Ill., August 16-25.
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Camden, N. J., Sept. 6-22.
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Herndon, Va., August 16-25.
Masontown, W. Va., July 30-Aug. 15.

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Grandfield, Okla., Sept. 6-15.

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Wellington, Ont., July 28-Aug. 11.
Ponca City, Okla., Sept. 4-15.
Dallas, Texas, Sept. 16-29.

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Chesla, Ga., Sept. 15-30.
Keysville, Ga., Oct. 2-13.

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Madill, Okla., August 16-26.
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Owosso, Mich., Aug. 2-11.
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Bethelridge, Ky., July 30-August 11.
Nicholasville, Ky., August 13-25.
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Basin, Wyo., July 25-Aug. 11.
Powell, Wyo., Aug. 14-25.
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Ramsey, Ind., August 15-25.
Cincinnati, Ohio, Oct. 6-20.
Beech Grove, Ark., Aug. 27-Sept. 8.

MCBIE, ANNA E.
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McKIE, MARK S.
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Woodward, Okla., August 8-13.
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Morganton, N. C., August 18-Sept. 2.
Wentworth, N. C., Sept. 2-10.

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Normal, Ill., Aug. 23-Sept. 1.
Flovilla, Ga., Aug. 8-18.

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Okaganog, Wash., Aug. 1-11.

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Indian Springs, Ga., Aug. 8-18.
Circleville, O., Aug. 23-Sept. 1.
Eric, Pa., Sept. 2-15.
Rochester, Pa., Sept. 28-Oct. 20.

PARKER, J. R.
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Hammondsville, Ohio, Sept. 1-15.

POCOCK, B. H.
Cleveland, Ohio, Aug. 28-Sept. 1.

POLLITT, S. H.
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RAYL, C. E.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(1049 King Ave., Indianapolis, Ind.)
Oregon, Wis., Aug. 9-26.
California, Ky., Aug. 30-Sept. 8.

REED, LAWRENCE.
(Damascus, Ohio)
Clinton, Pa., Aug. 2-11.
Circleville, O., Aug. 21-Sept. 1.

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Fayetteville, Ark., Aug. 11-25.

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)
Eldorado, Ill., August 2-11.
Wichita, Kan., Aug. 16-25.
Gaines, Mich., August 30-Sept. 8.

RICE, LEWIS J. AND EDYTHE.
Ladoga, Ind., July 25-Aug. 11.
Hammond, Ind., Aug. 14-18.

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Mich.)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)
West Union, Ohio, August 15-25.

ROBERTS, C. PRESTON.
(713 College Ave., Des Moines, Ia.)
Climbing Hill, Iowa, Aug. 9-18.

ROOD, PERRY.
(Middleport, Ohio.)
Cardington, Ohio, July 31-Aug. 11.
Columbus, Ohio, Aug. 28-Sept. 1.

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ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE
(Morrliton, Ark.)

ST. CLAIR, FRED.
Bessemer, Ala., July 28-Sept. 1.

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)

SHAW, BLISH R. AND MARY.
(1261 Nordyke Ave., Indianapolis, Ind.)

SHANK, MR. AND MRS. R. A.
(191 No. Ogden Ave., Columbus, Ohio.)
Romeo, Mich., August 15-25.
Kampsville, Ill., Aug. 15-25.

SHARROW, C. E. AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHULMAN, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Lima, Ohio, Aug. 1-11.
Millersburg, Ohio, Aug. 15-25.
Huntington, W. Va., Sept. 1-15.

SHULMAN, MISS JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)
Lima, Ohio, August 1-11.
Hopkins, Mich., August 15-25.
Huntington, W. Va., Sept. 1-15.

SMITH, BUDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Mannington, W. Va.)

SPELL, C. K.
(Kirbyville, Tex.)
Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

SURBROOK, W. L. AND WIFE.
(Kingswood, Ky.)
Hutchinson, Kan., (camp) Aug. 2-11.
Frankfort, Ind., Aug. 9-18.
Hopkins, Mich., Aug. 23-Sept. 1.
Kingswood, Ky., Sept. 1-8.

SWEETEN, HOWARD W.
(Ashley, Ill.)
Alexandria, Ind., Aug. 9-19.
Richland, N. Y., Aug. 21-Sept. 2.

THE LAMP EVANGELISTIC PARTY.
Springerton, Ill., Sept. 8-22.

TEETS, ODA B.
(Aurora, W. Va.)

THOMAS, W. E.
Marion, Ky., July 17-Aug. 11.
Clinton, La., August 10-25.
Franklin, Ky., August 27-Sept. 11.
Tompkinsville, Ky., Sept. 13-27.

THORNTON, B. A. AND WIFE.
(Hattiesburg, Miss.)

UTHE, W. F.
(Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDESSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Findlay, Ohio, Aug. 8-18.

WELSH, H. W.
(Olivet, Ill.)

WELLS, KENNETH AND EUNICE.
(Taylor University, Upland, Ind.)
Mt. Vernon, O., Aug. 9-18.
Beckham, Okla., Aug. 23-Sept. 1.
Newton, Kan., Sept. 5-15.

WHITE, MR. AND MRS. PAUL.
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(Box 204, Highland Park, Ill.)

WHITCOMB, A. L.
(221 Euclid Ave., Long Beach, Cal.)
Sherman, Ill., Aug. 8-18.
Normal, Ill., Aug. 23-Sept. 1.
Greenville, Tenn., Sept. 8-15.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)
Bedford, Ky., August 2-11.
Herdon, Va., August 14-25.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Frankfort, Ind., August 8-18.
Charleston, Ill., Aug. 23-Sept. 1.
Athens, Pa., Sept. 2-15.
Napoleon, Ohio, Sept. 18-29.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)
Donnellson, Ill., July 25-Aug. 11.
August 10-September 2, open.

WILLIAMS, FRED G.
(1016 Beulah Ave., N. E., Cleveland, O.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)
Bloom, Ky., August 8-18.
Alexandria, Ky., Aug. 20-Sept. 2.
Winchester, Ky., Sept. 4-7.
Open dates, Sept. 8-21.

WISEMAN, P.
(410 Bank St., Ottawa, Canada)
Shawville, Que., Aug. 4-11.
Stonboro, Pa., August 13-22.
Delanco, N. J., Aug. 24-Sept. 2.

WOOD, E. E.
(724 John Street, Jackson, Mich.)

Camp Meeting Calendar

ALABAMA.
Hartselle, Ala., Aug. 15-25. Workers:
Rev. J. B. Kendall, Rev. Joseph Owen,
Rev. Harry W. Blackburn, song leader.
For information address, L. O. Waldsmith,
Secretary.

ARKANSAS.
Batesville, Ark., August 15-25. Revs.
Theo. and Minnie E. Ludwig, evangelists,
with Rev. Y. D. Whitehurst, pastor of
Nazarene Church, and local help. Write E.
A. Mashburn, Cor.-Sec.
Magnolia, Ark., Aug. 9-18. Workers:
Rev. O. H. Callis, Mrs. Callis, young people's
worker, and Rev. A. H. Wade in
charge of singing and music. Address,
Mrs. A. A. Pittman, Cor.-Sec., Magnolia,
Ark.

FLORIDA.
Orlando, Fla., Feb. 27-March 9, 1930.
Workers: Rev. H. C. Morrison, D.D., and
Rev. Joseph H. Smith. Prof. Kenneth
Wells and wife will have charge of the
music. Address Rev. E. C. Willis, Box
1944, Orlando, Florida.

GEORGIA.
Indian Springs, Ga., August 8-18. Leaders:
Rev. H. C. Morrison, D.D., Rev. John
Paul, D. D., Rev. J. E. Owen, D. D.,
Rev. Jere M. Glenn, D.D.; leader of young
people's work; Mr. Hamp Sewell, director
of music; Woman's Quartet, Taylor University,
special music. Address Mr. R. F.
Burden, Pres., Macon, Ga.

ILLINOIS.
Kampsville, Ill., August 15-25. Workers:
Rev. C. H. Stalker, Rev. B. T. Flannery.
Song leaders and children's workers, Mr.
and Mrs. R. A. Shank. Write Elba Foiles,
Sec., Kampsville, Ill.
Springerton, Ill., August 29-Sept. 9.
Workers: Rev. W. R. Cain and Rev. C. E.
Toney and wife. Prof. B. D. Sutton and
wife, song leaders. Frank Doerner, Norris
City, Ill., Sec.

INDIANA.
Bonnie, Ill., August 15-25. Workers:
Rev. Bona Fleming, Rev. Tilden L. Glad-
dis, Moser Sisters, trio musicians, song
leaders. W. T. Lawson, Cor. Sec., 1205
N. Maple St., Benton, Ill.
Sheridan, Ill., August 8-18. Workers:
Rev. A. D. Whitcomb, Rev. G. B. Wil-
liamson, Mrs. Della B. Stretch, children's
leader, Rev. G. Edward Gallup, song lead-
er. President, Grover Williams. Address
Mrs. Julia Short Hayes, Sec., 2217 E. Capito-
line Ave., Springfield, Ill.
Eldorado, Ill., August 1-11. Workers:
Rev. Thos. E. Harper, Rev. E. E. Mont-
gomery, Dr. J. L. Brasher, Rev. Paul S.
Rees and Rev. C. C. Rineberger and wife.
J. M. Keasler, Cor.-Sec., Elmhurst, Ill.
Normal, Ill., August 15-25. Workers:
Rev. A. L. Whitcomb, Rev. C. B. Pugett,
Miss C. E. Cooley, children's worker. E. C.
Milby, song leader. President, Mrs. Della
B. Stretch. Address Mrs. Bertha G. Ash-
brook, Sec., 451 West Allen St., Spring-
field, Ill.

KANSAS.
Palco, Kan., August 15-25. C. W. Ruth,
evangelist, other workers and singers will
be in this great camp. Write Rev. E. L.
Duby, Palco, Kan.
Rice, Kan., August 21-Sept. 1. Workers:
Rev. and Mrs. O. H. Callis, assisted by
other talent and local help. Address E. L.
Henderson, Sec., Rice, Kan.
Wichita, Kan., August 15-25. Workers:
Rev. C. H. Babcock, Rev. Paul Rees, Rev.
Mrs. E. D. Bartlett, Prof. B. D. Sutton
and wife. W. R. Cain, Sec., 515 Vine St.,
Wichita, Kan.

KENTUCKY.
Carthage Ky., August 30-Sept. 18. Work-
ers: Rev. Mattie Wines, Rev. J. E. and
Ada Redmon, Rev. Horace A. Booker.
Write J. R. Moore, Pres., California, Ky.

LOUISIANA.
Lawson, Ky., August 23-Sept. 1. Work-
ers: Revs. W. C. McIntire, C. E. Vincent.
Music in charge of Mt. Carmel workers;
pianist, John McIntire. Miss Mary Van-
diver, Sec., Lawson, Breathitt Co., Ky.

MAINE.
Robinson, Maine, August 9-18. Workers:
Rev. H. V. Miller and ministers of the
Ref. Bap. Church, others. Write Rev.
H. C. Archer, North Head, N. B.

MASSACHUSETTS.
North Reading, Mass., August 31-Sept. 2.
The workers are to be from among the
young preachers and singers of the Dis-
trict. For information write Rev. L. B.
Byron Dist. Pres., Livermore Falls, Maine.

MICHIGAN.
Bellaire, Mich., August 21-Sept. 1. Revs.
Zike, Myers and party will have charge.
For information write Rev. A. W. Baker,
Secretary, Bellaire, Mich.
Gaines, Mich., August 23-Sept. 1. Work-
ers: Rev. Paul Rees, Dr. H. C. Morrison,
(provided he is able) Rev. Art E. Miller,
Rev. Clara G. Ford, Dr. W. Butler.
Mrs. Grace B. Henkens and others. Write
to Mrs. Grace Millard, Sec., 614 W. Mich.
Ave., East Lansing, Mich.

MINNESOTA.
Hopkins, Mich., Aug. 22-Sept. 1. Work-
ers: Rev. T. M. Anderson, Rev. W. L.
Surbrook, Mrs. Fuls Sheeham in charge
of children and young people. Mr. and
Mrs. A. H. Johnston, in charge of music.
Miss Lillian Scott, pianist. Write Dr. L.
E. Heasley, Secretary, Grand Rapids,
Mich.

MISSOURI.
Maybee, Mich., August 8-18. Workers:

Wm. O. Nease, C. V. Holstein, H. F.
Woods, E. O. Rice. Address Mrs. Clara
Palmer, 544 Thompson St., Ann Arbor,
Mich.

Gladwin, Mich., August 8-18. Evangelist
Rev. I. N. Toole. Write J. Warren Kays,
Pres., Gladwin, Mich.

MISSISSIPPI.
Cleveland, Miss., August 8-18. Workers:
Rev. W. R. Platt and wife, preachers. Mrs.
Robbie Fleming, pianist, Miss Elsie Brink-
ley, choir director. Mrs. S. C. Taylor, Sec.
Waynesboro, Miss., Aug. 16-25. Preacher
in charge, Evangelist R. A. Young and
other workers. Mrs. J. E. Moody, Sec.

NEW JERSEY.
Glassboro, N. J., August 8-18. Work-
ers: J. F. Woods, Jack Donovan, and others.
Address Mrs. Wm. Gallagher, 40
Mistle Ave., Pitan, N. J.
Erma, N. J., Sept. 8-15. Workers: Rev.
J. C. Mathis, Rev. G. Howard Rowe and
wife. Write Earl Woolson, Cape May,
R. D. N. J.

NEW YORK.
Local Preacher's Holiness Camp Meet-
ing, Delancey, N. Y., August 23-Sept. 2.
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Cofax, N. C., August 16-25. An efficient
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OHIO.
Findlay, Ohio, August 8-18. Workers:
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Prof. N. B. Vandall, pianist. Miss Winifred
Hemenway in charge of young people.
Miss Florine Ewing at piano. Write G.
W. Egbert, Sec.-Treas., Findlay, Ohio.

PENNSYLVANIA.
Mt. Vernon, Ohio, August 8-18. Work-
ers: Rev. E. W. Pettigord, Rev. C. M.
Dunaway, Rev. T. M. Anderson. Young
people's workers, Miss Anna McBride, chil-
dren's workers, Miss May Gorsuch and Miss
Ollie Tanner; Song leaders, Kenneth Wells
and wife, and Otto Davidson and wife.
Address Rev. E. E. Shultz, Sec., Shadyside,
Ohio.

OKLAHOMA.
Alva, Okla., August 30-Sept. 8. Evangelist
L. L. Waddell; song leader, Rev. Carl
Byrd. John E. McGraw, Sec.

OKLAHOMA.
Blackwell, Okla., August 23-Sept. 1. Workers:
Rollo D. Wise, evangelist; Arthur Calhoun,
song leader. John B. McGraw, Sec.

OKLAHOMA.
Blackwell, Okla., Aug. 22-Sept. 2. Work-
ers: Rev. C. H. Babcock, Rev. T. C. Hen-
derson, and Rev. Floyd Nixon, song lead-
ers. Write to Mrs. A. L. Wright, 307 E.
College, Blackwell, Okla.

OKLAHOMA.
Thomas, Okla., Sept. 19-29. Workers:
Rev. C. M. Dunaway, evangelist, Mr. and
Mrs. Ben Sutton, song leaders. Address
Miss Anna Kraybill, Sec., Thomas, Okla.

PENNSYLVANIA.
Sunbury, Pa., Aug. 16-26. Rev. Sep. B.
Kulp, evangelist. For information address
Rev. D. A. King, Sec., 504 S. 13th St. Har-
risburg, Pa.

TENNESSEE.
Louisville, Tenn., September 1-15. Work-
ers: C. M. Dunaway, H. A. Forester, Mrs.
H. A. Forester, song leader and soloist.
Miss Flora Alfred, pianist. Mrs. Walter
Fouche, Secretary.

TENNESSEE.
Greeneville, Tenn., Sept. 5-15. Workers:
Rev. A. L. Whitcomb, Miss Alma L. Bud-
man and Miss Pearl Wilcox, song leaders.
Write Mrs. Flora Willis, Sec., Greene-
ville, Tenn.

TEXAS.
Atlanta, Texas, August 9-18. Workers:
Rev. Warren C. McIntire, Kendall White
and wife, song leaders. Mary E. Perdue,
Sec.

VERMONT.
Johnson, Vt., August 16-25. Workers:
Rev. J. C. Long, Abbie J. Lawrence, Rev.
James Jones, Rev. C. R. Sumner. Ruth
Belmont, organist. Local pastors will as-
sist. Rev. C. R. Sumner, Sec.-Treas.,
Moorea, N. Y.

VIRGINIA.
Drainesville, Va., August 16-25, inclu-
sive. Workers: Rev. W. A. Grogg, Rev.
Raymond Wilder. Address Anna L. Hyatt,
Sec., Herndon, Va.

VIRGINIA.
Locust Grove, Va., August 22-Sept. 1.
Workers: Rev. W. C. Diggs, Rev. H. A.
Frederick. For information write Mrs.
Lillie R. Bowles, Sec., Locust Grove, Va.

VIRGINIA.
Spotsylvania, Va., August 16-Sept. 1.
Workers: Rev. G. G. Flexner, Rev. W. L.
King, Rev. B. B. King, Rev. Bessie B. Lar-
kin, Rev. W. J. McLaughlin, Rev. J. W.
Heckman. Miss Winnie Thompson, Vi-
olinist, Rev. E. C. Hoey, Pianist. Mrs. W.
L. King, Mrs. G. B. King, Merton Steel-
man, Children's Meetings. Sec., Spotsylvania, Va.
Berlie K. Andrews, Sec.

WASHINGTON.
Orchards, Wash., August 4-19. Workers:
Rev. David L. Fenwick and Rev. F. P.
Johnston. Miss Ethel Lou Toy, young
people's worker. Address, Mrs. J. Howard
Porter, Sec., Orchards, Wash.

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Dear HERALD readers, what we do must be done quickly. The special subscription period is rapidly slipping away, souls are passing into eternity, many of them lost, and it behooves us to get desperately in earnest to offer the Bread of Life to as many as will receive it.

Think NOW of some loved one or friend who needs soul food, and either ask them to subscribe or send them the paper until January. Seemingly small things count for much in the service of the King.

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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Aug. 14, 1929.
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Vol. 41, No. 33.

EXCEPT YE FORGIVE.

By The Editor.

OUR Lord Jesus teaches us very clearly that if we would expect forgiveness we must grant forgiveness. The door of mercy is closed against the unmerciful. There is no promise anywhere in the teachings of Jesus that the prayer of the unforgiving and the unmerciful will be heard.

We judge from the teachings of our Lord that about one of the most important things in the individual Christian character, life and practice, is forgiveness, an attitude of kindness and mercy toward our fellowbeings; and mark you, this must be toward the unworthy.

It is a very common thing among people who appear to be good, and who believe themselves to be very genuine in Christian character, to say, "If he or she were worthy I would gladly do this or that." Does the true spirit of mercy look after worthiness and wait to dispense its assistance until some one is found who is worthy? How about God's attitude toward us? Should he refuse to hear our prayers, to forgive our sins, and to bless us until we make ourselves worthy, would we have any basis at all for hope of help?

Jesus taught nothing more definitely than that we are to love our enemies; we are to pray for those who spitefully use us. We can think of nothing more dangerous and destructive to a peaceful, happy, religious experience than that we should allow the spirit of envy, jealousy, and opposition to any one of our fellowbeings, to come into our hearts and influence our lives, so that we come to wish evil toward anyone; and if we hear of their misfortune, feel a thrill of gladness, and say within ourselves, "he or she got what was coming to them."

I well remember a brother in tears telling me that when he got sanctified and wanted to set up the family altar his wife objected and he believed that his wife's mother, who was living with them, was encouraging his wife to oppose him in his desire for family prayers. I tried to comfort him, exhorted him to be patient, to break down their opposition by living a beautiful life before them; by letting them see the great change that had come to him. He stammered out between his sobs, that, if his mother-in-law did not quit interfering with his family affairs, he was going to pray God to take her out of the way. I think that was a rather modest way of saying he was going to ask God to kill the old lady. I could but be amused. Of course, if the brother had knocked her on the head with a baseball bat it would have stopped her activities, but he no doubt would have been brought before the court and, in all likelihood, sent to the penitentiary; but he thought or, at least seemed to think, that God could kill the old woman for him and get away with it. A very dangerous state of mind.

Looking backward, I remember at least twice in my young ministry to have felt a bit of jealousy. It was toward two young ministers about my own age. I loved and admired the young brethren, but they were becoming very popular, and it occurred to me they were appreciated a bit beyond their merit. To listen to their praise in the mouth of my friends, became a bit painful. To tell the plain truth, I suffered; I began to get a grudge against these men. I was ready to point out their weaknesses, to call attention to their faults; to wonder why, out loud, that men of such limited abilities could be so popular, could draw such crowds of admiring listeners, and could be in such demand. I became frightened; my attitude toward those dear brethren was destroying my peace and hindering my love for them. This state of mind was short-lived. I prayed it away, and my heart got happy. I forgot their faults, I enjoyed their ministry, I appreciated their value, I delighted to see them go forward successfully. I formed for them a life-long love. One of them has passed to the other world. I grieved over his departure; the other one, like myself, is an old man. I long for his fellowship.

I write these lines because I sorrow for anyone who refuses to forgive; who cultivates a spirit contrary to mercy and love for one's brethren; who becomes jealous, who nurses hatred against a human being in the smallest degree. This sort of thing is positively contrary to the teachings of our blessed Lord, is poison in the soul, and makes communion and fellowship with the Holy Spirit impossible. May our Lord and Saviour help us most graciously and fill us with the spirit of forgiveness, mercy and helpfulness toward the most unworthy.

Four Neglected Doctrines.

IN last week's HERALD I called attention to the fact that there are four great Bible doctrines that are sadly neglected in our pulpit ministrations, namely, the New Birth, Sanctification, or Christian Holiness, Future Punishment, and the Second Coming of Christ.

I believe that the faithful preaching of these doctrines so plainly written in the Scriptures will awaken interest, lead to repentance, and bring many souls to our Lord Jesus for salvation, and the neglect of them will be very hurtful to the ministry and very fatal to the people. We confined our remarks last week to the New Birth. Christ speaks so plainly with reference to the New Birth that it would seem that every minister of the gospel would lay great stress upon it, preach it, insist upon it, and faithfully contend that it is a personal matter, and that no one has a right to any hope for salvation who neglects or ignores the New Birth.

This week we will call attention to Sanctification.

It is well understood that this word has a double meaning; sometimes it is used in the sense of consecration, or setting apart for holy uses, and at other times it has a much higher and deeper evangelical significance and refers to cleansing, purging from sin, purifying from all spiritual uncleanness. I refer the reader to any Standard Dictionary which is very clear in this higher definition of the word.

It is written all over the Bible, as well as specifically declared that, "Without holiness no man shall see the Lord." Every person ought to be taught that if they cherish any hope of heaven they must be willing to be separated from all sin of every kind. One thing certain, there is no hint in the Scriptures that any one of us will be allowed to carry any sin into heaven.

It seems to us the plainest and simplest thing in the world that a minister of the gospel could stand up in the pulpit on Sunday morning and open up the Scriptures to his people on the subject of holiness of heart and righteousness of life. He can show the people that God requires purity of heart and righteous living, and then he can show them how that God has made ample provision in Christ for us to meet this requirement. The blood of Jesus Christ his Son cleanseth us from all sin. We cannot see why any one should take exceptions, or find fault with a minister for a plain, earnest proclamation of these vital Bible truths; and we believe that if the average preacher, or the entire ministry of the evangelical churches, would preach this full gospel in the spirit of the gospel he would find a very large percent of his people interested and grateful. It would create comment; some would, no doubt, object; some might protest very vigorously, but what of that! Christ bore the cross in order to provide this gospel; shall we refuse to bear the cross in order to preach this gospel? Can we do so, as called of God to deliver his message, and escape his condemnation?

The gospel—the gospel, mark you—is "the power of God unto salvation." Not speeches and addresses on many subjects; some of them doubtless, important, interesting and instructive, but without saving power. The gospel has to do with sin, the lostness of humanity, the love of God, the good news that Christ came and died to save sinners. It is this that has power in it to convince, convict, lead to repentance, saving faith, regenerating power. The gospel must be preached or the preacher himself will become a fruitless, withered branch.

The preaching of holiness of heart and righteousness of every day life is wonderfully comprehensive. It takes in the whole Bible, the fall of man, the natural corruption of his nature, the deep depravity of his heart, the need of an atonement, the love of God which gave his only Son, repentance, faith, pardon, regeneration, the impartation of a new life, sanctification, the expurgation of an old life, the incoming and abiding of the Holy Ghost, growth in knowledge and

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MEDITATIONS IN A RICKSHAW.

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



Travel in the Orient is vastly different from that of the Western world. "The old is better than the new" seems to be the attitude of the East touching modern ways of life and locomotion. When the first railroad was built by foreigners in China—a short road only—after it was completed the Chinese Government bought it and paid every dollar asked for it, then tore it up and shipped the engines and rails to Formosa and dumped it there. But things have greatly changed since then and now China has many railroads and planning to build many more.

In our evangelistic trips we have traveled by steamer, launch, sampan boat, sedan chair, train, and rickshaw—we have not yet traveled by wheelbarrow.

In city work the most convenient and cheap is the rickshaw, a two-wheeled vehicle, a cross between an old-fashioned, small-sized buggy and a big-sized baby carriage. It is comfortable riding in a city like Shanghai where they have paved streets, but in the inland cities where the streets are made of unequal stones put together with no idea of smoothness, resembling in many ways the old-fashioned cobbled-stone streets, the sensation of riding in a rickshaw is not pleasant. It is a case of humpty dumpty, up and down; it is fine exercise either before or after meals.

To arrive in a strange city late at night, with rain pouring, streets muddy, and to enter a rickshaw and be carried off by a man whom you don't know, and to whom you cannot speak any more than the man in the moon, is not a pleasant sensation if you are not accompanied by some friend. Our steamer brought us late at night to Kinkiang; fortunately some good missionaries were awaiting us; we boarded a rickshaw, Mrs. Ridout another, our friends in others, to be carried in the dark and rain and mud through strange streets to the Mission Compound a long, long distance away. We thought what a misfortune would be ours if the rickshaw man turned the wrong corner and carried us off from our companions. I cannot conceive of anything more forlorn or dangerous for an American without a word of Chinese lost in a strange city at midnight. On one occasion in the city of Nanchang, where we were holding evangelistic meetings at Baldwin School and living in the missionary home of Brother W. E. Schubert, we had occasion one night to go over to Dr. Kahn's hospital just after the funeral of Mother Howe, the veteran missionary. There were six of us in the party, each one in a rickshaw, the distance being too great to travel on foot on a rainy, muddy night. By a strange mistake Mrs. Ridout was in the first rickshaw, Mrs. Schubert next, the next following; in the many turnings and twistings of streets, alleys, etc., the first rickshaw carrying wife got away from our party, and though we called and called we could get no answer. Imagine, if you can, a lone American woman astray in a Chinese city on a rainy night! I was seized with feelings of frightful anxiety. I got out of my rickshaw and ran ahead calling as I went, but received no answer. Brother Schubert urged me to get back into my rickshaw and go on to our destination as the rickshaw men all knew Dr. Kahn's hospital. To my great relief when we arrived, there was wife, and the rickshaw man wiping the perspiration from his face lit up with a big laugh as he enjoyed the joke of getting there far in advance of the others. It was a scare, nevertheless, which has made me take extra precautions hereafter to have the first rickshaw occupied by some one who knows!

But I intended to write about some "Medi-

tations in a Rickshaw." I will try to pass on a few of these to my readers.

First. As one passes through the streets of the Chinese city one is struck with the teeming multitudes; the din; the garble of tongues and the sordid, worn, and somber faces of the people.

Thinking, theoretically, what becomes of these multitudes without Christ and without salvation? Paul's answer is the best I know, in Romans 2:12-16: "For as many as have sinned without law shall perish without law, and as many as have sinned in the law shall be judged by the law." In the olden times when agitation on behalf of Foreign Missions was beginning in New England, there were many who took the ground that the heathen were better off in their darkness, and if the gospel was brought to them it would only increase their responsibility and perhaps add to their condemnation. Daniel Steele, answering this objection, said that Christians in Boston could not remain Christians if they disobeyed the command, "Go ye into all the world and preach the gospel to every creature." When we think of what Christian Missions have accomplished in China, India, Africa, South Seas, etc., we thank God that the vision was given to those men of Andover, to Judson, Taylor, Thoburn, Paton, and a multitude of others to carry the gospel to the world of heathenism. Recently I was reading a small book of Bishop Quayle in which he has these beautiful words about Bishop Taylor. He says: "Bishop William Taylor was a strange and mighty character and as far traveled a missionary as the annals of the church universal afford. He was at home in every speech and clime where men needed to hear of the great Christ who saves men from their sins. About the man there clung the odors of the gospel as about the dim mountain cling odors of the pines. He will feel at home in heaven; and his children from the four corners of the world will 'rise up and call him blessed.' I have heard him sing in a quaint, unmusical voice: 'I'm the child of a king, the child of a king,' with such communicative passion as to make me know how a man could forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for Christ's sake and be glad to exultancy at the sacrifice. He and the King have met."

2. Then again we think of Life and its mysteries and its complexities as thoroughly beyond the range of possible solution outside of the Christian Revelation.

They tell us China has been given in ages past the best code of ethics; they tell us India has been rich in philosophy, but where have they led to? Certainly not to purity and goodness. Certainly not to Faith and Hope and Love! You need to visit the East to see Fatalism and Pessimism and unspeakable wickedness in full bloom. In Japan their philosophy and higher learning without Christ contribute greatly to suicide. The Gospel brings Hope and Faith and Love and the Christian Faith gives interpretation to Life as none other system can. Wordsworth, in one of his noble poems, has some beautiful lines which I will quote here:

"Another gift

Of aspect more sublime; that Blessed Mood
In which the burden of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened; that serene and blessed Mood
In which the affections gently lead us on,
Until, the breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul;
Of harmony, and the deep power of joy,
While with an eye made quiet by the power
We see, into the life of things."

In the 1884 General Conference of the M. E. Church, for the first time, a Chinese delegate appeared in the person of Pastor Sia, of Foochow. He was a scholar led into the light by a saved blacksmith. When he visited Washington, D. C., he was granted an interview with President Cleveland. He said to the President:

"While visiting the Hall of Representatives and the Senate Chamber yesterday, I noticed in passing through the rotunda, a large painting on the wall representing a company of people on board a ship kneeling around an open Bible. On inquiring what it meant I was informed that those people were just setting out for this country to found a new nation. And now in so short a time what wealth and prosperity have flowed in upon you! Has it not sprung from this great fountain of knowledge, the Holy Bible?"

Yes! Let us thank God for the Holy Bible which lightens up many dark problems and gives us the best philosophy of life. I have often been forcibly struck with those words of Hebrews 11:3, "By faith we understand." Truly one has said, "Faith takes in the sublimest truths and the wildest circle of thought. Guided by the philosophy of faith we shall not stumble at mysteries, nor at alleged contradictions between Science and Revelation. To cherish infidelity is to paralyze one of the noblest faculties of the soul."

3. Then again as one passes through the busy streets literally thronged with people, one cannot but notice the effects of the conquering light of Western civilization. Truly the old is giving way to the new and China is joining itself to the family of nations in a very emphatic manner. Makes me think once of those notable words of Milton in relation to another people. He said: "Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks." China certainly has roused herself and she is now on the way to suffer many things at the hands of her "flaming youth." It is a hazardous thing educating young Chinamen without Christ. Everywhere we go we find the schools are much harder to be controlled. In the government schools discipline is exceedingly difficult and every now and then the students strike! In the Mission schools there is better control but things are vastly different from other days. Then to add to the peril of the situation is the virus of Communism which certainly has got into the system of the students. This breaks out every now and then. In some sections celebrations are held and holidays called for concerning events of aggravating import. Everything that the Foreigners have done by way of injury to the Chinese is held in bitter remembrance in these celebrations. The British two years ago in Shanghai fired upon a parade of protesting students killing several. The firing was wrong; it was inexcusable; it was Chinese blood spilt in peace times by foreign troops. I am not sure whether England ever made any apology or reparation for it! Now the youth of China is remembering that in a yearly celebration and other kindred occurrences. It must be confessed that the foreigners are guilty of many foul deeds in China and these things are an open sore to young China, hence there is an undercurrent of hatred to the foreigner. In other uprisings there is no telling how this thing may work out. It is to be hoped that the Communists will not get control again. If they do it will be another case of looting and burning and killing, it is to be feared. But we must pray and hope that those in power will be providentially guided and that the good hand of God will be with this nation as it has been in the history of others.

Just now, General Feng known so much

in America as the "Christian General," is acting very strangely. The Nationalist Government has turned him out and they bring heavy charges against him. They are holding him up as anything but "Christian." They charge him with being in league with Russia, securing support from them. They also charge him with using famine relief funds to buy arms and supplies for his army. At this writing things are serious and another war is imminent. Feng, it is said, has 500,000 troops; he is a great soldier, his men worship him and it is thought he has the best disciplined army in China. When he and the Nationalist clash in real battle it will be a grave question as to the final effect upon China. Many there are who would like to see Feng president of China, but being a man of no education it would be considered now a step down for China to have a President who was not highly educated. The present head of the government received his education in Japan and all his cabinet are trained men, many of them having been educated in America.

In a recent dispatch we read: "Gen. Feng has issued a statement to the various foreign Ministers and Consuls in China explaining why he has started a military campaign against General Chiang Kaishek and urging that the Powers will maintain strict neutrality regarding the conflict. Gen. Feng declares in the manifesto that he will give full protection to the life and property of the foreigners in all areas affected by the war."

4. Furthermore, as I move along in my rickshaw I cannot fail to be moved by the

sight of the neglected children playing on the streets and to whom life offers not much uplift or joy or future. Our children at home have great reason to thank God for their goodly heritage. Jane Taylor, in one of her fine children's hymns, is heard to say:

"I thank the goodness and the grace
Which on my birth have smiled,
And made me, in these Christian days,
A happy Christian child."

Childhood in the Orient is so different! Little children are thrown out and thrown about without any remorse. Baby girls are tossed out to perish on some dirt heap, or sold for little or nothing; sometimes bought up for slavery purposes and worse. Little girl slaves are common; they are bought to act as slaves in the home,—to care for the baby and do countless other things. I noticed in one town close to the Mission building a little girl day after day out in the street with a baby tied to her back. Poor little thing! that's her burden day by day, trying to play a bit with other children but the baby is heavy and she is so little! Then again, many mothers exchange their baby girls. The accursed habit of bethrothal of little children still stays by the ignorant Chinese. They want a wife for their little son so they exchange their baby girl with some other woman's baby girl and bring it up in the same house with the boy with the intention of marrying them when they get in their teens. Their reason for doing this is because they say it is cheaper than buying a wife for the son later on. Unspeakeably wretched habit! I saw recently in a hospital

ward a bright faced little girl, paralyzed, in part, who prior to her being reached by the hospital friends was being brought up for the purpose of being sold into something worse than slavery. I saw another grown girl with one leg gone and one hand—all the results of a brutal woman whose slave she was who treated her with the utmost cruelty. When I look at the children in our Christian schools in China and then at the children of heathenism, Oh the contrast! Jesus loved the little children and wherever the religion of Jesus reaches the homes childhood reaps a great blessing and benediction.

Finally, my meditations must close with a note of praise for what God has done in this great land of China, and this I cannot better state than in the language of a Chinese preacher uttered some years ago. He said: "Heretofore, difficulties met us at every step. The worship of village idols, sacrifices to ancestors and the untold superstition of the people have made it impossible to get the religion of Jesus into their minds. These many difficulties may well be compared to the many hard knots and joints in the bamboo. It is hard to split. You get past one joint then comes another and another and you are almost baffled in the attempt to get through it. But now, God has, with one stroke, cleft the bamboo from top to bottom. When milder agencies fail, God sends abroad the thunder of his power. He strikes terror into the hearts of all, cuts through obstacles and sweeps away the refuge of lies. He breaks every yoke, snaps every chain, and bids the oppressed go free!" Amen!

"THERE'S NO PLACE LIKE HOME."

Richard W. Lewis, D. D.



HEN John Howard Payne wrote the immortal song in which are the words used as a title for this article, doubtless no one of his day would have challenged his declaration, "There's no place like home." But we cannot be quite so sure as to our own times consenting without many denials here and there, and on the part of perfectly honest and sincere persons.

In Payne's day travelling was difficult and slow, hence comparatively few persons went far away from home. Mr. Payne himself was one of the exceptions, hence his song.

Then the home had few competitors. Men loved their homes intuitively, sincerely, and deeply. Then practically everybody lived at home. That was a day of "home sickness!" The song was quite true: "Be it ever so humble, there's no place like home."

But the times have changed. Our civilization has grown to a complex composite. Its old-time simplicity is a thing of the past. No new device is long on the market until there are imitations galore! Every successful measure meets with many competitors. The Masonic Lodge long enjoyed an undisturbed monopoly. Today it is surrounded with aggressive rivals. In a small city in the West there were counted 72 lodges, all active! "Clubs" are everywhere, and on the increase, so that it is now hard to find suitable names for the new ones!

So, it has come about that the many modern orders, organizations and activities of a town now claim sufficient attention and time to render them formidable competitors of the home. In a small town of 3,000 it was recently discovered that nearly all the leading women were so busy with the work of one organization or another that they could not be found at home! There were several literary clubs, two Parent-Teacher Associations, a flourishing business and professional women's club, besides the "Eastern Star," and many Church organizations making demands upon the women.

Perhaps the most dangerous home rival is the club for men. Business men have long been dividing their time between their homes and their clubs. The latter often are models of comfort and convenience, with every conceivable luxury to lure men and hold them away from the home. No longer are these home substitutes satisfied with rented quarters—they are now owning their buildings. Some of the most massive, imposing, splendid buildings are occupied and owned by business men's clubs. The Yale Club in New York City is in the class with "sky-scrapers," the investment of 7,000 members. The business men's club in Fort Worth, Texas, is equally huge and "homey," and cost its many hundreds of members well up into the millions. Its appointments and furnishings are luxurious. Every possible comfort is supplied. In these clubs men are lounging at all hours. Practically all the worthwhile papers, magazines, and periodicals generally, are in the reading rooms. There are agreeable conversations, exciting games, music, radio, shower baths, smoking,—every possible pleasing feature available, calculated to make one forget he is not at home! In such sumptuous clubs many hard-worked men find far better provisions for their rest of body and peace of mind than they would find in their own homes! Perhaps herein lurks the real danger of the modern club for men. While they are wonderful relaxation stations, charming spots socially, fine feeding places for hungry bodies, and in very many respects offer superb opportunities for business men, one wonders how far they go in weaning unmarried men off from home-founding, and to what extent they unprepare a married man for appreciating and enjoying his own home. Here is a case which seems to offer a "hominess" menacing to the family home.

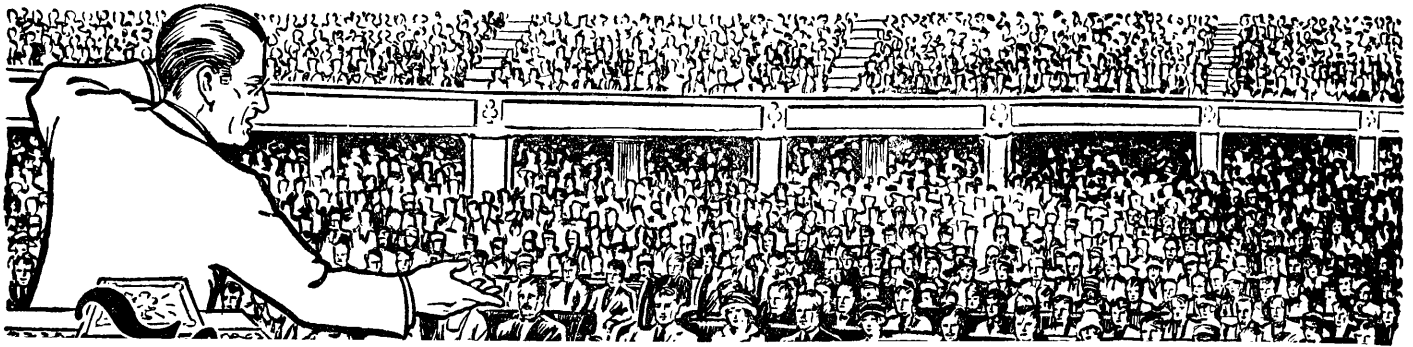
Clubs, however, are not the only substitutes for "home, sweet home." The modern hotel would give its guests all possible "hominess," and thus hold them the longer.

The modern apartment house is fitted out

with "built-in" this, and "built-in" that, frigidaire, radio wiring, disappearing beds, tables, etc., and all compactly put together, so as to save steps, minister to the ease and comfort of the housewife, and in the end rivet the renter. Even the garage is in its place, presupposing that it will be needed. Indeed, everything is done to make the place so attractive that the occupant will be content to live in a "borrowed house." There is one feature which is seldom thought of in its true light, and that is the announcement so generally flaunted in the faces of would-be renters: "No children allowed." Who can tell how far this restriction has worked to withhold normal offspring, rather than to lead newly weds into whatever sacrifice needful to own their homes and rear children rather than the usually permitted poodle pup.

The theatre, too, is offering its comforts of cushioned, soft seats, its whirling, cooling fans, its home scenes, its soothing, nerve-easing music, its lower rates—anything and everything to draw people out of their homes and into a more comfortable place to spend the evening. Time was when one felt content to entertain one's guests in the home of which John Howard Payne sang so sweetly. But today you visit a city and at once your host, or your hostess, begins to plan for your attendance on the most popular theatre. Is it because we are no longer gifted in the ancient art of agreeable fireside conversation? Is it because we do not want any interruption in our chain of shows-seeing? Is it due to the general impression that everybody expects to be so entertained? Account for it as we may, it is true that the theatre has become one of the home's most successful rivals. The danger is that our youths are going to grow up building character out of a flimsier fibre than is required to meet the demands of an ever increasing exaction that calls from business bent on success at any price. The theatre ideals are far from those

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"YE ARE HIS WORKMANSHIP."

Rev. C. V. Fairbairn.

"And the very God of peace sanctify you wholly."—1 Thess. 5:23.

THE prayer of Paul for the Thessalonians is identical in purpose with that of Jesus for his disciples: "Sanctify them through thy truth."—John 17:17. The subjects of this prayer were regenerated men. This is very evident from 1 Thessalonians 1. Yet for these good, well-saved, not-of-the-world believers the great apostle prays that they may be sanctified wholly throughout spirit and soul and body.

HOW ARE THEY TO EXPERIENCE THIS GREAT BLESSING?

Says one: "The blood cleanses me." Another says: "The Holy Spirit sanctified me." A third says: "Well, I was sanctified by faith." And then, provided they enjoy theory only, these three brethren cold-shoulder each other, and the world sees a neutralizing comment upon Jesus' prayer: "Sanctify them . . . that they all may be one in us; that the world may know that thou hast sent me."

From what is proposed, we can see that sanctification is difficult of accomplishment. So deeply rooted is the carnal mind in the very sub-soil of the human heart that man knows himself helpless. All systems of theology recognize the impotence of mere man-methods. An act of will cannot cleanse the heart: neither will prayer, Bible study, faithful performance of duty, undergoing any ceremony, or aught that man can do for himself, purify his naturally corrupt heart.

It takes supernatural power to do this. Since it is contrary to Satan's workings, it must be accomplished by power supernatural and divine, resident only in God himself. It is he who undertakes to do this which otherwise is utterly impossible. "And the very God of peace sanctify you wholly." Or, to give it the intensive force of the Greek: "May the God of peace himself make you holy." Thank God, our sanctification is not left to mere human effort, but it is in the hands of the great I AM who had but to speak, and earth, air, planets and satellites stood forth from nothing and had a being.

"We are His workmanship."—Eph. 2:10. Such a difficult work can only be wrought by Almighty God; but in the accomplishing thereof he works through several agencies. We will notice these.

(1). *Christ Jesus, the Sacrificial Agent.*—"We are sanctified through the offering of the body of Christ once for all."—Heb. 10:10. "For their sakes I sanctify myself, that they also might be sanctified through the truth."—Jesus.—John 17:17.

(2) *The Blood of Christ*—(Heb. 13:12; 1 John 1:7). This is the *purchasing or meritorious agent*. The shedding of his blood satisfied divine justice and enables God to be just and still justify the ungodly. Without the precious, atoning blood no cleansing is possible.

(3) *The Word of God*—(Psa. 119:130; John 17:17; 1 John 1:7). This is the *declaring or revealing agent*. His word enters; the light shines; we see our uncleanness: but,

thank God! we also see the remedy provided, the possibility of cure. By walking according to the Word, i. e., "in the light," we take the King's highway of holiness and cleansing is guaranteed. Victory is possible on no other line.

(4) *The Believer's Intelligence.* This is the *perceiving agent*. Light is perceived by the eye. The ear responds to sound-waves. The God-given intellect in man is the faculty which perceives the sanctifying truth. God excuses the fool and idiot and covers such cases, in great mercy, with the sheltering blood. So it is with infants and all irresponsible. But to the intelligent man, God cries, "Come and let us reason together;" and again, "Ho, every one that thirsteth, come ye to the waters," etc.—Isa. 55:1-3. The whole plea is addressed to beings able to perceive, reason, and consider.

(5) *The Believer's Will.*—This is the *consenting and determining agent*. "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice . . . unto God." Present ye—Man's will must act. "This is the will of God, even your sanctification;" but our will must co-operate with the Divine Will. Hence Jesus said to the blind man: "What wilt thou?" His will and our will must labor together to produce the one, desired effect.

(6) *The Believer's Faith*—(Heb. 11:6; Mark 11:24; Acts 15:9; 26:18). This is the *receiving or appropriating agent*. Says Jesus: "Whosoever things ye desire when ye pray, believe that ye receive them and ye shall have them." Says Mr. John Fletcher: "I have called faith apprehending a sanctifying baptism or outpouring of the Spirit."—(Address to Imperfect Believers). Without faith cleansing is utterly impossible. Faith must precede both the cleansing and the witness of the Holy Spirit to the cleansing. There must be a *faith-reception before there is an experimental-reception or there will be no experimental-reception at all*.

(7) *The Blessed Holy Spirit*—(Rom. 15:16; Col. 1:11; Eph. 3:14-19; Acts 15:8, 9; Titus 3:5-7; 2 Thess. 2:13; 1 Pet. 1:2). This is the *administrative agent or all-in-all potential one*. He is the Sole Administrator to men of atonement-purchased benefits. He is Essential Deity. He is the Very God of Peace himself. He is Potential Deity. He is the sole Executive of the God-head at work in the world today. Therefore, we declare the truth, that the great potential agent in sanctification is the Holy Ghost. He illuminates the Word, else it is dark and meaningless. He illuminates my heart and mind, else I will never perceive my privilege revealed in the Word. He strengthens my already consenting will, thereby enabling me to utter consent and abandonment to the whole will of God. He alone can inspire my faith to be both receptive and effective. Even the precious blood availeth naught for me, unless the Holy Spirit applies its healing benefits to my heart. And so, the Holy Spirit, Only Executive, Sole Administrator, Potential God, Essential Deity, Very God, illuminates the Word, enlightens my mind,

aids my will, inspires my faith, and deep within works that holiness which has been purchased for me with the blood of Jesus, and "without which no man shall see the Lord."

Hence, in 1 Peter 1:2, we read: "Elect . . . through sanctification of the Spirit:" the capital "S" signifying not sanctification of the believer's spirit, as in 1 Thess. 5:23, but sanctification by the Holy Spirit. Again, in 2 Thess. 2:13 we find: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Note the similarity of the wording here to Eph. 1:4: "God hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love." Once more, we read in 1 Cor. 6:11, that "ye are sanctified by the Spirit of our God;" and in Rom. 15:16, find the words: "being sanctified by the Holy Ghost."

Says that saint of God, Mr. John Fletcher of Madeley, to whom we have referred hitherto: "If our hearts are purified by faith, as the Scripture expressly testifies; if the faith which peculiarly purifies the heart of Christians is a faith in the promise of the Father, which promise was made by the Son, and directly points at a peculiar effusion of the Holy Spirit, the Purifier of spirits; if we may believe in a moment; and if God may in a moment seal our sanctifying faith by sending us a fulness of his sanctifying Spirit; if this, I say, is the case, does it not follow, that to deny the possibility of the instantaneous destruction of sin, is to deny that we can make an instantaneous act of faith in the sanctifying promise of the Father, and in the all-cleansing blood of the Son, and that God can seal that act by the instantaneous operation of His Spirit."

Just read that rich paragraph again, and see how thoroughly the early Methodists,—for Fletcher, while an Episcopalian, was certainly one of those blessed, holy men called Methodists,—believed in the full operation of all the agents, co-operating with the Holy Ghost, when he came in mighty Pentecostal effusion upon the soul, in order to the instantaneous destruction of sin and the entire sanctification of the believer.

Asbury College and the School Year 1929-30.

BY PRESIDENT L. R. AKERS.

Vacation days are coming swiftly to an end and soon we shall be beginning another school year at Asbury College. Soon a host of young people from Maine to Florida and from Virginia to California, and even from across the seas, will be pouring into Wilmore by train, bus and private automobile.

A material increase in enrollment is anticipated and to young people who plan to come to Asbury we would urge the importance of sending in the entrance application and the room reservation fee of \$10.00 as early as possible so that a room may be assured. (The room reservation fee will be refunded, if you should not be able to enter, provided notice is given before September 1st.)

As we stand upon the threshold of the year 1929-30, we pledge this school anew to stand unflinchingly for the fundamentals of our holy Christianity, for the glorious doctrines of Methodism, and especially for the great truth of a full and free redemption for all men from all sin. Asbury College purposes to keep the fires of evangelism burning upon her altars and to send out into the harvest field of the Master splendidly trained leadership which will be able to speak mightily for God and the promotion of His Kingdom among men.

May the coming year be the happiest and best year in the life of every young man and woman who plans to go away to college. To those of you who plan to come to Asbury, we extend a cordial welcome and shall look forward eagerly to greeting you September 18.

Your Singing Friend

That is not singing for God's glory will enjoy and get a blessing from reading "The First Soprano." Price, \$1.00.

The Source of Goodness

And Gladness.

REV. A. H. M. ZAHNISER.

THE fourth Psalm and the sixth and seventh verses contain a question, and a statement that should be of interest to us all. The passage reads, "There be many that say, Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and wine increased."

This query and answer fairly represent two classes of people that have long lived side by side in the world. The one class inquiring, and many times with a doubtful mind, the source of good. The other having found in God the true source of satisfaction, they are convinced that real goodness and lasting gladness can be found nowhere else. Those who have gotten acquainted with God in Jesus Christ need search no further, but can testify, "All my springs are in thee." Ps. 87:7. All such recognize God's favor and blessing as being necessary to properly appreciate and enjoy both temporal and spiritual good. Hence they pray, "Lord, lift up the light of thy countenance upon us." They also estimate spiritual graces and attainments at a much higher value than material things. They believe that the consciousness of the presence and approval of God is worth more than all that money can buy. Even broad acres yielding rich returns in bountiful harvests are not worthy to be compared to the joys that come from right relation and holy communion with God. "Thou hast put gladness in my heart, more than in the time that their corn and wine increased."

All our blessings, whether personal or general, should evoke heartfelt thanks to God. He is the Source of all goodness and gladness. But what is all else, without salvation? And the blessings of salvation are of a personal character. The secret things belong unto the Lord. And the secret of the Lord is with them that fear him. "Eye hath not seen, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him. Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God, which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teaches; comparing

spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he might instruct him? But we have the mind of Christ." (1 Cor. 2:9-16.) Jesus says, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (Rev. 2:17).

"Rivers to the ocean run,
Nor stay in all their course;
Fire, ascending, seeks the sun;
Both speed them to their source;
So a soul that's born of God,
Pants to view his glorious face;
Upward tends to his abode,
To rest in his embrace."

"THERE'S NO PLACE LIKE HOME."

(Continued from page 3)

that formerly were formulated in the best homes. The home teaching was, and ever should be, that great emergencies are to be met with manly courage, whereas the theatre is far too often furnishing object-lessons of cowardly refuge in dissipation, suicide, or some other tragedy. By the multiplied thousands our families, from father to the little child, are emptying the home at night, and on Sunday afternoons, to fill the theatres. Who will say that the substitution is going to uplift and ennoble home life, or produce a stronger, wiser, better generation.

Even the on-rushing palaces a-wheel strive to make us forget that we are spinning through space at the clip-off of 60 miles per, rather than comfortably seated at home in the old town. You may occupy a cushioned, revolving chair, you may read, nap, rest, eat, engage in pleasing conversation, enjoy a shower bath, get shaved, have your usual manicuring, etc., etc.

Now comes the hospitals, not alone with their "homey" atmosphere which is so comforting, and helpful to patients, but at the same time robbing us of one of the sweetest of all our home sentiments. In the future there will be few who can pass some old home and say with a thrill, "That is the old home in which I was born." It is hard to awaken any sentiment over being born in a hospital. Already the age is fast losing its sentimental side. Great and good as our hospitals are, they are fast becoming substitutes for our homes in moments of sickness. The tender touches of dear ones are now displaced by the technical skill of professional nurses. As important, even imperative, as the modern hospital may be, nevertheless it, too, is aiding in the weaning away of families from home-life.

With all this strenuous and persistent effort towards doing away with the old-fashioned home-life, and building up a new life apart from the past, the question will force itself upon us: After all, what is the heart of the home? What is that strange, sweet, something which sets a real home off in a class to itself, and keeps it from having any worthwhile imitators, or competitors? This question deserves careful answer; perhaps right here we may be able to discover the safety valve for home-life, on the wane today.

There are three things which enter into the home to make it separate and apart, a thing distinct and differentiated.

First, the sacredness of privacy. In forming a true home two lives yield themselves, the one to the other. The two are merged, strangely enough, into one life, if well mated. They are alone. They live apart from all other beings. Into their sacred realm not even parents may enter. They are shut in, the whole world is shut out. They are secluded, shielded, insulated, in their wedded

oneness. In the intimacy of married life each being is bared to the other as in no other relationship of life. This is a matter too sacred and too solemn for house-top parading. Where two lives blend into one the curtains should drop, and utmost privacy should protect.

Second, there is in any genuine home the element of personality, essentially prominent. A home is not a house, and a house is not a home. Two persons unite to make a home. Money in the bank cannot make a home. Things in a house do not make a home. Two lives must be linked in lovely harmony before there is a real home. Then, "be it ever so humble, there is no place like home." In any analysis of the true home, personality must play an essential, prominent part.

And what makes personality essential to a real home? What is the basal element in this person which makes him or her suited for a home partnership? It can be just one thing, an old-fashioned, tame, "homely" something, which, for lack of a better name, we call LOVE! Like electricity, no one ever saw it; no one can define it; no one can control it; and yet like electricity, it is a fundamental and tremendous power. Two persons in one home where this strange, subtle something is lacking, turn that home into a little hades! Home-life intimacy is such that it is utterly unbearable where love does not "cover a multitude of faults." On the other hand, two persons in a home the atmosphere of which is pure, sweet, holy love, turn that home into a miniature heaven!

Where love is, confidence is established; and where confidence is, peace reigns; and where peace is, contentment dwells; and where contentment is, the home is an unqualified success—however poor, however obscure, however humble the place called home.

In the home of love there is a beautiful interdependency. The one partner supplies the lack of the other. The one is ever incomplete without the other. This is descriptive of the true home in the highest sense.

There is no sweeter spot on earth than a harmonious home. Its atmosphere is heavenly. You feel it at once on entering the threshold. Such homes do not ask you to "make yourself at home." You are made to feel at home without any effort on your part. When the home is not up to standard; when it is weak and lame, and fails to make you feel perfectly "at home," you cannot atone for the home lack by anything you may be able to do. Should you try to act in such a home just as you would in your own home, you would be a misfit, and your efforts a misfortune.

True homes are made from within, never from without. The gilded face of a clock cannot make the "movements" keep time. A new mainspring is needed. Even so: in the average American home a new mainspring of LOVE is the need. Let us get back to the heart of the home and get the "movement" repaired. With a new mainspring of affection there will be smooth and harmonious turning of all the home wheels, and the hands will go around in perfect order.

If we enquire for the law, or the laws, for establishing a true home, rather than a false one, the answer is not far away, nor hard to find. Some very simple and fundamental rules may be given to young people who when followed will yield a happy home-life every time.

First, Go slow. Home-life relationship is so very sacred, so deeply important, that no wise person will dare to dash into matrimony. Much time is required for trying each other out. For learning each the other. For adaptation, one to the other.

Second, analyze carefully, first, yourself, second, your prospective partner. Study temperament. Are you suited? Will you be equally yoked together? Do you love blindly,

(Continued on page 6, col. 3)

The Crucifixion of John Henry Huston

By Alice Hollander.

CHAPTER XXXI.

THE INVESTIGATION.

ON Monday morning following Huston's statement at the big tent, a number of prominent citizens of Goodwill met in the office of a leading lawyer, and a committee was organized consisting of several physicians, a couple of prominent lawyers, a banker and Huston, to make an investigation of the coffin and its contents, and, if possible, unravel the strange mystery connected with its coming to the City of Goodwill.

Some feared that the opening of the coffin might bring on a contagion of smallpox, others insisted that the inscription upon the box containing the coffin was put there to prevent an investigation. Finally, an undertaker was employed to open the grave and take up the box containing the coffin. A powerful X-ray was secured, several pictures were made, and the fact was demonstrated beyond doubt that the coffin contained a human body.

Huston then wrote, under the advisement of the committee, to his hospital to find out what mistake could have been made. The correspondence was kept up for some days; finally, a physician came from New York to Goodwill, attended by a young man, the son of a gentleman by the name of John Henry. He sought out the Rev. John Henry Huston, who brought him and the young man attending him, before the above mentioned committee. The physician had brought with him a leaf from the register of the hospital where Rev. Huston and Mr. John Henry had been placed on the same evening, as mentioned some time ago in this story.

Examining this record it was found that the clerk making the record at that time had made a mistake in placing the names upon the daily register, and because of this fact, John Henry Huston was supposed to have died, and his remains shipped to Goodwill, when, in fact, Mr. John Henry had died and his remains shipped to Goodwill. In order to put the matter beyond all question, several men were secured who had been afflicted with smallpox; the grave was opened, the coffin was uncovered and at once, young Mr. Henry recognized his father. This solved the problem of the comedy of errors and gave the newspapers of Goodwill a most interesting series of articles which were copied, to some extent, throughout the country.

There was one matter to be cleared up: Mr. Henry's clothing had been burned at the time of his death, but when he entered the hospital his bill folding purse had been disinfected with its contents and locked up in a safe. After his death, on examination, it was found to contain \$7,500 in cash. This was in addition, or apart from, money Mr. Henry had on his person which had been used to defray his expenses at the hospital, purchase his casket and send his remains to the City of Goodwill.

The physician produced a letter which he had written to Rev. Judas Iskabod, pastor of the People's Church at Goodwill, enclosing a check for said \$7,500. He also produced a letter from Rev. Iskabod in which he most profusely thanked him for the kindly care he had given to the old ex-pastor of said church, and for shipping the remains, and for the check which money he promised should be faithfully turned over to the proper heirs. This letter had not been written by a secretary, but had been written with pen and ink by Mr. Iskabod and contained his personal signature.

The question had been settled with reference to the identity of the contents of the

mysterious coffin, now the question was raised, what had become of the \$7,500? On investigation, it was found that on a certain day, harmonizing with the date on the letter, Mr. Iskabod had deposited this identical sum of money in one of the city banks, and the physician produced the check with Iskabod's signature.

One of the interesting facts about this feature of the story was that no one had heard a word from Mr. Iskabod about this interesting bit of pocket change. By examining into the records of a certain real estate agency, it was found that a few days later he had bought quite a nice property for the sum of \$8,000, and had paid in cash \$6,000, with a note for the remainder to be cancelled in twelve months. It was also found that about the same date, he had bought a handsome automobile, paying \$1,000 cash. These circumstances, taken altogether, made a rather ugly case for the brilliant young minister of the new age, who was no doubt, quite aggressive.

Young Mr. Henry arranged at once to ship the remains of his father back to their native state, but before leaving, with an attorney, and several men of the committee mentioned, he visited Mr. Iskabod who had resigned his pastorate of the People's Church, and demanded that he should at once pay him the \$7,500 of his father's money, or be arrested and stand his trial for theft of the same. This was no ghost story. Mr. Iskabod, assisted by one of his mediums, and a strong supporter of his views with reference to communication with the dead, a wealthy widow, went to the bank, made a note for the money, with the addition of the interest for the few months he had had it in possession, and turned it over to Mr. Henry, the son of the deceased. All of this transaction made a most interesting front page article for the morning paper, with large headlines.

A few days later, it was rumored about town that Mr. Iskabod's health was in such condition that, for the present, he had given up the ministry and was going to the far west to recuperate, and take a much needed rest. We have not been able to follow him up, but the strong probabilities are, he has entirely given up his interest in spiritism and association with those who "peep and mutter." No doubt, his health fully restored, he might make a very acceptable and successful pastor in some suburban church of wealthy and select people who, in this new age, have discovered that the Bible is fiction, that there is no such thing as an atonement for sin; in fact, no such thing as sin, but certain weaknesses and animal-like proclivities that have not been outgrown in our evolution up toward the perfect human.

The president of the university at Goodwill, with a large body of his professors, was asked to resign, promptly met with the request and faded out of the community. Ouija boards were burned by the score, and quite a bit of paraphernalia of various mediums was destroyed. A number of tables, which had been walking about in several homes of the city, got a long rest for their weary legs. The women who had sold tickets for the lectures for Sir Gulliver Dodge and Judas Iskabod, were so tormented with dunnings for the money they had secured, and threats of suit for damages, that all of them who could do so, got away for the various summer resorts as far from Goodwill as possible.

The vagaries of destructive criticism got a black eye; the modernistic boasts of the new age, with its broadminded intelligence, which had been talked so much and so eloquently, died down. The people of Goodwill realized that they had been living and acting

some hundreds of years behind the times; that they had been believing all sorts of ghost stories and paying out their good money to shysters who knew nothing of any sort of communication with the dead, but were under the delusion and power of the Devil.

Huston's meeting went forward with great power. The board, which had dismissed him, resigned. He selected from those powerfully saved under his ministry, a company of men, good and true, and built up a great official body to whom the big church plant was committed for safe keeping and faithful administration of a pure gospel. A new life came into them, and for a number of years he was a faithful and trustworthy pastor of one of the largest, most intelligent, consecrated and liberal congregations, not only in that city, but in the state. He was able to secure a strong, true, young man, highly educated, powerfully converted, wholly sanctified, clear and efficient in the interpretation of the Holy Scriptures in harmony with the Wesleyan teaching, as his assistant pastor, and to take his place when he should no longer be able to stand in the pulpit on Sunday morning and deliver his mighty messages of salvation full and free for all men from all sin, through the atoning merit of our Lord and Saviour Jesus Christ.

THE END

"THERE'S NO PLACE LIKE HOME."

(Continued from page 5)

or with eyes wide open to the other's faults? Blind love is foolish love. The highest love is in the face of seen and admitted faults.

Third, be sensible (after marriage). Give and take. Bear and forbear. Make it a fifty-fifty proposition. Put yourself in your partner's place. Live the "golden rule" daily at any cost. If you find faults in your partner, so may your partner find faults in you. You both are but human. Angels never marry mortals! Nor should mortals expect to marry angels. Mortal men wed mortal women. A fellow feeling should make each most tolerant. Let reason season love. Call commonsense to sit on the home throne. Build your home-life on RIGHT. Get your idea of right from the Book of books.

Finally, if "there's no place like home," neither are there any enemies like enemies of the home. Attention is called to some of these in closing.

The increasing carelessness of parents permits young people to associate and mate without proper parental oversight. Age and experience should ever be offered to youth for their guidance.

The hourly growing familiarity of the opposite sexes cannot but tend more and more to disgust youth, and discourage marriage. "Familiarity breeds contempt," is no where more applicable than in the case of young people taking liberties with each other.

The alarming rate at which the divorce evil is growing and spreading threatens the home as its worst, most dangerous menace. "If others cannot live together happily, why should I assume that I shall be an exception?" Thus youth reasons, and well.

The lowered morals among young women, perhaps the result of loose examples set by their elders, must inevitably turn many men away from the marriage altar, first because there is less need to wed, and second, because there is more fear to do so!

Finally, the growing disposition seen in high social circles to make marriage only an experiment, called "contract marriages," "affinity marriages," etc., etc., cannot but react on the minds of marriageable men and women, and indirectly harm the home-life of the nation. The clear tendency is towards tabooing marriage. Thus it is that one wonders if the strange prediction of an ancient preacher (Isaiah 4:1) is now about to be fulfilled! We know that a part of it is, for we see it with our own eyes day by day—is the other part about to come true?

GLEANINGS FROM THE EVANGELISTIC FIELD

TEFT, INDIANA.

I have just closed a twelve-days' tent meeting at Teft. Considering opposition, the conditions and length of time, I had a very good meeting. During the twelve days there were over thirty saved and sanctified.

Although I have had better meetings in quantity, I don't think that I ever conducted a better meeting in quality. The work was deep and I feel permanent.

There are several young men called to preach in this community, as a result of the tent meetings, who are looking forward to get their preparation in Asbury College. Three of these young men are making desperate efforts to enter Asbury this fall.

To the Lord be all the glory for what's accomplished and praise be unto his name for the blood that can cleanse a heart from all sin and keep it for the Master's use.

Charles Cochran.

MRS. E. STANLEY JONES' LETTER.

I am thinking of you individually although these duplicate letters may not seem to so indicate. How I do love your splendid letters! Only the necessity of saving time and strength for the work to which I am called in India keeps me from writing each of you with my own hand.

Our hot weather has begun and I am sitting under a punkah—a sort of fan made by nailing a long strip of Chinese matting to a pole suspended by ropes from the ceiling. A rope is attached and this goes through a hole in the wall and is pulled by a man sitting on the verandah outside. Two old Christians, who are blind and very happy to be able to be self supporting in this way, are pulling the punkah for me. They are always happy when the hot season comes and they need not be objects of charity.

My garden is nearly all dead. The hot winds are as fatal as frost. Just at the time when one craves most a little fresh green food we cannot get even a lettuce leaf.

Three days more and Mr. Jones lands in Bombay! It has been a long separation and this spring we have been like children—counting the days to May 4th. After school closes, May 10th, we will pack up all the work we can carry with us and flee to the mountains. I will send home all the boys who have parents or friends who will or can keep them. The matron and a teacher will stay here to look after the rest. They will have various kinds of industrial work to keep them out of mischief. Often the boys who have homes do not want to go to them because of the dirt and poor food and crowded condition; but it is good for the boys and for their parents, too. I try to make them see that they are each one, little missionaries and it is their duty to pass on to others the things they have been taught in school.

As soon as we get to the mountains our Eunice will come home and attend school as a day pupil while we are there. So the summer is a joyful time for her.

I had a rather startling experience recently. I was driving into Lucknow to attend the Board of Governor's Meeting of our Isabella Thoburn College. I started before daybreak, as the first meeting was at 7 A. M., and I had to go 52 miles. I was driving a bit fast and looking straight ahead when suddenly from the dark jungle at the side of the road, a fine stag sprang in front of the car. His antlers crashed against the radiator and he fell back with his neck and front legs broken. I felt so badly for I love these soft-eyed, dainty creatures in spite of the harm they do to the fields. On the way home I passed 14 camels, 3 elephants, innumerable monkeys and goats and 151 ox-carts. It is quite a feat to pass that many oxen and get home with one's temper intact!

The ox driver seldom can make up his mind to leave the center of the road until you are vigorously tooting at the back of his cart and then he and the oxen are seldom of the same mind as to which way to turn. Often when there is a long line of carts, some of them will turn to the left and some to the right and block the road completely.

Last week I attended the wedding of a Mohammedan friend. For a week before the ceremony she sat absolutely quiet in an empty room. Her food was placed before her and she spoke to no one. This was to subdue her spirit and teach her quietness and self-control. The ceremonies lasted three days. When they were over the husband was escorted to the room where the bride sat with her relatives. They passed over and left them alone. Then he lifted the heavy gold embroidered garment that covered her and for the first time looked upon her face. Fortunately this time both were good to look upon and there is every reason why they should be happy. But it is not always so.

I had an interesting caller the other day. I was in the school house and looked up to see a Hindu priest in a long saffron robe looking at a picture of "Christ in the Temple" that hangs on our wall.

When I went to him he said, "I was passing and thought I would look in." After talking with him a bit he said, "I met your husband one time and he said to me, 'Give yourself absolutely to Christ, keep nothing back and see what happens.' For two years I have been trying to get courage to do this thing. It is not a light thing to belong to Christ."

We talked a while and he went away sadly, saying, "I need courage, I need courage."

I have left this letter twice to chase monkeys.

Because they are sacred to the Hindus no one dares kill them and they have multiplied so fast in this station that they are a terrible pest. Food which should go to save starving children, goes instead to keep these great, thieving creatures alive. The Hindu seems to consider human life cheap, compared with his sacred cow or monkey or alligator or cobra. And even though an animal is not among those especially considered sacred, it must not be destroyed for who knows whose soul may not have passed into even the pestiferous crowd!

And now, dear friends, I must close. Do not feel that you must answer. You are busy, too, and we would not put extra burdens upon you. We will keep your names on our mailing list and if you will put up a little prayer for us and the work committed to us when the letters come, we will be well repaid.

Yours in Happy Service,

Mabel L. Jones.

CHOCHIWON, KOREA.

Bro. Chun and Sr. Kim are very happy to report that God is wonderfully blessing the church, and that many souls are seeking and finding the Lord. The Christians are hungering after deeper spiritual things and are pressing forward. This church has undergone many hardships in the past but now God is giving victory and there are blessed prospects ahead. Some of the Christians are pressing on into holiness and some are experiencing the healing power of God. The attendance is increasing—often there are as many as seventy present and on Sunday the 24th there were one hundred and thirty present including children. The small building was filled to overflowing and people had to stand on the outside. It seemed that this displeased the devil for in just a few days word was received that the building which they were renting for a church had been sold and that they must give it up. There is nothing in sight yet, but the workers are praying and believing that God will give them a better place.

One day the workers received word that one of the new seekers had been taken violently sick so they hurried to her home. She is a young woman, about twenty-five years of age who had begun to seek the Lord about a month before. Bro. Chun and Sr. Kim found her in a bad condition—very pale and her hands and feet cold. She could not open her eyes or speak. Sr. Kim was afraid she would not live through the night if God did not undertake for her. For two hours the workers held on in prayer and God wonderfully answered. She was healed and also renewed in spirit. Her husband, an unbeliever, was greatly touched by this and decided to give his heart to the Lord also. Praise God!

A Mr. Li is one who sought the Lord this month. He began to seek the Lord about a month ago through the influence of his wife so decided to attend the conference in Seoul, and at that time he was truly born again. Bro. Chun is also very happy because his wife was saved this month. Four years ago she decided to become a Christian but it was merely a mental decision and there was no change in her heart. On the 18th of this month through the work of the Holy Spirit she repented of all her sins and was saved. She confessed that she had been disobedient to parents, that at one time she had wanted to kill herself, and that she had taken a yen from her parents before she left home. At once she sent a letter to her parents telling them of what she had done and enclosing the yen. She has found the Lord and is now light and happy. Praise the Lord!

One night Bro. Chun had a cottage prayer meeting in his home and invited anyone who wanted to come, to come. One who came was a man who had once been a member of another church but he understood nothing about real salvation. Bro. Chun's talk that night touched his heart and caused him to truly seek the Lord. He gave up his drinking and smoking at once, is going on with the Lord and has promised to give one yen and fifty sen each month to the support of the work.

There are three itinerant points at which Bro. Chun would like to open up branch churches. In a village about a mile away one brother began to preach diligently to his relatives and several have sought the Lord. One of his cousins destroyed all his idols and firmly decided to become a Christian. He is now coming to the meetings and brings his mother and children with him. He has also preached to his neighbors so that several people from this place now are coming to the meetings. In another, more distant village, Bro. Chang one of the earnest Christians lives. He brings several young men from this village to the church with him, and they are wanting a meeting place in that village also. In still another village a young woman who is a public school teacher and her mother are very zealous. They are working for the Lord there also. Please pray with us that it may soon be possible to open up branch churches in these places.

An old woman and her daughter attended the meetings faithfully from a distance of about three miles or more. Often the roads were very bad but they did not mind this and came as long as the old woman could possibly walk that far. After that she prayed diligently in her home and the daughter came alone. One day recently the daughter came to Sr. Kim and told her that her mother was very sick so Sr. Kim went at once to the home. She found her in a very sick and weak condition, looking as if she were ripening for heaven. Sr. Kim asked her about

her spiritual condition and asked if she was ready to go to heaven. She looked into Sr. Kim's face with peace and assurance and said, "Yes, there is no doubt in my heart. I shall go to meet my Lord." Her face fairly shone with the glory of God. The next day she went home and the neighbors were greatly influenced by her peaceful death.

Sr. Kim visited more than a hundred homes during the month and dealt with many unbelievers personally. God gave her 37 seekers. Praise his Name! She is praying for a thousand souls during the year. Praise God for such a goal! She also distributed 300 tracts this month and is praying that many who read these may be saved.

The Oriental Missionary Society,
Shanghai, China.

BROTHER WILLEY'S LETTER.

In company with three other missionaries I left Huanuco August 22nd, riding two leagues in a machine to the rancho of a wealthy friend. By noon we were mounted and cantering along the trail in a cloud of dust, four missionaries and an arico with a pack animal. We rode all that afternoon passing Indians laden with earthen ware from the villages to which we were bound. Later in the afternoon it began to grow cooler until by nightfall it had become real cold. At about seven-thirty we stopped at an old abandoned Indian hut constructed of mud and grass. Unpacking our beasts we prepared a supper composed of boiled rice and tea. After eating a nice warm dish of rice we turned in clothes and all to dream pleasant dreams.

The next morning when we arose the ground was covered with frost and ice but the Indians did not seem to mind the cold as they ran around in their bare feet and parts of their anatomy exposed. The second day we rode on without mishap, surrounded by beautiful country. That night we again slept in an Indian hut high up in the hills, being compelled to force our horses up a steep incline in the darkness. One Indian turned a large room over to us, which, on investigation proved to be the habitation of an old hen and her chicks and, some guinea pigs and rats, but it was a welcomed place that evening. The following morning we were on our way traveling over a new trail which was under construction. We were on our way to La Union, the center of the Inca land. We passed through one especially beautiful and fertile valley where twelve teams of oxen were plowing in a large field. I could not resist galloping over to stop the whole procession lining them up in order like so many cavalry mounts. The Indians were greatly pleased to have their pictures taken, doubtless it was their first.

We lunched at a little village called Quivilla then pressed on. Mr. Simmonds the leader of the party and I decided that we wanted a bath in the headwaters of the Amazon so we stripped and had a plunge. I can assure you that the waters streaming down from the Andes are not tepid. After our bath we lit out on a gallop in order to catch up with the party. From the place of our bath we began to ascend, travelling up a steep mountain in the form of a loop, the horses slipping and sliding on the rock. Three thousand feet below us on a steep incline lay the valley of the Marantana a river meandering like a great ribbon. Frankly, I did not feel like riding so I hugged the rock wall, walked and perspired. We reached the pueblo of Yata at seven-thirty that evening. On the way up I had a long talk with an Inca Indian who had obtained a Bible from the Huanuco Mission. He said he believed in it and was reading it. Thus, many days journey from the main station the news has spread being carried by Indians laden with products of the mountains or driving their sheep down the steep passes.

The following day we made an impression on the officials in Yata on visiting a new water works under construction. We found they were using a very weak mixture of cement in a very important part of the construction. Mr. Clark, being an engineer, was able to advise them in the matter. That evening a young chap, a liberal, turned a fine large room over to us and did everything in his power to make the meeting a success.

On arriving at the place of meeting we found the room packed, giving us just room for our lantern and slides. We were honored with the presence of all the officials of the town except the Cura (priest). Even the drunks were for us. One old fellow kept crying "Baje con los curas" (down with the priests). "Vivar las evangelistas." We found all through the valley the young men especially very liberal and want a change. They see the error of the hierarchy of Rome. The young chap who gave us the room informed me that if we would come to Yata he would give us the use of the room. He also expressed the wish that he might sell Bibles in the town. That evening all the Bibles we had with us were sold and the people begged for more; even the captain and governor wanted the Word of God. O! how the doors are swinging in a land wide open.

IF YOU WANT SOMETHING

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

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(Continued from page 1)

grace, suffering, endurance, establishing and going on. How marvelous is this comprehensive truth of holiness, a preparation for endless eternity in a sinless heaven with God, the angels and the saints of all ages!

An angel could not ask for a greater privilege, a higher calling, a more glorious service than to live among men, to go up and down the earth proclaiming a full and free deliverance from sin, a joyful life of peace with God, of fellowship with Jesus Christ, of a heart from sin set free. This gospel of full salvation is indeed "good news."

What a change would come in the churches, in all the evangelical churches, in the homes, in the lives of the people, in this sin-cursed world of ours if, for six months our ministers of the Protestant churches of these United States, with open Bibles, shining faces, and hearts aglow with divine love, should preach to their people the "beauty of holiness," the will of God that we should be saved from all sin; the gift of God, the awful agonies of the cross that we might be saved from sin—what a stir it would create! Such preaching! How the people would talk about it, read their Bibles, pray, think, reform their lives, inquire of their preacher, get together to discuss holiness and wait upon the Lord in prayer. There is not a doubt about it.

Oh, my brethren, men of God up in the pulpit, do not be afraid to speak to the people that God, in his Word, requires holiness of heart, that in the gift and crucifixion of Jesus Christ he has provided for holiness, that in the day of judgment he will demand holiness; that we must go on to perfection, or we will go back to apostasy, always proclaiming and pointing to the bleeding Victim of the cross, and urging upon the people that the blood of Jesus Christ cleanseth from all sin.

Personal Note to Herald Readers.

As we move from China where we have had nearly ten months of preaching the gospel and evangelizing, and where we have seen gracious revivals, we feel led to ask the prayers of God's people for our work in India, Egypt and other parts. Pray for us that we might experience power from on high in every meeting; that we might preach the gospel with the Holy Ghost sent down from Heaven and that our ministry may be used

to the salvation and sanctification of many souls. Our first engagement in India will be Yeotmal Holiness Convention, October 17-22, then we go next to a camp meeting of the Free Methodists. GEO. W. RIDOUT.

Help Childhood and Youth.

W. R. CHAPMAN, PH.D., D. D.

Text. Proverbs 22:6.—"Train up a child in the way he should go; and when he is old, he will not depart from it."

Proverbs 20:11.—"Even a child is known by his doings, whether his work be pure, and whether it be right." Matt. 8:16.



SOMETIME ago a gentleman was in a western city; he, with several friends, was standing on the street talking, when three high school boys pushed over a weighing machine and took all the pennies. The gentleman and several others attempted to stop it. This gentleman's friend laughed and said: "Boys will be boys."

The question I want to point hinges on this every day statement, "Boys will be boys." Have any of you ever been guilty of making that remark? I surely hope not. Think my friends of the dangerous implication of such a remark. Think of the teaching carried by that remark. It seems very true to me that the implication is, that what boys do now is of little moment since, to a large number of people, what boys do has nothing to do with their later life when they ought to be worth something to themselves and to others. But this is a great mistake, a very great mistake. What boys do largely enters into their training, and leaves its marks for the future, either good or bad. I tell you most positively such doctrine carried by that remark and other like remarks is most fallacious, and it has caused much negligence on the part of those who are training the boys and girls of today. It leads one away from the correct understanding of the boys and girls.

I am fully persuaded that what boys and girls do now does materially influence their future character, growth, and achievement. I am sure whatever is permitted to grow in the minds of the boys and girls will materially affect them and it will flower and come forth as fruit in the life of that child as a youth tomorrow and either hurt him or her, or greatly benefit him or her as an adult day after tomorrow. So be careful as to your teaching.

A gentleman visited a large prison some time ago; after completing the round of inspection, the warden sat down with him to talk the prison matter over. Pointing to some young men who were crushing rock not far distant, he said to the gentleman: "A few short years ago those young men were ruddy-faced, smiling, happy boys, playing on the streets of your cities and in your countryside. At that time no one, and certainly not the boys themselves, thought they would end up behind the bars. Evil influences came their way. While their homes and the church and the schools were neglecting them because they were difficult to understand, evil men and evil companions, of their own age led them into paths of wrong. See them today. 'Take care of the boys,' the old warden said. 'Take good care of the boys. Your boy may be here tomorrow.'"

I tell you a little good, kind advice, a little help to the boy and girl at the right time; ah, more, a little real understanding of them by the older folks, would go a long way in saving them for future good; but do this while the boy is a boy and while the girl is a girl; in other words, while their minds are plastic, while it can be moulded and directed into the paths that lead the right way; that lead toward the church and not the prison.

Do you want a Christian world tomorrow?

I suppose every one will answer in the affirmative. Well, if you do, how are we to go about securing the thing we want? Do I hear an answer? Well, I doubt if I do, so I will try to answer it. To my mind, there is only one answer to this great and weighty question. If we really want the world tomorrow to be Christian we must begin in the home. We must fit many of the parents to raise children, and then this generation of babies, of childhood, and of youth, must be brought up and trained in the constant love and nurture and admonition of Jesus Christ and our Father God. I can think of no other way. This is the only way. The only way is in the home. The home is the place where such real training must begin. Then it must be followed up in the public school, the private school, the Sunday school, the college, the university, and last, but far from being least, the Church.

The home is the great place. Do you, my hearers want the home to continue as the biding institution of society and all that is good? I am persuaded you do. If you really do, then let us be very sure that we raise the children and youth to believe in the true sacredness of marriage, of parenthood, and of home, and to thoroughly understand what is involved in building and maintaining a real potent Christian home; a home where God is, where God dwells. I believe we can maintain the home. I am sure we can. We can make it increasingly Christian if we will. It all wholly depends on the way we train our little children, and our older boys and girls and the young people.

We believe in the Christian Church. I am persuaded that every one does. You and I believe that the church today holds, and always has held higher and nobler ideals than those which exist in the world surrounding it. Is not this true? I am sure it is. We also believe that the church must live on because it has a divine mission to perform.

I may ask what is that mission? I will answer it briefly. It is the Christianizing of the lives of the children, of the men, and of the women.

Parents should, in teaching their children, center their teaching on the teaching of the Kingdom of God. Jesus did this. It is making them like Christ. Now Jesus, to do this, preached love as the dominating motive and service to God and to man as its ideal expression. In the Kingdom which Jesus preached God was recognized as our Father, and as his Father, and all men are recognized as brothers and all women as sisters. I believe the Christian Church lives to spread and disseminate such a plan of life. I am fully persuaded that it lives to spread this plan of life throughout the whole world. And men and women must see that it is done. How is this to be done? If the Church is to scatter the "good news" as the "glad tidings" of Jesus and his gospel, it must begin in the home. If the coming generation is to hear the "good news," this generation must be trained to do it. The children of today must provide the way. The children of today must hear the "good news" and be led to accept it. If the Church is to live tomorrow it must win the children of today to the support of its plans. The very life of the Church depends on this. There is no other way by which this may be done.

Jesus began by winning the children. He took a child and set him up as the ideal of the Kingdom. He is an ideal. Let us keep him as such. We can, if we will rightly train him. We must remember that Jesus has taught us very plainly that our heavenly Father has made us, every one of us, for himself and for a home in his house. He has taught us that it is the desire of the Father that every child of his shall grow up in his love and care. I tell you that we do not believe that a single child was made to wander away from God's fold and family; and then to be brought back into the fold when it has grown old, and after much riotous living.

I do not believe a child need ever wander away from the fold. I believe he never will if he is rightly trained, taught, and directed. I fully believe this; and I also believe that it is only possible, but the great desire of our Father, that every child should grow up a devout Christian being led to accept Christ in childhood, and never know himself as having been anything but a Christian. I firmly hold this doctrine.

With doctrine in my mind I believe that the Church holds a very clear and definite responsibility to the children. It must carefully look after the children. It cannot do otherwise. The Church must provide means for the careful training of the children. This plan must be systematic. It must look after the little children, the older boys and girls and young people in the abundant life.

Sometimes I think that we have surrendered our boys and girls to organizations outside of the church, and to the world. I feel sure we have suffered them to wander into "the far country," feeling, I suppose, that when they had finished sowing their "wild oats" that, like the prodigal son, they would return. Do they always return? No, I think not. Multitudes of our own boys and girls never return. Some, of course, do return. But on those that return I beg you to note the scars. It is a sad thing to let the boys and girls sow "wild oats," and yet have seemingly fond parents.

Did you ever see parents let their children have their own way? Did you ever see parents threaten their children and never carry out the threat? Did you ever see parents pet their children in the wrong way? Many other questions I could ask, but why?

It is not worth while. You know that these things exist. How can any one, any parent that will honestly look the world in the face, and take careful note of conditions, do such things? I cannot see why they love their children in that way, but they do.

It is certainly the divine birthright of every child born in this world to be trained well and to, at a very tender age, be brought into the Father's earthly house, and there receive special training at the hands of Christians. We have no right, as parents, to suffer one of our little ones to wander away from his love and tender care. They were entrusted us that we might raise them and fit them for God's heavenly Kingdom. Remember you parents are responsible for your children.

Parents, bear this injunction in mind: Give more attention to your children. Direct them, lead them, help them. Remember, fond parents, it all depends and rests with you. Again remember that the only hope of a Christian world tomorrow is in your boys and girls of today. They are in your hands and in your care and protection. All for what? for your careful training. I am sure that you can lift up Jesus before your children that they will be able to see and understand that he is your Saviour; and seeing and understanding this, have you not won the battle? I think so. I feel sure that you Christian parents can make Jesus' way of life real and regnant. It looks to me, from my long experience in handling children, that Christian parents can win the confidence of their own children, and win them in wholehearted service to the Master.

What is the boy? Who is the boy? What is the girl? Who is the girl? They are the persons who will shortly carry on what you have begun. They are the ones who will sit where you are sitting. They are the ones who will finish writing the thing you started, and write the work you failed to write. They are the ones who will finish the work you started. They are the ones that will take your pew in the church, who will take your place in the pulpit, and other places of honor. They will step into your places as statesmen, orators, soldiers, authors, poets, painters, architects, and sculptors.

Did you ever stop to think what you are training these children for? If you have not,

then I beg you stop, think, act. But do not act alone. Get God to help you. They are the ones who will move in tomorrow and take over your churches, your schools, your colleges, your universities, your homes, and your affairs of state. Parents may go to Congress and make national policies and agreements today, but they will determine how they shall carry out and enforce them tomorrow.

Parents, it is a fact that you soon pass off of the stage of action. You will soon be called from the arena. The drama which you are so well acting will soon be closed. The curtains will fall on it. But your children at once step in and take your place. Even your reputation and your name, and your fortune are in their hands. They can make all shine with luster of the midday sun, or they can drive it with midnight darkness. It all depends upon the way you have raised and trained them.

May I add a closing remark. The fate of the state, the fate of the nation, the fate of the world, the fate of humanity, the fate of the Christian Church, the fate of Christianity is in their hands. Therefore, is it not well that you should give them some real attention.

I think it is. The burden is upon you parents. Your responsibility is very great. It is a burden indeed. You love your children. I know you do. I have loved one and lost. But it was his gain. Because of that undying love you have for them I appeal to you to give more attention to your children. May God help us raise our children for the Church, and for him, is my closing benediction.

How to Resist Temptation.

E. E. SHELHAMER.



EVERY man is tempted when he is drawn away of his own lust and enticed."

There are at least four steps in connection with temptation—*Attention, Consideration, Gratification, Humiliation.*

1. *Attention.* Here is where the tempter succeeded with Mother Eve. He called her attention to the beautiful and luscious fruit. Having gained this first point he quickly caught on to her natural weakness—loquacity. Had she only kept a closed mind and a closed mouth all would have been well. It is the same with every holy soul today. Such an one cannot be tempted except along natural and legitimate lines. "When the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise, she took." It is that first look that makes it possible to think, then forget all former resolution. Job realized this when he said, "I made a covenant with mine eyes: why then should I think?"

Notice Achan's sin! He "saw" the goodly Babylonish garment and shekels of silver, then "coveted," then "took," then "hid," then died in disgrace. No one can fall until he first looks or listens, then lingers, then longs, then lunges. It is simply impossible to be overcome on any line so long as the mind is closed to the thought of yielding and the question is undebatable. Remember this, you are invincible so long as you do not let down the first bar and throw open the subject to debate. But if you dare to do this for a moment the floods will pour in and sweep you off your feet.

2. *Consideration.* This is the second step. If Satan can get one to ponder then wonder, the battle is likely to be lost. One man said, "If I were tempted along a certain line I do not know what I would do?" This man was defeated already. How unlike Joseph, who no doubt had it settled in his mind beforehand that come what would he could not sin.

He was fortified and as unmovable as Gibraltar, when temptation came. "How can I do this great wickedness and sin against God?"

3. *Gratification.* Is it not strange how one can go stone blind in a moment in view of present profit or pleasure, rather than wait for joys and comforts more enduring? David "saw" then "inquired" (considered), then like a mad animal broke down the fence and ruthlessly trampled under foot all sense of honor, and righteousness. After he had gotten through with his seeing and sending, then God began sending strife, sedition and sorrow which never ended. Reader, beware!

4. *Humiliation.* If one could only stop long enough to look around and behold the many shipwrecks, he might take warning. Some of these were once mighty in sailing the high seas and doing commerce for God. But they trifled, ventured too near the rocks and are now out of commission—stranded on the shores of time. Others are dismantled and though pretending to be in service, are like floating derelicts without mast or rudder—more dangerous than old hulks, high and dry on the beach.

Precious reader, remember there are souls now in hell and others on their way there, who at one time roamed on plains of spiritual light grander than you or I ever experienced. To your knees! To your knees!!

Spiritual Clinics?

REV. A. S. HUNTER.

"M. D." following a name tells us that the person believes there is disease, sickness and suffering in the world, and that certain remedies will effect cures. By those letters we know that he has been in a school where the instructors believe the same, and has been carefully trained in the art of diagnosis and prescription. When, in case of illness, he is called in, we know that he will take the situation seriously. He will not slap the patient jovially on the back, tell him how well he is, just get busy helping your well neighbors, join my health club, come to my clinic, etc., and you are all right, a hundred percent good! No! Physicians do not do that!

"D. D." following a name tells us—what? Too often it means that the person does not believe in sin, in the fallen state of man, in the blood atonement, in "repentance unto remission of sins," in the new birth by the Spirit, in sanctification and holiness; that he does not believe in revivals, "mob psychology," in penitential tears, in "the joy of Thy salvation," in testimony to "the power of God unto salvation." Those letters after his name may mean that he has been in a school where the professors do not believe the above things, but that they are the superstitions of grossly ignorant people, and not adapted to the educated people of our scientific age. They believe we are all inherently good, "religious animals," and need only a bit of ethical training. To this "D. D." there is no sin disease in the soul, nor any remedy for it in the atonement. Once a week he has an ethical clinic, where he discourses briefly on some pleasant topic. Join my church, occupy a cushioned pew, listen to the pipe organ and trained choir, and hear my lecture. We are all fine folks, and you are a top-notch!

The twentieth century is not the first one to suffer with this sort of thing. Isaiah, Jeremiah, Ezekiel and the other prophets saw the same 2500 years ago. Of many of the "prophets" then, God said, "They prophesy lies in My Name! I have not sent them!" Luther and Wesley found the same in their days. Wesley's followers, during a century, were faithful to Christ, to the Bible and to souls, and the continents felt the thrill of a new spiritual life. Conditions in Methodism now, beggar anything in the world's history!

Don't fail to send us at least two subscribers on our 50 cent offer.

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

I am giving you an interesting letter from one of our cousins who was led to the mission field through the influence of Page 10. We never know what may be done through our page, and I am sure you will enjoy the letter from Miss Bassett.

AUNT BETTIE.

Dear Aunt Bettie: Will you please let an old cousin, who used to write to your page several years ago, rejoin your happy circle? I have now been a missionary in far away Egypt for five and a half years, and page ten is largely responsible for my being in Egypt, and for that reason I still find interest in reading page ten. Several years ago I wrote a letter to page ten, in which I told of my call to Africa. The brother of our missionary superintendent read my letter and wrote to me, and soon sent me their monthly missionary paper, telling of the work in Egypt. After a few years of training in Bible Schools at Hutchinson, Kan., and Cincinnati, Ohio, the Lord opened my way to spend two years at Bedford, Indiana, our missionary headquarters, setting type for the missionary paper and getting ready to come to Egypt, to which part of Africa the Lord showed me I should come. So you see I owe much to page ten, as it helped me to reach Egypt.

I will tell you a few things about our work here. We have an orphanage for girls at Alexandria. There are forty-five there now. Two of the larger girls help teach in a day school at Girga, in our part of Egypt, five hundred miles from the coast. We spend two months or more every summer at the sea in our orphanage in sight of the beautiful Mediterranean. It is necessary for us to take this vacation, because it is very hot here in Upper Egypt during the summer. In this part of Egypt we have work in the cities of Hohag and Girga and in several villages. We have two missionaries at the sea and four here, besides those now on furlough. Also five native preachers help very faithfully. I have been training two boys, the sons of one of our preachers, and they will soon be ready to start out in the Lord's work. Even now they visit the villages and preach some, and also take a meeting here sometimes. They are fine boys. I now also help teach in our large day school for girls here. We have about 100 enrolled. Some of the larger girls were brightly saved in our convention held in our tent here in March. We had six conventions this year in the tent and many were seeking and finding God. Also we made various tours of the villages between the conventions. This is a very interesting, yet needy and darkened land. I am happy to have a part in God's work here. Sister Jackson and I call and preach, as well as teach. Our new missionary, Bro. Plants, who came this year, bringing a new Ford car, is a great help in the work. He also resides in Sohag. We have one missionary at Girga. Our doctrine is good old John Wesley Methodism, and we are a faith mission, supported by free-will offerings. My mother sends me the paper. My father, who was a holiness preacher, went to heaven this past October. The Lord comforted my heart when I heard of his death. Please print this letter, even if it is long, and I will try to write again and make it shorter. I would be glad to get letters from any of the girls or women who read this page, and will try to write to all who write to me. Pray for our work here.

Beulah Bassett.
Sohag, Upper Egypt.

Dear Aunt Bettie: Please let an old lady join your happy band of cousins. I want to express my pleasure reading the continued story in *The Herald*. Every chapter gets more interesting. The moral seems to be: "Train up a child in the way he should go and when he is old he will not depart from it." Henry Huston was trained in the fundamental principles of religion. The virgin birth, the crucifixion and resurrection. He had sore trials, and

was not appreciated. I have passed that sad route, but am glad to realize "Twas grace that brought me safe thus far, and grace will lead me home." No doubt the whole *Herald* family prays for Bro. Morrison, but we have to leave it all in our Father's hands. He knows best and will do what is best for all who trust him. I am seventy-seven years old, and have been confined to my room two months and know how to sympathize with the afflicted. *The Herald* is a great comfort to me. I enjoy your writing, and hope you are wonderfully sustained in your trials. Love and best wishes to all. Beg to remain, faithfully your sister,
Mrs. B. F. Copeland.
Grantsville, Ga.

Dear Aunt Bettie: I would like very much to join your happy circle. I do not get your paper, but one of my very dear friends does, and I read and enjoy it very much. This girl friend and I both wish admittance to your club. I am sixteen years old, have wavy blond hair and blue eyes. I love pets and nature. I wish to make the best of friends with every one of you, and very much wish to hear from the boys and girls.

Jeanette King.
Beebe, Ark.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? I am seventeen years old and in the eighth grade. I go to Sunday school every Sunday I can. Huldah I Pridden, I guess your middle name to be Inez. Please do what you said. I hope W. B. is on a hike when this arrives. Will be glad to hear from any of the cousins.

Edith Biddle.
Rt. 3, New Market, Tenn.

Dear Aunt Bettie: This is my second attempt to pass Mr. W. B. My father takes *The Pentecostal Herald* and I enjoy reading it very much. Does anyone know whether the Garden of Eden has been entered since Adam and Eve were driven from it? Were did Cain's wife come from? Does the Bible tell of John's death, if so, where? I will be thirteen years old Sept. 23. Have I a twin? If so, write to me. I will be glad to get letters from the cousins, and will try to answer all letters received.

Stella Parkins.
Rt. 1, Box 50, Fayette, W. Va.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am nine years old and in the third grade. I go to Sunday school every Sunday I can. I have brown hair, blue eyes and light complexion. Can any of you guess my middle name? It begins with L and ends with G, and has four letters in it. The one who guesses it I will write them a long letter. As this is my first letter to *The Herald* I will close with love to all the cousins.

Fannie Scarborough.
Avon, N. C.

Dear Aunt Bettie: We would be very glad to get space in your columns for our short word to let you know we do like to read *The Herald*, and we have mother to read us all the good letters that are printed for we enjoy them all. We are sisters and have two brothers that are our senior by a few years. We have the good fortune of having a very dear mother and father that are true blue Christians. We have family prayer, and thanks at each meal for the food that we have before us for we give credit to our heavenly Father for all we have. We live on a farm of 180 acres and we enjoy farm life. We have a nice creek running through our farm and our brothers catch so many nice fish, and how we all enjoy the feast. We raise chickens, geese, ducks, and guineas. It is such sport to hunt guinea's nest. We found one the other day with forty eggs in it. I have a setting of goose eggs that will hatch this week. We do enjoy caring for the baby fowls of our flock. My sister found a twin among the letters and I wonder if I have one. I am nine years old

August 7. Our school is out. I will be in the third grade next year. We all enjoy going to church, especially the meetings; there are so many different ones, we have one to go to most all the summer months. My oldest brother is the only one of us children that has been saved. We ask the prayers of all the Christians that we all might be saved and made to rejoice as others do that live in the Lord. Would be glad to hear from some of you cousins. Will answer by card any way. With love and best wishes to Aunt Bettie and all the cousins.

Jeanette and June Uffelman.
Rt. 3, Erin, Tenn.

Dear Aunt Bettie: It has been a long time since I wrote page ten. We have taken *The Herald* for years. I am a little dark complexioned woman thirty-seven years young, the mother of seven children, wife of one of the best husbands in the whole world, last but not least, I am a T. B. patient in a Sanatorium. There are six girls in our ward; we have some good times reading good books, talking on the Bible, the goodness and greatness of our Father in Heaven. We have seasons of prayer each morning which we enjoy very much. All the girls in our ward go to their meals but me. The dining-room is about one hundred feet down the walk, so while they are gone I get very lonely. One evening in the cold month of February I composed this little rhyme about my dear father dying of cancer of the stomach, and I am not able to go to see him. I was home for the Holidays to see him. He was very poor and so sick but not bedfast; but took his bed soon after I came back to the Sanatorium. Will give you the poetry now hoping to see it in print.

The brightest picture that
Hangs on memory's wall,
Is that of my gray-haired father,
When he visited me last fall.

Now if I go to see him,
In his bed of fever and pain,
It will surely spoil the picture,
Even though I don't see him again.

Oh how can I lie here and worry,
(It will be impossible to gain)
And not go and see him when maybe,
I could do something to ease pain.

So I'm trusting in Jesus our Savior,
To visit the dear old home,
To bless, comfort and heal him,
For the sake of his boys that roam.

I must stay here for the sake of my children,
For they need my care, oh so much.
If the Lord will only help me,
For his kingdom is of such.

Should father cross the river,
Before my strength returns,
His loving smiles will linger
Back at the dear old home.

If I never see his smiling face,
Until we reach that shore,
I know we're saved through Jesus' grace,
Who taught us we'd live evermore.
Mrs. A. E. Strickland.
Clendennin, W. Va.

Dear Aunt Bettie: Here I am again; just a Pax girl, but I long to become better acquainted with the cousins and you. I received a nice letter from Mildred Reigo. I wish some more of the cousins would write to me. Well, I will close for this time. I hope to see my letter in print. Tell Mr. W. B. to go chase himself. Mae E. Wells, the answer to the riddle is "Herbert Hoover." Dorothy R. Baker, I guess your name to be Rita.

Thelma Rutherford.
Box 66, Pax, W. Va.

Dear Aunt Bettie: Will you let a girl from Poole, Ky., join your happy band of boys and girls? As Mr. W. B. got my first letter I am writing again and I hope to see this one in print. I have been reading *The Herald* for nearly a year and I enjoy reading page ten. I am twelve years old and in the seventh grade. I go to Sunday school every Sunday. I am a blonde. I only have one brother, who is away and I get awfully lonesome, and would like to hear from some of the cousins. Marian Burris, I

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guess your middle name to be Marill. If I am right don't forget your promise. I will close before Mr. W. B. comes in. Bessie B. Todd.
Poole, Ky.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? I am fifteen years old, have light brown hair and blue eyes and fair complexion, and am a Freshman in High School. As this is my first letter to *The Herald* I hope to see it in print. Would like to hear from some of you cousins. Love to Aunt Bettie and all the cousins.

Lillius Duke.
Chapmansboro, Tenn.

Dear Aunt Bettie: I have never written to you before but read your Boys and Girls' Page very much. I am fourteen and in the eighth grade. I have dark brown hair and brown eyes. My birthday is March 9. Have I a twin? Tell Helen Casdollar I guess your middle name is Hazel. Am I right? I guess Elinor Hogue's first name is Viola. Please write to me and I will answer. Well, I must close and I want to see this in print. Hope Mr. W. B. is out shopping.

Anna Vetter.
Riverview, Neb.

Dear Aunt Bettie: Please let me come in for a short chat with the cousins. I think *The Pentecostal Herald* is a fine paper, especially page ten and the "Crucifixion of John Henry Huston." I am glad to see so many of you are Christians. I wish I was too. How many of you have read "Beautiful Girlhood"? I have and liked it fine. Mother got it for me Christmas. Will you cousins and Aunt Bettie please pray for me. I would like to see this in print.

Anna G. Burr.



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FALLEN ASLEEP

STRATTON.

The Rev. Job L. Stratton, minister of the Methodist Episcopal Church for more than half a century, and beloved and highly respected resident of this city for more than a quarter of a century, died Feb. 24, about 7:45 o'clock at the family residence, 411 Haus avenue, after an illness of but a few days, due to weakness of his advanced age.

The passing of Rev. Stratton removes from this community one of its outstanding Christian men and leaves a place, that it will be hard to fill. His death comes as a shock to hundreds of people with whom he had been in more or less close contact for many years.

Retired in 1916.

Rev. Stratton was born on a farm in Goshen township, Mahoning Co., Ohio, February 4, 1845, being 84 years of age at the time of his death. He was the son of Daniel and Julia Stratton. He prepared for the ministry with great care, being a graduate of Mt. Union College in the classical course. He joined the Erie Conference of the Methodist Episcopal church in Akron in September 1872 and retired from the active ministry in 1916. During twelve of these years he supplied churches in New Castle and vicinity.

He came to this city as pastor of the Epworth M. E. Church, which he served for four years. In 1905, he was appointed to the pastorate of the Croton Avenue M. E. Church, which he served for five years.

After his retirement he supplied Simpson M. E. Mission on Atlantic Avenue, for nearly nine years. His last regular work was as pastor of Pulaski and King's Chapel M. E. churches in 1923-24.

For 56 years, he gave full proof of ministry, leaving every church he served richer in the things that make for character and good citizenship. He was always ready to serve every good cause to the extent of his strength and ability.

Ever since coming to New Castle, he had been a member of the Ministerial Association, every member of which organization, held him in the highest esteem. Only recently resolutions of appreciation of his steadfast faith, spiritual optimism and constant intercession for the success of the Visitation Evangelism Campaign were passed by this body of ministers. He held his membership in the First M. E. Church of this city.

Rev. Stratton was married twice, his first wife was Ella Shultz to whom he was married in 1872 and who died in 1881. There were two sons born to this wife, Prof. Ruliff V. Stratton of Port Huron, Michigan, and William A. Stratton of Yakima, Wash. His second wife, now living, was Mary S. McFall of Smith's Ferry, Beaver county, Pa. He also leaves one brother, P. D. Stratton of Akron, Ohio. He was a member of the Protected Home Circle.

The body of Rev. Stratton was taken to the First M. E. Church at 2 P. M., at which time the services were held. Interment was in Oak Park Cemetery.

THINK

Of some friend or loved one who needs salvation, then invest 50c in the interest of their soul and send them *The Herald* until January, 1930.

REQUESTS FOR PRAYER.

Mrs. C. H. M.: "Please to pray for me, a widow, that a cataract may be removed from my eye without an operation, if it be the Lord's will."

Mrs. J. W.: "Please to pray for the healing of my little niece who is very ill; also if God spares her she may be a soul winner for Christ."

G. B. H.: "Pray for my wife who has left home, that she may be saved."

M. A. M.: "Will *The Herald* readers please to pray for me that I may be saved."

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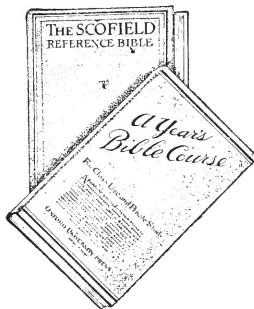
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SUNDAY SCHOOL LESSON

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

Lesson VIII. August 25, 1929.

Subject.—Rebuilding the Temple. Ezra 3:10-13; 6:14-16; Ps. 84:1-4.

Golden Text.—I was glad when they said unto me, Let us go into the house of the LORD. Ps. 122:1.

Time.—B. C. 536 to B. C. 516.

Place.—Jerusalem.

Introduction.—From the time when the tabernacle was erected in the wilderness under the supervision of Moses, Israel had no other regular house of worship till the days of Solomon. About 500 years prior to the date of our lesson he built the first Jewish temple on Mount Moriah in the city of Jerusalem. The Babylonians under the reign of Nebuchadnezzar burned it after it had been standing about 400 years. Solomon lavished the wealth of the Jewish kingdom upon this magnificent structure. It was constructed out of the finest of stone and wood, and garnished with immense quantities of beaten gold.

I have often heard preachers arguing in favor of fine churches, because Solomon's temple was so costly; but the argument will not hold. That temple was built as a house of worship for an entire nation. It is not only foolish, but sinful to put vast sums of money into costly church buildings, in order to satisfy human vanity, while millions of poor people at home and in heathen lands are starving for the gospel, and for the bread that feeds the body. I do not believe that many of these beautiful structures are erected solely for the glory of God.

Our lesson today follows the end of the 70 years of captivity of the kingdom of Judah in Babylonia. Shortly after the Medes and Persians captured Babylon and completely overthrew the forces of Belshazzar, Cyrus, King of Persia, issued a decree for the rebuilding of the temple of Jehovah in Jerusalem. Turn to Isaiah 44:28, and read his remarkable prophecy concerning Cyrus, made some 200 years before that monarch was born: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Read on into chapter forty-five for more of this wonderful prophecy.

The rebuilding of the temple was begun and carried on under the leadership of Zerubbabel, for which reason the structure is commonly known as Zerubbabel's Temple. Although King Cyrus provided very bountifully for the rebuilding, even going so far as to tax his western provinces quite heavily in order to furnish the needed funds for the work, the rebuilt temple did not equal that of Solomon. We read in the account of it given in Scripture that when the foundation was laid there was both shouting and weeping. The younger people, born and reared in captivity, had never seen the glory of the first temple; and they rejoiced much when they saw the work that was being done. But there were older people, doubtless some who were carried away from the homeland in raids made on the city subsequent to the first invasion in B. C. 606, who had seen Solomon's temple before it was destroyed. These wept when they saw that the temple being rebuilt would be inferior to the first. Ichabod was written everywhere—the glory of the once proud, but sinful people, was

no more. They were broken in both purse and spirit; but there was yet hope in the hearts of a few God-inspired leaders who were ready to die for Jerusalem.

Comments on the Lesson.

It will be well to read the first nine verses of this third chapter of Ezra before coming directly to the lesson. Note that before they began to lay the foundation of the temple, they set the priests in order, and erected an altar of whole burnt offering. They restored the regular worship of Jehovah as directed in His Word, in order that they might receive his guidance and blessing in their work. That was proper and acceptable in his sight; for "except the LORD build the house, they labor in vain that build it." When Zerubbabel was about to build the temple God sent to him by the prophet Zechariah, saying: "This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

10. Laid the foundation of the temple.—Possibly some of the stones forming the foundation of Solomon's temple were still in place; but the Babylonians had so completely torn things asunder that it was needful to lay the great stones in order again. The priests.—Some who had returned from captivity, or priests who had been born and reared in captivity. The sons of Asaph were singers belonging to the tribe of Levi; but they were not of the priestly family of Aaron.

11. Sang together by course.—Antiphonal singing. Choir responding to choir.

12. Ancient men.—Old men, such as had seen the glory of the first temple. Could not discern the noise.—The volume of sound was a babel, weeping mingled with shouting.

Ezra 6:14-16. Here we come to a break in our lesson. The mongrel Samaritans wished to have a part in the work of rebuilding the temple, but the Jews who were of pure blood would not consent; whereupon the Samaritans grew angry and jealous, and by appealing to the king at Babylon, succeeded in stopping the work for a period of 15 years. Here we take up the work again.

14. Prospered through the prophesying of Haggai the prophet and Zechariah.—These two good men were Jehovah's preachers in that day. By their messages they encouraged the leaders and their workmen. Note that the building was done under the command of three kings, Cyrus, Darius and Artaxerxes. The work was completed some twenty years after it was begun by Zerubbabel.

16. Kept the dedication of this house of God with joy.—As far as possible they were possibly patterning after the dedication of the first temple. See 1 Kings 8, Psalm 84:1-4. This psalm needs no comment. It is a simple, beautiful doxology of praise, that comes very properly at the end of our lesson. It is sweetness after bitterness; joy after a long night of sorrow. Thank God, our dark places come just before the dawn; weeping just before joy.

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PERSONAL AND EVANGELISTIC.

Rev. W. E. Lamp has recently held meetings in Nashville, Ill., in one of our Evangelical League tents in which ten were converted, three sanctified and four additions to the church. Bro. Lamp is doing a great work with our tent. He also held a good meeting at Macedonia, Ill., in which 25 were converted, 5 sanctified and 18 united with the church.

Three of our Asbury boys have been holding tent meetings in Wyoming in which they have seen 122 souls saved or sanctified. Brothers Root, Lowell and Moss are doing a great work in Basin, Wyoming.

The Hofmeister Tabernacle Campaign, Jamestown, O., under the direction of Rev. T. M. Hofmeister closed after eight weeks' duration. Dr. Bromley called on the evangelist as he passed through town. Dr. Hofmeister preaches the Holy Spirit and the ministry of healing. His address is South Solon, O. He expects to tour the State of Tennessee soon.

A pioneer interdenominational meeting will be held in Jackson's Hole, Wyo., Sept. 1-8, Rev. B. Frank Moss, Stanley Lowell, and Paul Root in charge, assisted by Capt. H. J. Galahue and others of the Salvation Army. Saints everywhere are requested to pray for this needy field. For information, write Mrs. Albert Pratt, Wilson, Wyo.

The Annual Prayer Conference at Heights (North Pt. Pleasant) W. Va., is exciting new interest each year. All believers of old-time Bible salvation are invited to come for full time. Such instruments of our Lord as Dr. Shade, of Miami, Fla., R. E. Brockman, and Evangelist Grace Haney, a deaf mute who, with her father are world wonders for the Lord, will be chief evangelists. Board and lodging furnished free on grounds. The date is August 29th to September 8th inclusive.

C. A. Maddy.

I am a local preacher in the Methodist Church, Grenada District, Coffeeville, Miss., and am offering my services to come to any community that needs help in holding meetings or assist any needy pastor or community.

Theo. W. Fly,
Coffeeville, Miss.

Fortieth annual camp meeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kan., Aug. 15-25. Workers, Rev. Chas. H. Babcock, Rev. Paul Rees, Rev. Mrs. E. D. Bartlett, Prof and Mrs. B. D. Sutton. Beulah Park is located at the south end of Water St., just outside the city limits. To get to the ground, take South Main Street car to end of line. Camp ground is one block West and three South. Or, take South Water Street bus direct. Also, the Yellow Taxi Cab Company will convey passengers to and from the ground for one fare for as many as five persons. Baggage checks may be brought to the secretary's office. Song book, Best of All, Complete. Dining Hall, cafeteria plan. Up-to-date lunch counter and grocery store where lunches and groceries may be obtained. Campers should have their mail addressed to them in care of Beulah Park, Wichita, Kansas. For further information, correspond with Rev. J. O. Orndoff,

R.F.D. 1, Wichita, Kan., or Rev. W. R. Cain, 515 So. Vine St., Wichita, Kan.
Rev. J. E. Wilson, President,
Rev. Jesse Uhler, Vice-Pres.
Rev. W. R. Cain, Sec.-Treas.
Rev. J. O. Orndoff, Camp Mgr.

REST COTTAGE—PILOT POINT, TEXAS.

We have just returned from Rest Cottage where we had been called to meet the board of directors, this being the twenty-sixth anniversary of this institution, and we wish to say as we have said before, that to our mind there is no greater institution of its kind in operation anywhere. Every department of the work is in fine shape and is a credit to our great Church and to our country. Our hearts were indeed made glad to see how our heavenly Father was blessing this part of our church work, and to see the shining faces and hear the testimonies of those dear girls who had lost their way, but now had been redeemed by the blood of Jesus, and hear them praise God for Rest Cottage and its workers for their faithful service in helping them find the Lord; they are making good. They gave a program one evening while we were there, and it was a grand success.

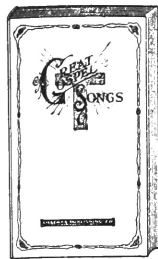
With all that the Lord has done for Rest Cottage and fallen humanity, there was a peculiar sadness about the place—the one who had worked so faithfully for nearly twenty-six years had slipped away, and everywhere we looked we could see something her hands had made, her beautiful paintings hanging on every wall in the Home, the beautiful stone fence that she planned and helped to build around the lawn with her own hands. Her whole life was wrapped up in her work there.

However, there was one task that lay so close to her heart she had to leave unfinished, and that was the erection of a brick veneer building for a laundry which is so much needed there, and funds are being raised for that purpose now in memory of Sister Roberts, (it will be called the Minnie Roberts Memorial Building.) Many helpful suggestions were made in regard to raising the money for this purpose and the Board is behind Bro. Roberts in this worthy undertaking, and we certainly hope that the Church and the friends of Rest Cottage will co-operate with us in this great enterprise.

On Thursday there was held in the Rest Cottage Chapel a Memorial service for Sister Roberts in which the business men of Pilot Point took an active part, also the Mayor of the city and Rev. E. C. Escoe, pastor of the Methodist Church. I have never heard greater honor and praise given to any one than was given to Sister Roberts for her faithful and efficient work while here on earth, and also our dear Brother Roberts and his faithful corps of workers. Some of these men have known Brother and Sister Roberts since the very beginning of their work there, and were in a position to know of its growth and success. The last year ninety-eight girls have been cared for in the Home; babies born during the year forty-two, eighteen girls have been received and cared for in the last seven weeks. This place certainly has the proper name, Rest Cottage, a place where poor unfortunate girls can find not only rest for their bodies, but can be pointed to the One who can give rest to the soul.

R. E. McCain.

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E. E. Shelhamer.

A certain rich man was about to take a trip into a far country. He had become wealthy as a great potato-raiser. His field consisted of twenty-five acres. But now as he was about to take this journey he called his five sons, transferring to them his property and good will.

These sons were very religious—one belonging to the Nazarene Church, the second to the Pilgrim Holiness; the third was Free Methodist, the fourth was a Wesleyan Methodist, and the fifth a member of the Brethren in Christ. These being holiness churches, the boys were expected to profess and practice a high standard of living.

The father desired that these sons keep the field intact and pool their interests. But the boys thought best to have line fences, dividing the field into five-acre lots. One desired to make a specialty of large potatoes; another said he did not care so much for large ones, but he wanted quantity rather than quality; the third said he wanted to raise early potatoes, getting them upon the market early in order to receive good prices. The fourth said he was not so anxious for an early variety, but wanted good keepers. The fifth wanted to combine all of these in his five-acre lot.

The good father in his kind way protested, saying it was expensive to have so many line fences; moreover the horses would trample down at the ends of the rows much valuable land.

"But," said he, "if you insist on these partitions, I urge you to be so magnanimous that when you see your brother have a bumper crop, you jump across the fence and help him harvest it. If you are not big-hearted enough to do this, at least stand and lean against the fence and visit a little. And, if you are too busy to do this, please do not be low enough to throw any weeds across on your brother's lot. And, if perchance you are tempted to do this mean act, for Jesus' sake, I beg of you to practice what you preach to such an extent, that you will not steal any of your brother's potatoes after he has dug them."

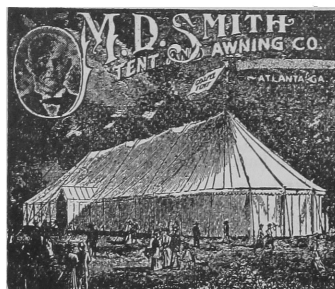
Yes, perhaps all these holiness factions might save overhead expense in their little papers, schools and orphanages, if they were all in one big field; but since this does not seem to be a possibility, surely we ought to be so well saved that we will bid each other God speed. If this cannot be done, it is certainly deplorable when any one stoops so low as to proselyte and steal members who rightfully belong elsewhere.

We have come to a time when it seems that in order to prove one's loyalty to his little crowd, he must be more or less biased and prejudiced against the other crowd. Oh, for such a baptism of Divine love that will make us forget a lot of little differences and cause us all to rally around one central truth—Jesus and Him crucified.

"And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not, for he that is not against us is for us."

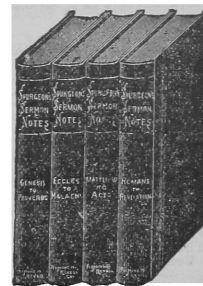
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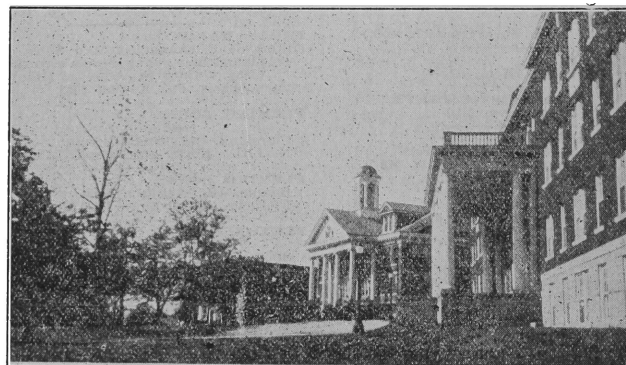
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- ARTHUR, F. E.**
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- ASBURY GOSPEL TEAM.**
(Kirkpatrick, Crouse, Moore, Erny)
Carmichaels, Pa., August 5-18.
- AYCOCK, JACQUETTE E.**
(Bethany, Okla.)
Kearney, Neb., Aug. 15-25.
- BABCOCK, C. H.**
Romeo, Mich., August 1-11.
Wichita, Kan., August 15-25.
Blackwell, Okla., August 26-Sept. 2.
Burr Oak, Kan., Sept. 6-15.
- BAIRD, C. M.**
(399 Hayward Ave., Rochester, N. Y.)
- BELEV, F. P.**
(Olivet, Ill.)
Harvey, Ill., July 24-August 18.
Plattsburg, N. Y., Sept. 25-Oct. 13.
- BENNARD, GEORGE.**
(Hermosa Beach, Calif.)
- BEYLER, A. E.**
(413 North Plum St., Plymouth, Ind.)
- BOWEN, E. E.**
(Lansing, Mich., Rt. 4)
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Normal, Ill., August 25-Sept. 1.
- BREWER, GRADY.**
(Evangelist Singer and Pianist)
(Highfalls, N. C.)
- BRYMER, ROBERT.**
(Yamhill, Oregon)
- BUDMAN, ALMA L.**
Greenville, Tenn., Sept. 5-15.
Spring Mills, Pa., Sept. 22-Oct. 6.
- BURTON, C. C.**
(Delmer, Ky.)
Robeline, La., August 12-25.
- BUSSEY, M. M.**
(224 W. Palm Ave., Monrovia, Calif.)
Cedertown, Ga., August 19-26.
- CAIN, W. R.**
(515 So. Vine St., Wichita, Kan.)
- CALLIS, O. H.**
(409 N. Lexington Ave., Wilmore, Ky.)
Magnolia, Ark., Aug. 9-18.
Rice, Kan., Aug. 21-Sept. 1.
- CANADAY, FRED.**
(310 W. North Ave., Pittsburgh, Pa.)
- CAKEY, A. B.**
(Beacon, N. Y.)
- CARTER, HAROLD S. C.**
(Piquette, Pa.)
- CAROTHERS, J. L. AND WIFE.**
(10 W. 15th St., Colorado Springs, Colo.)
Alden, Kan., Sept. 22-Oct. 6.
- COLLIER, J. A.**
(1917 Cephus Ave., Nashville, Tenn.)
Birmingham, Ala., Aug. 11-Sept. 1.
Pratts City, Ala., Sept. 8-29.
Stephenson, Ala., Oct. 1-20.
- COPELAND, H. E.**
(Oskaloosa, Iowa.)
- COX, F. W.**
(Lisbon, Ohio)
- COX, STEUBEN D.**
(1249 N. Holmes St., Indianapolis, Ind.)
Charleston, Ia., July 31-Aug. 18.
Indianapolis, Ind., Aug. 21-23.
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Galen, Mich., August 14-25.
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Hurlock, Md., Aug. 25-Sept. 8.
- DAVIS, J. W.**
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Corpus Christi, Tex., Aug. 25-Sept. 8.
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Portales, New Mex., Aug. 12-25.
Amarillo, Tex., Aug. 26-Sept. 8.
- Marcus Hook, Pa., Sept. 29-Oct. 13.
Delmar, Del., Oct. 14-27.
Harrington, Del., Oct. 28-Nov. 10.
- DORN, REV. AND MRS. C. O.**
(Sumter, S. C.)
Oswego, S. C., August 4-15.
Sumter, S. C., Aug. 22-Sept. 8.
- DUNAWAY, C. M.**
(216 N. Candler St., Decatur, Ga.)
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Calamine, Ark., Aug. 30-Sept. 8.
Lisbon, N. Y., Aug. 14-26.
Calamine, Ark., Aug. 30-Sept. 8.
- DYE, CHARLES.**
(4 Rundle Ave., Piquette, Ohio)
- EDWARDS, J. R. AND WIFE.**
Ironton, Ohio, August 4-18.
Carmago Camp, August 23-Sept. 1.
E. Liverpool, Ohio, Oct. 6-20.
- EDIE, G. L.**
(Song Evangelist)
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- EISLEY, A. N. AND WIFE.**
(Black Lick, Pa.)
- EITELGEORGE, W. J.**
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Springfield, Ga., August 15-25.
Cairo, Ga., Sept. 1-29.
Thomasville, Ga., Oct. 1-20.
- ELLIS, MARY HUBBERT.**
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Schnectady, N. Y., July 21-Aug. 18.
Brooklyn, N. Y., Aug. 25-Sept. 20.
Canton, O., Sept. 29-Oct. 13.
- ERNY, EUGENE.**
(5709 Midway Park, Chicago, Ill.)
- FAGAN, HARRY L.**
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Carmichaels, Pa., August 4-18.
- FLEMING, JOHN.**
(Ashland, Ky.)
Cleveland, Ind., Aug. 23-Sept. 1.
N. Little Rock, Ark., Sept. 3-15.
- FLEMING, BONA.**
Bonnie, Ill., August 16-25.
Florence, Colo., August 30-Sept. 8.
- FLEXON, R. G.**
(Glasgow, N. J.)
Spotsylvania, Va., Aug. 18-Sept. 1.
Camden, N. J., Sept. 6-22.
Brushton, N. Y., Sept. 25-Oct. 6.
- FLORENCE, L. O.**
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Crawford, Tex., August 4-18.
- FRYE, H. A.**
(1326 Ford Ave., Findlay, Ohio)
Detroit, Mich., Sept. 1-22.
- FRYHOFF, A. J.**
(Columbus, Ohio.)
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- GADDIS, TILDEN H.**
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Bonnie, Ill., Aug. 15-26.
Winchester, Ind., Aug. 26-Sept. 8.
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So. Elliott, Maine, Sept. 15-29.
Portland, Me., Oct. 6-27.
- GLEASON, REV. AND MRS. RUFUS H.**
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- GLENN, J. M.**
(Young Harris, Ga.)
Indian Springs, Ga., Aug. 8-18.
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- GRIMES, E. G.**
Clarksville, Ill., August 15-Sept. 1.
Marshfield, Ind., Sept. 8-29.
- GROGG, W. A.**
(1424 24th St. West, Huntington, W. Va.)
Herndon, Va., August 16-25.
Masontown, W. Va., July 30-Aug. 15.
- HAERR, ERNEST J.**
Columbus, Ohio, Sept. 8-22.
Laura, Ohio, Oct. 20-Nov. 3.
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(13708 Claiborne Ave., Cleveland, Ohio)
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- HALLMAN, MR. AND MRS. W. R.**
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Elkhart, Ind., August 9-18.
Yale, Mich., Aug. 15-25.
- HAMPE, J. N.**
(No. 7 Gaskell St. Mt. Washington Sta. P.
O., Pittsburgh, Pa.)
- HAMES, J. M.**
(14 Maude St., Greer, S. C.)
Houghton, N. Y., (camp) Aug. 15-25.
- HARMON, MRS. DELLA C.**
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- HARRIS, E. J.**
(Song Leader and Children's Worker)
- HARDESTY, S. P.**
(Song Evangelist and Cornetist)
(Lynn, Ind.)
Agar, So. Dak., Aug. 12-Sept. 1.
- HAWK, M. K.**
(711 Center Ave., Butler, Pa.)
- HENDERSON, REV. AND MRS. T. C.**
(221 N. Professor St., Oberlin, O.)
Blackwell, Okla., Aug. 23-Sept. 1.
Grandfield, Okla., Sept. 6-15.
- HENRICKS, A. O.**
(1436 E. Washington St., Pasadena, Calif.)
Bethany, Okla., (camp) Aug. 23-Sept. 1.
Wellington, Tex., July 28-Aug. 11.
Ponca City, Okla., Sept. 4-15.
Dallas, Texas, Sept. 16-29.
- HEWSON, JOHN E.**
(127 N. Chester Ave., Indianapolis, Ind.)
Portage, Ohio, Aug. 15-25.
- HORN, LUTHER A.**
(Mobile, Ala.)
- HOWARD, FIELDING T.**
(198 Timberlake Ave., Erlanger, Ky.)
Pittsburgh, Pa., August 12-25.
- HOOVER, L. S.**
(Tionesta, Pa.)
Petroleum, Ky., August 15-25.
- HUNT, JOHN J.**
(Rt. 3, Media, Pa.)
- HYSELL, HARVEY B.**
(Box 582, Waycross, Ga.)
Chondrant, La., August 4-18.
Coal Fork, W. Va., Aug. 22-Sept. 8.
Chesla, Ga., Sept. 15-30.
Keysville, Ga., Oct. 2-13.
- IRICK, ALLIE AND EMMA.**
(Bethany, Okla.)
Madill, Okla., August 16-26.
Poteau, Okla., Aug. 29-Sept. 8.
- JACOBSON, H. O.**
(330 Minnesota St., Portland, Ore.)
Astoria, Ore., July and August.
- JOHNSON, ANDREW.**
(Wilmore, Ky.)
Beverly, Ohio, Aug. 14-25.
Hurlock, Md., Aug. 26-Sept. 8.
- JOHNSON, RAY N.**
(1390 Meander St., Abilene, Texas)
Delanco, N. J., Aug. 23-Sept. 2.
- JOHNSTON, A. H. AND WIFE.**
(Song Evangelists)
(800 Princeton St., Akron, Ohio)
Hopkins, Mich., Aug. 22-Sept. 1.
- JONES, LUM.**
(630 W. 9th St., Ada, Okla.)
Dodsonville, Tex., August 16-25.
Tishomingo, Okla., Sept. 1-15.
- KENNEDY, ROBERT J.**
(Singer)
(2315 Modera Ave., Dallas, Texas)
Roscoe, Tex., Aug. 18-30.
- KENDALL, J. B.**
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Hartselle, Ala., Aug. 15-27.
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- KNAPP, J. F.**
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Portage, Ohio, Aug. 15-25.
Wallston, Mass., Sept. 1-Nov. 1.
- KULP, GEORGE B.**
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Sunburn, Pa., Aug. 16-25.
Lewistown, Pa., Nov. 3-13.
- LEWIS, JOS. H.**
(Wilmore, Ky.)
Nicholasville, Ky., August 13-25.
Oil Springs, Ky., Aug. 26-Sept. 8.
Burning Fork, Ky., Sept. 8-22.
- LEWIS, M. V.**
(Song Evangelist)
(Wilmore, Ky.)
Swaeger, S. C., Aug. 6-18.
Fig, N. C., August 12-Sept. 1.
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- LINN, REV. JACK AND WIFE.**
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(412 W. Jefferson St., Gary, Ind.)
Zanesville, Ohio, Aug. 15-20.
Union City, Ind., Aug. 25-Sept. 8.
Attica, Ind., Sept. 15-29.
- LOPER, J. NORRIS, FRY, WILBUR H.**
(Stratton, Miss.)
Rose Hill, Miss., Aug. 5-18.
Sandersville, Miss., Aug. 19-Sept. 1.
- LONG, J. OWEN.**
(Singing Evangelist)
(Harrisonburg, Va.)
- LOVELESS, W. W.**
(London, Ohio)
Radcliff, Ohio, Aug. 12-25.
Waterloo, Ohio, Sept. 6-22.
- LOWELL, B. A.**
R. A. Root, B. F. Moss, Jr.
- Powell, Wyo., Aug. 14-25.
Jackson, Wyo., Sept. 1-8.
- LUDWIG, THEO. AND MINNIE E.**
(772 N. Euclid Ave., St. Louis, Mo.)
Batesville, Ark., August 15-25.
- MCBRIDE, J. B.**
(112 Arlington Drive, Pasadena, Calif.)
Ramsey, Ind., August 15-25.
Cincinnati, Ohio, Oct. 6-20.
Beech Grove, Ark., Aug. 27-Sept. 8.
- McGHEE, ANNA E.**
(280 S. Firestone Blvd., Akron, O.)
Mt. Vernon, O., Aug. 8-18.
- McKIE, MARK S.**
(Holt, Michigan)
- McNEESE, H. J.**
(New Brighton, Pa.)
- MANLY, IRVIN B.**
(401 Cosmos Street, Houston, Tex.)
- MATHIS, I. C.**
(2923 Troost Ave., Kansas City, Mo.)
Woodward, Okla., August 8-18.
Oakland City, Ind., Aug. 23-Sept. 1.
Cape May, N. J., Sept. 6-15.
- MAWSON, RUSSELL K.**
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)
- MAXWELL, SAM.**
Cambridge, Mass., July 9-Aug. 16.
Morganton, N. C., August 18-Sept. 2.
Wentworth, N. C., Sept. 2-16.
- MILBY, E. C.**
(Song Evangelist, Greensburg, Ky.)
Normal, Ill., Aug. 23-Sept. 1.
Flovilla, Ga., Aug. 8-18.
- MILLER, REV. AND MRS. F. E.**
(Lowville, N. Y.)
- NORRERY, JOHN.**
(1001 Cooper St., Camden, N. J.)
- OWEN, JOHN F.**
(Taylor University, Upland, Indiana)
Indian Springs, Ga., Aug. 8-18.
Circleville, O., Aug. 23-Sept. 1.
Erie, Pa., Sept. 2-15.
Rochester, Pa., Sept. 28-Oct. 20.
- PARKER, J. R.**
(415 N. Lexington Ave., Wilmore, Ky.)
Oswego, S. C., August 6-18.
Open dates, Aug. 19-Sept. 1.
- FATZSCH, EDDIE E.**
(Song Evangelist)
(624 Oak St., East Liverpool, O.)
Hammondsville, Ohio, Sept. 1-15.
- POCOCK, B. H.**
Cleveland, Ohio, Aug. 28-Sept. 1.
- POLLITT, S. H.**
(Amelia, Ohio)
Salvisa, Ky., August 15-September 1.
- QUINN, IMOGENE.**
(809 N. Tuxedo St., Indianapolis, Ind.)
- RAYL, C. H.**
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)
- REDMON, J. E. AND ADA.**
(1049 King Ave., Indianapolis, Ind.)
Oregon, Wis., Aug. 9-26.
California, Ky., Aug. 30-Sept. 8.
- REED, LAWRENCE.**
(Painesville, Ohio)
Circleville, O., Aug. 21-Sept. 1.
- REID, J. V.**
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Fayetteville, Ark., Aug. 11-25.
- REES, PAUL S.**
(2014 W. Hancock, Detroit, Mich.)
Wichita, Kan., Aug. 16-25.
Gaines, Mich., August 30-Sept. 8.
- RICE, LEWIS J. AND EDVTHE.**
Fort Wayne, Ind., Aug. 14-18.
Indianapolis, Ind., Aug. 21-25.
Columbus, Ohio, Aug. 28-Sept. 1.
Ashland, Ky., Sept. 4-8.
- RIGGS, HELEN G.—BONINE, GRACE O.**
(Vandalia, Mich.)
- RING, O. F.**
(724 9th Ave., New Brighton, Pa.)
- ROBERTS, T. P.**
(321 Bellevue St., Wilmore, Ky.)
West Union, Ohio, August 15-25.
- ROBERTS, C. PRESTON.**
(713 College Ave., Des Moines, Ia.)
Climbing Hill, Iowa, Aug. 9-18.
- ROOD, PERRY.**
(Middleport, Ohio.)
Columbus, Ohio, Aug. 28-Sept. 1.
Boone, Iowa, Sept. 29-Oct. 27.
Olney, Ill., Oct. 29-Nov. 10.
- ROOD, DWIGHT A.**
(Vermontville, Mich.)
- RUSSELL, MAE.**
(Morilton, Ark.)
- ST. CLAIR, FRED.**
Bessemer, Ala., July 28-Sept. 1.
- SANFORD, E. L.**
(202 Engman Ave., Lexington, Ky.)
- SHAW, BLISH R. AND MARY.**
(1261 Nordyke Ave., Indianapolis, Ind.)
- SHANK, MR. AND MRS. R. A.**
(191 N. Ogden Ave., Columbus, Ohio.)
Kampsville, Ill., Aug. 15-25.
- SHARROW, C. E. AND NEVA B.**
(1322 W. Monroe St., Decatur, Ind.)
- SHULMAN, E. E.**
(5416 Rushell Way, Los Angeles, Calif.)
Millersburg, Ohio, Aug. 15-25.
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SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Mannington, W. Va.)

SPELL, C. K.
(Kirbyville, Tex.)

SURBROOK, W. L. AND WIFE.
(Kingswood, Ky.)
Frankfort, Ind., Aug. 9-18.
Hopkins, Mich., Aug. 23-Sept. 1.
Kingswood, Ky., Sept. 1-8.

SWEETEN, HOWARD W.
(Ashley, Ill.)
Alexandria, Ind., Aug. 9-19.
Richland, N. Y., Aug. 21-Sept. 2.

THE LAMP EVANGELISTIC PARTY.
Springerton, Ill., Sept. 8-22.

TEETS, ODA B.
(Aurora, W. Va.)

THOMAS, W. E.
Marion, Ky., July 17-Aug. 11.
Franklin, Ky., August 27-Sept. 11.
Tompkinsville, Ky., Sept. 13-27.

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

UTHE, W. F.
(Singing and Breaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDERSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Britton Rd., Akron, Ohio)
(Song Evangelist)
Findlay, Ohio, Aug. 8-18.

VAYHINGER, M.
(Upland, Indiana)
Rushville, Ind., Sept. 17-23.
Titusville, Pa., Sept. 24-Oct. 13.
Salisbury Center, N. Y., Oct. 20-Nov. 10.
Scio, N. Y., Nov. 24-Dec. 15.

WELSH, H. W.
(Olivet, Ill.)

WELLS, KENNETH AND EUNICE.
(Taylor University, Upland, Ind.)
Mt. Vernon, O., Aug. 9-18.
Bethany, Okla., Aug. 23-Sept. 1.
Newton, Kan., Sept. 5-15.

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)

WHITCOMB, A. L.
(221 Euclid Ave., Long Beach, Cal.)
Sherman, Ill., Aug. 8-18.
Normal, Ill., Aug. 22-Sept. 1.
Greenville, Tenn., Sept. 5-15.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)
Herdon, Va., August 14-25.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Frankfort, Ind., August 8-18.
Charleston, Ill., Aug. 23-Sept. 1.
Athens, Pa., Sept. 2-15.
Napoleon, Ohio, Sept. 18-29.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)
Lisbon, N. Y., August 15-25.
Open—August 26-Sept. 2.
Winchester, Ky., Sept. 2-8.

WILLIAMS, FRED G.
(1916 Beulah Ave., N. E., Cleveland, O.)

WIREMAN, O. L.
(717 Scott Blvd., Covington, Ky.)
Euona, Ky., August 8-18.
Alexandria, Ky., Aug. 20-Sept. 2.
Winchester, Ky., Sept. 4-7.
Open dates, Sept. 8-21.

WISEMAN, P.
(910 Bank St., Ottawa, Canada)
Stoneboro, Pa., August 13-22.
Delanco, N. J., Aug. 24-Sept. 2.

WOOD, E. E.
(724 John Street, Jackson, Mich.)

Camp Meeting Calendar

ALABAMA.
Hartselle, Ala., Aug. 15-25. Workers:
Rev. J. B. Kendall, Rev. Joseph Owen,
Rev. Harry W. Blackburn, song leader.
For information address, L. O. Waldsmith,
Secretary.

ARKANSAS.
Batesville, Ark., August 15-25. Revs.
Theo. and Minnie E. Ludwiger, evangelists,
with Rev. Y. D. Whitehurst, pastor of
Nazarene Church, and local help. Write E.
A. Mashburn, Cor.-Sec.
Magnolia, Ark., Aug. 9-18. Workers:
Rev. O. H. Callis, Mrs. Callis, young people's
worker, and Rev. A. H. Wade in
charge of singing and music. Address,
Mrs. A. A. Pittman, Cor.-Sec., Hagnolia,
Ark.

FLORIDA.
Orlando, Fla., Feb. 27-March 9, 1930.
Workers: Rev. H. C. Morrison, D.D., and
Rev. Joseph H. Smith. Prof. Kenneth
Wells and wife will have charge of the
music. Address Rev. E. C. Wills, Box
1044, Orlando, Florida.

GEORGIA.
Indian Springs, Ga., August 8-18. Leaders:
Rev. H. C. Morgan, D.D., Rev. John
Paul, D. D., Rev. John F. Owen, D. D.,
Rev. Jere M. Glenn, D.D.; leader of young
people's work: Mr. Hamp Sewell, director
of music; Woman's Quartet, Taylor University,
special music. Address Mr. R. F.
Burden, Pres., Macon, Ga.

ILLINOIS.
Kampsville, Ill., August 15-25. Workers:
Rev. C. H. Stalker, Rev. B. T. Flannery.
Song leaders and children's workers, Mr.
and Mrs. H. A. Shank. Write Elba Foiles,
Sec., Kampsville, Ill.

Springerton, Ill., August 20-Sept. 9.
Workers: Rev. W. R. Cain and Rev. C. E.
Toney and wife. Prof. B. D. Sutton and
wife, song leaders. Frank Doerner, Norris
City, Ill., Sec.

Bonnie, Ill., August 15-25. Workers:
Rev. Bona Fleming, Rev. Tilden H. Gaddis,
Moser Sisters, trio musicians, song
leaders. W. T. Lawson, Cor. Sec., 1205
N. Maple St., Benton, Ill.

Sherman, Ill., August 8-18. Workers:
Rev. A. L. Whitcomb, Rev. G. B. William-
son, Mrs. Della B. Stretch, children's
leader, Rev. G. Edward Gallup, song leader,
President, Grover Williams. Address
Mrs. Julia Short, 2145 E. Capitol
Ave., Springfield, Ill.

Normal, Ill., Aug. 23-Sept. 1. Workers:
Rev. A. L. Whitcomb, Rev. C. B. Fugitt,
Miss C. E. Cooley, children's worker. E. C.
Milby, song leader. President, Mrs. Della
B. Stretch. Address Mrs. Bertha C. Ash-
brook, Sec., 451 West Allen St., Spring-
field, Ill.

INDIANA.
Ramsey, Ind., August 15-25. Workers:
J. B. McBride and Guy Wilson. C. C.
Rinebarger and wife, song leaders; Mrs. J.
C. Gray, children's worker. Address Geo.
F. Pinaire, Sec., Ramsey, Ind.

Bryansburg, Ind., Aug. 7-18. Workers:
Rev. O. C. Brown and family. Write C. E.
Creek, Rt. 1, Madison, Ind.

Oakland City, Ind., August 23-Sept. 2.
Workers: Rev. Mathis, Earl Dulany,
Song evangelists, Rev. Schell and wife.

Frankfort, Ind., August 9-18. Workers:
Rev. R. G. Finch, Rev. C. L. Slater, Rev.
David Wilson, Rev. Walter Surbrook,
Rev. C. D. Jester, song leader. Write Rev.
Ray Smith, 815 North 11th St., Richmond,
Ind.

IOWA.
Keokuk, Iowa, August 15-25. Rev. Anna
L. Spann in charge. Address Mrs. F. A.
Oilar, Sec., 1027 Timea St., Keokuk, Ia.

KANSAS.
Palco, Kan., Aug. 15-25. C. W. Ruth,
evangelist, other workers and singers will
be in this great camp. Write Rev. E. L.
Duby, Palco, Kan.

Rice, Kan., August 21-Sept. 1. Workers:
Rev. and Mrs. O. H. Callis, assisted by
other talent and local help. Address E. L.
Anderson, Sec., Rice, Kan.

Wichita, Kan., August 15-25. Workers:
Rev. C. H. Babcock, Rev. Paul Rees, Rev.
Mrs. E. D. Bartlett, Prof. B. D. Sutton
and wife. W. R. Cain, Sec., 515 Vine St.,
Wichita, Kan.

KENTUCKY.
Carthage Ky., August 30-Sept. 18. Workers:
Rev. Mattie Wines, Rev. J. E. and
Ada Redmon, Rev. Horace A. Booker.
Write J. R. Moore, Pres., California, Ky.
Lawson, Ky., August 23-Sept. 1. Workers:
Revs. W. C. McIntire, C. R. Vincent.
Music in charge of Mt. Carmel workers;
pianist, John McIntire. Miss Mary Van-
diver, Sec., Lawson, Bathouth Co., Ky.

MAINE.
Robinson, Maine, August 9-18. Workers:
Rev. H. V. Miller and ministers of the
Ref. Bap. Church and others. Write Rev.
H. C. Archer, North Head, N. B.

MASSACHUSETTS.
North Reading, Mass., August 31-Sept. 2.
The workers are to be from among the
young preachers and singers of the Dis-
trict. For information write Rev. L. B.
Byron Dist. Pres. Livermore Falls, Maine.

MICHIGAN.
Bellaire, Mich., August 21-Sept. 1. Revs.
Zike, Myers and party will have charge
For information write Rev. A. W. Baker,
Secretary, Bellaire, Mich.

Gaines, Mich., August 23-Sept. 1. Workers:
Rev. Paul Rees, Dr. H. C. Morrison,
(provided he is able), Rev. Ira E. Miller,
Rev. Clara G. Ford, Dr. C. W. Butler,
Mrs. Grace B. Heneks and others. Write
to Mrs. Grace Millard, Sec., 614 W. Mich.
Ave., East Lansing, Mich.

Hopkins, Mich., Aug. 22-Sept. 1. Workers:
Rev. T. M. Anderson, Rev. W. L.
Surbrook, Mrs. Julia Shelhamer in charge
of children and young people. Mr. and
Mrs. A. H. Johnston, in charge of music.
Miss Lillian Scott, pianist. Write Dr. L.
E. Heasley, Secretary, Grand Rapids,
Mich.

Mayhew, Mich., August 8-18. Workers:
Wm. O. Nease, C. V. Holstein, E. P.
Woods, E. O. Rice. Address Mrs. Clara
Palmer, 544 Thompson St., Ann Arbor,
Mich.

Gladwin, Mich., August 8-18. Evangelist

Rev. I. N. Toole. Write J. Warren Kays,
Pres., Gladwin, Mich.

MISSISSIPPI.
Cleveland, Miss., August 8-18. Workers:
Rev. W. R. Platt and wife, preachers. Mrs.
Robbie Fleming, pianist, Miss Elsie Brink-
ley, choir director. Mrs. S. C. Taylor, Sec.
Waynesboro, Miss., Aug. 16-25. Preacher
in charge, Evangelist R. A. Young and
other workers. Mrs. J. E. Moody, Sec.

NEW JERSEY.
Glassboro, N. J., August 8-18. Work-
ers: J. F. Woods, Jack Donovan, and others.
Address Mrs. Wm. Gallagher, 40
Myrtle Ave., Pitman, N. J.
Erma, N. J., Sept. 6-15. Workers: Rev.
J. C. Mathis, Rev. G. Howard Rowe and
Wife. Write Earl Woolson, Cape May,
R. D. N. J.

Local Preacher's Holiness Camp Meet-
ing, Delanco, N. J., August 23-Sept. 2.
Workers: Rev. Ray N. Johnson, Rev.
Peter Wiseman, Special singers. Male
Quartette. Orchestra.

NEW YORK.
Richland, N. Y., August 19-Sept. 3.
Workers: F. W. Suffed, F. E. Arthur,
H. W. Sweeten, Tillie Albright. Mrs. F.
W. Suffed, leader in song: S. G. Haskins,
pianist; Ida E. Elss, children's meeting.
Address Rev. G. N. Buell, Sec., Sandy
Creek, N. Y.

Seven Oaks, N. Y., August 4-18. Work-
ers: A. P. Carey, C. J. Heissler. Leader
in song, Miss Florence Fairbanks, chil-
dren's worker. Pearl Humphrey. Address
W. G. Kingsley, 1565 1st Ave., Watervliet,
New York.

NORTH CAROLINA.
Colfax, N. C., August 16-25. An efficient
corps of workers will be present. For in-
formation and data write Eber F. Cude,
Sec., Colfax, N. C.

OHIO.
West Union, Ohio, Aug. 15-25. Work-
ers: Rev. T. P. Roberts and Rev. J. H.
Clymer, evangelists. Miss Viola Roberts,
pianist, and Mr. Virgil Eakens, accom-
panied violinist. Missionary day, Aug. 25.
Write Rev. S. A. Steele, Pres., Camp
Board, West Union, Ohio.

Findlay, Ohio, August 8-18. Workers:
Rev. J. E. Shannon, Rev. C. W. Butler,
Prof. N. B. Vandall, singer. Miss Winif-
red Hemmway in charge of young people.
Miss Florine Ewing at piano. Write G.
W. Egbert, Sec.-Treas., Findlay, Ohio.

Circleville, Ohio, August 23-Sept. 1.
Workers: Dr. John Owen, Rev. Law-
rence Reed, Rev. Charles Slater, E. C.
Keaton, Sec., 481 N. High St., Chillicothe,
Ohio.

Millersburg, Ohio, August 15-25. The
Shelhamer Evangelistic Party will be in
charge as workers. O. O. Herron, Sec.,
Millersburg, Ohio.

Mt. Vernon, Ohio, August 8-18. Work-
ers: Rev. E. W. Pettiford, Rev. C. M.
Dunaway, Rev. T. M. Anderson. Young
people's worker, Miss Anna McGhie; chil-
dren's workers, Miss M. Gorsuch and Miss
Ollie Tanner; Song leaders, Kenneth Wells
and wife, and Otto Davidson and wife.
Address Rev. E. E. Shultz, Sec., Shadyside,
Ohio.

OKLAHOMA.
Alva, Okla., August 30-Sept. 8. Evangel-
ist L. L. Waddell; song leader, Rev. Carl
Byrd. John E. McGraw, Sec.

Enid, Okla., August 23-Sept. 1. Workers:
Rollo D. Wise, evangelist, Arthur Calhoun,
song leader. John E. McGraw, Sec.

Blackwell, Okla., Aug. 22-Sept. 2. Work-
ers: Rev. C. H. Babcock, Rev. T. C. Hen-
derson, and Rev. Floyd Nixon, song leader.
Write to Mrs. L. Wright, 307 E.
College, Blackwell, Okla.

Thomas, Okla., Sept. 19-29. Workers:
Rev. C. M. Dunaway, evangelist, Mr. and
Mrs. Ben Sutton, song leaders. Address
Miss Anna Kraybill, Sec.

PENNSYLVANIA.
Sunbury, Pa., Aug. 15-25. Rev. J. B.
Knip, evangelist. For information address
Rev. D. A. King, Sec., 504 S. 13th St. Har-
risburg, Pa.

TENNESSEE.
Louisville, Tenn., September 1-15. Work-
ers: C. M. Dunaway, H. A. Forester, Mrs.
H. A. Forester, song leader and soloist.
Miss Flora Alfred, pianist. Mrs. Walter
Fouche, Secretary.

Greenville, Tenn., Sept. 5-15. Workers:
Rev. A. L. Whitcomb, Rev. A. L. Bud-
man and Miss Pearl Wilcox, song leaders.
Write Mrs. Flora Willis, Sec., Greene-
ville, Tenn.

TEXAS.
Atlanta, Texas, August 9-18. Workers:
Rev. Warren C. McIntire, Kendall White
and wife, song leaders. Mary E. Perdue,
Sec.

VERMONT.
Johnson, Vt., August 16-25. Workers:
Rev. J. C. Lord, Abbie J. Lawrence, Rev.
James Jones, Rev. C. R. Sumner. Ruth
Belmont, organist. Local pastors will as-
sist. Rev. C. R. Sumner, Sec.-Treas.,
Moorea, N. Y.

VIRGINIA.
Drainesville, Va., August 16-25, inclu-
sive. Workers: Rev. W. A. Grogg, Rev.
Raymond Wilder. Address Anna L. Hyatt,
Sec., Herndon, Va.

Locust Grove, Va., August 22-Sept. 1.
Workers: Rev. W. C. Rogers, Rev. A. A.
Frederick. For information write Mrs.
Lillie R. Bowles, Sec., Locust Grove, Va.

Spotsylvania, Va., August 18-Sept. 1.
Workers: Rev. R. G. Flexon, Rev. W. L.
King, Rev. G. B. King, Rev. Bessie B. Lar-
kin, Rev. W. J. McLaughlin, Rev. J. W.
Heckman. Miss Winnie Thompson, Vi-
olinist. Rev. E. C. Hoey, Pianist. Mrs. W.
L. King, Mrs. G. B. King, Merton Steel-
man, Children's Meetings. Write Mrs.
Bertie K. Andrews, Sec., Spotsylvania, Va.

WASHINGTON.
Orchards, Wash., August 4-19. Workers:
Rev. David L. Fenwick and Rev. F. P.
Johnston. Miss Ethel Lou Toy, young
people's worker. Address, Mrs. J. Howard
Porter, Sec., Orchards, Wash.

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PENTECOSTAL HERALD

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

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GLORIFYING MEN.

By The Editor.

MEN may be regenerated, sanctified, baptized and indwelt by the Holy Spirit in this life. Jesus very clearly teaches that we may be brought into most gracious experiences of grace while the spirit of man dwells within the body; but man must wait for his glorification in the world to come.

Jesus teaches a very vital and blessed relationship with himself in John 15:4, 5: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: For without me ye can do nothing." This is a most wonderful and beautiful union with our blessed Lord.

There is a wonderful promise in John 14:23, where Jesus answering a question put by Judas, not Iscariot, speaks thus: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." This is a most gracious promise of our Lord; nothing can be more desirable than heaven itself, than such fellowship with the Father and Son, than is here promised. It will be understood that in order to such a privilege there must be surrender, forsaking of all sin, consecration, the giving of one's self to the Divine Master in humility, the spirit of forgiveness toward men, unselfishness in a marked degree. No one could think of such relationships with the Father and the Son as possible to the proud, envious, man, with a vengeful spirit. All of this, with every selfish ambition, must pass away if we would have abiding with us the Father and the Son; and then, there must be no spirit of boastfulness, no struttings of religious pride, no despisings of one's fellow-beings who has not come into such sacred relations.

For such relationships as those described in the above paragraphs, there must be honesty to the fraction of a cent, not only in act, but in thought. There must be truthfulness to the least degree; there must be the spirit of forgiveness quite like that of the Master; there must be so shed abroad in the human heart by the Holy Ghost, the love of God that we forgive those who have sinned against us, and love our enemies with something like the forgiveness and love of Christ himself. No pompousness, no brag, no taint of self-righteousness or boasting of one's spiritual attainments and gracious communions with the blessed Trinity. There may be, and ought to be, witnessing to the power of Christ to save, to the love of the Father, to the guidance and comfortings of the Holy Ghost, but it must be in the spirit and tone of humility, without any boasting of self or claim of personal worthiness.

Men who really discover Christ in his glory cease to glorify men. They love men;

they will seek to bring them to Christ for salvation; they will wish them well and render them unselfish service, but they will not, cannot, glorify them. If we have discovered something of the real mystery and power of the blessed Trinity we no longer feel that we cannot get on without this or that man. We no longer feel that God, in any sense, needs any certain individual. Of course, certain men in the history of the world, like Moses, St. Paul, John Wesley, and many others who might be mentioned, have been eminently useful, but God is always able to put down one and put up another, to work out his purpose in any one of his servants, lay him aside, or call him hence, and go forward with his great plan for world redemption, with other individuals and instrumentalities. Let us never belittle God by allowing ourselves to think that he cannot go forward triumphantly without any certain person or special individual. Moses finished his appointed task and God raised up Joshua. Joshua leads on until time for him to go home, and Judge Samuel appears. The ages move on and in due time John the Baptist is heard in the wilderness; his head is cut off and St. Paul holds on high the torch of an evangelistic gospel. History marches forward and Martin Luther awakes a drowsy, sinful world. Spiritual fires grow dim and John Wesley, with a group of young men, cry out with a voice in tones of divine authority that, "without holiness no man shall see the Lord." Revival fires burn throughout the British Isles, touch the American continent and, for a time they smoulder, but God raises up a number of chosen vessels and a mighty revival breaks out in these United States; they hold ten thousand revival meetings, erect camp meetings for the spread of holiness from the Canadian border to the Gulf of Mexico, from the Virginia Beach to the Pacific slope, erect holiness schools, and send out a little army to all the mission fields of the world, and in tents, brush arbors, the open streets, in the mountain regions, and the cabins of the poor, tell mankind with glad heart that Jesus Christ is able to save, to sanctify, and by the power of the indwelling of the Holy Ghost, to keep from sin.

Let us so discover God in the vastness of his unlimited wisdom, power and love, that we shall have no fears, whoever comes or goes, lives or dies, God abides. His eternal purposes must be wrought out. He will never cease to desire men to be holy. For this he gave his Son to bleed upon the cross. For this he has sent the Holy Ghost into the world. We must cease to exist on earth; our voices must be silent, our activities, by and by, will be no longer extended, but God will abide. The Holy Ghost will move upon the hearts of men. The gospel will call the sinners to repentance; the teaching of Jesus that those who "hunger and thirst after righteousness are blessed, and shall be filled," will still be proclaimed, and long after those of us who are building and preaching, loving and laboring, have crumbled into

dust, Jesus Christ, the mighty King of kings, and Lord of lords, will be marching on to victory, until all his foes shall have been placed beneath his feet.

Four Neglected Doctrines.

WE have discussed the New Birth and Sanctification as two of the sadly neglected and all-important Bible doctrines that ought to be kept before, and urged upon the people, until they produce conviction that will not allow the people to go along with a false peace, but will lead them to seek and obtain these great essential blessings abundantly provided for in the redemptive sufferings of our Lord.

This week we are calling attention to the sadly neglected doctrine of the Future Punishment of the impenitent Sinner. This doctrine is so clearly and emphatically written in the Scriptures that it seems strange indeed, that any conscientious minister of the gospel would drift along for years without preaching to his people with great earnestness on the subject.

To preach on the Future Punishment of the Wicked does not mean that the pastor or preacher shall become a ranter, or abusive, or shake his fist and threaten the people with "hell fire," or "fire and brimstone," as we hear the frivolous frequently remark. This is a hot subject that needs to be discussed in a cool way, without excitement or rant, but with great seriousness and with an earnestness that will carry conviction. The preacher need not expect his message to produce a gracious effect upon his audience; in other words, to make the people feel the truth and power of the sermon, if he, himself, does not feel its truth, importance and power. The speaker on any subject must feel the importance of his message if he hopes to make the hearer feel its weight.

We are well aware that we have in the world today a very large number of people, both among preachers and people, who are quite opposed to anything of an emotional nature in matters of religion. They object to the preacher saying anything that will arouse fear and cause distress or anxiety among the people.

Fear is a very important element in our human make-up. It is quite a balance wheel in the adjustment of our life and living. The fear of famine guides the farmer in the raising and harvesting of his crops; the fear of fire keeps the whole family watchful against any sort of accident that would lead to the burning of the home. The fear of sickness suggests the guarding against many indiscretions that would involve our physical health. Take from us the fear of the suffering that indiscretions and neglect would bring upon us in many phases of our intellectual and economic life and life would be-

(Continued on page 8)

QUESTIONS AND ANSWERS ON MISSIONARY MATTERS

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



Let me preface this article with a pen sketch of one of China's greatest Missionaries by Professor Warneck.

"A man full of the Holy Ghost and faith, of entire surrender to God and his call, of great self-denial, heartfelt compassion, rare power in prayer, marvelous organizing faculty, energetic initiative, indefatigable perseverance, and of astonishing influence with men, and withal of childlike humility."

I have had letters from America desiring information. It would be impossible in my busy days and weeks of evangelistic activities to carry on a large correspondence. My weekly article to THE PENTECOSTAL HERALD has to have the right of way over all my other writings, of course, so in this article I think I shall answer a list of questions which will fairly represent the average line of inquiries.

1. *Does the preaching of the Gospel have the same effect in Asia as in America?*

Practically there is no difference when preached in the power of the Spirit. I have seen it produce conviction, tears, confessions, conversions, assurance, sanctification. I think that gospel preaching is too much neglected and undue emphasis put upon teaching, instruction, etc. Many believe that the people should first be put under a process of instruction before they are in a condition to entertain saving faith, hence, they do not look for immediate results and for sudden conversions. Bishop Taylor, when working in India in 1871, expected direct gospel results and came into conditions where these were not expected, he said: "This old gospel method of having awakened sinners to speak out inquiring 'Sirs, what shall we do to be saved?'—to come out on the Lord's side and to consent at once to renounce their rebellion and avow their allegiance to God—seems entirely new. We signally lack power. The ministers have never before worked in this way—direct hand to hand fight with the powers of darkness to rescue souls, to be led at once to Jesus. The lay workers are not visible in any public effort to save souls yet."

Bishop Taylor further said: "I do not expect physical miracles; they are not necessary; but I do expect the Spirit of God to produce awakening so deep and conversions so powerful, with the outward manifestations and proofs of his work so demonstrably clear that they will serve better than physical miracles to convince this people that the Bible is true and that Jesus Christ is alive and the only Saviour of sinners."

2. *If the Native Church is raising up a Native Ministry what need is there for the foreign missionary?*

In many ways the foreign missionary is indispensable but, of course, as the native ministry gains in numbers and efficiency foreigners will decrease. Many church schools are managed almost entirely by native teachers and the pastorates are in the hands of native preachers almost entirely. Foreign missionaries having a real passion for souls, who have been soul winners at home are urgently needed for evangelistic work, but too often when they reach the field they are diverted to educational work and there they dry up, lose their fire and drop into professionalism. The foreign missionary is needed also for executive work and for blazing new trails, opening up new territory, etc.

3. *Are all who go to the foreign fields to be classed as missionaries?*

By no means. A young woman on one of the Dallar Line boats was very worldly; she played cards, danced and carried on frivolously. One day a man of the world said to her: "Oh, I did not know you were a mis-

sionary?" "Oh," she said, "I am going to teach in one of the mission schools." Now, in my judgment, that young woman ought not to be considered a missionary. She went to do school teaching in the Orient under false pretenses. Perhaps the Missionary Board which sent her did not inquire faithfully as to her religion. Dancing "missionaries" never save any souls. I heard once of some other young women who came out to the Orient under the same false pretences, presumably, and they danced and carried on so on shipboard that the heads of the Mission wrote to the home board requesting that hereafter young women sent out by them should refrain from dancing on the passage out. This class are unworthy to be called missionaries.

4. *Do you find much Modernism or Higher Criticism on the Mission Field?*

Yes. Too much of it. The troubles of 1927 sent many home and cleaned up some of the schools where they taught. A great deal of modernism is due to the excessive emphasis put upon intellectual equipment for the mission fields. Too many missionaries make too much of college degrees and in order to get them go to the most liberalistic schools, drink in the poison and come back to spread it. I asked Kanamouri of Japan about this matter; he told me things I would not care to put into this article on the question of modernism in Japan. He said some good things about Southern Methodism and Southern Presbyterianism (including of course, the Free Methodists.) I was in a city where they were about to open up a Theological Seminary. One of the heads said that he hoped to have a certain professor from America come over and help him. Now this professor is widely known for his destructive theology and wherever he goes in the homeland or the foreign field he will do little else than scatter doubt and skepticism. To me, it is nothing short of the tragic—I feel like using a stronger word—to have teachers come from the U. S. A. to project on the minds of students coming up out of heathenism the perilous teachings of modernism. What China needs in these days is positive Bible truth—the truth as it is in Jesus.

5. *What changes are taking place in the mission fields calling for changes in method and message?*

Great changes have taken place—especially in China. Missionaries who have been in China many years say there have been greater changes in the past two years than they have ever dreamed of. China's young people have wakened up. They cannot be driven or browbeaten. The Chinese cannot now be treated as once they were with a "superiority complex." You must meet them on the level. The idea that we foreigners are "lords of creation" doesn't obtain any more. There is a frightful amount of hate to the foreigner still in China and much of this is due to the grasping methods employed by European natives. Thank God, America as a nation, doesn't claim an acre of Chinese territory!

As to the message I do not think that there is any call for a change in the gospel message. Many there are who think that we should have a different approach. I do not think so. The Gospel is the power of God to every one that believeth whether in Europe, America or Asia. There is no difference because Sin is the same, the human soul is the same needing a Redeemer from sin. We need to remember what Gandhi, of India, told E. Stanley Jones. He said: "I would suggest that you must practice your religion without adulterating or toning it down." So with our Gospel—let it not be toned down either at home or abroad.

6. *What effect do foreigners in business*

in Mission Lands have upon the work of Gospel Missions?

I would say on the whole the effect is bad. Shanghai is one of the most wicked cities in Asia. There are 40,000 foreigners there. The great percent live worldly, wicked lives. Some Americans out here go to the depths of wickedness, English, French and others also. The same is true of the big cities of India. Christian civilization, as we call it, furnishes wretchedly poor exhibits of real Christianity and of course the heathen seeing these things lose faith in the gospel that the missionary talks about. William Taylor began his work in India within the Church; he saw that if the gospel was to win at all it must be through a clean church and a holy people. He said: "I took strong ground from the start in favor of getting these saved. In their present state the mass of them make a false showing of Christianity and are terribly obstructive to our great work of leading the heathen to Jesus. Everyone we get truly saved from sin will be a double gain to our cause—first to remove a stumbling block, and secondly, to secure a living stone resting on the foundation of the apostles and prophets."

E. Stanley Jones calls attention to this same matter all through his book, "The Christ of the Indian Road." He cites a case where two Europeans fought a duel and killed each other. The Hindus buried them and wishing to make an offering to the spirits of the dead they thought these fellows would love in death what they loved in life, so they set up on their graves a cigar box and a whiskey bottle!

7. *To what extent is the Church at home responsible for the success or the failure of Missions in the foreign fields?*

To a large extent missions reflect the home church. The absence of spirituality at home is reflected in missions. Let me once more quote Stanley Jones, he says: "We are inoculating the world" (the American world especially) "with a mild form of Christianity, so that it is now practically immune against the real thing. Vast areas of the Christian world are inoculated with a mild form of Christianity and the real thing seems strange and impossible." "Our churches are made up of people who would be equally shocked to see Christianity doubted or put into practice."

An unspiritual home church is going to send unspiritual missionaries to the foreign fields. Unspiritual schools are going to send unspiritual and skeptical scholars and teachers to teach in the mission school. The unspiritual home church is going to utterly fail to back up with their prayers and intercessions those they send to the fields. The conditions in the foreign fields today are largely due to the absence of the power of God in the home church. Let a mighty revival of religion take place in the home church and at once a reaction will occur in the foreign field.

8. *Are the native Churches doing much in the way of self-support? Are the native pastors and members as a whole very spiritual?*

In some sections churches are wholly self-supporting. The O. M. S. churches in Japan are working almost entirely on the self-support basis. Many of the larger churches of various denominations support themselves. Many more would support themselves if they had the vision. I heard of a Chinese family who came out of heathenism into the church. One of them told that it cost them thirty dollars a year to belong to the Temple and give offerings to idols, etc.; since becoming Christians it cost them nothing! No vision! If there was a deeper spirituality in the native churches they would not depend so much on the Missionary Society paying their bills. Many of the churches have developed form-

ality instead of fire and the pastors fail to do the work of evangelists. There are some splendid exceptions, of course, and many there are who preach a powerful gospel and get people saved; but on the other hand just like the home church there are many in the churches who are members; who have come in through baptism, etc., but who have not been born again. On this matter think of the condition in the American churches.

9. *What is the comparative emphasis placed upon Education and Evangelism in the foreign field?*

This is a question about which much may be said. Let me quote again Bishop William Taylor. He said, "The living example of a holy church is the only argument that will ever convince the natives that Jesus is the Christ or that the Bible is the book of God. Education has been unduly relied upon by very many good earnest missionaries and their patrons. If mere literary education had any regenerating power in it, then the educated people of Europe and America would be model Christians; but what has education done to cure their spiritual maladies?"

I think I am not overstating things when I say that everywhere there is an overwhelming emphasis placed upon education and an amazingly small emphasis placed upon Evangelism. I expect if they could be counted that one could find ten engaged in educational work to one engaged in straight, definite evangelism. There are many reasons for this. Many have no training whatever in evangelism or soul winning. The average missionary's library abounds in books on Teaching, Psychology, Sociology, Pedagogy, etc., with scarcely a book on evangelism. It seems to have been forgotten in the curriculum of the average training school or seminary that candidates for the mission fields should be thoroughly trained and drilled in the art of saving souls. Then, again, many of the native preachers are sent to schools where evangelism is not taught. They go in for literary degrees and come back to the pulpit minus any passion for souls. A prominent Chinese Baptist leader, a man with many college degrees himself, talking of his preachers whom he wanted me to address at their Convention said that they were most of them college men but they had no fire; they did not know how to win souls and he wanted to get them aroused along evangelistic lines. Another thing that obscures evangelism is the view taken by many leaders that our main hope is in the education of the young. Now this shows an absence of vision. I often ask the question: While we are educating the young what is going to become of the great teeming masses on the outside?

I believe the present situation in China calls for a vigorous evangelistic program. The churches should go in for revivals; the native ministry should be trained more for aggressive soul saving work instead of just holding things together, collecting funds, etc. What China needs is a great revival of religion such as struck Korea in 1908, such as India had in the days of Praying Hyde. Too many preachers have an aversion to revivals. In a recent meeting we had quite a group of Chinese preachers who strenuously opposed our conducting altar services in connection with our preaching. These men never have such a thing as an altar service in their churches; they don't believe in them and they never attempt any other method of bringing lost souls to Jesus. In China, as elsewhere, preachers develop into machine men, politicians, time servers, formalists. The burden of the teeming millions of souls lost in heathen darkness does not get hold of them and they have no vision!

10. *Which is the best method of contributing to the Missionary work?*

The needs are so great that care should be exercised in the use of the Lord's money. Many of the Mission Boards permit donors to designate how they want their missionary money to be used. I think too many people

give upon impulse more than from intelligent conceptions of real need when real work is being done. Holiness people should not confine their gifts to any one organization, nor should they be carried away by personal appeals by individuals, some of them natives of Mission lands. I have known instances where foreign students have abused the trust placed in them. We should look into the question of organization, permanency, etc., of a movement before putting the Lord's money into it. Then let me suggest also that when sending money to the foreign field that it is far more convenient to those receiving it to have it come in a Bank Draft or Cashier's Check than by Postal Order. Sometimes post office orders cause endless trouble in foreign countries. I had a small amount sent me for famine orphans by postal order. I could not collect it because the postmaster used wrong order form. If it had come in a check the money could have been gotten at once. Go to your Bank instead of the post office.

THE POWER OF A HYMN.

JAMES V. REID.



THE little city of Chiquimula, Guatemala, is headquarters for the Friends Mission, one of the most successful and interesting organizations in Latin America. Their field of operation is throughout southeastern Guatemala and northern Honduras. They stand for the Wesleyan teachings of holiness, and their workers are beautifully consecrated, earnest in spirit and powerful in prayer. The lives of their native converts prove the effectiveness of the Bible doctrine of holiness.

For two weeks each year they have a great Convention, similar in character to our camp meetings in the United States. It is a great time of reunion for the missionaries as they come in from all the outpost stations; and it is a great time of spiritual blessing for the hundreds of native Christians who come in from far and near to sit together in that heavenly place. One man from Honduras rode for eight days, and an Indian man and his daughter rode for six days by mule to be in the Convention in February of this year.

Sixteen years ago I visited Chiquimula for the first time and it was a wonderful privilege to go again this year to have a part in that great meeting. Each afternoon for a week I spoke to the combined student bodies of the Boys and Girls' Schools in a series of message on Christian Character Building. These services, being held in their large tabernacle, were attended also by large crowds of the older people.

When the friends learned that I was to be present for those eight days they began seeking for a piano for use in the services. The Mission possesses only the tiny folding organs, and pianos are scarce articles in that little city. However, a search revealed an instrument in a wealthy Roman Catholic family who had been friendly toward the mission work, and they readily consented to loaning their piano for the meeting. It was an antique of unquestionable years, the tone was of tin pan quality and badly out of tune. But it was a piano, a thing which many of the native Christians had never seen or heard. It was an object of great interest to that crowd of worshippers.

Following the lessons each afternoon I spent some time playing hymns for the audience. Their appreciation was ample reward for the effort. On Wednesday afternoon there came to the service an American man from the town of Zacapa, a railroad center 25 miles away. He was an elderly man, huge of frame, bearing all the marks of a dissipated life. He had come on a business trip to see one of the Mission members. He is representative of a class of American men

who have buried themselves in the seclusion of those obscure countries, have thrown off all moral restraint and gone the ways of dissipation.

On that Wednesday afternoon I played the grand old hymn, "What a Friend We Have in Jesus." I felt sure God put some tone quality into that old piano that it had not possessed before. When I returned to the Mission home for supper one of the workers said, "Mr. M—— was very much moved by that old hymn this afternoon and wants to know if you will play it again tonight if he comes to the service." I replied, "I will play it for him just as often as he will come." He was back again that night and again I played that hymn which has been the consolation of many a heart. Instead of returning to his home next day as he had intended he remained in Chiquimula through Sunday, attending practically every service.

On that last Sunday morning it was my privilege to deliver the message; God's power was keenly felt; the altar was crowded with seekers. In the rear of the tabernacle sat Mr. M——. Toward the close of the service I slipped back to speak to him. We walked to the street entrance together; there he stopped, gripped my hand firmly and said, "Mr. Reid, I have been in this country twenty-five years and I have been starved to death for such music as you have played. The old song, What a Friend We Have in Jesus, awakened something down in my heart I have not felt for years."

His eyes flooded with tears and his thick lips trembled until he could not speak for a moment; then he continued, "This is the first Sunday in many years I have not been drunk. I am known as the best gambler in this part of Guatemala. I have tried everything under heaven, but I am not happy."

I said, "Mr. M——, you have tried everything but God, haven't you?" He was silent for a moment and I pressed the question, and then he answered, "That's so."

He walked away with his big frame trembling with emotion. I saw him again on Tuesday as I passed through his town en route to the port. He met me at the train, took me to a little railway hotel for dinner and looked after my baggage. I pressed the question of his salvation once more, but he is so deep in the entanglements of immorality it seemed he could see no way out at once.

As I bade him goodbye he clung to my hand and asked, "When are you coming back here again?" I replied, "I don't know, Mr. M——, but I hope the Lord lets me come again soon." He said, "Please come back and play music like that again."

I came away with a twofold prayer in my heart, that God would put it upon the heart of someone to provide a real piano for that Mission where souls might be touched by the power of music; and that he would let me return to play again for such hungry hearts. For five hundred dollars a new piano could be placed in that School and Mission where the children could learn to play and spread the influence of Gospel music in a land that knows only cheerless chants and doleful dirges.

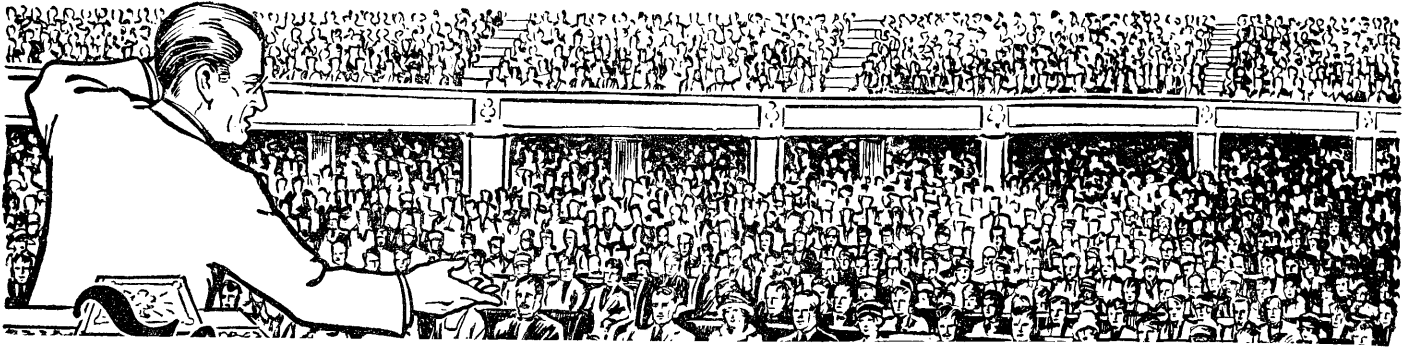
I Have Been Greatly Impressed,

Says Rev. Arthur Sellers, while reading "Perfect Love," by Rev. J. A. Wood, and believe it the best, clearest, most authoritative for the Methodist doctrine, clearing all doubts and arguments against holiness, than any other book I have found. Indeed, I am impressed to have as many of my members have it as possible.

Brother Sellers' statements are not in the least overdrawn. If you haven't a copy of this book, get it and read it. Price, \$1.50.

Pentecostal Publishing Company,
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HIMALAYAN PEAKS OF REVELATION.

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

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever."—Rev. 1:5 and 6.

QUR text takes the form of a beautiful benediction. It is a gem of literature. It has the rhythm of poetry and the cadence of music, yet it suggests philosophy so profound that it would require many volumes to elucidate its meaning. It is one of the Bible's superlatives.

This is an age of intellectualism. Learning has become deified; it has the center of the stage. But learning that is confined to facts, details and data is a failure. It should clarify the vision, widen the horizon and move out the sky-lines. This is true whether the research and investigation be microscopic or telescopic germs or comets, literature or mathematics. Learning should help us to make comparisons and classify according to relative values, realizing on the one hand that we are thinking God's thoughts after him, and then, after our greatest achievements, in the language of Newton, "We are only picking up shells from the seashore."

If we should compare the truths of Revelation to the mountain ranges of earth in their importance of value, we would begin with the lowest foothills and ascend to the highest peaks of the Himalayas. We are told that there are four peaks of this range which rise sublimely above twenty-five thousand feet. There are four Himalayan peaks of Revelation which rise in matchless grandeur above all the other ranges of divine truth. In this beautiful benediction are couched these four greatest things. They are God's superlatives.

We doubt if John, in his apocalyptic vision, comprehended the significance of this language. It sounds extravagant to speak of God's superlatives. But if you wish to know the greatest things that God can do, discover the greatest thing that he has done, because love always deals in the superlative.

There is difference of opinion as to what constitutes greatness—superlative greatness. Everything that is big is not great. There must be magnitude of mind, matter or space, but such is not enough. It must sustain relationships that are necessary and eternal.

What is superlative greatness? One writer says the achievements of the nineteenth century, another the reign of universal law, another our blazing civilization, man's coming to himself, business, industry, learning, but these do not constitute greatness according to our text. We would undertake to raise before the eyes of our faith the Mount Everest of Divine Revelation, "unto him that loved us." Here we have the highest mountain peak.

THE FOUNDATION OF OUR REDEMPTION.

The infinite, the all-powerful; the undying love of God rises far above all the facts of earth and heaven. We find that millenniums before the race was conscious of its needs, God had anticipated those needs, not only the needs of this world, but the needs of two worlds. In the distant yesterdays the Wise

Creator had filled the bowels of the earth with supplies of which we are now the beneficiaries; at first the hillsides were covered with forests, but now we are using the coal fields. When that shall have been exhausted, we have oil and gas to meet our needs. And in the next place God has not only anticipated our earthly needs, but his love is such that it sets aside justice; it overcomes every obstacle, bridges every chasm to bring the Balm of Gilead to the crushed and sinful world.

Rebellious, undeserving man, having outraged every law of God and every human relationship, deserving extreme penalties, can ask for pardon, and get it. Courts and juries know no such principle. But God's love sets aside justice.

We once visited a police court. A drunken man had beat up his little wife the night before, had been arrested, spent the night in jail. She came to the court room with her face bandaged and her eyes blackened from his brutal assault. She pleaded for her husband: "Judge, don't be hard on Jim; he's good to me when he's sober. Judge, let him off easy." The Judge said: "My dear woman, I feel like worshipping in the presence of such love. But a man who would abuse such a faithful little wife as you are gets no mercy in this court. I would send this man to the gallows in ten minutes if I had the power. Your love is holy and I honor it."

A mother seeks her wayward girl by having her pictures scattered in the haunts of shame in the underworld with a message, "Come home, Mary, mother still loves you." David declared, "Thou hath loved me out of the pit," and we are the beneficiaries of this Mount Everest of Revelation—the Foundation of our Redemption.

This love will last. Millenniums after the great men and things of earth are forgotten, we may be drinking deeper and deeper of this living fountain.

"When we've been there ten thousand years,
Bright, shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

Where now may we find a definition which is sustained for superlative greatness? Surely we must locate it among the big things of human achievement. Think of a building sixty stories high, a college with sixty million dollars endowment, an ocean steamer a quarter of a mile long proudly riding the waves. These are great things, but not according to our definition. May we raise before the eyes of our faith the second Himalayan peak of Revelation. It is in our text "Washed us from our sins in his own blood." Here we have

THE CONSCIOUS REALIZATION OF OUR REDEMPTION.

To the wise, the scoffer, the arrogant, the self-important, this may sound like nonsense. It is not the wisdom of the world. What do we mean by redemption? It is not bigotry, sectarianism, creeds, chantings, gowns or holy orders. But it is redemption, deliverance from the power, pollution, guilt, conse-

quences and penalty of sin. Demons may become saints. Magdalenes may walk in white before God.

But is this important? Oh, yes, to unimportant folks, some may say, to old men, children, preachers, etc. But to big people, rulers, men of affairs, captains of industry, such may be of little consequence. We scramble and fight over the little patches of the world, but the Book says gain it all, get a blanket mortgage on the whole earth and lose the soul. They will go out into eternity screaming beggars. That is just as true of kings, presidents and multi-millionaires, as it is of the humble.

What is redemption? Here is a page of history from the Civil War. A Union soldier was killed in Monroe county, Mo. The provost marshal at Palmyra, nearby, said that one Union soldier was worth ten "Rebels." The guard house was filled with citizens who were Southern sympathizers. Ten men were selected to be shot; among them was a poor man with a large family. In the guard house was a young man who sought an interview with the officer saying to him that he was of no importance, never had been. If he were dead, no one would suffer or care, and he begged for the opportunity to go out and die in the place of this husband and father. Any history of Missouri that failed to record this account of sacrifice would be rejected. He died for the other man.

Let us seek a third expression of Superlative Greatness, some further comparisons. Let us raise before the eyes of our faith the third Himalayan peak, "and hath made us kings and priests unto God." Here we have

THE PRIVILEGES OF OUR REDEMPTION.

On Golgotha in the long ago a man hung on a cross. The earth trembled, the sun darkened, the graves burst asunder; a pagan declared that a God is suffering. That man lowered his head and gave up the ghost and said it was finished. The veil of the temple was rent, the holy of holies exposed. Only priests were allowed to enter that place before. Now we may all enter into the holiest by that blood-bought privilege, "kings and priests unto God."

It is difficult to get an audience with a king. It would be greater significance to rule with a king. But here we have privileges greater than having access to the kings of earth. We get audience with the King of kings. This is not confined to holy orders, ecclesiastical dignity, but an illiterate old woman in the backwoods may push ahead of great men in church and state and gain audience with the King of Heaven.

Here is an old story: The widow, the mortgaged home, the last day, and she must be ousted. The officer goes early in the morning to notify her, the door is slightly ajar. He looks in; he sees the little woman gathering her children about her knees; they kneel in prayer; she talks into the unseen, pours out her heart in helpless dependence. The officer leaves silently, and notifies the man who holds the mortgage that, while he is an officer, the papers shall not be served. This woman was a priestess unto God, and

like Queen Esther of old, she had gained favor with the King.

Gladstone went into the presence of Queen Victoria with a measure to be signed. The Queen refused. He insisted. Finally the Queen said, "Mr. Gladstone, you must not forget that I am the Queen of England." Mr. Gladstone sprang to his feet and said, "Your Majesty must not forget that I am the people of England, and I demand that you sign this." It was signed.

Let us find still another comparison. Shall we seek among the many big things of earth for our comparison? Let us lift the eyes of faith to the fourth Himalayan peak of Revelation, "to Him be glory and dominion forever and ever."

THE FUTURE INHERITANCE AND COMING GLORY OF OUR REDEMPTION.

Here is the vision that eclipses our wildest dreams—the coming reign of Jesus Christ, the faithful and his holy bride reigning with him, a joint heir with Jesus Christ. The heart glows with joy and anticipation when the telescope of our faith is lengthened out, and we contemplate that administration. We have read of the wise reign of Solomon, the imperial reign of Cæsar, the beneficent reign of Alfred the Great, the pious reign of Louis IX, the intellectual reign of Elizabeth, the moral and spiritual influence of Queen Victoria. But combine them all, and their glory is as moonbeams compared with the noon-day sun. He will put down all rule and all power, and the kingdoms of the world shall become the Kingdoms of our Lord Jesus Christ. It will be a reign of righteousness and true holiness, and the world will again blossom with pristine beauty and glory.

The prospects about us are not flattering. Sin abounds; the land is full of crime, cruelty and violence; the Gospel of life and salvation falls on deaf ears; we stretch out our hands and few men regard us. Yes, the hour is dark, but thank God, the darkest hour is just before the dawn. Let Satan do his worst; let him smother out the gospel light to the limit of his power, but the darkness is the foretoken of the eternal sunrise. But "His dominion shall be forever and ever." Earthly joys and glory are empty things, and perish with the using. Napoleon looked from St. Helena to his beloved France. "Yesterday," he declared, "all Europe was at my feet. Today my honor is lying at my feet like filthy rags."

When General Wolfe was taking his army the night before the battle of Quebec, where they scaled the Heights of Abraham, ready to attack the strong fortification of the French, sitting by the side of his aide as the two were silently coming down the river, General Wolfe said, "I am depressed tonight." The aide said, "Cheer up, General, you will capture Quebec tomorrow, and parliament will vote you a title." To this General Wolfe replied:

"To boast of heraldry, the pomp of power,
All that beauty, all that wealth e'er gave
Awaits alike the inevitable hour,
The path of glory leads but to the grave."

He captured Quebec, but lost his life.

What are the duties before us as we contemplate this glory. We must put the Coronation Hymn in our hearts today and wait till God's clock strikes twelve. We can afford to wait. By and by we shall no longer hear the wail of anguish follow the cry of bitterness and agony. Let us lift up our drooping hearts, strengthen our feeble knees, for our Redemption draweth nigh. Then we shall swell the chorus of joy, and me thinks we shall hear something like this: "Hallelujah! Hallelujah! for the Lord Omnipotent reigneth. Sorrow and sighing shall flee away on the wings of night, and the wicked shall cease from troubling and the weary shall be at rest."

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever."

THE PREACHER'S AIM.

C. W. RUTH, EVANGELIST.



WE are persuaded there are many good preachers who fail in soul-winning simply because they take poor aim. The preacher who aims at nothing should not feel surprised when he hits it.

The marksman, however skillful, and well equipped, is certain to fail of success, whenever he fails to take correct aim. Much, very much—depends on the preacher's aim.

The man who simply preaches because it is his time, and his turn to preach and deals in glittering generalities, though he may be thoroughly orthodox, and say many good things, is not likely to succeed in soul-winning. Preaching in general, and generalizing in peaching, has never precipitated a revival. Of course he who simply aims at entertaining, or pleasing the people, and is content with "drawing his breath and drawing his salary" may feel that he has accomplished that which he aimed at. But we are disposed to believe that all true ministers of Jesus Christ will always desire to win souls for the kingdom; and when they fail in this they fail in the great objective of their ministry. While there are times when he feels called upon to "feed the flock," he nevertheless knows that unless there are some lambs born occasionally, there will soon be no flock to feed. His highest calling and chief joy is that of winning souls. Then why do so many good men, apparently fail, along this line? Many reasons might be given, but certainly all must agree that the fault is not in the gospel; for it is still "the power of God unto salvation, to every one that believeth." (Rom. 1:16.) We are inclined to believe that in many instances the failure is largely due to the faulty aims of the preacher.

We think some good men fail because they aim too high; that is to say, they aim at the head,—at the intellect, the reason and the judgment; but men who are successful soul winners invariably aim at the heart, and shoot to kill, and are not content with anything less than an unconditional surrender. Though the intellect is convinced, there can be no salvation until the conscience is aroused, and the will surrenders. Generally speaking, the people know enough to save them, and know better than they are doing, but the conscience is unreached, and therefore the will unyielded.

He who would see sinners convicted of sin, and converted to Christ, must take aim in that direction, and preach accordingly; that is to say, he must preach the kind of truth that is calculated to produce conviction, and thus constrain men to turn to Christ; in other words, the preacher must preach *saving truth*. While all truth may be *indirectly* essential, all truth is not *directly* essential to salvation; while all the preacher said, was truth, it was not saving truth.

Recently we heard a most eloquent address on Christian Education, delivered by the President of a college, who also is a minister of the gospel; all he said was true, and instructive, and entertaining, but no one said, "What must I do to be saved," and no one came forward to an altar of prayer, seeking the Lord; nor was it expected that any one would come, for such was not the aim of the preacher, nor the purpose of the discourse; hence no one was saved by that message; all he said was truth, but it was not saving truth.

Just so, if a minister would persuade men to seek the experience of entire sanctification; he must preach the truth which relates to this experience, and brings men to see the scripturalness, and the necessity of such an experience; an occasional reference to the subject in a general way, or the mention of the word sanctification, or holiness, in a discourse, is not likely to bring men to feel their

need of such an experience, nor lead them to an intelligent seeking for the same.

We have heard evangelists preach on subjects entirely foreign to the doctrine of sanctification, with scarce a reference to this experience, and then invite people to come to the altar to seek sanctification; we felt like saying, "Brother, why not invite them to come forward to seek glorification?" for the people addressed knew just as much about glorification as they did about sanctification, and had doubtless felt their need of the one as much as they did of the other. The preacher may have said many good things, and doubtless meant all right, but certainly took poor aim while delivering his discourse. He should not feel disappointed if no one responds to his invitation, and no one obtains the experience.

Christ spake of his chosen ministers as "fishers of men;" and every skillful fisherman knows that much depends on how he baits his hook; and that different kinds of fish require different kinds of bait; hence he baits his hook according to the kind of fish he expects to catch. As Charles G. Finney was an expert fisherman, we are minded to insert his instructions, "*How to preach without winning converts*":

1. Let your supreme motive be popularity rather than salvation.

2. Study to please your congregation and to make a reputation, rather than to please God.

3. Take up popular, passing and sensational themes to draw the crowd, and avoid essential doctrines of salvation.

4. Denounce sin in the abstract but pass lightly over sins that prevail in your congregation.

5. If asked, "Is it wrong to dance, play cards, or attend the theater?" answer very pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."

6. Preach on the loveliness of virtue and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.

7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.

8. Make the impression on worldly church members that God is too good to send any one to hell, even if there is any hell.

9. Preach the Universal Fatherhood of God and brotherhood of man so as to show that no second birth is really needed.

10. Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of meeting for prayer, let the people "sit down to eat and drink and rise up to play."

11. Avoid seriousness, alarm and earnest efforts to pull sinners out of the fire, and the old-fashioned idea that the church is a rescue mission.

We feel certain that the preacher who follows the above instructions will need no mourner's bench in his church, and will not need to pray with weeping penitents; but oh, the tragedy of it all, when he meets lost souls at the Judgment who should have been saved under his ministry; and he himself empty-handed. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, he is taken away in his iniquity: but his blood will I require at the watchman's hand." Ezek. 33:6.

Dr. Ridout's Book, "The Beauty of Holiness"

This book has now been translated into Japanese and Chinese and is circulating throughout the Orient. "Beauty of Holiness" sets forth the fact that in real Bible holiness there are such beautiful things. This book is intended for holiness people, to help those who are in the experience of full salvation. It will make a beautiful gift book as well as a devotional book for God's children.

THE NEW ERA OF THE HOLINESS MOVEMENT.

Rev. Joseph Smith.

PERHAPS there is nothing more unique in Christianity than the Holiness Movement of our day. It is *not a church* and yet it has given origin to a half dozen churches, and a dozen more owe their type and character to its momentum. It is *not a University*, and yet a score of colleges and numerous schools have been propagated by it, and are in turn furthering it. It is *not a general Missionary society*, and yet there is now scarcely a missionary field in the world but where it pulsates and is represented. It has *never had a bishop* to control it, and yet it has probably a thousand evangelists in the field who are giving themselves wholly to the work of the ministry and who derive their support from it.

The Holiness Movement *differs* from various other *propaganda* in and about Christendom: From Federations and Associations which seek for amalgamation (under name of Christian unity, etc.), sometimes at the cost of considerable compromise or a flag of truce as to respective denominations. It is more like an atmosphere, permeating all religious bodies. Its chief effective quality is influence rather than organization. And what organizations do form in its trail, perish or petrify in the absence or dissipation of its influence.

It has persisted now for near a century, and about seventy-five years ago began to appear in literature, next in a quiet unassuming type of parlor evangelism, later in a committee of ministers, self-appointed, with a purpose to spread it. Then, in turn, it developed into a National Association, which became interdenominational in its character; and this has filled the land with camp meetings and revivals which seem to know neither sect, section, nor season. It has dotted the country with schools and colleges which, like light-houses, stand out against shore tides of modernism, lashing their waves against the good old Ship Zion. It produces ministers that remind men more of the New Testament type than do the usual seminary output. And it stimulates and sustains a ministry of truth divine beyond that which any ecclesiasticism (other than those of its own influence and type) assumes credit for or support of, and yet against which none can offer valid or Scriptural objection.

Its distinctiveness thus from a mere churchism, its difference from a mere unification propaganda, its superiority over anything merely educational, its insistence upon the highest type of character and conduct, and its general inducement of godliness and of zeal for the saving of the lost, and for the carrying of the gospel to the uttermost parts of the earth,—these things, we say, together with its repulsion of all sorts of fanaticism and its discouragement of censoriousness and criticism despite the many things in many of the churches which are to be deplored, stamps the movement as a *ministry of the Holy Spirit* meant to meet and solve the problems of the church in this age. And happy and favored are they who have come early under its influence and tide. It is like a warm gulf stream tempering the atmosphere of the zone or area wherever it passes.

A new development of the Holiness Movement is now in course of progress, and no one can estimate where probably it may go. Like a youth outgrown his boyhood knickers, some of us have seen for some time past that this movement had outgrown the organization which had done so much to extend it. Not that the bottles had grown old, nor that the wine had changed to something new—for from the first until now there has never been a scintillation of any change in this Holiness wine of the Kingdom, nor has the leathern bottle of simple testimony, preaching and evangelism, become old or out-of-

date for its containment. But *the vintage has become so large* that the movement has far outgrown the association formed for its retention and extension. Its independent units throughout the land have needed and sought *affiliation*; and yet the aversion or conscientious scruples against anything like a new church or ecclesiastical unification has seemed to delay such affiliation. Not only this, but any such approach to organic control seemed to be thoroughly discouraged and opposed by the *Spirit* of the movement himself. The movement will never be a body but a spirit.

Many had looked forward to the recent annual meeting of the National Holiness Association; some with apprehension, more with hope. There really had been no ground for the apprehension of any change in the standards of the Holiness Movement, and but little for the fear of a complex organization that would assume control of its churches, schools, missions, evangelists and papers, though the memorandum sent out gave some to feel alarm on this very point. But there was the hope that the "National" would somehow adjust or expand itself to a relation to the *whole movement* so as to further all its interests, and that in every possible way, and to relate all the holiness people of the land—and *all lands*—in a family grouping without the forfeiture or submerging of the distinctive interests of either. Such seems soon to be realized by the unanimous action of the National Association.

Doubtless, messages from the President and others will make this plain. So we shall here simply state that the first action in the matter was to table the paper above referred to, and that without one word of debate. The delegates from all parts of the country had come together after much prayer and due deliberation, evidently convinced that said paper, while pure in its motive and animated by the holy conviction for a rejuvenation of the work of the Association, did not however express the mind of the Spirit on the matter. So this was tabled by an early and unanimous vote. Thus no change was made at all in the constitution of the "National," even as none had ever been dreamed of in its doctrinal standards or statement.

But after mature consideration, relying on the Spirit, a by-law was enacted that makes way for a Council of the Pentecostal number of one hundred and twenty to afford territorial, church, educational and evangelistic recognition to *all units of the movement*, and this without absorbing or ignoring any. The National is not to seek simply to build itself up, but to be under and back up the building up of every part and phase of the Holiness Movement. See!

Some of us were never so well pleased with the National as on this account, for now we can see, and say plainly that as a member of the same we are authorized and encouraged to labor in our ministry for the furtherance of holiness in our own church, and for the furtherance of the holiness work of every holiness church and mission in the land. Likewise as to schools and papers and preachers—all who serve the movement for the promotion of Scriptural Holiness—we are ready as ever before to serve.

Some of the results that will follow will be (1) an intermingling of all the holiness interests in general conventions, great camps, and various ministries for the spread of holiness beyond the borders of either of these, and without inter-meddling with the individual organization or interests of any. (2). An interchange and fellowship of evangelists and other preachers of the various holiness churches in this interdenominational movement without either prejudice or partiality towards either of the churches they represent. (3). A united effort on the part

of all holiness people to stem the tides of infidelity that beset the schools of our churches and the seminaries of our preachers; and to further and sustain such schools and colleges throughout the land as are under the influence of the Holiness Movement, whether they be schools of our own churches or not. (4) To keep evangelism so well to the front that there shall continue to develop a still higher and more competent race of Holy Ghost preachers that will be capable of meeting the crisis of the home land and of aiding the evangelism of holiness by the various foreign missions that stand for the same. (5). An increased dedication of tithes and offerings to the work of spreading holiness thus, even at a greater sacrifice to ourselves, and a lesser subscription to such of the drives in our respective churches as may foster opposition to or neglect of holiness rather than its promotion.

The progress of the Holiness Movement in the past generation has been such that we find ourselves unable to even estimate what this new era may mean for the rising generation. Only this, we are sure of the Captain of the Lord's Hosts who appeared by Jericho to Joshua has appeared unto us; and bids us "Go forward!"

My Answer to Mother.

REV. ROBERT L. SELLE, D. D.

If I could see my mother now,
Aglow with heaven's light and love,
Forever free from want and care,
In heaven, her happy home above—
I'd tell her I am coming on.

If I could see my mother's smile
And beck'ning hands stretched out towards me,
And hear her call, "Come on my child;
I'm waiting here in heaven for thee,"
I'd tell her I am coming on.

If I could hear my mother sing
The song of Moses and the Lamb,
So rich, so sweet, so full of praise,
With angel choir at God's right hand—
I'd tell her I am coming on.

If I could see my mother now
With crown of glory on her head,
Amid the throng of white robed saints,
Where all desire with love is fed,—
I'd tell her I am coming on.

Skeptical Boy or Girl

Your young friend that is inclined to be skeptical will read, enjoy and get help from our book, "The First Soprano." Price, \$1.00. Guaranteed to please you or money refund.

It is not the smallness of your life, but the quality of it, that is important. You cannot be an oak or an elm, but if you are a violet under a maple, drinking in the sunshine and the dew, you should be content, for in the providence of God humble lives cheerfully lived have infinite value.—George H. Hepworth.

Hungers of The Heart.

BY H. B. HARDY.

This volume contains inspiring chapters on The Hunger for God, Happiness, Knowledge, Social Life, Love and Immortality. The author deals with the different phases of heart hunger in a most helpful way and makes it very plain that real satisfaction for every hunger is found in Christ. Don't fail to get a copy and feed your soul on these rich truths. The book was published at \$1.00. We have a limited number of copies that we are closing out at 60c each, postpaid. Order a copy today. If more convenient, stamps will be acceptable. Pentecostal Publishing Co., Louisville, Ky.

GLEANINGS FROM THE EVANGELISTIC FIELD

TENT MEETINGS IN NORTH DAKOTA.

Just a line to let you know how one of your gospel tents is progressing in the great state of North Dakota. Our party consists of Rev. Chas. W. Grant, evangelist; Rev. Virgil Sibera, singer; Mrs. Chas. W. Grant, pianist and special worker for children. We are preaching under the supervision of Dr. G. LeRoy White, D.S., of Bismarck District.

Our first meeting was in Moffit, N. D., June 15-24. Started in the tent but it was blown down several times by the famous Western winds and it was necessary to conclude in church. God certainly gave us a sweeping revival. Many were definitely touched by him.

The next night, June 25, we started in Sanger, N. D. There was no church in this community, and worse still, not one professing Christian. Here we had some few definitely blessed; closed in Sanger July 7th.

The next night, July 8th, we started in Grassy Butte, and continued for only a week, closing the 14th. Grassy Butte is only a small place but we had splendid crowds—people driving for miles to hear the glorious gospel. The last Sunday was a great one; three services and God doing great work in each. A splendid revival and an unusually fine remuneration for such a small place. Thanks to the faithful pastor, Mrs. Nellie Cook.

July 15th, we started our fourth campaign in Bowman, N. D. It is in the extreme Southwest corner of the State. Our crowds were fine. Some folk from South Dakota came. I believe I have never witnessed a greater outpouring of the Holy Spirit in an ordinary church revival than the one at Bowman. Three services on the last Sunday. Many sought pardon and purity. In the afternoon eighteen young people consecrated their lives to God. Praise God for such great victory. The days of great revivals are not past. Prayer brings the victory. We certainly appreciate the use of the tent. Continue to pray for us.
Chas. W. Grant.

GRACIOUS MEETING AT BENNETTSTVILLE.

The First Methodist Church at Bennettsville, S. C., has recently had a gracious spiritual refreshing in a two weeks' meeting conducted by Doctor Luther Bridgers, of Gainesville, Ga., and his singer, Rev. Homer S. Jenkins, of Atlanta, Ga. Our church has a large membership, is splendidly equipped and organized, and making rapid progress in a material sense, but the hearts of the pastor and earnest members felt the deep need of increasing the spiritual forces of the church, and this blessed work can be accomplished only by an outpouring of the Holy Spirit. My heart rejoices to say that God did honor the Word in a most wonderful manner, and the Holy Spirit was graciously poured out upon our people.

This was Brother Bridgers' first visit among us, but his beautiful Christian personality soon won every heart. As, no doubt, the readers of The Herald know, he has been down in the deep valley of the shadow, but I know he met the Christ there in a very definite way, because he came up out of the valley with even greater power and a halo of glory that proclaimed to the world that he has indeed been with Jesus. Brother Bridgers' sermons were wonderful expositions of Bible truths, heart-searching messages, so deeply impregnated with the Holy Ghost that they gripped the very souls of his hearers. The morning sermons were directed especially to the church, based upon Methodism's foundation, Christian Perfection, and my heart was thrilled to know that Brother Bridgers is standing absolutely true to the John Wesley doctrine of scriptural holiness. Our church has been revived as it had not been in many years. It was a beautiful sight to see the altar filled on several occasions, and the beaming countenances of those who "sought and found" was enough to cause rejoicing in heaven. Truly the days of revivals are not passed, as some "modern thinkers" would have us believe, but when the church meets conditions God will surely answer, pouring out his blessing according to the measure of our faith. We do thank God for what has been wrought and earnestly pray that the revival fires may continue to brightly burn. God's Word when delivered in all its power and sweetness never fails to bring forth abundant fruit. I have never seen a more beautifully consecrated servant to carry the Master's life-giving message to a dying world than Brother Bridgers. He is absolutely orthodox, free from that sensationalism that sometimes hinders the real work of the Holy Spirit, yet filled with the Spirit controlled and electrified by the Holy Ghost whose marvelous blessing is upon his ministry. His solo each morning, just before the sermon, was a very impressive part of the service, as they were truly a gospel message in song.

Great congregations attended the services; frequently the large auditorium was taxed to its capacity, with chairs placed in the aisles. It was inspiring to have in the congregation day after day numerous preachers from other towns who came to hear this godly man unfold the Scriptures. I must mention the loyal co-operation of other denominations in town, particularly the Presbyterian, whose pastor, Rev. J. S. Garner, was one of the most faithful attendants.

Homer S. Jenkins, who led the singing, did it most acceptably. He and Brother Bridgers made many friends during their stay here who will welcome them again.

God bless Brother Bridgers! Bless him more and

more wonderfully as he goes onward proclaiming the wondrous story of Jesus and his loved. That he may come back to our town for another meeting is the prayer of innumerable hearts.
Kate Gibson.
(2 Tim. 2:15.)

BROTHER WILEY'S LETTER.

Leaving Yata we passed over the Andes on the way to Patches riding over miles of great table-land, pampa swept by the cold winds of the great Western Cordill. As we rode across the barren lands of the alturas here and there we met a lone Indian keeping watch over his flock of sheep or horses. Suddenly the most beautiful vista of all burst upon our sight. Mt. Raymundi, one of the largest peaks of the Andes, glistening like an immense diamond in the sunlight thirty miles away. Around it a snow storm was raging. At twelve-thirty we suddenly came out upon a great lip of a mountain and saw scattered along a great canyon the hanging gardens of the Incas buried in cloud mists while as far as the eye could see were the mud walled villages fading into clusters of spots. The whole mountain side looked like a crazy quilt hanging out in the sun to dry. Directly below us lay the pueblo of patches, the church and the court yard gleaming white in the sunlight while the river wended its way like a great silver snake through the village. We were nearly an hour reaching the plaza from the pass. On reaching the village we inquired for the friend to whom we were going, La Fuente, we found him an excellent chap indeed, one who would make a fine Christian. Fuente entertained us in his home and did all in his power to make the meeting a success. The school building was chosen as a place of meeting. When we arrived, the place was literally packed with Indians. The priest rang the bells against us but there was no response from the people so in desperation he said, "Go sin if you will."

The following morning we said goodbye to La Fuente and headed for the village of La Union. Arriving at about noon we were welcomed by a young Judge who treated us with the utmost courtesy, giving us his time. He led us around town, introducing us to the leading citizens. The Mayor, the Editor and the Judge were some of the most progressive, liberal and intelligent of all the men we had as yet met on our trip. We also met a young army captain who in his travels had come in touch with the evangelists and was a diligent reader of the Bible and very proud to let the world know that he was the owner of such a book. This chap was imprisoned for four days when stationed on the coast, for letting the Protestants preach to the soldiers.

We hope to make La Union the center of a real work in the valley. Having that town as the center we can ride out to the surrounding pueblos holding a week's meeting at each town, making the circuit within a couple months then returning for a rest at La Union. The climate at La Union is ideal, the streets of the city are wide and clean, clear, pure water runs down from the mountain while a half league from the town there is a hot mineral spring. Then, too, living in the town is very cheap, but, best of all, it is geographically the center of the whole valley. We shall never forget the meeting in La Union that night. The court of the hotel was packed while we had two soldiers standing guard over us. The judge introduced the speaker, pouring out a stream of language in denunciation of the old regime of error and bondage and exalting the things for which the evangelists stood. When he finished speaking the crowd clapped their hands rously. After the service Brother Stiner and I gave out tracts. Women and children with hands uplifted cried and pushed toward us until the soldiers had to come to our help, breaking up the press. After getting out of the press at La Union, I trembled like a leaf in the wind. It was heart-breaking to realize here were people greedy for a tract to read a portion of the Word of God while in the homeland thousands were pressing their way into the highways of sin, madly seeking hell born things. Here there is none to tell the story of a Saviour's love until we struggle through the months mastering the language in order to tell the story straight.

DAYTON, OHIO.

While the Dayton, Ohio, camp meeting fostered by the Miami Valley Holiness Association is now a matter of history, it will long linger amidst the pleasant memories of the past in the minds of those who had the pleasure of being in it and enjoy the stately steppings of the Holy Ghost, the insweeps from the skies and the varied order and turn of things from day to day.

The camp was held on a newly purchased plot of ground located in a thirty-acre tract joining the city corporation line and wonderful woods of large forest trees known as McCab's Park, which the campers had the privilege to enjoy and conduct open air service. It is also only one half mile from the National Military Home of Dayton, Ohio. The city street cars pass immediately in front of the ground making it very convenient for the Dayton people to attend. The attendance on Sundays and evening services during the week was good. A most wonderful spirit of unity and love predominated from the very beginning to the close of the camp which was commented upon frequently by the evangelists and the people. All seemed delighted with the new proposition for a permanent camp meeting ground, the location and

outlook for the future. The common expression heard over the ground was, "I am sure God led the association to this place," and very similar remarks.

It was truly the people's camp. A test was made as to how many different denominations and missions were represented in the camp at one service, and hands were lifted representing every one that we could think of, and still other hands were lifted indicating the name of their denomination had not been called, and yet we all sang, prayed and testified as if we were members of a single church. About twenty-five applications were received for membership in the association.

Rev. H. M. Mitzger, superintendent of the Ohio District of the Mennonite Church, preached the first message to the camp on Friday afternoon. Rev. P. F. Elliott, of Owasso, Mich., did all the night preaching and his messages were invariably followed by a number of seekers at the mourner's bench, the most at a single service being seventeen the first Sunday night. Rev. Harry Hays, superintendent of the Ohio District of the Pilgrim Holiness Church, preached twice the first Sunday. Rev. Paul Elliott preached twice and Rev. James Siders preached at other afternoon services including the last Sunday; souls sought and found God in the afternoon service.

Rev. A. H. Johnston, of Akron, Ohio, had charge of the singing and did his part splendidly. On account of Sister Johnston being sick in the hospital she was not at the camp. We all missed her, but Bro. Johnston carried us victoriously along and the singing and preaching were in keeping with the excellent atmosphere that obtained throughout the camp. Conviction settled upon the people and there was exceptional good altar work and the result was that many prayed through to victory and liberty and gave definite testimony to an experience wrought in their hearts by the Holy Ghost.

Brother and Sister Hays, Brother and Sister J. D. Shell, and Rev. Arthur Linn, the golden tenor singer, were among those who sang special messages in our camp. A vacant five-room house near the camp was turned over to us, gratis, and fitted out with cots for sleeping quarters; other furnished rooms were secured and dormitory cots furnished in the building on the grounds. The cook also came in for compliments. After a man had been told the price of his meal was twenty-five cents he said it was worth fifty; others made kindred remarks.

The offerings were good. Aside from the expense of the camp, it was shown that an additional piece of ground would be very beneficial to the camp and more than \$1600 in cash and pledges were received to use for camp expenses and the further purchase of ground or improvement as the camp should see best.

The Association is greatly encouraged and looking forward to bigger and better things.

J. L. Kennett, President.

IRON MOUNTAIN, MICHIGAN.

The second annual camp meeting of the Upper Peninsula Holiness Association was held in Iron Mountain, July 12-21. The camp was under the supervision of the Michigan Association for the Promotion of Holiness. The opening sermon was preached by Rev. Joseph Dutton, District Superintendent of the Marquette District. Rev. L. M. Blakely, of Detroit, and Rev. Anna L. Spann, of University Park, Iowa, were the camp preachers. Mrs. H. Heneks of Detroit had charge of the music. Mr. Heneks presided at the book store. Bro. Blakely is not new at this camp, having preached here last year, consequently those who love to hear preaching on the Spirit-filled life came from far and near and they were not disappointed.

Sister Spann is a member of the Friends Church and was new among us, but by her kindly spirit and clear-cut presentation of Scriptural Holiness soon won our hearts. From these preachers we had great messages on the Holy Way.

One of the most encouraging things of the camp was the fine co-operation of local churches and pastors. Baptists, Swedish Mission, Salvation Army, and Methodists seemed to mingle until one felt that the Lord's prayer of John 17 was answered. Over 100 souls knelt as seekers either for pardon or purity.
P. P. Dirksen, Sec.

IF YOU WANT SOMETHING

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

The Church as a Preacher Sees It

The above is the title of a booklet written by Rev. James H. Hervey, D.D., of Springfield, Mo. He treats the subject from an unbiased standpoint, and suggest the remedy for its defects. It closes with a Mother's Day sermon, which is worth the price of the booklet. Any one interested in this subject and desires a copy of the booklet of 32 pages, may send 20 cents to The Pentecostal Publishing Co., Louisville, Ky., or James W. Hervey, 1610 N. Benton St., Springfield, Mo.

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(Continued from page 1)

come a haphazard and unregulated situation. We are powerfully influenced by fear, which is a constant guard against the reckless ignoring of natural laws that govern every phase of practical living in this world.

No one can read the Bible thoughtfully without discovering at once that the compassionate God, who has given us this Book, seeks again and again to impress upon us the danger of wickedness, the fearful consequences of sin, the sure and awful outcome of unrighteous living. One finds directly in searching the Scriptures that they were written to emphasize the fearful fact that "the wages of sin is death." That we must "flee the wrath to come" in repentance for our sins and the seeking of salvation through the atonement made by the Lord Jesus.

One reason why sin and crime abound on every hand is the fact that those inclined to criminal action have lost the sense of fear. They believe they can commit almost any crime, and that shrewd lawyers, corrupt judges, and purchased jurors can secure them against punishment. They are not afraid to murder, burn, destroy, seduce, violate all the laws that are supposed to protect society. You let the criminally inclined feel quite sure, "If I should kill my enemy I shall certainly go to the electric chair." Such conviction would have a very cooling effect upon a hot anger. You let the bootlegger believe, "If I make and sell this liquor my property will be confiscated; the fine assessed will bankrupt me, and I shall wear stripes and sweat at hard labor in a penitentiary," and he will not take the risk.

The fact has been demonstrated that if laws are promptly enforced and criminals are adequately punished with promptness and severity, crime decreases. Our country is being over-run with criminals because there is comparatively little fear of punishment. Some way is found for the violators of the law to escape prompt and severe punishment, therefore, lawlessness abounds, criminals laugh in the face of a supposed justice that lets them go free of punishment for their crime.

This country needs the thrill of an intelligent, holy fear of punishment for wrongdoing. The preachers of our land ought to so earnestly preach the teachings of the Scriptures on punishment for sin, that the

whole conscience of the nation will be awakened, aroused, and that men, everywhere, would come to realize that there is a coming day of judgment, when every hidden thing will be brought under the white light of eternal justice.

I am not quoting the sayings of our Saviour with reference to the future state of the wicked. They are fearful and well known to every Bible reader. Pits of fire, fire and brimstone, lakes of fire—the strongest words that can be used; weeping, wailing, gnashing of teeth, outer darkness, bound hand and foot, everlasting contempt, smoke of torment. The earnest, honest preacher will have no trouble to find a text in order to preach a sermon on the future punishment of the wicked that ought to put saint and sinner to most serious thought and earnest action; the sinner to repentance, and the saint to zealous action to rescue the perishing.

Let the minister preach on the Future Punishment of the Wicked and use the plain language of our Lord and at once he is asked if he believes in a literal hell, literal fire, etc. This need not embarrass the honest preacher for a moment; he can readily reply, "these are the words of our Lord Jesus Christ. He knew the facts. If he used figures of speech they certainly did not exaggerate the facts. Our Lord was, and is, incapable of exaggeration. To have used figures which exaggerate the facts, as they actually exist would make our Lord guilty of misrepresentation, of falsehood."

The thought is impossible! When Jesus spoke of the future punishment of the wicked, he spoke awful truth, and the preacher who lets the people go without faithful and earnest warning on this subject is guilty of criminal neglect, and doubtless God will call him to account. The man in the pulpit must be faithful to Christ and the people in his message, and the man who fails to warn the people that, if they live in their sins and die in their sins, they will go into an awful hell of torment, is unfaithful to the God who called him to preach, and the people who wait upon his ministry and furnish his support.

This subject is not for a tirade of ranting, but it does call for earnest preaching, for clear statements, for logical argument, for powerful appeal, for repeated message, for a declaration of Bible truth that will awaken guilty sinners to a sense of their danger. Many of us are quite ready to condemn infidels, skeptics, and modernists who deny the inspiration of the Bible, and yet we let the time go by and neglect many great teachings of the Bible; important doctrines are not mentioned by us. We are shy of adverse criticism. We fear the condemnation of the people who are asleep and do not want to be aroused. We may grant that the Bible is inspired, but lack the courage to bring to the people under our ministry the vital doctrines of the Bible.

If the preachers of the Protestant churches of these United States would, for several Sunday mornings, bring to their congregations earnest Bible sermons on the future punishment of the wicked it would cause much discussion; it would have a powerful awakening effect upon Christians and sinners. It would stir up the church to hold revivals for the saving of the lost. It would bring many tens of thousands of sinners to repentance and saving faith in the Lord Jesus. Would God our preachers would get burdened and busy with a mighty message and warning plainly written in the Holy Scriptures which would lead vast multitudes to seek our blessed Saviour for the salvation of their souls.

"Thou art with me I know,

I feel the sweet flow

Of the sin cleansing wave's gladd'ning tide.

I am washed from my sin,

Made all holy within,

And in Jesus sweetly abide."

Central Holiness Camp Meeting.

CENTRAL Holiness Camp Meeting opened July 25 and closed August 4. Brother C. F. Wimberly was on the grounds from the beginning and Brother Ruth got to us on Monday night, after the first Sabbath. Brother and Sister Wells, of Upland, Ind., for the first time, had charge of our singing and the people were greatly pleased, both with them and their services. They are not only fine singers, but their lives of devotion and their testimony are of real value in any meeting in which they serve.

Mrs. S. C. Box, with her husband, had charge of the young people's and children's meetings, and did fine work. They are delightful people. Their presence and joyful witnessing for Christ is a most excellent spiritual tonic and inspiration in any meeting in which they are engaged. There were many comments on the excellent preaching by Brothers Wimberly and Ruth. Several of the local brethren were pressed into service before Brother Ruth arrived and were blessed of the Lord in their ministry.

I had no thought that I would be able to attend the camp meeting. I had been at home from the hospital some days and was improving, and when I found one of my physicians was going up for the closing days of the camp I insisted that I did not want to be so far from him, so wife and I went up on Friday afternoon, expecting to be a surprise to the friends on the camp ground. They received us very gladly, but we failed to surprise them and found that they had been praying that I might be able to come up for the close, and that I should come on Friday.

After eight months shut out almost entirely from much service of any kind, and almost from revival meetings, it was a great blessing and privilege to get into the camp meeting atmosphere. I found the most beautiful harmony and Christian love among the people. They were talking about how graciously the spirit of love and fellowship had been with them all the time.

On the closing Sabbath morning Brother Ruth preached from the text, "Be ye therefore perfect, even as your Father which is in heaven is perfect." His sermon was a great exposition of a great saying of our Lord. It was indeed the bread of life broken with remarkable skill and unction to the multitude. I shall endeavor to get Brother Ruth to publish this sermon in a booklet. It should, by all means, be in print.

Brother Wimberly's sermon to a multitude on Sunday afternoon, on "Radio in Prophecy," ought also to be printed in pamphlet form. It would have a large circulation and be read with great interest.

My health would not permit my attending the evening services, but we heard good reports of the closing night service, with some twenty people at the altar of prayer, and many salvations. The collections came along nicely and the brethren were able to meet the expenses of the camp.

We are profoundly grateful to Brothers O. C. Garvey and F. W. Rice, two of the substantial citizens of Wilmore, for the new young people's auditorium. It is a beautiful structure. These brethren who have meant so much to our camp meeting, looked personally after the erection of the building which was put up by our beloved Brother Hopper, who erected the great auditorium many years ago. At last report there was only a small amount unpaid on this new auditorium for young people.

As usual, the dining room was under the management of the W. C. T. U. women of Wilmore. I doubt if a finer group of Christian women can be found anywhere than this consecrated sisterhood. Mrs. L. L. Pickett,

wife of that faithful old warrior, is the State President of the W. C. T. U. and lives in Wilmore. They employ excellent colored people to do the cooking, and this group of consecrated and refined women of the various churches in Wilmore, wait upon the tables. They make meal time a real pleasure, both with the excellence of the food and the Christian grace with which it is served.

There is a great band of praying women in Wilmore. When Dr. Akers became president of Asbury College I said to him, that this group of praying women who meet together often from house to house in prayer meetings, were a source of courage and comfort to my heart through the years I was president of Asbury College.

I was thankful to God to find that the outlook for the coming year at Asbury College is most encouraging. More students were signed up July 1 this year than were signed up the first of September last year. In my travels and correspondence I find that the influence of this school is spreading abroad, and the great work God is doing through this instrumentality is making a powerful impression.

Wife and I remained at Wilmore a while Monday morning and I found the brethren with great faith and hope for next year's camp meeting. I never saw them more cheerful and encouraged for enlargement and greater things for God and humanity than they are now. We had visitors from many states and our desire and prayer and belief is for better things next year. There were 107 ministers of the gospel present at the camp this year. May God bless, enlarge their faith and zeal and fruitfulness, for all time to come. The trip really seemed to do me good physically. It certainly was a spiritual help, for which we thank God and take courage. My strength comes back slowly, but we are hoping and praying that if it is the Master's will I may yet be able to render some service in the great white harvest field of human souls.

Your brother,
H. C. MORRISON.

In the Home of the Black Man.

G. ARNOLD HODGIN.



AFRICA is primarily and consistently, the home of the black man. This has never, from the earliest times, been successfully disputed. From the fact, however, that no nation has any inherent right to exclude other peoples from its shores, so long as they do not violate the best interest of their fellow habitants, the white man, may be said to occupy something of the same position in Africa as the black or brown man does in America. The American negro has rights. None of us may dispute it. He is with us and certain things may not be denied him. Among these may be catalogued his opportunity to create a home and dwell therein, in safety within our borders. He also may and does have a voice, by ballot, in our government policies. But he is made to remember that the country is the peculiar possession of the white man, and that for reasons which need not now be given. Just so; the black man lays just claim to that portion of Africa, north, south, east, and west, where the Bantu tribes speak their dialects. However, and wherever the Caucasian may enter in, build his home, and dwell therein, he must remember that he is building his "home in the nests of other birds." He is in another man's land. The lethargic and artless native, with the advance of civilization, is awaking to these things, and also to his own power and position. The rapidity with which he is being recast into a new mental and social mold, is a source of alarm to the greedy settler, and a surprise to all. No longer, may

it be said that they only who have been christianized by the missionary, are donning the habiliments of the European or American. There are those who dress and make an attempt to beautify their huts, from no other motive than for social elevation. Young men are eager to learn the trades, to make money, and shine in their surroundings.

It might be stated, and that with all truthfulness, that the social status of the man of Africa, is that of the woman, for she has never yet risen above the level of her lord. How long this will continue is a matter of grave conjecture. Christian civilization has always emancipated and elevated woman. No nation is nearer Christ and Christianity than are its women to their proper place in society and the home. Where there are abuses like plurality of wives and disregard of the holiness of motherhood, the race will remain degraded and debauched. The coming of Christ to either individual or nation must mean the lifting of woman to her rightful sphere. In Africa, the women in general, have been so long degraded and held as nothing more than chattel, being sold to this day for so many cattle; the hope seems to be in getting the men to see the light and cease beating them down and making them the drudge, and be slaves and playthings of their passions. Since the girls are sold for something like ten head of cattle, whether they are Christians or not, and since a widow is the common property of all the men of the neighborhood, the task is little less than hopeless unless the men are changed in their attitude. The girl of the heathen father may run away, but she will probably be apprehended and brought back to marry the man who pays the cattle for her. And the police have, as a part of their duty, the arrest and return of the runaway. The English Government seems thus far to be helpless in the matter in some quarters at least, for the selling and plurality of wives go on all the while. It is a fact that in Swaziland which is mandated territory and certain other parts, the European law prevails and a woman may be made to mind her father in everything except the matter of whom she desires to marry. It is not so everywhere, however, and it is not an uncommon thing for a heathen father to sell his daughter for ten head of cattle, to a husband who is worse than a beast, and the girl a Christian. In an industrial school where we visited and preached to close to half a hundred young women and had the joy of seeing a number of them find God, and even some profess the grace of entire sanctification, we were horrified to find later that part of them were already sold and must sooner or later go to the homes of their future husbands, and share a heathen crawl with other wives.

These things are not only put in our ears by the word of those who have long dwelt here, the observer may see for himself, for they are all around us.

But the question arises, is it not a hopeless task? To be sure the darkness is deep, and the impact of the forces of civilization has made little more than an indentation upon the stubborn mass of superstition, and heathenism in general, but the strokes are regular, and the progress is increasing its strides, though the task seems so colossal as to be hopeless.

Now this other question arises, what shall we, as ambassadors for Christ do? Are these shifting social positions to mean naught to us? In the first place one thing is evident to those who meet and minister to the native in his hut or compound; and that is, that with all his awakening desire for a place and a chance in the world, the African has the age old and universal hunger for God and heart peace. Especially is this true where he has not been spoiled by some false religion or cult. When the gospel is preached in love and power, men, spite of their sin, want deliverance and a rest from the weary grind of a Christless life. There is something deep down in the human heart, which, even among the heathen, longs for expression, for the op-

eration of God's quickening power, for a riddance of the cancer of guilt and pollution.

Again: there is a golden opportunity for the gospel preacher. It is folly to suppose that there is nothing to do, when one cannot speak the language. There are splendid interpreters to be had everywhere, and one may go among the native Kraals and compounds and get the gospel to men and women by the thousands. We mentioned compounds. There are no less than 300,000 young men from all over Africa who are employed by the great gold mine companies which take millions annually from those mines along what is known as the Rand in the neighborhood of Johannesburg; and who are housed in compounds which accommodate something around 3,000 each. Here the gospel preacher has a rich opportunity to go and preach either in the open or in the rooms of these men. It was our privilege to go to one compound and stand on a table and make proclamation of full salvation truth, with men seeking God at the close of the service. We also spoke in one of the many missions which are located just near the compounds. This one was crowded to the doors, and when the message was given, there was a rush for the altar and many confessed and prayed till peace came. We have not seen a finer altar service in the states than that one. Some confessions were startling, but the men were wrought upon by the Holy Ghost and felt that they must find peace. God gave it and we rejoiced together.

And so we conclude that the thing for us to do is just what should be done the world over; get the gospel of full salvation to these men of Africa. There is a hunger for and a response to truth. Everywhere we have gone in the last two months, there is an eagerness on the part of the native to hear the simple old-fashioned gospel, with its appeal to the unrestful heart, and its promise of peace and joy. We believe the time is ripe for a great movement in the homeland, not to send pedantic preachers here with cold forms and hollow ceremonies, but to send an army of men filled with the Holy Ghost and faith to tell under the anointing of the Spirit of the way of the cross, the power of Christ's blood, the path of repentance, the witness of the Spirit, and of the blessing of entire sanctification, through the baptism with the Holy Ghost and fire.

Cults and heretics are everywhere in this land. They are not careless nor indolent. Let us take warning, lest we miss our chance to save men and they go down through the channel of some false religion.

Collapse of Evolution.

This book has been on sale for some time. It was written by Prof. L. D. Townsend, D.D., S.T.D., M.V.I. Dr. Townsend was a profound scholar and he went deep into the subject of Evolution. He has produced a little volume of 125 pages of clear, reasonable, powerful argument and proof against the whole theory of Evolution. It should be in the home and read by the people all over this nation.

It is well understood that the prominent evolutionists have been infidels, or at least, skeptics. No modern theory introduced among men has had such tendency to destroy the faith of the people in the inspiration of the Scriptures, in fact, in the existence of God, as has Evolution. It undertakes to account for the universe, as we find it, without an intelligent, personal Creator. This book by Dr. Townsend is invaluable. We wish THE HERALD readers would buy it, read it, circulate it, advertise it, broadcast it, and help to save the young people of the rising generation from the blight of the infidelity that is being produced throughout the land by the teaching of Evolution. The book may be had of The Pentecostal Publishing Co., Louisville, Ky., for \$1.00.

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OUR BOYS AND GIRLS

TIRED OF BEING GOOD.

Once there was a good little girl and everybody loved her. She knew how to smile—a big, happy smile, that made her face look like the pretty fields when the sun is shining, and she was always singing, even when she washed the dishes for mother.

All the children at school liked Eleanore—not because she was clever and helped them with their lessons, but because she was always so happy and so good.

Teacher never had to keep Eleanore in after school, and scarcely ever had to call her name for speaking when she was not supposed to speak, or giggling like some little boys and girls did when they should have been studying.

You can imagine, then, how very sad and surprised everyone felt when one day Eleanore came to school without a sign of a smile on her face.

She banged her books on the desk, and sat herself down with more noise than was needed. She refused to smile at the girl beside her who was smiling at her. She drew on a piece of paper when teacher was talking to the class. She pulled the curls of the girl in the seat ahead, and when asked to recite she plainly showed that she had not studied her lesson.

Of course teacher was shocked, when she told Eleanore to write a word on the blackboard, and Eleanore hung her head and refused to come. Teacher did not argue, but for the very first time since Eleanore had been in her class, she had to keep her in after school.

Teacher, of course, talked gently to the little girl, and asked her what had made her act so different to her usual self, and what do you think Eleanore said? She said: "Well, I'm tired of being good; because you like the little boys and girls just as well, who are not good, and you never like me any better."

Teacher laughed just a little bit, but she looked sad. "Why, Eleanore," she said, "I always thought you were good because you loved me, and did not want to give me trouble, and not because you wanted any sort of reward."

I need not tell you that after a little talk with teacher Eleanore was her own bright self again, for you see she really did love her teacher.

Eleanore is just like some other little boys and girls who get tired of being good because no one seems to notice or reward them. But remember this, boys and girls, that we should try to be good because we love Jesus and do not want to grieve him, and not because we think he will love us better than other little lads and lassies. And we must never do right because we want a reward, but because we love the right and hate all evil.—Young Soldier.

Dear Aunt Bettie: Will you please slip over a wee, wee bit and let an Alabama girl join your happy band of boys and girls? I am nine years of age, and was promoted to the fourth grade in school. I am not a member of the church but I would like to be, so I want all the cousins to pray for me that I may be a Christian. My birthday is August 6. I was ten years young. I have one sister who has a birthday in August. She will be thirteen the day I am ten. I have a brother that has a birthday August 8, so you see our birthdays are pretty close together. Who can guess my middle name? It begins with G and ends with L, and has seven letters in it. The one that can guess my name first I will write to them. I hope Mr. Waste Basket is out when this letter arrives.

Flora G. Jean.
Blountsville, Ala., Rt. 2.

Dear Aunt Bettie: Will you let a little married girl join your happy circle? I have dark brown hair, curly, gray eyes, am twenty-two years of age, five feet, two inches tall, and weigh one hundred and twenty-six pounds. My husband subscribed for the dear old Herald a few months ago.

We sure do enjoy reading it. Aunt Bettie, your piece on Prayer was so good; you are right, if Satan can keep us Christians off our knees he is fixed. But oh, what would life be without prayer? When everything is wrong just to pray helps so much, and God seems so much nearer when we really pray. Pray, boys and girls, that many may be saved before it is too late. I have been married six years. My husband was converted two years ago this summer. He has been called to preach the gospel. He is twenty-five years of age; he is in school now. He preaches twice a month. We have a little daughter we love so much. I will send a picture of her and myself to the one who will guess her name. It begins with E and ends with E, and has six letters in it. She is three years of age.

Mrs. Fred Sartain.
Dennis, Miss.

Dear Aunt Bettie: I just wonder if you and the cousins will move over a wee bit and let me have a little room? I am a little girl from Alabama, and I surely do enjoy reading *The Herald*, especially page ten. I have three brothers and five sisters, so you see there is quite a large family of us. My oldest brother is a minister. I have one brother and one sister married. I am a member of the Baptist Church, but I go to Sunday school at the Nazarene Church. I sure do enjoy going to Sunday school. I was thirteen years old August 6. Have I a twin? If so, write to me. Who can guess my middle name? It begins with K and ends with E, and has four letters in it.

Willie K. Jean.
Rt. 2, Blountsville, Ala.

Dear Aunt Bettie: I wonder if you would mind to give a Virginian a place in *The Herald*? This is my first attempt to join your happy band, and I do hope you and the cousins are enjoying the richest blessings of life. I always look forward to the coming of *The Herald* with pleasure, and enjoy reading it very much. I wonder if there is a good Christian lady who would like to have a home with a good family; if so, please write me. I would like a middle-aged lady or one around sixty years of age. I would be glad to hear from some one. Please write me, Box 131, Clifton Forge, Va.

Dear Aunt Bettie: I wrote to *The Herald* about two years ago and saw my letter in print. Alice Quinter, I guess your name to be Virginia. I am ten years old, weigh sixty-two pounds and am four feet and two inches tall. Have light brown hair, blue eyes and have fair complexion. Have I a twin? If so please write to me. I have three Christian names. One begins with M and ends with T, and has eight letters in it; the other begins with E and ends with Y, and has five letters in it. Whoever guesses either of my names I will write to them. Please pray for my mother that she may get well. Thank you, Aunt Bettie, for printing my first letter.

Ruth Berkley.
Spring Lick, Ky.

Dear Aunt Bettie: We just finished reading page ten, so thought we would write. We are two girls, age fourteen. I, Anna, am five feet two and one-half inches tall and weigh one hundred and sixteen pounds. Have dark complexion, brown eyes and brown hair, bobbed. I, Ila, am five feet and two inches tall, and weigh ninety-seven pounds. Have medium complexion, gray eyes and dark brown hair, long curls. We both belong to the Baptist Church. Guess we had better hurry on before Mr. W. B. comes.

Anna Vetter, Ila Maris.
Bassett, Neb.

Dear Aunt Bettie: This is my second letter to *The Herald*. I received many nice interesting letters from the cousins. I still love to read the letters and would like to hear from more of you. I am a girl of thirteen, with blue eyes and black hair, have fair complexion set off with a few freck-

les. There, I hope you all will like me. I go to school at Beulah Junior High, and am in the seventh grade. I attend church and Sunday school at Pleasant Grove Methodist Protestant every Sunday. We have a fine Sunday school for a country church. I am going to ask a few Bible questions. What king slept on an iron bed? Who did God call his wash pot? I will not take up any more of your space.

Minnie Allgood.
Draketown, Ga.

Dear Aunt Bettie: Will you let a little Nebraska girl join your happy band of boys and girls? I am eleven years old and am in the sixth grade. I have brown hair and large brown eyes. I go to Sunday school every Sunday. I was awarded a Bible by my teacher last Sunday for having my lessons good, and a pin from the Sunday school for perfect attendance. My grandfather is a Methodist minister, and he sends us *The Herald*. I enjoy reading page ten. This is my first letter and I hope to see it in print.

Lee Maynard.
Nebraska City, Neb.

Dear Aunt Bettie: Will you let a Texas girl join your family circle? I am thirteen years old and in the seventh grade. I was thirteen September 27, 1929. I have dark hair, blue eyes and am five feet, two inches tall. I belong to the Methodist Church at Daisetta and go to Sunday school every Sunday. I, Elizabeth Deem, I guess your name to be Ida Elizabeth. Am I right? My name is Katie A. Thomas. Who can guess my middle name? It starts with A and ends with E, and has five letters in it. Any one that can guess my name I will send them my picture. This is my first letter to *The Herald* and I hope to see it in print.

Katie A. Thomas.
Daisetta, Texas.

Dear Aunt Bettie: I am a boy twelve years old and I wish very much to join your happy circle of little boys and girls. I am about five feet high and have brown eyes and brown hair. My birthday is August 18. I like to read the articles in *The Herald* and my father likes to read it too. When it is raining he sometimes stays home and reads *The Herald*, especially page ten, to us. I have one brother and two sisters. I go to school and Sunday school every day I can. Our preacher's name is Bledsoe. I go to the Methodist Church, South. I would like to hear from some of the cousins that read this paper. I saw in a letter that Mae Evelyn Whitworth wrote, some questions and I am going to answer them. The first is Jesse. The second is Samuel was in the temple. Third, on Mount Sinai. Fourth, the two chapters that are alike are the 19th chapter of 2 Kings and the 37th chapter of Isaiah. Now I'm going to ask one or two. What verse in the Bible has all the letters in the alphabet except one in it? What is the longest and shortest verse in the Bible? I hope Mae Evelyn Whitworth can answer these. Good bye. I am hoping some one will write to me and that some one can answer my questions.

Lorenzo Sturkey.
McCormick, S. C.

Dear Aunt Bettie: As I am wanting to join your happy, cozy little family, may I come in? I am ten years old. My birthday is January 20. Have I a twin? I live on a farm near a little town named McDaniels. My dear old grandmother and grandfather live about one hundred yards from my house. I have one little brother three years old. We have a big time. This is a beautiful day; 'tis so sweet out to hear the birds singing. We thank the Lord for giving us so much pleasure. My pet is only a little black lamb, his name is Negro. Our preacher's name is Brother Wilson. We like him fine. My mama and papa take *The Herald*. I do sure enjoy reading page ten and all the sermons. I see some of you cousins ask some questions. May I ask one or two? What is the shortest verse in the Bible? and in the Old Testament? Who was the oldest man ever lived? and how old was he? Howard C. Myers, I guess your middle name to be Charles. Elizabeth Dunn, I guess your first name to be Ina. If I am right don't

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forget your promise. C. Struzza, I guess your first name to be Carblene. Am I right? Oh my! I am getting too long. I am afraid Mr. W. B. will catch me. He got my other letter. Love to all the cousins and Aunt Bettie.

Josephine Dunn.
McDaniels, Ky.

Dear Aunt Bettie: Wonder what you and the cousins are doing these warm days? I have been hoeing in the garden, planting flowers, cleaning house. Oh, well, there's plenty to do on a farm anyway, but we enjoy it, don't we? I noticed in the paper that Dr. Morrison was improving; hope he will soon get well and come back home. Our pastor tried to get Dr. Morrison to hold our camp meeting but for some reason failed to get him. We hope to have him some time. Cousins, here is my age: Take the tribe of Benjamin, Num. 1:37. Divide that by the number of foxes Samson used in burning the Philistine's corn, Jud. 15:4. Add to that Noah's age when he died, Gen. 9:29. Divide that by the number of years Joash was hid in the house of the Lord, 2 Kings 11:3. Subtract the number of men Jesus healed in St. Luke 17:12. Divide that by the number of men that were with Jesus in John 18:1, then add the men he appeared to in Mark 16:12. You will have my age in 1929. Hope W. B. doesn't get this. With lots of love to Aunt Bettie and the cousins.

Maggie Moore.
Rt. 3, Box 5, Queen City, Tex.

WANTED!

A competent man and woman to have charge of the singing and do some personal work in a gospel tabernacle meeting September 1. Address Rev. W. A. Vandersall, 1208 North Cory St., Findlay, Ohio.



FALLEN ASLEEP

WHEELER.

Friends and relations are grieved to announce the death of Mr. J. H. Wheeler, who passed away on Saturday morning, June 22, at 8 o'clock at his home in Bazette, Texas. Mr. Wheeler was born in Missouri, Dec. 25, 1856; came to Texas when a very small boy. He married Mrs. Katie Bryant Sanders, in Dallas county, Feb. 1, 1887. Mr. Wheeler joined the Methodist Church when young, and has been an active member ever since. His influence always counted for the best. He was one of the noblest of men. Mr. Wheeler enjoyed reading his *Pentecostal Herald*, which he had been taking for about forty years.

Funeral services were held at Bazette in the Methodist Church, with Rev. C. G. Shutt and Rev. Fisher officiating. Burial was in the Bazette cemetery. He is survived by his dear wife and nine children. Mrs. Charlie Beauchamp, C. G. Wheeler, Mrs. W. T. Munn and Mrs. I. M. Seely, all of Ennis, Texas, D. J. Wheeler, of Venus, Tex., R. W. Wheeler, of Dallas, G. H. Wheeler of Rice, Tex., A. W. Wheeler of Oklahoma City, Mrs. O. L. Vanlandingham, of Duncan, one step son, W. H. Sanders, of Hillsboro, Tex. A son, Jimmie C. Wheeler, formerly of Ennis, Texas, died five years ago. He also had 35 grandchildren, his oldest being Mrs. Clifford McKay of Corpus Christi. Mr. Wheeler had one of the oldest family altars in the country. All of his children were raised around it, some of them saved in it. He was a kind father and grandfather, a devoted husband and a true friend. He was so patient through his illness. He sang several old songs while on his death bed; about the last one was, "I'm going home." The greatest consolation that we friends and loved ones have is to know that he has gone home, and is now at rest.

HARRIS.

Rev. Nathaniel Harris, son of Mr. and Mrs. Jesse Harris, was born in London, England, May 14, 1855 and died July 2, 1929, aged 74 years, in his home, 14388 Lauder Ave., Detroit, Mich. The end came after a long illness of complications and finally a stroke.

Brother Harris was married early in life to Martha Ann Houlding, also of London, Eng. To this union were born eight children:—Benny, who died at 7 months; Beatrice, who died at 12 years; and the following who survive him:—Walter, of Toronto, Ontario, Canada; Ernest of Wood River, Ill.; William S. of Belleville, Mich.; M. Ruth Bennett, of Nashville, Tenn.; Lila Tapp, of Belleville, Mich.

Rev. Harris led a very active life; he entered the ministry under the definite call of the Lord while in his early twenties. He held some important pastorates in England, Canada and later in the United States.

His earliest efforts were along the lines of evangelistic work, organizing societies and building churches. Later he entered the Congregational connection and took up the work of the ministry. In 1890 he came to Canada and joined the Methodist Church. In 1902 he moved to the United States with his family where he held several pastorates.

He was a member of the Genesee Conference of the Methodist Episcopal Church until the time of his death.

In 1923, following his first wife's death, he came to Michigan and later located in Detroit. In 1925 Brother Harris was married to Mrs. Cora B. Mercer, of Detroit, Mich., who also survives him. Besides, there are 16 grand children and 2 great-grandchildren, to mourn his going.

He was active in the work of the ministry until within a few months of his death, preaching wherever and whenever opportunity offered, ceasing only when ill health and a very weak heart prevented. One of the last things he ever told the writer was that he hoped to pitch a tent near where he was living and hold a revival meeting. He loved the work of the ministry and for many years was a faithful and strong preacher of the

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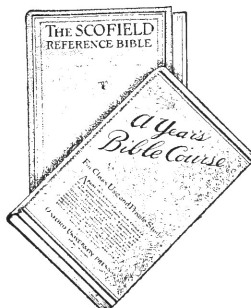


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Being of a sturdy physical build he was a splendid embodiment of the truths he endeavored so faithfully to expound. In holiness gatherings throughout the State and in the Ann Arbor Holiness Association, where he was the ministerial Superintendent for more than a year, he was constantly affirming that we can be sanctified wholly in this present life. He lived and died as he preached, that

sinner must be saved from sin and that believers must be sanctified wholly.

Brother Harris led many souls to Christ in England, Canada and the United States.

Funeral services were conducted by his pastor, Rev. Lloyd M. Blakely, who spoke feelingly from the appropriate words, "I have fought a good fight; I have finished my course, I have kept the faith." Interment was made in the family burial plat in the beautiful hill-top cemetery in Belleville, Mich.

Those who knew him soon learned to love him and many of us who knew him best and loved to hear him tell of his wonderful Christ, will miss these recitals of God's mercy, blessing and leadings.

"Blessed are the dead who die in the Lord—for their works do follow them." Rev. Lloyd M. Blakely.

SUNDAY SCHOOL LESSON

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

Lesson IX.—September 1, 1929.

Subject.—Ezra's Return to Jerusalem. Ezra 7:6-10; 8:21-23; 8:31, 32.

Golden Text.—The hand of our God is upon all them for good that seek him.—Ezra 8:22.

Time.—B. C. 458.

Places.—Babylon and Jerusalem.

Introduction.—In the fourth chapter of Ezra we learn that sometime after the Jews began to rebuild the temple, certain of their enemies (Rehum, Shimshai, and others) wrote a letter to Artaxerxes, king in Babylon, against them. By order of the king they were forced to cease their rebuilding operations for a period of some fifteen years. At the end of that period the prophets Haggai and Zechariah so encouraged the people that they once more began work under direction of Zerubbabel and Jeshua. But almost immediately their enemies started more intrigues against them. They seemed to doubt the declaration of the Jews that king Cyrus had made a decree for the rebuilding of the temple and the city. In their letter to King Darius they specially requested that he would have search made in the archives of Babylon to see if such an order had ever been made by Cyrus.

Moving on into the sixth chapter we learn that Darius instituted the requested search "in the house of the rolls" (books), and that the decree of Cyrus was discovered. One would naturally suppose that "Tatnai, governor on this side of the river, and Shetharboznai" were very much disappointed at the way their plot worked out; for instead of an order from Darius to stop the Jews from rebuilding, they received a special command to furnish them all needed supplies of food and money, so that the work might proceed as speedily as possible. Sometimes the Devil's men overstep the line, and defeat their own wicked plans.

From this time on the work of restoration went forward till the day when the house of Jehovah was dedicated amid great rejoicing on the part of the people.

Coming to the seventh chapter, and endeavoring to keep our connection, we find that "after these things" "Ezra went up from Babylon" to Jerusalem. There was a lapse of several years between the dedication of the temple and Ezra's going up—something more than 50 years.

Note how carefully Ezra traces his genealogy, in order to establish his right to the Aaronic priesthood. None but lineal descendants of Aaron could exercise this office.

Comments on the Lesson.

6. Went up.—This was the common expression in use among the people in their journeys to their Holy City. Jerusalem was up among the mountains. A ready scribble in the law of Moses.—He was a master in the law. As there were no printing presses, a "ready scribble" (writer) was a man of value. The king granted him all his request.—We find the reason for this in the following clause: "According to the hand of the LORD his God upon him." Ezra's God moved upon the heart of the heathen king.

7. There went up some of the children of Israel.—It had been a long

time since their captivity began. The old captives were all dead, and their bodies were resting in Babylonian graves. Their children had been born and reared in a strange land; but to them it was home. They knew no other country. They had heard much concerning Canaan; and some were ready to move there; but many of them lived and died in the land where their parents had been slaves. Porters and Nethinims were two classes of laborers who performed some of the rougher work connected with the temple and its environment.

8. In the seventh year of the king.—B. C. 458.

9. The first day of the first month . . . the first day of the fifth month.—The journey from Babylon to Jerusalem had consumed four months. That was fairly good speed when we think of his company. There were nearly 2000 men, besides a great multitude of women and children.

10. To teach in Israel statutes and judgments.—God's people were perishing from lack of knowledge. Ezra saw their condition, and prepared himself by much study to meet their dire need. His was a noble purpose, but he must take his beloved people back into their homeland; for little could be done for them as long as they were scattered among the heathen. He must get them back to the house of Jehovah.

8:21. Then I proclaimed a fast.—Fasts were common among the Jews—so much so that they lost their significance. But a fast observed in the name of our God is good for the soul—a fine preparation for genuine worship. Such was the fast that Ezra imposed upon his company. They humbled themselves before God, in order that 'they might seek of him a right way for themselves, and for their little ones, and for all their substance.' They needed God's protecting hand; for scholars have estimated that they were carrying with them from \$4,000,000 to \$5,000,000 in silver and gold; and they were passing through a region infested with beastly robbers ready to fall upon any helpless travellers who might chance to pass that way.

22. I was ashamed.—Ezra had told the king so much about the protection that Jehovah would give to his people, that he was ashamed to request of him a military escort. Read this 22nd verse. It is good preaching.

23. He was intreated of us.—We have here the heart of this lesson. Prayer is the greatest exercise of which the heart is capable. These helpless Jews were safe in God's hands after they had humbled themselves before him, and had committed themselves and all that they had into his keeping. Had robbers made a foray against them, there would have been dead men in the ranks of their enemy. The church of this day needs prayer more than she needs everything else.

8:31. The river Ahava.—It was at this river that Ezra gathered together the people who had decided to accompany him on his mission to Jerusalem. They were twelve days coming together, and preparing for the long journey. Ezra wrote this account at a later date. Note how he states that Jehovah's hand was upon them, and

that he delivered them from certain enemies that "lay in wait by the way."

32. Three days.—When they arrived at Jerusalem there was a rest of three days before they got down to business; but on the fourth day they carried the gold and the silver and the sacred vessels into the house of God where they were weighed and placed in the care of the proper custodians.

CHOOSING A COLLEGE.

Paul A. Root

Editor The Asbury Collegian.

Asbury College exists today with the highest of educational standards. Our holiness schools are on a par with larger institutions for the same fundamental subjects and studies are taught which go into the formation of a complete cultural education, and these subjects are taught by instructors as well qualified by experience and with equal recognition by degrees as may be found in larger colleges or universities.

We believe it to be utter folly for a Christian young person to choose an ungodly college in which to secure his education feeling that, in so doing, he will emerge better qualified to face life. Such schools as Asbury have no apology to make, educationally, either to the Christian homes which support them or to the educational world at large. It is a mistake on the part of many to believe that the only value in the holiness school is to be found in its revivals by which means its students are revived spiritually. Not for a moment would we minimize this particular feature of the school, nor would we hesitate to affirm that these glorious outpourings of the Holy Spirit are the fundamental and vital sources from which flow all the other streams of good things in our school life. However the strictly educational side of the school is not to be regarded as a minor consideration; something which entails a necessary sacrifice in the matter of scholarship in order to secure the religious benefits. To the contrary, it is our firm conviction that the strictly educational side of Christian schools, such as Asbury College, is superior to that of schools avowedly atheistic, infidel, or modernistic, all of which are utterly destructive of true Christianity.

If we are fundamental in our Bible study, we believe that Jesus pronounced a great truth when he attributed all lies to the Devil, who is the father of lies. Further, we believe that no soundly converted man will deny that the majority of our colleges today are the dens of sin and Satan, religiously, educationally, and socially. Briefly, we might observe that the great outstanding features of our civilized Western world, as distinguished from the heathen Orient, are either the direct or indirect heritage of Christianity. Then to what source may we attribute an educational system which denies the existence of God, laughs Christ to scorn, or refuses to own Jesus as the very Son of God? The source is plainly Satan and sin and, as such, Jesus said we might expect the result to be the propagation of lies.

Nor does Satan restrict his lies to the religious field. In the very heart of modern education we find the basic principles either founded upon or highly colored by the subtlety of the Devil's lies. Materialism in philoso-

phy; evolution in science; immoral realism in literature; bald vulgarity in art; syncopation in music—these are recognized as standards to be found in almost any college today. From gateway to back fence the modern college is founded upon, and ornamented by—falsehood.

How then in the light of God's truth and eternal values can the Christian young man or woman expect a higher degree of education in such an institution thus enshrined in a false light, than from the truly Christian school? At Asbury we study the philosophy of man in the light of God's philosophy. If science, we learn the secrets of the miraculous nature about us in the light of the truth as it is in Christ, who was with the Father and Holy Spirit in the beginning when all was created. The idealism of Christ is our standard in literature. We learn to regard Art as the reflection of all truth and beauty of whom Christ was the first Artist. We believe that music, when it is the language of a soul in which the Spirit of Christ dwells, as quickly ascends to the Father's throne as the audible prayer coming from the same holy heart.

We are bound to recognize that purely from an educational standpoint, say nothing of the social and moral sides of the question, as vitally important as they are, when the holiness college and the worldly college are weighed in the educational scales, as God sees them, the former, saturated with falsehood, is bound to be "found wanting," and wanting what may be found at Asbury College and other holiness schools—an educational system founded firmly upon, "the truth as it is in Christ Jesus." Not a portion of the truth, but the whole truth.

While we are yet young let us "Rejoice at the remembrance of his holiness." Let us follow men like Dr. Hughes, Dr. Morrison, and Dr. Akers who, with vision, faith and courage, have steadily guided Asbury College through the years as a dynamic center where religion and education work hand in hand to thoroughly furnish unto every good work,

Shall we choose a college and education where Christ is high and lifted up, or one where he is trampled in the dust? Which—Christ or Belial? A hearty welcome awaits you at Asbury College.

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EVANGELISTIC AND PERSONAL.

The first National Convention will be held at Greenville, Ohio, in the Mennonite Brethren in Christ Church, September 10-15. Dates are being booked rapidly, but a few remain untaken. If interested, write immediately to Rev. C. W. Butler, D.D., President, 3219 Cedar Ave., Cleveland, O.

While retaining my relation of Director of Theology, and my relation as Endowment Treasurer, my work for the next school year is so adjusted that I shall be free to give the major portion of my time to the work of Evangelism. My engagements will be seen in my slate in this paper. Address me, Rev. John F. Owen, 172 E. 13th Ave., Columbus, Ohio.

There will be a Laymen's Revival in Newton, Kan., August 23 to September 15, under the direction of Rev. C. W. Ruth, assisted by Miss Clara Meeker, and Prof. Kenneth Wells and wife. This meeting will be held in Themerian Park, one block west of the postoffice. Pray for the meeting and all who can do so, attend. Mr. H. H. Peters is chairman of this meeting.

Rev. E. J. Moffitt is holding a good meeting in Streets, Va., in which souls are being saved and the Christians blessed and refreshed. Brother Moffitt will begin the Shackelford, Va., camp meeting August 16 and continue until the 25th.

Mrs. Catherine Frishe: 'If there is any one who has an old people's Bible they could donate to an elderly woman with very defective vision, please to write Mrs. C. C. Frishe, 3606 Glenn Ave., Covington, Ky. I will pay the postage on it.'

More than three thousand W. C. T. U. delegates, officials and members will gather in Indianapolis, Ind., Sept. 19-25, to attend the fifty-fifth annual convention of the National Woman's Christian Temperance Union. The principal business of the convention will be to strengthen the educational policies of the W. C. T. U.; to plan to aid the government and the administration in law observance and law enforcement; and to prepare for the senatorial and congressional election of November, 1930, which the W. C. T. U. officials anticipate will be a desperate effort by the wets to unseat dry sitting legislators.

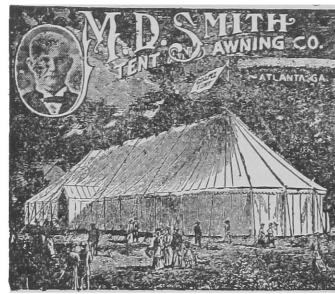
In addition, the Indianapolis convention has an historic significance. It will mark the fiftieth anniversary of a previous W. C. T. U. convention in the same city which elected Frances Willard to the Presidency, and adopted the educational policies which prepared the country for national prohibition.

As a part of the convention program next month the W. C. T. U. will unveil a tablet commemorating the life and work of Frances Willard. It is to be placed in the State Capitol in Indianapolis, and received officially for the state by Governor Leslie.

Several prohibition leaders and government officials will be prominent in the convention program, among them being Dr. James M. Doran, U. S. Commissioner of Prohibition.

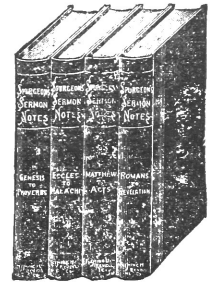
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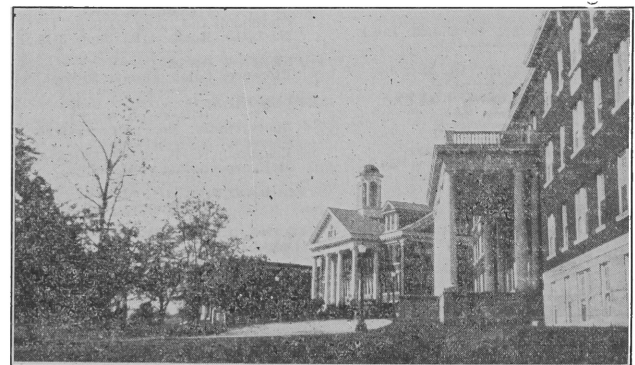


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WILMORE, KENTUCKY.

ASBURY THEOLOGICAL SEMINARY

HENRY CLAY MORRISON, D.D., President.

"What we preach in these days" seems to be an open question in some theological circles. Asbury Seminary is in harmony at this point with St. Paul's dictum "preach the word."

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For Bulletin, address
PRINCIPAL, GEORGE B. BURKHOLDER,
WILMORE, KENTUCKY.

EVANGELISTS' SLATES

ADAMS, T. J.
(809 West 6th St., Oklahoma City, Okla.)
Hodgins, Okla., August 16-Sept. 1.

ALBRIGHT, J. PAUL AND MARION.
(532 Fairfield Ave., Akron, Ohio)

ALEXANDER, HARRY M.
(1012 Howard Ave., Jeffersonville, Ind.)

ALLEN, ERNEST C. AND WIFE.
Open dates for summer and fall in Illinois, Indiana, Ohio and Kentucky.

ANDERSON, HERBERT J.
(The Soldier Evangelist)
(313 Cedar St., Aitkin, Minn.)

ALBRIGHT, TILLIE MCNUTT.
(2218 Tuscarawas St., Canton, Ohio.)
Richland, N. Y., Aug. 18-Sept. 2.

ARTHUR, F. E.
(240 N. Waller Ave., Chicago, Ill.)

ASBURY GOSPEL TEAM.
(Kirkpatrick, Crouse, Moore, Erny)
Bridgeport, Ohio, Aug. 21-Sept. 2.
Chicago, Ill., Sept. 5-12.

AYCOCK, JARRETTE E.
(Bethany, Okla.)

BABCOCK, C. H.
Blackwell, Okla., August 26-Sept. 2.
Burr Oak, Kan., Sept. 6-15.

BAIRD, C. E.
(389 Hayward Ave., Rochester, N. Y.)

BELEV, P. P.
(Olivet, Ill.)
Plattsburg, N. Y., Sept. 25-Oct. 13.

BENNARD, GEORGE.
(Hermosa Beach, Calif.)

BENNETT, W. G. AND RUTH HARRIS BENNETT.
Elmdale, Mich., August 21-Sept. 8.

BEYLER, A. E.
(4138 North Plum St., Plymouth, Ind.)

BOWEN, E. E.
(Lansing, Mich., Rt. 4)

BOWMAN EVANGELISTIC PARTY.
(Lewistown, Ill.)

BOX, ME. AND MRS. S. C.
(Young People's Workers)
(4149 Maryland Ave., St. Louis, Mo.)
Normal, Ill., August 25-Sept. 1.

BREWER, GRADY.
(Evangelist Singer and Pianist)
(Highfalls, N. C.)

BRYMER, ROBERT.
(Yamhill, Oregon)

BUDMAN, ALMA L.
Greenville, Tenn., Sept. 5-15.
Spring Mills, Pa., Sept. 22-Oct. 6.

BURTON, C. C.
(Delmer, Ky.)

BUSSEY, M. M.
(224 W. Palm Ave., Monrovia, Calif.)
Cedertown, Ga., August 19-26.

CAIN, W. R.
(515 So. Vine St., Wichita, Kan.)

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Rice, Kan., Aug. 21-Sept. 1.

CANADAY, FRED.
(310 W. North Ave., Pittsburgh, Pa.)

CAREY, A. B.
(Beacon, N. Y.)

CARTER, HAROLD S. C.
(Pequea, Pa.)

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Narwich, Kan., Aug. 25-Sept. 8.
Alden, Kan., Sept. 22-Oct. 6.

COLLIER, J. A.
(1917 Copius Ave., Nashville, Tenn.)
Birmingham, Ala., Aug. 11-Sept. 1.
Pratts City, Ala., Sept. 8-29.
Stephenson, Ala., Oct. 1-20.

COPELAND, H. E.
(Oskaloosa, Iowa.)

COX, F. W.
(Lisbon, Ohio)

COX, STEUBEN D.
(1249 N. Holmes St., Indianapolis, Ind.)
Indianapolis, Ind., Aug. 21-23.

CRAMMOND, PROF. C. C. AND MARGARET.
(515 Allegan St., Lansing, Mich.)

CROFT, CHARLES H.
(1302 E. Maple, Enid, Okla.)

DARNELL, MRS. ESTHER BROWN.
(Evangelistic Singer and Personal Worker)
(1209 7th Ave., Charleston, W. Va.)

DAVIDSON, OTTO AND WIFE.
(Bladenburg, Ohio.)
Hurlock, Md., Aug. 25-Sept. 8.

DAVIS, J. W.
(Singer.—Center, Tex.)
Corpus Christi, Tex., Aug. 25-Sept. 8.

DAVIDSON, J. E.
(Bladenburg, Ohio)

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Amarillo, Tex., Aug. 26-Sept. 8.
Marcus Hook, Pa., Sept. 29-Oct. 13.
Delmar, Del., Oct. 14-27.
Harrington, Del., Oct. 28-Nov. 10.

DORN, REV. AND MRS. C. O.
(Sumter, S. C.)
Sumter, S. C., Aug. 22-Sept. 8.

DUNAWAY, C. M.
(216 N. Candler St., Decatur, Ga.)

DUNHAM, ROYAL E.
(416 East 9th, Hutchinson, Kan.)

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)
Calamine, Ark., Aug. 30-Sept. 8.
Lisbon, N. Y., Aug. 14-26.
Calamine, Ark., Aug. 30-Sept. 8.

DYE, CHARLES.
(4 Rundle Ave., Piqua, Ohio)

EDWARDS, J. R. AND WIFE.
Carmago Camp, August 23-Sept. 1.
E. Liverpool, Ohio, Oct. 6-20.

EDIE, G. L.
(Song Evangelist)
(Arlington, Ohio, Rt. 1)

EISLEY, A. N. AND WIFE.
(Black Lick, Pa.)

EITELGEORGE, W. J.
(Song Leader and Soloist)
(1107 Lawrence Rd. N. E., Canton, Ohio.)
Cairo, Ga., Sept. 1-29.
Thomasville, Ga., Oct. 1-20.

ELLIS, MARY HUBBERT.
(704 N. 63rd St., West Phila., Philadelphia, Pennsylvania.)

ELSNER, THEO. AND WIFE.
(524 Walnut St., Shelby, Ohio)
Brooklyn, N. Y., Aug. 25-Sept. 20.
Canton, O., Sept. 29-Oct. 13.
East Liverpool, O., Oct. 17-Nov. 3.
Columbus, Ohio, Nov. 10-24.
Rochester, N. Y., Dec. 1-15.

FAGAN, HARRY L.
(524 Walnut St., Shelby, Ohio)
(Blind Song Evangelist, and Wife, Singer, pianist and young people's workers)

FLEMING, JOHN.
(Ashland, Ky.)
Cleveland, Ind., Aug. 23-Sept. 1.
N. Little Rock, Ark., Sept. 3-15.

FLEMING, RONA.
Florence, Colo., August 30-Sept. 8.

FLEXON, R. G.
(Glasboro, N. J.)
Spotsylvania, Va., Aug. 18-Sept. 1.
Camden, N. J., Sept. 6-22.
Brushton, N. Y., Sept. 25-Oct. 6.
McKeesport, Pa., Oct. 13-27.

FLORENCE, L. O.
(Wilmore, Ky.)

FRANKLIN, EDNA M.—YOUNG, MRS. ELIZABETH.
(Evangelists)
(Rt. 5, Maysville, Ky.)

FRASER, R. G. AND WIFE.
(Evangelistic Singers)
(Piedmont, Okla.)

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Detroit, Mich., Sept. 1-22.

FRYHOFF, A. J.
(Columbus, Ohio.)

FUGETT, C. B.
(4512 Williams Ave., Ashland, Ky.)

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Bonnie, Ill., Aug. 15-26.
Winchester, Ind., Aug. 26-Sept. 8.

GALLAHER, M. R.
(110 S. 14th St., Salem, Oregon)

GALLOWAY, H. W. AND WIFE.
(Del Norte, Colo.)

GEIL, PAUL AND DORA.
(Singers and Xylophone Players)
So. Elliott, Maine, Sept. 15-29.
Portland, Me., Oct. 6-27.
Bath, Me., Oct. 30-Nov. 17.
Columbus, Ohio, Nov. 24-Dec. 8.

GLEASON, REV. AND MRS. RUFUS H.
(607 Marion Ave., S. W., Canton, O.)

GLENN, J. M.
(Young Harris, Ga.)

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)

GKEEN, JIM H. (And Sunny South Quartette).
(Box 200 Connelly Springs, N. C.)

GRIMES, E. G.
Clarksville, Ill., August 15-Sept. 1.
Marshallfield, Ind., Sept. 8-29.

GROGG, W. A.
(418 24th St., West, Huntington, W. Va.)
Kincaid Camp, August 30-Sept. 9.

HAERR, ERNEST J.
Columbus, Ohio, Sept. 8-22.
Laura, Ohio, Oct. 20-Nov. 3.

HAINES, FLOSSIE.
(13708 Claiborne Ave., Cleveland, Ohio)
(Evangelist and Children's Worker)

HALLMAN, MR. AND MRS. W. R.
(1534 E. 80th St., Chicago, Ill.)
Yale, Mich., Aug. 15-25.

HAMPE, J. N.
(No. 7 Gaskell St., Mt. Washington Sta. P. O.)
Cherry Valley, O., Aug. 23-Sept. 1.
Cleveland, Ohio, Sept. 7-15.
Philadelphia, Pa., Sept. 16-22.
Washington, D. C., Sept. 23-29.

HAMES, J. M.
(14 Maude St., Greer, S. C.)

HARRIS, E. J.
(Song Leader and Children's Worker)

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

HARDESTY, S. F.
(Song Evangelist and Cornetist)
(Lynn, Ind.)
Agar, So. Dak., Aug. 12-Sept. 1.

HAWK, M. R.
(711 Center Ave., Butler, Pa.)

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, O.)
Blackwell, Okla., Aug. 23-Sept. 1.
Grandfield, Okla., Sept. 6-15.

HENRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
Bethany, Okla., (camp) Aug. 22-Sept. 1.
Ponca City, Okla., Sept. 4-15.
Dallas, Texas, Sept. 18-29.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)

HORN, LUTHER A.
(Mobile, Ala.)

HOWARD, FIELDING T.
(198 Timberlake Ave., Erlanger, Ky.)

HOOVER, L. S.
(Tionesta, Pa.)

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

HYSELL, HARVEY B.
(Box 582, Waycross, Ga.)
Coal Fork, W. Va., Aug. 22-Sept. 8.
Chesla, Ga., Sept. 15-30.
Keysville, Ga., Oct. 2-13.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Poteau, Okla., Aug. 29-Sept. 8.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)
Astoria, Ore., July and August.

JOHNSON, ANDREW.
(Wilmore, Ky.)
Millersburg, Ky., Aug. 25-Sept. 5.
Hickman, Ky., Sept. 8-22.

JOHNSON, RAY N.
(19 E. Madison St., Collingswood, N. J.)
Delanco, N. J., Aug. 23-Sept. 2.

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)
Hopkins, Mich., Aug. 22-Sept. 1.

JONES, LUM.
(630 W. 9th St., Ada, Okla.)
Tishomingo, Okla., Sept. 1-15.

KENNEDY, ROBERT J.
(Singer)
(2315 Modera Ave., Dallas, Texas)
Roscoe, Tex., Aug. 18-30.

KENDALL, J. B.
(1127 Richmond Road, Lexington, Ky.)
Hartselle, Ala., Aug. 15-27.

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

KIRKPATRICK, H. M.
(709 Carlyle St., Akron, Ohio.)

KLINE, FREEMAN A.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 98, Cincinnati, Ohio)
Wallaston, Mass., Sept. 1-Nov. 1.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Lewistown, Pa., Nov. 3-15.

LEWIS, JOS. H.
(Wilmore, Ky.)
Curry, Ky., Aug. 26-Sept. 8.
Burning Fork, Ky., Sept. 8-22.

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)
Fig. N. C., August 12-Sept. 1.

LIDDELL, T. T.
(6121 Ellis Ave., Chicago, Ill.)

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)
Union City, Ind., Aug. 25-Sept. 8.
Attica, Ind., Sept. 15-29.
Melrose Park, Ill., Oct. 6-20.
Seattle, Wash., Oct. 27-Nov. 10.

LOPER, J. NORRIS. FRY, WILBUR H.
(Stratton, Miss.)
Sandersville, Miss., Aug. 18-Sept. 1.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(London, Ohio)
Waterloo, Ohio, Sept. 6-22.

LOWELL, B. A.
(Rt. A. Root, B. F. Moss, Jr.)
Powell, Wyo., Aug. 14-25.
Jackson, Wyo., Sept. 1-8.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)

MCBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Cincinnati, Ohio, Oct. 6-20.
Beech Grove, Ark., Aug. 27-Sept. 8.

MCCHIE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)

MCIE, MARK S.
(Holt, Michigan)

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

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)
Oakland City, Ind., Aug. 23-Sept. 1.
Cape May, N. J., Sept. 6-15.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MAXWELL, SAM.
Morganton, N. C., August 18-Sept. 2.
Wentworth, N. C., Sept. 2-16.

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Normal, Ill., Aug. 23-Sept. 1.
Flordia, Ga., Aug. 8-18.

MILLER, REV. AND MRS. F. E.
(Lowville, N. Y.)

MINGLEDORFF, O. G.
(Blackshear, Ga.)
Wenatchee, Wash., August 15-25.
Yakima, Wash., August 26-Sept. 8.

NORRBERY, JOHN.
(1001 Cooper St., Camden, N. J.)

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Circleville, O., Aug. 23-Sept. 1.
Erie, Pa., Sept. 2-15.
Rochester, Pa., Sept. 28-Oct. 20.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Jonesville, Ky., Aug. 19-Sept. 1.

PATZSCH, EDDIE E.
(Song Evangelist)
(624 Oak St., East Liverpool, O.)
Hammondsville, Ohio, Sept. 1-15.

POCOCK, B. H.
Cleveland, Ohio, Aug. 28-Sept. 1.

POLLITT, S. H.
(Amelia, Ohio)
Salvisa, Ky., August 15-September 1.

QUINN, IMOGENE.
(809 N. Tuxedo St., Indianapolis, Ind.)

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(1049 King Ave., Indianapolis, Ind.)
Oregon, Wis., Aug. 9-26.
California, Ky., Aug. 30-Sept. 8.

REED, LAWRENCE.
(Damascus, Ohio)
Circleville, O., Aug. 21-Sept. 1.

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Zwolle, La., Sept. 8-20.
Leesville, La., Sept. 22-Oct. 6.
Sulphur, La., Oct. 8-20.

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)
Gaines, Mich., August 30-Sept. 8.

RICE, LEWIS J. AND EDVTHE.
Columbus, Ohio, Aug. 28-Sept. 1.
Ashland, Ky., Sept. 4-8.

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Mich.)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)

ROBERTS, C. PRESTON.
(713 College Ave., Des Moines, Ia.)

ROOD, PERRY.
(Middleport, Ohio.)

ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE.
(Morrilton, Ark.)

ST. CLAIR, FRED.
Bessemer, Ala., July 28-Sept. 1.

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)

SHAW, BLISH R. AND MARY.
(1261 Nurdyke Ave., Indianapolis, Ind.)

SHANK, MR. AND MRS. R. A.
(191 No. Ogden Ave., Columbus, Ohio.)

SHARROW, C. E. AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Huntington, W. Va., Sept. 1-15.

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)
Huntington, W. Va., Sept. 1-15.

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Mannington, W. Va.)

SPELL, C. K.
(Kirbyville, Tex.)

SURBROOK, W. L. AND WIFE.
(Kingswood, Ky.)
Hopkins, Mich., Aug. 23-Sept. 1.
Kingswood, Ky., Sept. 1-8.

SWEETEN, HOWARD W.
(Ashlev, Ill.)
Richland, N. Y., Aug. 21-Sept. 2.

THE LAMP EVANGELISTIC PARTY.
Springtown, Ill., Sept. 8-22.

TEETS, ODA B.
(Aurora, W. Va.)

THOMAS, W. E.
Franklin, Ky., August 27-Sept. 11.
Tompkinsville, Ky., Sept. 13-27.

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

UTHE, W. F.
(Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDERSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)

VAYHINGER, M.
(Upland, Indiana)
Rushville, Ind., Sept. 17-23.
Titusville, Pa., Sept. 24-Oct. 13.
Salisbury Center, N. Y., Oct. 20-Nov. 10.
Scioto, N. Y., Nov. 24-Dec. 15.

WELSH, H. W.
(Olivet Ill.)

WELLS, KENNETH AND EUNICE.
(Taylor University, Ind.)
Bethany, Okla., Aug. 23-Sept. 1.
Newton, Kan., Sept. 5-15.

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)

WHITCOMB, A. L.
(221 Euclid Ave., Long Beach, Cal.)
Normal, Ill., Aug. 23-Sept. 1.
Greenville, Tenn., Sept. 5-15.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Charleston, Ill., Aug. 23-Sept. 1.
Athens, Pa., Sept. 2-15.
Napoleon, Ohio, Sept. 18-29.
Allentown, Pa., Oct. 3-13.
Marion, O., Oct. 13-Dec. 1.
Anderson, Ind., Dec. 5-22.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)
Open—August 26-Sept. 2.
Winchester, Ky., Sept. 2-8.

WILLIAMS, FRED G.
(11916 Beulah Ave., N. E., Cleveland, O.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)
Alexandria, Ky., Aug. 20-Sept. 2.
Winchester, Ky., Sept. 4-7.
Open dates, Sept. 8-21.

WISEMAN, P.
(910 Bank St., Ottawa, Canada)
Delanco, N. J., Aug. 24-Sept. 2.

WOOD, E. E.
(728 John Street, Jackson, Mich.)

Camp Meeting Calendar

FLORIDA.
Orlando, Fla., Feb. 27-March 9, 1930.
Workers: Rev. H. C. Morrison, D.D., and Rev. Joseph H. Smith. Prof. Kenneth Wells and wife will have charge of the music. Address Rev. E. C. Wills, Box 1944, Orlando, Florida.

ILLINOIS.
Springfield, Ill., August 29-Sept. 9.
Workers: Rev. W. R. Cain and Rev. C. E. Toney and wife. Prof. B. D. Sutton and wife, song leaders. Frank Doerner, Norris City, Ill., Sec.

Normal, Ill., Aug. 23-Sept. 1. Workers: Rev. A. L. Whitcomb, Rev. C. B. Fugett, Miss C. E. Cooley, children's worker. E. C. Milby, song leader. President, Mrs. Della B. Stretch. Address Mrs. Bertha C. Ashbrook, Sec., 461 West Allen St., Springfield, Ill.

INDIANA.
Oakland City, Ind., August 23-Sept. 2.
Workers: Rev. Mathis, Earl Dulany. Song evangelists, Rev. Schell and wife. Write Mrs. Maud Teager, 619 East Broadway, Princeton, Ind.

KANSAS.
Rice, Kan., August 21-Sept. 1. Workers: Rev. and Mrs. O. H. Callis, assisted by other talent and local help. Address E. L. Henderson, Sec., Rice, Kan.

KENTUCKY.
Carthage Ky., August 30-Sept. 18. Workers: Rev. Mattie Wines, Rev. J. E. and Ada Redmon, Rev. Horace A. Booker. Write J. R. Moore, Pres., California, Ky.

Lawson, Ky., August 23-Sept. 1. Workers: Revs. W. C. McIntire, C. R. Vincent. Music in charge of Mt. Carmel workers; pianist, John McIntire. Miss Mary Vandiver, Sec., Lawson, Breathitt Co., Ky.

MASSACHUSETTS.
North Reading, Mass., August 31-Sept. 2. The workers are to be from among the young preachers and singers of the District. For information write Rev. L. B. Byron Dist. Pres. Livermore Falls Maine.

MICHIGAN.
Bellaire, Mich., August 21-Sept. 1. Revs. Zike, Myers and party will have charge. For information write Rev. A. W. Baker, Secretary, Bellaire, Mich.

Gaines, Mich., August 23-Sept. 1. Workers: Rev. Paul Rees, Dr. H. C. Morrison, (provided he is able) Rev. Ira B. Miller, Rev. Clara G. Ford, Dr. C. W. Butler, Mrs. Grace B. Heneke and others. Write to Mrs. Grace Millard, Sec., 614 W. Mich. Ave., East Lansing, Mich.

Hopkins, Mich., Aug. 22-Sept. 1. Workers: Rev. T. M. Anderson, Rev. W. L. Sarbrook, Mrs. Julia Shelhamer in charge of children and young people. Mr. and Mrs. A. H. Johnston, in charge of music. Miss Lillian Scott, pianist. Write Dr. L.

E. Heasley, Secretary, Grand Rapids, Mich.

NEW JERSEY.
Erma, N. J., Sept. 6-15. Workers: Rev. J. C. Mathis, Rev. G. Howard Rowe and wife. Write Earl Woolson, Cape May, R. D., N. J.

Local Preacher's Holiness Camp Meeting, Delanco, N. J., August 23-Sept. 2. Workers: Rev. Ray W. Johnson, Peter Wiseman, Special singers. Male Quartette. Orchestra.

NEW YORK.
Richland, N. Y., August 19-Sept. 3. Workers: F. W. Suffield, F. E. Arthur, H. W. Sweeten, Tillie Albright, Mrs. F. W. Suffield, leader in song; S. G. Haskins, pianist; Ida E. Biss, children's meeting. Address Rev. G. N. Buell, Sec., Sandy Creek, N. Y.

OHIO.
Circleville, Ohio, August 23-Sept. 1. Workers: Dr. John Owen, Rev. Lawrence Reed, Rev. Charles Slater, E. A. Keaton, Sec., 481 N. High St., Chillicothe, Ohio.

OKLAHOMA.
Enid, Okla., August 23-Sept. 1. Workers: Rollo D. Wise, evangelist, Arthur Calhoun, song leader. John E. McGraw, Sec.

Blackwell, Okla., Aug. 22-Sept. 2. Workers: Rev. C. H. Babcock, Rev. T. C. Henderson, and Rev. Floyd Nixon, song leader. Write to Mrs. L. Wright, 307 E. College, Blackwell, Okla.

Thomas, Okla., Sept. 19-29. Workers: Rev. C. M. Dunaway, evangelist, Mr. and Mrs. Ben Sutton, song leaders. Address Miss Anna Kraybill, Sec.

TENNESSEE.
Louisville, Tenn., September 1-15. Workers: C. M. Dunaway, H. A. Forester, Mrs. H. A. Forester, song leader and soloist. Miss Flora Alfred, pianist. Mrs. Walter Fouché, Secretary.

Greeneville, Tenn., Sept. 5-15. Workers: Rev. A. L. Whitcomb, Miss Alma L. Budman and Miss Pearl Wilcox, song leaders. Write Mrs. Flora Willis, Sec., Greeneville, Tenn.

VIRGINIA.
Locust Grove, Va., August 22-Sept. 1. Workers: Rev. W. C. Diggs, Rev. H. A. Frederick, For information write Mrs. Lillie R. Bowles, Sec., Locust Grove, Va.

Spotsylvania, Va., August 18-Sept. 1. Workers: Rev. R. G. Flexon, Rev. W. L. King, Rev. G. B. King, Rev. E. B. Larkin, Rev. W. J. McLaughlin, Rev. J. W. Heckman, Miss Winnie Thompson, Violinist, Rev. E. C. Hoey, Pianist. Mrs. W. L. King, Mrs. G. B. King, Merton Steelman, Children's Meetings. Write Mrs. Bertie K. Andrews, Sec., Spotsylvania, Va.

JUST A DREAM.

Perhaps because I heard a sermon in my early youth regarding a mountain of sin and the efficacy of Jesus' blood to remove it; the association of one of the world's greatest electric signs, (Wrigleys in New York) perhaps I say, these memories may be responsible for the vivid dream of life's immortal journey that came to me. Perhaps these echoes of youthful days, these silent specters that troop through the halls of memory, weave into the fabric of our dreams these beautiful motion-picture illustrations to buoy us up and to encourage us on life's pilgrim way. Whatever the cause, or the object of the Master, he permits them to be thrown upon the screen of our memory, and blesses even in the dreaming of them.

I dreamed I was journeying toward a sunset over a level, wide extended plain; there were many with me, and I saw in the distance, life's sun-set, and beyond the horizon the domes of the Eternal City. There was nothing to impede my progress or obscure my vision, and I saw the white light of eternity play about the opalescent domes of the great cathedrals, tabernacles and temples, and I was overjoyed to know that I should reach the journeys end eventually and be with my Lord. That one day I should look upon his face and be satisfied; for I should see him as he is and be like him. Glory to God!

Suddenly there appeared millions of elfin-like figures, the duplicate of those I had seen from my hotel window in New York City on the great Wrigley Electric Sign. They were the three-cornered hats and possessed the strength of a Hercules. One little fellow grabbed up a great boulder from somewhere on the plain, the plain that before had appeared absolutely level, somewhere he obtained this mammoth boulder and dropped it in my pathway.

I looked, beheld upon its face was graven in cameo clearness the figure of the old half-dollar; the replica of one I had stolen when a lad of about 6 years of age. This half dollar that I lied about to my father, was roundly thrashed for stealing, and deeply humiliated when forced to return and apologize regarding it.

There it stood barring my way. Then millions of these little imps, like bees in a hive or ants in an ant-hill set to work and brought my sins in the form of these huge rocks, on each of which was written a particular offense; lies, profanity, jealousies, envyings, covetousness etc. etc. and builded against the first one cast in the way. Up, up, up, grew the structure, many times higher than the Woolworth building in New York; these imps swarming up its sides with additional material until it reached the clouds.

From out the cloud there appeared an arm, bared to the elbow; in the hand there was the nail-pierced wound; from this wound there oozed a drop of blood. The hand was extended out over the mountain of my sins—a single drop of blood fell from the wound upon it, and in the twinkling of an eye all had vanished, imps and all, and my vision was unobscured.

I saw the gates of the celestial city. Beyond the gates there arose the plains upon which marched victorious multitudes; armies marching and countering-marching on the hills of God. Contented flocks fed upon the plains; snow-white lambs gamboled on the green; great trees spread their grateful shade, and little rills laughed musically in the vales; yonder a majestic river flowed, a silver ribbon o'er the matchless splendor spread.

I heard great orchestras give their oratorios, angelic choirs of many voices sang their peons of praise, and above the great concourse of multiplied harmonies, I heard the single silvery notes of a mighty soprano ring out:

"Holy! Holy! Holy! Lord God Almighty!

Early in the morning our song shall rise to Thee!

Holy, Holy, Holy, Merciful and Mighty,
God in Three Persons, Blessed Trinity."

Then I looked still upward and above the choirs and orchestras was the throne, and he who sat thereon was screened about, for no man can look on the face of God and live. From the throne there streamed aloft great shafts of light, radiating from the center of him who sat thereon.

Then to the right there stood him of the seamless robe. I saw the wounded hands, the riven side and pierced feet, the Crown of thorns was on his brow; and while I thought of them who placed it there in ignominy, he made intercession for MY sins, and lo, the thorn crown faded and in its stead there appeared a royal diadem, the radiant beauty of which no tongue can depict. HALLELUJAH! HALLELUJAH! GLORY TO GOD!

M. W. Biesecker.

REQUEST FOR PRAYER.

W. A. Revis: "Please ask the prayers of your readers for a revival of the work of salvation in Mussoorie. There is great indifference on every side, both Christian and non-Christian. Just now we have a converted Mohammedan giving lectures and interviews. There are some inquiring

the way. There is a European population with very little vital religion. We have received a promise, Isaiah 54:2, 'Spare not, lengthen thy cords, and strengthen thy stakes.' And one soul has been sent in partial answer. Pray for us."

Mrs. R. McQ.: "Pray for the conversion of my son and his wife. My soul is greatly burdened for them."

Mrs. J. W. B.: "Pray for my brother who is seriously afflicted, that Jesus will heal him and make him a bright and shining light for him."

Please pray that Mrs. Roller, of Louisville, Ky., may be healed of heart dropsy.

Mrs. M. L. T.: "Please to pray for my boy who is about to take a trip that we feel would be his ruin. May the Lord guide his way."

Mrs. E. M. L.: "Will all the readers of The Herald please pray for my entire family at Wicklow, Manitoba, that they may be saved and sanctified and ready for the soon coming of our Lord."

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With and Without CHRIST

By SADHU SUNDAR SINGH

"Here is a man who, in a flowing toga, with a short black beard, tells a remarkable, unaffected message with the fire of a prophet and the power of an apostle."

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We have 240 copies of a pocket edition of this book, bound in blue cloth, that we are selling at

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JOHN PAUL,
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Don't let it go by without your having placed THE HERALD in some home. It may be the means of salvation to the entire household.

Every soul, some time, somewhere, longs to know God, and this may be your opportunity to help some one into a saving knowledge of Him. We have known instances where persons were not approachable in the interest of their souls, but the Holy Spirit has spoken to them in the quiet of the reading hour.

We pass this way but once, so let's make our time and efforts count for God and souls. Try to induce some one to subscribe on the special 50c offer till January. Invest 50c of the Lord's money and send the paper to some one; then pray God to bless the message THE HERALD carries to the good of that soul.

Dear HERALD readers, what we do must be done quickly. The special subscription period is rapidly slipping away, souls are passing into eternity, many of them lost, and it behooves us to get desperately in earnest to offer the Bread of Life to as many as will receive it.

Think NOW of some loved one or friend who needs soul food, and either ask them to subscribe or send them the paper until January. Seemingly small things count for much in the service of the King.

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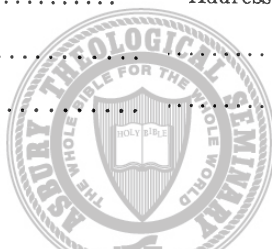
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PENTECOSTAL HERALD

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

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COMPLAINT OR PRAISE!

By The Editor.

TO have fellowship with the Father, to enjoy communion with the blessed Trinity, we shall have to so regulate our lives that we will be pleasing to God.

Is God pleased with our whining and complaints? Are we constantly grumbling because of our lot? Are we half mad at something or somebody, we hardly know who or what, because we do not have more and finer clothing? Are we pouting because our table is not laden with more luxuries? Are we envious of those about us because they have more money, and more of the pleasures of the world, than we have? Why are we complaining at our lot?

Do we object to work? Do we feel that we ought to be the pet of the Lord, that he ought to make some sort of arrangement that we may be idle? Do we want to eat our bread in the sweat of the brow of some one else? What's the matter with us, that we pour out a stream of complaints, that we are always finding fault with our occupation, with our surroundings? It may be that our largest difficulty is inside of us. It may be that we need a new heart. Perhaps if our hearts were right we would have real happiness in the battle of life, however strenuous it might be.

Why not be happy? Cut out your grumbling and pour out a stream of praise and thanksgiving instead of complaint and fault-finding. Why not thank God that you are not in hell, in the penitentiary, in a hospital, in the poor-house. Untold thousands of our fellowbeings are in all of the above mentioned places and you are still out, up, and going, able to earn your bread. Let's wipe the scowl off our faces and drive the complaints out of our mouths, and cheer up and, in the language of the old brethren in the country churches, in their long prayers, say, "Lord, we thank thee that it is as well with us as it is," and mean it and keep it up.

What husband would be pleased if his wife was always complaining about her unfortunate marriage, and contrasting her poor circumstances with that of her wealthy sisters? What wife would be pleased if, at every meal, her husband was telling of the superior cooking of his mother, and scowling at the dishes she had labored with great care to provide for him? What father would be pleased if his children were always murmuring because he did not give them a more stately residence in which to live, a finer car in which to ride, a larger variety of food and clothing, and all the while contrasting their condition with that of their more wealthy neighbors? Is God pleased when we murmur and complain as if he had been unkind to us, and indifferent to our state in life?

Let it be remembered that many of the disadvantages that we suffer, and the hardships that have come to us, are entirely of our own making. We refused to listen to ad-

vice. We refused to study and grew up ignorant. We laughed at those who cautioned us about late hours, improper eating, and various dissipation, and we became unhealthy; we idled our time away, wasted our inheritance, and became poor. We followed the will-o'-the-wisp and landed in the dismal swamp, and then instead of penitently retracing our steps, and mending, as far as possible, the breaks we made, we grumbled, complained, blamed our friends who loved and warned us, complained against a compassionate God whose laws we violated, and whose mercies we rejected.

Come, now, my beloveds, let us put away complaining and grumbling and fault-finding at once and forever. Let us look on the bright side of life. Let us thank God for the untold mercies he showers upon us, the protection he has given us when we knew nothing of it, the chastenings he has dealt to us in compassionate mercy, to correct, caution, and save us from calamities that would have come to us, but for his preventing mercy. Let's do away with complaints and give ourselves to praise. Let's meditate a bit and think of the things we have escaped, and the countless mercies that have come to us, give God thanks and go forth rejoicing, instead of fault-finding and complaint.

Four Neglected Doctrines.

WE have written of the New Birth, Sanctification, and the Future Punishment of the Wicked, we now call attention to the Second Coming of our Lord. It certainly is a rare thing that a Methodist congregation hears a sermon on the Second Coming of Christ. We will not suggest that this teaching is necessary in order to salvation, and yet sermons on the Second Coming of Christ have a powerful awakening effect.

I have preached on this subject many times in revivals, followed with great altar services. I remember on two occasions at great camp meetings preaching on the Second Coming of Christ and closing with an earnest exhortation, when the altars were packed with weeping people, and not less than fifty persons were either converted, reclaimed or sanctified.

You fix the mind of your audience on the fact that Christ will come back to this world, that he will appear in his glory in the heavens with saints and angels and the necessity of being prepared to receive him with joy, urging upon the people the importance of regeneration and cleansing from all sin in order that they may rejoice at his appearing, and you may be sure that those who are in their sins are likely to become quite uncomfortable.

Our Lord Jesus plainly and repeatedly taught that he would come again. The two men in white raiment who appeared to the

disciples when our Lord ascended into glory, assured them that in like manner he would come again. The writers of the New Testament were faithful to call attention to this fact and present the subject in a way to arouse interest, awaken conviction and urge the necessity of preparation for that great event.

It would seem that the teaching of our Lord and the writings of the inspired apostles would call the attention of all Christians to this subject and give it a prominent place in the ministry of all men claiming a call to preach the gospel.

That our Lord Jesus Christ will appear in the heavens, in clouds of glory attended by mighty angels and hosts of redeemed souls, so that the inhabitants of this globe shall behold him, is one of the most tremendous revelations contained in Holy Writ. It will be one of the greatest events in the history of God's dealings with mankind. Nothing is more plainly taught in the New Testament Scriptures than this glorious coming of our Lord. Strange that we hear so little, almost no preaching on the subject. Passing strange that there should be such bitter prejudice against this Bible teaching and against the preaching of this glorious appearing. We believe it would be a means of grace to preachers and people, everywhere, if the ministers of all of our evangelical churches should prepare and preach on Sabbath mornings, plain, scriptural sermons on the Second Coming of Christ.

With many people the Lord Jesus is only a historic Christ. He lived, taught, was crucified, and died, nearly two thousand years ago. They will admit, perhaps, that he arose from the dead and went away to heaven. With a large percent of church members heaven is a long way off, and Jesus becomes almost a myth. Preaching on the Second Coming makes the Lord Jesus a living Person, a reality, the most tremendous Person in the universe, his coming an outstanding fact in the future history of our world. It awakens interest, it produces conviction. People search the Scriptures in order to find out their contents on the subject. They discuss the matter with each other; it produces serious reflection in the mind of the sinner, and joy in the heart of those who love him and long for his appearing.

What can be more encouraging to the true soldier of the cross fighting against ten thousand foes of righteousness. What can be more stimulating to the faith of the humble, oppressed Christian than the fact that my Lord will appear. He will reveal himself, and his opposers and foes will be compelled to acknowledge his person in the glory of his power. What can stimulate the joy and courage of hard-pressed souls set upon by Satan with all of his wiles, temptations and falsehoods, than the joyful fact that the Lord Jesus will appear, and that Satan shall be cast out of the world, and out of the confusion there will come order, out of the war there shall come peace, out of the doubts and

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

A PAGE OF THOUGHTS AND INCIDENTS.

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



1. Looks as though the East is fast becoming a storm center.

"The East" says Mr. C. F. Andrews, "is now becoming the storm center of the world. Mahatma Gandhi and Rabindranath Tagore have urged me to come and tell the West. If the unrest and bitterness become greater, and the misunderstanding on both sides becomes critical, what can be the end but a greater world conflagration than happened fifteen years ago? The East is the danger-spot today. Unquestionably every single day a great excitement of humanity is growing." The East, says Dr. Pantou, God is reserving (Rev. 16:12) as a thunderbolt for the West.

2. What power there is in Intercessionary Christians!

A writer says: "I know personally of five people in different parts of the world who are called insistently to prayer for revival between 3 and 4 a. m., every day." Doubt cannot live five minutes in the wind of the Breath of God. At David Morgan's funeral in 1883, T. C. Edwards said:—"I remember the service he held at Bala. I was at the time in the College, studying great things, but without ever realizing them as living truths in my experience. I knew Butler's proofs of a future existence and Paley's 'Evidences' of Christianity. I felt their force as arguments, I could not rebut them, but I was in a state of doubt as to the whole. But two simple Gardiganshire men came to Bala, preaching Jesus Christ simply, modestly, with neither much learning nor eloquence, but with something more than both. Eternity was in the service; heaven filled the place. The chapel was filled with God. The place was dreadful; no one required Butler's proofs or Paley's evidences. The change I felt was evidence enough to me of the divine contents of Christianity."

3. A Remarkable Conversion!

An exchange tells the story:

"At the close of last century a Korean scholar and aristocrat, Yi Sang-jai, was cast into prison for two years by his autocratic king, for utterances derogatory to Eastern rule. On the outbreak of the Russo-Japanese War, arrested on an unnamed charge, he was again imprisoned. 'In my distress, unconsciously,' he says, 'I lifted up the corner of the coarse reed-mat that covered my prison floor, when, lo, what should I see beneath it but a little book with red cover and a Chinese inscription. I looked at it and it said, 'The Gospel According to St. John.' Had I found the elixir of life I could not have been more overjoyed. Here was a book, and I could read, and such a book. I read it through that day. Yes, read it through, twenty-one chapters, and like a breath of life it was to me. The next day I read it again, and as I read I prayed that God would open my eyes. 'Would you believe it,' said he, 'as I read it and continued reading Jesus rose before me, divine, the Great Saviour. I had been wholly wrong in my estimate of him. He was God indeed. After I had read it through about thirty times, one morning word came that I was free. 'Free?' asked I of the officer. 'Why was I arrested in the first place, and why am I let go now?' 'I don't know,' said he, 'but you are free.' So I returned home and on my way I asked myself, 'Who locked me up in prison?' My soul answered, 'God.' Why did He lock me up? That I might have a vision of Jesus, the Divine One. Who put the little book under the mat? The Holy Ghost, the Comforter. Thank God for all his goodness."

"Thus Yi Sang-jai, Greatheart of Korea, came forth out of his prison experience to be for twenty-five years apostle and teacher to his own ancient people. We who knew him bowed before him and counted him our

superior in all things great and good. His smile, the sound of his voice, the light of his eye, gave a charm of life, indescribable. On March 30, 1927, he passed away. A great national funeral, the first ever held, drew hundreds of thousands of people in its train."

4. A Preacher's Wonderful Healing.

Rev. William P. Nicholson held many powerful meetings in America before going to Ireland and Australia. He broke down under the strain. He tells this remarkable story in the Alliance Weekly:

"I had to cancel all work in Australia and New Zealand because I found for the first time in fifty years that I had a heart. They put me to bed for three weeks, but it ended with my being three months in bed. Then I was told there was little or no change for the better, and that it would take a year or more to get it right if ever it would be right. I discontinued everything and made for our home in California. The specialist here told me my heart was in a bad condition and that I might never be able to preach again; and that if ever I did, I should never be able to go into it the way I evidently had been going. I had almost come to the conclusion the Lord was finished with me and that I was on the shelf.

"A Presbyterian minister here in Los Angeles asked me to preach for him. I was like the Irishman who could resist anything but temptation, so I preached for him and felt no ill effects for a time. About the Thursday following I thought I should cave in, my heart was so pained, and the exhaustion was terrible. I went to the doctor, told him what I had done. He scolded me and told me to rest, saying that was the only thing that would help me. I left his office that day in great weakness and pain and thought I should never get home. I was just down and out. Just as I stood at the corner of Sixth and Hope Streets, the Lord touched me, and in a moment the heart was healed. It felt just like a load of lead falling off my heart, and life rushed through me like a torrent. Hallelujah! I stood there dumbfounded and could not believe it was true. I started to walk; my feet felt as if they had a grip of the ground, as we say in Ulster. I did not say a word about it to anyone. I was scared in case it might be only some freak of the heart, and I did not want to make a mockery of the Lord and his power to heal.

"I went down to the specialist two weeks later, and he told me that the adhesions at the case of the heart (some five of them) had been torn off, and that was what I felt when I thought a load of lead fell from my heart. The heart then was able to pump without hindrance, and that was why I felt the new life rushing through me.

"Even then I did not say a word to others, for I was so hard to convince. One morning on my knees I told the Lord if I were really healed, for him to give me a sign, namely, that he would open up work for me without my making a move."

God answered in a remarkable way and called him to a fine work in Toronto.

5. A Conversion and a Sad Warning to Girls.

Duncan McNeill, a former English actor, tells the following thrilling story:

"The fascination of the footlights found me an easy victim, for the earliest aspiration of my boyhood was to be an actor. Many of my nearest relatives were 'on the boards,' and at the most impressionable time of my life I lived in a stage-struck atmosphere. I made my debut on the stage at a very early age, as a variety artiste and dramatic vocalist. I also acquired some reputation as an exponent of what was then a very popular item on the music-hall stage—clog and step dancing. The songs I sang were my own com-

position, both words and music, and for many years I was well known as a song writer to the music-hall profession.

"My conversion to Christ was brought about, I believe, through the instrumentality of a godly aunt, who prayed for me for years, and never once seemed to doubt that God would save me. How I remember her prayers, her tears, and her pleadings! How often I ignored and refused them. Just to please her, as I thought, I consented one day to accompany her to church.

"Never shall I forget the service I attended in the little Methodist Church. Even to this day I remember the feeling of ennui that possessed me as I sat through the service. I was, truth to tell, bored to the verge of tears! Then the unexpected happened. A young lady in the choir stood up to sing a solo. It was just the bait for me. I was always the lover of a good song well sung. And so she sang:—

"There were ninety and nine that safely lay

In the shelter of the fold,

But one was out on the hills away,

Far off from the gates of gold—

Away on the mountains wild and bare,
Away from the tender Shepherd's care."

"It was not the words of the hymn that impressed me first, but the singer's voice. It was sweet, rich, and appealing, and I began to appraise her value as a professional singer on the stage. Then I paid heed to the words she sang, and my heart was strangely melted.

"But none of the ransom'd ever knew,

How deep were the waters cross'd;
Nor how dark was the night that the Lord
pass'd through

Ere He found His sheep that was lost;

Out in the desert He heard its cry—

Sick, and helpless, and ready to die."

"I do not think I ever attended a church service again from that day till the day of my conversion. I began to drink heavily to forget the prickings of conscience and the striving of God's Holy Spirit. Then, one night, in a city concert hall, as I passed to my dressing-room I saw some fellow artists, all well known to me save one, a young lady. Yet her face was familiar. I tried to recall her name, but I was baffled. Before my turn to go on the stage arrived, I suddenly remembered where I had seen the face. She was the girl I heard singing in the little Methodist Church choir. She had entered the profession as a ballad vocalist. My heart smote me, and I felt sad. Why did she not stay in the church choir? She was better and safer there. This was not a life for her. But conscience said, 'If it is not good for her, it is not good for you.' She made shipwreck of her life, and died broken-hearted, early in life, and later on, when God saved me, I joined the little Methodist Church where I heard her sing first, and filled the place in the choir that poor little I—G—vacated.

"It was in the month of August, 1896, in the city of Glasgow, after listening to an earnest Gospel address by the Rev. James Lyall, that I gave my heart and life to Jesus. At once I bore witness to all my old companions. For more than thirty years I have preached the Gospel in many parts of the world, to hundreds of thousands of people, and thousands have been blessed and saved. I have told this old, old story of Jesus and his love to the sailors on the battle-ships and mine-sweepers, to the soldiers in the barrack room, the camp, and on the battlefield; to the merchantmen and the working men; to the wealthy aristocrats and the poorest of democrats; to the pure and the prostitute, the innocent and the guilty, the living and the dying; and always I have found it to be the panacea for all human sins, sorrows, and sufferings."

MESSIAH'S TRIUMPH.

Rev. Wm. S. Bowden.

GOD has promised his Son, Jesus Christ, our Lord, world dominion. The occupant of David's throne upon Mount Zion has been promised the uttermost parts of the earth for his possession. The promise cannot fail, for it is Jehovah who has made the promise.

The first world ruler was Adam. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth" (Gen. 1:26.) This world-wide dominion was forfeited because of sin. What was true regarding the offer of world dominion to the first federal head of the race, Adam, is emphatically true of the second federal head, "the last Adam," our Lord Jesus Christ. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet" (Psa. 8:6). But are we not told elsewhere in the Word that we see not all things as yet put under him? We'll come back to this point.

After the fall of man, the dream of world empire soon seized the brain of man. Ever since the attempt to build the Tower of Babel (Gen. 11), one ruler after another has sought to hold the sceptre of world dominion. History recognizes four universal empires—Babylon, Medo-Persia, Grecia and Rome. The sway of none of these has been quite absolute, yet it has been strong enough to place these nations in the category of universal empires.

We readily recognize that the aspiration for predominant world-power is no new ambition. Since the passing of Roman supremacy there have been a number of aspirants to world dominion. Alaric tried and failed. Charlemagne tried and failed. Napoleon's attempt at universal rule is written in the blood of eleven million of his fellow men. In more recent times Kaiser William of Germany made a losing attempt in the same direction. Ex-Ambassador James W. Gerard in a book published during the war gave this quotation from the writings of the Kaiser:

"From childhood I have been influenced by five men: Alexander the Great, Julius Caesar, Theodor II, Frederic the Great, and Napoleon. Each of these men dreamed a dream of world empire. They failed. I have dreamed a dream of German world empire, and my mailed fist shall succeed."

Several careful writers have stated that a number of years ago, the Kaiser, in a secret state document, designed for his counsellors, and court officials, used these words:

"In 1914 I shall be the Emperor of 250 million people, and in 1920 I shall be the Emperor of the world."

The prediction for 1914 came very near being true, but that for 1920 came a long ways from being realized. "Man proposes, but God disposes." At one time during the progress of the war I preached two carefully prepared sermons to give a negative answer to the question: Will Germany Win? One of the reasons presented at that time applies to any war lord who thinks he will wield universal sceptre. God has decreed otherwise. In the great metallic image seen by the king and interpreted by the prophet (Dan. 2), there is room for but four universal human empires. When God says *four*, man cannot make it five.

Man may be confident of success, but he cannot change the divine program. In harmony with the word of prophecy the kingdom of Babylon was succeeded by that of the Medes and Persians, and that by the kingdom of Greece, and that by the Roman empire. According to the divinely revealed program the fifth kingdom is to be the kingdom of the Messiah, represented by the stone in the prophecy.

The second Psalm contains a wonderful picture of the Messiah's triumph. Let us concentrate our thoughts upon this Psalm. It is often overlooked or wrongly interpreted. Rev. James Stalker has said that he doubts if there could be produced from either sacred or profane literature a more remarkable instance of the power of putting a great deal into a few words than this Psalm. He has also called attention to the fact that the Psalm is a great poem as well as a great Messianic prophecy, and that the theme is painted pictorially.

There is not one picture, but *four*. They are different, yet all closely connected, and at the end are brought together into dramatic unity. The artistic balance is perfectly kept, the same number of words being given to each picture. There is no hurry or overcrowding. Every picture is painted broadly and freely, and even with a great deal of elaboration, and yet the whole Psalm contains but twelve verses.

The Psalm is full of Christ. It opens abruptly. It contains three series of utterances by three different speakers. The first is the writer of the Psalm (vs. 1-6). The second is Messiah himself (vs. 7-9). The third is the Lord Jehovah (vs. 10-12). What the writer himself says constitutes the first two divisions of the Psalm. Let us briefly consider the four divisions in order.

I. MESSIAH'S FOES (VS. 1-3).

The Psalm opens with an utterance of amazement. "Why do the nations rage, and the people imagine a vain thing?" The Psalmist then gives a vivid picture of the revolt against Messiah. This is the earth picture. The heaven picture will come later. In these first three verses we have a picture of the confederation of the nations and the consultation of the nations against Jehovah and his Christ. Rev. F. E. Marsh has said that nothing could be more dramatically expressed in defining a great combine of earth's authorities. Let us notice in particular what is here said of the nations.

1. *The nations rage in displeasure.* "The nations rage." Nothing has ever excited so much enmity as Christ and the Gospel. This hostility is violent, intense. The picture is that of the tossing of the waves of the sea. The margin of the revised version suggests this when we are told that the nations "tumultuously assemble." They are wild with anger. There is one perpetual restlessness, one ceaseless movement of discontent, the throbbing of rebellion that cannot be appeased, of a vain, bitter, and ceaseless revolt.

2. *The people imagine a vain thing.* They would run the world without regard to God and his Christ. It is folly to ignore God and his plan. It is useless for the potsherd to strive with his Maker. The heaving ocean does not accomplish anything worth while by its unrest; neither will the opposition to God bring about the desired results.

3. *The kings of the earth set themselves.* The hostility is organized. There is arrayed opposition. There is deliberate rejection of the Christ. Earthly kings and rulers determine to oppose the Lord's work. When the Lord Jesus Christ began to preach, the rulers not the common people, set themselves to defeat him.

4. *The rulers take counsel together.* We see the determination by which the revolt is characterized. They take counsel against the "Anointed." That means the Messiah, the Christ of the New Testament. Men who have taken counsel together in nothing else have taken counsel together against the Lord and against his anointed. Though hating each other they have cried in unison, "Crucify Christ." How literally were these words fulfilled when Herod and Pontius Pilate, and the rulers of the Jews combined together to put Jesus to death! Acts 4:25-27.

5. *Let us break their bands asunder.* The simile speaks of a rebellious animal endeavoring to be free. The requirements of the Gospel are considered fetters that bind. There is a strong desire to be free from the wise constraints which our Lord imposes. The spirit here indicated has been manifested throughout this whole dispensation. It was never more strongly marked than at the present time. There is a spirit of lawlessness abroad in the world which is well described by these words.

6. *And cast away their cords from us.* The constraints of the Gospel may seem irksome, but how foolish are people who think they can throw off their responsibility to Almighty God! God requires holiness of his people. Messiah's foes desire to cast off such strong cords as God has given for binding his people together and to him and his Anointed.

Take note of the extent of the revolt. Here are the words used, "Nations," "People," "Kings," "Rulers." This revolt has been running through the centuries, underlying human history, breaking out in fresh manifestations age after age. The six New Testament references to this Psalm indicate that it had a partial fulfillment at the first advent of Christ, but a more complete fulfillment is seen in history since that time and in the present opposition to the Christ. This is to continue until Christ at his second advent triumphs over his foes.

II. JEHOVAH'S DERISION (VS. 4-6).

These verses give us the heaven picture, the divine tranquillity. Jehovah is calm amid the raging of his foes. God is undismayed and undisturbed. He patiently waits till the rage has spent itself in vain, like the fretting billows against the rock-bound coast.

1. *He that sitteth in the heavens shall laugh.* It is a striking metaphor. The Victor is in the heavens—watching the wicked plots, reading the evil thoughts, hearing the decisions of his enemies. As the Psalmist thinks of the Divine One observing all that is going on on earth he becomes very bold in his imagination and speaks of the laughter of God. Some one has said that it is a poet's phrase but a prophet's truth.

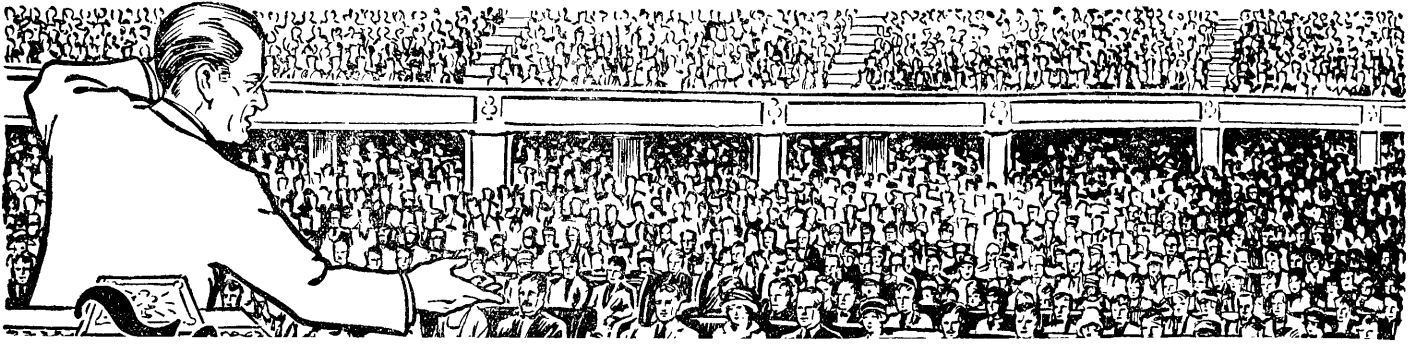
2. *The Lord shall have them in derision.* He despises the petty and futile hostility of men. He holds in contempt the puny efforts of man to oppose him. The derision of the Most High! What a figure to use! Over and over again God has turned into contempt the wrath of his enemies! He will do so on a larger scale at the judgment day!

3. *Then shall he speak unto them in his wrath.* God has spoken so much in love that some people do not consider that it is possible for him to speak in wrath. But there is considerable said in the Bible about the wrath of God. One of the most striking pictures in the whole Bible is that of the Christ rejected saying to the mountains and rocks: "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6:16.

4. *Vex them in his sore displeasure.* The word "vex" is rendered "trouble" in the margin. The opposers of God's government bring this trouble upon themselves. They treasure up wrath against the day of wrath. The Lord is displeased with wickedness. Most of the time he withholds the bolts of judgment, but in several great judgments in the past he has clearly shown his attitude toward sin.

5. *Yet have I set my King upon my holy hill of Zion.* It is not a king, nor the king, but MY KING. The word "set" means to invest with authority and place in a position by appointment. The Son of God is the divinely appointed King; he is the divinely

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BELSHAZZAR'S FALL.

Evangelist P. P. Belew.

Text: "In that night was Belshazzar the king of the Chaldeans slain." (Dan. 5:30.)



ELSHAZZAR seems to have been a regent king. The legal head of the nation had been assassinated, and Nabonidus, the son-in-law of Nebuchadnezzar and stepfather of Belshazzar, had usurped the throne. He seems to have associated Belshazzar with him in his reign, probably to strengthen his own position.

Babylon, the capital city of the kingdom, was first built by Nimrod, the grandson of Ham, but reached its apex of fame, along with the other monuments of Babylonian greatness, during the reign of Nebuchadnezzar. It was then that the great temple of Nebo was reared as if to the very skies and the almost equally grand temple of Belus was extended and adorned. It was then that the vast reservoir was dugged one hundred and forty miles in circumference, one hundred and eighty feet deep, and equipped with floodgates and sluices. It was then that the banks of the Euphrates and the shores of the Persian Gulf were lined with quays and warehouses. It was then that the grand canal was digged from the city of Hit on the Euphrates four hundred miles through the alluvial plain to the very sea. It was then that Babylon herself was surrounded with a massive wall eighty-five feet thick, three hundred and thirty-five feet high, fifty-six miles in circumference, and containing more than five hundred million cubic feet of solid masonry.

Within that mighty enclosure stood the great metropolis of the Babylonians. Its very name signified the gate of God, though it should have been called the door to hell. In splendor, opulence, and power it far surpassed any other city of its day. Chief among her glories were the majestic hanging gardens. These were artificial hills reared by heaps of masonry to the height of seventy-five feet, arranged and overlaid with sufficient soil to nourish flowers, shrubbery, and even large trees. The hanging gardens together with the great walls constituted one of the Seven Wonders of the ancient world. Something of the magnificence of this great city may be seen from the scriptural allusions to it as "the lady of kingdoms," "the glory of kingdoms," "the beauty of the Chaldees' excellency," "the golden city," and "the praise of the whole earth."

But no other city erected by the pride and genius of man has suffered a more complete extinction. As a millstone thrown into the waters of the ocean vanishes from sight, so has Babylon disappeared from among the nations. A few mounds here and there which the passing centuries have covered with grass and bushes are all that is left of that once mighty metropolis.

The cause is not far to seek. No nation has furnished a more concrete demonstration of the fact that "sin is a reproach to any people." Babylon is said to have been the paradise of gluttony and lust. Their feasts were times of revel. Everything that would excite or appease appetite was demanded and wast-

ed in the most riotous abandonment. Tropical fruits were heaped on plates of silver. Intoxicating liquors were served in glasses of gold. Throngs of women surged before the great temple of Beltis to fulfill their religious (?) obligation to deliver up themselves to the first strangers that they met. The gods were said to rejoice and drink with the people and to partake of all the excesses of the festival. There is little wonder that God wiped from the earth this cesspool of vice and iniquity. Chief in the series of causes that called forth the judgment of Jehovah on the illfated city was the profligacy of the king.

1. Belshazzar was guilty of ignoring God. This feast was an annual event in Babylon; but it was invested with special significance on this occasion, because Babylon had hitherto withstood every assault of the Medes and Persians, who were then at its gate. Therefore the king and his royal household celebrated the victory by dissipating and praising "the gods of gold, and of silver, of brass, of iron, of wood, and of stone"; and, as Daniel reminded him, the God in whose hands his breath was had he not glorified. In every age it has been the wont of carnal men to ascribe praise for favors to something or someone other than God. In our own day of crass materialism men will cross land and sea to find a natural cause for every effect and will lay under contribution all their brain power to explain away the supernatural. And do not thousands make of Thanksgiving and Christmas days of dissipation and drunkenness instead of times for devotion and praise? Such is man's disregard for God.

2. Belshazzar was guilty of pride. He lifted himself "against the Lord of heaven." Over and again in the human race has it been demonstrated that "pride goeth before destruction and an haughty spirit before a fall." It was so in the case of Sennacherib. It was so in the case of Nebuchadnezzar. It was so in the case of Belshazzar. And it is so in all cases. Either man must cast down "every high thing that exalteth itself against the knowledge of God" or be himself brought low in the dust of humiliation. Alas for this arrogant, God-defying, Christ-rejecting, blood-despising age! Unless some force turns men from its agnostic and evolutionary philosophies to the God and faith of their fathers, the world will soon be amid the breakers of atheism and everlasting damnation!

3. Belshazzar was guilty of drunkenness. Before the thousand assembled at the great banquet he "drank wine." For ages past strong drink has been one of Satan's most faithful allies, and its ruined subjects are found from the palace of the king to the hut of the peasant. A man once set a pair of child's shoes on the counter of a saloon and said: "Give me a drink for these." The bartender pushed them back, saying: "Keep your baby's shoes; he will need them." "No," replied the man, "baby is dead"! How low has a poor wretch fallen that can pawn his dead child's shoes for liquor! But alcohol has sunk its thousands to such degrada-

tion. And equally guilty with these miserable creatures are those who lend their influence, either illegally or legally, to make possible the manufacture and sale of the abominable stuff.

4. Belshazzar was guilty of profanation. When Nezushadnezzar pillaged Jerusalem he had carried to Babylon the "golden and silver vessels . . . out of the temple which was in Jerusalem." The dissolute and drunken Belshazzar now called for those sacred vessels which had been used in the service of Jehovah only, and from them these royal libertines drank wine and praised the pagan deities.

This was the final stage in the drama of a life whose cup of iniquity was already to the brim. Mercy had fulfilled her mission. Justice could linger not and damnation refused to slumber. In the midst of this unspeakable carousal came forth fingers of a man's hand and wrote the doom of the king on the wall of his own palace before his very eyes. "The king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed and his knees smote one against another." He is not now the merry figure of a few moments ago. He no longer pours out libations to the gods or drinks to the health of his fellows. The supernatural has appeared, and the king's heart is solemnized by the token of his certain and swift destruction. His guilt is intensified by the facts that he has long rejected light and spurned opportunities. Did not both Isaiah and Jeremiah predict this event? Had not Daniel been in the king's court for years? Was not Jehovah's dealings with Nebuchadnezzar a matter of common knowledge to Belshazzar? Yes, but, like men in every age, he continued in sin till judgment broke over his own head.

In his sore distress he calls for the astrologers, the Chaldeans, the soothsayers, and promises that whoever will read the writing and make known the interpretation of it shall be clothed in scarlet, have a chain of gold about his neck, and be third ruler in the kingdom. Notwithstanding all this they could not qualify. Oh, stand back, ye workers of iniquity! God has reserved the honor of revealing his purpose to his own servant. Let Daniel be called. Crowned with the wisdom of years and filled with the Spirit of God, the prophet of Jehovah appears on the scene and makes known the interpretation.

1. The kingdom has run its course. "God hath numbered thy kingdom and hath finished it." "Thy kingdom is divided, and given to the Medes and Persians." What! Is Babylon in danger, Are not her massive walls impregnable and her gates strongly guarded by the bravest of the nation? Does she not have sufficient supplies to endure the siege for fifteen years? What cause is there for alarm? But wilt thou know, O vain man, that God still rules in the kingdom of man and appoints over it whomsoever he will. The time has come when the head of gold must give away to the breast and arms of silver, and Babylon with all her pride and glory must lick the dust. The enemy is with-

in the city even now. Alas! how many will learn too late that their refuge of presumption will not abide the judgment of the Almighty. Those who trust for safety in anything save the pavillion of God will have their illusive hopes forever swept away by the shafts of retribution.

2. The king's doom was imminent. "Thou art weighed in the balances, and art found wanting." Unrecognized by the mob he was slain by an unknown hand at his palace door. Thus from a place of sacrilege and worldly pleasure, from a palace of gilded sin, from a cesspool of royal filth and oriental vices he went to meet a justly offended God. His hard and impenitent heart had treasured up wrath against the day of wrath. The day of reckoning had come; and the justice of God, like the sudden release of a long pent up and mighty stream, burst from the bounty of his fury and swept down upon the king with irresistible force. Well did Isaiah say that hell from beneath was moved to meet him at his coming. There was reserved for him "the blackness of darkness forever."

THE SAME JESUS.

Acts 1:11.

REV. W. H. REEVIS.



WHAT a sublime scene was the setting of these words! On a hill-top a short distance from Jerusalem were gathered about one hundred and twenty persons.

Our Lord Jesus had been giving his last instructions, and concluding, lifted up his hands in blessing upon them, and in this posture his form began to rise from the ground, and continued until a cloud hid him from them. And in his place, as they gazed, two heavenly messengers appeared and recalled them to the present, with these words: "Ye men of Galilee, why stand ye gazing into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven."

What must have been their meditations as they returned to Jerusalem? Let us too meditate for a while on the words uttered by the angels—"This same Jesus." What a strange being was this as the disciples recalled their associations with him! He had made claims which no man ever made. He had performed actions which no man had ever done. He had lived a perfect life before them. And what must also have impressed them was that with all this he had been a perfectly natural human being. He had even befriended the lowest of men and had shown himself a friendly person—their Friend. He had talked to them and others, eaten with them, lived with them, travelled with them and shared their lives. And now their Friend had gone.

And another thing they knew. He had brought them into an experience of God. He had been to them a Savior. As such, what emotions had been stirred in them and still lingered! Years ago I heard a veteran missionary tell an experience. He had come in contact with a new tribe, which had no conception of a true God, and no word in the language which would express the concept—Savior. They were resting around the camp fire after a strenuous day which had included an encounter with a lion. The brute had seized a young chief and would have carried him off but for the interference of the missionary who had beaten off the animal. This chief was chanting the praises of the 'Bwana' and in his eulogy he expressed the idea that his Master had saved him from the lion. At once the missionary cried out, what did the Master do? "Master saved." That was the word the missionary had sought for years. "Saved,"—Savior. He had found the word for Savior. Now he could tell them about a Savior. He tells of his joy in these words:

"I have been thirty times stricken with fever, three times attacked by lions, several times by rhinoceri, ambushed by natives, for fourteen months never saw a piece of bread, have eaten everything from ants to rhinoceri; but I would gladly go through the whole again for the joy of bringing that word 'Savior' to another tribe in Africa." To every one who realizes Jesus as Savior there must come something of this divine joy.

"That sweet comfort was mine,

When the favor divine,

I first found in the blood of the Lamb;

When my heart first believed,

What a joy I received,

What a heaven in Jesus' name."

Some such joy must have lingered in the hearts of the disciples at the words of the angels: "This same Jesus."

It might be profitable to consider what might have been the mental conceptions of the disciples as to who this Jesus might be, both at the time of this incident and later; for we cannot but think but that their thoughts of him grew more comprehensive and clear as the years passed. The disciples were not scholarly, that is to say, they were not products of the schools even of their own time. They were ordinary men—men such as might have served on a jury, had there been such an institution at that time. After all, it is not the scholar who gives the final verdict of what is true. Intense study is apt to warp the mind, making it incapable of seeing truth in its relation to other truth. Sooner or later all truth must pass the test of practicality and experience, and here the ordinary man has something to say.

The disciples had the Old Testament, substantially, as we have it today. They had Jesus Christ, the greatest Teacher of all time. If Mark Hopkins at one end of a log and a student on the other made a university, then we would say that three years of peripatetic schooling with Jesus Christ was a most proficient School of Theology. Such a school today would put a disciple in an effective relationship to the Kingdom of God, as many Theological Schools do not.

Let us see what the disciples had learned already. Nathaniel had learned early in his acquaintance with Jesus, that he was the Son of God, King of Israel. Peter learned: "Thou art the Christ, the Son of the Living God." Even doubting Thomas was finally convinced as he exclaimed: "My Lord and my God." As we open St. John's Gospel, written later, we read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." He must have seen that the nowadays much abused Book of Genesis spoke of his Master: "In the beginning God created"; Elohim, a plural name of God; bara, a singular verb,—created. Here is place for a Triune God. Again in the first verse of that book is named God; in the second verse,—the Spirit of God; in the third verse God spake—the Word of God. The Word was God.

Whence had John with the author of Genesis these mighty truths? He had them not by science or philosophy, but by Revelation. Science and philosophy are but the hand-maids of Revelation, and yet they sometimes try to become usurpers. So said Peter: "By the Word of God the heavens were of old. . . . But the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

A proper prudence would seem the better course in our approach to what these disciples had learned in their school. For them their Master was their Authority. He was "full of (grace and) truth." And yet some have developed a doctrine of *kenosis*,—self-emptying,—which instead of applying to the Word being made flesh, entangles him in the misunderstandings of his time, and makes his words subject to correction by so-styled

scholars of today. To us, Christ is our Teacher, our supreme Authority on all such matters. We believe with St. Paul: "In him dwelt all the fulness of the Godhead bodily." He was God in his totality. Do I understand him fully? Not much of a God can be contained in the confines of our small minds. But, thank God, though the heaven of heavens cannot contain him, he can take up his dwelling place in the human heart.

After this incident on the hill-top where the disciples were parted from their Lord, they returned to Jerusalem, and tarried there until Pentecost. There they received the mighty outpouring of the Holy Ghost. This, too, was a great enlightener for them as to 'this same Jesus', and what he was to be to them. In these days of the rainy season in Mussoorie we sometimes find the atmosphere heavy with clouds, or haze, or dust, obscuring the vision. But let the rains fall and then the clouds lift, and what vistas do we get:—the eternal snows sketched with a pencil of silver in the sunshine, against a background of azure blue; the bit of English landscape of green meadow and copse on the Dun; and far over the rocks and woods of the Sewaliks, the yellow and brown plains of Hindustan. So by the enlightening of the Spirit we see things we did not perceive before; it clears the vision. For "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him; but God hath revealed them unto us by his Spirit." Praise his holy Name!

But it is not merely an intellectual concept we receive. We do not find that the Bible ever appeals unduly to the mere intellectual. It directs itself to the heart and will. 'With the heart man believeth.' 'Repent and do the first works.' One great enlargement that came to the disciples on the day of Pentecost was a vision of extension of the scope of the Gospel. Said Peter then: "Let all the house of Israel know assuredly, that God hath made this same Jesus which ye have crucified both Lord and Christ." It was for all the house of Israel. When they had learned this, you remember that Peter was taught by a vision and coincidence and outpouring of the Spirit that this Gospel extended even to the Gentiles. They realized that there was for Jerusalem, Samaria, Galilee and the world a Universal Christ. The Methodists in America with a membership of 9,164,720 in 1928 added but 45,144 to their number, less than half of one per cent. Of course these are statistics only, but is there not something wrong? Have we lost the vision? Do we not again need to see 'this same Jesus'?

We might also mention the fact that their larger vision of Jesus did not require any long time for them to get adjusted. We sometimes hear that the reason for the retrenchment or slow advance in these days is because people are getting adjusted to new knowledge. It took the disciples not three hours to get adjusted to the light of Pentecost, and at once things began to happen. Men were converted, miracles were wrought, the Temple services began to feel the effect, and as they went to distant cities it was said of them: "These that have turned the world upside down are come hither also."

But we feel there was something more than this, and that accounts for all this. It was a new, fuller experience of God in the hearts of the disciples, that made all this difference. It was intensive before it was extensive. They had a very special, a very distinct change wrought in them. They had a connection with Jesus before this, but it didn't seem to hold them in times of crises. Peter failed, Judas betrayed, they all forsook and fled at the night of his trial. Even after his resurrection Peter said I go a-fishing, and the rest said, we go also. All that they knew of him did not keep them at their job. Shall we put it this way—that Jesus had been a figure on their landscape; now he

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MESSIAH'S TRIUMPH. (Continued from page 3)

anointed King. Despite the determined hatred and opposition of men upon earth, Jehovah's Anointed shall reign. The Bible pictures him with all the ensigns of royalty; sword, sceptre, escutcheon, crown, throne. He is now seated with the Father in his throne, but he will soon come to occupy his own throne and exercise righteous rule. The authority he has and the power he will possess are given to him by his Father (Matt. 28:18; John 3:5; 5:27; 13:3; 17:2, 24; Acts 17:31; Phil. 2:9). "My King." Think of the dignity of his person, the extent of his dominion, the greatness of his power, the blessedness of his sway.

III. MESSIAH'S MANIFESTO (VS. 7-9)

1. *I will declare the decree.* The scene is again changed. Christ speaks. He reveals what the Father has said to him. "Thou art my Son; this day have I begotten thee." Alexander Maclaren has said of these words: "The point of time referred to is not the beginning of personal existence, but of investiture with royalty." That investiture had its inception when our Lord arose from the dead; it will have its consummation in Messiah's reign. See Acts 13:30-37. "He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:4.

2. *Ask of Me.* What was Christ authorized to ask of the Father? "The heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Let us claim the heathen for Christ through prayer before he comes as judge. The uttermost parts of the earth belong to Christ by right of inheritance, creation and redemption. Let us persuade as many as possible to accept their redemption rights in Christ.

3. *Thou shalt break them with a rod of iron.* The rod of iron shall put down all opposition. Christ is not to find a converted world when he comes. Christ comes in judgment as well as in mercy. There is construction as well as reconstruction. Dr. Maclaren puts it thus: "Destruction has still to be done, and its most terrible energy is to be displayed in the future, when all opposition is to be withered into nothingness by the brightness of his presence." Three times in the book of Revelation it is said that he shall "rule all nations with a rod of iron" (Rev. 2:27; 12:5; 19:15). Let us now submit to his rule of love.

"Thou shalt dash them in pieces like a potter's vessel." This is the repetition of the same truth under another figure. The potter's vessel is easily broken. Those who oppose God are likened unto the potter's vessel. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:12). The Canaanites, the Egyptians, the Babylonians, the Persians, the Greeks, the Romans would not serve God, and they have perished. Ere long all earthly kingdoms shall give way to the heavenly kingdom.

No decree of the divine government can be frustrated. People may fail to recognize the claims of Jesus Christ, but Jehovah's great purpose of making Jesus Christ King of the world is unchanged and unchangeable. Whether the world will have him or not Christ is to be the King of the world. Those who will not acknowledge his Lordship must perish. Loyal hearts shall rejoice in his glorious reign. All world kingdoms are to give way to the sovereignty of Christ at his coming. See Dan. 2:44; 7:13, 14; Matt. 13:40-43; Rev. 11:15.

IV. JEHOVAH'S COUNSELS (VS. 10-12).

1. *Be wise—Be instructed.* Jehovah entreats thus through the Psalmist-prophet. There is here a divine call to teachableness. "Do stop and consider. Learn the folly of opposition to God before it is too late." Oh, that kings and judges and people more generally would consider this call to wisdom.

Now is the accepted time. Now is the day of salvation.

2. *Serve the Lord with fear, and rejoice with trembling.* This is a call to do his bidding, to be governed by his laws while it is called today. We ought to rejoice that God has given us a being and filled our lives with blessings. We need to fear lest we ignore God and slight the precious opportunities of life which he has given us. If we are in tune with the infinite we'll render joyful service unto our God, but we need to fear lest we get out of tune with God and favor the revolt.

3. *Kiss the Son.* This is a call to reconciliation, to submission. Do him homage. During this war against Jehovah and his Anointed, fight on the winning side, that is on the side of Christ. All opposition shall cease when God blots out the incorrigible rebels. "Be wise. Kiss the Son." This call is backed by a most weighty reason: "Lest he be angry, and ye perish from the way, when his wrath is kindled but a little." "Blessed are all they that put their trust in him." Heed the appeal of infinite tenderness which closes this wonderful Psalm. Realize the blessedness of those who fight for, not against, God. The blessedness that is ours now is a foretaste of the eternal blessedness that is to be.

Man's little day of opposition will soon close. Blessed be God, the Redeemer—King comes! He comes to reign!

"Let all that love Him hasten

The coming glorious day,

By earnest consecration,

To walk the narrow way.

By gathering in the lost ones,

For whom our Lord did die,

For the crowning day is coming by and by."

Prayer and the Word of God.

DAVID FANT, JR.

"Behold a sower went forth to sow, and when he had sowed, some seeds . . . fell into good ground." (Matt. 13:3-8).

How constantly in the Scriptures do we counter such words as "field," "seed," "sower," "reaper," "seed-time," and "harvest-time." Employing such metaphors, the Lord Jesus Christ interprets a parable of nature in Matt. 13 by a parable of grace. The field is the world and the good seed is the word of God. Whether the word be spoken or written, it is the power of God unto salvation to every one that believeth; and in our work of evangelism the whole world is our field; every creature the object of effort and every book and tract a seed of God necessary for sowing of the world field and completion of the harvest.

Who can estimate the good that may be accomplished through the faithful sowing of even the smallest Spirit-blessed seed? In the realm of nature so rapid does the seed multiply in geometrical progression that a single grain of wheat multiplied through twenty successive crops might yield enough seed to plant every square foot in the solar system.

Richard Sibbs wrote a tract styled "The Bruised Reed." A tin peddler gave a copy of it to a bootblack by the name of Richard Baxter. Through it Baxter was saved, God enriched his life, and he wrote "A Call to the Unconverted." This came into the hands of Phillip Doddridge, who was saved and later led to write "The Rise and Progress of Religion in the Soul." This latter was read by William Wilberforce, and the great emancipator contributed his unusual gifts to the preparation of "A Practical View of Christianity." Leigh Richmond received this, his heart was likewise touched, he was converted and wrote a little book, "The Dairyman's Daughter," which has been translated into forty-seven languages and has probably been the means of winning hundreds of souls to the Lord Jesus Christ.

David Brainerd at the age of thirteen was brought under conviction by reading of Jane-way's "Token for Children." At the age of

twenty-one he was saved and went to Yale College, during which time he was brought under the influence of George Whitefield of England. Brainerd was expelled from Yale for saying that a certain professor at that institution "Had no more religion than a chair." (Modernism in our universities is possibly not as modern as we thought—in fact, it is just as modern as, and also as ancient as the devil), and also for being absent from a revival service without leave. Brainerd was sent as a missionary to the wild North American Indians by a society in Scotland. While preaching he kept a diary, which after his death was edited by Rev. Jonathan Edwards. A humble shoemaker, William Carey, read it and went to India; Henry Martyn read it and went to India and Persia; McCheyne read it and went to the Jews; Dr. Edward McKendree Bounds read it and went to his knees in intercessory prayer at 4 A. M. for fifty years, and left us his "Spiritual Life Books," the greatest devotional books of the century; M. W. Hodge read it, was influenced by Bounds, edited his "Spiritual Life Books" and now has issued the only American edition of the Life of Brainerd. "A good book is the precious life blood of a master spirit, embalmed and treasured for this world and that which is to come."

God can do wondrous things through a single, yielded life. Saul of Tarsus, with a vision of the crucified, died daily that he might live eternally in souls saved. As a result of that one life, churches were planted, throughout Asia Minor and founded at Philippi, which became the mother church of all Europe and America. He left fourteen epistles that are our heritage today for reading, study and preaching.

Why Grieve.

CLYDE EDWIN TUCK.

Why should we for the sainted dead repine,
Friends who no longer journey with us here?

Though here no more their happy faces shine,

We feel, at times, they may be very near.

They wait ahead, and are not lost, we know,
Except to mortal sense—somehow, somewhere

They live and love again, while here below
We glimpses catch of their celestial sphere.

For love can never change in influence,—

It reaches out from Heaven to our earth,
All suffering and care to recompense,
For in that purer realm it had its birth.

For God is Love, and He is all in all;

We live in spirit only and in Him;
He who takes note of every sparrow's fall
Will never let the light of love grow dim.

Love that rejoices in another's good,
Like that our friends departed for us bore,
And meekly all the darts of hate withstood,
Can perish not, but lives for evermore.

It still enfolds us, and would light our way,
Would act as anchor to our faith and hope;
It bids us doubt not, but to watch and pray
Until truth's dawn breaks on life's higher slope.

Hungry for the Heart.

BY H. B. HARDY.

This volume contains inspiring chapters on The Hunger for God, Happiness, Knowledge, Social Life, Love and Immortality. The author deals with the different phases of heart hunger in a most helpful way and makes it very plain that real satisfaction for every hunger is found in Christ. Don't fail to get a copy and feed your soul on these rich truths. The book was published at \$1.00. We have a limited number of copies that we are closing out at 60c each, postpaid. Order a copy today. If more convenient, stamps will be acceptable. Pentecostal Publishing Co., Louisville, Ky.

GLEANINGS FROM THE EVANGELISTIC FIELD

THOMASVILLE, GEORGIA.

We have just closed what is perhaps the best meeting in the history of our church, with Rev. W. W. McCord, of Sale City, as evangelist. This meeting was sent to us in answer to prayer. We had been desperate in prayer but hardly knew what to ask for, but God knew what we needed and sent Bro. McCord to our rescue. The meeting ran a little less than three weeks, but during that time a number of professions were made. Seven adults came into the church, one of whom is a fine young man with the call of God upon him to preach the gospel. This did not seem to be an opportune time for a meeting but the writer is convinced that any time is God's time if people will meet the necessary conditions.

Rev. McCord is a strong preacher and is especially gifted in drawing crowds. While he was here we had the largest audience we have had in our new church. He preaches the gospel in its fullness without fear or favor. His scathing denunciation of sin makes some folks mad, but one thing they have to say is that he does it with a heart full of love for the sinner.

During the meeting several were anointed for healing. One woman came for more than a hundred miles to be healed. She had been broken up in a wreck; her hip was sore and one arm could not be lifted but a little above her waist. After she had been anointed and prayed for she no longer felt the soreness in her hip and could comb her hair with the stiffened arm. God always honors such faith. Her young son and his wife came with her and they both were beautifully saved. Another son who lives here, had previously said that he did not believe in sanctification, but during the meeting he went to the altar and got the experience. Later he told the writer that going after his mother to be healed stimulated his faith to believe that God could sanctify him. A number stated that by God's help they were quitting the use of tobacco, which holds so many in this Southland in bondage.

Bro. McCord certainly stands by the pastor and the church. He is unselfish almost to a fault. He looks after every other interest before his own. While here he secured a pounding for the pastor worth easily twenty-five dollars and raised all of the back salary. He put the church before the people as it had not been before. May the Lord bless him and keep him busy. The churches over the country would do well to secure the services of this man as evangelist.

D. W. Simpson, Pastor.

LAKE ARTHUR, LOUISIANA.

We are rejoicing over the glorious soul-saving camp. He was there in mighty power to save. Altars were crowded. Souls were saved, reclaimed and his children filled with his Holy Spirit. The President stated publicly last Sunday that this was the best camp in ten years for Lake Arthur, La. There is a way to have a real soul saving revival. You would not start each and every camp or revival exactly alike?

The Evangelist should be a man of much earnest prayer. He ought to get his directions from God. Messages should be directed by him. I would never go into the Holy Temple without direct leadings as to the exact message for that hour. It is his work, he called me and he knows the needs of the people who will be there each time, hence he knows the exact message needed for each service.

This is a prayerless age, and I am so sorry preachers have not always lingered long and often in fasting and earnest prayer over the character and nature of the message. Pray until God plainly points out the very message for that hour. He knows the needs. I do not. I am human; he is divine, hence he must direct. I must say after years in the evangelistic field, he has never failed once. The other day a preacher said, "I can preach with ten minute's notice." I said, "You may preach, but what about the anointing? What about the fruits?" I tell you, we preachers must get back to our knees, back to fasting, back to God's leadership. I enjoy counsel. I like to conference with my brethren, but then go to my knees and wrestle with God in earnest prayer. God hears and answers today as in Daniel's time. Has the glorious gospel lost any of its saving power? Has it lost its teeth? Has it lost its charm? The same power that was manifested at Pentecost will come upon us when conditions are met. That most awful conviction will fall upon sinners, until they will run to an altar and cry out, "What must I do to be saved?" You don't have to go out and drag them to an altar when there has been faithful preparations. A prayerless preacher and church always will have fruitless services. Pay the real earnest price and watch the altars fill.

God is the same. He has not lost any of his power. He is the very same God and has the very same power which tumbled Paul. The trouble is on our side and to cover our failures to fast, pray, lose sleep, weeping, wrestling over lost souls. We say "things have changed." "You can't have real, old-fashioned revivals today. It is impossible." Preachers said at Lake Arthur camp, "My, the power!" Some fasted three days, some prayed three nights. We can't fail when we get his directions. Last winter a faithful pastor came across the State and had a long, honest heart chat with us and said, "What about my city church?" We went and my, what a real soul-saving revival! We are now slating for fall and winter.

God has always kept us filled full. Our hands find plenty to do. If you need us, write us.

Prof. Jim Reid, Ft. Worth, Texas, was the song leader. This was his fourth year and called back next year with this scribe. Reid is in a class by himself. Wideawake, has a catchy program for the young. They follow his sane, safe leadership in droves. He is a lovely character, tender, patient, kind, running over with sympathy. The young folks love and honor him. He is one among the very best I have had with the young and the young men follow him by the dozen. I like his type of work.

President Howell is on the job. He has a vision and is working hard and putting his money into this great camp. He has greater plans for this tremendous camp. The camp is thirty-two years old, but is growing fast. It has beautiful grounds, great shade trees, with that charming long flowing moss. The grand old Pentecostal Herald has many warm-hearted friends. Prof Reid looked well after its interests.

Wilmore Camp was delighted to have our beloved Dr. Henry Clay Morrison with us for two days. He is coming back to health. He can electrify camp meetings. He is tender, full of the Spirit. Praise God for giving this saint back his health.

Let us slate you for a real old-fashion, soul-saving revival right away. Write us Wilmore, Ky. If you want to know more about us, write our good friend Dr. Morrison. Never felt better. God is with us.

Will J. Harney.

CROOKSVILLE, OHIO.

July 28, we closed a very gracious revival meeting at Oakfield, O., in one of the League's tents with Rev. Fred Alexander as evangelist and Rev. Fred Shiltz as song leader. I am safe in saying that from the first sermon on Thursday night, until the closing sermon Sunday evening, the Holy Ghost was present. The churches were greatly benefited. Bro. Alexander is a man after God's own heart, a searching preacher. His messages were owned of God, for he spent much time in prayer alone with God. We feel God sent him to us for this very meeting. I did not count heads, but the last week many were at the altars seeking forgiveness of sins, reclamation and sanctification.

The closing day was a great day in Zion. Rev. Fred Shiltz brought the message at 10:30 A. M. We were led close to God by this message which seemed to pave the way for the other two services. At 2:30 we reassembled in the tent after a rousing song service led by Rev. Shiltz. The pastor called Sam Pettit, an Asbury boy of last year, to lead in prayer; then the pastor spoke of God's leading in behalf of Miss Glenna Sheline whom the patrons of the tent meeting are going to support in Asbury next year.

Brother Alexander brought a very heart-searching missionary message the result of which some thirty or more souls bowed at the altar of prayer in reclamation, conversion, reclamation, and a number sanctified. At the evening service seven or eight hundred people came to hear the closing message; several were at the altar and all but one prayed through to victory. We feel this was the best meeting of our three years' experience with tent meetings on this work. Praise God for the work of the Methodist Evangelical League and Asbury College and Revs. Alexander and Shiltz.

A fine offering was given the League for its work and the upkeep of the tents. Anyone wishing help in revival work in camp or church I can heartily recommend Rev. Fred Alexander as a safe and sane preacher, as fine a young man as Asbury ever turned out.

E. F. Steele.

Pastor M. E. Church, Moxahala, Ohio.

CAMP MEETING AT MISENHEIMER, N. C.

This is the birth-place of Rev. Robert L. Selle; where he was converted fifty years ago this August, and where he began his life's ministry. He has repeatedly held revivals in the old camp ground, and was engaged to hold one this season, but his failing health prevented his making the trip this year from his home in Rogers, Arkansas.

His son, Rev. Robert Mallalieu Selle, pastor of Riverside Park Methodist Episcopal Church, Indianapolis, Ind., was chosen to take his father's place. The pastor of the local Methodist Episcopal Church at Misenheimer, Rev. Lowell C. Stevens, under date of August 5th, makes the following report to Brother Selle of the meeting, which he forwards to The Herald:

"For nine days and nights, July 26th to August 4th, the town of Misenheimer in Stanley county, has been at the crest of a mighty wave of old-time revival fire. The meetings in the large tent have come to a close, but it does not take a prophet to see that the revival is not ended. Various observers have in substance classified the meeting as 'a tremendous union effort to make Christ real in the hearts of a great number of people throughout this strategic center of Protestantism in the Piedmont section of the beautiful Southland.' From first to last it was a veritable storm center of earnest and sane gospel preaching, praying, shouting, singing and creative evangelism. The demonstrations of the Spirit's power were many and varied, yet there was little extravagance. What beautiful harmony and brotherly love prevailed! Many of the older people said that it reminded them of the old brush arbor meetings held

forty years ago. Family religion was stressed, also there was a very definite emphasis on entire sanctification, and clean, wholesome living.

"There was no selfish sectarianism. Members and pastors of the neighboring churches, Methodist Episcopal, Lutheran, Baptist, Pilgrim Holiness and M. E., South, co-operated in holding up the hands of the one who did the preaching—your beloved son. It was so easy to love that young man! Multitudes extended him the invitation to come back again next year, at the same time expressing their sincere regret that you were not able to be with us, and stating that they hope to see you again in these parts.

"The beauty of it all is that God has started such a general and powerful influence of brotherly love and genuine heart-felt religion here that it is certain to vibrate on and on, being continuously caught up by the various churches all over this section of the country and utilized in glorious, soul winning evangelism. I think they have found the proper wave length sent from the Celestial Station.

"Your brother in Christ,

"Lowell C. Stevens."

REVIVAL AT CURRY CHURCH.

Our revival at Curry closed out on Sunday night, July 21st. Our presiding elder, W. S. Maxwell, was our helper. God's power was wonderfully manifest at many services and some visible results. Especially do I mention one young man who was brightly reclaimed, saying God had called him to preach the gospel which he expected to do. The people of God were led out to a richer experience and to a greater field of usefulness under the preaching of Bro. Maxwell, who especially at the day services went deep into the Scripture and plainly brought out wonderful truths that were real soul food. Surely the word of God has never been more ably handled and thoroughly explained than did Bro. Maxwell to us at Curry. We feel very sure that no church or camp could secure better help to teach or preach the gospel at day services than Bro. Maxwell. The revival has left our church in much better working order for which we give God the praise.

Our pastor, Rev. G. W. Hoffman, is a true and faithful leader and is doing splendid work on the Benson and Curry charge.

J. W. Brannock,

Layman and S. S. Supt.

REPORT.

The second annual camp meeting of the Upper Peninsular Holiness Association of Iron Mountain, Michigan was held in the City Park. The tabernacle and the kitchen equipment were donated by the City of Iron Mountain, and nicely managed by the President of the Local Association, Rev. Wm. Combella, pastor of the M. E. Church.

This camp meeting was under the direction of the Michigan Association for the Promotion of Holiness and managed by Rev. L. M. Blakely, pastor of the Asbury M. E. Church, Detroit, Michigan. Rev. A. L. Spann, President of the Iowa Holiness Association, was the noble assistant, of the Rev. Blakely. Mrs. L. M. Blakely was in charge of the children's work, and Mrs. G. B. Heneks was the pianist, and had the directing of the music.

The first service was conducted by the Rev. J. Dutton of Marquette, Mich., and started on time, and from the beginning to the close of the camp God was there in saving and sanctifying power. Three meetings were held daily, and the young people's meetings were held at 3 P. M. each day. At every meeting the attendance and interest were fine and through the heat of the days the Cousin Jacks were there to pray all to victory who came to the Lord. And there was work for them at all the meetings excepting a few of the morning services which were Bible Readings.

God was in the City Park of Iron Mountain and hungry hearts felt his presence, and those with needs found his promises true, that he would supply their needs according to his riches in glory by Christ Jesus. The young people were there as many as fifty at a meeting and were faithfully dealt with by Mrs. L. M. Blakely; many of the children were saved and reclaimed.

Iron Mountain will long remember the searching sermons of Miss Spann and Rev. Blakely, their patience, faithful and thorough dealings with all who came to the altar. Conviction was deep, and in several cases the workers were called out at night to deal with people who could not find rest until they called upon the Lord, and in every case they were saved or sanctified.

The Upper Peninsular Holiness Association were happy to have such a meeting and were strengthened and encouraged to press the battle and spread scriptural holiness through that part of the state.

The election of officers of the local association was held during these meetings and the Rev. Wm. Combella was re-elected president, and the membership doubled. There were six states represented, and twelve different denominations present at the Sunday meeting. It was a great camp meeting for God and holiness.

E. B. Heneks.

IF YOU WANT SOMETHING

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

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(Continued from page 1)

fears there shall come glorious realities, that God shall be glorified and peace shall reign among men.

Preacher, brother, do you wish to make Christ a glorious, living Person to the people? Do you wish to cheer and stir the hearts of oppressed Christian men and women? Do you wish to awaken sinners to their danger and the importance of making haste to repent and come to Christ for salvation? Then preach on the Second Coming of Jesus. Point out what he has said on the subject, what the apostles have written of the great glory of his coming, and of what is necessary in order to behold him with joy, and your people will listen with attention; they will go home thinking of what you said; they will talk about your sermon at the dinner table. They will get down their Bibles and read a bit in the afternoon; they will tarry longer upon their knees at their bedside at night, thinking serious thoughts and offering earnest prayer.

My dear brethren of the ministry, I have preached far and wide for fifty years; it has been a passion with me, a great joy, a healthful exercise, a blessed means of grace, the highest privilege possible to man, to be the messenger of the Lord. During these long nine months of sickness I have not complained, but I long to be restored that I might again enter into the great privilege and joy of preaching the gospel of Jesus Christ to my fellowbeings. I regret that my ministry has not been of a better order and more fruitful, and I trust it will not excite the prejudice of any of you that have health and strength to go up into the sacred desk, that I should urge you to preach on these vital subjects, to put your very soul at white heat, kindled by the fires of divine love, into urgent messages of great essential gospel truth. Do not allow yourselves to go to your pulpits with emptiness or uncertainty, or regret that the time has come for you to speak to the people, but go burdened with the truth; go with a holy eagerness to pour out the pent-up message of God in your hearts to needy people. Go with a holy courage that there is an invisible Person with you who will give vitality, who will make the words you proclaim the sword of the Spirit and the mighty power of God to bring the lost to Jesus. Go into the pulpit feeling that you are God's messenger, that your office is the highest, your duties the

most sacred, your services the most needed, and that the gospel which you proclaim cannot, and will not, return void. Oh, the high and holy honor of being a minister of the gospel of Jesus Christ! Oh, the unutterable joy of winning a lost soul to a mighty Savior, who loved sinners so well that he was willing to go upon the cross and die for them.

I am old, worn with sickness and suffering, and I will not complain whatever my gracious Lord does with me, but I am longing to get back into the pulpit and proclaim the gospel, which is the power of God unto salvation. Amen!

A great work by an Asbury Professor.

Rev. G. W. Ridout, D.D., Professor of Evangelism in the Theological Seminary of Asbury College, has for some months been engaged in evangelistic meetings in China. He has been receiving hearty welcome, both from the missionaries of various denominations, and the native Christians. Those who have followed his evangelistic tours as reported in the columns of THE PENTECOSTAL HERALD have received much information with reference to evangelistic work in that great mission field. Dr. Ridout is accompanied by his wife; they are both doing labors abundant, and have been wonderfully used of the Lord, especially in bringing Christians into the gracious experience of perfect love.

Dr. Ridout is extending his labors into other fields. He will visit India and travel extensively there before returning to the United States. This evangelistic tour of Dr. Ridout and his wife and the marvelous success the Lord has given them, is one of the very gracious contributions Asbury College is making to true evangelism in the vast mission fields. We commend these dear people to our friends, everywhere, and ask for the earnest prayers of the Lord's people in their behalf. Faithfully,

H. C. MORRISON,
Pres. Theological Seminary, Asbury College.

Bishop Cannon under Fire.

For many years Bishop Cannon has been one of the most aggressive, tireless antagonists of the liquor traffic. He is one of those men that does not know what it is to cease incessant, aggressive work on any task in which he is engaged. We doubt if any one man had larger influence, and did more for the defeat of Al Smith in the last presidential election than Bishop Cannon. As might have been expected, this has arrayed against him the bitterest opposition of all the elements connected with the liquor traffic.

The liquor traffic rests upon two things: one is, an insatiate thirst for gold which cannot be gratified, but the more it gets the more rapacious it becomes. The other is, a thirst for strong drink which will drive men to any and every extreme for its gratification. The liquor habit, the cultivated and burning thirst for drink, is one of the most powerful, seductive and destructive appetites possible to a human being. The man who comes under this demon thirst will go to any extremes to get it. He will spend his money to the last copper. He will rob his wife of her clothing and his children of their shoes in the winter time. Driven on by this demon he becomes frantic and helpless of restraint.

The liquor traffic, the men who make and traffic in strong drink, are well acquainted with this fact and it is their business to take advantage of their fellowbeings, to entice them to the cultivation of this appetite, to lead them on so that they may become their complete masters, and take from them their money, their will power—their all, and leave their debauched bodies and ruined souls to drift into outer darkness. Enriched by these robberies they control politicians, dictate laws, and ride roughshod over everything that is good and pure and true for the wreck and ruin of humanity.

It is unthinkable that men of this kind would have anything but the bitterest hatred against a man of the character of Bishop Cannon. But they are wasting their time. He will continue to champion the cause of sobriety, righteousness and the peace and happiness of the homes of the people. He will continue to have a powerful influence for the upholding of prohibition, as we have it in our constitution, and the vigorous enforcement of the law against the liquor traffic.

One is appalled at the work of those daily papers of this country, with their wide circulation, read by millions of our people, that are completely under the influence of the liquor interests. There is no more dangerous foe to the peace, happiness and prosperity of our American people than the wet press of the nation which is using its influence to break down law, to encourage crime, and to demoralize the moral and civil life of our country. Our people, ministers and lay, of all churches ought to rally tremendously for the enforcement of law, and in opposition to all candidates for any office anywhere who are in sympathy with the liquor traffic.

H. C. MORRISON.

"ABRAHAM BELIEVED GOD."

MRS. H. C. MORRISON.

ONLY three words! And it does not seem a hard thing to do—*believe God!* Yet is it not a fact that, with many of us, this is the weak point. To verify this fact we have only to look about us and see the poverty of soul, even among those who rank as "leading members" of the church.

To *believe God* is to be rich for time and eternity. God put down Abraham's faith on the account of his righteousness, and what is a greater commodity for time and eternity than rightness? To *believe God* is to have the weakness of humanity reinforced by the strength of Divinity. It is to lay hold upon the invisible, the intangible, the unreal, so to speak, and make them minister to our present necessities. Yes, it is to have access to all things necessary for our well being in this life and that which is to come, for hath not the Lord declared, "*All things are possible to him that believeth.*"

From such statements from the pen of inspiration, is it any wonder that, believing God, we are rich in two worlds—not necessarily rich in this world's goods, but rich in *faith*, the leverage which lifts one out of the realm of things earthly into the realm of things eternal.

What did it mean for Abraham to believe God? We have only to begin with him as he was called out of his own country into a land that he knew not, and to see how he met the tests of obedience, faith and consecration, then to see the glorious closing of a life that had walked so close to God that he was called "the friend of God." Abraham gave his all and received God's all. He laid down everything he counted dear at the feet of his Lord and took away with him the divine furnishing that enabled him to walk through this vale of tears a conqueror over sin and its consequences. What a wonderful passport was that of Abraham from earth to heaven, because he *believed God!*

There are depths to God's storehouse of supplies that we have never dreamed of; heights of privilege to which our faith has not ascended; lengths and breadths to the wideness of his mercy that would stagger us could we but get a glimpse of them. Paul calls these limitless resources "The unsearchable riches of Christ," or as Rendell Harris has translated it, "The unexplorable wealth of Christ."

The late J. H. Jowett relates an incident of Mr. Spurgeon when he was going to preach

on Joseph. He had drawn a picture of the colossal stores of corn in Egypt, every granary bursting with the abundance. There was a supply for seven years. And there, in the midst of his vivid conception, Spurgeon saw a little mouse in one corner of a granary, worrying itself to skin and bone in the fear that there wasn't enough to live on!

Dr. Jowett goes on to make the application, saying, "But I am afraid that believers in the Lord Jesus Christ, who have obtained access by faith into the granaries of grace, are often found worrying in the uncertainty as to whether the resources of grace are adequate to carry them through. 'Shall I be able to stand?' they ask themselves in fear. 'Can my sinful inclination be really conquered?' 'Shall I be perfect at last?' It is the fear of the mouse. Yes, there's corn enough in the granary! 'Where sin abounds grace doth much more abound'; and there is enough for all eternity. 'Having loved his own he loved them unto the end.' We shall never outlive a Savior's love! It is a world which will never give up its last secret; it is the 'unexplorable wealth of Christ.'"

Reader, let's resolve in our hearts that, come what may, be the clouds ever so lowering, be the hosts of Pharaoh behind and the Red Sea before us, we shall trust and not be afraid. Let us have the faith that laughs at impossibilities, and cries, It shall be done! Let us always remember what a rich heritage was Abraham's because he dared to believe God.

THIS SAME JESUS. (Continued from page 5)

filled their whole horizon. He had had an influence in their lives; now he was their controlling inspiration. They had trusted him to some extent; now they had lost confidence in themselves, and they trusted him fully. They loved him before; now they had been wooed and won; their love was made perfect. He was their friend and their Savior before; but now he was their abiding Guest. 'This same Jesus,' with whom they had associated for three years, and from whom they had parted on the hill of Olivet, had returned in the person of the Comforter, to abide with them for ever.

One of Wesley's preachers gives this testimony of his experience after his own baptism with the Holy Ghost: "My soul was filled with such faith as I never felt before. My love to Christ was like fire, and I had such views of him as my life, my portion, my all, as swallowed me up. And oh, how I longed to be with him! A change passed upon all the powers of my soul. I may say with humility, it was as though I was emptied of all evil and filled with heaven and God." The Rev. William Hunter had a fuller, deeper experience, but it was of the 'same Jesus.'

We cannot leave this scripture without an obvious teaching concerning another phase of 'this same Jesus.' It is too obvious, too plain to need comment. The angels told the disciples: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go." They knew he had gone; they knew how he had gone, for they had seen him go. They were thus made to understand very clearly by the heavenly visitors the manner in which he would return. We might use an argument which we heard from Mr. Sherwood Eddy, as he addressed a congregation of several thousand men in New York City one Sunday afternoon. He said: "Some of you men may not believe in the day of Judgment, but that will probably make more difference to you than to the day of judgment." We would not say that of the coming again of Christ. It may be that by our faith and loyalty we might hasten that coming. It would be sad if he came and found us faithless and unbelieving or that we had obstructed his plan.

"Are you happy?" said a visitor to a young girl in the hospital. "Yes," she said, "quite

happy." Pointing to the Bible on a table at her bedside, she said, "I have Christ in there." (Luke 24:27). Laying her hand upon her heart, she said, "And I have Christ here." (Eph. 3:17). And again pointing heavenwards where her faith, hopes and affections were all centered, she repeated, "And I have Christ up there." (Col. 3:4).

Another young woman lay ill, and we asked her, "Are you trusting in Jesus"? She was too ill to speak and she nodded her head to say, yes! By morning she had reached the land that is very far off, and yet so near; her waking eyes beheld the King in all his beauty,—this same Jesus, our Friend, our Savior, our baptizer with the Holy Ghost and our Teacher.

"He comes again; O Zion, ere thou meet him,
Make known to every heart his saving
grace;

Let none whom he hath ransomed fail to
greet him,

Though thy neglect, unfit to see his face.

"Publish glad tidings;

Tidings of peace;

Tidings of Jesus,

Redemption and release."

NORMAL EDUCATION.

REV. HENRY T. SCHOLL, D. D.



OW we look at things depends largely upon whether we have our eyes opened; and when we reckon up the number of our eyes correctly they sum up six.

There is one pair each of physical, mental and spiritual eyes. Normal education is designed to open our eyes. In all normal education pupils from kindergarten up are taught to think, and to think correctly. Etymologically a man is one who thinks, and what he depends largely upon what he clearly and intelligently sees.

Education as the word itself indicates, is a method of drawing out; not, however, the mere drawing out of what has been previously put there. The normally educated boy or girl is not of like ilk with a squirt gun, into which something has been drawn, and then, for the most part, forced out. Neither you nor I are properly educating pupils by simply getting out of them, by a series of questions, what we have previously put in them, as so much information. Correct education is not the transformation of the pupil into a fixed record that, under proper adjustment, will reproduce the words of the instructor, or the identical language of the text book. A pupil may be able to pass regents year after year till the high school course is completed, and to pass with an average of 90%, which is low enough for any really ambitious scholar, and still come far short of a commendable education.

The man who has his physical eyes and his mental eyes workably opened, lives on a higher plane than the one who looks forth on things seen and temporal with physical eyes only. Withal, the enjoyment of each, whatsoever its degree, comes deplorably short of what is highest and most enduring. Men of superb intellectual attainments have passed out of this life with fleshly mind, and at enmity against God. "Though I understand all mysteries, and all knowledge, and have not love, I am nothing."

Athens could make her boast of the mighty orator, Demosthenes, of her far-famed philosophers, Socrates, Plato, and Aristotle; of her poets, Aeschylus, Sophocles and Euripides; and of her architect and sculptor, Phidias; but Athens, when visited by Paul, was "full of idols," and the rival philosophies of his day were the Stoic and the Epicurean. The first was pantheistic and prideful. The other gave lax rein to pleasure; and conceived of the gods as remote from men, and unconcerned with their words and works.

Intellectual culture is assuredly desirable and, if rightly exploited, may be widely serviceable; but the combination of a well developed brain, and an unregenerate heart is not likely to add aught of spiritual asset to a community. The liberally educated man who is not normally righteous becomes increasingly a menace to his community as his intellectual culture broadens and deepens. Knowledge is power, but the knowledge of the unregenerate is power used against Christ; for himself has said, "He that is not with me is against me."

It is reported that certain Greeks came to Philip with the expressed desire:—"Sir, we would see Jesus." Pupils in public schools, and in our church schools should be taught and encouraged to see, and to love Jesus; very Man and very God. It is a great pity when the conduct and the character of teacher does not help the pupil to a clearer vision of Jesus, and to a correct conception of spiritual values and spiritual assets. It is a great pity when instruction in our public schools is concentrated entirely, or even mainly on things of the earth, earthly.

To those who are open-eyed to the perception of real values in education, the highest rating is placed upon spiritual assets. Godliness only is "profitable unto all things, having promise of the life that now is, and of that which is to come." Only as our righteousness exceeds that of the scribes and Pharisees, are we graced to enter into the kingdom of heaven. (Matt. 5:20). Only as we are credibly rich in good works are we graced to lay hold upon the life which is life indeed. (1 Tim. 6:17, 18). To be truly happy, we must be really holy. "Without holiness no man shall see the Lord." (Heb. 12:14).

The New President of the Baptist Seminary.

We are glad to see that Dr. Sampey has been elected President of the Baptist Seminary in Louisville. We do not believe the official board of that great school could have found a safer and more efficient man in all the church than Rev. John Richard Sampey, D.D., LL.D.

Dr. Sampey is the son of a Baptist minister. He was converted when thirteen years of age in his native state of Alabama. He was superintendent of a Sunday school when sixteen years of age; soon afterward was licensed to preach. He was educated at Howard College. He graduated from the Baptist Seminary in Louisville and has been a teacher of Hebrew in that school nearly forty years. He is a man of profound scholarship, deep devotion and a most courteous, sweet-spirited Christian gentleman. We congratulate the Baptist Church on his selection, also the students who shall come under his influence, and we earnestly pray that the Holy Spirit will give him grace and guidance in this very important field of service. He is following in the footsteps of some of the greatest Christian men of our times, and we are believing that he will be able, with the blessing of the Lord, to prove himself worthy of the high position to which he has been elevated by his brethren.

H. C. MORRISON.

An Apology.

In the Asbury College issue of THE PENTECOSTAL HERALD this writer made the somewhat daring assertion that Asbury Theological Seminary was the only Seminary of the Wesleyan group, granting the B.D. degree, now holding to the Wesleyan tenets of faith. This statement was not designedly a challenge, but when written was believed to be a fact. Since then, Marion College of Marion, Indiana, has challenged the statement, with the information that she grants the B.D. degree, and that she is true to Wesleyanism.

We take pleasure in apologizing to Marion College.
F. H. LARABEE, Dean.

OUR BOYS AND GIRLS

Dear Aunt Bettie: I have just finished reading your articles on "Cigarettes," which were found in the July issue of *The Herald*. They were very interesting. It is alarming to note the number of young men and women who are using cigarettes to quiet their nerves, and to strengthen them in a time of distress. They have become so addicted to the habit that it is almost an impossible thing to stop using tobacco. If they could only realize how bad nicotine hurts their bodies, mind, and soul and could visualize a weak body, mind and soul as their own, surely they would abstain! I fear, Aunt Bettie, some of your little nieces and nephews are guilty.

I used camels, etc., when I first started to going to high school because other boys, who were much larger than I, used them; I thought it was very manly; however, I did this on the sly; i. e., without my teachers knowing it—a very cowardly act! I gave my life to Christ and have never "pulled" another cigarette. My physiology teacher told us that in 60 years not a single Harvard student addicted to tobacco and cigarettes had graduated at the head of his class. The president of one of our great business schools says that cigarettes cause shattered nerves, stunted growth, and physical and mental deterioration.

Doctors have told me that cigarettes have damaged my vocal organs and although I have been in the evangelistic work for six weeks straight, without any weakness noticed, apparently, from others, I can feel it. I have had a large group of boys to promise me to "swear off" forever; some do, while others do not. In one of the revival meetings 91 persons were converted or reclaimed. This did me much good, as I have only been in the work since school was out this past spring. Although I have finished high school I feel my need of a college education. I appreciated very much the work of Mr. Henry W. Bromley, "Value of a College Education to Those Preparing for the Ministry." I certainly do thank him, as it has created a desire for a college education.

I hope that you shall continue to stress the evils of tobacco, Aunt Bettie, for young men and women who adopt the cigarette habit later in life become addicted to other evil habits. If you will persuade young men to quit I know that you shall surely receive your reward. Here's the strangest part of it all: the greatest number of smokers are not found among the middle class, but among the very wealthy and the very poor. The wealthy have money to invest in safer indulgences, yet, do not; the poor have no money to spend at all for such things, still, they do!

Thanking you for your inspirational talks, and wishing you much success in your work accompanied by the blessings of God, I remain,

Edwin Hartz. Evangelist.
Puxico, Mo.

Dear Aunt Bettie: Will you let an Arkansas girl join your circle? I have been reading the Boys and Girls' Page of *The Herald* several years. I am sixteen years old. I have blue eyes, chestnut brown hair and fair complexion. I am a freshman in Beebe High School. Hope Mr. W. B. is visiting and this is in print. I would like to receive letters from some of the cousins.

Marguerite Price.
Box 55, Beebe, Ark.

Dear Aunt Bettie: Here I come again to have a short talk with you all. How are you all? Catherine Anders, I guess your middle name to be Mary. Arie B. Reeves, I guess your middle name to be Belle. Elizabeth M. Burnett, I guess your middle name to be Marie. If I am right, don't forget your promise. Who can guess my first name? It starts with M, and ends with Y. It has four letters in it. I see Ethel Miller has a few questions to answer and I am going to try to answer them. The kingdom of God is in Heaven. All of our wealth and

everything we have comes from the kingdom of God. Religion comes from the Bible and the Bible comes from religion. Cain was the first child. I hope Mr. W. B. is filling a date when my letter arrives.

Bernice Strickland.
Millry, Ala.

Dear Aunt Bettie: This is our first letter to *The Herald*. We go to the Mission S. S. in Wilmore, Ky. All of our class is writing to *The Herald*. We are in the first and second grades at school. Our teacher reads *The Herald* to us. We hope to see this letter in print.

Clara Belle Brown,
David A. Brown,
Catherine Hall,
Billy James,
Clarence Locks,
Clarice Locks,
Tommy Locks,
Lenore Hall,
David Hall,
Wayne Nankivel.
Wilmore, Ky.

Dear Aunt Bettie: This is my first letter to *The Herald*. I go to the Methodist S. S. in Wilmore, Ky. I am in the first grade at school. I hope to see this letter in print.

Nova Rowena Hervey.
Wilmore, Ky.

Dear Aunt Bettie: Will you let an Illinois girl join your happy band of boys and girls? This is my first letter, and I hope to see it in print. I will be thirteen March 29. I am in the seventh grade. I have blue eyes and brown hair. My father is the pastor of the M. E. Church. I have two brothers. I like to read and I also like music. I read page ten, and also enjoy the article, "The Crucifixion of John Henry Huston." I hope Mr. W. B. is out looking for fall when this letter arrives.

Helen Margaret Harper.
St. Francisville, Ill.

Dear Aunt Bettie: Will you let a boy from Kentucky join your happy band of boys and girls? I am fourteen years of age, and I am in the eighth grade. I belong to the Methodist Church. I go to Sunday school almost every Sunday. I am a Christian and am walking with God every day.

Clyde Fannin.
Fullerton, Ky.

Dear Aunt Bettie: I have come to ask for admittance to your happy band of boys and girls. I live in Kentucky on a farm of about fifty acres. I have black hair, dark eyes and dark complexion. I am five feet and three inches tall. I was converted in a revival that was held at Fullerton this winter; the evangelists were Miss Edna Mae Franklin and Mrs. Elizabeth Young. I am determined, by God's help, to go on as a soldier for our Master. I hope that Mr. W. B. is out fishing when this arrives. Will write to any boy or girl who cares to write. Will close, hoping to see this in print.

Minnie Fannin.
Box 75, Fullerton, Ky.

Dear Aunt Bettie: I am just a little girl from North Dakota. I am eight years old. I have never written to you before. I just love to read the letters from the cousins. I love my Savior and I love Sunday school. My papa is superintendent of the Sunday school. Mama teaches the primary class. I hope I have not taken up too much space.

Bernice Elevera Carlson.
Douglas, N. Dak.

Dear Aunt Bettie: Will you let a ten-year-old girl join your happy band of boys and girls? This is my first letter to *The Herald*. My father takes *The Herald* and I love to read the letters on page ten. I am glad to say I am trying to be a Christian. Today is the Lord's day and I am trying to do Christian things. I hope to see my letter on page ten. My father said he would like to see my letter on page ten, too. Tell your cousins

to write to me. Tell your cousins to try and guess my middle name; it begins with M and ends with E. If any one of them guess it tell them to write me. I am in the fifth grade and live in the country. I like my teacher; her name is Miss Martha Tahtinew. Well, I don't want to make this letter any longer.

Leola McInnis.
Rt. 3, Box 100, Sault Ste. Marie, Mich.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to *The Herald* and I hope to see it in print. I suppose I had better describe myself. I am four feet, nine inches tall, have red hair, and blue eyes. I am thirteen years old. My birthday is October 4th. If your birthday is close to mine, please write to me. I would like to correspond with some one near my age. Catherine Anders, I guess your first name to be Mary. If I am right don't forget your promise. My father takes *The Herald* and I enjoy reading page ten. I will answer all letters received. Hope Mr. W. B. is building a fire when my letter arrives.

Clara Belle Sharp.
Frost, W. Va.

Dear Aunt Bettie: I am just a lonely, blue-eyed girl of eighteen, tall and slender, with dark red hair and fair complexion, seeking new friends. So please won't you let me join your band of happy writers? I attend the R. H. School. I am just a little bit of an artist, a poet and an author. But writing is the goal I have set to study for. I have traveled some and hope to travel more in the future. I have many friends in Rockport all of whom I dearly love. But friends, my restless spirit grows weary with the same friends day after day and I long for friends from various states. Please won't some one catch a glimpse of my longing and write to me?

Imogene Hartley.
Rockport, Ky.

Dear Aunt Bettie: May I join your happy band of girls and boys? I have never seen a letter from Iowa in *The Herald*. I like to read page ten. I am a Christian. I belong to the Presbyterian Church. I am eleven years old and am in the sixth grade. I go to the South School. My teacher's name is Miss Lula Christenson. I have dark brown hair, dark brown eyes, and dark complexion. My birthday is Nov. 17. Have I a twin? If I have I wish they would write to me. As this is my first letter I hope to see it in print. I hope Mr. W. B. is taking his sweetheart to the show when this letter arrives. If any one can guess my middle name I will write them a nice letter. It has five letters in it, and begins with M and ends with E.

Donna M. Wessman.
516 Ontario St., Storm Lake, Ia.

Dear Aunt Bettie: I want to correspond with some boys and girls in your happy club, and I want you to publish the following letter in *The Pentecostal Herald* real soon. Boys and girls come on and write to a lonely girl. I can answer any letters you write me and will be delighted to do so. I am eighteen years old, have blonde curly hair, blue eyes and fair complexion. I am five feet, four inches tall. I am a junior in high school. I love all kinds of sports. I am going to take art, as I want to be an artist, but will tell you all about myself as soon as I get some letters. Every one that writes gets a picture of myself. Come on and guess my middle name and then sit down and write to me. My middle name begins with M and ends with E, and has three letters in it. Won't you answer to my call? A lonesome girl.

Virginia M. Tilford.
Rockport, Ky.

Dear Aunt Bettie: Will you permit an Arkansas girl to join your happy band of boys and girls? We take the dear old *Pentecostal Herald*. I enjoy reading it best of all papers published. I am a member of the Methodist Church. I go to church and Sunday school every time I have an opportunity. I am very glad to know there are still some young folks that are Christians to lead the way in the Lord's work after the older Christian generation is gone to their reward. I believe it pays to be a Christian. My

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heart's desire is to live a true Christian life for Christ who purchased my pardon on Calvary's tree. I care nothing about going to dances, parties, movies or anything pertaining to evil. The Bible tells us to abstain from all appearance of evil. 1 Thess. 5:22. I believe there is evil in such things. The Bible also says no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Matt. 6:24. I don't believe anyone can be a true Christian and attend such evil things. But let us live for the Lord's second coming and I believe we will not regret it at the judgment day when we shall be chosen. The Bible is my favorite author of all books. I greatly enjoy reading God's word and learn more about what he would have me to do. I will be eighteen years old June 22. As this is my first letter I hope to see it in print. I close with love and best wishes to Aunt Bettie and all the cousins.

Era Green.

Rt. 5, Nashville, Ark.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I belong to the M. E. Church. South, and go to Sunday school and church every Sunday. I am fifteen years old and a freshman in high school. I have two sisters and one brother. My father takes *The Herald* and I enjoy reading page ten. Elizabeth Dunn, I guess your name to be Ida. If this is right don't forget your promise. I hope to see this letter in print.

Sue Ward Juett.

Rt. 3, Georgetown, Ky.

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FALLEN ASLEEP

GOLDEN.

The spirit of Mrs. Addie McDonald Golden, sixty-two years of age, faithful wife and mother, departed this life July 24, 1929, at Vaughan, Miss., forsaking the "earthly house of this tabernacle" to take up her abode in "a building of God, a house not made with hands, eternal in the heavens." She was born in Leake county, Miss., on Nov. 14, 1867, and was deprived of both parents when she was quite a young girl, after which she lived with relatives in Yaboo county, Miss.

Just before she was eighteen, she married, on Nov. 11, 1884, Henry Lafayette Golden, who was one year her senior. It was only a few months after this when she joined the Methodist Episcopal Church, South, at Fletcher's Chapel, in Yazoo county, Rev. E. T. Adams being the pastor of the church at that time. It was at a morning service during a revival when she joined, and her husband followed her into the church that night. Thus early was she influential in leading to Christ her husband, who later became a minister of the Methodist Protestant Church.

Nine children were born to this union, they being the following: A. H. Golden, Vaughan, Miss.; Ernest Golden, deceased; Mrs. M. L. Brister, Vaughan, Miss.; J. Claude Golden, Vaughan, Miss.; Mrs. Maude E. Knott, Vaughan, Miss.; E. L. Golden, deceased; J. P. Golden, Marie, Ark.; M. C. Golden, Frenchman Bayou, Ark.; and Mrs. Mattie Mae Mason, Benton, Miss.

As a wife and mother she was faithful to her duties, and her life proved a blessing to many. She was a loving companion to her husband and cheerfully entered into the opportunities and sacrifices of his ministry. She made her home in Mississippi and Arkansas while her husband was proclaiming the unsearchable riches of God in Mississippi, Arkansas, Tennessee, Alabama and Missouri. She was ready to go with him or ready to stay at home with the children, as opportunity or necessity dictated.

She liked to read devotional and religious books and papers, and took great interest in their contents. She continually read *The Pentecostal Herald*, *The Herald of Holiness*, and *The Christian Witness*. Her husband, who survives her, testifies to the fact that as long as she was able she read a passage of Scripture every day to her edification.

She loved life and wanted to live, resisting disease one hundred and five days in her last illness before the end finally came. She suffered much, but did not murmur nor complain, always saying, "Let the Lord's will be done." When she died she was a member, together with her husband, of the Harmonia Methodist Protestant Church, near Sallis, Attala county, Miss. She was buried from Fletcher's Chapel, the church of her first love, at noon on Thursday, July 25, 1929, with Revs. H. S. Westbrook and Geo. H. Jones, of the M. E. Church, South, officiating. The church building was filled with relatives and friends who regret the passing of this good woman.

Who can estimate the influence of a Christian mother?

"Her children rise up and call her blessed;

Her husband also, and he praiseth her. Favor is deceitful, and beauty is vain; But a woman that feareth the Lord, she shall be praised."

Prov. 31:28-30.
H. L. Golden.

THE KING'S HIGHWAY.

There's a rare old road where kind words are sown,
Where hate and selfishness are all unknown,

For love and sweet content lines all the way,
Not for fixed or set days, is God's highway
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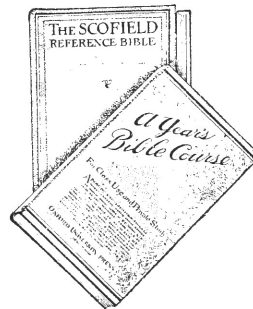
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A wife requests prayer for her husband that he may be delivered from the tobacco habit.

A young man just entering the ministry asks prayers of The Herald family that he may be blessed in his work.

A husband asks prayer for his wife who has had a nervous breakdown, that she may be healed.

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The name and address of one or more young preachers to whom we can send The Pentecostal Herald. If in sending these to us you want the privilege of paying for them, you may do so on our 50c proposition. Or, if you have some money to invest and haven't the names, we shall be glad to supply them.

Of some friend or loved one who needs salvation, then invest 50c in the interest of their soul and send them The Herald until January, 1930.

SUNDAY SCHOOL LESSON

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

Lesson X.—September 8, 1929.

Subject.—Nehemiah Rebuilding the wall of Jerusalem. Nehemiah 4:6; Nehemiah 4:15-21.

Golden Text.—The people had a mind to work. Neh. 4:6.

Time.—B. C. 446.

Places.—Babylon and Jerusalem.

Introduction.—Few great things are done in a day. It required decades to make an ocean liner. The first automobile was a mere toy, compared with the splendid machines now covering the entire globe. The first air ship could barely rise from the earth: now they fly as eagles. It was a long step from the old-fashioned reap-hook to a modern combination mowing machine that cuts, thrashes and sacks the wheat from forty acres in a day.

All things move after this fashion. The Jews could not rehabilitate Jerusalem all at once. It was almost a hundred years after the fall of Belshazzar (B. C. 538) that Nehemiah made his way to the old city to repair the walls. Zerubbabel had returned with a company of exiled Jews shortly after the fall of Babylon; and under his leadership the temple had been rebuilt between B. C. 536 and B. C. 516. Ezra, the ready scribe, had led back another company about B. C. 458, and had set himself to teach his people the laws and judgments of Jehovah. Twelve years later (B. C. 446) Nehemiah returned for the purpose of repairing the wall of the city.

Nehemiah says that he received news of the utter ruin of Jerusalem from Hanani in the twentieth year of king Artaxerxes, Hanani having just returned to Babylonia after visiting the sacred city. Nehemiah's prayer for his people and their city is pathetic. I suppose he had never seen Jerusalem; but he had heard much about it through the traditions of his people. Now his heart breaks because the city of his ancestors is in ruins. He cries to the God of his fathers, and is heard. He must see the king about it; but it would be at the risk of his life, for he was sad, and it was dangerous for the king's cup-bearer to enter the royal presence with a sad countenance. But Nehemiah was determined, and decided to make the effort. Jehovah was with him; and although the king asked the cause of his sadness, he made bold to declare the whole truth, and won the day. God always blesses beyond our expectation. In Nehemiah's case he so moved on the heart of the heathen ruler that he granted him liberty to go, and ordered his sub-rulers to give him full protection in his undertaking.

Nehemiah was a man of great wealth. Having good business capacity, he had taken advantage of his opportunities in Shushan, and had accumulated a fortune. But he was not a stingy money lover. During the twelve years of his stay in Jerusalem while he was personally supervising the repairs that were being made, he fed one hundred and fifty at his own table, besides entertaining many distinguished visitors to the city.

Comments on the Lesson.

It will be needful to read the preceding verses of the chapter, in order to get a clear understanding of the work. Note the wrath and opposition of Sanballat and Tobiah the

Ammorite. But in all their sarcastic raillery they overlooked the fact that the hand of Jehovah was with Nehemiah and his builders. To put it after Mr. Lincoln's style, they were on God's side.

6. All the wall was joined together.—Some parts of the old wall were still standing. In such places it was necessary only to repair, and to unite the parts until the wall was completed around the entire city. Unto the half thereof.—The words are somewhat ambiguous, but perhaps mean that the wall was erected only half its previous height. The people had a mind to work.—The Golden Text. Things always succeed when God's people have a mind to work. Dilly-dallying never accomplishes very much of anything.

15. When our enemies heard that it was known to us.—Sanballat and his fellows had formed a secret plot to pounce upon the Jews unawares, and to murder them, in order to stop the work on the wall. Jealousy will do anything to gain its ends. But Jehovah was with his people; and the work went on in spite of their enemies.

16. The half of my servants.—This must have been a special band that belonged to Nehemiah personally. Half of them held the implements of war while the other half worked on the wall. If you can do no better, fight the devil with one hand, and work for God with the other. The rulers were behind all the house of Judah.—The leading men were encouraging and assisting the workmen all along the wall.

17. This is simply a sort of comment on the preceding verses. He that sounded the trumpet was by me.—Nehemiah kept this man at his side, so that in case their enemies came against them, he could sound an alarm, and call the people from work to battle.

19. The work is great and large.—The workmen were scattered all along the wall around the entire city; and caution was needed.

20. Resort ye thither unto us.—Nehemiah kept his eye on the enemy lurking about the hills. If a rush was made, he would have the trumpeter so sound his trumpet as to tell the people at what point on the wall they were needed.

21. From the rising of the morning till the stars appeared.—A pretty long work day; but they were working by the job—not by the day. They meant business. God was with them. The work was finished on time.

NOTICE!

After September 1st, the home address of Mr. and Mrs. R. A. Shank will be Pasadena College, Pasadena, Calif.

The Rev. Percy F. Asher has drawn our attention to the fact that he has been incorrectly listed among our contributors as Rev. P. F. Asher, D.D., and much embarrassment has been caused him thereby. We have gladly adjusted the matter at Mr. Asher's request.

Rev. Thomas C. Henderson, of Oberlin, Ohio, will conduct an interde-

nominal holiness meeting in Grandfield, Okla., Sept. 4-16, in the city auditorium. We trust that many who read this announcement will avail themselves of the gracious opportunity of hearing this man of God, and of helping to promote the gospel of full salvation. Everything possible will be done for the comfort of those who attend. A large crowd is expected.

Lesley Jurey.

THE "DOUBLE CURE."

Will O. Scott.

Legend and fable afford a wonderful means of insight into the minds and hearts of men and women.

Out of the mysterious depths of the subconscious mind some strange and fascinating figures, symbols of things hidden in mental dungeons and brought to light by the power of imagination.

From the far East comes the wonderful story of "Sindbad the Sailor and his Seven Voyages"; the best known of his thrilling adventures being his encounter with "The Old Man of the Sea."

On the banks of a river, Sindbad saw a little old man who seemed to be very weak and feeble who begged Sindbad to carry him on his back across the stream. Thinking him to be a proper subject for help, Sindbad complied with his request. But upon reaching the opposite bank the lazy beggar, leach-like, refused to release his hold and dismount.

Sindbad was immediately filled with surprise and terror when he realized the awful plight in which he found himself placed. Night and day, in sunshine and showers, he was forced to carry the villainous old reprobate, who gripped him so tightly as almost to strangle him.

Driven almost insane by his horrible burden, Sindbad staggered about, hither and thither at the direction of the old man, until, at length, by means of a clever ruse he succeeded in casting him off and, with a large stone, put an end to his life.

There are men and women, I dare say, whom you pass daily on the street or with whom you mingle in a social or business relation, who, in one form or another, are ridden by an "Old Man of the Sea," carrying burdens of debt, disappointment, disease and mental hallucinations firmly seated on their shoulders who, unless they find some desperate means to dislodge, must stagger on under the crushing weight until they fall headlong into dishonored graves.

I, too, have a story to relate, coming to us from a most reliable source and antedates the anonymous "Arabian Nights' Entertainment," from which the foregoing is taken.

If I am not badly mistaken, the figure of the "Old Man of the Sea," like most all the striking bits of literature thrown off from the pens of many brilliant writers, all adown the centuries, was borrowed from Holy Writ. Who that has followed Dr. H. C. Morrison in his word-painting, descriptive of "Dr. Jeckyl and Mr. Hyde" has failed to see the "two works of grace," especially recognizing the silent and insidious workings of the carnal mind throughout?

Stevenson, author of the above named story, may have written wiser than he knew but fancy that he never dreamed, during his short earthly life, that his two heroes would find their most appropriate impersonation

among the ranks of the Holiness Movement.

Even Mr. Tennyson brought out the hidden meaning in his well-known couplet—

"O for a man to arise in me,
That the man that is may cease to be!"

Go with me, if you will, to the inspired Word and 'listen in' while St. Paul gives his version of this important theme:

"I find then a law, that, when I would do good, evil is present with me.

"For I delight in the law of God after the inward man.

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

"O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:21-24.

"That ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts.

"And that ye put on the new man, which after God is created in righteousness and true holiness." Gal. 4:22-24.

The "modernist" has no specific for the infection of carnality injected into the human race by the "old man of sin."

Neither does he propose any way to dislodge this hateful, hereditary vampire that has fastened upon the vitals and is sucking the lifeblood from every vein, with a strangle-hold upon every son and daughter of Adam's race, while he rides rough-shod down through the ages, making all who are in this sin-ridden state of nature feel the cruel effect of spur, whip, saddle and bridle.

Thank God, there is answer to Jeremiah the "weeping prophet," "Is there balm in Gilead?" Jer. 8:22.

John, "the beloved disciple," assures us—"If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1:9.

Notice what Augustus Toplady, the Calvinist, pronounced in opposition to Methodism and its founder, says in that celebrated hymn Christianity will not let die—"Rock of Ages:"

"Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure."

HOPE, IDAHO.

In the Herald of the 17th, under the head, "An old-fashioned revival," I noticed the statement, "There seemed to be a feeling among all that the meeting should have continued at least another week." This leads me to offer the following in my experience hoping it may be helpful to our workers in such meetings, as I believe serious mistakes are often made at this point. When the Lord called me to preach, and said woe if I did not, I thought he meant for me to win souls for him, and as I had been converted at the altar in a red-hot meeting and afterward saw many others, I preached, prayed and urged our people to that end, saw revivals in all my charges, some not very great but others veritable pentecosts. I was often fearful that I made mistakes in management and closing these meetings, so cried to the Lord about it, until finally I prayed Abraham's prayer, "Lord God whereby shall I know,"

and he brought to my mind a possibility and I said, "Do that Lord and then I will know." He did it and from that on I began to use fleeces; although Satan fought me furiously I held on and today that is one way that God answers me so that I have no question concerning my course when the answer is given. I now give two out of a number of instances in which the Lord led me in closing revival meetings.

In my pastorate at Colfax, Wash., after a two-weeks' meeting in which a number professed pardon or purity, the meeting seemed to check and it was thought the work was done, so I put out this test as there had been no response for a couple of nights, "Lord, if the work is done let no one come to the altar, but if you want it to go on send some one to the altar. That will be your answer." After the sermon the call was made and a young man came forward followed by another younger man, and that week proved to be the most resultful in conversions than any previous.

The second occasion to which I refer was at a meeting in Hartline, Wash., Rev. C. C. Curry, pastor. In 1900 I had so broken in health that I was compelled to cease the active work and for about five years was in a noneffective condition, save a little local work. I then asked the Lord if I should return to the effective relation and he said No. Then I said, "Do you want me to help my brethren in their revival work, if so, let some one invite me and give us a pentecostal time." Brother Curry came to me at the close of the next Conference and said he thought he would like me to help him at Hartline. I said, we will pray about it and if that is the Lord's will I will be there. As everything was favorable we began the meeting on Saturday and the meeting swept forward under such power that the next week saw something over 50 professions of either pardon or purity. The meeting seemed to check and the question of closing arose and Brother Curry hesitated lest the interest should cease. After preaching Sunday night, he made the call to which there was no response; then I turned to the pastor and said, "Will you go on?" "I hardly know," was his reply. I then said, "Let us ask the Lord to give us a conversion if you continue." "All right," was his reply. I turned and renewed the invitation when a young man came forward and in a few moments was converted. The meeting continued, and that week not only were there several conversions, but an infidel, and one counted hard-boiled, was converted and had to go 200 miles to recover his parents to their Christian faith whom he had turned away from it. My helping in other meetings resulted in some 300 conversions and sanctifications before I had to quit, so that the meeting was a blessed answer to my call to that work. This has been to me the means of certain action in life, giving certain assurance and leading to achievements that I never would have accomplished; and believe, if our Spirit-filled men would use it they would find it an additional power in their work.

It is so clearly biblical as seen in the history of the different chapters of the Word, that it is a wonder to me that it has not been more definitely dealt with. Consider Moses, Joshua, Samuel, David, Abraham, Jacob, Jonathan, Elijah and Elisha, Gideon, Hezekiah, Isaiah, Christ and much that follows.

R. C. Moter.

GAINES, MICH., CAMP.

The twentieth annual camp meeting of the Central Michigan Holiness Association will be held at Gaines, Mich., August 23 to September 1, 1929.

Workers: Rev. George Bennard, of Hermosa Beach, Calif., well known evangelist and hymn writer, will be present the first four days. Rev. Paul Rees, of Detroit, young and effective preacher, will be with us the last six days. Dr. C. W. Butler, our beloved president. Rev. Clara G. Ford, young people's worker. Rev. Ira E. Miller, of Lynn, Mass., will be welcomed again as leader in song. Mrs. Grace B. Heneks, pianist.

Young people's rally and Christian workers' conference, Friday and Saturday, August 23 and 24, 1929.

Special workers will be A. Marion Pratt, Rev. Hugh Townley and Rev. Florence S. Teed.

Services: The first service will be at 10:00 A. M. on Friday, and daily following at 10:30, 2:30 and 7:30 Eastern Standard time. A young people's service daily. Missionary hour, Friday, August 30, 2:30 P. M.

Gaines is easily reached by good roads, being only six miles southeast of Durand in Genesee County. For information or posters write Mrs. Grace Millard, 614 W. Michigan Ave., East Lansing, Michigan.

WEDOWEE, ALABAMA.

Dr. Morrison, I greatly enjoyed your address at the Alabama Conference of the M. E. Church at Tarrant City, last fall, and followed you to the street where we had a short talk and you requested me to write you, stating where I had met you. I have been a happy reader of your paper for several years and I know of no paper nor book next to the Bible that so reaches my deep spiritual needs and satisfies. How utterly vain and disappointing are the tons of religious literature coming to our homes that are not only useless but positively misleading. Vain philosophy and science falsely so-called, written apparently for the college bred only, dressed in the occult phraseology of the modernistic schools and as unintelligible to the vast majority of the common people as if it were written in Greek. How helpful when we open the pages of *The Herald* to see the blessed gospel written in the "language wherein we were born." Then *The Herald* is clear and true on the doctrine of our beloved Methodism.

When thirty or forty years ago we began a systematic study of the doctrines of our church we were expected to read and pass on Wesley's sermons, Plain Account of Christian Perfection, Fletcher's Checks, Watson's Institutes and numbers of others of like character written and preached by those spiritually endued heroes of the cross under whose power sinners were slain and laid at the foot of the cross till they were notified by the Holy Spirit that their sins were all forgiven, their habit chains loosed and their souls washed in the blood of the Lamb.

John Wesley is seldom referred to today except on education, but *The Herald* is not ashamed to quote him on conviction, regeneration, witness of the Spirit and sanctification. Our people are hungry for the blessed bread of life, not the vague husks of philosophy that they cannot understand.

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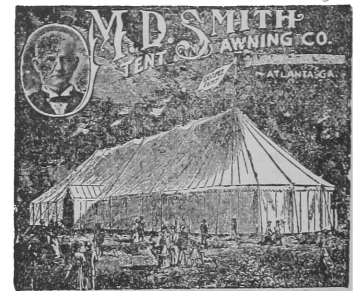
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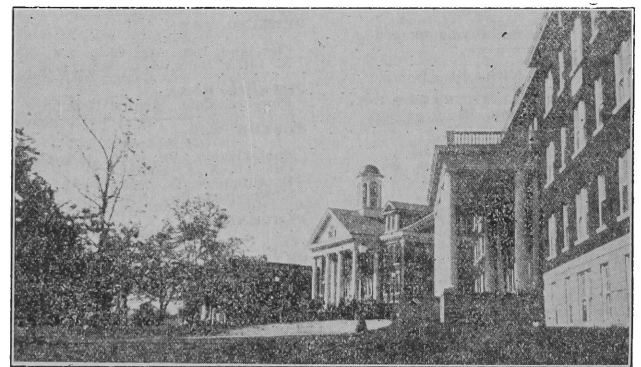
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GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)

GREEN, JIM H., (And Sunny South Quartette).
(Box 200 Connelly Springs, N. C.)

GRIMES, E. G.
Clarksville, Ill., August 15-Sept. 1.
Marshfield, Ind., Sept. 8-29.

GROGG, W. A.
(418 24th St., West, Huntington, W. Va.)
Kincaid Camp, August 30-Sept. 9.

HAERR, ERNEST J.
Columbus, Ohio, Sept. 8-22.
Laura, Ohio, Oct. 20-Nov. 3.

HAINES, FLOSSIE.
(13708 Claiborne Ave., Cleveland, Ohio)
(Evangelist and Children's Worker)

HALLMAN, MR. AND MRS. W. R.
(1534 E. 80th St., Chicago, Ill.)

HAMPE, J. N.
(No. 7 Gaskett St., Mt. Washington Sta. P. B. 50)
O. Pittsburgh, Pa.)
Cherry Valley, O., Aug. 23-Sept. 1.
Cleveland, Ohio, Sept. 7-15.
Philadelphia, Pa., Sept. 16-22.
Washington, D. C., Sept. 23-29.

HAMES, J. M.
(14 Maude St., Greer, S. C.)

HARRIS, E. J.
(Song Leader and Children's Worker)

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

HARDESTY, S. P.
(Song Evangelist and Cornetist)
(Lynn, Ind.)
Agar, So. Dak., Aug. 12-Sept. 1.

HAWK, M. R.
(711 Center Ave., Butler, Pa.)

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, O.)
Blackwell, Okla., Aug. 23-Sept. 1.
Grandfield, Okla., Sept. 6-15.

HENRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
Bethany, Okla., Aug. 22-Sept. 1.
Ponca City, Okla., Sept. 4-15.
Dallas, Texas, Sept. 16-29.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)

HORN, LUTHER A.
(Mobile, Ala.)

Citronelle, Ala., Aug. 25-Sept. 8.
Walker Springs, Ala., Sept. 10-20.
Livingston, Ala., Sept. 22-29.
Summerville, Miss., Oct. 1-13.
Montgomery, Ala., Oct. 15-27.

HOWARD, FIELDING T.
(198 Timberlake Ave., Erlanger, Ky.)

HOOVER, L. S.
(Tionesta, Pa.)

Oakland, Ky., Aug. 29-Sept. 8.
Rockville, Md., Sept. 19-Oct. 13.
Indianapolis, Ind., Oct. 17-Nov. 3.

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

HYSELL, HARVEY B.
(Box 352, Waycross, Ga.)

Coal Fork, W. Va., Aug. 22-Sept. 8.
Chesla, Ga., Sept. 15-20.
Keyville, Ga., Oct. 2-13.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)

Poteau, Okla., Aug. 29-Sept. 8.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)

JOHNSON, ANDREW.
(Wilmore, Ky.)
Millersburg, Ky., Aug. 25-Sept. 5.
Hickman, Ky., Sept. 8-22.

JOHNSON, RAY N.
(19 E. Madison St., Collingswood, N. J.)
Delanco, N. J., Aug. 23-Sept. 2.

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)
Hopkins, Mich., Aug. 22-Sept. 1.

JONES, LUM.
(630 W. 9th St., Ada, Okla.)
Tishomingo, Okla., Sept. 1-15.

KENNEDY, ROBERT J.
(Singer)
(2315 Modera Ave., Dallas, Texas)
Roscoe, Tex., Aug. 18-30.

KENDALL, J. B.
(1127 Richmond Road, Lexington, Ky.)
Hartselle, Ala., Aug. 15-27.

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

KIRKPATRICK, H. M.
(709 Carlyle St., Akron, Ohio.)

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)
Wallaston, Mass., Sept. 1-Nov. 1.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Lewistown, Pa., Nov. 3-13.

LEWIS, JOS. H.
(Wilmore, Ky.)
Curry, Ky., Aug. 26-Sept. 8.
Burning Fork, Ky., Sept. 8-22.

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)
Fig. N. C., August 12-Sept. 1.

LIDDELL, T. T.
(6121 Ellis Ave., Chicago, Ill.)

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)
Union City, Ind., Aug. 25-Sept. 8.
Attica, Ind., Sept. 15-29.

Melrose Park, Ill., Oct. 6-20.
Seattle, Wash., Oct. 27-Nov. 10.

LOPER, J. NORRIS. FRY, WILBUR H.
(Stratton, Miss.)
Sandersville, Miss., Aug. 19-Sept. 1.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(London, Ohio)
Waterloo, Ohio, Sept. 6-22.

LOWELL, B. A.
(Rt. 1, Root, B. F. Moss, Jr.)
Jackson, Wyo., Sept. 1-8.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)

MCBRIDE, J. B.
(412 Arlington Drive, Pasadena, Calif.)
Ranch Grove, Ark., Aug. 27-Sept. 8.
Mahaska, Kan., Sept. 15-29.
Mt. Sterling, Ky., Oct. 6-20.

MCCHIE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)

McKIE, MARK S.
(Holt, Michigan)

McNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex)

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)
Oakland City, Ind., Aug. 23-Sept. 1.
Cape May, N. J., Sept. 6-15.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MAXWELL, SAM.
Morgantown, N. C., August 18-Sept. 2.
Wentworth, N. C., Sept. 2-16.

MILBY, E. O.
(Song Evangelist, Greensburg, Ky.)
Normal, Ill., Aug. 23-Sept. 1.
Flovilla, Ga., Aug. 8-15.

MILLER, REV. AND MRS. F. E.
(Lowville, N. Y.)

MINGLEDORFF, O. G.
(Blackshear, Ga.)
Yakima, Wash., August 29-Sept. 8.

NORRIS, JOHN.
(1001 Cooper St., Camden, N. J.)

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Circleville, O., Aug. 23-Sept. 1.
Eric, Pa., Sept. 2-15.
Rochester, Pa., Sept. 28-Oct. 20.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Jonesville, Ky., Aug. 19-Sept. 1.

PATZSCH, EDDIE E.
(Song Evangelist)
(624 Oak St., East Liverpool, O.)
Hammondsville, Ohio, Sept. 1-15.

POCOCK, B. H.
Cleveland, Ohio, Aug. 28-Sept. 1.

POLLITT, S. H.
(Amelia, Ohio)
Salvisa, Ky., August 15-September 1.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(1049 King Ave., Indianapolis, Ind.)
California, Ky., Aug. 30-Sept. 8.

REED, LAWRENCE.
(Damascus, Ohio)
Circleville, O., Aug. 21-Sept. 1.

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Zwolle, La., Sept. 8-20.
Leesville, La., Sept. 22-Oct. 6.
Sulphur, La., Oct. 8-20.

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)
Gaines, Mich., August 30-Sept. 8.

RICE, LEWIS J. AND EDYTHE.
Columbus, Ohio, Aug. 28-Sept. 1.
Ashland, Ky., Sept. 4-8.

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Mich.)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. F.
(321 Bellevue St., Wilmore, Ky.)

ROBERTS, C. PRESTON.
(713 College Ave., Des Moines, Ia.)

ROOD, PERRY.
(Middleport, Ohio.)
Columbus, Ohio, Aug. 28-Sept. 1.
Boone, Iowa, Sept. 29-Oct. 27.
Olney, Ill., Oct. 29-Nov. 10.

ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE.
(Morriton, Ark.)

ST. CLAIR, FRED.
Bessemer, Ala., July 28-Sept. 1.

SANFORD, E. L.
(202 Eugman Ave., Lexington, Ky.)

SHAW, BLISH R., AND MARY.
(1261 Nurdyke Ave., Indianapolis, Ind.)

SHANK, MR. AND MRS. R. A.
(191 No. Ogden Ave., Columbus, Ohio.)

SHARROW, C. E., AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, F. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Huntington, W. Va., Sept. 1-15.

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)
Huntington, W. Va., Sept. 1-15.

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Seymour, Ind.)

SPELL, C. K.
(Kirbyville, Tex.)

SURBROOK, W. L. AND WIFE.
(Kingswood, Ky.)
Hopkins, Mich., Aug. 23-Sept. 1.
Kingswood, Ky., Sept. 1-8.

SWEETEN, HOWARD W.
(Ashlev, Ill.)
Richland, N. Y., Aug. 21-Sept. 2.

THE LAMP EVANGELISTIC PARTY.
Springerton, Ill., Sept. 8-22.

TEETS, OIDA B.
(Aurora, W. Va.)

THOMAS, W. E.
Franklin, Ky., August 27-Sept. 11.
Tompkinsville, Ky., Sept. 13-27.

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

UTHE, W. F.
(Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDERSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)

VAYHINGER, M.
(Upland, Indiana)
Rushville, Ind., Sept. 17-23.
Titusville, Pa., Sept. 24-Oct. 13.
Salisbury Center, N. Y., Oct. 20-Nov. 10.
Scio, N. Y., Nov. 21-Dec. 15.

WELSH, H. W.
(Olivet Ill.)

WELLS, KENNETH AND EUNICE.
(Taylor University, Upland, Ind.)
Bethany, Okla., Aug. 23-Sept. 1.
Newton, Kan., Sept. 5-15.

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)

WHITCOMB, A. L.
(221 Euclid Ave., Long Beach, Cal.)
Normal, Ill., Aug. 23-Sept. 1.
Greenville, Tenn., Sept. 5-15.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Charleston, Ill., Aug. 23-Sept. 1.
Athens, Pa., Sept. 2-13.
Napoleon, Ohio, Sept. 18-29.
Allentown, Pa., Oct. 3-13.
Marion, O., Oct. 13-Dec. 1.
Anderson, Ind., Dec. 5-22.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)
Open—August 20-Sept. 1.
Winchester, Ky., Sept. 2-8.

WILLIAMS, FRED G.
(11916 Beulah Ave., N. E., Cleveland, O.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)
Alexandria, Ky., Aug. 20-Sept. 2.
Winchester, Ky., Sept. 4-7.
Open dates, Sept. 8-21.

WISEMAN, P.
(910 Bank St., Ottawa, Canada)
Delanco, N. J., Aug. 24-Sept. 2.

WOOD, E. E.
(726 John Street, Jackson, Mich.)

Camp Meeting Calendar

FLORIDA.
Orlando, Fla., Feb. 27-March 9, 1930.
Workers: Rev. H. C. Morrison, D.D., and
Rev. Joseph H. Smith. Prof. Kenneth
Wells and wife will have charge of the
music. Address: Rev. E. C. Willis, Box
1944, Orlando, Florida.

ILLINOIS.
Springerton, Ill., August 29-Sept. 9.
Workers: Rev. W. R. Cain and Rev. C. E.
Toney and wife. Prof. B. D. Sutton and
wife, song leaders. Frank Doerner, Norris
City, Ill., Sec.
Normal, Ill., Aug. 23-Sept. 1. Workers:
Rev. A. L. Whitcomb, Rev. C. B. Fugett,
Miss C. E. Cooley, children's worker. E. C.
Mihy, song leader. President, Mrs. Della
B. Stretch. Address: Mrs. Bertha C. Ash-
brook, Sec., 451 West Allen St., Spring-
field, Ill.

INDIANA.
Oakland City, Ind., August 23-Sept. 2.
Workers: Rev. Mathis, Earl Dulany.
Song evangelists, Rev. Schell and wife.
Write Mrs. Maud Yeager, 519 East Broad-
way, Princeton, Ind.

KANSAS.
Rice, Kan., August 21-Sept. 1. Workers:
Rev. and Mrs. O. L. Ellis, assisted by
other talent and local help. Address E. L.
Henderson, Sec., Rice, Kan.

KENTUCKY.
Carthage Ky., August 30-Sept. 18. Work-
ers: Rev. Mattie Wines, Rev. J. E. and
Ada Redmon, Rev. Horace A. Booker.
Write J. R. Boone, Pres., California, Ky.
Lawson, Ky., August 23-Sept. 1. Work-
ers: Revs. W. C. McIntire, C. R. Vincent.
Music in charge of Mt. Carmel workers;
pianist, John McIntire. Miss Mary Van-
diver, Sec., Lawson, Breathitt Co., Ky.

MASSACHUSETTS.
North Reading, Mass., August 31-Sept. 2.
The workers from among the
young preachers and singers of the Dis-
trict. For information write Rev. L. B.
Byron Dist. Pres. Livermore Falls Maine.

MICHIGAN.
Bellaire, Mich., August 21-Sept. 1. Revs.
Zike, Myers and party will have charge
For information write Rev. A. W. Baker,
Secretary, Bellaire, Mich.
Gaines, Mich., August 23-Sept. 1. Work-
ers: Rev. Paul Rees, Dr. H. C. Morrison,
(provided he is able) Rev. Ira E. Miller,
Rev. Clara G. Ford, Dr. C. W. Butler,
Mrs. Grace B. Heneck and others. Write
to Mrs. Grace Millard, Sec., 614 W. Mich.
Ave., East Lansing, Mich.
Hopkins, Mich., Aug. 22-Sept. 1. Work-
ers: Rev. T. M. Anderson, Rev. W. L.
Surbrook. Mrs. Julia Shelhamer in charge

of children and young people. Mr. and
Mrs. A. H. Johnston, in charge of music.
Miss Lillian Scott, pianist. Write Dr. L.
E. Heasley, Secretary, Grand Rapids,
Mich.

MISSOURI.
Mt. Zion Camp (Ava, Mo.) Aug. 29-Sept.
8. Workers: Rev. F. L. Spindler, Long-
mont, Colo., Rev. I. W. Buchanan, Ava,
Mo., and others. Mrs. J. S. Wallace, Sec.,
Ava, Mo., Route 1.

NEW JERSEY.
Erma, N. J., Sept. 15-22. Workers: Rev.
J. C. Mathis, Rev. G. Howard Rowe and
Wife. Write Earl Woolson, Cape May,
R. D., N. J.
Local Preacher's Holiness Camp Meet-
ing, Delanco, N. J., August 23-Sept. 2.
Workers: Rev. Rob. N. Johnson, Rev.
Peter Wiseman, Special singers. Male
Quartette. Orchestra.

NEW YORK.
Richland, N. Y., August 19-Sept. 3.
Workers: F. W. Saffield, F. E. Arthur,
H. W. Sweeten, Tillie Albright, Mrs. F.
W. Saffield, leader in song, S. G. Haskins,
pianist. Ida E. Bishop, children's meeting.
Address: Rev. G. N. Buell, Sec., Sandy
Creek, N. Y.

OHIO.
Circleville, Ohio, August 22-Sept. 1.
Workers: Dr. John Owen, Rev. Law-
rence Reed, Rev. Charles Slater, E. A.
Keaton, Sec., 481 N. High St., Chillicothe,
Ohio.

OKLAHOMA.
Enid, Okla., August 23-Sept. 1. Workers:
Rollo D. Wise, evangelist, Arthur Calhoun,
song leader. John E. McGraw, Sec.
Blackwell, Okla., Aug. 22-Sept. 2. Work-
ers: Rev. C. H. Babcock, Rev. T. C. Hen-
derson, and Rev. Floyd Nixon, song lead-
er. Write to Mrs. A. L. Wright, 307 E.
College, Blackwell, Okla.
Thomas, Okla., Sept. 19-29. Workers:
Rev. C. M. Dunaway, evangelist, Mr. and
Mrs. Ben Sutton, song leaders. Address
Miss Anna Kraybill, Sec.

TENNESSEE.
Louisville, Tenn., September 1-15. Work-
ers: C. M. Dunaway, H. A. Forester, Mrs.
H. A. Forester, song leader and soloist.
Miss Flora Alfred, pianist. Mrs. Walter
Fouche, Secretary.
Greenville, Tenn., Sept. 5-15. Workers:
Rev. A. L. King, Miss Alma L. Bud-
man and Miss Pearl Wilcox, song leaders.
Write Mrs. Flora Willis, Sec., Greene-
ville, Tenn.

VIRGINIA.
Salem, Va., August 30-Sept. 8. Workers:
Rev. Joseph Owen, Rev. Harry Woods,
Rev. and Mrs. E. O. Rice, Mrs. Georgie
Bruffeyminter, 14 years a missionary in
China. Bro. C. P. Gossett, song leader.
Mrs. J. B. Camden, Treasurer.
Locust Grove, Va., August 22-Sept. 1.
Workers: Rev. W. C. Diggs, Rev. H. A.
Frederick. For information write Mrs.
Lillie R. Bowles, Sec., Locust Grove, Va.
Spotsylvania, Va., August 18-Sept. 1.
Workers: Rev. E. B. King, Rev. W. L.
King, Rev. G. B. King, Rev. Bessie B. Lar-
kin, Rev. W. J. McLaughlin, Rev. J. W.
Heckman. Miss Winnie Thompson, Violin-
ist, Rev. E. C. Hoey, Pianist. Mrs. W.
L. King, Mrs. G. B. King, Merton Steel-
man, Children's Meetings. Write Mrs.
Bertie K. Andrews, Sec., Spotsylvania, Va.

SUFFERING SAVIOR.

O suffering Savior on the Cross,
My soul bends low in love to Thee,
I kneel in adoration—lost
To see Thee there in pain for me.

O dying Christ, I worship Thee,
What shame and anguish Thou hast
known,
Thy hands and feet were pierced for
me,
That for my sins Thou might'st
atone.

'Tis finished now the Christ hath died,
The Sacrifice for sin is slain,
The Son of God is crucified,
Redemption's won through Jesus'
name.

O Savior, Jesus, Wondrous Lord,
Redeemer, Prophet, Priest and
King,
Let all the earth Thy name adore
Thy praises and Thy glory sing.

How may I thank Thee gracious Lord,
For suffering thus upon the tree
With tongue of fire I'll preach Thy
Word,
Thou Son of man who died for me.
Rev. C. B. Keast, S.T.B.

**DELIVERED FROM THE POWERS
OF DARKNESS.**
"O magnify the Lord with me, and
let us exalt his name together. I
sought the Lord, and he heard me, and
delivered me from all my fears."
(Ps. 34:3, 4). In the first text of
scripture the attitude of the heart to-
wards God is revealed and in the sec-
ond scripture the reason for thanks-

giving is made known. The Psalmist
sought the Lord and experienced a
gracious deliverance, and in these
heights of ecstasy cries out for others
to unite with him in praising God.
My object in writing this testimony is
that those who have shared my bur-
dens and sorrows may now rejoice in
my glorious deliverance which God
alone has wrought.

About twenty years ago I came in
touch with the Christian and Mission-
ary Alliance through Rev. and Mrs.
R. A. Forrest, of Toccoa, Ga., and
Miss Lucy Jones of South China, while
they were conducting a missionary
convention in Lumberton, N. C. Al-
though a score of years has passed, I
have never forgotten their happy
faces and their deep abounding joy.
Though converted only a short time,
still I had a heaven-born desire to en-
ter the Lord's service. In 1912 the
Lord opened the way for me to attend
the Toccoa Falls Institute, Toccoa,
Ga., in 1913-14 the Boone Biblical Col-
lege, Boone, Ia., and in 1915, Nyack,
N. Y. For the past thirteen and one-
half years I have had the joy of la-
boring in the eastern district of the
Christian and Missionary Alliance un-
der Rev. G. V. Brown, District Super-
intendent. During this period of time
I failed to observe the Master's words,
"Come apart and rest awhile." Al-
low me to give a word of warning to
ministers and Christian workers: I
believe the Lord intended that we
should rest one day a week. A year
or so before the break came I was
very nervous and had I obeyed and
used good judgment, I might have
saved myself untold suffering. Last
August I completely collapsed and
was affected in body, soul and mind.
After a few week's suffering both
mentally and spiritually at home, I
was admitted to a hospital where I
remained for six months and gradual-
ly grew worse. In the first stage of
the attack I questioned my sanctifica-
tion, and later my conversion. Awful
darkness prevailed, and the joy of the
Lord which had been mine for twenty
years left me; his face was hidden, his
voice was silent. For many weeks I
sat with my face to the wall and com-
muned with my heart and at last de-
cided, saved or lost, heaven or hell, I
would praise the Lord. Gathering a
number of the patients about me, we
began singing gospel songs. Many
Christians were praying for me to be
cured, although I was considered one
of the worst cases of the hundreds in
the hospital. The doctors held out
little or no hope of my recovery. In
Acts 10:38 we read, "God anointed
Jesus of Nazareth with the Holy
Ghost and power; who went about do-
ing good, and healing all that were
oppressed of the Devil; for God was
with him." The Lord is still healing
and delivering from the enemy's pow-
er. "Jesus was manifested that he
might destroy the works of the Devil."
Praise his name. I trust this word of
testimony will be used to glorify our
heavenly Father; will encourage
Christians everywhere to pray more
earnestly for the oppressed, and also
will help the oppressed ones to still
trust the Lord in their most difficult
trials. Since returning home on
March 6th, I have had the joy of again
proclaiming the unsearchable riches
of Christ. If desired, I will be glad
to visit any church and tell more fully
what God hath wrought.

Mrs. Broadwell joins with me in
thanking all those who have shared
our burdens by prayer and gifts.
A few days before leaving the hos-

pital, at the close of a season of pray-
er, the joy of the Lord flooded my
soul, the Holy Ghost began singing in
my heart, and without any effort on
my part the words and melody for a
new song were inspired within me.
Taking my pencil I jotted it down.
"Speaking to yourselves in psalms,
and hymns, and spiritual songs, sing-
ing and making melody in your heart
to the Lord." (Eph. 5:19).

Mr. Broadwell.

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Without
CHRIST**

By SADHU SUNDAR SINGH

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prophet and the power of an apostle."
—Basil Matthews
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rience the Living Presence of Christ and
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tivities of forty-seven years of labor
in the kingdom of the Lord Jesus Je-
sus Christ." The chapter on his call
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it.

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PENTECOSTAL HERALD

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LET US MAGNIFY THE PASTORATE.

By The Editor.

MUCH depends upon the pastorate. Give us intelligent, devout, evangelistic, aggressive pastors who know the will of God as revealed in his word, who love the sheep, and in their pastoral visitations will rebuke, encourage and pray; their lives will so permeate the church, and the church will so permeate society that all the best interests of humanity will be conserved and advanced. A godly pastor is the salt of the earth and the light of the world.

* * * *

The pastor should be a man of vision and great freedom in the Lord. He should so fear God that he would have no fear of men. Let him be a man in authority who stands on his feet, with head up, and speaks the message of the Lord without fear or favor. A church government which belittles the pastor, binds, and intimidates him is out of harmony with the teachings of Jesus and the spirit of the gospel. Woe be to the shepherd who leaves the sheep to be rent by the wolves of heresy, the bears of worldliness, and the devils of wickedness. The wild beasts of sin will haunt the pastor and invade the folds of the sheep of the Lord, and it will take a wise, strong, consecrated man to pasture and protect them.

* * * *

Let us magnify the pastorate. We have been prone to place too much authority in the hands of the few, which hinders growth, freedom, independence and aggressiveness on the part of the pastor. We are in danger of trusting in plans and methods of organization because they are old and have once been useful. It would be a stupid farmer who would plow a field of last year's cornstalks; however well he might cultivate them they would never produce roasting ears or fodder for the cattle, but simply rattle and decay in the midst of cultivation. We are in danger of cultivating dead and dry institutions and methods until we jog along in ruts with little interest in what we are doing.

* * * *

We are glad to note an awakening among our lay people. They are becoming interested and having something to say. This writer has been in the pastorate and knows something of the eagerness, entreaty and pleadings of the pastor with the brethren to become active in church work, but now the layman is indulging in much talk and, in eloquent earnestness, is begging the pastor to give him something to do. This is a good sign. No doubt pastors will find a job for the zealous brother. The fact is, some of our preachers take things so easy, and have been so long in the ruts, that they can hardly keep step with the aggressive laymen. Personally, I should be glad to have lay representatives in the bishop's cabinet. Why not? Our laymen are as intelligent, loyal and pious as our ministry. They furnish the finance; why not give ourselves the benefit of their practical wisdom and godly counsel in making the appointments?

SUBMISSION TO GOD.

(Written by Albert of Brandenburg, while suffering in exile, in 1586.)

Whate'er God wills, let that be done;
His will is ever wisest;
His grace will all thy hope outrun.
Who to that faith arisest.
The gracious Lord
Will help afford;
He chastens with forbearing;
Who God believes,
And to Him cleaves,
Shall not be left despairing.

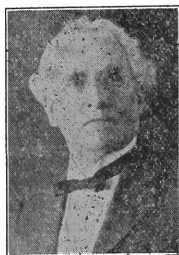
My God is my sure confidence,
My light, and my existence;
His counsel is beyond my sense,
But stirs no weak resistance;
His Word declares
The very hairs
Upon my head are numbered;
His mercy large
Holds me in charge
With care that never slumbered.

There comes a day when at His will
The pulse of nature ceases.
I think upon it, and am still,
Let come whate'er He pleases.
To Him I trust
My soul, my dust,
When flesh and spirit sever;
The Christ we sing
Has plucked the sting
Away from death for ever.

Monthly Sermon.

THE PROBLEM OF HUMAN LIFE.

Text: *Because it is written, Be ye holy; for I am holy.* 1 Peter 1:16.



St. Peter here refers to a scripture in Leviticus 11:44, "For I am the Lord your God, ye shall be holy: for I am holy."

The problem of human life, here and hereafter, is one of the most interesting subjects that can command the attention of the human mind. When we contemplate all that was involved in the

creation of a free, responsible being like man, with the power to reproduce the species, with the possibility of falling into sin, and all of the sorrows of war, bloodshed, disease, famine, and the untold suffering that has come to the human race, we can but ask the question, Why was man created? We ask this question, not in the spirit of irreverence or curiosity, but in thoughtful, reverent inquiry into the reason of things.

When we see a man making an excavation, laying a deep and broad foundation, and erecting a beautiful mansion, with many spacious rooms covered with soft carpets, filled with elegant furniture, with beautiful pictures on the walls, and a large number of well selected books on the shelves, we feel sure he is making provision for his family; he has a wife, or he contemplates marriage, and a family of children. We see at once, by

the size, convenience and beauty of the building, and the luxuriance of its furniture, that the man is thinking of, and making provision for, some one other than himself; in a word, *the man is in love.*

The same is true of the universe. It is so vast, so harmonious, its products are so varied, so abundant and so adaptable to the wants of mankind, the mountains so grand, draped with clouds, and capped with snow, its plains so broad and fertile and their products so bountiful, there is such a variety of cereals, fruits, vegetables, and such a profusion of flowers, with all their mingling of beautiful colors and fragrant odors; the fountains of water so many and so refreshing, the brooks singing with such gurgling joy, the rivers so broad and deep, the lakes so placid, the oceans so vast, the sunshine sheds such light and warmth, the moon such a mellow glow, the stars so countless and so brilliant, that we are forced to the conclusion that the Builder of this vast universe is not building for himself alone, but from the dawn of creation he is thinking of others than himself. We feel quite sure that this material creation is not an end, but is being prepared as a residence. It tells us, with its inexhaustible resources and beauty, that God is in love; he is building his great house of many mansions for the habitation of his family—mankind.

May we not believe that the nature of God called for a creature like man? That there would have been a void, an incompleteness in the universe without man's creation? God could not be satisfied with mere animal creation. He could take pleasure in the fish of the sea, the birds of the air, and the animals of forest and field, making provision for their wants, but that was not enough; he must have a being in his own image, one like unto himself, one upon whom he could pour the vast Niagara of his love; a being who could reason, appreciate, and somewhat respond to his Fatherly affection.

Let me illustrate my thought: You fodder your sheep and they bleat after you. You give your favorite saddle horse an apple and he rubs his nose fondly in your hand. You pat your dog upon the head and he wags his tail in response, but they cannot enter into your higher intellectual enjoyments, or sympathize with you in your sorrows. You stand upon the mountain peak at the end of a day and watch the sunset turn the ocean into fire and gold, your dog at your side turns from the gorgeous scene to pursue a woodmouse. You long for the presence of those you love, for the fellowship of intelligence; your joys are increased and your sorrows are softened by the presence of those who are capable of entering into sympathy with you, who can appreciate the grandeur of the scene upon which you gaze, or who can go with you down into the deep sorrows you suffer.

No man can come into his own, can be his best, without a wife and children to love. A man to be great must be an unselfish lover.

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

MEDITATIONS AND NOTES FROM THE BATTLEFIELD.

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



This morning as I think of the way the Lord has led during the past twelve months in China, Japan and Korea, as I recall the gracious victories, the outpourings of the Spirit in many revivals, the unusual opportunities in churches, colleges, Bible schools, high schools and Missions and Conferences of publishing and preaching the Great Redemption, I think of those lines of Charles Wesley set to peculiar metre:

"O the goodness of God,
Employing a clod,
His tributes of glory to raise;
His standard to bear,
And with triumph declare
His unspeakable riches of Grace.

"In a rapture of joy
My life to employ,
The God of my life to proclaim,
'Tis worth living for this,
To administer bliss
And salvation in Jesus' name."

At this time of writing we are again in Shanghai. Sunday, June 24th, was a great day at Bethel. It was the Sunday prior to Commencement and was a busy day for Dr. Mary Stone and Miss Jennie V. Hughes and their workers. It was a kind of ingathering day and culmination of work done at Bethel Tabernacle and the City Missions conducted by Bethel workers. Over one hundred were baptized, including nurses, teachers, students, working people, coolies and others. Many of these were converted from raw heathenism while many others had enjoyed good religious background and had been trained in Bethel schools.

Bethel operates, besides the Tabernacle and the schools, a number of Gospel Missions; these are open every night of the year and are carried on by Bethel workers. Hundreds of souls are led to Jesus by means of these services and at the baptismal services at Bethel which occur two or three times a year, the converts are baptized in the faith. At the conclusion of the baptisms we made an appeal and gave an invitation to the unsaved and others and in a few minutes the altar was nearly filled with those seeking pardon and others seeking sanctification, and the blessing of the Lord came down on seeking souls. Missionaries of Methodist and Presbyterian boards from various sections of China were present and shared in the blessings of the meeting. We would mention especially Miss Dodds, of the Presbyterian Mission in Shantung. She had come down with forty-two orphans from the famine districts. Bethel's method in aiding the famine sufferers is having a big batch of them sent down to them, they take them in, clothe, feed and educate them, get them saved, all with the idea of sending them forth in the future as workers in the kingdom and soul winners.

As I write graduation exercises are on and this afternoon we give the address to a large class of nurses, Bible school graduates and from the high school.

Bethel is now looked upon as one of the outstanding cases of independent mission work in China. While Dr. Stone and Miss Hughes are Methodists in their theology and teaching, yet Bethel holds no official relation to any Mission Board. It is a faith work absolutely from its beginning eight years ago to the present day.

Many there are who think missionary work to be effective and abiding must be connected up with some of the big denominations, but all along the history of the church God has put his seal upon real *faith* and *faithful* movements for the spread of the gospel and the salvation of souls.

"While ye sit idle, do you think
The Lord's great work sits idle too?
That light dares not o'erleap the brink
Of morn, because 'tis dark with you?
Though yet your valleys skulk in night,
In God's ripe field the day is cried,
And reapers with their sickles bright
Troop, singing down the mountain-side."

ORDINATION SERVICE.

We were called upon this week to participate in the ordination of five young Chinese preachers at the Cowman Bible Training School of Shanghai. We were led to give our message from John 15:16: "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Our thoughts ran on this wise:

1. The church of Christ should always be careful whom it ordains to the sacred ministry. It is required that they shall be fully saved and trained in the right schools for this gospel ministry.

2. Ordination does not give power, but it bestows a certain amount of authority to the ministry, especially in regard to the sacraments of the church and other ordinances. Power for the work of the ministry must come from the Spirit of God. Acts 1:8. Without this power our ministry will be a failure; but if ordination bestows authority we should take care to use this becomingly. Let there be no strut or pomposity or pride because of this bestowment. We are not to use this unfaithfully or to further our own interests.

3. The ordained minister of the gospel should be a preacher of the Word and not a server of tables. Acts 6:2. Make it your holy ambition to be powerful preachers of the gospel. Too many there are who preach things other than the gospel—politics, social programs, modernism, etc. I have found in preaching in many parts of China many churches have gone dead because the preacher failed to preach the gospel of the grace of God. The great need of today is a race of preachers thoroughly consecrated to God and mighty as preachers of the gospel.

4. The ordained man should never put a price upon his office and attainments. Jesus in Matt. 10, is seen sending forth the twelve and he warns them against money. Many preachers put a price upon their training and ordination. They think because they are graduates they should get more money, enjoy higher positions and receive more honors. This is false to the gospel idea of the ministry. When we put the price of money upon our labors we shall go dead in our souls, and our power will depart from us. Then the temptation will be to join business up with the ministry and try to make money; this thing is never done, without a sad loss to the minister's soul as well as to the souls of his people.

5. Jesus in the words of the text, shows that our business is to bear fruit and the kind of fruit which shall abide. Let us see to it that people are converted to God and not converted to us. Let us build the church up in real holiness and our fruit shall remain. Let us follow this brief outline of our message with a few fragmentary thoughts upon the ministry.

Thomas Boston, that eminent Puritan of two hundred years ago, records in his Diary these words: "Reading in secret, my heart was touched with these words, *'Thou shalt catch men.'* My soul cried out for their accomplishing in me and I was very desirous how I might follow Christ so as to be a fisher of men, and for my own instruction I addressed myself to the consideration of that point."

Dr. F. B. Meyer calls attention to the

Greek of 2 Tim. 2:26, which makes it read: "Thou shalt catch in order to keep alive."

Touching the power bestowed upon the ministry, Dr. Meyer has the following significant thoughts:

1. We must refuse to employ Divine Power for selfish uses. Then we may be trusted with it on behalf of others and God will see to our needs.

2. True Rulership is won, not by conflict or arms, but by service, sacrifice and suffering unto death.

3. Divine Power is granted, never for purposes of vain glory or ostentation, but for the help and blessing of others.

4. When our Lord is about to fashion a vessel unto honor, meet for his use, whether it be of gold and silver or of wood and earth, *he has to establish his absolute authority and right to command.*

Let me add to the above that perhaps the most tragic things to be witnessed today are preachers and missionaries who have lost the vision and the power. The following from a vigorous writer illustrates the thought very powerfully:

"Balzac, the great French novelist, built himself a wonderful mansion, but when it was completed he found that he had no money left with which to furnish it. So he furnished it with labels. Here a label represented a precious vase, there another one stood for a costly table, that label nailed upon the wall bears the name of a priceless picture, and the dozen labels in yonder empty room bid you imagine furniture fit for a king's palace. The tragedy of it! When men have lost the reality and try to live by appearances. When they have lost the power of godliness and hold to the form, when the golden shields have gone and we have to make shields of brass. So many of us lose our souls and know that we have lost them, then try to content our hearts by saying, 'Well, at least I have been successful.' Making shields of brass because we have lost the shields of gold." 2 Chron. 12:9, 10.

A LITTLE CHILD SHALL LEAD THEM.

That good Presbyterian Missionary, Charles Ernest Scott, of Tsingtan, tells some thrilling things in his book, "China from Within," published by The Sunday School Times of Philadelphia. One of his most touching sketches is about a Communion service which began with a distinct disappointment and closed up in a triumph. The service was held in a primitive church in the house packed full of people.

On the table, covered by a dirty towel, was a foreign beef bottle containing native wine, plates with whole Chinese biscuits upon them, and several dirty and cracked bowls. The minister groaned inside. Here was not the time or place to remove the bottle or to rebuke the elders. So with a prayer for grace the minister began his sermon. In the midst of it some naked boys, standing just in front of the communion table, called the preacher's attention to a big-lettered poster in English and Chinese which hung across the paper panes of the window sash—"Pabst Beer Is Always Pure!"

Another episode broke in upon the service when a patriarch in years and in the faith, who had come a long way and walked laboriously, but who wanted to be there to meet the Lord, tottered in. All—boys and girls, men and women—arose to receive him, and the preacher stopped preaching till he had seated the old man directly in front of him. He was an interesting study—bronzed, wrinkled, and bent, his face placid and benignant.

A little bright-eyed lad attracted the attention of the preacher. Though only six years old, he listened intently, occasionally looking wistfully at the elements on the table.

As I dwelt upon the love and pity of Christ, the boy's face filled with distress, and soon he left the room in tears. One elder followed him outside to learn what was the trouble. He answered: "I love Jesus, and want to be baptized and join the church!"

Thinking this a mere childish whim, the elder questioned and prayed with him, and counselled him to keep on learning the Doctrine so that he might enter the church when older. Then the lad returned to his backless stool, to sit there not many more minutes listening before he began to weep, this time more intensely. The elder took him outside, talked and prayed with him a second time, and comforted his heart by promising that he would at once tell the Session.

When I had finished speaking the elder arose, and with trembling lips told the audience how smitten he had felt that no adult was willing to confess Christ, and none even of the schoolboys; and that this lad, a Chinese Samuel, had arisen—a rebuke to himself and to them all—stedfast in his conviction to confess Jesus before all. What should be done? His conscience troubled him till he had spoken out this matter. Could the lad so young be received into the church at once? Was there reason for it? Certainly this was not according to custom!

After a solemn silence the other elder, a

big, dignified man, a mission-school teacher of many years' experience arose. He was one of the few Christian leaders who, on a black day, denied his Lord and recanted under Boxer torture. Now, in a husky voice he said: "Let the Session here and now examine this little one!" Then, by way of proof he turned to passages in the New Testament, and read them slowly and distinctly, that all might hear and understand.

SHOULD HE BE RECEIVED?

As the lad was put on a stool in front of all the people, a hush fell upon the room—and remained. Fearlessly he stood there, eager for the examination, his big black eyes lustrous with love to Jesus. His mother was a school-teacher, young and pretty and neatly dressed, who had been deserted by her bright and educated husband for becoming a Christian. It seemed natural for the mother, quietly and unbidden, to come from the rear and stand with her arm about him, a mist of joy in her eyes. Then his older sister, a baptized communicant, also came and stood on his other side.

But it did not end there. Seven large schoolboys arose and confessed Christ, and were examined; also the wife of the boys' teacher; also four big girls in the girls' school. They were out of heathen homes, but made a good witness, and knew what

they were doing and what it involved of persecution. The Holy Spirit manifestly worked. Then a man got up whom I had hoped would meet with the Session earlier in the evening. He was illiterate, but influential. More than a year before I had taught him the Lord's Prayer. He was repentant and desirous to learn, but in his ignorance had lacked courage. He feared his family. Having money, they could make it especially hard for him.

All these were that night received by the Session. It was a blessed communion. So grateful to God were some of the women for what they experienced that night, that after the celebration of the Supper they did what we had long been powerless to persuade them, unwilling, to do. They had no money, so they brought their most prized earthly possessions: ear-rings, bracelets, rings—big, cheap, and for the most part crude and ugly gewgaws, of little intrinsic value, but the best they had—and laid them on the altar toward the salary of a Bible woman, fearfully needed in their midst. This so stirred the men that they subscribed the balance needed.

The people had not wanted special services nor a revival. Now they wanted both; and this Spirit-refreshing opened the way for a series of tent meetings, resulting in a blessing to church and heathen.

LEARNING TO TRUST GOD.

Rev. Abraham Lawrence.



WE will never learn to trust God until we *trust* him. We do not mean by this that we are to start out by asking him to remove "the mountain." Neither do we mean that we are to ask him to do some wonderful thing so that he may teach us to trust him by answering our prayer. Prayer is great, and something that very few of us do enough of, but there is this abiding *trust* that pleases our Father better.

God loves for his children to come to him with their sorrows and their pleasures, just as much as we love for our children to come to us with theirs. Many a time has a little one had some one to tear down its mud man, and with a breaking heart it comes to us with its sorrow. We take the little fellow in our arms, kiss away its tears, speak some comforting word into its waiting ears, and then give it some other toy to play with. It goes away happy—even forgetting it ever had a mud man. That is just the way that God does us when we go to him with our troubles. He always gives us something so much better than we lost that our troubles soon vanish.

Why don't we trust our Heavenly Parent as much for our needs, as our children trust us? Listen: He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . . Blessed are they that mourn: for they shall be comforted. . . . To comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. . . . Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

Some morning we get up with a burden on our heart for something or for someone. We go to the Father, telling him our desire.

While yet on our knees we get the assurance that the thing is granted. We arise from there with a praise on our lips, and a joy in our heart that he has heard and answered our prayer. This is not trusting God. There is no need of trust here; we have the assurance—we know that the thing will come to pass just as we desired. Trusting God is to take him at his word, without any feeling, without any witness of the Spirit, and when everything is going contrary to what we expected.

Let us illustrate in a mother's own words: Our little child was just ready to start to school. He was in the very best of health. We had great hopes of him becoming a help to sorrowing mankind. He was exceedingly smart. He had learned so fast at home that he could take up the second-year work at school. But alas! on the first morning of school he awakes with a fever. But on second thought we said "that will not amount to much, it is only five o'clock, and there is no need of starting until half past eight." We will just tell Jesus about it as we have been in the habit of doing, go on about our breakfast, and have everything ready for him to start on time. When breakfast was ready the temperature is just a little higher. We didn't say anything about it to husband, as he had to work, and we did not want to give him any extra anxiety. We didn't eat much breakfast. After the meal was over, we both went in and knelt by the bedside and prayed to the Father, telling him about the child's sickness. We arose from our knees, fully expecting that he would be able to go to school. As husband leaves, he assures us that everything will be all right. I watch him as he passes on down the walk and out at the gate. He turns and waves me a farewell. I turn and go back to my child, fully expecting him to be able to start to school on time. But not so, instead of him being able to get up and dress, he is worse. I washed no dishes that morning; I made no beds; I swept no floors; I ate no dinner; I wept, prayed, and watched my darling child grow worse. Husband comes in from work and asks, "How did Jack get along at school?" Before I had time to answer, he noticed the child on the bed. Neither of us ate any supper. Things like this are hard to bear. He had been sick before, but only for a few hours. Surely he

will be well in a few days. But no, not so. All that night we did all we could; all that human hands and human minds could do, was done; but to no avail. As he would look up into my face, with swollen eyes, and place his little hot hands on my cheeks—friends, if you have never gone through this, I can't begin to tell you the agony of what we suffered that night. He left us. He was placed in that box. He was carried out and lowered into the grave. As he was covered over with the earth, my hopes died. Husband led me back to what had been home. As we entered the gate, there was his wagon by the side of the walk. There was the swing dangling from the limb of the old elm tree, and his cap lying at its root. The mud man was just beginning to crumble. But Jack wasn't to be seen. As we entered the house, there were the prints of his dirty fingers on the door, but no prattling feet, no outstretched arms, no voice was heard—all was still. Friends, hours like this are dark. No wonder we human beings fail!

Things like this are real; we all have them to meet. None of us stay here long; soon or late we all go the same way—the way of death. Only one thing matters—are we ready to go? If no children died, there would be no children in heaven. What would heaven be without children? At one time this mother went down on her knees promising God that this child should be left completely in his care. When the child was sick, she trusted him for its healing. When it began to learn, she trusted him for its education. When it was out of her sight, she trusted him for its safety, but is she trusting him now? It is easy to trust when we can see or feel that things are going our way. But when all is dark, as in this woman's case, can we trust him then? Listen to what Job says: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." In the verse before this it says: "Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped." Are we worshipping God and thanking him for the disappointments, or are we just crying like the child did over the

(Continued on page 6)

CHRIST'S MASTER PRAYER.

Evangelist H. O. Jacobsen.

JOHN 17TH CHAPTER.



WE draw near to the Master with deep reverence as we listen to the most remarkable and marvelous prayer that ever fell from his immaculate lips. It was a fitting close-up to his last address to his disciples recorded in the 14th, 15th and 16th chapters of John's Gospel.

Jesus spoke these words and lifted up his eyes unto heaven and said, "Father, the hour is come; glorify thy Son, that thy Son may glorify Thee." The Master's upward look was commonplace with him. His gaze was ever heavenward. It was fitting that he should now turn his whole attention to prayer; to the ministry of intercession; for he is now entering upon his high priestly position as the Son of God.

Prayer is always the fitting preparation for all the hardships of life. Prayer changes things; prayer strengthens, empowers, releases the pressure of life's burdens, elevates and visualizes. It was the need of the hour that gave birth to this most wonderful prayer. He must pray for himself; he must pray for his disciples with whom he had lived, labored and suffered these more than three years. He must also pray for all the saints of all coming generations. This prayer is orderly, calm, sublime, definite and reaches down to the very depths of the heart's needs.

Father! What a world of meaning in this one word! Not everyone can address God as such. He is the Creator of the universe, but he is only the Father of those whom he has begotten. It takes the experience of regeneration to be able to pray the Lord's prayer correctly.

Christ was dependent on the Father as we are. In view of the fact that he was God incarnate in the flesh, yet he leans upon the Father for all power and strength to do all his mighty works. Every miracle performed, every word spoken, every kind deed done, was through the power of the Father. How precious was the name of Father to Jesus. Unto him he carried the tasks laid upon his shoulders; unto him he sought refuge when the waves beat high. He lived in the heavenlies; he breathed the ozone of that other world; he spent many a cold, dark and lonely night on the mountain heights in communion with his Father.

THE HOUR HAS COME.

What hour? *The Hour.* The supreme hour, the tragical hour, the hour of suffering, agony, shame, blackness and hellishness; the hour of all hours, when the forces of heaven and hell would collide; when the conquest of all ages would be fought out, when the supreme sacrifice for the sins of the whole world would take place. The hour when Isaiah's prophecy would be fulfilled; the hour when Satan should forever be a conquered foe. When Christ said, "It is finished," he meant that all previous oblations and blood sacrifices were forever put aside; that a new and living way had been opened into the holiest of all. Every sin could now be pardoned, every heart could be cleansed and purified. Christ had paid the supreme price for the sins of the human race and all who will could be saved.

Christ's sufferings were finished; the plan of redemption was completed; the sin question was settled. There is therefore no stone unturned; there is nothing left for man to do but to exercise faith in the Lord Jesus Christ, for the salvation of the soul, through the merits of the atoning blood.

GLORIFY THY SON.

In these opening verses of John 17th chapter, Jesus is engaged in praying for himself. To be fitted to serve others we must get qualified ourselves. This prayer—"Glorify thy Son"—has a very deep meaning. In the first

place, it teaches us that we can never truly glorify ourselves. There is a world of difference in glorifying ourselves and letting the Lord do it. In the next place, there is an absolute unselfishness in this prayer, as Christ adds, "that thy Son may glorify thee." If Jesus needed this glory from the Father, do not we, as his children, need it much more? It is only as we possess this glory that we are enabled to glorify the Father. We might well pray, save me, that I may save others; sanctify me, that I may see others sanctified; enlighten me, that I may be able to enlighten others; inspire me, that I may inspire others.

The word glorify, means to illuminate, to magnify, to reflect. In the body of Christ's humiliation we do not see his glory; his glory is veiled, but when we see him on the Mount of Transfiguration we see God pulling aside the curtain of his humanity and giving us a glimpse of his real glory. In the Isle of Patmos John gets another glimpse of the same glory and he falls prostrate at this marvelous revelation. And who would not? No one is satisfied with inferiority who has had superiority. Christ longs for his former heavenly glory which he enjoyed before his humiliation, hence he prays, "Glorify thy Son."

Before we consider the character of his heavenly glory let us prayerfully meditate for a moment on one phase of his glory of which I believe his cruel suffering and death are a part. Did not the Father glorify his Son on that shameful, rugged cross? Where in all the history of mankind can we find such a marvelous display of divine glory as illuminated that dark scene? Here shines the diamond of love in all its splendor. He prays for his crucifiers; here we have the glory of forgiveness; the glory of innocent suffering, the glory of sacrifice. Yes, his prayer was heard; the Father did really glorify his Son on the cross. No words could more adequately picture to us the radiant glory of the cross than the words of the poet when he sings:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

"When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me,
Lo! it glows with peace and joy.

"When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming,
Adds more luster to the day."

"Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide."

In verses two and three Jesus speaks of the power given to him by the Father over all flesh; that he might give eternal life to as many as thou hast given him. This does not teach predestination, as many would have us believe; it merely gives us to understand that no one can come to the Son except the Father draweth him. Every converted man and woman is the Father's gift to the Son. In the ninth verse, we find this same thought expressed when Jesus says, "I pray not for the world, but for them which thou hast given me; for they are thine."

Jesus pauses abruptly in his prayer to explain the secret of eternal life. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." To know God in the true sense of the word, is to be saved. "Hereby we do know that we know him, if we keep his commandments." (1 John 2:3).

I HAVE GLORIFIED THEE ON THE EARTH.

What individual has ever lived in this world who has put such a display of glory into the world as Jesus? His footprints across the sands of time are footprints of Divine glory.

Jesus glorified the very soil he trod upon. He immortalized every city, village and hamlet he ever visited. His followers by the hundreds of thousands have, during the past centuries, flocked to tread upon the very spots which he glorified with his presence. He glorified the Word by living it before men. He was God's word incarnated in the flesh. He glorified the Father by revealing the great Father's heart of love to a sinful world. He could truly say, "He that hath seen me, hath seen the Father."

He glorified childhood by lifting a little child up in their midst saying, "Except ye be converted and become as a little child, ye shall in no wise enter into the kingdom of heaven."

He glorified the Father by stilling the angry waves of Galilee; by rebuking the evil spirits; by healing the sick, by raising the dead; by speaking as no man ever spake; by saving the souls of men which, after all, was the greatest of all his marvelous works. What a testimony to give in the closing hours of his human life, to be able to say, "I have glorified thee on the earth." Can you and I say it, even though we must do it in a less degree? His divine mission to the world was to glorify the Father. Can ours be any less?

Am I glorifying the Father by a life dedicated to God and my fellowmen? No life that is not cleansed from sin can truly glorify him. No soul that is not shining for Jesus is glorifying him, for Jesus commanded, let your light so shine before men that they may see your good works and thereby glorify your Father which is in heaven. (Matt. 5:16.)

The Approach of Antichrist.

REV. A. S. HUNTER.

World-rule or world-government is coming, and is not so far off, is the opinion of a titled and wealthy English woman, Margaret Haig Thomas, according to a press dispatch. She cites the dictum of the oil kings in raising the price of oil, and she anticipates that the thing will spread to magnates in other lines. That can easily be. The nations and various parts of the world are now so inter-related as to numerous common necessities, that a few men can dictate prices and supply. Rubber is an example. Directly another Mussolini may appear and take all the lines of control into his own hands, including banking and finance. The Bible name for him is Antichrist. John saw him nearly two thousand years before this woman imagined world-rule. He is on the way, his time unknown, and she may be a true prognosticator of how he will obtain his world-wide control. When he comes, he will be anti-Christ, against Christ, exactly the opposite of God-with-us, the Prince of peace. Then woe to such as are not "ready," with oil in their vessels with their lamps, to ascend when the trumpet call of the Bridegroom sounds through the skies! The tribulation of the Jews at the fall of Jerusalem, A. D. 70, was tame beside the world-wide tribulation under the iron hand of Antichrist! "Watch ye, therefore, for ye know neither the day nor the hour when the Son of man cometh. . . . And what I say unto you, I say unto all, 'Watch'!"

IF YOU WANT SOMETHING

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

A MIRACLE IN BLACK.

REV. C. F. WIMBERLY, D. D.



HE religion of Jesus Christ faces many problems in this age of reckless, thoughtless, pleasure-crazed extravagance. But if we can interpret, in any degree, the signs and movements now in progress, the supreme crux of our day is *humanization*, if such a word is intelligible. To be more exact, it is an effort to eliminate the supernatural, and abandon all the processes, so long believed in as experiences wrought by the Holy Ghost, such as conviction for sin, repentance, faith, pardon, witness of the Spirit, heart purity, etc. We are handling the most sacred truths of revelation as the surgeon handles his scalpel on diseased tissues, or as the scientist examines the *euglena* under his microscope. All the joyous emotions of the soul are being explained by the new psychology—whatever that may mean. Then, of course, God's word as to revelation, inspiration, and the truth as it is in Christ must, of necessity, come under the same analysis and dissection.

With these preliminary thoughts before us, we shall tell a little story, and would like to offer it for the scalpel of the *inteligencia* who may condescend to read these lines. It is a true story that did not find its way into "True Story Magazine." Furthermore, it is not a story told "on good authority," second or third hand, but one of which this writer has personal knowledge of the facts set forth. We saw, we heard, but we did not comprehend. We want some one who is wise "above that which is written" to explain this story.

The writer was conducting a revival in a large southern city, and was being entertained at the parsonage. At this parsonage there was employed as cook, a faithful old darkey of the old regime—loyal, devout, and with simple childlike faith. From time to time, Aunt Sophia, as we shall call her, told us of a little black child who "preached." She said so much about this wonderful child that we urged her to bring her to the parsonage, that we might hear her preach. This she did one Sunday evening.

It will be necessary just here to give the readers a history of this little black tot, or "pickaninny," as they are better known. A very young colored girl became a mother, a thing not uncommon among those people who know little, except the law of primitive instinct. This little black waif was left with an old colored woman living next door to Aunt Sophia, the minister's cook. The child was left with promises to pay for her support, but the mother disappeared and left this old darkey with the burden of this illegitimate child, and her mother was never heard of again.

At our invitation, the old auntie brought the child to the parsonage, two other ministers being present. We asked the old woman the child's age. "Dat chile am 'xactly two yers and nine months ole, kas I had 'er eber sence she am bon."

Close scrutiny revealed the fact that the old woman spoke the truth; she could not have been older. Just a little black child, that normally could not have talked very distinctly, much less carry on a conversation. We have known bright white children that could scarcely articulate at that age. Little "Ruby" spoke her words as distinctly as an adult. Then her old guardian said: "Ruby, de white gemine want ter hyar ye preach fur 'em." Until that moment the child had not spoken a word, but sat in the corner with her hands folded. She arose and walked to the center of the room, and began: "Dear friends, I am going to preach to you from the fourteenth chapter of John." She did not read this wonderful chapter, but she literally *preached* it, and with emphasis, her

black eyes shining, looking us straight in the eyes, and stamping her little feet. Her body seemed transfigured, as she quoted down through the chapter—most of it. Readers, keep in mind, she was but two years and nine months old.

When she came to a stop, she said: "Now everybody sing," and she began one of those lifting negro spirituals, as her little body swayed in perfect rhythm. Then, she began again: "I am now going to preach to you the twenty-third Psalm." And she delivered it in the same enthusiastic manner, quoting it accurately, and swinging her arms in graceful gestures. Two or three other Bible lessons were *preached* in the same way.

All hands then asked her questions. "Ruby, who taught you how to preach?" She would reply with all her powers: "Jesus told me how." "Where did you learn so much Bible, Ruby?" "Jesus learned it to me." The next move was to question the old auntie as to her teaching Ruby. She replied in explosive language, "Na, suh, I aint tellin' that chile nothin'—I do' know dat Bible, mysef. Dat air chile, she scare me." "Are you sure," we asked her, "that you have not been teaching her to do this preaching?" and she denied it vehemently.

We found out some further mysteries about Ruby. Nearly every morning she would bound out of bed, and call to her auntie, and say: "Jesus give me some more Bible last night," then get out onto the floor and deliver it. She would then beg until the old woman would get a Bible and find it to see if it was right, as the chapters and verse would always be given. Sometimes she would have difficulty in finding it, but when she did, it was always correct. Ruby never missed the reference. Several times those in the room gave her pieces of money, and she took it over and gave it to the old woman, and said: "God will bless you, and I will pray for you." God will bless you, and I will pray for you—think of it—*two years and nine months old*.

Mention was then made about a dream the child had a few nights before. "Tell the white folks yer dream, Ruby," said the auntie. This is what Ruby told us: "Dreamed that Jesus gave me three brooms, and said, 'Sweep clean, Ruby, for I am coming soon.' I told Jesus I would sweep clean."

A few nights before this interview, the negroes had a lodge gathering in a hall not far away, and they asked to have this little child come and speak for them. The old lady said she asked her what she was going to tell them, and the child said she did not know. They went to the hall; Ruby sat in a chair in a corner with her head bowed to her lap until her name was called. She went at once to the platform and began her speech. She told them: "You will find my sermon in some chapter in Leviticus" (naming the chapter.) It was God saying: "You are my people, and I will be your God, and you shall love and serve me, and I will bless you." She then delivered the same message for us. There was no way possible for this to have been faked, and nothing short of a strange, unexplainable mystery, that this little black child could do what she did. We do not believe a white child can be found in this land who could even be taught—at such an age—to do what this illegitimate waif did. Explain it, somebody.

We were told by Ruby's foster mother that she never played with other children of her own age; she would go with the old woman who cooked for a white family, and sit out on the back steps all day long and amuse herself, but made no trouble for any one. She never asked for anything, but took what was given her, ate it, and said nothing.

Let us pause a moment, for argument, and say that she had been taught all this extraordinary manifestation. Who taught her? Was it this old illiterate cook—a woman who worked every day in a kitchen with, perhaps, one-half day off each week, and Sunday evenings. How could she find the time, if

such a scheme should enter her mind? Then let us assume that she was taught, coached, trained to repeat and preach those messages from God's word. *Even then, you have a miracle beyond the ken of human mind to fathom.* It is a miracle for which there is no human explanation. We challenge any white family who may read these lines to train their own children or grand-children, two years and nine months old, to stand out in the floor and recite the fourteenth chapter of John, or any other chapter. Let them try to teach one of such an age to quote it correctly, and say any of the things this little black child said.

No, it cannot be done. At that age they are only beginning to prattle little words, and many cannot do that with clear articulation. They might be taught to chatter some Mother Goose Rhymes, and they will not get very far with them, either. Let every parent test their own children—all of whom, of course, are unusually bright at the age of little Ruby; teach them to stand out in the floor and recite correctly large parts of several chapters of the Bible, and see how far they will get. We contend that Ruby was a miracle, viewed from any angle.

So in this age of materialism, when every fact of things sacred is being reduced to human interpretation, we find here an exemplification of the words of the Psalmist: "Out of the mouths of babes and sucklings, thou hast ordained strength, because of thine enemies." Yes, enemies that seek to explain God, explain Revelation, Salvation and the Blood Atonement, as coming from folklore, traditions and heathen mythologies. The blatant, blaspheming infidel who spurns God and ridicules the Bible, is not in a class with the well paid, high-salaried teacher or preacher who eats the bread of the church, and with the pretence of higher scholarship, quietly and suavely cuts the spinal cord of our faith by raising doubts as to the truth of it all, destroying our faith by humanizing the whole superstructure.

But back to the little negro girl: We want some scholastic to come forward and explain little Ruby and tell us how it happened. Give us the *rationale*—that is the big word, I think. Some may say to the writer, "Well, what do you say or think about it?" This writer has no explanation, other than the words given by Ruby herself: "Jesus told me. Jesus learned me to preach."

Dr. Ridout's New Book on Revival Blessings.

Before sailing for the mission fields Dr. Ridout put out his new book, "Revival Blessings" containing the History of the great revivals as well as stories of great evangelists and chapters on soul winning, etc. This book should be read by all evangelists, ministers and laymen who are interested in revivals of religion. Also, it is a fine text book for the class room where evangelism is being taught. There are many things in this book not found in any other book on evangelism. Dr. Ridout has dug out a lot of gold nuggets from his wide reading. This is a fine book for soul winners in the Sunday schools and among young people, and no one can read the book without finding it full of wonderful information and inspiration. Price, \$1.00.

I Have Been Greatly Impressed,

Says Rev. Arthur Sellers, while reading "Perfect Love," by Rev. J. A. Wood, and believe it the best, clearest, most authoritative for the Methodist doctrine, clearing all doubts and arguments against holiness, than any other book I have found. Indeed, I am impressed to have as many of my members have it as possible.

Brother Sellers' statements are not in the least overdrawn. If you haven't a copy of this book, get it and read it. Price, \$1.50.

Pentecostal Publishing Company,
Louisville, Kentucky.

LEARNING TO TRUST GOD. (Continued from page 3)

loss of the mud man? One says "the mud man did not amount to much." That mud man was real to that child; it was his own creation. It is gone now, and the child has something better in its place. This mother had a child who might have stood with the great men of earth, but she has a jewel now who stands with Jesus and the angels of heaven.

Had that child lived, it would have been subject to all the ills and temptations that we come in contact with while here on earth. It is safe now. It will never be sick again; it will have no sorrows; it will never bring any disgrace upon the heads of its parents; neither will it die any more. It will not be away from us long; we will soon go to where it is. Ought not we rejoice instead of weep? In the 22nd verse it says, "In all this Job sinned not, nor charged God foolishly." Read the first chapter of Job. In the twelfth chapter of second Samuel, we find this: "Then David arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped; . . . And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."

If we want to be able to fully trust God, we must make sure of one thing: *Are we his child?* If we are sure of this, we can trust him in everything. He is under obligations to take care of us. In first Peter 5:7, it reads—I expect we had better read the sixth verse, also: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; For he careth for you." That is what David did. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:5, 6. There are many just such passages, but we will give but one more, which you will find in Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." With all these promises, and these are only a part, can't we trust God? But I hear you say "My trials are so great." Well, he is a great God. Paul says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." That is just exactly it, Paul. The suffering that we do here is only fitting us for the kingdom. We want to say again: God knows what is best for his children, and he is not going to allow anything to come upon them that is not for their good, and his glory.

Now, let us search out ourselves: Are we really wanting to serve our Maker, or, are we just wanting to have an easy time and slip into heaven? Christ suffered, and Peter says for us to arm ourselves with the same mind. We don't want to talk so much about suffering, as we want to lay a foundation for our faith to rest on, so that we will be able to trust him when these hard trials come, for they are sure to come: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." 1 Peter 4:12. Isn't that plain? We are going to have trials—not only trials, but trials like going through fire. We don't get everything our way any more than a child gets everything its way. The child doesn't know what it needs, neither do we. Let us read the next verse before we quit. "But rejoice"—O my! how can I? Well, that is what the Word says, we did not put it there. We are just trying to get a foundation built so that we can trust God. Let's

finish the verse. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." Why do we have those hard trials? "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7.

Let us dig down a little deeper and see if we can find out what it is to *really* trust God. Is it when we are in need of something, and go to God telling him our needs, then go on believing that we will get just what we ask for? No. That is not what we mean by trusting God. That is *faith*, all right. But the *trust* that we are talking about goes deeper than that. It is trusting him when we fail to get the things which we ask for. It is trusting him while we watch our home burn—it is seeing him in the ashes. Is it trusting when we kneel in prayer and commit the keeping of our husband or son to his care as they go off to the army where thousands of men are falling at the front? No. It is trusting God when we see their mangled forms lowered into the grave, and then be able to say, "Lord, thy will be done, thou knowest best." Old Abraham *trusted* God. You remember that God told him that in Isaac his seed should be blessed. You also remember that God told him to offer Isaac as a sacrifice. Abraham did not argue the case with God, but did just what he was told. That is trusting God. Then there were the Hebrew children: They did not know whether they would be delivered or not, but they didn't fail God. Daniel knew that lions would eat people. He also knew that he would be thrown into the den of lions if he continued his prayers. He prayed three times a day, and prayed where folks could see him. Many a man and many a woman, yes, little children have trusted in our Lord, even when they knew it meant death. Let us drop this one thought, and give you these few verses, and we are through. Sometimes our Disappointment is his Appointment. If you will notice, we have to change one letter and we have the very thing we need. Disappointment. Change D to H, and we have His-appointment.

Disappointment—His-appointment,
Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.

His appointment must be blessing
Though it may come in disguise,
For the end from the beginning
Open to his vision lies.

Disappointment—His-appointment,
Whose? The Lord's who loves me best,
Understands and knows me fully
Who my faith and love would test;

For, like loving earthly parents,
He rejoices when he knows
That his child accepts unquestioned
ALL that from his wisdom flows.

Disappointment—His-appointment,
No good thing will he withhold.
From denials oft we gather
Treasures of his love untold.

Well he knows each broken purpose
Leads to fuller, deeper trust;
And the end of all his dealings
Proves our God is wise and just.

Disappointment—His-appointment,
Lord, I take it then as such,
Like the clay in hands of potter
Yielding wholly to his touch.

All my life's plan in his molding,
Not one single choice be mine.
Let me answer, unrepining
Father, not my will, but THINE.

Don't fail to send us two or more new subscribers on our 50 cent offer.

Jesus Christ our Endowment Fund.

A. W. ORWIG.

There are a considerable number of Scripture passages which warrant our speaking of the Lord Jesus Christ as our endowment fund. Nor are these passages limited to the needs of our spiritual nature. But even if they were thus limited the fact would be glorious indeed. Since, however, it is very evident that the Word teaches us that Jesus may and ought to be appropriated for the needs of the entire man, how great should be our joy and gratitude!

The first of several Bible passages, which I quote as sustaining this view in question, is the one which declares that "Christ is all and in all." He certainly is such as it relates to our spiritual salvation. But in order to be really "all and in all," to us, he must be accessible and available for the needs of our three-fold nature, spirit, soul and body. The apostle Paul's comprehensive prayer that we may be sanctified wholly, and that our whole spirit, soul and body may be preserved blameless, etc., seems to me to be indisputable evidence that we may draw on the Lord, so to speak, for the necessities of our entire being.

Another passage showing that the Lord may be claimed as our endowment fund is: "But my God shall supply all your needs according to his riches in glory by Christ Jesus." In view of the fact that Paul had just been speaking of physical or temporal blessings, it is very clear that he refers to bodily as well as spiritual necessities. The words indeed make Christ a most blessed and inexhaustible endowment fund for every conceivable need.

Again it is declared that Christ "is made unto us wisdom, and righteousness, and sanctification, and redemption." Surely that takes in the needs of mind, heart and body. For we are not only to have spiritual redemption, but redemption also in a good degree for the body. Nor need we wait until the resurrection day to feel quickening power of Jesus in our bodies. Some of his children are constantly drawing on him as their endowment fund for the various ills of the body. Many Scriptures and many of Christ's own acts warrant them in doing so. He is indeed "a very present help in trouble."

Another very precious passage is: "Know ye not that your bodies are the members of Christ?" And how can our bodies be members of Christ's body without his life more or less flowing into and quickening our bodies, especially if our faith claims such a result? In Romans 8:11 we read, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Many can testify to the fact that with the incoming of the Holy Spirit they have received new vigor for the body. Others have received actual healing from some special physical malady.

"Why should it be thought a thing incredible" for God to give his children an earnest or foretaste of the resurrection rapture and power long before the resurrection itself, just as he sometimes gives them a blissful foretaste of heaven? Then let us draw on the great Supply for our soul's deepest and constant need. Jesus himself encourages us to do so by many precious invitations and promises. Let him indeed be our Endowment Fund for both our spiritual and temporal actual needs as may be in accordance with his will.

"The Nightingale of the Psalms."

By Jarrette Aycock, is a beautiful exposition of the Twenty-third Psalm, and a booklet that is always in demand. If you want to make several inexpensive gifts—gifts that will bless humanity, present this book. The price is 25c each, 5 copies for \$1.00, or 12 for \$2.00.

GLEANINGS FROM THE EVANGELISTIC FIELD

BEULAH PARK CAMP, ELDORADO, ILLINOIS.

August 11th brought to a close one of the greatest ten-days' camp we have seen for several years. It was great in attendance, of both ministers and laymen. It was great in its high quality of preaching and singing and praying through. We had Brothers Brasher and Rees as preachers, and they gave us their best. The board slated them for 1934 camp. Brother C. C. Rinebarger led the singing, and did a good job of it. He said that the choir did the best he ever saw them do there, and he has been with us several times. Many lasting friends were won for the camp, both ministers and laity. People came many miles from several different states to camp. Some came over 500 miles. This is a strictly interdenominational camp. The writer was re-elected president for third year.

Thomas E. Harper.

REPORT OF REV. AND MRS. R. P. MARSHALL.

Since our last report we have been busy all the time except for a week at home, the first in four months. We spent the last three weeks in June in a city-wide tabernacle revival in Birmingham, Ala. Rev. Glenn V. Tingley, Radio Chaplain, WBRG, was in charge. When we left at the end of this period, there had been sixty conversions. Since then we learn that the revival has continued for over two months with splendid results.

From Birmingham we went to the little town of Coffeetown, Ala., where we assisted the pastor, Rev. O. H. Vanlandingham, an Asbury boy of good standing. The results were not what we had hoped for, but many testified to a renewed interest in the things of the Kingdom.

After a week at Lewisburg, we drove over to the beautiful Kuttawa Camp Ground near Kuttawa, Ky. Here we were associated with Bishop H. M. DuBose, and Rev. R. L. Sleamaker in a two-weeks' campaign. The Bishop was with us only four days, but in that time delivered eight great gospel messages. It was a great privilege to hear him.

We came directly to Drakesboro, Ky., where another Asbury boy, Rev. Herschel Russell, had pitched a splendid tent and with the aid of Rev. H. H. Jones, our pastor at Central City, and one of the outstanding evangelistic preachers of the state, was beginning the battle. In two days the revival fires were kindled and Friday night saw four gloriously, shoutingly saved and fifty or more hands raised for prayer. Brother Jones is intensely fervent and deeply religious. We are expecting a great revival here.

We have open dates in September and October that we would like to fill in the North or West.

R. P. Marshall.

MT. LOOKOUT CAMP MEETING.

The people of Lima and vicinity have been greatly blessed and helped because of the camp meeting at Mt. Lookout, August 1-11. In this age of modernistic thinking, one does not often hear such messages as were delivered by Rev. Andrew Johnson, of Wilmore, Ky., and Rev. E. E. Shelhamer, of Los Angeles, Calif. We had old-time, Holy Ghost preaching that stirred hearts and brought conviction, deep and pungent, to the hearts of many. A number of people, both young and old, were truly awakened, some sanctified, and some reclaimed.

Mrs. Julia Shelhamer led the music. She is faithful to the old hymns that are filled with real burning lines. Brother Johnson cannot preach without soaring to the skies and taking the saints with him. Brother Shelhamer, his co-worker, is a great digger and he succeeded by God's grace in cutting people to the heart. Thank God for such preachers, who hate nothing but sin, who stir the Devil, and who pour out their souls in behalf of sinners. Truly this has been a time of refreshing.

Ray C. Dotson.

Pastor New Hampshire, Ohio, M. E. Church.

NATIONAL CONVOCATION FOR PRAYER.

Sunday was a great day of victory at the National Convocation for Prayer, August 7-8, Salem Park Camp Grounds, Indianapolis. Evangelist Shaw preached in the morning. Mrs. Mattie McDaniels, conference evangelist of the Free Methodist Church, Terre Haute, brought a message in the afternoon on prevailing prayer. Many were so helped that they praised God aloud. Others wept for joy. At night Mr. Shaw preached on "The Sweeping Revival at Nineveh," and told how wonderfully God used the prophet Jonah in stirring the inhabitants of Nineveh to humble themselves with sackcloth and ashes, and plead for a similar revival in Indianapolis. He stated that if the people of Indianapolis could realize the deplorable condition of our city, they would call for days of fasting and prayer. Mr. Shaw will preach every night this week. Other preachers and evangelists will speak during the day meetings, at 2:30 and 10:30.

The half day and half night of prayer, Saturday afternoon and evening, was a time of great victory. Among the prominent speakers were Rev. E. A. Fidler, returned missionary from India, Rev. M. E. Baker, pastor of the Morris Street M. E. Church, and Rev. C. M. Croft, pastor of the West Michigan M. E. Church.

The following covenant of prayer was unanimously endorsed:

Believing it to be the will of God that the love of Christians, notwithstanding their differences, should be so manifested that all men should be compelled to say of them, "Behold, how these love one another."

Therefore, we do covenant together to call upon God continuously for a more abundant fulfillment of His promises for the outpourings of the Holy Spirit than has yet been witnessed among us, and for a deep general revival of pure and undefiled religion.

At the Monday morning session the following was unanimously endorsed:

Believing that clothing should be modest, and for comfort and health, and for the glory of God, and not to please this ungodly world:

Therefore we do earnestly covenant together to protest against the immodest dress of women, such as short skirts, low necks, and no sleeves, which appeals to the depravity of men, and is doing great harm, and does not please God or his most devoted people.

BROTHER WILLEY'S LETTER.

At nine the next morning we headed for Huanca, a distance of four leagues. There we found about the same conditions existing without a priest or religious service, wide open doors for the Gospel. That evening in Huanca I was taken sick owing to the bad food. The following morning we started again with ten leagues before us. We made a start at four in the morning and rode on through the dark. Then just at the break of day we reached an old Inca trail which led us straight up the mountain on a spiral stairway. This trail leads from the central of Peru to Quito, Ecuador. Suddenly we came out upon a great pampa, table-land about five miles wide and eight long. There we saw the palace of the Inca kings, the foundations of a great structure, the stones in perfect condition, so perfectly smooth and close fitted that it was impossible to insert the blade of a knife between them. How they placed them we may never know. They are a monument to the ingenuity of a great people.

We left the plains and began to rise higher on the level of the snow line of the Andes. Then I began to get sick properly. My weakened condition from the sickness of the day before combined with a real case of seroche made me one sick man. I prayed and suffered. O! that the next rise would be the last! The higher we rose the sicker we became. Late in the afternoon we began to drop. By 5 o'clock, we had reached the pueblo of Banos where we were kindly received and I crawled off the mule and turned into bed at once. The Feasta of Santa Rosa was on in the town so most of the men were drunk but in spite of that we were kindly received. The marvel was we were in the heart of Catholic country expecting fanaticism when it turned out to be just the opposite. We, the first missionaries, to pass through the valley were received with open arms and the cries of "Felicidades!" "Felicidades!" rang in our ears as we left town. I had a talk with a tailor and his wife, both Indians. I told them that perhaps we would be back sometime to preach to them. They at once expressed themselves by saying, "Ojale!" (Would God). The man who gave us the room for the night was a bar-rocha, drunkard. His wife when she heard that we might come back, said, "Perhaps they might stop drinking if you come."

Leaving Banos we started for Margus, the last town on our trip. Again we rose high in the altums, by this time I was feeling fine. We rode all day over some wild but beautiful country, reaching Margus after duskfall. We stopped on the edge of the town when we heard the cries of men and the screams of women. The town was in the midst of a drunken debauchery. Both women and men dancing and crying, celebrating the Feasta of Santa Rosa.

On reaching the dwelling of the Governor, the soldiers were too drunk to understand what we wanted. Finally, we were led into the presence of the Governor and found that he too, could barely manage the duties of his office. He received us kindly, not knowing that we were evangelists. We learned that the town had been the base for a great bandit operation, three years ago. A traveller took his life in hand when he crossed those passes of Margus. At one time there were over six hundred bandits imprisoned in the town. This governor had completely cleaned the surrounding country of banditry. We were glad to find a place to rest our weary bodies that night after riding ten leagues.

Three o'clock the next morning we were out again on our way home, to Huenuco with twelve leagues before us, six to the ranch of our friend where we arrived at 2:10 o'clock in the afternoon and were received with open arms while the servants ran in all directions preparing for our comforts.

We were a rough, dust covered company of missionaries with faces burned a deep red, and our noses blistered by the cold winds of the alturas and hot sun; but "the trials of the road did seem nothing when we got to the end of the way." Realizing the great opportunity of a mission field where from all sides they are calling, "Come over and help us," "Vivan los Evagelistas," "Baje con el cura," our hearts were constrained with compassion for these people without a pastor to lead them in this valley where the feet of missionaries have never trod, other than the Frilles, Franciscan monks.

The first day out we sold all our Bibles. We could have sold a mule load easily so hungry were they for the Word of God. Thus ended our trip into the field over which I hope to ride in the years to come, as rode the great Francis Asbury in the early days of our own country. I am living in anticipation of many souls, great souls coming up from the land of

the Incas to lay their crown down with rejoicing before the great King of kings. He Who alone can right their wrongs wrought upon them by conquerors, he the Christ of the Inca Pass.

This letter shall give you an idea of our needs there. First, the mastery of the language, then, I need a lantern and slides covering the life of Christ. Then, too, I need the price of an Indian pony. Pray with me for these things that the Lord might put it on the heart of someone to respond.

Not many weeks hence I go again to the Jungle to relieve those who have been laboring so faithfully these past months. In all our Father has been wonderfully kind and mindful of our every need. We have a sure promise, "Our God is able."

Thomas Willey.

TRI-STATE HOLINESS ASSOCIATION CAMP, Clinton, Pennsylvania.

The fifth annual encampment of The Tri-State Holiness Association Camp came to a close Sunday night, August 11th. These indeed were great days of rejoicing over the presence of the Lord.

The workers for the present year were Eddie E. Patzsch of East Liverpool, Ohio, Chorister; Rev. M. F. Early, of Charlotte, Mich., speaker in The School of The Prophets; Rev. Lawrence Reed of Damascus, Ohio, and the writer, evangelists. Besides these there were as many as thirty visiting and camping ministers giving their prayers and Christian influence toward the success of the camp.

This camp is comparatively a new one, but is largely attended by the people of the surrounding towns and community, some driving in from many miles distance and camping for the entire time. Upon a given test it was found that there were as many as fifteen different religious denominations represented. The camp is situated on a beautiful fifteen acre woodland with towering oaks furnishing ample shade. The earth beneath these majestic oaks, all covered with a carpet of green in the well set grass affords that natural splendor of a landscape view so very attractive to those who have a taste of nature's beauties. Once a camper upon these grounds, you want to come again.

In the many years of evangelistic service, I have never witnessed more clear-cut, definite salvation work being done than was witnessed at this camp. There were numbers of services when the front was filled with penitent souls crying through to victory. It is claimed that perhaps as many as two hundred and fifty souls were definitely saved or sanctified during the ten days. On the Friday night of the camp, there were people praying through at the altar until after three o'clock in the morning. Some who had retired at their tents arose and returned to the services and fell at the altar and prayed through. A special message given under the inspiration of the Spirit was delivered by Evangelist Reed at the 2:30 hour of the morning and seventeen souls responded at the altar and prayed through to blessed victory. The scenes of this night will long be remembered and commented upon by those in attendance.

At the closing Sabbath afternoon service, just preceding a message on "The Bridehood of Christ," given by the writer, an old indebtedness against the dormitory, of \$910.00 was raised, then, furthermore, a subscription of \$3,000.00 was immediately taken toward the erection of a commodious tabernacle which will seat fifteen hundred, the work to begin next May. One man of Pittsburg, whose dear mother lives and rejoices in the faith of full salvation, pledged the last one thousand.

I shall not soon forget these glorious days of refreshment, the sweet Christian fellowship among the different nationalities and religious denominations, and the bright, shining faces of those bounding from an altar of prayer with such clear evidence of victory over sin.

The writer is now engaged for a twelve-days' campaign in The Robinson Memorial Tabernacle on Bedford Ave., Pittsburg, Pa., with Eddie Patzsch, chorus director. From here we go to Colliers, W. Va., for a ten-days' engagement. We have some open dates for the Autumn months. Please let us hear from any desiring the message of a full gospel.

Fielding T. Howard, Evangelist,

GLOSTER, MISSISSIPPI.

We are happy to report one of the greatest revivals at New Hope Church, near Gloster, Miss., that your humble servant has ever been privileged to be in. It seems that the old spirit that was once manifested there through Dr. Morrison and other great preachers was resurrected. Praise God for such a meeting. We preached to over 2,000 people, and the love of Jesus was abounding. We cannot begin to say approximately the number saved or sanctified, there were so many. The altar filled almost every service. One service every person but a four-year-old boy was in the altar. We had old-fashioned grove prayer meetings and men and women came out of the woods shouting and praising God, and would to God we could find words to express the greatness of the meeting. Mountains of sin were brought low, men seventy years old said they had never seen the like. Why was it? Sometime I would visit homes and members of the family would say, "Go ahead to dinner, I am not eating today." This case not only happened once but many times. Praise God for the old-fashioned salvation that saves and sanctifies.

Rev. C. A. Calhoun.

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(Continued from page 1)

To love one's family, to love one's neighbors, community, state and nation, to love humanity and to love God lifts man into greatness. No man can be truly great who is not a great lover.

God is Love. The oceans are too shallow, the mountains are too low, the leaves upon all the trees and all the grains of sand upon all the shores, of all the seas, and all the stars in all the great stretches of space, are too few to illustrate the love that is in God. That love must express itself; it must have an object for its outlet, hence that splendid, intellectual, moral, immortal, God-like creature called man. God created him to love him, to have fellowship with him, to endow him with power, to place him in rulership over the lower creations, to bring him into co-operation with himself in working out his eternal purposes of righteousness and glory.

God created man a holy being, that is, morally pure; created him free to choose for himself, thus made it possible for him to sin. He must create him free if he would make him great, an agent rather than a mere instrument; but he made in Christ a provision for man's redemption and restoration to holiness in case he should sin. Says St. Paul, in Ephesians 1:4: "According as he hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before him in love."

Sin is not an essential part of man; all the sin can be taken out of him and the entire man left as God created him. The whole of creation and redemption was to give to a God of omnipotent power, infinite wisdom and boundless love, a creature for comradeship in the government and enjoyment of a boundless universe throughout an endless eternity. The motive and end was not selfish on the part of God, but it was a love in God which must manifest itself in the blessings, the enjoyment, the love, and the glory of a high order of intelligent, immortal, God-like beings.

God has an objective and is moving forward in co-operation with mankind to a redeemed race, a warless, saloonless world, where there are no drunkards, no naked, hungry children, no broken-hearted women; where diseases are conquered, plagues are unknown, destructive storms disappear, where Tammany Halls are impossible, outside of perdition, and men live in righteous-

ness and holy fellowship. There is a golden age ahead, a time "when the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea."

God has a program and he is constantly moving forward. He planted the Hebrews in the center of the Orient to reveal him, his laws and his love to the Old World. They failed to accomplish their God-given task and his judgments fell upon them. The wasted plains of Palestine became a vast cemetery, and the barren mountains stood like tombstones over a dead nation that refused to co-operate with God in world redemption.

God lifted up the British Isles, inhabited them with a hearty, sea-going people, broke the yoke of the Roman Catholic Church from their necks, gave them an open Bible, and made them a great Protestant people; made their Island so small that they must sail all seas and touch all shores in order to sell their products and secure their food. He made them the great colonizers of the world. Great Britain has performed a splendid part in the World Program, but now Roman Catholicism has cast the shadows of her superstition and idolatries over England. She has cursed Ireland for centuries. The British Empire is rapidly approaching a crisis and possible disintegration.

God has always made arrangements for such emergencies. After the Hebrews had performed a great part in the plan of world redemption and apostatized, God brought out all the good of their service and made Great Britain headquarters for a working out of his program of mercy and love. If the British fail to preserve an open Bible, an evangelical faith and a saving gospel, he has provided for such an emergency in the building of this vast continent and kept hidden its mountains of iron, its beds of coal, its lakes of oil, its tons of copper, silver and gold, its boundless forests, its vast plains, its countless resources, and its unlimited water power.

Someone has said, "North America is God's last chance with man." The thought is, if, in this country the Church becomes cold, formal, if Civil Government becomes corrupt; if the spirit of selfishness and greed prevails, the natural resources of the land are seized upon and utilized for the enrichment of the few, while the multitudes sink into poverty, ignorance, disease and vice, the history of other nations will be repeated in America; in a word, if civilization fails here in the midst of provisions so abundant and opportunities so great, upon what grounds can we base reasonable expectations for the success of the race in some future age and in some other country.

God created this vast continent and fenced it in with an expanse of ocean waves, and kept it in reservation throughout the centuries waiting for the development of a people loving and demanding civil and religious liberty. He evidently desired a place in which he could grow a larger and better manhood and womanhood than it is possible to produce under the shadow of kings and popes. God created this country for an open Bible, for the evangelical faith, for a larger and better freedom than mankind had known in the history of the world. It was his plan that Christopher Columbus should be born before John Wesley. He discovered this vast and goodly land, and as it began to be peopled with a free, liberty-loving people, John Wesley with his message of a free and full salvation, was to kindle the flame of spiritual awakening and revival fire; and God would warm the heart of the American people, which would create a spiritual light to illuminate the entire world.

In the nature of things God wants man to be holy, cleansed from sin and from selfishness, delivered from all forms of superstition and idolatry. He wants to raise up in this nation a manhood and womanhood who, in their faith and love, will embrace, evan-

gelize, illuminate and bring into righteousness and true holiness all peoples in all the wide circles on the globe.

God calls us to holiness through the atoning merit of Christ, to righteous living and heroic self-sacrificing in these days of imminent peril. Let us stand up and stand together for a great nation wide revival; for the redemption from sin of the vast millions of our fellow-beings; for the spread of scriptural holiness over these lands.

The Bootleggers' Journal.

It is quite true that the bootleggers of the country have many true and tried friends among the editors of the wet press, but would it not be wise for them to gather with them the lawless gang that aids and abets them in violation of the law, the murder of officials, the robbery and ruin of their fellowbeings, and begin the publication of a paper entirely their own. There are any number of suggestive names they might give to such a publication.

They might call their paper, "The Lawless Herald," or "The Criminal's Defender," "The Advocate of Crime" would be suitable; or they might name it "The Devil's Daily." Any one of these names would be suggestive and appropriate for such publication. It has occurred to me that "The Bootleggers' Journal" would be the most suggestive and classic name for such a paper.

In order to attract attention to the inauguration of such a sheet they ought to claim to be deeply interested in the welfare of our republic. They should insist that they belong to no party, and no church, that their motives are unselfish, pure and patriotic; that their great aim is to fight the Methodist Church and hinder it in its purpose to rob the people of their liberty, to protect the young from the seductive influence of the liquor traffic and the cigarette, to bridle, saddle, and bring into subjection to the bootlegging element of this country the Methodist Church, and force her to keep quiet and attend to her business and let the great world of immorality and wickedness supinely alone. It would be a good idea for them to insist that they proposed to protect and defend the poor, downtrodden, persecuted Catholics of this country; that they intended to carry their war to the bitter end against Protestantism until one man by the name of "Smith" be elected to the presidency.

Why should the great lawless bootlegging element leave their interests in the hands of the overworked editors of the wet press, instead of rising in the might of their patriotic enthusiasm and saving this country from the blight of prohibition, Protestantism and prosperity.

There might be the possibility of failure in such an enterprise. In the first place, there are a great many intelligent, patriotic Catholic people in this country who would not want to place the interests of their church and people in the hands of a lawless bootlegging fraternity, and they might insist that they objected to any such publication. We can't believe that the bishops and priests of the Catholic Church have any desire to bring on a conflict between the Catholic and Protestant churches of this country under the leadership of the bootleggers of the nation.

There is another matter to be considered: The entire Protestant press might ignore such a publication and refuse to give it any sort of notice. Silent contempt would be a tremendous disadvantage to such a journal, and it is quite probable that the great Protestant press of the nation would go forward with its fine work for sobriety, peace and happiness among the people, and utterly ignore such a firebrand of lawlessness, thus letting it burn itself out for lack of fuel.

It is to be hoped if such a paper should appear that the church press will ignore it. I could easily conceive of the highest authority in the Catholic Church of this country issuing a bull against such a publication. I think that is what they call it. A bull would mean that the Catholic people would absolutely discount any such publication as undertook to stir up strife and hatred among the Protestant and Catholic people of this nation.

SEED TIME AND HARVEST.

MRS. H. C. MORRISON.



THE task of preparing the ground for the seed and sowing the grain is not so thrilling as that of the reaping time. The one is faith in action, putting the seed into the soil believing that God's sunshine and rain will come in due time and the glad harvesting will roll around by and by.

But, ere we shall have the delight of harvest we must go through the toil of plowing the soil, throwing out the stones, keeping the noxious weeds cleaned out, which is always an irksome task, nevertheless very necessary, in fact, the only condition on which we may base our hope for a good yield at harvest time.

After the long, toilsome days what a joy it is to go out and reap the bounteous harvest of grain. We forget the arduous toil of the weeks and months that preceded the time of reaping in the joy that comes to the happy toiler as he sees the fruit of his labor so abundantly rewarded.

While this is true in nature, it is also true in grace. We cannot hope for much fruitage in our Christian life unless we are sowing beside all waters, instant in season and out of season in scattering broadcast the seeds by precept and example that will mature, by and by, in some life we have touched as we traveled the highway of life.

We are told by Paul in Galatians 6:9, that "in due season we shall reap, if we faint not." There is the difficulty! We grow weary and become faint-hearted as we wait for the seed to germinate, grow and mature. We are often tempted to be impatient with that boy or girl because they do not do just as we think they should; we expect them to be as we are, without giving them time to grow the Christian graces that we have been developing through the years. Let us remember that we are to give them line upon line, precept upon precept, here a little and there a little, until they finally bloom out into young manhood and womanhood, all the result of the seed that we sow into their hearts when they are tender and the soil is fertile, with the credulity of childhood that has been taught that God is good and merciful and that he deserves their love and adoration.

Yes, it is the waiting time that wears us out, that tests our faith and calls for all of our patience and courage and trust to endure as seeing him who is invisible, believing that in due time we shall see the desires of our hearts in a golden harvest of matured grain.

How many mothers, and fathers, too, have prayed and prayed for the prodigal sons and daughters, and Satan has tempted them to give up, saying, "It's no use," but something caused them to hold on and on until, finally the harvest time came and they saw their loved ones garnered into the fold of Christ. Did it not pay to wait patiently on the Lord, and to bide his time to order you to thrust in the sickle and reap? Surely, his promise never fails, though it seems sometimes to tarry long in its fulfillment.

We are admonished in this same letter to the Galatians "not to be weary in well doing," for just out before us is the golden harvest beckoning us to reap the reward of our well doing. Don't give up hope for that

boy or girl, that loved one for whom you have been praying so long—nothing is to be gained by this—but remember that,

"Though seed lie buried long in dust,
"Twill not deceive our hope;
The precious grain can ne'er be lost,
For grace insures the crop."

ARE YOU CONVERTED?

J. F. KNAPP, D. D.



THE Rev. W. Percy Hicks, D.D., writing quite recently in *The Christian Herald* of London, the most widely circulated religious paper abroad, makes this ominous statement: "Plenty of churches can be found where there have been no known conversions for years, and, indeed, in some cases, where such evidence of divine operation is not expected."

Having been engaged in revival work almost exclusively for the past fifteen months, holding meetings among more than fifteen different sections of the Protestant Churches of this Continent, I have come in contact at first hand with instances which verify the conclusion of the Anglican divine just quoted.

I have labored in churches where no seekers' meetings had ever been held before in the whole existence of the society; in others where almost the entire membership refused to stand by the sanest and least sensational of revival movements. One pastor told me of the church in which he had labored for three years. He said that during the time of his incumbency dances were held in the basement of the sanctuary and young people resorted to this amusement armed with their flasks of booze. "Smokers," "little theaters" and other questionable adjuncts definitely allied with the world are now so frequently run in connection with Protestant and evangelical churches that they scarcely cause any comment.

The question at the head of this article arises from this reflection, If the masses of church members were genuinely converted would such worldliness be tolerated in the professed church? For answer we must turn to the Word of God. The Text-book of conversion or the new birth is found in the First Epistle of John where a variety of evidences of regeneration are given. I will recite a few of them:

"Hereby we know that we know him if we keep his commandments.

"He that abideth in him ought himself also so to walk even as he walked.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

"Therefore the world knoweth us not because it knew him not.

"Whosoever is born of God doth not commit sin.

"Marvel not my brethren if the world hate you.

"For whatsoever is born of God overcometh the world."

Are dancing, card-playing, theater-going, and other amusements and pleasures of like character, of the "world"? If so, it is evident that those who engage in them are *not* overcoming the world and hence are *not* born again.

What does it mean to be converted? Briefly, to have a new life in the soul; in the words of Dr. Doddridge, "such a sense of God in the soul, and such a conviction of our obligation to him, and of our dependence upon him, as shall engage us to make it our great care to conduct ourselves in a manner which we have reason to believe will be pleasing to him." The touch-stone of our

deeds ceases to be, Will this proposed action please or profit me and becomes, instead, Will my conduct in this particular please or profit my Divine Master? It is obvious that any one who fails to conscientiously and sincerely apply this test cannot be a converted person.

How are we converted? Through repentance and faith

(1) Repentance. This is what we *do*. One of the finest outlines of this truth is found in a book once largely circulated, "The Anxious Enquirer," by John Angell James. He says, "Repentance signifies an entire change of men's views, disposition, and conduct, with respect to sin." It includes:

1. Conviction of sin. "No man knows what sin is, and how sinful he is, who does not clearly see that he has deserved to be cast into 'the lake that burneth with fire.'"

2. Self-condemnation. "As long as a person indulges a self-justifying spirit, and is disposed, if not to defend his sins, yet to excuse them, he is not only impenitent, he is not indeed convinced of sin."

3. Sorrow for sin. "Nor let thy sorrow be selfish; mourn more for thy sins as committed against God, than against thyself," or, he might have truthfully added, thy neighbor.

4. Hatred of sin, forsaking of it, and a determination not to repeat it. "The penitent regards sin as the viper that has stung him, and will ever after hate it, dread it, and watch against it."

To the above outline by James the Scriptures require that we add as a part of repentance:

5. Confession of sin and restitution for sin. Only, "If we confess our sins" is Christ "faithful and just to forgive us our sins." Jesus approved with his presence and blessing the conduct of Zacchaeus the publican when he said, "If I have taken anything from any man by false accusation I restore him fourfold."

(2) Faith. Repentance looks upon ourselves in our sinfulness but *faith* looks up to God in his willingness because of the merits of Jesus' blood, to save a guilty sinner not *in* his sins but *from* both the guilt and power of sin.

A *Fatal Fallacy*. Much is being said and preached concerning "accepting Christ." Many of those who propagate the "acceptance theory" also maintain what is known as "eternal security" which simply means that once having "accepted" Christ no backsliding or sin on our part can change our supposed relationship to God as our Redeeming and Eternal Father. It is bad enough to get a seeker into a false experience but to then impose further upon his credulity and his everlasting safety by telling him that now he has it he cannot lose it, seems to this writer, the shrewdest and most dangerous trap that the devil has ever invented. This is the more dangerous in that it is often set forth by persons who call themselves "fundamentalists" and boast of their orthodoxy upon every occasion. It cannot be too often repeated that without a genuine repentance, as briefly outlined above, there is absolutely no basis for saving faith which resulted in the witness of the Spirit to the new life.

A *false experience*, ministered by general ignorance of Bible conditions of salvation and through a modernistic or time-serving pulpit, is the *supreme* danger of the day. It is well enough for every reader, no matter what his profession, to ask himself calmly and in the light of God's truth, "Am I converted?"

Love never goes out of fashion. It is never cast aside like an antiquated robe. It is fit and beautiful in every time and season. It adds some light to the light of childhood. It adorns life's prime. It beautifies old age. We may take it with us through "the valley of the shadow," and we may wear it on the resurrection morning. It is always in fashion. "Love never faileth."—J. H. Jowett.

OUR BOYS AND GIRLS

WHAT A YOUNG MAN LOST DURING HIS VACATION.

A. W. Orwig.

Howard L— was a member of a certain church in the town of S—, as also of the Young People's Society of Christian Endeavor of that church. He was looked upon as at least a fair sample of a Christian young man.

Howard's parents owned a beautiful cottage in a finely shaded park, where scores of other handsome cottages had been erected. It was a place where religious meetings were annually held. Howard had been to these meetings during one or two summers, and had received considerable profit. It was a very attractive place, and the whole family usually spent a part of each summer there.

During the early part of a certain summer it was proposed, as usual, that the entire family again attend the meetings. There was but one dissenting voice, and that was Howard's.

"Why, Howard," asked his mother, "will you not go with us this year?"

"I have made arrangements to go elsewhere," was his reply.

"But, Howard, do you think it best to have done so just when the meeting is held?"

"Perhaps not, mother; but all the boys in the office begged me to go with them." None of them were Christians except Howard, and he had not yet acquired that strength of Christian character which enabled him to say "no" to the siren voice of the tempter. He knew, moreover, that there would be dancing, card-playing, and the drinking of intoxicants at the place. But he said to himself that he would not indulge in any of these.

Howard supplied himself with various paraphernalia with which to amuse and enjoy himself. His two large valises were well filled with changes of clothing, toilet articles, a few books and the like. Just as he had about finished packing his valises, his mother went to his room, where he was, and saw his Bible lying on the table.

"Are you not going to take this along?" she asked solicitously, holding the Bible in her hand.

"I had intended to, mother, but my valises are both so full that I could not possibly get it in either of them."

"Please let me try," said Howard's mother. And seeing two or three other books in one of the valises, which she thought he did not need as greatly as he needed his Bible, she suggested that he leave one or two of them at home, and take his Bible along.

To this Howard readily consented, but said: "I thought, mother, as I was going to stay only a few weeks, a small Testament and Psalms would answer, and this I had intended to put into my pocket. At this remark Howard's mother's face assumed an increased look of sadness. His seeming indifference to the Word of God really pained her. Besides this, the other books he had put into one of his valises were more or less of a light character,—something merely to amuse, but not to instruct and edify.

Howard and his companions from the office of the large manufacturing establishment, where he and they were employed as book-keepers and stenographers, arrived at the popular summer resort somewhat late in the evening. The place was brilliantly illuminated, and throngs of people were gaily promenading in every direction. The very atmosphere was rife with mirth and hilarity. Bewitching strains of music, boisterous songs, and loud laughter rang out upon the air. In the distance, under a large wooden pavilion, could be seen the gay and excited dancers.

When these six young men retired the first night it was amid considerable boisterous joking. Howard, however, was not as demonstrative as the rest. But certainly he was at a disadvantage for enjoyable and profitable devotions. At home he was accustomed to pray in secret when retiring at night and arising in the morning. To this he added Bible reading. Now he felt he was in a sort of dilemma.

Besides, about two or three hours spent in gaiety did by no means contribute to a devotional spirit or beget a relish for the Word of God. Nor had he the courage to take his Bible out of his valise before the boys. When all of them had gotten into bed, but still talking and laughing loudly, Howard sat on a chair and dropped his head upon a small table and tried to pray. Poor boy, it was at best only saying prayers. Was not his lack of courage to kneel, as also to take his Bible from his valise and read it in the presence of his worldly companions, indeed a loss? But other losses quickly followed.

When Howard professed Christianity and joined the church, he nobly gave up using tobacco. He had been quite a smoker, but felt that he could no longer defile himself with the weed, and spend his money for it. But before his vacation was over, his moral perceptions had been so greatly toned down, that he returned to the filthy practice. Surely this was a loss in Christian stamina and in personal purity.

Of course those young men resolved to make the best of their outing—the best from their standpoint. It was five against one in the battle between right and wrong. Howard did not really mean to compromise with evil; but disregarding the earnest pleas of a noble Christian mother, as well as grieving the Holy Spirit, he was no match against the enticements that surrounded him.

It was not long, however, until Howard found himself taking part in dancing. At first he declined the invitation to do so. But the plea, especially by the young ladies, of "having just a little fun," caused Howard to put his scruples aside. Again and again he yielded to the bewitching whirl, and again there was a drop to a lower spiritual plane. Certainly here was another loss.

On a certain evening some of Howard's companions proposed a few innocent(?) games of cards. But he pleaded ignorance of card-playing as an excuse for refusing. "Oh, we'll teach you how to play in a short time," said one of the company.

"I don't care to learn," was Howard's reply and he really escaped from the snare that evening.

But there was a certain young lady at the resort whose beauty and accomplishments had captivated Howard. She was accordingly invited to a card party by his friends, and before the evening closed he became her pupil in the fascinating game. "With her much fair speech she caused him to yield," (Prov. 7:21). And it is almost needless to say that other evenings found him similarly engaged.

On another occasion some of Howard's associates proposed a visit to a hall beautifully decorated, but where intoxicating liquors were kept in those days. This invitation he promptly declined. The radical things he had so often heard and read against the liquor traffic enabled him to resist the temptation. But the absence of all religious meetings and influences, and the indulgence in one continual round of worldly pleasure had a very marked effect upon Howard's spiritual life. He went home smitten with great barrenness of soul. His attendance at the church services were very irregular; and when he occasionally took part in prayer or personal testimony, there was a painful absence of the Spirit in it.

"Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" (Prov. 6:27, 28).

Dear Aunt Bettie: How are you and all the cousins? My mother takes The Herald and I enjoy reading page ten. Last week I saw a letter in The Herald from a little girl from Cortez, Colo., and as I used to live there I answered it. I am eleven years old, am in the seventh grade. My birthday is Dec. 24. I like my teacher; he is Mr. Raymond Weekley. Who can guess my first name? It begins with L and ends with N, and has

seven letters in it. I would like to hear from some of the cousins. I live on a farm and I live close to a church and I am a member of the M. E. Church. I live close to school. I went to Colorado two years ago to visit my grandma and certainly had a wonderful trip. My uncle used to be a student of Wilmore College. Hope Mr. W. B. is out milking the cows when this letter arrives for I hope to see it in print.

L. Rowena Rowley.

Rt. 2, Ravenswood, W. Va.

Dear Aunt Bettie: I'm ten years of age and am writing you a few lines to let you know my grandma takes The Pentecostal Herald and also the Christian Herald, both of them are good papers. I want the children to guess my middle name, it begins with M and ends with E. It has five letters. If anybody guesses it I will be glad to write to them. I hope Mr. W. B. is eating his dinner so he won't get this letter. I have four sisters. I think that is pretty fine, don't you? So many letters are in The Pentecostal Herald, I want the children to write to me. I live in College Corner, Ohio, and I suspect I'll always live there.

Gladys McNair.
College Corner, O.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band of boys and girls? My father is a minister of the gospel. I have a sister larger than myself. I am ten years old and in the sixth grade. I go to Ashburn public school. I have brown eyes, fair complexion, light hair, and am about four feet and three inches tall. My birthday is October 8th. Have I a twin? If so, please write to me. I can draw a little, and play the piano, and sometimes I write poetry and stories. I am sending you a copy of one of my poems which I wish to see published. It reads as follows:

They Are Needing You and Me.

Away, far over the wide, wide sea,
The people are needing you and me;
Some child away, far over the sea,
Needs some help from you and me.

If you can't go to that far off land,
You can give a little, and help all you can,
You can send your pennies far over the sea,
Where they need help from you and me.

Some poor little child in that heathen land,
Will appreciate the pennies that you hand

Down to them from across the sea,
They are still needing you and me.

A penny isn't much in this rich land,
But over there on that long strand,
Some child would be glad to have in hand

A small, bright penny in that dark land.

Some poor little child that bows down to stone,

Might be taught to worship God alone,
If you would send far over the sea,
The help they are needing from you and me.

I wonder who can guess my first name; it begins with E and ends with E. It is a Bible name and has six letters in it. If you can guess it, please write to me. I hope Mr. W. B. is snoring when my letter arrives as it is my first letter and I wouldn't care for him to read it any way. I want all the cousins to write to me and I will answer all the letters I receive.

E. Ellen Williams.

308 Gordon St., Ashburn, Ga.

Dear Aunt Bettie: I have entered this door—the door to the House of Happiness—before, but here I come again, bringing as my excuse for coming again merely this fact: this really is a House of Happiness. (And who doesn't like to enter such a house). I will describe myself again for the benefit(?) of the new cousins. I am just another one of Mississippi's brunettes—black curly hair, dark eyes, and medium complexion. I am sixteen years' old and a Sophomore in high school. But ho! that isn't a description. Here are the things I love to do: watch the coming of spring with her renewal of hopes and aims; look at flowers and pictures and listen to music, three things which help to

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bring out the best there is in us; read good books that teach me something new and interesting; (of all the little and cheap things of life I think the cheapest is to write or read a book or an article of any kind that lowers the moral standard). I love to read the books of Proverbs and St. John; I love to read Shakespeare's works—but this is getting deep—I love to go to socials and weiner roasts and eat peanuts! And oh, yes, my dream is to visit every state in the Union and then the Hawaiian Islands. Aunt Bettie, if you will permit me to I will tell the cousins about a little incident that happened not long ago. There was an Indian Chief passing through town and was persuaded to visit our school. He spoke our language quite well so he spoke before the whole school. He told of Indian life—work-a-day, social, and religious—finally ending with this: "There be one thing which an Indian sees that The Great Spirit cannot see." You may imagine our astonishment at such talk. The old Chief paused and as no one spoke, went on, "The Spirit cannot see his equal while an Indian, or a pale face can see his equal." I must close. Good-bye and love to Aunt Bettie and the cousins.

Bertha McCulley.
Box 124, Waynesboro, Miss.
P. S.—I'll promise to write some poetry for our page soon. Yes, I scribble a little as well as eat peanuts!

Dear Aunt Bettie: Will you admit me into your happy band of boys and girls? I love to read letters very much, especially if they are written to me. Do you cousins hunt wild flowers? I hunt them lots of times. We have violets and daisies in the woods. I belong to the M. E. Church at Mount Carmel. We have a small church there, but it is fixed very nice. We have an excellent pastor, Bro. Vickers. I hope Mr. W. B. isn't watching so close when my letter gets there.

Hazel D. Koen.
Milry, Ala.

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FALLEN ASLEEP

VAN VALKENBURGH.

Mrs. Ellen Thomson Van Valkenburgh, wife of the late Rev. Francis Dwight Van Valkenburgh, slipped away to the Glory Land on Wednesday, July 24th, 1929. She was married to Rev. F. D. Van Valkenburgh on the Seashore Camp Grounds, July 25th, 1888. She at once took up the task of rearing to manhood and womanhood a large family of seven children, and the career of this family fully justifies her noble self-sacrifice. Her husband was a minister of some ability, and early joined the ranks of the Holiness Movement. He gave himself in great abandon to the spread of scriptural holiness. Mrs. Van Valkenburgh, as his wife, made large sacrifices in order to see her husband and family properly clothed and cared for. She endured the hardships of an itinerant minister's home, as seeing him who sees the life of his children, and rewards accordingly. She was born in Carick Macross, Ireland, and came to America when only 13 years of age. The funeral services were held in the Eighth St. Methodist Episcopal Church, in New Orleans, La. The funeral sermon was delivered by Dr. H. W. Knight, and she was laid to rest by her husband in Biloxi, Miss. B. W. V. V.

MARCUM.

Mr. E. B. Marcum, 57 years old, departed this life four months ago. He was wounded at the L. & N. Railroad yards in Paris, Tenn. While he was doing some inspection work a cut of cars, unseen by him, struck the cars he was inspecting, knocking him underneath the wheels. He was taken to the hospital where he lived two hours and fifteen minutes. Then the angels came and took him to join his friends, relatives and Jesus. He is survived by his widow, Mrs. Eugenia Marcum, two sons, two daughters and a host of friends and relatives; among them are two brothers, T. N. Marcum, Marion Marcum, and three sisters, Mrs. E. J. King, Mrs. R. A. Montgomery and Mrs. M. J. Scanlon. He was a devoted Christian, and we sadly regret giving him up, but realize our loss is Heaven's gain. We miss him, but God had a better place for him, and some day we expect to meet him where partings are no more.

There are loved ones in the Glory,
Whose dear forms we often miss,
When you close your earthly story,
Will you join them in the bliss?

You can picture happy gatherings,
Round the fireside long ago,
And you think of tearful partings
When they left you here below.

One by one their seats are emptied,
One by one they are going away.
Now the family is parted,
Will it be complete some day?

His Cousin,
Mrs. Annie Higdon.

REQUESTS FOR PRAYER.

D. C.: "For over a month I have been in a run-down, mental condition, a spirit of depression and melancholy which is very distressing and discouraging. Will you pray for me that I may be brought out of this distressing condition soon."

A reader of The Herald earnestly desires the prayers of its readers for her son and his family, that they may be blessed spiritually, and that he may get work to support his family. Also, that her 15-year-old son may be a real Christian worker for the Lord.

Mrs. W. E. F.: "Please to pray for my husband, that he may know he has been born again."

Mrs. A. M. R.: "Will the readers of The Herald pray for my body to be healed?"

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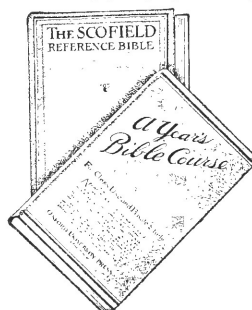


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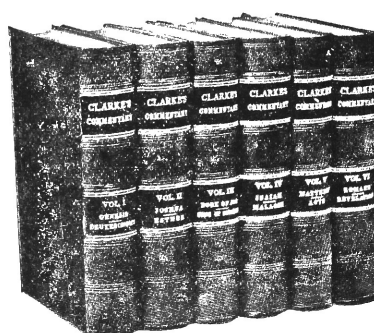


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SUNDAY SCHOOL LESSON

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

Lesson XI.—September 15, 1929.

Subject.—Teaching the Law of God. Nehemiah 8:1-18.

Golden Text.—The entrance of thy words giveth light. Psalm 119:130.

Time.—About B. C. 445.

Place.—Jerusalem.

Introduction.—God's Law is the basis of all good law. When Moses inspired by the Divine Spirit, wrote the Pentateuch, he was writing the foundation principles of all civil government for all peoples, and for all ages. He wrote that which theocratic civilization must have, that, without which, it cannot exist. Do away with the Divine Law given in the Old Testament, and men have nothing left but heathenism. Modernism, with all its boasting, is only heathenism. Since it denies the inspiration of our Holy Bible, its own highest claims will not put it beyond a sort of educated paganism. Eddyism makes big claims, but it is only the Hindooism of India with the name "Christian Science" plastered on it to fool the people. Its devotees are only refined heathen.

It is proper to state here that men are not only under obligation to obey divine law, but human law also. St. Paul settles that matter in Rom. 13: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

Our nation is in a peculiar condition. Our law books are overloaded. We have laws almost beyond number, and yet we are making more every passing year. One is reminded of the ancient Jews. The traditions of the elders outnumbered and outweighed the laws of God. We write our constitutions, and then make laws to enforce our constitutions, and then some more laws to enforce the laws we make to enforce our constitutions. Our national law against narcotics, if properly enforced, would eliminate the entire drug habit from opium to nicotine; but we have some loopholes through which the devil plays his game to the curse of our people. America has one need that mounts above all her other needs: Obedience to law!

Our people need instruction concerning law—both national and state. Multitudes of them have never even read the Federal Constitution. The teaching forces of the nation, from school-room to pulpit, should stress this important matter.

We are in need of a conscience in regard to the Dignity of Law. Our courts have grown so lax in the enforcement of law, that they have become a "laughing stock." Thank God for every upright judge and for every honest lawyer in the land; but when one has written those words he must cry to Heaven for a moral revolution that will clean up our courts and send a gang of little legal scamps to the bow-wows, or maybe to the plow-handles or the coal-pits.

Do not imagine for one moment that I am off my subject. The laws of God and the laws of men must stand or fall together. He who will not obey the one will not obey the other. All good men obey both. He who would annul human law is a bad

citizen and a traitor to his country. He who disobeys God's law is a sinner and a traitor against the Divine Government.

All honor to President Hoover in his stand for law enforcement. Every good citizen in the entire nation is backing him. Some of our big newspapers need enough boycotting to give them a thrill—maybe a chill would be better. One blushes for shame as he reads their slurs at the Eighteenth Amendment and the Volstead Act. And what shall one say about their constant lying concerning prohibition? They should be builders of strong sentiment in favor of law and order; but their present purpose seems to be to cultivate hotbeds of anarchy and crime.

Comments on the Lesson.

1. All the people.—This verse needs little comment; but I call attention to the eagerness of the people to have God's law read to them. We have before remarked that the people had but few copies of the law.

2. Ezra the Priest. We have dealt with him before. He, like Nehemiah, had come out of Babylonia, being a descendant of some Hebrew captive. Note that the law was read to both sexes. And those that could hear with understanding.—Children who were old enough to understand.

3. One thought here needs to be specially noted: "The ears of all the people were attentive unto the book of the law." Careless hearers are a nuisance.

5. Opened the book.—Unrolled it. Above the people.—Standing on a sort of pulpit. All the people stood up.—A mark of respect among the Jews toward the Word of God.

8. Blessed the LORD.—Praised the Lord. Amen!—Be it so. Lifting up their hands.—An act of worship that seems to be instinctive. Here we have true Oriental form of worship.

8. Read . . . and gave the sense.—Any other sort of reading is nonsense. Some preachers should read this verse at least twice every day till they comprehend its meaning.

9. Tirshatha.—Nehemiah's title as governor of the province. The people wept when they heard the reading of the law, because they felt condemned on account of their sins; but Nehemiah and Ezra comforted them. They really knew almost nothing about God's law, having been shut off from it during the long captivity and their stay in Babylon after their release.

10. Just one thought here: "For the joy of the LORD is your strength." That is a blessed word. The joy of the world profits little; but the soul that is filled with the joy of the Lord can run through a troop of the enemy.

11. Hold your peace.—Do not weep.

12. How happy they were. Notwithstanding all their sinfulness, Jehovah had nothing against them. They were forgiven.

WANTED!

The name and address of one or more young preachers to whom we can send The Pentecostal Herald. If in sending these to us you want the privilege of paying for them, you may do so on our 50c proposition. Or, if you have some money to invest and haven't the names, we shall be glad to supply them.

EVANGELISTIC AND PERSONAL.



E. C. Milby, song evangelist, Greensburg, Ky., who recently led the great choir and congregation at Indian Spring Camp Meeting to the delight of all present.

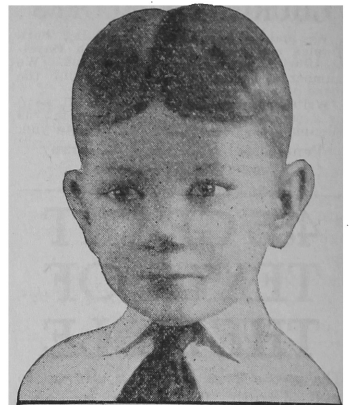
Rev. J. B. McBride has had to change his date for Mahaska, Kan., September 15-29, and has that date open for any one who may desire the services of this untiring worker for the Lord. He writes that "Some one will want it, for the Lord never lets me be idle." Brother McBride is one of our best and most successful evangelists. He may be reached by letter or wire at Beech Grove, Ark., care W. P. Breckenridge.

Dr. T. M. Hofmeister and his song leader, Ralph L. Morris, are in a meeting at the First Baptist Church, Safford, Arizona, and request The Herald readers to remember them in prayer.

Rev. C. H. Babcock will conduct a revival in the Church of the Nazarene, corner of Moreland and Kirkwood Avenues, Atlanta, Ga., September 30 to October 14. E. C. Milby, of Greensburg, Ky., will have charge of the music. For particulars, address Rev. Oscar Hudson, pastor, 125 Moreland Ave., Atlanta, Ga.

G. A. Cave: "I was born in the Blue Ridge Mountains of old Virginia 45 years ago. I lived in the church without salvation until I was 28 years of age; then the Holy Spirit showed me my lost condition and I began to pray and seek for the forgiveness of my sins. I went out into the mountains and made an altar of an old Chestnut log and there gave my heart to the Lord. I was a slave to cigarettes and tobacco from which I was wonderfully delivered. I was called to preach which I have been doing the best I could the past fifteen years. I travel over the mountains on foot to carry the gospel to the poor people. I ask the prayers of The Herald readers, and if any of you have old clothing to spare we would be glad to receive it. My address is Stanley, Va."

The Illinois State Holiness Association will hold their annual convention in Chicago, Ill., beginning Sept. 5 to 15, inclusive. We have secured the large White City Tabernacle for this date. The Tabernacle is located on South Park Ave., near 63rd St. It is just across the street from the White City Amusement Park which is located on the Southside of the city. Rev. John E. Hewson, from Indianapolis, Ind., will be the evangelist. Special



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singers will take part throughout the services. The convention will be under the direction of our President, Rev. B. A. Nelson, who will also direct the song service each evening. We earnestly urge all lovers of true holiness to pray that our meeting will be blessed of God. To any one desiring more information regarding our meeting, please write to Rev. B. A. Nelson, 43 W. 111th St., Chicago, Ill.

Mrs. VanLear, Sec.

Miss Daisy Beatty, of Eddyville, Ky., wishes to announce that she is available for Evangelistic singing. She has a trained voice, is ready for Solo work and song leading. For reference, inquire of Bro. Frank Cox of Crofton, Ky., where she helped in a revival; also Bro. Bandy, Shepherdsville, Ky., or her pastor, Rev. R. L. Sleamaker, Eddyville, Ky.

O. L. Forrester: "Evangelist H. J. Ranton, from Yakima, Wash., was with us for a series of meetings in four different places connected with our work in this community, for about four months. Brother Ranton has proved himself a real brother indeed—enthusiastic, zealous, with a consuming love for souls, praying day and night, and working all the time for the salvation of souls and the building up of God's people. He preaches fearlessly, pungently and with Holy Ghost power, so sinners are brought under conviction, and saved, and backslidden Christians are brought back to God. He invariably gets the Christians to a higher experience, and sets a higher standard for the Christian life. Some young people got the vision for service, others got a new experience, and the church was generally toned up. There were also some remarkable cases of healing in answer to prayer.

Brother Ranton dealt also in a striking way with such public questions as marriage and the home, and the evils of the public dance. Any church which runs at a low level will do well to get the assistance of Brother Ranton, and he will, under God, help to revive it all along the line. He is most loyal to the pastor and the highest interests of the church. He works purely for the glory of God, and the highest spiritual good of his fellowmen. God bless him good, and the church that engages his assistance."

A NEW BULLETIN IDEA FOR PASTORS.

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Send for free samples and price list.

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GOLDEN WEDDING.

June 19 was the Golden Wedding anniversary of Rev. Jerry Clevenger and wife, of Kansas City, Mo. They had decided not to have any demonstration on this anniversary but their youngest daughter, Mrs. Minassian, who also resides in Kansas City, invited the family to her home on June 23, the following being present: Mr. Carl Minassian, wife, and son, Mrs. Carrie Haggard, son and daughter, of Canon City, Colo., her niece, Miss Bernice Moody, of Mulberry, Kan., Mr. James Wagoner, wife and two daughters. One daughter, Ellen, was not present; D. E. Clevenger, wife and two sons, and Jerry Clevenger, the youngest child, all gathered around the table, and as Rev. Clevenger and wife stood at the head of the table, he prayed as follows:

"Dear Lord, our heavenly Father, we thank thee for this good day and the privilege of being here together. Make it a good day to our hearts because of the harmony and love that shall prevail. Bless these grown-up children of ours, for their kindness to us as we feel the weight of years and the frailties of age coming upon us. Be with them as they face the temptations and allurements of this sin-cursed world and help them to be always able to choose the side of righteousness. Bless our grandchildren and may they grow up to be young people of noble character and sterling worth, that they shall be real spiritual assets in the world. Bless the young woman who is visiting us; bless the aged woman who has stood by us for fifty years in sunshine and shadow, in joy and sorrow. She has played well her part in the drama of life as a faithful wife and loving mother, and now as her cheeks pale and her hair whitens for the change that is soon coming, may we all love and appreciate her more than ever; and as our days are numbered may we walk down into the valley of death together and be able to look up and see the city of gold with open gates coming into view. Bless this ample meal that has been provided by kind hands, and may

it give us strength of body, vigor of mind and spiritual stamina to stand true to God and the Bible and old-time religion in this awful age, and finally bring us to that glorious home above where there will be no separations and no good-byes spoken. All this we ask in Jesus' name. Amen!"

THE PRESENT NEED.

Eugene L. McClure.

As the evening shadows gather

At the close of setting day,
In the homes without a Saviour,
Who'll be there to read and pray?

Don't you see, my Christian brother,
There's a work for you to do;
Souls with burden, sin and sorrow,
Would receive the Christ from you.

Will you not then go and labor
In the harvest field today,
Jesus waits their sins to cover,
Why stand ye idly by?

You'll prepare to serve your Master
In a great white field, you say,
Why not then, become a worker
In the harvest field today?

Souls in darkness round you living,
Blinded by the sin and strife—
Will you take your Saviour to them—
Take to them the Bread of Life?

A CLASS MEETING ON PAPER.

Thank God, the "class-meeting" is not entirely extinct, even if some persons do consider it "out of date." However, whether conducted as a separate service, or in conjunction with the regular weekly prayer meeting, some Christians still enjoy the "testimonies," and "take part" without constraint. But my present purpose is to give, in condensed form, some of the "witnessing" for God.

"I praise God for his forgiving and cleansing power. And I know he will keep me to the end; according to his promise."

"After seeking God for some days, I found him precious to my soul. All love for anything wrong is completely gone."

"I magnify the grace of God for a free and full salvation. Abiding peace and joy flow like a river through my soul."

"When Jesus sanctified me he took all the bad and the sad out of me, including any inclination for tobacco of any kind."

"Hallelujah! I am going through with Jesus at any cost. And when he comes I expect to meet him with a shout."

"I praise the Lord for giving me a clean heart at the morning preaching service. His glory fills my soul."

"I rejoice in the blessed assurance that God sanctifies me wholly, spirit, soul and body."

"The deep of God's love swallowed me up, and all its waves and billows rolled over me."

"God emptied me of sin and self, and filled me with the Holy Ghost. I have the abiding witness within."

"When God baptized me with the Holy Spirit I could scarcely refrain from leaping with transports of joy."

"Sinking into Christ I lose myself, and prove a life of fellowship with the Deity, so divinely sweet that I would not relinquish it for a thousand worlds."

"Through the infinite mercy and love of God I can say I am saved from all outward and inward sin. Glory to Jesus."

A lady said, "Night before last I could not sleep because sin was in my heart, so great was my sorrow. Last night I could not sleep because sin was out of my heart, so great was my joy. Hallelujah for the atoning blood of Jesus Christ."

A. W. Orwig.

7 Deadly Fallacies

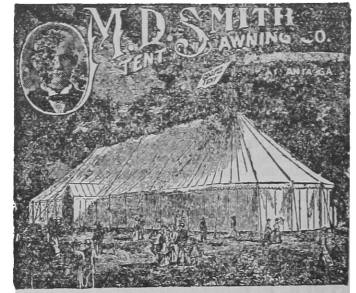
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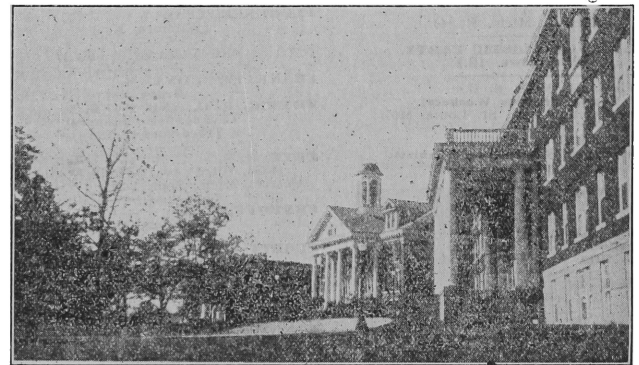
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Oiney, Ill., Oct. 28-Nov. 10.

ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE.
(Morrilton, Ark.)

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)

SHAW, BLISH R., AND MARY.
(1261 Nurdyke Ave., Indianapolis, Ind.)

SHANK, MR. AND MRS. R. A.
(191 No. Ogden Ave., Columbus, Ohio.)

SHARROW, C. E., AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Huntington, W. Va., Sept. 1-15.

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)
Huntington, W. Va., Sept. 1-15.

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Seymour, Ind.)

SPELL, C. K.
(Kirbyville, Tex.)

SURBROOK, W. L. AND WIFE.
(Kingswood, Ky.)

SWEETEN, HOWARD W.
(Ashley, Ill.)

THE LAMP EVANGELISTIC PARTY.
Springington, Ill., Sept. 8-22.

TESTS, ODA B.
(Aurora, W. Va.)

THOMAS, W. E.
Franklin, Ky., August 27-Sept. 11.
Tompkinsville, Ky., Sept. 13-27.

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

UTHE, W. F.
(Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDERSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)

Indianapolis, Ind., Sept. 22-Oct. 6.
Johnstown, Pa., Oct. 13-Nov. 3.

VAYHINGER, M.
(Upland, Indiana)
Rushville, Ind., Sept. 17-23.
Tittusville, Pa., Sept. 24-Oct. 13.

Titusville, Pa., Sept. 24-Oct. 13.
Scioto, N. Y., Nov. 24-Dec. 15.

WELSH, H. W.
(Olivet, Ill.)

WELLS, KENNETH AND EUNICE.
(Taylor University, Upland, Ind.)
Newton, Kan., Sept. 5-15.

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)

WHITCOMB, A. L.
(221 Euclid Ave., Long Beach, Cal.)
Greenville, Tenn., Sept. 5-15.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Athens, Pa., Sept. 2-15.

Napoleon, Ohio, Sept. 18-29.
Allentown, Pa., Oct. 3-13.

Marion, O., Oct. 13-Dec. 1.
Anderson, Ind., Dec. 5-22.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)

WILLIAMS, FRED G.
(1916 Beulah Ave., N. E., Cleveland, O.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)
Open dates, Sept. 8-21.

WISEMAN, P.
(910 Bank St., Ottawa, Canada)

WOOD, E. E.
(726 John Street, Jackson, Mich.)

Camp Meeting Calendar

FLORIDA.

Orlando, Fla., Feb. 27-March 9, 1936.
Workers: Rev. H. C. Morrison, D.D., and
Rev. Joseph H. Smith. Prof. Kenneth
Wells and wife will have charge of the
music. Address: Rev. E. C. Willis, Box
194, Orlando, Florida.

KENTUCKY.

Carthage Ky., August 30-Sept. 18. Work-
ers: Rev. Mattie Wines, Rev. J. E. and
Ada Redmon, Rev. Horace A. Booker.
Write J. R. Moore, Pres., California, Ky.

NEW JERSEY.

Erma, N. J., Sept. 6-15. Workers: Rev.
J. C. Mathis, Rev. G. Howard Rowe and
wife, Write Earl Woolson, Cape May,
R. D., N. J.

OKLAHOMA.

Thomas, Okla., Sept. 19-29. Workers:
Rev. C. M. Dunaway, evangelist, Mr. and
Mrs. Ben Sutton, song leaders. Address
Miss Anna Kraybill, Sec.

TENNESSEE.

Louisville, Tenn., September 1-15. Work-
ers: C. M. Dunaway, H. A. Forester. Mrs.
H. A. Forester, song leader and soloist.
Miss Flora Allred, pianist. Mrs. Walter
Fouche, Secretary.
Greenville, Tenn., Sept. 5-15. Workers:
Rev. A. L. Whitcomb, Miss Alma L. Bud-
man and Miss Pearl Wilcox, song leaders.
Write Mrs. Flora Willis, Sec., Green-
ville, Tenn.

AFRICA.

To begin with let us glance at Africa as a continent. Some people do not know that it is the second largest continent on the globe, with a coast line of sixteen thousand miles. One gentleman after traveling a thousand miles or more in South Africa was careless enough to make the statement that there were no forests in Africa. The same man making a trip through the central part of Africa might be inclined to say that all of Africa is one big forest. Some of us have read of the Kalahari Desert in South Africa. When Livingstone was told he could not possibly cross it, he not only crossed it but recrossed it with only half civilized natives to help him. Though it covers several thousand square miles you can cross it today very comfortably on an up-to-date modern passenger train. It was my privilege to cross it on my way to the homeland last March. A great deal of this land has been made productive by irrigation. Mostly by boring wells and using big windmills. It was very interesting to me to notice every few miles along the railroad the English had built small settlements. At some of these places they were carrying on the truck farming, but at most of the places the English and South African Dutch are in the cattle business. They have been hit hard for the past three years, there having been so little rain-fall.

In the Southern part of the continent also is located those wonderfully rich diamond mines and gold mines. The richest diamond mine so far discovered is at Kimberly. They do not try to produce as many as they are capable of producing, for if they did they would flood the market. The richest gold mine is at Johannesburg, where they have a mine capable of producing much more than they are now producing.

The Southern part also is very productive of fruits. Such as peaches, pears, apples, and grapes. These were introduced by Cecil Rhodes more than

twenty-five or thirty years ago. These are found most altogether in the extreme southern part. Mind you, none of this fruit ever reaches us in the Belgian Congo, for we are some two thousand miles and more from Cape Town. However, we are not left out altogether when it comes to fruit. There in the Congo we are well supplied with the tropical fruits, such as bananas, plantons, pineapples, mangoes, oranges, limes, and grapefruit. What we miss most in the Congo is the green vegetables.

Though the Southern part of the Continent is very rich, it by no means contains all the wealth. In the Congo we have two diamond mines which have been doing a big business for the past ten or twelve years. It is rumored that near Elizabethville in the southeast of the Congo they have found one of the largest copper reserves in the world. We were told by a missionary near that place that there is a syndicate that is putting up a plant for smelting copper which will cost eighty millions of francs, or something over two million dollars. This concern is already sending copper out of the Congo to Belgium at a very rapid rate. It has been surprising to me to note the enormous quantity of elephant ivory shipped out of the Congo every year. Month after month and year after year they ship tons and tons of ivory to Belgium. I had an opportunity at Stanleyville one day, standing on the boat, to count eighty large tusks. Of course these represented forty elephants. In some parts the elephants are still in large numbers. There are perhaps some in that great equatorial forest that no human eye has ever seen. There are some places in that great jungle where no human has ever yet set foot. Though a great deal of it has been traversed.

Another great source of wealth found in the Congo is that of the palm nuts. These trees are found pretty much all over the Congo. There are hundreds and thousands of tons of these nuts shipped out every year. From these are made oil and soaps of different kinds.

To the northwest of the Congo we have the French Congo, which is reported to be a very rich section of Africa. To the northeast is two or three sections of country belonging to England. Among which, one of the most promising is Uganda. The English missionaries are very well established in those parts with a great church building approximating fifty thousand dollars. There is at least one thing we can say for the English, they build well when they build. Especially is this true of the British Baptist Missionary Society. They have about ninety missionaries at work in the Belgian Congo at eight stations. The Southern Methodist Church has twenty-eight missionaries and three stations and one steamboat. Proceeding north from the mouth of the Congo river, along the west coast of Africa we have those comparatively small sections of territories known as the Gold Coast, and the Ivory Coast, also Liberia, and then in that great north-west portion of the Continent we have that immense desert known as the Sahara.

Now the part we are interested in most is the Belgian Congo. And drawing the lines still closer the Tribe known to us as the Otetela Tribe. To most people the Congo is little more than a name, a square block of territory extending across the map of Africa. Ever since its borders were

staked off by Stanley more than a half century ago its name has been associated with that of cannibals and savages, sleeping sickness and fevers, and Hottentots. Though a great deal of leopards and hyenas, scorching sun of the land is low and covered with swamps, it is not all bad. We would say that perhaps two-thirds of it is table land. The equator runs through the Congo little to the north of the center. Our Mission is located almost in the very center of the Congo. We are only four degrees south of the equator. Our Otetela Tribe covers about as much territory as the state of Alabama or Georgia. So you can readily see that we have a big job before us to evangelize and reach all the people covering that big a territory. It is an impossibility with only twenty-eight missionaries. We ought to have a hundred missionaries.

The running of a tropical colony, as Sir Arthur Conan Doyle once remarked, is of all tests the most searching to which the nation that attempts it can be subjected; to hold great power and not to abuse it; to see great wealth and not to seize it; to rule the helpless natives without oppressing them; to meet difficulties, discouragements and dangers without yielding to them; to keep a cool head under a hot sun—these are the acid tests of a nation or an individual character.

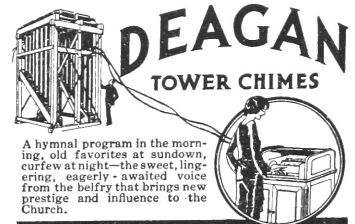
There is one other thing I overlooked in this general view of Africa, that is those wonderful Victoria Falls. One of the seven wonders of the world. These Falls were discovered by Livingston in November, 1855. The native name of Moscoa-Tunya (which means "The Smoke which sounds") is most appropriate. It is said that the huge column of spray has been seen at a distance of twenty-eight miles from the Falls, and the roar heard sixteen miles away. The Falls extend for one and a quarter miles from end to end, and the drop from the brink is of a height of three hundred and fifty feet, falling into an immense chasm. The outlet from this chasm is about three quarters of a mile from the western end, and through this outlet the entire volume of water from the Falls rushes at a terrific rate, passing in its route to the boiling pot, the knife Edge and Danger Point, and rushing beneath the great Zambesi Bridge on its long journey to the sea, through a gorge extending for forty-five miles from the Falls. That great cantilever steel bridge measuring six hundred and fifty feet, is one of the marvels of modern engineering. I stood on the brink of this tremendous gorge looking over and an old Pennsylvania railroad surgeon said to me, "Don't get too close, it makes me nervous."

J. J. Davis,
Methodist Missionary to Africa.

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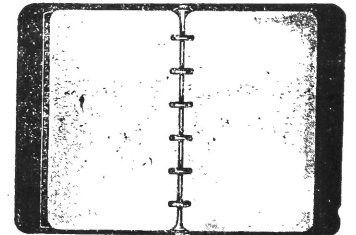
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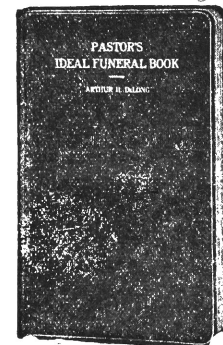
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Every soul, some time, somewhere, longs to know God, and this may be your opportunity to help some one into a saving knowledge of Him. We have known instances where persons were not approachable in the interest of their souls, but the Holy Spirit has spoken to them in the quiet of the reading hour.

We pass this way but once, so let's make our time and efforts count for God and souls. Try to induce some one to subscribe on the special 50c offer till January. Invest 50c of the Lord's money and send the paper to some one; then pray God to bless the message THE HERALD carries to the good of that soul.

Dear HERALD readers, what we do must be done quickly. The special subscription period is rapidly slipping away, souls are passing into eternity, many of them lost, and it behooves us to get desperately in earnest to offer the Bread of Life to as many as will receive it.

Think NOW of some loved one or friend who needs soul food, and either ask them to subscribe or send them the paper until January. Seemingly small things count for much in the service of the King.

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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Sept. 11, 1929.
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Vol. 41, No. 37.

"GET BUSY SOCIETY."

By The Editor.

IF every one will mend one, all will soon be mended." I have forgotten the author of this statement, but it is evidently true. The thought is, if every Christian would begin an earnest effort to bring some one else to Jesus, and press the effort successfully, directly we would be able to capture the hosts of the enemy, and he would be without forces in the field. It must be understood that the author of the above quotation had in mind the thought that every Christian, by divine help, could mend a crippled soul; could win some one to Christ.

Let us, without organization, president, secretary or treasurer, have a "Get Busy Society." Let every sanctified man, woman and child who shall read these lines, determine to camp on the trail of some friend; to begin at once with prayer and friendship and courteous solicitude to win a Christian friend, and lead him or her into the experience of full salvation. Subscribe for a paper; give them a book; speak a courteous word about a deeper and larger Christian life. Arouse an interest; put some one to thinking on this subject. Take time and use it wisely and earnestly, praying and trusting God for best results.

There are thousands of good people professing a high state of grace who are not putting forth very much personal effort. They ought to get busy, remembering that a high obligation rests upon every sincere Christian to try to bring some one else to Christ. After all is said and done, winning souls from sin to Christ is the greatest work in this world or any other world. To lose one's soul; to live in sin here and outer darkness forever, is the most fearful calamity that could be thought of. Let us feel the burden of this. Let us contemplate the unutterable tragedy of a lost soul, and set ourselves to win some one to Christ.

We see accounts of conventions, get-together meetings, lectures and talks on many subjects, with but little reference to the conversion of sinners and the sanctification of believers. Many who are busy with church work seem to almost forget that men have souls, and that countless thousands are on the brink of eternity and entirely unprepared to meet God at the judgment bar. Why can't we arouse a great enthusiasm on soul winning, on the regeneration of sinners, and the baptism with the Holy Ghost in sanctifying power on Christians, cleansing them and, at the same time, enduing them with power for service in soul winning.

Let's join the "Get Busy Society" by counting ourself a member and going to work wherever we are, with what we have in hand. Get a tent, hold a meeting, send out literature, visit a neglected home, bring the blessed gospel of Christ immediately home to the soul. Say something that the Holy Spirit can bless in the awakening of a sinner and

THE TRUE BREAD.

Horatius Bonar.

The bread of life, in pitying mercy given,
Long famished souls to strengthen and to feed;
Christ Jesus, Son of God, true Bread of heaven,
Thy flesh is meat, Thy blood is drink indeed.

I cannot famish, though this earth should fail,
Tho' life through all its fields should pine and die;
Though the sweet verdure should forsake each vale,
And every stream of every land run dry.

True Tree of Life! Of Thee I eat and live;
Who eateth of thy fruit shall never die;
'Tis Thine the everlasting health to give,
The youth and bloom of immortality.

Feeding on Thee all weakness turns to power,
This sickly soul revives like earth in spring;
Strength floweth onward in each buoyant hour,
This being seems all energy, all wing.

Jesus our dying, buried, risen Head,
Thy Church's Life, and Lord Immanuel!
At Thy dear cross we find the eternal bread,
And in Thy empty tomb the living well.

the arousing of a lukewarm believer. Now is the accepted time for service. Now is the day for God's children to bring salvation right over the threshold of the neglected homes and hearts of the lost.

The Kings' business requireth haste. Life is too short, souls are too precious and the possibilities are too great for idleness on the part of God's workers in the white harvest field of lost souls. Many of them can be won to Jesus. Some will refuse to repent, some will resent every kind effort to lead them to Jesus, but many will respond and will give their hearts to Christ. What if you should die and go up to heaven, and some one should be awaiting you there, and cry out as you approach, "There comes a brother or sister who led me to Jesus; who made it possible for me to enter into the Kingdom of God." That would be better than crowns, and palms and harps. Let's at once count ourselves members of the "Get Busy Society," and bring some one to Christ.

The Coming General Conference.



THE General Conference of the M. E. Church, South, meets in Dallas, Texas, next May. The General Conference is the law-making body of the church, but the thing of largest interest, and that which tells most for the future of the church, is the election of bishops, secretaries, and the various officers of the church. The organization of the church is such that its chief pastors and officials have tremendous power and wield a great influence in the direction of all the work, growth, development, spiritual life and progress of the church.

Apart from the Roman Catholic Church there is no other church so tremendously

dominated and guided in its life as the Methodist Church. Methodism is connectional and, in the very nature of things, it is so closely bound together in its organization, law and life that those in high office have great influence. This is a big advantage if her leaders who control the appointment of her ministers and the direction of her forces are mighty men of God filled with the Holy Ghost, separated and free from all selfish motives and laboring with zeal for the glory of the Christ and the salvation of the lost.

If, however, men should be elevated to high office in our Methodism who are unsound in doctrine, who are friendly to the spread and propaganda of modern liberalism, who are selfish in administration and the direction of the vast financial and religious interests and forces of the church, our organization is such that it gives to such men a marvelous influence for evil and hurt of the spiritual life of the church, and therefore, the moral life and best interests of our nation.

The thing of first importance in any church claiming to be Christian, is her doctrine. If she would be recognized as a branch of the true Church of God she must have a system of doctrine resting firmly upon the plain teachings of the Holy Bible. She must preach and teach the fundamental truths plainly written in the Word of God for the salvation of human souls. No organization has any right to claim to be a Church of God that does not implicitly believe and with holy zeal press the teachings of Jesus Christ and the apostles for the salvation of sinners, the building up and perfecting of Christian character.

The doctrines of Methodism make a powerful appeal, both to the intelligence and the spiritual needs of men. The Wesleys and those saintly fellows who, with them, organized and laid the foundation for a great spiritual awakening, and a mighty church, emphasized the fall of man, his utter sinfulness, the atonement of Christ, and those vital Bible truths which so plainly teach that he tasted death for every man, that all men may be saved, and that they may be saved from all sin, that a new, holy life may come into them by the regenerating power of the Holy Ghost, and that an old sinful life may be crucified and eradicated from them by the power of the Holy Ghost. These are glorious truths clearly taught in the Holy Scriptures. They embrace all the fundamental doctrines of the Bible, Old and New Testaments; when faithfully preached, they awaken and stir the consciences of men. They lead to repentance, saving faith, hungering and thirsting after righteousness and the coming of the Holy Ghost to cleanse and take up his abode in the temple of the soul.

The rank and file of Methodist preachers, up to the present time, have very largely been loyal to the doctrines of our church, and they have it in their power to greatly protect the church from the inroads of false modernistic teachings that paralyze evan-

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

BIBLE NOTES AND MEDITATIONS.

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



The Bible is the Book of books. "Bring the Book," said Sir Walter Scott, when dying. "What Book?" was the question.

"The Book—the Bible; there is only one Book!"

It has been beautifully said by a good writer:

"Our Bible is the Word of God,
Supernatural in Origin,
Eternal in Duration,
Inexpressible in Value,
Infinite in scope,
Regenerative in power,
Infallible in authority,
Universal in interest,
Personal in application,
Inspired in totality."

In these days when the Bible is being reduced by irreverent scholarship down to the level of a human book, it is well to recall those words of the great Augustine:

"I have learned to render to the inspired Scriptures alone, the homage of a firm belief that they have never erred; as to others I do not believe in the things they teach simply because it is they who teach them."

From my Bible I shall select a few subjects for consideration in this article.

I. The Wonders of Sanctification. Joshua 3:5. I preached on this text in The Christian and Missionary Alliance Tabernacle, Shanghai, and I was led to name the seven wonders of sanctification thus:

1. It is a deeper work of grace.
2. Brings us into accord with the will of God.
3. Brings heart purity.
4. Brings Liberty and Freedom of Soul.
5. Secret of Power and Victory.
6. Saves from worldliness and backsliding.
7. Fits for service here and Heaven hereafter.

II. The Question of the Holy Ghost. Acts 19.

In preaching upon this subject before an English-speaking audience, Missionaries and others, in Shanghai, our outline was somewhat like this:

We need the Holy Ghost,

- (a) To deliver us from our limitations.
- (b) To deliver us from a false theology.
- (c) To deliver us from an enfeebling prejudice.
- (d) Bring us back to first principles.
- (e) Give us a new language.
- (f) Make us heralds and instruments of a revival.

III. The Holy Spirit in John's Gospel.

1. Born of the Spirit. John 3:5-8.
2. Indwelt by the Spirit. John 4:14.
3. Communicating the Spirit. John 7:38, 39.
4. Taught by the Spirit. John 14:26.
5. Guided by the Spirit. John 16:13.

IV. Worldliness. 2 Cor. 4:4.

Some one has said that the world is society organizing itself against God. Wordsworth has said:

"The world is too much with us; late and soon,

Getting and spending, we lay waste our powers;

Little we see in nature that is ours;

We have given our hearts away, a sordid boom."

When we are of the world we shall think as the world and be absorbed in its interests and prejudices, its choices and its program. It was said of Cromwell that: "Religion was laid into his soul with the hammer and the fire," hence it was that Cromwell refused to conform to the godless world about him and became mighty through God.

REVIVAL TIDINGS.

From the China Christian Advocate, published in Shanghai, we quote the following about the revival carried on by Dr. Ridout and the Bethel Band in South China.

Showers in Blessings in Sienyu.

The revival Movement continues to be the outstanding feature of the work here. The stream grows deeper and wider as it flows on. During the last twelve days of March we had with us Dr. and Mrs. George W. Ridout, of Asbury College, Rev. Andrew Gih, who was with us in the Bethel Party last year, Mr. Lin, a gospel singer and Miss Grace Hwang, Bible teacher, the latter two also from the Bethel Mission, Shanghai.

Our Sienyu preachers, a large number of the Bible women and selected delegates, both men and women from every station, were in attendance. Dr. Ridout, together with Mrs. Ridout, preached the simple gospel of regeneration and sanctification and they preached it with power. Dr. Ridout often had to get up from his bed of sickness to go to the church and preach, returning to it again after the service. His burning zeal for the Chinese made a deep impression upon them all. There was always a quick response to every altar call. The altar was crowded with earnest seekers. The meetings resulted in many workers being brought into a new and deeper experience. Some were rescued from lives of sin and made over into new men and women and went back to their charges to begin in earnest the work of rescuing souls. From these meetings groups of revived church members, chiefly official members, have been sent back to form a nucleus in almost every church. The series of meetings gave unquestionable evidence of the presence of the Holy Spirit and resulted in the transformation of many lives.

Growing out of this revival movement there is a movement among the laity to shoulder responsibility in carrying on the work of the church. Hitherto this has been left chiefly to the paid workers.

After the series of meetings at Sienyu City the Ridout Party went to Hinghwa City for a series there. A great blessing resulted to the church there. "Koh Sang" our young official who was greatly blest at Sienyu went on to Hinghwa and did some very effective witnessing in Hinghwa resulting in quite a stir among the teachers and students of the Guthrie Memorial High School.

W. B. Cole, M. E. Missionary.

V. Revivals of Religion. Psalms 85:6.

I believe in revivals of religion in the Foreign Fields and in the homeland. When I was in Korea they were telling me of the great revival of 1907 when the Methodists increased in numbers from 7,796 to 24,244, and the Presbyterians from 9,756 to 19,654. Yet there are crowds of ministers and missionaries who are opposed to revival meetings today; they have no place in their program for the mourner's bench or the excitement of the revival meetings. I came across an old book on revivals by Albert Barnes, and in this book it is said: "There is not upon the earth a more interesting phenomenon than a revival of religion. The subject is developed under the following heads:

1. The Theory of Revivals,
2. The Vindication of Revivals,
3. The Importance of Revivals,
4. The Desirableness of Revivals,
5. The Hindrances to Revivals.

VI. A Happy Reunion. Gen. 46:29-30.

When I was preaching in Japan at the Osaka Theological School of the Free Methodists my interpreter was Professor T. Tsuchiyama. The Lord had given him some wonderful experiences in America where he became converted and sanctified and educated for the ministry; he holds degrees from the Nazarene University, from Drew and also from Princeton. He tells an interesting story of his return to his father's house after thirteen years' absence. He says:

"According to a Japanese custom, kneeling and bowing, I said to him, 'Father, I have now returned.'

"Then he replied, 'Oh, I have waited for you so long.'

"Then I said, 'Father, I am very sorry that I could not bring money home, but I have brought three diplomas.' Holding these, he smiled. Then I continued, 'Father, I have brought you a still better present, which is the best present not only for you, but for all the people in Japan.' Taking a Bible from my pocket I testified before my father and the relatives and friends who had assembled around his sick bed, telling them how God had saved me and kept me in the midst of difficulties, trials, temptations, sickness and poverty for so many years in the foreign land. My father was deeply impressed and said to me, 'Son, I do not want a present. You have brought me indeed the best present.' It was truly a glorious time and a great blessing came upon the company, whose hearts were melted to tears.

"About two o'clock on the third morning after my return, my father said to me, 'I feel as if I cannot live until daybreak. If I die this morning, where will my soul go? Please tell me about a future life.' It was indeed a sad but joyful time. I trusted that this was the hour when my prayers would be answered. I replied to him, 'Father, repent of your sins before God and simply trust in Jesus Christ. Then, though you may die even now, you will go to heaven where some day we will meet you.' He asked me, 'Why is it so easy to go to heaven?' I then preached to him about the Cross of Calvary. His question was, 'Did Jesus die for me? Does he love me so much?' While I was praying for the salvation of this struggling soul, God certainly came to him. With many tears he said to me, 'I will believe in Jesus.' My mother also wept and accepted Jesus. What a glorious morning that was."

ADDITIONAL NOTES.

Just now the Chinese Government is putting heavy pressure to bear on the Christian Schools to register. This means, substantially, putting the Bible out of the curriculum and striking religion off the school-room's program. One of the Anglican Chinese Bishops said to me, "That if we cannot teach Bible and religion in our schools we will close them up." Another requirement, if they register, is that the picture of Sun Yat Sen, the father of the Republic, must be hung up in the school and every Monday morning it must be bowed to three times. I was told of one school called after one of the great men of the church, who was noted for his orthodoxy and his stand for holiness. This school elected a president of very modernistic training and registered. In advertising for students its ad said that no religion was taught there.

I was invited to address Chapel service in one of the colleges where everything was put upon a voluntary basis—chapel attendance was not compulsory. The school has a constituency of over 400. The chapel service had about 20 students present. I was told that at this Institution they had much trouble; students would strike every now and then and it was a hard matter to control things. Well it seemed to me they were reaping what they had sown. When religion and Bible go out Communism comes in and schools become a problem. In fact, I have seen so many of these school problems that if more of our Christian schools register and bow down to Baal it becomes a very grave question as to the wisdom of continuing to them the support of consecrated Christian people who give their money to foreign missions with the idea that it goes to the support of real gospel work.

At this writing the Bethel Bible Conference at Shanghai opens. Delegates from many parts of China are coming by boat and trains. Many are coming from the revival meetings we have held and other Bethel Bands in various parts of China.

Rev. C. W. Troxel, of the N. H. A. Missions in Shantung, is due for the Bible Conference. He reports in his last letter gracious revival seasons in connection with special services recently held on the Mission assisted by evangelistic workers from Bethel.

Rev. E. R. Munroe, of South China Mission, is in Shanghai, making arrangements with Mr. Kilbourne of the Oriental Missionary Society, to transfer the Bible Training School over to the O. M. S. This will give them their second Bible Training School in

China, this one being in Canton, South China.

Paul Rader comes to China in August. He will have great crowds to hear him provided he can hold steady enough in preaching to be interpreted. Orators and eloquent preachers from America can do no star shooting in China. All their flowers go to waste and eloquent speech is not understood; and pity the poor fellow who tries to be witty and crack jokes. It is a waste of words and time. No use here to get out any Irish jokes, etc. Preachers of the gospel preaching through

interpreters have to be simple, concrete and earnest; must not depend on the inspiration of the occasion because when you say a sentence and then have to break off to let another voice take that sentence through to the audience, you are in danger of losing your fire unless you have the fire of the Holy Ghost burning in your own heart. No manuscript preaching or star shooting, only the simple message of the Gospel in the power of the Spirit, will carry a preacher through the Orient.

HALF A MAN.

Rev. William E. Schubert.

METHODISM made a gain of one half of one percent last year. That means that each hundred Methodists won just half a man to the Church and the Kingdom. There is more truth than poetry to that statement, for it is a fact that for several years now most of those added to the church have been only half-converted, half-believing, half-hearted Christians, which is one reason why we lag behind several other evangelical denominations in this matter which is a measure of vitality.

Many of our people are only half-converted. They are still of this world, they are not other-worldly; the natural bulks large in their eyes, they hardly know there is a supernatural world; as Bowne would say, their minds live in the phenomenal, rather than in the ontological realities; they are proselytes, not converts. One pastor (I am not saying whether in Asia or America) told me that of a hundred who signed cards in a series of meetings only eight remained after a short time, though he called on them time and again and organized training classes. One year after another series of meetings, where hundreds of cards were signed, only one of these "converts" could be found in the church. Evidently people's hearts are not changed by signing cards, or even by mere religious instruction afterward. How different from the results in early Methodism when men were told they must be born again, and when they sought until they found. One complaint against the early Methodists was that they taught that men could know, and should know, that they were accepted of God and their sins forgiven.

Our people are only half-believing; someone has said that there are believers, half-believers, make believers, and un-believers. We fear that the great majority must be half-believers, else it would not take two hundred Methodists to win one member. It is because we only half believe in God, half believe in sin, half believe in the Saviour. How different we are from the people who used to sing:

"A bleeding Savior seen by faith, a sense of pardoning love,

A hope that triumphs over death—give joys like that above.

"To take a glimpse within the veil, to know that God is mine—

Are springs of joy that never fail, unspeakable, divine."

As a result, we are only half-hearted. God says, "Give me thy heart," and we say, "Here's half." We are half-hearted in our prayers, we never shake the gates of hell, sinners do not tremble, angels do not rejoice, God is not pleased; there are no Elijahs, so there are no showers of blessing, for that demands effectual, fervent praying. We are half-hearted in our praise; our singing is half-hearted, and formal; as to an Amen corner, that means the lower right hand corner of the hymnal; and we save our shouts for football games. Our giving is half-hearted, so precious time and space is used for the cares of this World Service, and the decadence of riches, which we figured on, but

didn't get, chokes the word, and men who might have been spiritual leaders become money raisers. You cannot win the youth of America in this half-hearted way, nor the youth of revolutionary China, nor the youth of India, whose Ghandi has given all.

There are some things which are necessary if we would pull out of this rut, and get alive again. I may have omitted some, but these occur to me, and if we do these, the others will follow:

We must be honest with ourselves, we must face the facts, we must take our ostrich heads out of the hole of theory, and recognize conditions as they are. We must rid ourselves of our priori prejudices and stubbornness and take a truly scientific attitude, which considers cause and effect. We must not call ourselves progressive unless we are making progress, and a falling percentage of increase should show us (if we are half alive) that something is lacking in the new methods which promise so much and achieve so little.

We must aim at conversions, real conversions, when men are changed, and know it. People are hungry for real religion; even at Columbia University, the subject assigned to Stanley Jones was "My Personal Religious Experience." He says, "I discovered that we were just folks, that mechanistic philosophy or psychology had not gone so deep that it uprooted those things that are elemental, for before we are psychologists, we are people, and sometimes we survive the psychology and remain people." People want it, people need it, just as much as they ever did. So we should expect conversions and we should use any method by which men can really touch God. When so many bear witness that they found God at the old-fashioned mourners' bench or Methodist altar, why discard it? But use any method that will get the results. The Michigan Christian Advocate gives an account of a revival experienced some years ago in one of the Michigan churches, led by the Union Holiness Band, a group of laymen and lay women:

"The phenomenal thing was that there were no sermons preached, except the regular Sunday sermons. Each night the band came together for prayer and testimony. One of the leaders would take a Scripture lesson and give a short exposition of it. During the day the workers went from house to house, two by two, talking to men and women about the salvation that is in Christ. The new converts were invited to come in at night and give their testimony of the joy of the new life. Men, women and children came for miles around to these simple evening services to hear the testimony of the Christian people. In all there were about one hundred who made decisions." Some years later the same church had a stirring revival when "through plain and powerful preaching and teaching on holiness" many were born into the kingdom."

We must discard the unbeliefs and half-beliefs of modernism. I have been through it, and while I did not accept it because of the sneering snobbery of its advocates (that

"wiser than thou" attitude) yet enough of it got across to neutralize my effectiveness as a soul-winner, until a short time ago I realized my unfruitfulness, while listening to an "old timer" preach in a way that made eternal things real. I can never be satisfied to wait years for converts, as we were told we must in China, for I saw heaven in a young man's face. Rev. B. H. Bruner says, "When the Church moves out of an atmosphere of uncertainty and doubt, and often downright pessimism, into an atmosphere of real expectancy, it will be in a position to receive the power which the risen Lord has for it." ("Pentecost, a Renewal of Power," quoted by the Christian Advocate, New York.)

We must be willing to go all the way with God. Make a full surrender, not in words, but in reality. Do something to prove it, not something rash, but something constructive. Hold a revival meeting. Line yourself up with the wholehearted, fully believing, praying people of your church. Use your tongue to encourage them, rather than to "damn them with faint praise." Give God a chance to make Pentecost real in your life. Don't wait until 1930—have a personal Pentecost now. Welcome the Holy Guest. Don't be ashamed of him; share him with others. This will solve the problems of the church, if enough individuals do this. John Wesley said of one of his societies, "Christian perfection has been little insisted on; and wherever this is not done, be the preachers ever so eloquent, there is little increase, either in number or in the grace of the hearers." But of another, a live society, he said, "I always observe, wherever a work of sanctification breaks out, the whole work of God prospers." And this true in 1929 too.

Methodist Mission, Nanchang, China.

THE WILL OF GOD.

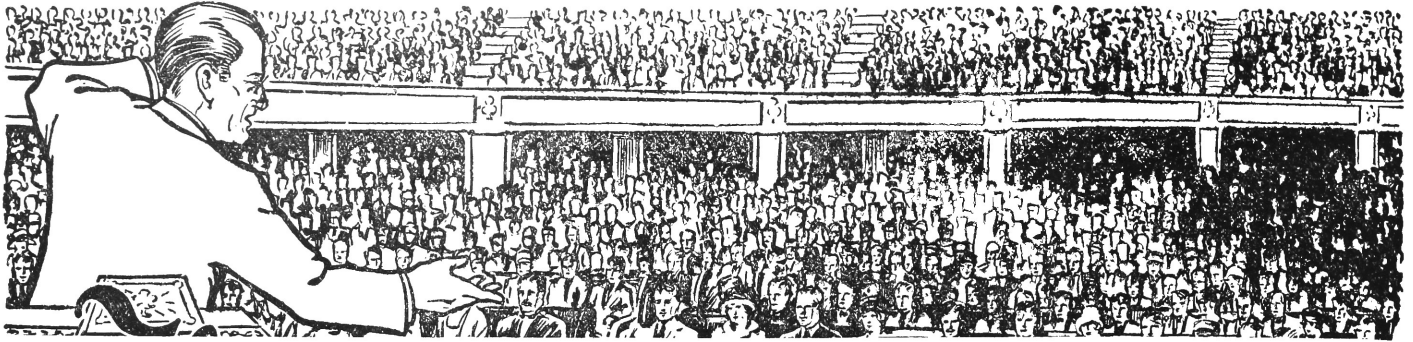
TILDEN H. GADDIS.

THE end of carnality is rebellion against the will of God. It is the chief work of Satan to get men to disobey God. Here is the battle of wills—God's will, Satan's will and my will. The carnal mind is not subject to the will of God. Eve disobeyed then followed the succession of Cain, Israel, Saul, etc. Disobedience is "The deeds of the Old Man." All else is a result. To obey God is to live pure and holy, for walking in the light will lead you into Canaan and keep you healthy while living there.

Jesus gave us an example: "In the volume of the book it is written of me, I come to do thy will, O God." If I have his mind I will to do God's will. I do not quibble and argue and get the victory over God's will and leadings. But I gladly and cheerfully do as the voice of the Spirit commands. The desire of the newborn soul is to know the will of God.

Every backslider can trace his downfall to the place where, on some line or another, he disobeyed God. If every soul who is genu-

(Continued on page 6)



THE SWORD OF THE LORD AND OF GIDEON.

Rev. Joseph H. Smith.

Text: "Time would fail me to tell of Gideon."—(Heb. 11).



HERE is nothing I can tell of Gideon's early history save that, with all else of Israel, he shared the rigors of the Midianitish oppression and must pursue his rural task in hiding, to try and save food for his household and cattle. His father's place was a stronghold of idolatry—the very idolatry that had incurred the wrath of God in the permission of the Midianitish scourge. Whether when, in answer to the people's cry of distress, the Lord sent a prophet to awaken them and reprove them of their sins, this Gideon was one of those who heard and heeded and repented, I cannot tell. It seems probable. Otherwise it is not easy to account for God's choosing him and endowing and blessing him for the deliverance of the people, excepting, only, we will remember that in God's program some are chosen from their mother's womb for such special missions. Maybe both of these figured in the case of Gideon.

Israel's afflictions were due to Israel's apostasy. As a retribution for their forgetting the God of their fathers, they were left under the oppressors' heels for seven years, driven to the caves and the canyons of the mountains for hiding. What they sowed was devastated by their enemies, so that they lacked feed for their cattle and food for themselves. God seemed to have utterly forsaken them. The history of the miracles and wonders he had wrought for them of yore only now mocked them in their gloom. Even from Gideon's own complaint of it their situation was most desolate and their outlook most hopeless.

Let us remember, beloved, that "these things were our examples and they are written for our admonition." Think you, the present famine of the Word of God has no retributive element in it at all? These modern Midianites that are now oppressing and driving the Israel of God into hiding places, could never have grown so arrogant, so tyrannical, so abusive of Israel, and so bent upon the destruction of the faith of the fathers, had not God's restraining hand been withdrawn. (And even yet, as with these Midianites of old, we may hope their time is limited). The history of Israel with its recurring backslidings and its returnings to God in times of distress, has successive repetitions in the history of the Christian Church. Revivals are never discoveries but recoveries of truths, and returnings to the true worship of God in Spirit and in truth. The modern Midianites have already devastated the church's heritage, distressed and defiled the homes of the people, and driven Israel into hiding and into scarcity.

How much the rejection of holiness by her rulers in the generations past has to account for in the devastation of destructive criticism, so called Modernism, but rightfully named apostasy and anti-christ—in this generation, with the whole trail of infidelity, the idolatry of covetousness and the lust of the flesh that prevails upon every hand, who can

tell? For like idolatries and slighting of the Holy Spirit, and the forgetting of the mighty hand of God in their behalf, the Lord had turned Israel over to the Midianites for seven years. And since carnality is ever the same, and God's righteous judgments never change, like distresses—but of a spiritual nature—fall upon a backsliding and God-forgetting church today. "These things are written for our admonition."

But here is the turning point in this history and the index finger that will point us to Gideon. "The people cried unto the Lord." The only swivel upon which God turns from his wrath to his mercy is the altar of prayer. There will be no change in the condition of the church or of the times until the people feel deeply enough their distress to humble themselves and cry unto the Lord. So had they cried from their Egyptian bondage! And later again from their Babylonish captivity! So said Malachi of the degenerate age in which he prophesied: "They sought the Lord." And here, under the pricks and thorns of the Midianitish torment, "they cried unto the Lord." *Gideon is God's answer to that cry.*

But the way must be prepared. First, he sent to them a prophet to awaken the people and remind and rebuke them of their sins. Will he not do so in our own time? There can be no recovery, or restoration, nor deliverance without repentance! The *thunders of Sinai* must be heeded before we can hear the *chimes and mercy peals of Zion*. No use preaching salvation to men slumbering in sin. Let the Church of God examine herself and see how far she has declined from the Word of God! Her people that have gone lusting for the fleshpots of Egypt. Her leaders that are dancing before the golden calf. Her prophets that have gone greedily in the way of Baalim. Her priests that have opened the way to the idolatry of worldly wisdom to the dethronement of the Word of God. How his Sabbaths are desecrated! And his name they have so profaned as to call his only begotten Son the son of Joseph! His institution of the home and of marriage are broken down by the adulterers and fornicators and whoremongers in God-forbidden divorces. Their shrieks directly under the scourings of the Midianites are but the echoes of their own blasphemies against God.

What John the Baptist was to the ministry of Jesus, this prophet in a lesser measure, yet in a typical light, was to that of Gideon. And the holiness ministry will not neglect its message on the *sins of the people*. Nor must we stop with outward manifestations. There is a sinful nature beneath all these apostasies, else they could not recur in all generations and all lands and among all classes and conditions of men. The hurt of God's people must not be healed too slightly. There is a dread cancer and gangrene beneath the present departure from the faith of the fathers. We are dealing with a racial problem when we are dealing with the modernism that would turn homes into harems, and schools into dancing halls and places of

ill-fame, and churches into playhouses, and church endowed colleges into hotbeds of infidelity and temples of the anti-christ. We must prophesy to an exposure of the "old man" or the "corruption that is in the world through lust." And no repentance will meet the case that stops short of the cry:

"Break off the yoke of inbred sin;

And fully set my spirit free."

Confession of sin must precede the Revelation of Holiness,

There were *four stages* in the ministry or life of Gideon as a Deliverer:

(1) That when the angel appeared unto him at the threshing floor.

(2) That when the Lord called and commissioned him to clean up his own father's premises.

(3) That of the decimation of his army, at God's command, to the famous "300," and of his confusing of the camp of the Midianites.

(4) That of his pursuit of and destruction to their kings to a full and final triumph of the Lord and for his people. Interspersed with these are some half-dozen significant incidents, and at their close, his forty years' administration as Judge of Israel.

All admit there is a *progression* in all of God's dealings with his people, both as individuals and collectively; but the rapid succession in which all of these followed one upon the other illustrates the truth that to be gradual needs not to be slow. We have no doubt that there is order and progression even in a flash of lightning. This point may be noted here that progression, whether in grace or in nature, in Providence or in Judgment, of nations or of individuals, is *not automatic*. God himself and that, personally, "worketh all things after the counsel of his own will." Confining ourselves to these four high points in the narrative of Gideon, we shall find each furnishes lessons of faith for ourselves, for "these things were written for our learning."

To the angel, Gideon protested his *unworthiness* and his *insufficiency* for such a trust. His father's house was lowly and he was the least of them all. It does seem that God has a liking for "men of low estate." "The things that are highly esteemed among men are an abomination in the sight of God." "God hath chosen the weak things of this world to confound the mighty." "Not many wise men, not many rich nor noble are called." Moses and Solomon and Paul have each and all, like Gideon, plead their insufficiency before the Lord. But to all this the Lord said: "Surely I will be with thee." That settled matters to the faith of Gideon. God's almightiness linked to his own nothingness he esteemed enough. But he must seal his faith with an *offering of sacrifice*, and God and he through the ministry of the angel would enter into covenant, a covenant sealed and symbolized by fire. The angel consented to give him time to prepare his gift. This he did, and when it was laid upon the rocks, the angel touched it and there came *fire out of the rock*, so that from the very beginning of this his career in God's service, Gideon had

both the word of the Lord, and the demonstration. This latter, however, came unsought, and doubtless as a surprising reward of his faith and response to his sacrifice. Thus faith with sacrifice leads to certain manifestations of God.

Soon, the Lord himself more directly speaks unto Gideon. An emergency is on and God's afflicted people are crying unto him for relief. Events may follow in rapid succession where there is a praying people and an obedient servant. Gideon's first charge is to clean up the idolatry about his father's premises. Charity begins at home. Cleansed lepers are sent to give their testimony to the priests. A man freed of devils or disease is sent to his own home to tell what great things the Lord had done for him. We once heard a layman evangelist, of great note and wonderful success relate that before going out to the nation wide and to England as well, God first had him bring the hundreds of men that worked in his factory to himself for salvation.

Gideon's faith and courage in obeying the Lord do not suspend his prudence. He destroys the idol and cuts down the trees at night for fear of the people's rage and their interference if he attempts it by day. For what can stand before the frenzy of religious bigotry? He makes however a clean sweep of it; and at the dawn of day the uproar follows. They locate the iconoclast; they demand his life at his father's hand. But Gideon's faith and fidelity have greatly impressed the old man. His father is converted, at last, to his side. He challenges them to let Baal rise and speak for himself. Gideon gets a new name—a name that announces his relation and attitude towards God's enemies. "Jerubaal,"—which means "Let Baal plead."

We men of faith today must be pronounced in our derision of the idolatries of our times. We cannot be namby-pamby. We will abhor that which is evil. We allow for no league with "Comparative Religions." We have no toleration of "Modernism." Our face is set against the worldly policies of man-pleasing administration of the church's affairs. The name of Holiness should be understood as that of disavowal and defiance of the usurpation of the prerogatives of the Church of God, by the Science (falsely so-called) of the world; and the bowing down of priests and prophets to the idols and shrines of worldly unions and combines and clans and lodges. Holiness means war on sin in high places.

Doubtless, the news of this and the new name of Gideon had been heralded far and wide; and the slogan of the "Sword of the Lord and of Gideon" has been sounded alike in Israel and in all the domain of the Midianites, and the enemy rallies its forces for a great onslaught. The lesson to us is that Israel must be cleansed of Baal before it can be freed of Hidian. Our troubles have but begun unless our sins cease. The worship of Baal cannot go alongside by side with the worship of Jehovah. God himself must be allowed to monopolize our being.

New anointings came upon Gideon as the great conflict is faced. There is no such thing, beloved, as a final endowment or a last bestowal of the Spirit's gifts and power. Fixed and final birth of the Spirit there is, and full and forever baptism; but of blessings and anointings and endowments and manifestations of himself there are as many as occasion may arise to make demand, and God's servant is found faithful and ready at his post. "The Spirit of the Lord came upon Gideon." And in the power and courage of this anointing, Gideon assumed command and "blew a trumpet" to the rallying of the scattered bands of God's people to the fray. "The fight is on!"

Nor will we censure nor criticize Gideon for casting out his fleece that night to seek assurance of certain victory. God did not chide him; but responded. No, this was not a wavering of faith nor a doubting of God's

word. This was really progression in the scale of faith. There is such a thing as assurance, not only as to general states, and that one is in the divine order,—Gideon had that,—but also of certain victory in specific conflict, or success in particular meeting or effort. Gideon sought that. He would go forth with the confidence of conquest. And God granted him that. Just as there are pre-assurances of answer to prayer; so there are pre-assurances of victory in the warfare of faith. Satan has counterfeits of all these; and the stirrings of one's own sanguine or over-confident mind may deceive; but when God is thus sought in prayer, and unmistakable tokens are thus granted the soldier of the Cross, the servant of the most High goes forth with a valor which nothing can deceive.

But Gideon's army is too big for God. We suspect the bigness of some churches today is really in their way of winning victories over God's enemies. Seems rather dropsical rather than healthful. Proceeds from heart disease rather than from spiritual vigor. Needs tapping rather than exhibiting. The two tests God would have Gideon apply may be quite serviceable in our own day. The first eliminated the fearful and fainthearted. The second dismissed such as had less ardor for the fray, then care for comfort. It is a serious mistake to suppose we must meet the world's big numbers or big fortunes or big learning or big leaders with like bigness of our own. Saul's armor was in the way of David and unless he had put it off he could never have killed Goliath. Later than this lesson when Israel would have a King to be like the other nations, she began to write the history of her greatest defeats and sorrows. The fisherman unlearned (as to the schools) who had been with Jesus did more for Christ's kingdom on earth than all the Ph.D's. are doing now. Hear the word of the Lord to Gideon: "By the three hundred men that lapped will I save you and deliver the Midianites into thine hand." And Gideon's faith did not stagger.

And though he was the Lord's vicegerent, his sort of brigadier-general, yet the Lord himself directed the campaign. God's war tactics are marvelous in our eyes. See this specimen! He bids Gideon with his aid, go and listen to what he can hear in Midian's camp. He lets an heathen soldier have a dream, and has a chum of his to interpret it for him. Gideon hears both the dream told and the interpretation given, and this, as a voice from God, stirs his heart to courage for the advance. Thus we see that the Spirit's gifts, whether they be miracles, or healings, or tongues, or visions, or dreams, or interpretations, do not prove character or relationship with God on the part of the dreamer any more than the speaking with a man's voice proved that Baalim's ass was religious. Though this interpretation of the dream was true, and by the sword of Gideon God hath delivered Midian and all his host, still it proved nothing at all as to the truthness of the heathen soldier that said it. And though from this act on Gideon must be most in our view, yet we have seen here that God has taken charge and is directing his servant at every stage of the fray. Faith in God will assure us of divine guidance and control and help in all our work for Him. "The Battle is the Lord's."

We might pursue it in its three chief stages:

(1) The confusing of the camp of the Midianites to their own destruction of themselves by the simple means of a trumpet, a pitcher, and a lamp.

(2) The pursuit of the kings, their capture and, at length, their slaying at the hands of Gideon.

(3) And the memorializing of the victory with an ephod made of the gold ornaments they had stripped from their enemies' necks and ears, (Though this ephod finally became a snare to Gideon and his house.) Then the country was in quiet for some forty years

with Gideon as the Judge of Israel. But all this is only as a scanning glimpse: for "Time would fail me to tell of Gideon."

SOME OBSERVATIONS.

BY COMMISSIONER SAMUEL BRENGLÉ.



RECENTLY a letter came to me from a corps cadet, a fellow-soldier of mine in the corps of which I am a member. She was hungering for holiness, but knew not what holiness is, nor how it is obtained.

I replied to her letter, but she got the blessing before my letter reached her, and yesterday I received her testimony. It is so definite, so in harmony with the Bible and with my own experience and with the experience of all the saints of whom I have read, that I want to pass it on to other seeking, hungry souls. Here it is:

"For months I struggled. I was hungry for the Blessing. But last Sunday I just gave my all to God and ceased struggling, and, O the peace! It passeth all understanding. It just seemed that God was so very near me all this past week that really I have been different in every way.

"I truly wish every one who hasn't this blessing would seek it and enjoy it as I have. It is wonderful.

"Yesterday I got this promise from my 'Promise Box,' 'Seek first the kingdom of God and his righteousness, and all these things shall be added unto you.' That is what I am determined to do; to seek Christ more and more, and I will obey him at all costs. I want him to move in me and through me. I want him to make me a channel of blessing to all with whom I come into contact. I want to be a soul-winner for Christ!"

And a channel of blessing and a soul-winner she shall be, if she continues as she has begun.

Observe first, she says, "For months I struggled." This was unnecessary. And yet but few receive the Blessing without first having passed through a great struggle; but like the struggles of a drowning man it is useless, unless it be to make plain to us our utter need of help from outside ourselves, and that our help and hope are in God. "My soul, wait thou only upon God," wrote the Psalmist, "for my expectation is from him." (Psalm 62:5).

Second, "I was hungry for the Blessing," she writes. Now she is on the right road. This hunger is necessary. It is according to the Word of Jesus: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

People who run to the movies, listen over the radio to prize fights, read all sorts of novels, follow hard after the fashions, pleasures, and business of the world, and spend but little time in prayer, in meditation and Bible reading, do not have this hunger. They nibble at so many other things that they spoil their appetite for God, the things of God and for Jesus, the Bread of Life. And not having this hunger they do not seek with all their hearts and so never find the Blessing. Their hearts are not cleansed from sin and they miss the way and are never filled with the Spirit.

One of the greatest preachers and teachers of holiness that I have ever known has written: "Many enquiries come to me verbally and by letter, asking, 'How may I get the Blessing? How may I obtain the fulness of the Gospel? How shall I receive sanctifying power?' To all such, I would say, find the answer from the lips of our Lord, 'Hunger and thirst.' Divert the attention from other things; center the thought and desire on this one thing. Seek him, worship him, trust in him, cling to him. Remind him of

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THE WILL OF GOD. (Continued from page 3)

inely saved would obey the promptings and the checks of the Spirit they would sooner or later find themselves on the borders of Canaan; and if they would obey they could enter and go on to the coming of Jesus without a break. We have the privilege of living in God's will every day and moment till the Rapture. "The steps of a good man are ordered of the Lord." "The meek will be guide in judgment."

Every check of the Spirit is reminding us of God's will, and if we do not heed it we grieve the Spirit. The slightest disobedience to the promptings or checks of the Spirit is punished by the loss of the peace of God in the soul. If I refuse the plan that God lays out for me, even if it is full of hardship and suffering, and take any other road, even though it may be a good one, I will lose the peace of God. Some of us have suffered enough to have learned this; even Jesus learned obedience through the things which he suffered.

When you are talking, and you feel the Spirit check you and tell you you have talked enough; when you are starting to speak of some one's faults and you hear a voice telling you that you had best not; when you see a need and the voice tells you to give so much, to refuse to heed is to break the seal of God on your soul and to feel poor and dry. Your peace is lost. If we do not cry for forgiveness we will find ourselves wandering in the wilderness.

People say, "I do not seem to have faith." You can't believe out of God's will. All this trying to believe and struggle to believe came from being out of God's will. If a seeker at the altar will mind God they can soon pray through, and if they continue to obey God they will have faith.

Here is where prayer fails. You can't pray out of God's will. You will not feel like praying if you are out of God's will. The relish is lost and the life becomes prayerless. All prayerless professors are out of God's will. Joy is lacking in many who once had it because they are out of God's will. This is the will of God in Christ Jesus concerning you, that ye rejoice evermore. In the center of God's will is joy. Many cannot be healed of their physical infirmities because they are out of the will of God. Not that we would mean that all who are not healed are disobedient, but if some would start to minding God they could be healed.

Temptation succeeds on the soul that is out of God's will. To mind God is to build a wall against the devil's assaults. Thus temptations become lessons in the school of Christ. Trying to crawl out of tests or to murmur against them, or to fail to go through them for the glory of God is to make of them sore trials, instead of spiritual lessons. The thing you did not want was the thing that you needed most. If you would seek for the will of God instead of an easier way, God would school you in patience and you would come to see the lesson instead of the hardship. When the Cross of Jesus Christ has done its final work in our hearts the power of temptation is broken.

Temptation has a peculiar charm to the soul that is out of God's will. The start of a downfall, spiritually, is a slight disobedience, then the way is laid open to a greater disobedience, then the peace is lost, the joy is gone and faith wrecked, prayer becomes distasteful, the moral dikes are submerged and the reaction is liable to bring what it brought in the case of Balaam or Saul or Judas. The start may be a little compromise with the world, but the world cannot give peace, and if you keep separated from it, it will not be able to take your peace away.

"Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me (any rebellious way, and carnal way, any way of my own, any way out of God's will) and lead me

in the way everlasting." Lead me out of any way not in keeping with thy way, into the way of thy choosing. The way of God's choosing is the only everlasting way. All other ways are short-lived and soon over. Jesus conquered Satan by a life of obedience, and left us the example of an obedient life that we may know how to gain the victory.

Seven-fold Aspect of Enduring Ambitions.

REV. J. T. LARSEN.



AMBITION is a good thing if one is ambitious along right purposes and occupations. Too many people have wrong ambitions, and some have too many ambitions. Having too many ambitions is like having too many irons in the fire at one time. Like some gardens, which have plants growing too close together, these many ambitions need to be thinned out to only a few, or sometimes only one. What were some of the great Bible characters and what seemed to be their outstanding ambition?

I. David the Psalmist's Ambition. "One thing have I desired . . . to dwell in the house of the Lord, . . . to behold the beauty of the Lord, and to enquire in his temple." (Ps. 27:4). David had many different abilities, and works to perform; but he desired to single out the real ambition of his life. It was a holy, worthy, and spiritual ambition. It was one which everyone of us might happily desire. He had tried about everything in the line of pleasures, sports, warfare, in domestic relationships, and in national life; but they did not seem to satisfy. He coveted *one thing*,—to dwell in the house of the Lord, to behold his beauty, and to wait for him in his temple, to learn of him. Perhaps he realized that this was the highest purpose of man—"to glorify God and enjoy his fellowship forever."

II. John the Baptist's Ambition. This was clearly that of bearing witness to the Christ, as the Lamb of God which taketh away the sin of the world. And, John also fulfilled the prophecy of "making straight the way of the Lord, preparing his way." Surely he had the greatest privilege of *announcing the one* whom all the prophets proclaimed as coming.

How closely John adhered to his commission and to *introducing* the Christ as the Messiah, the King and the Baptizer of the Spirit! He preached repentance, confession of sins, and faith in the present Christ who would take full possession of the scene, for "I must decrease and he must increase," admitted John.

III. The Samaritan Woman's Ambition, after her conversion through the faith in Christ's revelation of himself, was to witness for Christ to the whole city, saying, "Come, see, a man, who told me all things that ever I did: is not this the Christ?" The result of her single ambition was that Christ was believed on by many, saying: "Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Christ, the Savior of the world." Contrast this passion for faith and confession of Christ, with that of the rich young ruler, who went away sorrowful, for he had many possessions. His ambitions and desires were divided, and material prosperity and success overmastered and stifled any desires for spiritual and holy possessions in Christ.

IV. The "one thing needful" for both Mary and Martha, showed that Christ has singled out the highest good for all in salvation, attentiveness to his word, and teachings. Not that Christ abolished all interest for material things which were necessary, but that he desired to show that *some* might be too concerned about material things, and

place them first, when we should "Seek first the kingdom of God and his righteousness, and all these things would be added unto you." (Matt. 6:33). Christ said to Martha that "Mary had chosen that good part which shall not be taken away from her." He intimated that if we have chosen one single and enduring ambition, which is in his will and plan for us, that it shall not be taken away from us.

V. The Lord Jesus Christ himself had single ambitions. "To do the will of him that sent me, and to finish his work. I have glorified thee on earth: I have finished the work which thou gavest me to do. I do always the things that please him. To this end was I born . . . that I should bear witness unto the truth." (John 4:34, 17:4, 8:29, 18:37). Note the harmony between these passages and see his main ambition was to finish the work of manifesting God-likeness to men in his person, and revealing the love and truth of God, besides the atoning for the sins of the whole race, even as ambitious John the Baptist had announced. True, Christ accomplished many other things,—teaching, healing, overcoming Satan and temptations,—but his main work was to reveal the Father in love, in truth, in teaching, and in his death on the Cross for us all. Truly "the servant is not greater than his Lord," and if we would follow him we ought also to be willing to lay down our lives for the world's salvation and for one another, besides seeking to minister to men even as he.

VI. The Apostle Paul had enduring Ambitions. To preach Christ,—his teachings, his death, his resurrection, and his coming again in power and great glory—that was Paul's commission and single ambition. Yea, to "preach Christ where he was not named," was included in the ambition. "This *one thing I do*," he said, "forgetting the things which are behind and pressing on toward the things which are before, I press *on* toward the mark (goal) unto the prize of the high calling of God in Christ Jesus." (Phil. 3:14).

Paul had ambitions, revelations, a commission, a calling, and a sure destiny, and he pressed onward toward the fulfillment of it, that he might gain the sure reward of the victor who had been faithful to him to the end. To be sure, in the thirty-odd years that Paul preached, he "hewed close to the line," and won many souls, and gained many victories for the Christ and the Father whom he loved and served.

VII. The Early Christians' Single Ambitions. It is said of them when they were scattered after the persecution, after the stoning of Stephen, that "they went everywhere preaching the word (Acts 8:4)." They perhaps had had other ambitions prior to this time but now they had one aim and objective in life—to preach Christ everywhere.

In fact, it seemed to be the ambition of most of the Christians in the first two or three centuries to proclaim the glad news of the redemption of lost sinners, everywhere. Has the Church lost the passion, and this single and worthy ambition?

There is such a complexity of life today in commercial life, in social life, in domestic life, in political life, and in the customs and regulations of modern life, that it is by no means easy to maintain a single ambition of being a gospel proclaimer for him. The interest, passion, and zeal for this main work is sadly lacking in many lives.

We need to get back to the Psalmist's desire of worship, the Baptist's desire of announcing Christ to a sin-cursed world, the love and faith of the Samaritan woman, the *one thing needful* of learning from Jesus how to live the single and enduring life, and to not forget the Martha side of practical action when that time comes. We need to learn of our Lord Jesus to finish the work the Father has given us to do, and not be "side-tracked" by Satan, sin, self, or any of the allurements of the world. We need to learn

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GLEANINGS FROM THE EVANGELISTIC FIELD

BEULAH PARK CAMP.

The twenty-sixth annual camp meeting of the Beulah Park Holiness Association closed Sunday night, after a ten-days' session of one of the biggest and best meetings in the history of the association. There were quite a number of converts and several sanctified. All the cottages and the hotel, which was in charge of Mrs. Harvey Pickering, were filled with out-of-town people who camped during the entire meet.

Preaching services were in charge of Rev. J. L. Brasher of Alabama and Paul S. Rees of Detroit, Mich. Several missionaries and prominent church workers were present and spoke at various meetings. Rev. and Mrs. C. C. Rinebarger very ably conducted the song services with Mrs. B. E. Skelton of this city at the piano. E. E. Montgomery and Rev. Roscoe Hulis were in charge of the young people's work.

An executive meeting was held Thursday at which the following officers were elected: Rev. T. E. Harper of St. Francisville, president; Rev. B. E. Montgomery of Cartersville, vice president; M. Keasler of Omaha, corresponding secretary; Rev. T. E. Harper, assistant; W. T. Westbrook, Eldorado, recording secretary; B. E. Skelton, Eldorado, treasurer, and J. W. Ludlow, also of this city, superintendent of grounds.

The executive committee is composed of nine members, three going out each year and three elected for a period of three years. The new committee members are: Mrs. Iona Brown, Will Naves and Frank Dornier of Norris City. Old members are W. L. Hughes, Henry Bradley, Lorenzo Latimer, R. N. Tate, W. T. Westbrook and J. W. Ludlow. W. H. Blake and Clal Johnson were elected to the advisory committee.

The workers for the 1930 camp meeting are, preachers, Rev. C. M. Dunaway of Decatur, Ga., and Rev. J. F. Knapp of Cincinnati, Ohio. Rev. Dunaway will perhaps be remembered by Eldorado people as he conducted a revival meeting at the Methodist Church in this city a few years ago. B. D. Sutton and wife will be in charge of the song services.

GOUVERNEUR, NEW YORK.

The regular monthly Nazarene meeting of Northern New York region was held at Gouverneur, Aug. 14 and 16. Attendance was good at each service, especially in the evenings was the church well filled, mostly with local people. There were some seekers, one being a backslider who was delivered from the tobacco habit. About one hundred and twenty-five dollars was pledged and mostly paid at the time to assist the local church in paying outstanding bills.

Most of our northern preachers were in attendance and laymen from various churches. We were glad to have with us Sister Curry, of Ellenburgh, a good Methodist with a full salvation testimony, who is entering the ministry and expects to attend our Eastern Nazarene College this fall. She was a blessing in song and testimony. The preaching was well done by Revs. Burns, Babcock, Weightman and Hollenback. The local church was encouraged and visiting Nazarenes were impressed with the good future our church in this flourishing little city has before it. The spirit of co-operation between pastors in the north was never better and we expect the Spirit of God to work greatly because of this, and solicit the prayers of our friends that God will bring many souls in this year and that churches may be established in this great needy region where so many towns of largely Protestant population and American origin are without worship. We have a bunch of preachers who have caught the home mission vision. Watch the north.

Vera Weightman.

REPORT OF EVANGELIST W. W. LOVELESS.

I have not reported for some time; but not because I have nothing to report, for this has been about the busiest year I ever had in the field. I have been privileged to engage in ten revival campaigns since January 5th, and we have seen Satan and his hosts defeated, and souls saved in every revival.

We will report the last three engagements, as the others have been already reported. The last ten days of June we spent in Pittsburgh, Pa., in a big Missionary Convention with the colored people of that city. Rev. Charles Slater, and Miss Bolden, who have both spent many years in Africa were our co-laborers.

My, what a time we had preaching to these fine folks! It was nothing unusual for us to stop preaching while the folks shouted the praises of God. Here was one place in which collections and offerings were very frequent, but did not hurt the spirit of the meeting. They would take about three every service, and seemed to do it so gladly. The Missionary offerings amounted to near a thousand dollars during the convention, all expenses were met, and the workers well paid.

We found Rev. J. W. Hart, the pastor, and his assistant, Rev. C. G. Britton wonderful men of God, and they have a wonderful people to preach to. The writer received a hearty invitation to come back, and we certainly will be glad to do so.

Our next engagement was in Celina, Ohio, with the Nazarene Church. Rev. Robert Goodwin is their good pastor. This was a tent meeting. God gave us some good fruit in this campaign. They have no church building in Celina, but have their lots to build on. During our campaign something like \$500.00 was pledged and given toward a new church, and as soon as the tent came down they started to

put in their foundation for their new church. Celina is having a struggle but we feel sure that they will win out.

Our last meeting was in a tent in Middleport, Ohio. Rev. C. T. Moore is the good pastor there. Here we had big crowds. We did not lack for "Amens," and shouts of praise in this meeting. Here too, God gave us some souls at the altar that were brightly saved, and before we left Rev. Moore received five new members into the church.

We were looking for a great closing out day, on the last Sunday, but I received a telegram that my dear old father had suffered a stroke of paralysis, so I hastened to my home on Saturday, and stayed by his bedside until Monday, when without a struggle he slipped off to heaven.

I have not heard how the revival closed up, but I feel sure that Brother Moore and his good people closed the campaign on Sunday night with victory.

I am resting a day or so since father's funeral, and then I will go to Chillicothe, Ohio, to give our new Nazarene Church there a short meeting before our District Assembly, which convenes on August 28th.

The fields are "white for harvest," and it seems to me that every one, "that has a mind to work," can find plenty to do. I am expecting to keep busy "about my Father's business," until Jesus comes back again, or death calls me home.

W. W. Loveless.

MOUNT PLEASANT, MICHIGAN.

The first annual camp meeting of the Isabella County Holiness Association, held at Mount Pleasant, Michigan, July 26 to August 4, under the direction of the Michigan Association for the Promotion of Holiness, will go down in history as a great camp meeting for God and holiness.

The meeting was a blessing and inspiration to all who attended. In the very first service hands went up for prayers and in every service souls were found at the altar, until seventy-five precious souls found their way to God.

The preachers were Rev. L. M. Blakely, pastor of the Asbury M. E. Church, Detroit, Mich., and President of the State Association; Rev. J. S. Wood, superintendent of the Mennonite Church of the Pontiac District. Their work was honored of God as they gave themselves to the truth of holiness, and their splendid messages and labor were rewarded by a gracious time of salvation.

Mrs. L. M. Blakely had charge of the Young People's work, and a gracious work it was. She is a faithful minister's wife and an earnest worker. Mrs. Grace B. Heneks at the piano and Mrs. T. U. Fuller leading the singing, with Miss S. M. Walsh her assistant, made the musical end of the camp very interesting.

Mrs. B. C. Beasley, representative of the National Holiness Prayer Bands, was also present and led in some of the morning meetings. An offering was taken for her work and the folks seemed pleased to contribute. Everything done was done in the Spirit, God was pleased and the people were blessed.

A few of the special cases at the altar was the salvation of a Catholic young man who was attracted to the meeting through our open-air meeting, and the sanctification of a returned missionary from South Africa. A number of Indians from the Indian School in the city were saved, and prayed and sang in their own tongue around the altar helping each other to get through to God. We held a meeting at the prisoners' camp, just outside the city, where one hundred and fifty attended; at the close fifty of them held up their hands for prayer. Please remember these dear men when you pray.

The meetings were largely attended and the interest and attention the best, in spite of the oil boom that was on in the vicinity. There were two wells came in while we were there.

Eighteen different denominations and six states were represented in our last Sunday meeting and, best of all, God was in our midst and holiness had a big lift in Mount Pleasant, Michigan.

E. B. H., Secretary.

CAMP SYCHAR REPORT.

On Sunday evening, Aug. 18, Rev. T. M. Anderson, of Wilmore, Ky., brought the message which marked the closing of Camp Sychar for its fifty-ninth annual session. This was perhaps the most fruitful meeting in many years. About 500 persons knelt at the altars during the ten days and many very definite victories were won. Souls were saved, believers were sanctified, several felt the healing touch upon their bodies, and all were instructed in the deeper truths of Christian life and experience.

Many who have attended Sychar regularly for many years remarked upon the unusually fine spirit which prevailed at Sychar this year. Complete harmony prevailed everywhere in all departments of the work of the camp. The whole camp from the very beginning to the end was as one great family enjoying a great feast together. And in reality that is what it was. Denominational lines faded away. The people met together from all parts of the state and from many other states and associated together in the bonds of Christian fellowship and love, devoted to the common cause of building up the kingdom of God upon earth. There is nothing that will unite folks like the love of God in the heart, and the picture of Christian fellowship and love as seen exem-

plified in the spirit of Sychar this year is but a feeble representation of what heaven will be.

The preaching and the singing were of the usual high order and were a great source of blessing and inspiration to all who were privileged to enjoy them. Many remarked upon the completeness of the preaching force at Sychar this year. Men of differing personalities, unlike each other in their manner of presenting gospel truth, yet each one presenting the same old gospel, and each one emphasizing the same vital points of doctrine, each supplementing the others gave us a trio of preachers hard to equal and impossible to surpass in ability to present and enforce the truth.

Rev. T. M. Anderson was with us for the first time this year, and so impressed his hearers with the depth and forcefulness of his messages that it was with gladness that the people learned that the management had been successful in retaining Rev. Anderson for next year. Rev. E. W. Pettitcord was at his best, and for another year held the interest and commanded the admiration of the people by the power and force of his messages. Rev. C. M. Dunaway in his inimitable way—a way all his own—again impressed the people with his messages which he never fails to get through to his hearers.

All in all it was a great camp. As the campers said reluctant good-byes and separated for their homes it was with the feeling that the camp had been a decided success, and many already planning for next year. Many tents and rooms have already been reserved for next year, workers have been retained and announced, and people, while gratefully remembering the blessings and the inspiration of the camp of 1929, are planning and praying for 1930.

The annual Memorial service this year honored the memory of twenty-five Sychar attendants who passed to their eternal reward during the year. The last name on this list was that of O. F. Skeen, one of the best known and most highly esteemed of Sychar attendants, who suddenly and without warning passed away at his home on the camp grounds the first Friday of the camp. For twenty-nine years this man of God had superintended or assisted in setting up the camp, having just successfully accomplished this work this year. His sudden passing away came as a shock to the people as the news was spread about the camp grounds. His funeral was held from the main tabernacle at the hour for the annual Memorial service and was very impressive.

It was fitting that this service should be held where so many times he had enjoyed the blessing of God upon his soul, and where upon the evening preceding his death he gave such a ringing testimony to the saving, sanctifying, healing, and keeping power of God, that it was a topic of conversation among the people even before his passing away. This his last public testimony will be cherished by those who heard it, as a blessed memory through the years.

The missionary program at the two o'clock hour Wednesday was an occasion long to be remembered. The chief speaker at this service was Miss L. Leona Aggola a returned missionary from China and representing the work of the National Holiness Association. At the close of this service thirty-two young people came forward to the altar dedicating themselves definitely to foreign missionary service. It was truly an impressive, inspiring scene.

"And what shall I more say?" For the time and space would fail me to tell of it all. The altar scenes, the times of great manifestations of the presence and power of God, of the inspirational singing, the unctuous prayers and testimonies, the wonderful sermons, the successful work among the young people, the financial successes, the blessed fellowship, the many details of these blessed services which must be reserved for a fuller description later on. Just now we must summarize all these blessings in their effects upon our hearts and lives in the language of those disciples who journeyed to Emmaus following the Resurrection, "Did not our hearts burn within us as he talked with us by the way?" as we enjoyed these blessed ten days? And we reverently give unceasing thanks to God for giving us the advantages and the privileges of Camp Sychar for the season of 1929.

H. W. Middleton, Camp Reporter.

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from Paul the power of a life given over wholly to God, for sacrifice, suffering, service, and the salvation of others. We need to come back once more to the time where the Apostolic Church "so preached that great multitudes believed."

But How? By prayer, sincere desire, separation to God from the world, by determination to let other things go and serve him first of all. By a ready mind and heart to worship him, learn of him, follow him, and faithfully minister before him. Begin at home, in the home church, and then around the nearby villages, towns, and cities, reaching out into nearby counties and states, arriving, if he so calls, even in foreign lands, bearing witness of him who loved us and gave himself for us.

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gelical faith. This fall it is their high privilege and duty to elect men to the General Conference who will stand for Methodism, her doctrines in their purity, for revivals, for the salvation of souls, and for the up-building of a church filled and guided by the Holy Ghost. There is great power vested in that class of ministers who are not seeking office, or expecting large places of remuneration or officialism. They have it in their power to elect the delegates to the General Conference who will elect the officials, the men who will dictate, control and guide the church in her future activities and influence. May the Holy Spirit guide these men in the selection of their brethren who will go to Dallas and elect the officials who, for a number of years, will guide the affairs and powerfully influence the spiritual life and activities of the M. E. Church, South.

There is a host in Southern Methodism who do not intend to support or be under the administration and direction of any man or class of men who deny the inspiration of the Holy Scriptures, who question the virgin birth of our Lord Jesus Christ, his vicarious and redemptive sufferings upon the cross, and his bodily resurrection. We not only have convictions, but we have faith, a restful faith, which has been established and fixed beyond question in gracious experiences attested by the Holy Spirit. To surrender would be to grieve the Holy Spirit, to forfeit communion and assurance and to lose our souls. We have become established and rooted in certain fundamental truths and by the grace of God and the blessing of the Holy Trinity we cannot, we will not, surrender. We cannot, and will not, remain inactive or silent. We must, when it becomes necessary, protest, pray and preach the truths of the Holy Bible that bring salvation to the lost souls of men.

Rumors Come to Me.

While recuperating here at our quiet place in the country, many rumors come floating to me: among other things, I am told in a sort of indefinite way, that at one of the summer schools of a conference in the M. E. Church, South, a very prominent Methodist preacher undertakes in his lectures to do away with the Virgin Birth of our Lord Jesus, his bodily resurrection, the fall of man, and his great need of redemptive grace, and

much else of modernistic liberalism which is entirely destructive to evangelical teaching and saving faith.

I find it difficult for me to believe that a group of preachers in Southern Methodism would sit quietly under such teaching. My curiosity is aroused. More than that, my interest in the church is far beyond mere curiosity. We certainly cannot afford to have any such teaching as this in our summer schools for young preachers. The Virgin Birth of our Lord Jesus, the claims he made for himself, the credentials he gave of his Godhead in the performance of miracles, his redemptive suffering upon the cross, his bodily resurrection and ascension into glory are the fundamentals of our Christian faith, and no Methodist preacher must attack these doctrines and be allowed to pass without severe censure and general protest.

I should really like to know if there was any such teaching in any of our summer schools. During these nine months passed I have had some opportunity to read the church papers, and I have found nothing of this sort of thing in any of them. I have not read them all, but a very large number of them, and I have not read all that any of them contains, but I hardly believe there is any paper in the M. E. Church, South, that would make an open attack against the Virgin Birth, vicarious suffering and bodily resurrection of our Lord Jesus Christ. These doctrines are so clearly taught in the New Testament that to contradict them would be open and defiant infidelity to divinely-inspired truth.

I would be ignorant indeed, if I were not aware of the fact that modernism is making very serious inroads in Methodism in all parts of the nation. It seems to be generally understood that there is more or less modernistic teaching in practically all of our schools, teaching that is entirely out of harmony with Bible truth and Methodist standards of doctrine, and that such teaching is very destructive to spiritual life, to the faith that carries with it evangelistic power and fire to illuminate and save the lost. This state of things is most lamentable and deserves severe protest. But if any man in the church dares to stand up in the summer schools for young ministers and deny the Virgin Birth, redemptive suffering and resurrection of Jesus Christ, he is not a Methodist; he is not a Christian: he is an apostate. He is an infidel with reference to the most precious truths of our holy Christianity. He has no right to be in a school or pulpit supported by Methodist people, and there ought to be such general, loud and prolonged protest against such a man that he would be compelled to seek fellowship elsewhere than in the Methodist Church.

Why He Got Mad at the Preacher.

Some time ago Evangelist Will Harney was preaching in a revival meeting in a county seat and one of the citizens of some prominence got indignant against the evangelist. When asked for the cause of his objection to the preacher he said, "A few evenings ago wife and I went around to hear him preach and he preached on the future punishment of the wicked, and it disturbed my wife so that she could not sleep."

It seems that his wife was quite a society woman, chasing around to the card parties, theaters and dances. There is very little comfort for such people under Will Harney's preaching. It is entirely probable that there was some other matters of even a more serious character in the hidden life of this man's wife. At all events, when Harney shells the woods on sin and the certainty that those who fail to repent, will go down into a hell of torment, she was greatly perturbed, and instead of repenting and seeking the Lord, she spent a wakeful night abusing the preacher, and sent her husband out the next day to say and do what he could to hinder the good work of the revival.

Brother Harney's sermons on hell and the certainty that those who violate the laws of God, and reject the mercies of God will be punished, are of a character to bring people to repentance, or to disturb their sleep. I am old-fashioned enough to believe that one of the greatest needs of the times is preaching that will produce an awakening, that will bring sinners to the altar, or give them sleepless nights of tossing upon a pillow that gives them no rest or consolation.

Some time ago, in a city of several hundred thousand population a very intelligent and thoughtful man said to me, "We have finely educated preachers in this city in our pulpits, several orators, but we are not having any preaching that makes the people afraid to commit sin, that warns the sinner that he is going straight toward a lake of burning torment. Repentance and conversions are almost unknown." Any pastor who has a church in a county seat where sin is rampant, and the people are indifferent and asleep to their danger, who will turn Harney loose on them for about three weeks, will find that there is a phase of gospel truth that will awaken and stir the people, that will disqualify them for comfortable sleep. One of the greatest needs of our times is a tidal wave of conviction for sin, a great cry to God, from lost, penitent souls for mercy and forgiveness in the name of Christ. We are not going to have the revival that we sorely need, and that there is much talk about, without some very plain, earnest preaching on sin and its final punishment. May God stir up a host of preachers to arouse the people, to drive sleep from their eyes, and fill the eyes with tears of penitence. The wickedness of the times in which we are living calls for earnest preaching, deep repentance, and mighty cries to God for mercy.

H. C. MORRISON.

What Time I Am Afraid—I Will Trust.

MRS. H. C. MORRISON.

TRUST in God is good for emergencies. Then it is that man's extremity meets God's opportunity. David declared that, "What time I am afraid I will trust in the Lord." It was when Peter was sinking beneath the angry waves that he cried out, "Lord, save, or I perish." It was when the ruler of the synagogue was informed that his daughter was dead, and that he need not trouble the Master any longer, when he had reached the limit of human assistance and was in torturing despair, that Jesus, on hearing the sad news being broken to the disconsolate father, came to the rescue and said, "Be not afraid, only believe."

It is wonderfully in the favor of broken-hearted humanity that Jesus comes along just at the right time. He "listens in" and hears the discouraging news that comes to each of us, and he knows that it is his opportunity to pour in the oil and wine of consolation, and never fails to come on schedule time. Before you can bend your knee at the mercy seat to pour out your heart's anguish, he is there to open the fountain of his compassionate mercy and heal your wounded heart.

I recall when my dear father was suffering excruciating pain, and his groans were so piteous at times, that I fled into the yard to find relief—for how could he suffer and I not suffer with him! I looked up into the blue-vaulted heavens, and it seemed the stars blinked in sympathy with my grief, and beyond the stars there was their Maker who seemed to speak through the silence of the night, "My child, be not afraid, only believe."

Last winter when Dr. Morrison was sick

(Continued from page 5)

very ill, and we were trying to get him strong enough to make the trip to Florida, the doctors said it was a great risk, and did not know what the consequences would be, that I fell upon my knees before the Lord—my heavenly Father—and told him I must have relief, that I could not endure the suspense and anxiety any longer, that he gave me the assurance that he would make the trip alright, and that he would begin to improve. It was so assuring that when the doctor seemed distressed and doubtful as to the advisability of making the trip, that I said, "I feel he is going to make it alright," and felt really happy in my heart. And who dares to say that God does not answer prayer! Those who say such things bear witness that they have not had the sweet comfort of having had prayer answered.

I started out by saying that "Trust in God is good for emergencies," and I say this from experience. Have there not been times in your life when it seemed the battle was bound to be lost, when every human prop had been knocked from under you, when lo! the Comforter came and brought reinforcement from the skies, and in the face of defeat you won the victory? Friend, don't forget that in the midst of life's emergencies and perplexities that *trust* is the open door to victory. It is easy to lay hold upon God when all else fails, and he is not insulted that you have left him to the last, but speedily comes to the rescue and brings sweet deliverance. The doctor who knows he has a cure that no other doctor has, is glad to step in when all others have failed and show what he can do! We have the Great Physician who never found a disease, nor a heartache, that he could not cure.

A friend of Dr. Morrison's died some time ago, and in his Bible they found the following beautiful poem, which bears out the thought I have been trying so poorly to bring to you. But remember that "Trust in God is good for emergencies!"

THE HEART'S STORY.

"I will not doubt, though all my ships at sea
Come drifting home with broken masts
and sails,

I will believe the hand which never fails,
From seeming evil worketh good for me;

And though I weep because those sails are
tattered,

Still will I cry while my best hopes are
shattered.

"I trust in Thee."

"I will not doubt, though all my prayers return
Unanswered from the still white realm
above;

I will believe it is an all-wise love
Which has refused these things for which I
yearn;

And though at times I cannot keep from
grieving,

Yet the pure ardor of my fixed believing
Undimmed shall burn.

"I will not doubt, though sorrows fall like
rain,
And troubles swarm like bees about to
hive;

I will believe the heights for which I strive
Are only reached by anguish and by pain,
And though I groan and writhe beneath
my crosses,

I yet shall see through my severest losses
The greater gain.

"I will not doubt. Well anchored in this faith,
Like some stanch ship, my soul braves
every gale;

So strong its courage will not quail
To breast the mighty unknown sea of death.
Oh! may I cry, when body parts with
spirit,

'I do not doubt,' so listening worlds may
hear it,
With my last breath!"

—

"Christ died for our sins." 1 Cor. 15:3.

his promise; refuse to be content with anything less than the fulness of salvation. He will keep his promise. He cannot fail. The heavens and earth may pass away, but his Word abideth forever.

Three thousand years ago, the old Hebrew Psalmist proved the truth of what my friend above wrote. Listen to the music and strong confidence of his words ringing down the long corridors of thirty centuries: "He satisfieth the longing soul; and filleth the hungry soul with goodness." (Psalm 107:9). And my little comrade, this corps cadet, adds her brave, glad Amen!

The soul full of other things loathes the heavenly food, but the hungry soul longs for it, relishes it and, finding it, is satisfied. Blessed Mary in her Psalm of jubilation over her Baby Jesus, said, "He hath filled the hungry with good things; and the rich he hath sent empty away." (Luke 1:53).

This corps cadet was so hungry for righteousness and holiness that the Heavenly Father's heart was moved toward her with love and compassion even as the heart of a mother toward her hungry babe, and when in utter self-despair she trusted and gave her little all to him, he satisfied her. Hallelujah!

Third, "Last Sunday I just gave God my all and ceased struggling, and O the peace! It passeth understanding," writes this lassie. "If you wish to be assured of the truth of Christianity, try it," wrote Samuel Coleridge. And this is what the corps cadet did when she gave God her all and ceased struggling. That is the way into God's treasure house of blessing and there is no other way. That is the strait gate, and the narrow way that leads to life, the life of God in the soul, of which Jesus spoke, and in that way the heart finds the fulness of God and the "peace which passeth all understanding."

What is holiness? It is wholeness. "I just gave God my all." That is wholeness. And when God has the whole of a man or woman, a boy or girl, he purifies the nature, the affections, the thoughts, and fills to overflowing the soul with himself. And "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" are the fruit of his indwelling.

Holiness is purity of heart, singleness of eye, healthy tenderness of conscience.

Holiness is perfect loyalty to Christ.

Observe: "I am determined to seek Christ more and more," writes this corps cadet, "and I will obey him at all costs." That is loyalty to Jesus. It is Heavenly Patriotism. "Our citizenship is in Heaven," wrote Paul, (Phil. 3:20, Revised Version.) The Kingdom of Heaven is the Fatherland of the Christian. Heaven is the Homeland of the soul, and Jesus is its Light, its Sun, its King, and to him this cadet gives her loyalty, her love, her glad obedience and her full confidence.

Holiness is freedom—freedom from sin. If we sin, we are not free. No declaration of the Rights of man, no Federal Constitution can make the sinner free. "He that committeth sin is the servant of sin," is the eternal Word of the Lord. He is sin's bond-slave, and the law, the law of God, the moral law within us, protests, condemns us, and we are no longer free, when we sin. We enter into bondage, bondage to guilt, bondage to fear, to temper, to pride, or lust, or falsehood, to sin in any or all of its hydra-headed forms; and only the Son of God can make us free. No forms, no ceremonies, no priestly rites, no ecclesiastical membership can free us. "Whom the Son maketh free is free indeed," and this freedom is holiness and holiness is this freedom. No law opposes, nothing within us protests when the heart is pure, when the whole soul is gladly set to do the whole will of God, to "obey Jesus at all costs."

Thank God for this corps cadet's testimony to such a sweet, God-honoring, soul-satisfying experience; She is in the way of holiness; the way that leads Home; the way the saints and martyrs and soldiers following Jesus through the long ages have trod, the way into which he calls you and me; the way into which I entered over forty-three years ago in exactly the same way this corps cadet entered, and the way you, oh my brother, my sister, may now, just now, enter, if you will.

This is the "High Way" of which John Oxenham wrote:

"To every man there openeth
A Way, and Ways, and a Way,
And the high soul climbs the High Way,
And the low soul gropes the Low,
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go."

This corps cadet has joined the company of "High Souls," and is climbing the "High Way." If she turns not back, but marches straight on, she will some day, some glad, wondrous day, pass through the gates of pearl to find herself treading the streets of gold in the City which lieth foursquare, the City where there is no night, no tears, no sorrow nor crying, no pain and no death, and where she shall "See the King in his beauty." Hallelujah! Will you join her, dear reader? If so, drop on your knees just now and tell Jesus so. Stop struggling and believe.

THE TIDE IS SURE TO WIN.

On the far reef the breakers
Recoil in shattered foam,
Yet still the sea behind them
Urges its forces home;
Its chant of triumph surges
Through all the thunderous din—
The wave may break in failure,
But the tide is sure to win.

O mighty sea! thy message
In clanging spray is cast;
Within God's plan of progress
The tide shall win at last.
How wide the shores of evil,
How strong the reefs of sin—
The wave may be defeated
But the tide is sure to win.

—Selected.

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OUR BOYS AND GIRLS

My Dear Boys and Girls:—

I have been giving you some good stories on Page Ten, thinking you would welcome a change from the regular routine. I find that many of your letters were written many months ago and are out of date, so I shall ask you to allow me to feed them to Mr. W. B. before they are too stale for him to digest. School is now opening for most of you and it will be interesting to have you write and tell us something of your studies, your teacher and what you plan to make of yourself. I have suggested before that we leave off telling the color of our hair, our height, age, letters in our name and such news, and confine ourselves to our community, and any interesting happenings that you think the cousins would enjoy. Some of you write very interesting letters, and I trust each of you who come to visit our Page may see what an enjoyable time you can make of it.

I hope each of you has had a good vacation, and that you will enter school with a determination to make it the best year of your school life, so far.

Lovingly,

AUNT BETTIE.

Dear Aunt Bettie: I have just finished reading the Boys and Girls' Page and decided I would write you a note. I have been a subscriber to *The Herald* for some time and it surely is a fine paper. I always read it from cover to cover. As I am a shut-in it sure helps. I have been in bed almost ten months with T. B. I like it fine here, but get lonely for my family. They live in Arkansas. I am not a Christian but want to be and ask the prayers of every Christian to pray for me. I like Christian literature, and that's about all I read. This is a long, deary life when you are confined to your bed. But I am trying to trust in God. I must close as my letter is long and uninteresting, but hope to see it in print. Mrs. E. Merritt.

Hendricks Laws San, El Paso, Tex.

Dear Girls and Boys: I am going to tell you a true story of a little boy seven years old. It was New Year's day and his mother, father, grandmother and sister ten years old were going to visit an uncle and eat New Year's dinner. Richard said, "If you would as lieve I would go and stay with grandpa." They said, "All right, stay there till we come home in the evening."

So they left him to stay till they came back. But they never came back and I will tell you why. When the visit was over they started home and a cloud came up and a mist made it too dark to see the Railroad track they were to cross. A woman living near said to her men folks, "I see the lights of a car so near I don't think they can get across till the train passes, for I can't see the lights any more. You go see if they got over." They went and found the train had crushed the auto and all in it were killed. They called an undertaker who gathered the dead bodies, took them to his "Home" and a crowd gathered, but no one knew who they were, but one man said, "I think they were people I saw at a home near me and I will go see them." He found the man in his basement fixing his furnace for the night and asked, "Did you have company today?" "Yes." "Were there four of them?" "Yes." "Did they leave at 4 o'clock?" "Yes; why do you ask?" "There was a wreck"—but got no further for the man rushed out and went as fast as he could and came to the crossing to find the bodies taken from the wreck, and went to the Funeral Home but there had been such crowds there that they refused to let any more in till the man said, "I must get in if I break the door down." The undertaker seeing he was in such a rage said, "Of course, you can come in." And sure enough his mother, wife, brother and little girl were all laid out dead. He went to the telegraph office and called his sister, who is a pastor's wife, and she took the first train for the awful scene. She went to her mother's home and had to take care of all the

bodies for burial. None of the family were left but Richard, who was left behind to await their coming home. The poor child was left alone, but an aunt who has no boy, is caring for him and giving him a good home, but he is so lonely for his loved ones.

The pastor's wife says her greatest comfort is, they were all saved in Christ's kingdom, even the little girl was a follower of the Lord Jesus.

Dear children, I hope all of you who read this story, will be ready when you are called to leave this life; will be ready as this fairly was, to meet the Lord. Get all your sins wiped out in the blood of Jesus to meet him in glory.

With love for you all.

Mary Hudson.

Dearest Aunt Bettie: Well, it has been a long time since I came in to have a little chat with you and the cousins. First of all I want to thank all the boys and girls for their nice letters to me and am sorry to say I have lost some of the addresses, so you know why I haven't written you, but I enjoy your letters so much when I am shut in. I pray that God may see a way for me to go home soon, for I have been here eighteen months now. Won't you all pray for me that I may go home? Now cousins, I promised to tell you a little about this place. Well, it is a very large place, the Hospital alone has 200 patients in it; they have cows; they milk them three times a day, that is, they have different bunches but don't get enough milk to run the patients. There are about five hundred patients here. It is a nice place, but a person soon gets tired when you stay here so long. The street car goes through here every hour. They have nice big buildings here; they have their laundry and also their own light plant. This place is run by the State. They have chickens and hogs, but not enough to furnish the place. Well, as my letter is getting rather long and I am taking up too much space, hope Mr. W. B. will be out hunting rabbits when this arrives. Hoping to hear from the cousins, of how they liked this, and I may write a little more sometime.

Essie Mae Parker.

care Hospital 3 N, Oakdale, Ia.

Dear Aunt Bettie: Some unknown friend has been sending my mother *The Pentecostal Herald* for several years. She certainly does appreciate it and enjoys reading it. She wishes to thank her friend through the paper. I enjoy reading page ten and always look for Tennessee letters. I am a member of the Presbyterian Church. Our Young People's Christian Endeavor Society was asked to exchange programs with a church in England. We put on a special program two weeks ago using Andrew Johnson's article on Plan of Salvation, published in *The Pentecostal Herald*, our subject being How to Become a Christian, working it in with songs, prayers and talks by two of our young people. It made a very interesting program. Thanks, Mr. Johnson, for the article. We are to have in exchange a program given by young people of some English church. When we get their program will have it published in *The Pentecost Herald* that it may be reproduced by young people's societies who are readers of *The Herald*. If Aunt Bettie thinks this letter worthy of print will write again. I was fifteen March 5. Would like to hear from young people near my age. Will answer all letters.

Anna Glenn Miller.
Dickson, Tenn.

Dear Aunt Bettie: The cousins seem to write to you from every State in the Union, but this cousin is writing to you from the state of Grace, away up in the hill country of Canaan, where the air is so pure and invigorating that the one who lives up here becomes healthy, fat, and flourishing. Praise the Lord. It is so much better to live up here than down in the lowlands, where the insects of doubts and fears try to sting the inhabitants so as to cause their death. Occasionally

a few of those insects venture up here in the hill country, but as David said in the 118th Psalm, "They compassed me about . . . but in the name of the Lord will I destroy them." The way to destroy them is with the Sword of the Spirit, which is the Word of God, as Jesus did, so we can do. He overcame the foe by saying, It is written. Now if any of you cousins are living in the lowlands, or near the border, may you start for the hill country, and do according to the words of that old song, the first verse:

"My eyes are on the mountain-top,
I'm running for my life,
I've left old Sodom to the flames,
With all its sin and strife."

Come up here and see what wonderful things God has provided for the inhabitants of this country. I am enjoying the scenery. We can enjoy North, South, East, and West, and upward, for our gaze for the coming of the Son of God. I trust that W. B. will not get sight of this letter, for I desire all the cousins and Aunt Bettie the best place you can find up here in the hill country until Jesus calls for you to come on Home to Heaven. My other address is Lisbon, Ohio, 245 Water Street. Charley H. Faulk.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am almost seventeen years old, five feet, five inches tall, have auburn hair and grey eyes. Who has my birthday, May 28? I would love to correspond with the people about my age, (16-22). Beatrice Collins, I guess your name to be Helen. I don't want to take up too much space so I will close.

Audie H. Wilhite.
Clay, La.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am from the state of old Kentucky. I am twelve years of age. I professed when I was eleven years old. I have brown hair and brown eyes. I am four feet, ten inches. I am in the fifth grade at school. I have two sisters; one had a stroke of paralysis a year ago and it left her a cripple. All of you cousins pray for her. Well, as this is my first letter to the dear old *Herald* I will close and write again soon. Hope to see this letter in print. Lenora Rickford.

Rt. 1, Central City, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? I live with uncle and aunt. Mother has been dead for five years, father is in the old country, so really I am an orphan. My uncle takes *The Herald* and I sure enjoy reading page ten. I learn that so many are Christians. I am glad to know that we girls and boys are fleeing from the paths of sin into the paths of righteousness. As this is my first letter to the dear old *Herald* I will quit and leave more room for others.

Edna M. Abraham.
Rt. 1, Central City, Ky.

Dear Aunt Bettie: Will you please move over and let an Oklahoma girl join your happy band of boys and girls? Thank the good Lord, I am saved and sanctified and belong to the Nazarene Church. Our pastor is Bro. Edgar Pierce. I sure do like him; they have four children. I have a brother thirteen and one seven, and a sister eleven. I am fourteen years old. I have been called to be a missionary and go to Japan. I sure will be glad when I finish school so I can go. I am in the eighth grade. Pray for all of us. Wanda-Douthitt.

Rt. 1, Duncan, Okla.

Dear Aunt Bettie: Here I come again. This is my third letter I have written to *The Herald* and I saw one of them in print. I sure do hope you will print this one. I am twelve years of age, have blue eyes and light hair, and am in the fifth grade. Our school began in July. I weigh 87 pounds. I am 4 feet, 6 inches tall. They have a new road through here. My birthday is Dec. 17. I have six sisters and six brothers and my two oldest brothers are in Indiana and my oldest one is married. Marian M. Burris, I guess your middle name to be Minnie, and if I am right don't forget your promise. My youngest sister is a little baby, and she is growing fast and is so cute. Her name is Ninna Christine. I sure

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do like *The Herald*, especially page ten. I hope Mr. W. B. is eating when this letter arrives. Who can guess my first name? It begins with E and ends with L, and has five letters in it. Bernia Walker.
Breeding, Ky.

Dear Aunt Bettie: May we join your happy band of boys and girls? Our uncle takes *The Herald*, and we sure do enjoy reading page ten. We just thought we would write a letter to the dear old paper, and we would like very much to see it in print. We live on a farm and like farm life fine. We have light hair, fair complexion and blue eyes. I, Randolph, am eighteen, and I, Bethea, am seventeen. We would be glad for some of you cousins to write to us. We would answer all letters received.

Randolph Hodges,
Bethea Hodges,
Rt. 1, Box 25, Osborne, N. C.

Dear Aunt Bettie: Will you let a West Virginia boy join your happy band of boys and girls? I have light hair and blue eyes. I am four feet high, seven years old. Who can guess my first name? It begins with S and ends with N, and has six letters. S. Matthew Fridley.

Rt. 2, Harper's Ferry, W. Va.

Dear Aunt Bettie: May I join your band of boys and girls? I have been wanting to write to *The Herald* for some time but just haven't. I have brownish hair, grey eyes, fair complexion, weigh 95 pounds, am five feet tall and fourteen years old June 3. Have I a twin? I am going to school at Fountain Run graded school. I am in the eighth grade. Mattie Jenkins, I would like to hear from you again. Can anyone guess my middle name? It begins with C and ends with S, and has seven letters in it. Mildred Eaton, I guess your middle name to be Elizabeth. Is that right?

Mattie C. Eaton.
Fountain Run, Ky.

Hello Aunt Bettie: Will you please let a little thirteen-year-old girl join your happy band of boys and girls? Rosella Koehler, I guess your middle name to be May. This is my first time to guess at any one's name. I live only a short distance from Church. I went to Sunday school every Sunday this year, but one Sunday it rained in the winter. I take music from one of my cousins and enjoy it very well. I wonder if I have a twin? My birthday is Feb. 5. I am thinking of Miss Ione Joplins. I write to her and a few more girls. I would like for all girls to write to me and I will try to answer all letters I can. Pray that I may be one of God's children.

Era Holloway.
Rt. 1, Box 127, Wedowee, Ala.

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Just beyond a large oak tree;
And what lies in its bosom,
Is, oh! so dear to me.

In the grave so peacefully sleeping,
Lies his body now at rest,
While his soul has gone to Jesus,
With the ransomed and the blest.

The days are sad and lonely,
Without you, papa dear;
You always brought us gladness,
With this, a word of cheer.

Our home is not as happy now
For there is your vacant chair;
Yet, papa, you deserve your rest—
We would not call you back here.

The burden of your absence is heavy,
How we miss you none can tell,
Oh! so hard has been the parting,
But we know in heaven you dwell.

Yes, you rest from honest labor,
Your earthly task is done;
No more pain, no more worry,
Your noble life is run.

The greatest treasure we have left,
Is our precious mama, dear;
She is gentle, kind and good,
Just as you were here.

Dear papa, you have left us,
But we will be true to thee;
Always as brave and honest,
As you would have us be.

We hope to meet you later,
And hold thy blessed hand,
Then all will be together,
And all will understand.

Sleep on, darling papa,
'Til the resurrection morn,
Then, we hope to meet you
Where parting is unknown.

Dora and Lil Tanner.

HUFFMAN.

J. R. Huffman was born in Giles County, Va., June 11, 1854, and died August 4, 1929. Brother Huffman was converted about 32 years ago in a meeting held by the writer, in the St. John M. E. Church, Monroe Co., W. Va. He immediately united with the M. E. Church, of which he remained a faithful member until his death. Soon after his conversion he professed entire sanctification, in a meeting held by the writer. He was a faithful and an untiring witness through the years, to this great salvation.

Brother Huffman was united in marriage to Mary Sue Sibold, of Giles County, Va., in the year 1876, who departed this life about one year ago. To this union was born 8 children, two of whom died in infancy. One daughter, Mrs. Lula Kessenger, died about 26 years ago.

Brother Huffman dearly loved The Pentecostal Herald and was a continuous subscriber for 30 years or more.

He died at the home of his daughter, Mrs. Clinton Smith, of Ballard, Monroe County, W. Va. I visited him a few days before his death, and though he was then walking "Through the valley of the shadow of death," he "feared no evil." His nurse said to the writer, "He was the most religious person I ever knew. His last conscious act was to call me by name and lift his hand heavenward."

The writer preached his funeral from the words, "Ye are my witnesses, saith the Lord." He was laid to rest by the side of his wife in the old home cemetery, Clover Hollow, Giles County, Va. P. H. Clark.

SHORT.

Mrs. Tillie S. Short, wife of D. E. Short, Sr., of Depoy, Ky., was born April 19, 1861; quietly passed away Sunday morning, Aug. 11, 1929. She had been confined to her bed for a little over nine months, and in the Protestant Hospital at Nashville, Tenn., for eight months. She was the mother of eight children: C. L. Short, D. E. Short, Jr., and Miss Stella E. Short, of Nashville, Tenn.; Mrs. S. J. Larkins, of Princeton, Ky.; Mrs. F. E.

Brewer, Mrs. Jess Danner, E. F. Short and Sam Short, of Depoy, Ky. Also thirteen grandchildren, all survive her. She also leaves one sister, Mrs. J. R. Laswell, of Owensboro, Ky.

She was a kind mother and grandmother, a devoted wife and a true friend. She was loved by all who knew her. She professed faith in Christ and joined the M. E. Church, South, at 12 years of age, in which she remained a faithful member until death. She loved to talk of her Christ and his saving power. She was also a member of The Herald family and loved its weekly visits.

Funeral services were conducted by her former pastor, Rev. J. F. Hill, of Cadiz, Ky. Interment was made at the Vernal Grove Cemetery near her home.

It is hard to give our dear mother up, but "Blessed are the dead who die in the Lord." May we all meet her in the sweet bye and bye.

The flowers we lay upon your grave,
May wither and decay,
But the love we have for you, dear mother,
Will never fade away.

A Daughter.

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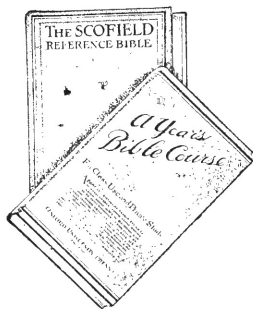
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SUNDAY SCHOOL LESSON

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

Lesson XII.—September 22, 1929.

Subject.—Malachi Foretells a New Day. Malachi 3:1-12.

Golden Text.—**Behold, I will send my messenger, and he shall prepare the way before me.** Mal. 3:1.

Time.—About B. C. 433.

Place.—Jerusalem.

Introduction.—Malachi was the last of the Old Testament prophets. He prophesied in Jerusalem about the time when Nehemiah returned to the city after his return to Babylon. Notwithstanding their captivity the Jews were again fast turning away from the service of Jehovah. They were far from being obedient to His word. At this juncture Malachi arose among them full of warning, but with a message rich in promise.

When Malachi closed his ministry, for some reason, God decided to send them no more prophets for a period of about 400 years; or, at least, we know of none. The nation seemed almost God-forsaken. But during that long, dark period the nation did, in some measure, hold on to God; but better still, God held on to them. The great mass of the people were very untrue; but there were at all times some pure, saintly people among them. God never leaves himself without witnesses. The traditions of the elders might mean more to the masses than the Word of God; but some were always faithful.

Comments on the Lesson.

1. **I will send my messenger.**—Jehovah was speaking through the prophet. "My messenger" was to be John the Baptist. He would not come till 400 years had come and gone, but never mind, God would keep his promise. **He shall prepare the way before me.**—Ah! then, Jesus himself is here speaking. Kings sent messengers before them for this purpose, and our King sent his messenger. The Lord . . . the Messenger of the covenant. —That is, Jesus himself, the Jehovah of the Old Testament.

2. Here is a solemn warning in the form of questions: "Who may abide the day of his coming? And who shall stand when he appeareth?" "Refiners fire" and "fullers' soap" are terrific figures of speech. Only pure gold can stand the former, and good cloth the latter. The process in both cases is severe. The gold is purified, and the cloth is shrunken and made durable.

3. **He shall purify the sons of Levi.**—I suppose these sons of Levi represent converted people in the modern Church, who need to be "purged that they may bring forth more fruit." That they may appear unto the LORD an offering in righteousness.—Here we have the purpose for this purification. The dross must be removed from the precious metal before it can be wrought into vessels fit for the Master's use.

4. **Then shall the offering . . . be pleasant unto the LORD.**—I suppose the word pleasant means acceptable. Much of our worship is too full of self. In the former years.—When Israel was true to Jehovah's laws.

5. This verse is terrific. Jesus did not come to this world to do a weakling's job. I fear we do not understand him. To a repenting, trusting sinner he is all mercy and love; but to an impenitent, gainsaying, unbeliev-

ing sinner he is the personified embodiment of God's wrath. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." What terrible warning is here for all who are unjust or oppressive in dealing with their fellow beings!

6. **For.**—Mark this word. It is the turning point in the argument. **I am Jehovah.**—This is the original form; note that the word LORD is all in capitals. **I change not.**—Herein lies our hope. No one could trust a changing God. Note the closing words of the verse: "Therefore (for this reason) ye sons of Jacob are not consumed." Thank God, "Jesus Christ is the same yesterday, and today, and forever."

7. **From the days of your fathers.**—When was it that God did not have trouble with his chosen people? They were scarcely free from Egyptian bondage before they began to complain against him and his orders. The golden calf came along pretty close to the passage of the Red Sea. They were forever sinning, and it was often almost, and sometimes quite, impossible to induce them to repent and return to God. Sometimes I fear we are doing but little better in our day of grace. **Return unto me, and I will return unto you.**—Herein is God's plan for saving men. He will furnish "preventive grace," and conviction for sin through the Holy Ghost, but men must repent and believe—return unto him. God saves no one against his will; nor does he save any one who does not meet their conditions of salvation; but, thank God, no one can meet his conditions and fail to be saved.

8. **Will a man rob God?**—That question cuts. The entire Jewish people had robbed God in "tithes and offerings;" and for that reason they were "cursed with a curse." Let us forget the Jews for a few moments, and apply this fearful teaching to America. Are we less guilty than the Jews were? I think not. When one thinks of the vast sums spent in our nation for sin and foolishness, and then of the pittance spent for the advancement of God's cause, he must blush for shame. It will be well to remember that God will hold the un-Christian part of the nation just as responsible as he will the best saints among us.

10. **Bring all the tithes.**—That is the minimum. There must be free will offerings. Those who make large amounts must give largely, or suffer God's rebuke. **Pour you out a blessing.** Many of us are poor in purse and heart because we are continually robbing God. "God is not mocked." Men cannot circumvent him. Obedience brings blessing; disobedience brings cursing.

As long as Israel obeyed God, they had fruitful seasons. The locusts and the caterpillars did not devour their crops. They and their cattle were healthy. The blessing of Jehovah was continually upon the nation. But when they disobeyed God, there came drought, and famine, and disease.

Jehovah is the same God that he was 2500 years ago. As he dealt with the Jews so is he dealing with America and other modern nations. This nation must repent in sackcloth and ashes, or meet the wrath of God. Think as we may, and say what we

please about it, but this nation cannot go much longer as she is now going, and not meet trouble. But if she will repent and turn to God with all her heart, she can have his richest blessings as portrayed in the last two verses of our lesson.

A PAGEANT OF REWARDS.

A throne of regal splendor stands aloft.

Rich, silken hangings, purple-dyed and rare,

From golden rings fall loose and gracefully,

While on the arched ceiling tapestries Of orient pattern ravish every eye.

Beneath the feet white marble gleams in quaint,

Mosaic pattern. Pilasters all set With precious stones adorn the cedar walls

And hold hand-beaten candlesticks of brass

With branches bearing cups of flame, which sheds

A brilliancy of splendor o'er the scene.

Upon the throne the crowned monarch sits

In robes of gorgeous colorings. Beside Him stands the queen. She comes, impetuous,

To bring, not her request, but her command;

For though in name he holds the sceptre, she

Is Ruler of the country and the king.

He hastily obeys her stern demands. Gives her a house for Baal and a grove;

Builds her a palace grand of ivory And cities many for their sumptuous reign.

A neighbor'ing vineyard, tempting to the eye,

Through cruel murder soon becomes their own.

Into this scene of splendor enters oft, Like blot upon a picture fair to see—

The form of one with flowing beard and hair;

In goatskin garment, loose and roughly made;

His sandaled feet with brown and sturdy limbs

Protruding from beneath the homely garb.

In strong and fearless tones he boldly speaks

To these who rule the land. By word of God

He prophesies that sin and greed shall bring

A sad and sure destruction to them both.

From their fierce anger he departs in haste.

A fugitive and weary of his life.

And thus the years pass on—the king and queen

Living in all the glory of their realm, While he, the lonely prophet, wanders on—

Now fed by God's own ravens at a brook,

Now by a widow from her meager store;

Ever obeying God's commands; through faith

Attempting, doing great things for the Lord;

Receiving witness by the fire from Heaven,

Which falls, consuming all his sacrifice,

That his Jehovah is the Lord of all.

But as the haughty queen, still unconvinced,

Assuming that his life is in her hands, In anger warns him to beware, he flees

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And rests not till the wilderness is gained.

Then, as beneath the juniper he sleeps, An angel bakes a cake on coals of fire,

Laying a cruse of water at his head And bids him eat and drink, and with this strength

He travels forty days to Horeb's mount.

There God reveals himself with still, small voice,

And gives his word that seven thousand men

Have never yet to Baal bowed the knee

Nor kissed his stony form. Encouraged he

Goes on to live and bear the queen's reproach.

One day the king in disobedience goes To war with Syria. A bow is drawn,

The arrow finds its way into his side, And sitting in his chariot, he d'es

And dogs lick up his blood when evening comes.

Likewise the haughty queen in shame is thrown

To death by warriors bold, and hungry dogs

Feed on her flesh, at Jezreel by a wall.

With dauntless zeal the prophet meets the years

That come and go, his fight of faith well fought;

Until, one day, high Heaven opens wide

And downward sweeps a chariot of fire To earth conveyed by horses shining bright.

They halt—the aged prophet steps within,

And upward they ascend, until they reach

The realms ethereal, where dwell the blest

Of God, who rise triumphant over wrong.

The curtain falls, but rises once again Upon a wondrous scene on mountain height:

Beside three drowsy men a figure gleams

In raiment glistening, exceeding white.

And by Him stands the prophet, glorified,

Who, weary once, earth's rugged pathway trod;

And in companionship with other friends

Converses with the very Son of God.

Then high upon the background flash these words,

Burning their truth with flaming brilliancy:

"He hath put down the princes from their throne

And hath exalted men of low degree."

The lights now change and other words take form

Emblazoning this saying of our Lord:

"Who gives a cup of water in my name

Shall never fail to reap his just reward."

Sadie Louise Miller.

Taylor University, Upland, Ind.

THE SECOND WORK OF GRACE.

Peter Wiseman.

St. Paul discovered the need of a second work of grace when he discovered another law in his members (Romans 7:23). "The sin that dwelleth in me," "the body of death," the principle of sin in our fallen nature, "the carnal mind which is enmity against God:" such a condition surely reveals the need of a deeper work of grace in the soul. Read Romans 7:20, 24; 8:7.

Sin exists in the soul under a twofold aspect, in act and in principle; effect and cause. "The wages of sin is death," and "to be carnally minded is death." God forgives an act but not a principle; a principle or condition of being necessitates cleansing or destruction. That is exactly God's order. "Wash me. . . . cleanse me." "I acknowledge my transgression and my sin is ever before me."

To further illustrate the difference between regeneration and entire sanctification let us note that in regeneration sin is dethroned; in entire sanctification it is cast out. In regeneration sin is suspended and subdued; in entire sanctification sin is removed. In regeneration all carnal desires, such as anger, pride, envy, unbelief, etc. are controlled; in entire sanctification they are entirely destroyed. In regeneration sin is suspended and subdued; in entire sanctification sin is removed. In regeneration all carnal desires, such as anger, pride, envy, unbelief, etc. are controlled; in entire sanctification they are entirely destroyed. In regeneration the old man is crucified; in entire sanctification he is dead. In regeneration sin does not reign; in entire sanctification it does not exist. In regeneration the strongman is bound; in entire sanctification he is cast out and his goods spoiled. In regeneration God deals with the effect; in entire sanctification he deals with the cause. Regeneration cleans up; entire sanctification cleans us out. Regeneration removes the guilt of sin; entire sanctification, the principle of sin. Regeneration is forgiveness for sin; entire sanctification cleanses from sin. Regeneration is a birth; entire sanctification a death. Regeneration means life, entire sanctification "life more abundant." Regeneration brings the favour of God; entire sanctification to the moral image of likeness of God in righteousness and true holiness. Regeneration is love; entire sanctification "perfect love." Regeneration gives us a title to heaven; entire sanctification a fitness for heaven.

The twofold work of grace are also seen from a different angle as in the following:

Twofold call of Abraham: To move out of his country (Gen. 12:1); to perfection (Gen. 17:1), signified by the rite of circumcision (Gen. 17:11, 12).

Twofold aspect of Israel's History: God brought them out of Egypt that he might bring them into Canaan.

Twofold way: There is a highway, and a way within the highway which is the way of holiness (Isa. 35:8).

Twofold admission in prayer: "I acknowledge my transgressions, and my sin is ever before me. Blot out my transgressions, cleanse me from my sin" (Ps. 51).

Twofold offering: The trespass offering and the sin offering.

The latter finding its significance in Heb. 13:11-13. The burnt offering simply signified that the life of the worshipper is poured out in service to God.

Twofold nature of sin: Sin as an act (Rom. 3:23), and as a nature or condition (Ps. 51:5).

Twofold source of spiritual death: From wrong doing, "the wages of sin is death" (Rom. 6:23), and from a wrong condition of being, "to be carnally minded is death" (Rom. 8:6).

Twofold commission: "To preach forgiveness of sins" "And inheritance among them that are sanctified" (Acts 26:18).

Twofold expression of divine love: The love of God toward the sinner (John 3:15), and the love of Christ toward the church (Eph. 5:25-27).

Twofold purpose in Christ's death: To save sinners (Rom. 5:8), and to sanctify the church (Heb. 13:12).

Twofold call of God: To repentance (Matt. 9:13), and to holiness (I Thess. 4:7,8).

Twofold invitation of Christ: Rest from the burden of sin by coming to Christ and a deeper rest by taking his yoke and learning of him (Matt. 11:28-30).

Twofold prayer of Christ: For the forgiveness of sinners (Luke 23:24), and for the sanctification of believers (John 17).

Twofold requirement: Confession of sins for pardon and walking in the light for cleansing (1 John 1:7-9).

Twofold work of the Holy Spirit: Born of the Spirit (John 3:5) and "sanctification of the spirit" (I Thess. 2:13).

Twofold step of faith: For justification (Rom. 5:1) and for sanctification (Acts 26:18).

Twofold witness of the Spirit: To pardon (Rom. 5:1) and to entire sanctification (2 Cor. 1:22).

BEFORE THE FIGHT AND AFTER.

Mrs. J. A. Taylor.

I want to sound a word of praise to my great Redeemer who took my feet out of the miry clay over nine years ago. I was married Dec. 31, 1909. God gave me three boys, Ernest, Willie and Travis. My health began failing in 1912. I went to hospital twice and underwent two serious operations. I gave up all hopes of ever being well again. I had tried five different doctors, and one told my cousin that I had T. B. I had so many different troubles I can't tell no one what I suffered. I had all faith in doctors, and never thought of God healing me. I was full of the world and foolishness; all I cared for was fine dressing and a big time. God let me have my way until 1919, then he put me under such convictions I could not eat or sleep. Everything I ever said or did came up before me like a great mountain. I joined the church, thinking I would relieve my conscience and I thought I was as good as the rest of the church members. I would go to the church, sing in the choir, pay my church dues, but God who knows every secret thought knew I was nothing but a poor, lost sinner and on my road to hell.

One night Bro. Sheba Williams was having a revival at Fairview Church. I was under deep conviction and tried three times to go to the altar but the devil was fighting me hard. For the first time in my life I went to the altar. I began to call on God and I was truly converted. While I was talking to the pastor God wonderfully sanctified me. I danced under the mighty power of God and praised him aloud. Then the fight began. They

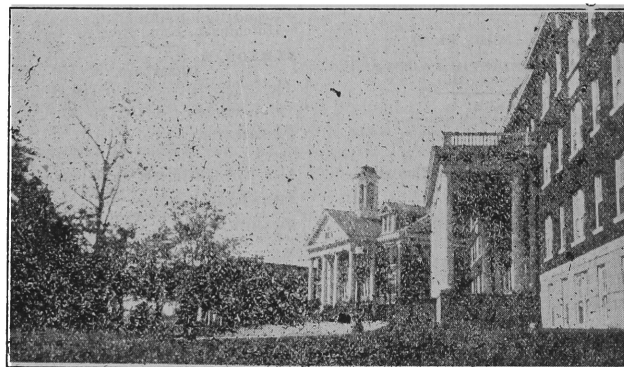
blew out the lights and ran out of the church thinking I had lost my mind. But thank God, there was a light burning in my soul that night that has never been blown out by the scorns and scoffers of this world. I am healed of T. B. and everything else I had. I have been trusting God absolutely for everything since that night. I promised God if he would heal me I would testify to every one I met. When I was a church member I was ashamed to talk about holy things, but I have found out there is a lot of difference in being a church member and a Christian. Paul calls it the "old man," the "root of bitterness," the "carnal mind." The thing that rises in your heart and causes you to get mad, that is why people live such an up and down life; they need to be cleansed from all sin and filled with the Holy Ghost.



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- BUDMAN, ALMA L.**
(Greenville, Tenn., Sept. 5-15.
Spring Mills, Pa., Sept. 22-Oct. 6.
- BURTON, C. C.**
(Delmer, Ky.)
- BUSSEY, M. M.**
(224 W. Palm Ave., Monrovia, Calif.)
- CAIN, W. B.**
(515 So. Vine St., Wichita, Kan.)
- CALLIS, O. H.**
(409 N. Lexington Ave., Wilmore, Ky.)
- CANADAY, FRED.**
(310 W. North Ave., Pittsburgh, Pa.)
- CARNEY, A. B.**
(Beacon, N. Y.)
- CARTER, HAROLD S. C.**
(Pequesa, Pa.)
- CAROTHERS, J. L. AND WIFE.**
(10 N. 15th St., Colorado Springs, Colo.)
Alden, Kan., Sept. 22-Oct. 6.
- COLLIER, J. A.**
(1917 Cephus Ave., Nashville, Tenn.)
Pratts City, Ala., Sept. 8-29.
Stephenson, Ala., Oct. 1-20.
- COPELAND, H. E.**
(Okaloosa, Iowa.)
- COL, F. W.**
(Lisbon, Ohio)
- COX, STEUBEN D.**
(1249 N. Holmes St., Indianapolis, Ind.)
- CHAMMOND, PROF. C. C. AND MARGARET.**
(815 Allegan St., Lansing, Mich.)
- CROFT, CHARLES H.**
(1302 E. Maple, Enid, Okla.)
- DARNELL, MRS. ESTHER BROWN.**
(Evangelistic Singer and Personal Worker)
(1209 7th Ave., Charleston, W. Va.)
- DAVIDSON, OTTO AND WIFE.**
(Bladenburg, Ohio.)
- DAVIS, J. W.**
(Singer.—Center, Tex.)
- DAVIDSON, J. E.**
(Bladenburg, Ohio)
- DICKERSON, H. N.**
(2808 Newman St., Ashland, Ky.)
Marcus Hook, Pa., Sept. 29-Oct. 13.
Delmar, Dela., Oct. 14-27.
Harrington, Dela., Oct. 28-Nov. 10.
- DORN, REV. AND MRS. C. O.**
(Sumter, S. C.)
- DUNAWAY, C. M.**
(218 N. Candler St., Decatur, Ga.)
Thomas, Okla., Sept. 19-24.
Los Angeles, Calif., Oct. 6-20.
Tampa, Fla., Oct. 27-Nov. 10.
Ft. Wayne, Ind., Nov. 17-Dec. 1.
Ottawa, Kan., Dec. 2-22.
- DUNHAM, ROYAL E.**
(416 East 9th, Hutchinson, Kan.)
- DUNKUM, W. B. AND WIFE.**
(1353 Hemlock St., Louisville, Ky.)
- DYE, CHARLES.**
(4 Rundle Ave., Piqua, Ohio)
- EDWARDS, J. R. AND WIFE.**
Ellet, Ohio, Sept. 8-22.
E. Liverpool, Ohio, Oct. 6-20.
Mt. Vernon, Ohio, Oct. 24-Nov. 10.
Greentown, Ohio, Nov. 17-Dec. 1.
- EDIE, G. L.**
(Song Evangelist)
(Arlington, Ohio, Rt. 1)
- EISLEY, A. N. AND WIFE.**
(Black Lick, Pa.)
- EITELGEORGE, W. J.**
(Song Leader and Soloist)
(1107 Lawrence Rd. N. E., Canton, Ohio.)
Cairo, Ga., Sept. 1-29.
Thomasville, Ga., Oct. 1-20.
- ELLIS, MARY HUBBERT.**
(704 N. 63rd St. West Philadelphia, Pennsylvania.)
- ELSNER, THEO. AND WIFE.**
Brooklyn, N. Y., Aug. 25-Sept. 20.
Canton, O., Sept. 29-Oct. 13.
East Liverpool, O., Oct. 17-Nov. 3.
Columbus, Ohio, Nov. 10-24.
Rochester, N. Y., Dec. 1-15.
Charlottesville, N. C., Jan. 5-19.
- FAGAN, HARRY L.**
(52½ Walnut St., Shelby, Ohio)
(Blind Song Evangelist, and Wife. Singer, pianist and young people's workers)
- FLEMING, JOHN.**
(Ashland, Ky.)
N. Little Rock, Ark., Sept. 3-15.
Cincinnati, Ohio, Sept. 22-Oct. 6.
Detroit, Mich., Oct. 6-20.
Akron, Ohio, Oct. 29-Nov. 10.
- FLEMING, BONA.**
Brownstown, Pa., Sept. 15-29.
Detroit, Mich., Oct. 6-20.
Winchester, Ind., Oct. 21-Nov. 3.
Grand Rapids, Kan., Nov. 10-24.
Hutchinson, Kan., Nov. 26-Dec. 8.
- FLEXON, R. G.**
(Glassboro, N. J.)
Camden, N. J., Sept. 6-22.
Brushport, N. Y., Sept. 25-Oct. 6.
McKeesport, Pa., Oct. 13-27.
- FLORENCE, L. O.**
(Wilmore, Ky.)
(Rt. 5, Maysville, Ky.)
- FRANKLIN, EDNA M.**
(Evangelist)
- FRASER, R. G. AND WIFE.**
(Evangelistic Singers)
(Piedmont, Okla.)
- FRYE, H. A.**
(1326 Hurd Ave., Findlay, Ohio)
Detroit, Mich., Sept. 1-22.
- FRYHOFF, A. J.**
(Columbus, Ohio.)
- FUGETT, C. B.**
(4812 Williams Ave., Ashland, Ky.)
- GADDIS, TILDEN H.**
(4805 Ravenna St., Cincinnati, Ohio)
- GALLAHER, M. R.**
(110 S. 14th St., Salem, Oregon)
- GALLOWAY, H. W. AND WIFE.**
(Del Norte, Colo.)
- GEIL, PAUL AND DORA.**
(Singers and Xylophone Players)
So. Elliott, Maine, Sept. 15-29.
Portland, Me., Oct. 6-27.
Bath, Me., Oct. 30-Nov. 17.
Columbus, Ohio, Nov. 24-Dec. 8.
- GLEASON, REV. AND MRS. RUFUS H.**
(607 Marion Ave., S. W., Canton, O.)
- GLENN, J. M.**
(Young Harris, Ga.)
- GLASCOCK, J. L.**
(1350 Grace Ave., Cincinnati, Ohio.)
- GLEEN, JIM H.**
(And Sunny South Quartette)
(Box 200 Connelly Springs, N. C.)
- GRIMES, E. G.**
Marshfield, Ind., Sept. 8-29.
- GROGG, W. A.**
(415 24th St., West, Huntington, W. Va.)
- HAERR, ERNEST J.**
Columbus, Ohio, Sept. 8-22.
Laura, Ohio, Oct. 20-Nov. 3.
- HAINES, FLOSSIE.**
(13708 Claiborne Ave., Cleveland, Ohio)
(Evangelist and Children's Worker)
- HALLMAN, MR. AND MRS. W. R.**
(1534 E. 80th St., Chicago, Ill.)
- HAMPE, J. N.**
(No 7 Gaskell St., Mt. Washington Sta. P. O. Pittsburgh Pa.)
Cleveland, Ohio, Sept. 7-15.
Philadelphia, Pa., Sept. 16-22.
Washington, D. C., Sept. 23-29.
- HAMES, J. M.**
(14 Maude St., Greer, S. C.)
Pittsburgh, Pa., Oct. 1-12.
Cleveland, Ohio, Oct. 13-20.
- HARRIS, E. J.**
(Song Leader and Children's Worker)
- HARMON, MRS. DELLA C.**
(Soloist)
(889 Camden Ave., Columbus, Ohio)
- HARDESTY, S. P.**
(Song Evangelist and Cornetist)
(Lynn, Ind.)
- HAWK, M. R.**
(711 Center Ave., Butler, Pa.)
- HENDERSON, REV. AND MRS. T. C.**
(221 N. Professor St., Oberlin, O.)
Grandfield, Okla., Sept. 6-15.
- HENRICKS, A. O.**
(1436 E. Washington St., Pasadena, Calif.)
Ponca City, Okla., Sept. 4-15.
Dallas, Texas, Sept. 16-29.
- HEWSON, JOHN E.**
(127 N. Chester Ave., Indianapolis, Ind.)
- HORN, LUTHER A.**
(Mobile, Ala.)
Walker Springs, Ala., Sept. 10-20.
Livingston, Ala., Sept. 22-29.
Summersdale, Miss., Oct. 1-13.
Montgomery, Ala., Oct. 15-27.
- HOWARD, FIELDING T.**
(198 Timberlake Ave., Erlanger, Ky.)
- HOOVER, L. S.**
(Tionesta, Pa.)
Rockville, Md., Sept. 19-Oct. 13.
Indianapolis, Ind., Oct. 17-Nov. 3.
- HUNT, JOHN J.**
(Rt. 3, Media, Pa.)
- HYSELL, HARVEY B.**
(Box 682, Waycross, Ga.)
Chesla, Ga., Sept. 15-30.
Keysville, Ga., Oct. 2-13.
- IRICK, ALLIE AND EMMA.**
(Bethany, Okla.)
St. Louis, Mo., Sept. 1-15.
- JACOBSON, H. O.**
(830 Minnesota St., Portland, O.)
- JOHNSON, ANDREW.**
(Wilmore, Ky.)
Hickman, Ky., Sept. 8-22.
- JOHNSON, RAY N.**
(19 E Madison St., Collingswood, N. J.)
- JOHNSTON, A. H. AND WIFE.**
(Song Evangelists)
(800 Princeton St., Akron, Ohio)
- JONES, LUM.**
(630 W. 9th St., Ada, Okla.)
Tishomingo, Okla., Sept. 1-15.
- KENNEDY, ROBERT J.**
(Singer)
(2315 Moders Ave., Dallas, Texas)
- KENDALL, J. B.**
(1127 Richmond Road, Lexington, Ky.)
- KINSEY, MR. AND MRS. W. C.**
(450 So. West 2nd St., Richmond, Ind.)
(Evangelistic Singers)
- KIRKPATRICK, H. M.**
(709 Carlyle St., Akron, Ohio.)
- KLINE, FREEMAN S.**
(230 Fifth Ave., Troy, N. Y.)
- KNAPP, J. F.**
(Box 99, Cincinnati, Ohio)
Wallaston, Mass., Sept. 1-Nov. 1.
- KULP, GEORGE B.**
(4 Grandview Ct., Battle Creek, Mich.)
Lewistown, Pa., Nov. 3-13.
Dalton, Ohio, Oct. 6-20.
- LEWIS, JOS. H.**
(Wilmore, Ky.)
Burning Fork, Ky., Sept. 8-22.
- LEWIS, M. V.**
(Song Evangelist)
(Wilmore, Ky.)
- LIDDELL, T. T.**
6121 Ellis Ave., Chicago, Ill.)
- LINN, REV. JACK AND WIFE.**
(Oregon, Wis.)
- LINCICOME, F.**
(412 W. Jefferson St., Gary, Ind.)
Aftica, Ind., Sept. 15-29.
Melrose Park, Ill., Oct. 6-20.
Seattle, Wash., Oct. 27-Nov. 10.
Tacoma, Wash., Nov. 11-24.
Cleveland, Ohio, Dec. 1-15.
- LOPER, J. NORRIS, FRY, WILBUR H.**
(Stratton, Miss.)
- LONG, J. OWEN.**
(Singing Evangelist)
(Harrisonburg, Va.)
- LOVELESS, W. W.**
(London, Ohio)
Waterloo, Ohio, Sept. 6-22.
- LOWELL, B. A.**
R. A. Root, B. F. Moss, Jr.
- LUDWIG, THEO. AND MINNIE E.**
(772 N. Euclid Ave., St. Louis, Mo.)
- MCBRIDE, J. B.**
(112 Arlington Drive, Pasadena, Calif.)
Mahaska, Kan., Sept. 15-29.
Mt. Sterling, Ky., Oct. 6-20.
- McGHIE, ANNA E.**
(280 S. Firestone Blvd., Akron, O.)
- McKIE, MARK S.**
(Holt, Michigan)
- McNEESE, H. J.**
(New Brighton, Pa.)
- MANLY, IRVIN B.**
(401 Cosmos Street, Houston, Tex)
- MATHIS, I. C.**
(2823 Troost Ave., Kansas City, Mo.)
Cape May, N. J., Sept. 6-15.
- MAWSON, RUSSELL K.**
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)
- MAXWELL, SAM.**
Westworth, N. C., Sept. 2-16.
- MILBY, E. C.**
(Song Evangelist Greensburg, Ky.)
Atlanta, Ga., Sept. 29-Oct. 14.
- MILLER, REV. AND MRS. F. E.**
(Lowville, N. Y.)
- MINGLEDORFF, O. G.**
(Blackshear, Ga.)
- NORRIS, JOHN.**
(1001 Cooper St., Camden, N. J.)
- OWEN, JOHN F.**
(Taylor University, Upland, Indiana)
Erie, Pa., Sept. 2-15.
Rochester, Pa., Sept. 28-Oct. 20.
Boaz, Ala., Oct. 23-27.
Williamsport, Pa., Nov. 3-24.
- PAKKE, J. K.**
(415 N. Lexington Ave., Wilmore, Ky.)
- PATZSCH, EDDIE E.**
(Song Evangelist)
(624 Oak St., East Liverpool, O.)
Hammondsville, Ohio, Sept. 1-15.
- POLLITT, S. H.**
(Amelia, Ohio)
- QUINN, IMOGENE.**
(909 N. Tuxedo St., Indianapolis, Ind.)
- RAYL, C. H.**
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)
- REDMON, J. E. AND ADA.**
(1019 King Ave., Indianapolis, Ind.)
- REED, LAWRENCE.**
(Damascus, Ohio)
- REID, J. V.**
(2812 Meadowbrook Drive, Ft. Worth, Texas)
Zwolle, La., Sept. 8-20.
Leesville, La., Sept. 22-Oct. 6.
Sulphur, La., Oct. 8-20.
- REES, PAUL S.**
(2014 W. Hancock, Detroit, Mich.)
- RICE, LEWIS J. AND EDYTHE.**
Ashland, Ky., Sept. 4-8.
- RIGGS, HELEN G.—BONINE, GRACE O.**
(Vandalia, Mich.)
- RING, O. F.**
(724 9th Ave., New Brighton, Pa.)
- ROBERTS, T. P.**
(321 Bellevue St., Wilmore, Ky.)
- ROBERTS, C. PRESTON.**
(713 College Ave., Des Moines, Ia.)
- ROOD, PERRY.**
(Middleport, Ohio)
Boone, Iowa, Sept. 29-Oct. 27.
Oney, Ill., Oct. 29-Nov. 10.
- ROOD, DWIGHT A.**
(Vermontville, Mich.)
- RUSSELL, MAE.**
(Morriston, Ark.)
- SANFORD, E. L.**
(202 Engman Ave., Lexington, Ky.)
- SHAW, BLISH R. AND MARY.**
(1261 Nordyke Ave., Indianapolis, Ind.)
Mayesville, Ky., Oct. 6-21.
- SHANK, MR. AND MRS. B. A.**
(191 No. Ogden Ave., Columbus, Ohio.)
- SHARROW, C. E. AND NEVA B.**
(1322 W. Monroe St., Decatur, Ind.)
- SHELHAMER, E. F.**
(5419 Rushnell Way, Los Angeles, Calif.)
Huntington, W. Va., Sept. 1-15.
- SHELHAMER, MRS. JULIA A.**
(5419 Rushnell Way, Los Angeles, Calif.)
Huntington, W. Va., Sept. 1-15.
- SMITH, BUDDY JEFF.**
(135 Henderson, Hot Springs, Ark.)
- SPARKS, BURL.**
(Song Evangelist)
(Seymour, Ind.)
- SPELL, C. K.**
(Kirbyville, Tex.)
- SURBROOK, W. L. AND WIFE.**
(Kingswood, Ky.)
- SWEETEN, HOWARD W.**
(Ashley, Ill.)
- THE LAMP EVANGELISTIC PARTY.**
Springerton, Ill., Sept. 8-22.
- TEETS, ODA B.**
(Aurora, W. Va.)
- THOMAS, W. E.**
Tompkinsville, Ky., Sept. 13-27.
- THORNTON, R. A. AND WIFE.**
(Hattiesburg, Miss.)
- UTHE, W. F.**
(Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)
- VANDERSALL, W. A.**
(Findlay, O.)
- VANDALL, N. B.**
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Indianapolis, Ind., Sept. 22-Oct. 6.
Johnstown, Pa., Oct. 13-Nov. 3.
Glassboro, N. J., Nov. 10-24.
- VAYHINGER, M.**
(Upland, Indiana)
Rushville, Ind., Sept. 17-23.
Titusville, Pa., Sept. 24-Oct. 13.
Salisbury Center, N. Y., Oct. 20-Nov. 10.
Scio, N. Y., Nov. 24-Dec. 15.
- WELSH, H. W.**
(Olivet, Ill.)
- WELLS, KENNETH AND EUNICE.**
(Taylor University, Upland, Ind.)
Newton, Kan., Sept. 5-15.

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WHITCOMB, A. L.
(221 Euclid Ave., Long Beach, Cal.)
Greenville, Tenn., Sept. 5-15.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)
Kent, Ind., Sept. 9-22.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Athens, Pa., Sept. 2-15.
Napoleon, Ohio, Sept. 18-29.
Allentown, Pa., Oct. 3-13.
Marion, O., Oct. 13-Dec. 1.
Anderson, Ind., Dec. 5-22.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)

WILLIAMS, FRED G.
(11916 Euclid Ave., N. E., Cleveland, O.)

WIREMAN, C. L.
(717 Scott Rd., Covington, Ky.)
Open dates, Sept. 8-21.

WISEMAN, P.
(910 Bank St., Ottawa, Canada)

WOOD, E. E.
(726 John Street, Jackson, Mich.)

Camp Meeting Calendar

FLORIDA.

Orlando, Fla., Feb. 27-March 9, 1930.
Workers: Rev. H. C. Morrison, D.D., and
Rev. Joseph H. Smith. Prof. Kenneth
Wells and wife have charge of the
music. Address Rev. E. C. Wills, Box
1944, Orlando, Florida.

KENTUCKY.

Carthage, Ky., August 30-Sept. 18. Work-
ers: Rev. Mattie Wines, Rev. J. E. and
Ada Redmon, Rev. Horace A. Booker.
Write J. R. Moore, Pres., California, Ky.

NEW JERSEY.

Erma, N. J., Sept. 6-15. Workers: Rev.
J. C. Mathis, Rev. G. Howard Rowe and
Wife. Write Earl Woolson, Cape May,
R. D., N. J.

OKLAHOMA.

Thomas, Okla., Sept. 19-29. Workers:
Rev. C. M. Dunaway, evangelist, Mr. and
Mrs. Ben Sutton, song leaders. Address
Miss Anna Kraybill, Sec.

TENNESSEE.

Louisville, Tenn., September 1-15. Work-
ers: C. M. Dunaway, H. A. Forester, Mrs.
H. A. Forester, song leader and soloist.
Miss Flora Allred, pianist. Mrs. Walter
Fouche, Secretary.
Greenville, Tenn., Sept. 5-15. Workers:
Rev. A. L. Whitcomb, Miss Alma L. Bud-
man and Miss Pearl Wilcox, song leaders.
Write Mrs. Flora Willis, Sec., Greene-
ville, Tenn.

REQUESTS FOR PRAYER.

Mrs. N. G.: "Please to pray that I
may overcome a trouble that I have,
and that I may conquer my enemy."

Mrs. E. C.: "Please to pray for
my daughter who is seriously af-
flicted, that she may soon be healed;
also for a sister who has eye trouble,
and my two sons."

A reader of *The Herald* requests
prayer that she may be divinely
healed, and that her brother's health
may be restored.

Mrs. E. T.: "Please to pray for a
neighbor of mine to be healed. I have
been afflicted for about nineteen
years; the Lord has taken the pain
away, but I am crippled from the ef-
fects of rheumatism. Pray for my
two daughters and for our little city."

Mrs. R. L. U.: "I request *The*
Herald family to pray that my father,
mother and two sisters may be saved."

IS THE WORLD GETTING WORSE?

"How The World is Getting Worse, And
The Next Great War in Europe and its
Results." 100 pages 50c. It proves how
100 verses in the Bible has been fulfilled
today. That another great war must come
in Europe before Armageddon, and that
Mussolini has about fulfilled 32 Bible
statements that the antichrist shall do.
Satisfaction guaranteed. Send to Rev. Andrew
Olsen, Overton, Nebr.

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SIT IN THE GATE, KING DAVID.

11 Sam. 19:1-8.

Manie Payne Ferguson.

Sit in the gate, King David,
Tho' thy heart is breaking.
Thou art the servant of the rest,
They do not feel thy riven breast,
Thy presence may to them be blest.
Sit in the gate, King David.

Pour out thy song—sweet birdie,
Lovely nest lies scattered.
Yet this world needs that little throat.
A ring of cheer in every note.
The ache is hid 'neath feathered coat,
Pour out thy song, sweet birdie.

Wear well thy mask, lost mourner,
While the heart keeps bleeding;
For others have their sorrows, too,
No time to sympathize with you,
The lonely way will soon be through.
Wear well thy mask, lost mourner.

Keep smiling on, dear mother,
When the loved are failing.
Keep smiling on thy little brood,
Nor let one blast of care intrude,
Weep to thyself in solitude.
Keep smiling on, dear mother.

Finish thy task, tired worker,
Tho' thou art so weary.
None knows but God the panting
breast,
With cares and burdens long op-
pressed,
With Him in heaven thou shalt rest,
Finish thy task, tired worker.

THE SHOCKING IMMODESTY OF THIS AGE.

By Elnora Row.

For the purpose of proving to some
who might think with my mind I live
in 1888 or thereabouts, I wish to say
I'm not a grandmother and my oldest
and only child is thirteen. Neither did
I come out of Noah's Ark, but I grew
up when women weren't shocked to
hear the word "modesty," but loved it
and practiced it. Not only women,
but young women, girls and little
girls, for little girls were taught it.

Now little girls appear in public
with almost all of their limbs bared
and not much on the rest of their
bodies. Mother used to say, "Daugh-
ter, keep your dress down." No use
for mothers to give that instruction
now. A daughter couldn't, if she
wanted to. Whenever I see a little
girl dressed like that I say inwardly,
'Barbarian.' Call me old-fashioned,
insane or whatever else you please,
but when I see such things I can't help
but receive a shock. That's been go-
ing on for a number of years. No
wonder the young ladies can appear
before the men folks almost stark
naked. It's not done in a corner ei-
ther. I saw a picture in a newspaper
of a number of college girls giving a
May Pole dance on the campus. The
trunk of the body was covered. The
rest entirely naked. I wonder if their
mothers were proud of their naked-
ness. Not only their nakedness but
their positions while dancing.

When I was a young woman if any
woman had appeared in public like
that they would have been run out of
town. If they wanted company they
would have been compelled to seek it
in the Red Light district. What they
did in the Red Light district then,
they do in the open now. Mothers
consent to such things and then won-
der why their girls go wrong. Not
only do they consent, but many times
lead the way. The young ladies now

were girls when the mothers first be-
gan to appear in Peek-a-boo waists.
Now they have shortened their skirts
until married women appear in public
with their skirts so short they scarce-
ly deserve the name of a skirt. Where
are the modest ladies? They don't
raise their voices against such things!
Doesn't any one ever get shocked any
more? The only time they seem to is
when the word "modesty" is mention-
ed and then they are shocked to the
point of anger.

My father was as strict as mother.
One time we two girls were in the wa-
gon (for we lived on a farm). The
wind was blowing a terrific gale caus-
ing our skirts to be balloon shaped as
we bent over the edge of the wagon
box. Father happened around the
corner just then and we didn't do that
any more. Fathers don't seem to care
now whether daughters appear in im-
modest dress or in actions.

I remember one certain young lady
who attended the same college I did.
She began smoking cigarettes and
laughed about it. That's the spirit of
so many now. They have no shame
and do not blush to be caught at such
things. They ought to be treated like
that young lady. She lost all of her
friends and the next year didn't re-
turn to that school.

Mothers and fathers love to have
their sons and daughters go in the
best of society and the best society
must have plenty of the "root of all
evil," which in turn brings the latest
styles which is—I mean which is not
—as much of a covering as pictures
I have seen some of the heathen wo-
men of Africa wear. Beside this they
sip long at the cup and while the
smoke curls upward from their cigar-
ettes, they dream of more immodest
things to do to make them happy.

Most every one blames the "kids,"
as they call them. But I can't help
blaming the parents as well as the
high schools and colleges. They let
down the standard of modesty and
taught the young to follow. They
taught them to follow the styles, even
if they were vulgar. They put young
men and young women in the same
class and taught them the things con-
cerning themselves. If one blushed it
was called "false modesty." Now the
great majority don't know what mod-
esty is. Some people may think this
too plain talk but the women who do
such things as I have spoken about
are not ashamed to appear that way.
I challenge the women of America to
organize a society and pledge them-
selves that they will not wear clothing
that gives them an immodest appear-
ance. That they will encourage their
daughters likewise and, if necessary,
to do so they will create their own
styles. That they will send out propa-
ganda to educate women against ap-
pearing in public nearly naked and
having their pictures appear in papers
that way. Well, why not?

COMPANIONSHIP WITH GOD.

Dr. T. L. Hulse, retiring editor of the
Central Methodist has published a book of
four sermons under the title of "Compan-
ionship With God." The author is not
only one of our deep thinkers, but his bal-
anced judgment and lucid diction make
what he has to say on any subject well
worth reading. The title of the book is
also the subject of the first sermon and is
one of the greatest deliverances on that
subject that I have read in many a day.
The subjects treated in the other sermons
are as follows: "Six Reasons Why I Am a
Christian," "The Holy Spirit—His Nature
and Mission," and "The Stewardship of
Life."
I happened to know that these sermons
have been put into printed form because
of the urgent request of the author's
friends whose lives have been blessed un-
der the deliverances of these great mes-
sages. The author's loyalty to the great
fundamentals of Christianity and his ca-
pacity for stating these doctrines are facts

well known by all the brethren who have
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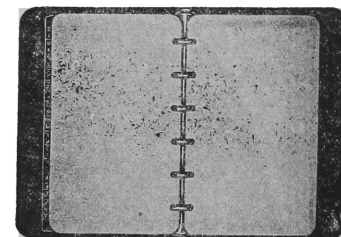
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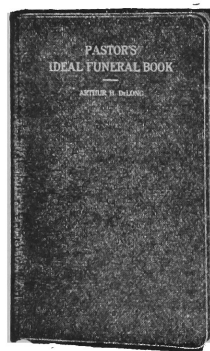
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Dr. H. C. Morrison, Editor.
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Louisville, Ky., Wednesday, Sept. 18, 1929.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

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Vol. 41, No. 38.

TRUE COURAGE NEEDED.

By The Editor.

DEEP religious conviction arising out of genuine faith in Bible truth, corroborated by a true experience of the supernatural power of Christ in personal salvation, is always attended by true courage; under such circumstances a person has firm ground upon which to stand, and in the nature of things, must have very clear and positive convictions of truth, and by the same law, must have both zeal and courage for the propagation and defense of the truth.

* * * *

The men who have counted in the illumination, salvation, and uplift of the race have always had profound convictions, a fixed and abiding faith, and courage to stand for, and defend the truths in which they have believed, and which have brought to them experiences of the grace and power of the Lord Jesus to free their souls from the bondage and guilt of sin.

* * * *

It was the courage of his convictions that made Moses to "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward." There was nothing of the maudlin sentiment and loose liberality in the creed of Moses that looked after his self-interest, and was ready to compromise truth and sacrifice the cause of right in order to have the compliments of those liberals who have no fixed faith and no deep conviction.

* * * *

It was courage of conviction that sent Paul to jail, and the joy of salvation which made him to sing at midnight and start a revival before daylight. It was courage of conviction that shut John Bunyan up in Bedford jail until he had time and opportunity to write the wonderful allegory of Pilgrim's Progress, a book which has illuminated the pathway of untold millions towards the celestial city.

* * * *

It was the courage of conviction that sent John Wesley out of the pulpits of the Established Church of England to preach the gospel of full salvation from the tombstone of his father, and kindle the fires of a revival of religion that has swept across the world for more than a century and brought millions of immortal souls to our Lord Jesus, and landed them safe in heaven. It was the courage of conviction that led the sainted General Booth to walk out of a Methodist Conference into the streets and slums of the cities and organize an army of salvation which has brought its tens of thousands of bums and harlots washed in the blood of the world's Redeemer, and robed in the whiteness of holiness, safe to the Father's house.

* * * *

Some time ago a Y. M. C. A. secretary in one of our cities came out with the declaration of his unbeliefs, denying the virgin birth, miracles, and blood atonement of Je-

HIS RESTING PLACE.

"Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

Birds have their quiet nest,
Foxes their holes, and man his peaceful bed;
All creatures have their rest,—
But Jesus had not where to lay His head.

Winds have their hour of calm,
And waves to slumber on the voiceless deep;
Eve hath its breath of balm,
To hush all scenes and sounds to sleep.

The wild deer hath its lair,
The homeward flocks the shelter of their shed;
All have their rest from care,—
But Jesus had not where to lay His head.

And yet He came to give
The weary, heavy-laden, rest;
To bid the sinner live,
And soothe our griefs to slumber, on His breast.

What then, am I, my God,
Permitted thus the path of peace to tread?
Peace purchased by the blood
Of Him who had not where to lay His head.

I, who once made Him grieve,
I, who once bid His gentle spirit mourn,
Whose hand assayed to weave,
For His meek brow, the cruel crown of thorn.

Oh, why should I have peace,
Why, but for that unchanged, undying love,
Which could not rest nor cease
Until it made me heir of joys above?

Yes, but for pardoning grace,
I know I never should in glory see
The brightness of that face,
That once was pale and agonized for me.

Let the birds seek their nests,
Foxes their holes, and men their peaceful bed;
Come, Saviour, on my breast
Deign to repose Thine oft-rejected head.

Come, give me rest, and take
The only rest on earth Thou lov'st; within
A heart that for Thy sake
Lies bleeding, broken, penitent for sin.

J. B. Monsell, D.D.

sus. A layman of one of the churches in the city met his pastor on the street and asked him why he had made no answer to this attack upon the faith by a man who was supported by the churches, to which the minister replied, "Well, when I came to this city he received me very kindly; he has shown me great courtesy. He has been my friend and I do not like to take issue with him." Such a preacher has neither conviction nor courage. He knows nothing of the spirit of St. Paul who declares that he "knows no man after the flesh." He places his human friendships above his loyalty to the truth of the Bible, the person, and teachings of the Lord Jesus. Such a man is not a true watcher on Zion's walls. If the wolf of modern liberalism happens to be his personal friend he will permit him, without rebuke and undisturbed, to rend, devour, and scatter the Lord's sheep. There are no circumstances under which I would contribute to the support of so unworthy a preacher.

The times are in great need of preachers and lay people who believe something definitely and positively; who have experiences,

who have had the truth of the Bible, the deity and power of Christ, demonstrated within their hearts; who "know whom they have believed;" who have found Christ such a Saviour, and the truth of the Holy Scriptures so true, that nothing can intimidate them, or prevent them giving their testimony to the things they know beyond all doubt to be true. There is nothing which will so confound and put to rout your modern doubters and disseminators of falsehood, as a true, courageous ministry and the brave, resolute, unfaltering laity who have convictions, who have come into an actual experience, who have no fear of men or devils, and who will speak the truth fearlessly, bear witness for their Lord gladly, and if need be, cheerfully suffer the most dire consequences. The great need of the hour is men and women with the courage of their convictions.

AN INTERESTING LETTER.

I have received a letter this morning from a very elderly minister in the Methodist Church that is suggestive of serious thought. This man is near eighty years of age, has been a Methodist from early boyhood, preached for many years and, notwithstanding the fact he has been a supernummate for a number of years, his vitality has been preserved and he has been quite capable of wide observation of what is going on in the religious world.

This friend of mine is by no means a pessimist, but I find from his letter that he is in a very serious state of mind; in fact, he is a bit alarmed at the organization and aggressiveness of the forces of evil. He calls my attention to the organization of the Atheistic Society and its haughty, defiant spirit against God, the Bible, and the Church of the Lord Jesus; and the, shall I say, kindred spirit to this organization which reveals itself in the modernistic teachings widespread in Protestantism. My friend is quite justified in his serious thinking on this subject and he very naturally feels that the church should become aroused and gird herself for tremendous battle against these foes of God and humanity. In this he is correct; and this battle should be fought out along the lines of the Charles Finney conflict against the blatant infidelity that was blighting the country in his day.

It will be remembered that infidelity was rife, aggressive and boastful in the Eastern and Middle States of the North in Finney's time. He did not so much inaugurate a war of a literary type against this skepticism which was blighting the spiritual and moral life of the nation, but went to God in a great consecration and prevailing prayer, and went to the people with a powerful gospel. He kindled revival fires that burned up unbelief and skepticism like chaff. The power

(Continued on page 8)

LEAVES FROM A MISSIONARY DIARY.

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



When Raphael was once asked how he painted such wonderful pictures he said: "I dream dreams and see visions; and then I paint my dreams and my visions." One of the results of the Holy Spirit's fullness as stated by Peter in Acts 2:17 is that its recipients should see visions and dream dreams. One cannot visit the mission fields of the great East without being stirred to holy vision and noble dreams. And yet we must not forget the "quiet resting places," after days of battle and periods of stress.

"Christ never asks of us such busy labor,

As leaves no time for resting at his feet:

The waiting attitude of expectation,

He often counts a service most complete.
God loves Patience! Souls that dwell in still-

ness,
Doing the little things or resting quiet,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight."

In this sketch I shall put down a few notes gathered from the many-sided life one lives in the Orient.

July 4. The people are gathering from various provinces for the Bible Conference at Bethel, Shanghai. Preached at 4 P. M. on Jacob at Peniel. Text: "I will not let Thee go except thou bless me." "And he blessed him there." Gen. 32:26-29. Considered what was the blessing that Jacob received at Peniel and how he received it.

(a) It was not the blessing of conversion—he received that at Bethel.

(b) It was a second distinct work of grace by which he experienced the death of the Old Man of sin and he received a new name.

(c) It was the blessing of "No more Jacob"—verse 28. How Jacob received the blessing.

(1) Through getting alone with God—separation and consecration.

(2) Through wrestling and importunity till the morning broke and the blessing came.

July 5. Among the workers at the Conference this year is Rev. James H. Taylor, of the Free Methodists, Kaifeng, Honan. He is a grandson of J. Hudson Taylor, the great, godly founder of the China Inland Mission. Bro. Taylor worked at first with the C. I. M., but went to America and trained in one of the Free Methodist schools. He speaks excellent Mandarin and is fluent in the language, but best of all speaks the language of Canaan and is very much devoted to the doctrine of Christian holiness. He has a booklet on "The Believer's Heritage in Christ," in which he covers very fully the sin question. His message on this subject is on this wise:

"We find then that when one is born again his past iniquities are forgiven and the power of Christ within gives him present victory over acts of sin. There still remains, however, that impure condition in his nature which is responsible for the conflict spoken of in Galatians 5:17, and which results in humiliating lapses if the child of God does not watch and pray. This sinful condition must be put to death or crucified. So we read, 'They that are Christ's have crucified the flesh.' Gal. 5:24. When sin is thus destroyed from the heart of the believer he is made holy. God's command, 'Be ye holy; for I am holy', is definitely fulfilled. The believer is freed from sin (Rom. 6:18-22) in a far deeper sense than was the case when he was born of God. The strong man of sin is then not only bound, as was the case in regeneration, but is actually cast out by the Almighty Son of God. Then, and then only, is the believer's emancipation from sin through simple faith in our Lord Jesus Christ complete.

"Behold, we fall before Thy face;

Our only refuge is Thy grace;

No outward forms can make us clean;

The leprosy lies deep within.

"Jesus, Thy blood, Thy blood alone,

Hath power sufficient to atone;

Thy blood can make us white as snow;

No Jewish types could cleanse us so."

Another worker is Rev. C. W. Troxel of the National Holiness Association work in Shantung Province, (Tungchangfu City). He is one of the most experienced of Missionaries; often his Chinese is so perfect and natural that he is taken for a native. He is so well known in Shantung Province that sometimes he is made the spokesman between the people and the Government officials. He is so trusted by both sides that even bandits respect him. Just a while ago when the bandit robbers held the city and took certain young people in captivity to await possibly a horrible fate, Mr. Troxel went to the bandit chief and pled for the release of the captives; the result was eighteen were set free.

I had tried to get to Shantung previously but war conditions were such that it was impossible. Now the way seemed clear to go after the conference with Bro. Troxel and spend ten days visiting the work at the various points and I was looking forward with a good deal of interest to going, but something happened which will be told later.

Bro. Troxel did considerable preaching during the Conference and his messages all rang true on the great truths of full salvation. He preached entirely in Mandarin so that it is impossible for me to give any notes on his messages.

July 10th. Felt I did not want to leave China without an interview with two of China's most veteran missionaries, Rev. J. Walter Lowrie, D.D., of the Presbyterians, and Mr. D. E. Hoste, Chief Director of the China Inland Mission. Today had the opportunity of meeting both. Took dinner with Dr. Lowrie at the Missionary Home and then talked over many matters relative to Chinese Missions. Dr. Lowrie has spent over forty years in China. He never married but lived with his mother as his housekeeper all through the years till she went to Heaven. Through all the changing policies and doctrines of the modern period, Dr. Lowrie has never changed an iota from his devotion to God, to his Bible and the great doctrines of grace. He was one of the leaders of the "Bible Union of China," which started some years ago as a testimony against the Modernism that has struck such a blow at real Christianity in China.

Together we went to the China Inland Mission Compound where we met Mr. D. E. Hoste, who now directs that great work in China. I remember when a Sunday school boy reading of the "Cambridge Seven" who, through the preaching of Mr. Moody, were so stirred with missionary zeal that they offered themselves to the China Inland Mission in 1885. They were C. T. Studd, Stanley Smith, W. W. Cassels (afterward Bishop Cassels), Mr. M. Beauchamp, C. H. and A. T. Pollitt-Turner, and Mr. D. E. Hoste, who was then an officer in the Royal Artillery. The farewell meeting in Exeter Hall, London, Feb. 4, 1885, was an event in missionary history. I never thought that it would be my privilege to sit down with one of these Cambridge Seven and let him talk to me about the great work of evangelizing China. One thing that struck me at the very first about Mr. Hoste was his language; it was full of scripture and faith. Here was a missionary Secretary and Superintendent who had nearly a thousand missionaries under him who, amid all the business and perplexities and responsibilities of office, never gave up the language of faith and prayer and

Bible for the modern language of the average secretary of today. Two or three things impressed me. First, the simplicity of the C. I. M. Movement. They do not advocate big compounds, etc.; they prefer their workers living amid humble surroundings identifying themselves with the Chinese people from the very beginning. After six months of language work they aim to despatch their young missionaries to some inland town, there to live and have their being right among the people and derive actual touch at once. (The more modern method is for young missionaries to give them a year or two studying the language in language school, during which they are too apt to lose that passion for souls with which they came out at first).

Another thing Mr. Hoste said, "We much prefer that God should give the donors and that we do not seek them by worldly methods." (The C. I. M. people refuse collections in their meetings. Hudson Taylor has been known to make it one of the conditions upon which he would speak in the home churches that no collections should be taken.)

After our conversation I expressed a wish to see the book store of the C. I. M., and there I bought several books. Seeing the new life of Bishop Cassels on the shelf I expressed delight at seeing it and at once Mr. Hoste said: "Do you desire that work; if so I want to present you with a copy." So I have now this precious book of nearly 400 pages entitled, "W. W. Cassels, First Bishop in Western China, by Marshall Broomhall, M.A." Bishop Cassels was such a saintly missionary character that I feel like commending this book to the readers of THE PENTECOSTAL HERALD. Order book from THE HERALD office.

July 13. Telegram received from Woodford Taylor, Shantung, reads as follows:

"Wang occupies Tungchang. Governors' representatives in conference, outcome uncertain—serious."

This telegram shuts us out the second time from our contemplated visit to the N. H. A. work in Shantung Province. The meaning of the telegram is that Wang is the leader bandit and he has come down with his force and captured the city, and it is impossible to tell how long or how short he may hold it. In the meanwhile strangers and foreigners would be running into trouble to attempt to reach that city while the robbers have it. We deeply sympathized with Bro. Troxel whose family is in the besieged city, and Bro. Taylor and his family and the other missionaries who are there. Fortunately the bandits in many instances leave the missionaries alone, and Brother Troxel being so well known there it is not at all improbable that he will reach his family in safety.

July 14. Bible Conference closed today. Brother Troxel preached morning message in Chinese. The afternoon was a great missionary meeting with the Bethel Evangelistic Band on the platform. Ten Provinces has shared in the evangelistic labors of the season and in six of these wife and I had shared in the labors. Bethel has become a great missionary evangelistic center. Its farthest away mission station is Yunnau, where Miss Morgan and her Bethel Band are working. Already they have increased fourfold within less than a year—four stations instead of one, and the call has come for two nurses and a Doctor. Dr. Stone rejoices that two of her nurses have offered and also one of the doctors of her hospital has placed herself upon the altar of consecration. It is believed she will go.

July 15. Reading the life of Marshall Feng, the man who has been discussed so much of late in the newspapers of China, many have been asking: "Is Feng a Chris-

tian now?" Well, there have been many answers but certain signs seem significant. In his contemplated trip abroad to America and England he has requested Dr. Goforth, the veteran missionary, to accompany him as his interpreter. This is a good sign because Mr. Goforth is a great soul winner. In the story as Feng, as written by Mr. Broomhall of the China Inland Mission, we learn the following facts:

When he was eighteen years of age he joined the Army; he never had much schooling, he was in the midst of the Boxer uprising and saw how the missionaries endured persecution and death. He was greatly impressed though not converted at that time, as it is so frequently said in America. It was not till 1913 in the Mott meetings in Peking that Feng, then a Major, made the definite decision to follow Christ. He next joined the Methodist Church and was baptized. From the time of his conversion on for many years General Feng was a wonderful Christian and a force for righteousness wherever he went. His ideals of soldiery were Oliver Cromwell and Chinese Gordon. His soldiers are never allowed to be idle. They must all engage in some trade or activity in peace time, chair making, knitting, building, road work, etc. They must all attend school and learn to read and write. Religious instruction was very extensive, Bibles were everywhere and the religious services were attended by thousands. Often the General took a text and preached himself.

He was made Governor of a Province after a rascal corrupt Governor who had impoverished the people was dismissed. He at once adopted simplicity as his motto. He did not set himself up in a big Yamen, as governors do, but lived with his men. He closed all the bad houses in the city. He dislikes show. There is a story told of one of his officers whom he saluted. This officer was fond of finery. Expressing surprise that his

General should salute him, he said, "I did not salute you, I saluted your shoes." When he was appointed Governor General of Honan one of his first public acts was to attend a joint service of welcome and thanksgiving in the Canadian Cathedral. He took James 4:17, as a text and then told of his conversion and next exhorted the people concerning their duty to God. He once attended a great public gathering in the Y. M. C. A. and rode there on a bicycle! The usual way for the governor to travel was by official chair, with special guards, streets lined with soldiers and a lot of pomp and show. Not so with Feng. His life was a sermon in humbleness and simplicity.

At one great anniversary gathering attended by twenty thousand men, General Feng, as one of the speakers, gave praise to God for the favors he had extended to China and then, with tears flowing down his cheeks, trembling with emotion, he pled with the people to forsake their sins and accept Christ as their Saviour.

At the present time many questions arise as to where Feng is now as a Christian, but many who know him best claim that while he is not as zealous as in other days, he is still a Christian and they urge that Christians everywhere pray that God may make General Feng a Daniel in these days of China's great need of Christian leadership.

July 18. Reading today in The Indian Witness the following: "The Indian Messenger, a Brahmo Samaj paper published in Calcutta, takes Dr. Stanley Jones to task for telling an audience in Great Britain that the next step for the preacher of Christ in India is to prove that Christ is 'not only a way, but the way.'"

The Editor, Rev. J. Waskom Pickett, very fittingly answers the Brahmo Editor in the following words:

"It is strange that any one who has read the Gospels would try to quote Jesus against

the teaching that he 'is not only a way, but the way.' The Gospel of St. John is in large part a refutation of the position taken by The Indian Messenger. It should be sufficient to quote John 14:6: 'Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me.' But there are many other verses in which our Lord is quoted as teaching that his position is different from that of others. He never suggests that he is one of a group of great men of religion, or that there are others to whom the heart of man can turn with equal or comparable benefit. 'I am the bread of life,' John 6:35, 'I am the door,' John 10:9, 'I am the good shepherd,' John 10:11 and 10:14, 'I am the true vine,' John 15:1, and 'Without me, ye can do nothing,' John 15:5.

"Does our learned contemporary believe that a Christian who would see no danger in Christ being given a place in the Hindu pantheon would more worthily represent Christianity than one who seeks to prove that Christ is not only a way, but the way? Would it have been possible for Jesus to have made it clearer than he has done that he does not and cannot accept a position as one among a number in a pantheon? Jesus does require a unique position in the hearts of men, and will not agree to share his position with others. He could not do so without doing violence to his character and mission."

Let me add to this by saying that it is becoming quite a habit now in the mission field by men of modernistic trend to set Christianity up as one of the great religions and Christ as one of the great religious leaders and teachers of the ages. This inevitably tends to reduce Christ to the stature of a man and Christianity to one of equality with other world religions. No man at home or abroad can save souls unless he has it settled down deep in his soul that Christianity is an absolute and final religion and Jesus Christ is the world's only Redeemer and Saviour.

WHY SO FEW REVIVALS?

Rev. Charles G. Finney.

I am rejoiced to perceive that the inquiry is beginning to agitate the Church, "Why are there not more revivals, as well as why is their character so changed?" The inquiry is also made, "What can be done to promote them, and to promote them under a desirable and permanent type?"

Now, my dear brethren, I hope and trust that you will not be offended with me if I speak my mind on this subject with great plainness. The circumstances of the Church, the decline of revivals, and the whole aspect of the Christian world, demand it.

I have seen in the public papers various reasons assigned for this declension of revivals, this absence of revival influence, this powerless preaching of the Gospel. Now it does appear to me that we who are ministers, instead of looking abroad and searching for the fundamental difficulty beyond and out of ourselves, should see that whatever else may be an occasion of the great falling off and decline in revivals, our own spiritual state is certainly one, if not the primary and fundamental, reason of this decline. Want of personal holiness, unction, power in prayer, and in preaching the Word, the want of holy living and consecration to the work, of self-denial, and energetic effort in the ministry—these, no doubt, are the principal reasons why revivals are so few and far between, and of so superficial character at the present day.

The fact is, ministers have turned aside, in a great degree, to vain jangling; have given up their attention to church politics, church government, and ecclesiastical proceedings of various kinds. The ministers

have been diverted, to an alarming and most injurious extent, from promoting revivals of religion out of the Church and holiness in the Church.

I appeal to you, my brethren, of all denominations, if it is not a fact in your own experience and observation, that ministers have, to a great and alarming extent, suffered themselves to be diverted from the direct work of promoting the conversion of sinners and sanctification of the Church. This is too notorious to need any proof. The journals of the day, the movements of ecclesiastical bodies, the doctrinal collisions, and—shall I say?—ambitious projects, that have come up and figured before the public within the last few years, bear no dubious testimony to the fact that the great mass of ministers are turned aside from promoting revivals and the holiness and entire consecration of the Church.

Now, my beloved brethren, while this is so, does it not become us to take this home, confess it, bewail it, and, first of all, understand that whatever else needs to be corrected and set aright, we must ourselves repent and receive a new unction for the work?

Beloved brethren, it is of no use for us to go abroad and search for reasons, while the principal of all the reasons lies at our own door. While our hearts are cold, our zeal in revivals abated; while we are turned aside, and running here and there to attend conventions, councils, ecclesiastical bodies; while we are engaged in reading the vituperative publications of the day, and entering into church politics and jangling about church government and all these things—it is no wonder that both the Church and the world are asleep on the subject of revivals.

Until the leaders enter into the work, until the ministry are baptized with the Holy Spirit until we are awake and in the field with our armor on, and our souls anointed with the Holy Spirit, it certainly ill becomes us to be looking around at a distance for the cause of the decline of revivals.

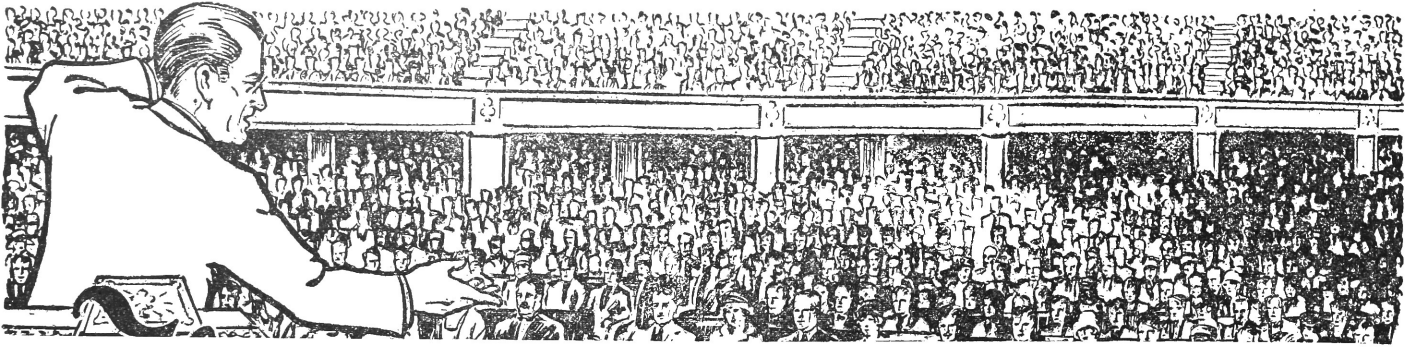
I have no doubt that there are many causes which, the Lord willing, we will search out. But this is the first, the greatest; the most God-dishonoring of all—that the ministry are not in the work, that the shepherds have in a measure forsaken their flock; that is, they are not leading them into the green pastures and beside the still waters, are not themselves so anointed and full of faith and power as to be instrumental in leading the Church into the field for the promotion of revivals.

What shall we say, brethren? Are we not greatly in fault? Have not the ministry, to a great extent, lost the spirit of revivals? Is there not a great lack of unction and power amongst us? And have we not suffered ourselves to be greatly and criminally diverted from this great work?

If so, my dear brethren, shall we not return? Shall we not see our fault, confess it to the churches, to the world, and return, and, in the name of the Lord, lift up our banner?

Now, dearly beloved brethren, unless there is a spirit of revival in the ministry, it is in vain to expect it in the Church. The proper place for the shepherd is before or in advance of the sheep. The sheep will follow him whithersoever he goes; but if he attempt to drive them before him, he will scatter them

(Continued on page 6, col. 2)



GOD GIVES MAN A WONDERFUL LAMP.

Rev. G. Whitefield Simonson, S. T. D.

Text: "Thy Word is a lamp unto my feet, and a light unto my path." Psalm 119:105.

PART I.



WE Christian folks are under the necessity of making known to the people about us that God lives today in the light of his Holy Word. We are responsible for keeping the light shining from God's Wonderful Lamp. Human demonstrators of the Divine Light will prompt other people to go to its pages for spiritual illumination. But are not too many of us too busy to keep the straight, strong stream of spiritual light shining clearly?

That Lamp is the container of God's Life and Light which we are to learn and experience for ourselves. It is not enough to hold its precious form and declare that we believe in it as God's Word of the long-ago. We are to tap its inexhaustible oil supply, and allow the Holy Spirit to tip our souls with the same flame that convinced the Apostles in the Upper Room that Jesus Christ was with them to give soul-winning grace as they went about among the sinful and the doubting.

We seem to be growing a generation of people who know nothing about this Wonderful Lamp—The Holy Bible—the most enduring and universal Book, yet it is unknown to numbers of intelligent people; or its contents practically unknown. Numbers of Christian people only see its story of the Light of a long-ago; yet the light of this Lamp is so woven into our civilization that we must make it more evident, or civilization will suffer.

No book in the world has ever been studied as much as the Bible; no literature has been so generally utilized to weave its spirit into nations' laws, to enhance man's morals, to beautify secular speech and writing as the Sacred Scripture. New interest in the Holy Bible, as to its origin and authority was awakened not long ago by the offer of a prominent Christian woman to give a prize of one thousand dollars to the person writing the best thesis on the history of the King James' and Douay versions of the Holy Scriptures.

Yet today we are confronted with the startling fact that ignorance of the Bible is widespread among even the cultured and educated classes. As a proof of this statement, I quote to you the words of Dr. Butler, president of Columbia University, delivered in an address before the National Educational Association in Minneapolis; speaking of the need of the Bible as a text-book in our schools, on the ground of its literary worth, he said: "I recently read the first twelve lines in 'Paradise Lost' before a group of college men. I then asked for an explanation of the lines, and I am ashamed to say that not one man could give it. I dare say that not half the men one meets in business every day could explain these biblical references." Another instance in point is found in the article written by President Thwing of the Western Reserve University, and published in the Century Magazine, entitled

"Significant Ignorance About The Bible."

Dr. Thwing had selected from Tennyson's works twenty-two passages containing Bible allusions and submitted these in examination papers to eighty-five students in two different colleges. A quarter of them knew nothing of the crown of thorns or the manna; about thirty could not explain the striking of the rock, or the angel that wrestled with Israel, or Jacob's ladder; about forty could not recall the story of Esau, or that of Ruth or the mark of Cain, or the angel seated in the vacant tomb. However, all the girls but three could tell about Lot's wife, and all but ten about the serpent; twenty-four knew nothing of either. Hezekiah's shadow was unknown to seventy-five of them; Jonah's gourd had grown in vain for sixty-six of them; and sixty of the eighty-five students had never seen Joshua's moon, or Peter's sheet. This might all be considered as very amusing if it were not that great and serious consequences are involved.

Dr. Huntington, rector of Grace Church, New York City, tells us that it has been stated on high authority that less than one-half of the people of this country acknowledge allegiance today to any form of organized Christianity. And the Superintendent of Schools of one of our largest cities was quoted as having said that in the municipality which he represented, there were more than a hundred thousand children of school age who did not know of the existence of such a book as the Bible. Did you imagine such a fact possible in this God-blessed nation?

FROM WHENCE CAME THE LAMP?

Let us look back and see. In the second century, Tertullian, warning Christians against the false teachers of his day, said: "If you are willing to exercise your curiosity profitably in the business of your salvation, visit the apostolic churches, in which the very chairs of the apostles still preside in their places; in which their very authentic letters are recited sounding forth the voice and representing the countenance of every one of them. Is Achaia near you? You have Corinth. If you are not far from Macedonia you have Philippi and Thessalonica; if you can go to Asia you have Ephesus, but if you are near Italy you have Rome."

These "authentic letters" to which Tertullian refers are none other than the epistles and the gospels as we have them now substantially in our New Testament. Yet some one rises up every once in a while and declares that the Bible is a mass of uncertain material, gathered from no one knows where, and imposed upon the world by the deceitful manipulations of men in the centuries after the apostles died. Why, one infidel wrote an article for a Massachusetts paper, in which he made the statement that the New Testament was compiled by the Council of Nice, in 325 A. D. And he declared that his authority for that statement was Papias, one of the early Christian bishops.

The awful side to such things is that so many people will read and accept such brazen-faced falsehood as fact, not seeming

to care to know the truth; and it does not take any great effort to discover that those statements are false. First, look up his authority; we find that Papias was a disciple of the apostle John; and that he suffered martyrdom not later than 165 A. D. Hence the pretended foundation for his statement is gone; for a man who died in 165 A. D. could hardly be taking notes at the Council of Nice in 325 A. D.

Now the truth about the New Testament is that every one of its books, substantially as we have them today, must have existed in the second and third centuries of the Christian era. To prove that statement true I want to quote to you the conversation between a Dr. Buchanan and Lord Hales, in London. The Doctor and the nobleman were at a gathering when some one asked this question: "If every copy of the New Testament had been destroyed at the end of the third century, could these Scriptures have been recovered from extracts made from them in the works of the fathers in the second and third centuries?" Some time later these men met, and Lord Hales said to Dr. Buchanan: "Do you remember the strange question about the fathers and the New Testament, which was put by one of the company at Mr. Abercrombie's two months ago? As I possess all the extant fathers of the second and third centuries, I commenced the search; and up to the present time I have found the entire New Testament, all but eleven verses."

Think of that! All the New Testament, as we have it now, was in the hands of the Christian teachers and leaders who lived in the generation just following the apostles. And the people of those days could not have been fooled into believing that something written by men of their time was the product of people that lived in the days of their grandfathers, any more than we could be made to believe that some strange writings appearing now for the first time were the letters and biographies of the Wesleys and the reformers before them.

THE LIVING LAMP WAS JESUS CHRIST.

Thank God! The New Testament was written by men who had seen and known the Living Word of God as it was incarnated in Jesus of Nazareth and his apostles. And the Gospel of Jesus Christ was transcribed by those who realized that the wicked world would only hate them for their work and words, completing their hatred by actual murder. Yet they fearlessly wrote, because the Almighty and infinitely loving God had said to them: "Write."

Jesus Christ is the One Central Figure of the New Testament. On the strength and authority of his life and teachings it was written as the word of God to man. So with the conviction that what Jesus said about the Old Testament is sufficient to warrant us in accepting it as the earlier expression of God's love to man, and the revelation of the Divine purpose to provide a plan of salvation for the sinner, we declare without any doubt that the Holy Bible is the message of the Holy God to a sinful race, telling of

forgiveness, restoration and eternal life as the privilege of every penitent person. And as a supplement to the written record he sent forth his Holy Spirit into the world to convince men of the truth. So the promise of the Bible that the sin of the soul can be cleansed away by the Blood of Christ may be proven by the individual, through the operation and witness of the Holy Spirit.

The late Dr. Joseph Parker, that great London preacher, once said: "The Bible is not a book containing a revelation; it is a Revelation accepting the risks and limits of a Book. Man is not a body containing a spirit, he is a spirit inhabiting a body. In both instances I think the distinction of vital importance." And when Dr. Cadman was asked in one of his Easter Sunday afternoon men's meetings: "How do you know the Bible is true?" he shot this conclusive answer back: "Read it, and see how often it hits you."

The Bible is a living Book. It has kept step with the advance of the ages, always being several paces in the lead. The science of the world has time and again been written down as truth to guide men in the work of their lives; but after twenty years the utterances of the books have been discovered to be worthless, because they were made on false foundations; then those well made, scientific books were only good to be sold as waste paper, at so much a pound. When I was a lad, I got hold of a book, entitled, "Fourteen Weeks in Physics," which I thought I would study. So taking it to an educated friend of mine, I told him what I wanted to do, and asked his direction. You cannot imagine my surprise at hearing him say, after looking at the volume, "That book is no good; it is fifteen years old." And I could buy it along with other worthless books for half a cent a pound as waste paper. But say, did you ever see a Bible, well bound and in good condition, sold as waste paper? No you didn't. And one of the reasons why is that the latest observations of scientific truth are not able to make it obsolete. While the Bible is not a scientific treatise, yet its message is not contrary to scientific truth.

SOME TRY TO EXTINGUISH THE LIGHT.

Voltaire, in France, used his brilliant mind and its powers to overthrow the Bible; but the French infidel died, while the Holy Bible lived on. Thomas Paine wrote "The Age of Reason" against the Christian faith, thinking to overthrow the Bible with his sceptical questions; but Paine, we are told, died a poor drunkard, while the dear old Bible lived on to show many another drunkard the way and means of escape from the clutches of the drink-devil.

Today some theologians, masquerading under the cloak of Christianity, are presenting these outlived, infidel questions as the results of modern theological science; and they ask us to accept those old, musty questions, dressed in modern style, whose echo had died away years ago unanswered, instead of the plain affirmatives of the Holy Bible which may be personally tested. But the heart and head of needy men will not do it. A few years hence, and these modern doubters will be dead; but the Sacred Record of God's Word will live right on, pointing the sinner to Christ, comforting the sorrowing, causing the dying to triumph over death, and multiplying the members of the Church of God who can sweetly sing:

"The Bible is my chart; by it the seas I know;
I cannot with it part; it rocks and sand-bars show;
It is my chart and compass too;
Its needle points forever true."

The Bible record covers thousands of years; it was written by many men, in places and times widely separated from one another. Some of the writers were poor and some of them were rich; some were highly educated and some were not; some of them were from among the nobility—even the kings—and some were of the very lowly, being shepherds and fishermen.

But the marvelous fact about the Bible is that through all its books runs the same story of Divine Love appealing to sinful man to forsake his sins; and pointing to the One Great Hero whose help would enable men to succeed; who carried our sins to his Cross and conquered death for us.

In Genesis the promise is given to the mother of our race that "her Seed" shall conquer Satan. The great leader of ancient Israel declared to his people that Jehovah would raise up "a prophet" like himself, i. e., a deliverer and law-giver. The psalmist sings of "the King" whose "name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed." Again we hear him sing, and the strain is: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." The prophets see "the Redeemer" and "the Sun of Righteousness." The apostles declared that "Jesus of Nazareth," although he had been "crucified and slain," was the long promised "Prince of Life, whom God hath raised from the dead; whereof we are witnesses." And the beloved John, bosom friend of the Divine Son from the Holy Father's heart, tells us that in that last long look into the eternities of God, given to him for the encouragement of the faithful, he saw his loving Master in glorious, regal power, riding on as "King of kings and Lord of lords."

Now let me ask you a question. If we were to see one hundred men come to our town from as many different parts of the world, each bearing a beautiful picture of his native place; and, after drawing our attention to his painting, each one were to hang his picture up beside those of his fellows; and then if we saw standing out before us in that great composite picture the figure of a man, wonderful in his proportions, the original of which at that moment stepped out beside the picture, would we not declare that some wonderful Gardener had arranged each landscape with the purpose that in this great art display the figure of the Man might be seen?

And that is just what the Almighty God has done for us in the sacred picture gallery of the Holy Bible. Men from many places and at different times have painted in vivid colors the sins, the sorrows, the hopes, the fears, the pleasures, the pains, the heart-cries for, and the expectations of, salvation; these formed the views before each of them. But when we put them all together, there stands out clearly to our view one great figure—the Savior of men!

(Continued)

THE LAST CROSSING.

REV. E. W. FRAZEE, ON HIS 88TH BIRTHDAY.



HERE are a number of us who are now lined up at the "last crossing." We are standing where Moses stood, the "narrow sea divides" and "Jordan is rolling between us and Canaan." You are my companions in the tribulation that all must pass through before we come to "the beautiful river" where we lay our burdens down, and where, "Grace our spirits shall deliver, and provide a robe and crown."

A year ago on my 87th birthday our subject was, "An Adequate Remedy for Suffering, Sin and Death." It was so near the end that we might easily think it might be the last and it was a fitting thing that an old man should leave it behind him as his last sermon. The kind Providence which had brought me through all these years has graciously added another before requiring me, who had tried this remedy in suffering and sin, to try what it would do in death.

It has been—

"One more year's work for Jesus,

One less of life for me,
But Heaven is nearer and Christ is dearer
Than yesterday to me."

We have not reached these years by any merit or sufficiency of our own and were never more utterly and absolutely dependent upon the merits of the "Divine Son of God" than we are this hour.

A Scotch idiot wanted to join the church, and when being examined in his theology he had only one answer, which he gave to every question, "I'm a poor sinner and nothing at all, and Jesus Christ is my all and in all."

Richard Watson, the Sir Isaac Newton of Methodist Theology, said, "I am like a worm crawling into the sunlight of Deity." They meant the same thing. Whether you are an idiot or a philosopher it is the only thing for you to say. You have only the one answer for every question. When they ask, "Are you a modernist?" say, "I'm a poor sinner and nothing at all, and Jesus Christ is my all and in all." When they ask—"Are you a Fundamentalist?" say, "I'm a poor sinner and nothing at all, and Jesus Christ is my all and in all," and you will be speaking more truth than you usually speak. If you say anything else it will not be true. There is nothing else for you to say whether you are idiot or philosopher. If the philosopher does not say it he is more foolish than the idiot. "Men may live fools, but fools they cannot die."

One of the strongest intellects I ever knew was a woman high in social life. She was President of the Womans' Club, the City Library; a leader in the music, art and literary circles and in the educational and civic life of the city. She met with an accident that two years later terminated in death. She sent for me to talk with her about a future life. She said, "You see me lying here in a helpless condition from which I never expect to get up. I have time to think and I have an unsatisfied feeling about a future life. There are many figurative and poetical descriptions of Heaven and they are very beautiful, but is there not something more plain and solid, more like geometry or mathematics that you may trust in. You cannot trust much to figurative expressions when you come to a dying hour." I answered: "Let not your heart be troubled. Ye believe in God believe also in me. In my Father's house are many mansions. If it were not so I would have told you."

He would not leave them in such a fatal mistake. There is nothing figurative or poetical about that. It is plain and strong as any geometry, and solid as a rock, and it is the best description of Heaven our language affords and gives us the best title. She accepted the beautiful poetic imagery of the word of God, but trusted in and "built her house upon the rock."

The funeral was held in the large family home and nothing was spared in making the services an example of elegance and propriety. The best musical talent in the two adjoining cities had been engaged to sing at the funeral, but she would have no music except two hymns and had selected them herself. The first one to open the service was, "Rock of Ages Cleft for me," and the second one to close with was, "Safe in the arms of Jesus."

We are all either "saints" or "sinners," and a saint is only a sinner saved by grace. The only time he tells you to "go away from him" is when he says, "go and sin no more."

Daniel Webster, whose massive intellect still remains unsurpassed, chose to be sung to him when on his dying bed—

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

It is not a strong mind that refuses to yield to its Saviour and its God, but a weak mind, that yields to the devil. The strong-

(Continued on page 9)

Limiting God.

Psalm 78:41.

MANIE PAYNE FERGERTSON.

When man does work, he has to measure,
And plan resources, strength, and treasure,
And count the cost, and not the pleasure,
So limited is he.

When God is working, He has all things—
A universe of great and small things,
And out of nothing he can call things,
Cause what is not, to be.

But oft, when with Him we are dealing,
We walk by sight and grope by feeling
With small idea of His healing
For body or for soul.

His promises are all unfailing;
The blood of Christ is all-availing,
And faith can shout where doubt was wailing
And God will make us whole.

Dear trembling heart for Jesus yearning,
You do not know, but should be learning
That nothing comes of all your earning.
Thy soul on mercy cast.

You'll find an ocean full, unbounded,
That angel mind has never sounded,
Where you can say, "My soul has found it,
Sweet peace with God at last."

Redeemer, Kinsman, Saviour, Brother,
He paid the price—God wants no other.
'Tis Christ Himself, and not another
Must save and set us free.

He bids thee now from sin to sever,
Yield all, and trust, and leave Him never,
And thou shalt be His own forever
To all eternity.

"Be Ye Ready."

REV. A. W. ORWIG.

Ready for what? Ready for any duty in the providence of God assigned us. Ready to respond to the divine call, "Go work in my vineyard." Ready to face any danger connected with his holy service. Like Jesus, ready to die in fulfilling life's great mission. Are we thus ready?

"Be ye ready" is the solemn language of the Lord Jesus Christ. But he added, "For in such an hour as ye think not the Son of man cometh." Evidently this is not a warning to be ready for death, and yet such warning is very proper sometimes, and perhaps not uttered often enough. But the words in question cannot be legitimately diverted from the real meaning Christ intended to convey.

Some years ago a certain bishop in referring to the duty of preaching on "repentance, conversion and holiness," likewise included, "And a call to be ready for Christ's coming." While he stressed the great importance of proclaiming salvation from its incipency to the highest degree, he recognized also the need of urging believers always to be ready to meet the coming Lord in the skies, as it was possible for him to come before death overtook them.

It will be observed that Christ's solemn admonition was addressed to his disciples. And the same counsel or warning is intended for all his professed followers. It will also be noticed that to some who claimed to be his, and who gave at least outward evidence of being such, they having "done many wonderful works" in Jesus' name, he rejected them. Is not this a plain inference that even some preachers will not be truly ready to meet Christ at his next advent? And were not one-half of the ten virgins, all professed believers, set aside because not inwardly ready to meet the heavenly Bridegroom? Thus many in the Church, having only the "form of godliness" (some not even that respectably), will certainly not enjoy the rapture of meeting Jesus when "the trump of God" announces his coming. Many church members will be found spiritually untidy and flirting with the world, and will be subjected to the horrors of the "great tribulation" on the earth.

A preacher who asked another preacher to

fill his pulpit on Sunday expressed the hope that he would preach about the Lord's coming, saying that he did so sometimes. But he added, "Do you know, if Christ should really come I think I would be awfully scared!" What a strange remark! And with such improper conceptions of how one may and ought to feel when Christ comes, does it not seem that he was not ready? Concerning the divine declaration of Christ's coming, the Apostle Paul says we should "comfort one another with these words." And Jesus himself said we should "rejoice." In a church of a few hundred members, the pastor asked how many were ready to meet Christ. Less than a dozen persons arose! If we indeed sustain right relations to the Lord Jesus at all times, we shall not be afraid when he comes. The Apostle John says, "And now, little children, abide in him that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." Ah, if we truly abide in Jesus we will not dread his coming, but will welcome it.

Many years ago I heard a prominent official layman declare that he had not received a blessing for a long time! Could such a man be ready for Christ's coming? And there are others of the same sort, having left their "first love." Verily we are living in a time of a great "falling away." A wealthy church member was heard to say that he hoped Jesus would not come soon, as it would spoil all his plans for future money-making projects. Certainly he was not ready for the Lord's coming. Many are there in the Church to whom the divine rebuke is applicable, "Remember from whence thou art fallen and repent," or be rejected.

Oh how very deeply solicitous is the Lord Jesus that his professed people be ready for his coming, when he exhorts them to "take heed, lest your hearts be overcharged with the cares of this life, and so that day (his advent) come upon you unawares," unexpectedly and unprepared.

WHY SO FEW REVIVALS?

(Continued from page 3)

in every direction. If the shepherd fall away from a revival spirit, the sheep will naturally decline also. If he advance in the work of the Lord, they will almost as a thing of course follow him.

My brethren, believe me, I speak not this censoriously, or in the spirit of fault-finding; it is the full and deliberate conviction of my own mind—an opinion formed, not hastily, but from protracted observation, and from an intimate acquaintance with great numbers of the ministers of Christ of different denominations.

While the ministers of Christ are filled with the Spirit of God, the Church, as a general thing will not backslide. I say as a general thing. There may, in some instances, be influences brought to bear on the churches that will divert them from the promotion of holiness in their own hearts and the conversion of the impenitent, in spite of all that the most wakeful and vigilant ministry can do. Great political excitements, great commercial embarrassments, great depressions or elevations in the business and pecuniary state of the Church or the world, ay, in a great measure, divert the mass of professors of religion for a time from deep spirituality, although the ministers may be awake. And yet it is my deliberate opinion that a thoroughly wakeful, prayerful, energetic ministry, by their influence, would generally, if not universally, prevent all the calamities and disturbances, by so deeply engaging the Church and the community in general on religious subjects, that war, great political excitements, great commercial excitements, speculations, or embarrassments, would not be likely to occur. However this may be, I cannot believe it to be otherwise than a general truth, that if the ministry are bap-

tized with the Holy Spirit, and deeply anointed with the revival influence, so the Church will be—"Like priest, like people."

And now, brethren, it does seem to me that when we ourselves are thoroughly in a revival spirit, our call to the churches to arise and engage in the general promotion of revivals will be immediately responded to on the part of the Church. Let the ministry only come out in the true spirit of revivals, and I doubt whether any minister in the land can preach for three Sabbaths to his Church, in the Spirit, without finding the spirit of revival waking up in the Church. Let this experiment once be tried; let us wake up to the importance of this subject, confess and forsake our own sins, and cry aloud to the Church, and spare not; let us lift up our voice like a trumpet, and rally the hosts of God's elect; and if they are deaf to the call, then let us inquire most earnestly what is next to be done. But until we are anointed to the work, do not let us tempt the Lord or abuse the Church, by looking out for ourselves and away from ourselves for the cause of decline in revivals.

Do not misunderstand me. I know that the Church is in a state of decline, and needs greatly to be quickened and aroused; but I am confident that the prime cause of this decline in the Church is to be found in the fact that the ministers have been diverted from their appointed work. And I am also confident that the only remedy for this state of things is, first and foremost of all, for ministers to come into a deeply spiritual and revised state of mind. And as soon as this comes to pass, there will be a general revival. And I am not looking for it to come unless ministers do thoroughly wake up to their own state and the state of the Church.

An Indian Giving Evidence of a New Heart.

In the year of 1900 I heard an address by a man who had been a missionary to an Indian tribe. He related that after he had once preached on a *new heart*, one of the Indians asked permission to speak, when being freely given, the Indian said, substantially: "Long time ago me feel very bad in here (putting his hand over his heart). Often me go out in forest and say, O Great Spirit, me *very bad*. Me want to be good. But no peace came. Me keep on going to the forest saying, O Great Spirit, me want to *know* you,—me want to know you. Still me have no peace. One day me go far into the woods, and kneel long time on snow, and cry, O Great Spirit, me *must* know you; me never be *happy* till me know you. All at once I feel so *happy*,—no more sad in here (hand on heart). Me go home and tell my people. Me no more get drunk or quarrel. Me be good and kind to everybody. Me love everybody. Everything look so nice. Now, Mr. Missionary, is that a new heart?" The Missionary assured the Indian that it was; for the sadness had been turned into peace and joy, and the blessed graces of the Holy Spirit were indeed manifest.

This beautiful incident reminds me of what a little boy said to his mother about a little girl, who, in the eyes of the boy, gave evidence that she had a new heart. "Mother," said he, "Alice must be a Christian, for she plays like one." Dear reader, may God enable us to prove by our lives that we indeed have a new heart and a right spirit.

I Have Been Greatly Impressed,

Says Rev. Arthur Sellers, while reading "Perfect Love," by Rev. J. A. Wood, and believe it the best, clearest, most authoritative for the Methodist doctrine, clearing all doubts and arguments against holiness, than any other book I have found. Indeed, I am impressed to have as many of my members have it as possible.

Brother Sellers' statements are not in the least overdrawn. If you haven't a copy of this book, get it and read it. Price, \$1.50.

GLEANINGS FROM THE EVANGELISTIC FIELD

ELLWOOD CITY, PENNSYLVANIA.

Closed one of our best meetings here August 18, in Park Gate Baptist Church. Preached definitely on holiness. The break came last Friday, after five met to "pray through." And they did. That night seven came in a group to the altar. Such praying and weeping, I seldom see any more. All prayed through to pardon, to be reclaimed, or for holiness. Two more sought pardon last Sunday. One girl said, "I'm not allowed to get saved." But, she finally came, and was gloriously saved. Hallelujah! Some drove twenty miles one way to meetings. One brother walked two miles each way to get to meetings. Sunday school superintendent said the meeting was God-sent, and that she knows the church will grow now as never before. People accepted teaching fine, and now want a strong preacher who will preach deep.

Herbert J. McNeese.

634 13th Ave., New Brighton, Pa.

MT. LOOKOUT CAMP MEETING.

The 1929 Mt. Lookout Camp Meeting is a matter of history. God was with us in great power. The evangelists were Rev. Andrew Johnson, of Kentucky, and Rev. E. E. Shelhamer and wife of California. Sister Shelhamer had charge of the music and the children's meetings. Camp opened with a splendid crowd for the first night. Great audience Sabbath; the long altar was filled Sabbath eve, and many were saved, reclaimed or sanctified. The power and crowds increased as the days went by. A number of sick were at the altar for healing. The people were pleased with all the evangelists and the work was thorough. The finances came easy and the bills were about all met. The camp meeting Board gave the evangelists a strong invitation to return in 1930. If the Lord tarries, the camp next year will be about August 15 to 25.

Our new president, Rev. Ray Dutson, is making us a fine leader. He is a young man full of faith and the Holy Ghost. Our bookstand was very well patronized, yet we would have been glad if the people would have bought more. Sister S. W. Miller had charge of the bookstand. She knows just how to sell books as well as to pray and testify. Sister Irwin was our efficient pianist. A friend bought and paid for our piano and gave it to the camp meeting board. Our boarding house was well handled by Sister Burdard and Sister Branamen. We are praying for God to bless all the people that prayed for and helped to make the camp a success. E. T. Bowdle.

EATON RAPIDS CAMP MEETING.

Again a splendid camp meeting, held on the beautiful grounds near Eaton Rapids, Mich., has become history. Many who have known the camp the longest agreed that, in both numbers and fruitage, this was the greatest camp ever held on these grounds. Almost every cottage and room were taken before the camp began, many churches obtaining cottages for their young people. The crowds on Sundays were such that it was difficult to even stand near enough the tabernacle to be able to hear. Twenty lunch tables have been provided on the grounds by the association for use of those bringing their lunch. Besides the groups at the tables, ninety-six groups were counted the first Sunday, picnicing on the grounds. At the same time, the large dining hall was caring for a capacity crowd.

But the thing that makes the camp of so great value to the churches and communities of the state is not that the crowd is there, primarily, but that in the crowd the Spirit of God is working, leading men from sin to holiness. From practically the first service the altars were filled with souls seeking and finding God in the good old way, enabling them to settle some life principles and find a satisfying experience of God in the soul. No record was kept of numbers, but after a most satisfactory week, it was estimated that there were at least 150 seekers at the altar the last Saturday night and Sunday. The Spirit of God was outpoured in unusual measure. Many found pardon and purity; and many young lives were dedicated to God, some of whom will go forth to join that large company of representatives of Eaton Rapids Camp, now laboring for God around the world.

The preaching this year was of the highest type of sane, definite expounding of Scriptural Holiness, as could be judged by the splendid corps of workers, including Rev. Paul Rees, a most talented and used young man, with us for the first time this year; Rev. Jos. H. Smith, Rev. Raymond Browning, Commissioner Brengle, of the Salvation Army, Rev. Geo. Bennard, Rev. Jos. Owen, President of John Fletcher College; and others well known in this camp. Mrs. Vennard, president of the Chicago Evangelistic Institute, was in charge of the Young People, who filled Epworth Chapel daily, and of the Missionary Service, with Miss Mary Vennard working most acceptably with the children. One of the great features of the camp has, for years, been the high order of music, in charge of Rev. L. H. Nixon with Prof. H. M. Skinner, artist accompanist, at the piano. This year was no exception. Such music brings great inspiration to any service.

The finances were raised this year with the expenditure of the least time and effort of any year, sufficient money coming in to clear the camp of every dollar of indebtedness and run it on a cash basis through the year, besides a generous missionary offering, and the establishment of a splendid fund, through gifts by will or annuities, for permanent improvements. Rev. H. D. Skinner, of Muskegon, was

re-elected president, and was in charge throughout the camp. He is glad to be able to announce the return next year of at least part of this year's workers, including Rev. Jos. H. Smith and Rev. Paul Rees, and Miss Mary Vennard for the children, with the addition of Dr. J. L. Brasher, former president of John Fletcher College, and Miss D. Willia Caffray, Missionary Evangelist to South America and India, for the young people, and others. Fern Wheeler.

MT. VERNON, VIRGINIA, CAMP.

The eighteenth annual camp meeting held at Mt. Vernon, Va., on what was formerly a part of the estate of George Washington, was one of the most successful ever held there. Earnest and inspiring messages, spiritual singing, pleasant unity of spirit and finances that were cheerfully met, all combined to make the meeting one long to be remembered. The congregations were better than for several years past and the number of campers larger than usual. Our hearts were gladdened by seeing a number of seekers for pardon or purity pray through to victory. There was the pleasing impression too, that foundations had been laid for greater spiritual results in future years.

Rev. Fred M. Ross, of San Pedro, Calif., did the greater part of the preaching and the Lord certainly blessed him and his message. The people not only esteem him highly for this work's sake, but for his genial manner and friendly disposition. Bro. Alvin Young of New York, proved himself to be a splendid soloist, cornetist and song leader and a good preacher also. In fact, Bro. Ross insisted that Bro. Young should preach more and more often. We were also blessed by some fine messages from Rev. Milson Thomas and the young people responded willingly to the leadership of Miss Bertha Munro.

One of the most inspiring meetings of the whole series was on Sunday afternoon, August 11th, when, in behalf of the Board of Directors of the Mt. Vernon Camp Meeting Association, Dr. J. H. Shrader presented to the president, Rev. H. H. Hoyt, a fine, new, commodious tabernacle for dedication. The dedicatory sermon was preached by Rev. Mr. Ross, and it was a heart-stirring message indeed. An offering in cash was made, which reduced the indebtedness more than one-half. Then pledges were taken to cover the remainder. After the formal dedication by the president, participated in by the officials and members of the association, it was found that the amount needed had been oversubscribed to such an extent as to assure a new electric lighting plant for next year. How hearts did thrill as the doxology was twice repeated and the services closed with the apostolic benediction.

A great future seems assured for Mt. Vernon Camp. It has always been maintained as an interdenominational work and the various denominations represented work delightfully together. Justification and sanctification, without frills or fancies, and freed of fanaticism has been the main line of doctrine taught and a deep spiritual atmosphere is sought for. It is the aim of those who have the work at heart to keep to the forefront the Christian ideals cherished by its sainted founder, Rev. H. B. Hosley, who some years ago was called to his final rest. The grounds are delightful, the accommodations adequate and the place of meeting accessible by all lines of travel."

H. H. Hoyt.

MT. LAKE PARK CAMP MEETING.

Mt. Lake Park Camp Meeting is now history, but those who were privileged to attend the fragrance and the blessings of those ten days with God lingers with us still. We were told by many that it was the best camp on the mountain top in nineteen years. Some ask what made it the best. We shall try and tell you. First, the prayer meetings were wonderful. It was not uncommon to hear the voice of supplication ascending from hotel and cottage. The day commenced with prayer. Bros. Hood, Lovejoy and Castle came to the headquarters every morning for prayer with Dr. Paul, Brother Dunaway and Dr. Heslop and many a victory was won for the day right here as well; the unity on the platform was great and of course the congregation and the holy atmosphere emanating therefrom.

It was not uncommon to see Brother Dunaway hugging Brother Heslop and Brother Heslop hugging Brother Hood or Brother Castle, hand in hand with Dr. Paul or others, indicating the appreciation and beautiful spirit amongst workers and committee. What shall we say then about our beloved president Brother Hood. He has a wonderful way in getting things done midst heavenly fragrance that only a Spirit-filled man can accomplish. He has a great spiritual vision for Mountain Lake Park, and we feel as though the Lord will soon give him the desire of his heart. Personally, we feel richer in our experience because of our being in contact and fellowship with this man of God and leader in Israel. Brother Castle did splendid work on the platform as manager and often reminded us that one could not tell the difference between Methodists, Presbyterians, Episcopalians, Nazarenes or Baptists. Surely we were on the mount of blessing and glory.

Brother Lovejoy of course, was right on his job every time finance was mentioned; he was there with his smiles. He made you feel like you would lose the blessing if you did not pay up. (I am rather inclined to think that myself). Brother Lovejoy is just a blessed man of God and believes that all things work together for good. What can we say now about the workers. Three of the choicest found anywhere in

the land, they made a fine team. Dr. John Paul with his logic and powerful messages on the Second Blessing, Heart Purity and Holiness, a state wherein we may stand. Then Brother Dunaway plowed up the fallow ground, preaching on dress, or the lack of it, amongst holiness people, on card playing, and movies; in fact, he just preached the old-fashioned gospel of real repentance, confession and restitution that is so refreshing to hear in these days of lukewarmness and apostasy.

What shall we say about that little preacher Heslop? We thought he had preached just about everything in the Bible every time he preached, but next day he would come again with another pitcher full and pour it out till we wondered and marvelled at the rich truths hidden away in the blessed Book. We feel like we have learned much about God and his love, his Christ and his salvation and his Holy city that's coming down out of heaven. Many of the altar services were divinely marked by the Holy Ghost coming and indwelling the temple and the recipients arising with tears of joy flowing, others jumping, some shouting and laughing.

Brother Andy Dolbow is always a blessing to any camp. He had charge of the early morning prayer meeting, the attendance being from 70 to 125; he also had charge of the ring meeting under the oaks and often he would have four hundred in attendance and the fire often fell whilst Brother Andy exhorted. I said he led the prayer meetings. Sometimes, I ought to have said, for many mornings he lost control and the Holy Spirit had his way and such praying, and shouting and jumping. Some wept, some laughed, some walked around singing and rejoicing in the Lord for the victory of the day. After such prayer meetings it was easy for Sister Heslop to organize a woman's personal workers' league with about 35 women, young and old. Immediately after the altar call was given, these women would silently move out into the aisles and many precious souls went to the altar and prayed, because with smiles or tears they pleaded with young and old to make their peace with God. Dr. Paul said he felt proud of a woman who would single herself out and walk down the aisles to do personal work. We thank God for those elect ladies who helped make the camp a success. May our God increase our number. Miss Minnie Shay, that untiring worker of love for little children, had charge of the children's meetings, many of whom found Jesus and gave their lives to serve whosoever he may lead them. Mrs. Block did splendid work with the young people; many yielded to her entreaties to get saved and sanctified. How valuable young people's work in these days. It is refreshing to see and know that some are leaving all to follow Jesus.

Our hearts were helped as we listened to several missionaries give accounts of some of their work amongst Chinese, Japanese and Koreans. We felt like we would never be the same again. We must pray more, give more and go more into the darkness of heathendom and rescue the perishing. God was there in a special way to reveal the great need in our own land, in the Kentucky Mountains. May he loosen bank books these days for we have a host of young people who are ready to go, but God's money is withheld.

Many colleges were represented. We thank the Lord for places of education where our youth may be kept out of the world. Dr. Paul represented Taylor University, Dr. Heslop Olivet College, Brother Kirkpatrick Eastern Nazarene College, Wollston, Mass., Brother Vennard Chicago Evangelistic Institute and the Asbury Quartet, who sang for us many times with the blessing of the Lord upon them. They were a very good recommendation for Asbury College, Wilmore, Ky. Last but not least, we must give him all the glory, who sent to us Professor and Mrs. Kenneth Wells, the sweetest singers in Israel. Many were the beautiful songs so inspiringly rendered that great crowds time after time listened with open ears, eyes and hearts until they sometimes felt they were in another world. It surely made it easy for the preachers to preach. May the Lord lengthen their days to sing his praise and to be a great blessing to the poor songless world. Surely a song about our Christ makes us forget all our burdens and cares and our beloved Brother and Sister Wells surely sing you heavenward, not only in the main meetings but are splendid altar workers, too.

The crowds were wonderful. They came from many states and mountains round about, to hear old-fashioned singing and preaching proclaimed. What a privilege to meet all these saints. If fellowship here is so sweet and Christlike, what will it be when we all get to heaven. May President Hood and his faithful corps of workers be spared to tarry with us many years to carry on this great work of holiness unto the Lord.

Nora Heslop, Reporter.

MT. LOOKOUT CAMP.

Mt. Lookout Camp Meeting held a very inspiring and profitable session August 1 to 11. The principal speakers were Dr. Andrew Johnson and Rev. E. E. Shelhamer. They are "true yokefellows," very different in manner but both are uncompromising in their demand for a deep, thorough and unmistakable cleansing of heart from sin and self.

On Monday evening at the tabernacle in Lima, Dr. Johnson gave his great lecture on "Evolution Outlawed by Science." It was a masterly address, and delighted the hundreds who heard it. Dr. Johnson is doing a great work, both for science and for religion.

Aaron S. Watkins.

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(Continued from page 1)

of God in the salvation of human souls turned back the tides of unbelief and put to flight the armies of Satan. No one can compute the great spiritual and moral good that came to the country through the revivals held and promoted by Charles G. Finney.

A great revival of true religion is what we need today: a revival in which the Holy Ghost is so manifestly dealing with the people that the most skeptical will be compelled to acknowledge that God is in our midst, that the Bible is true, that Jesus Christ has risen from the dead and is walking among men.

The revival we need is possible. It is not necessary to call a convention and elect a chairman, secretary and treasurer, skylark around for a day or two, attend the baseball game and wind up with a dollar-a-plate dinner at some hotel. That sort of thing does not produce a spiritual awakening. If the ministry of the Protestant churches of this nation will for a while dismiss other matters and concentrate on a tremendous life-and-death effort to bring the people to repentance and saving faith in Christ, we can have a revival.

The gospel is the power of God unto salvation. God has declared that his word shall not return unto him void. If we do not have a great revival, the turning back of the hosts of sin, immorality and lawlessness, the responsibilities will rest upon the Protestant pastors of these United States. The people are hungry; nothing attracts them more than a man on fire in the pulpit. They will come to hear a man through whom the Holy Ghost is speaking the gospel of Jesus Christ. They will repent, believe and be saved. If this generation is lost, the generation just beginning to turn grey, and the generation in its teens, if they are lost, if they wake up in hell in the great judgment day, their blood will be upon the skirts of the pastors of Protestantism in these United States who failed to preach and pray, and pray and preach, until God, in his glorious power gave us the most remarkable revival in the history of the Christian Church. What will the pastors do about it?

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. And this is the Word which by the Gospel is preached unto you."—1 Pet. 1:23-25.

STOPPED-UP WELLS.

MRS. H. C. MORRISON.



We read in Genesis 26:18, where Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham."

This is a significant verse of Scripture, and may well be applied to the experiences of today; the wells of salvation which once flowed freely have been so filled up with the rubbish of the passing days, months, and years that the refreshing, life-giving streams have ceased to flow and the soul has consequently dried up and lost the juice and sweetness of former days.

This was the condition of affairs when Luther appeared in Germany, but God led him to dig down through the debris of tradition until he struck the life-giving stream of justification by faith, which has not ceased its flow from that day to this; however, in some parts of this land this gracious experience is being neglected in the pulpit and the people are not urged to repentance and faith which are indispensable to such a state of grace. From conditions all over the country, we fear the well of regeneration is being filled up by the Philistines of destructive criticism who do not deem it necessary to insist upon the supernatural in religion. If a preacher should earnestly proclaim this doctrine he would, in many places, be deemed a fanatic. The trend today is to simply transfer the children from the Sunday school into church membership without having known the depth of contrition for sin, or faith in Jesus for pardon. There are those who get a bit nervous when the matter of seeking Christ at an altar of prayer is stressed. Is this not filling up the wells of salvation from which flow the life-giving streams for which the sin-sick soul thirsts?

Wesley was called of God to unstop the well of full salvation which had been lost sight of and covered up by the tradition of centuries. No matter how ancient man's views may be, the word of God is older than all, and he who brings to light the neglected truths of Holy Writ may be considered a genuine benefactor to the human race. It was by studying the Scriptures that Wesley and the Holy Club saw that "Without holiness no man shall see the Lord," and he proceeded to seek and make known the gracious experience to others.

But what are these wells to us? Have we ever drank from their cool, refreshing streams? When you were converted, do you recall how your soul drank of the water of life, and how it changed the whole plan of your being? Not only was it a new life, but a "well of water springing up to everlasting life." How is it today? Have the Philistines of the "cares of this world, and the deceitfulness of riches, and the lusts of other things" choked up that well that once flowed so freely? If this be the case, seek the closet of prayer and there tarry until you have "digged again" the well of a joyous Christian experience.

It may be you once enjoyed the experience of full deliverance from sin, but because you were not willing to testify to it, or bear the reproach or it may be a great sorrow has choked up the well, and today the salvation well is not flowing as it once did; if not, wait upon the Lord, and with the pick of faith and a complete consecration, dig again the well of full salvation and know once more the joy of abiding in the Lord and the strength which comes from a full dependence upon him.

These are days when the Philistines—the enemies of our souls—are busy filling up the wells of salvation with the stones and rubbish of worldliness, selfishness and unbelief,

and if we do not, by prayer and faith, dig down beneath all this and strike the experimental note of a full deliverance from all sin, our souls will dry up and, in the end we shall go out into the darkness of eternal night. While men are wavering, the tide of unbelief is rising, and the truths of the Bible are being discarded, let us fly to the Rock of Ages and hide beneath his sheltering wings until the storm of life is past and we are safe evermore. May each of us be able to sing:

"Well of water, ever springing,
Bread of life so rich and free;
Untold wealth that never faileth,
My Redeemer is to me."

The Outlook for a Great Year at Asbury College.

L. R. AKERS, President.



Reports from all quarters indicate a great year for Asbury College. Here is a school which offers what any "A" grade institution furnishes, but in addition gives a spiritual atmosphere and a fine "camaraderie" which in this secular age is quite exceptional.

Asbury College students know "whom they believe" and they *Believe*. It is the desire of all who labor in this institution to send out the finest type of youth to be found anywhere, students who think clearly but who at the same time have found themselves religiously, who not only believe in, but experience a full and complete redemption.

The opening ten day revival which is an established custom begins September 22nd with that prince of preachers, Dr. Henry Clay Morrison as the speaker. Throughout the year, the most eminent Christian leaders of America will be heard from the platform of the great new Auditorium—a dream at last come true.

Students desiring music, expression, or fine arts will find exceptional opportunity for the finest work the coming year.

The great four manual Austin organ will be presided over by Mrs. Era Wilder Penniston just back from Fontaineblau, France, having studied under the world's greatest pipe organists such as Vidor of Notre Dame and others. A two manual Estey practice organ will also be used for those desiring to master the "king of all musical instruments."

Fine Arts under Miss Vivian May Norris means the best in art. She is now internationally famous, a member of the Royal Scottish Academy, the International Arts League, and with her own productions exhibited in the Metropolitan Museum of New York and in Scotland and Paris as well.

The Expression students under Misses Gray and Corley, who hold their Master's degrees from Michigan and Wisconsin, are to be congratulated indeed. Their students have won many honors.

Then the regular students of the Liberal Arts course will find in their teachers the rare combination of scholarship and piety, men abreast of the times, yet filled with the Holy Spirit.

This summer seven members of the faculty were touring or studying in Europe.

There will be a few cancellations of rooms at the eleventh hour as always. Wire your reservations at once and join the happy Asbury College family on September 18th.

An Earnest Appeal.

During the last five years Asbury College has carried on an extensive and unusual building program for a non-denominational, unsubsidized, independent, holiness institution. By the descriptives employed I mean that Asbury gets no financial help from any of the church boards, or from any of the foundations established by men of great

wealth such as have been set up by Andrew Carnegie and John D. Rockefeller. I do mean that Asbury College as a holiness institution stands as a monument to the sacrificial giving of thousands of friends of small to moderate means, who love, believe in, and sacrifice willingly for the maintenance of a college wholly committed to the Gospel of full salvation for all men from all sin and the sending out especially of young men and young women prepared to propagate that Gospel.

During the last five years three new buildings and an enlargement to a fourth have appeared on the campus of Asbury College: Glide-Crawford Hall for girls; Morrison Memorial Library; Hughes Memorial Auditorium; and the enlarged Dining Hall and Kitchen. The cost of all of these buildings was largely provided for by subscriptions. But, as always happens when enterprises are carried on on this basis, quite a number of these subscriptions have not been paid—some because of financial losses, some through death, others because of an over-enthusiastic estimation of ability to pay. Thus the College has faced the necessity of paying the contractors by borrowing and by drawing on such general funds as were available.

Asbury College stands in need of \$50,000 of immediate help. I am appealing to the great regular family of HERALD readers and others who read this appeal to join us in lifting this burden by sending in from one to ten dollars each. Do not send less than one dollar, or more than ten dollars unless you feel specially led of the Lord and are financially able to make a larger gift. Send your check or cash to the Business Manager of Asbury College, Wilmore, Ky., or to Mrs. H. C. Morrison, in care of THE HERALD office.

P. S.—Quite a number of chairs in the new Auditorium at \$50 each remain unsold. Those subscribing for chairs will have their names affixed upon a plate and fastened to the back of the chair.

Rev. E. E. Montgomery Enters the Evangelistic Field.

Rev. E. E. Montgomery, of Cartersville, Ill., plans to enter the evangelistic field. I have known "Ed" for twenty years and have assisted him in a number of meetings during that time. He is "all wool and a yard wide" and will be a valuable addition to the evangelistic force in the great field of revival activity. He has been a pastor for twenty years and knows the problems of the church. He has also had wide experience as an evangelist. He is a strong preacher, a good singer, a fine mixer and a great soul-winner. May God graciously bless him in the promotion of many sweeping revivals. Those desiring evangelistic help may reach him at Cartersville, Ill. ANDREW JOHNSON.

THE LAST CROSSING.

(Continued from page 5)

est intellects are the first to recognize and yield themselves to their Creator, and to humbly bow at the cross of Jesus Christ. "Your highest place is lying low and helpless at your Redeemer's feet." If you ever have a crown in Heaven the first thing you will do with it will be to "cast it down, like the angels do, at the feet of Jesus." The highest intellectual attainment possible to a created being, either in earth or Heaven is to have "the mind which was also in Christ Jesus."

There are three philosophies of life—"Life without Christ in it," "Life with Christ in it," and "Life in Christ without any philosophy." And this the most scientific and philosophical of all. You may let the young people know that the intellect of the world is on the side of Jesus Christ. There are two prime sources of infidelity in this present evil world; the "hardening of the heart" and the "softening of the brain."

At the Transfiguration on Mount Hermon,

Moses and Elias came from the Heavenly world to converse with him about the decrease he should accomplish at Jerusalem. There was no one on earth he could talk with about these deep things of God. He tried to talk about them with his disciples, but Peter rebuked him and would have ruined all. He said, "Lord, this shall not be unto thee." But it was "unto him"—Peter could not help it. He had now taken Peter, James and John with him to the mountain and they were overwhelmed with glory, and when they recovered from their celestial dream the heavenly visitors had departed and "they saw Jesus only."

You have come to your "last transfiguration." You have been on many a mountain top and many celestial messengers have come to you in these passing years. You have been with Peter, James and John and had high experiences of bewildering joy, but more than ever as you draw near the end "You dare not trust your sweetest fame, but wholly lean on Jesus' name." Like Moses and Elias, these moments of extreme and supreme brightness will depart. They have gone back to the Heaven they came from and you "see Jesus only."

Sir Isaac Newton will forget the law of gravitation, Edison will forget all his "electrical discoveries," kings will forget all about their "crowns," but sinners like you and me will never forget or cease to fix our eyes and our hearts on "Jesus only." You will forget the exulting fancies and the fervent raptures of your religion and trust only in the "solid rock." You will forget the "Angel Bands" and forget all about the "snowy wings" and turn to the "wounds of Jesus for your sin."

After 88 years of this mortal life, 73 years as boy and man, preaching the gospel of Christ and a knowledge of Christ as my personal Saviour since the age of 13, I know that Jesus Christ is the *first, last, best hope* of every human life. It is proper for me to now say a few words to the goodly number of 80 years and more, who are lined up with me on the bank of the river that all must cross, waiting for the "unseen boatman" and "the muffled oar." "Only one more river to cross" and we have come to it today.

After preaching the Gospel of Christ for 75 years there is nothing else for me to preach now, and if I am happy enough to so "hide behind the cross" and "set him forth before your eyes, evidently crucified among you," that you may "Behold the Lamb of God that taketh away the sin of the world," and have your own sins taken away it will not be in vain that I have lived so long, even though so unworthy.

Our text today is a "three days' notice" that you are "going to die." It means that next Wednesday night when the brethren have assembled for prayer you will be in Heaven, over in "the land which the Lord your God giveth you to possess it."

If I was now preaching anything that was not pure gospel, and if the posts of my pulpit were not sprinkled with the blood of Christ, I would be afraid the destroying angel would strike me dead where I stand. It is today a matter of life and death how I preach, and *how you hear*. "Three days" is a short notice, but it was once said to a man who had forgotten God, "this night thy soul shall be required of thee." A man who may be dead tomorrow had better give his heart to God today. Your "notice" came in early life. Mine came to me when I saw my father making a coffin for my little cousin.

When I was a boy my grandmother wrote me a letter on her 88th birthday and quoted the old hymn that used to be bound up in the back part of the Bible.

"The time of my departure is come,

I hear the voice that calls me home."

I loved my grandmother and when four years old learned my letters from the large family Bible as it lay open on her knee. I am now as old as she was when she wrote me the letter and I *hear the same voice calling me*.

Sixty years later I stood at her grave in the old churchyard, and when I went into the church the pastor asked me to preach. It was the time of the Coronation of King Edward VII of Great Britain. I took for my text, "Seek first the Kingdom of God and his Righteousness," and told them "The crown my grandmother was wearing in Heaven" was a far greater one than any crown they could put on the head of King Edward here on earth; that the *meanest subject* in the Kingdom of Heaven is greater than any earthly King.

When Charles Wesley was 84 years old he sat bolstered up in bed and wrote—

"In age and feebleness extreme,

Who can a sinful worm redeem,

Jesus, my only hope thou art,

Strength of my failing flesh and heart,

O, could I catch a smile from Thee,

And drop into eternity."

He "caught a smile and dropped into eternity," and was caught in the "everlasting arms." The words he wrote were printed in the old church hymn book as they were written in the crooked, straggling hand-writing of the dying, and reaching all the way across the page.

When John Wesley was not quite 88 he sang on his death bed—

"I'll praise my Maker while I've breath,

And when my voice is lost in death,

Praise shall employ my nobler powers."

But he broke down—his breath was gone, his "voice was lost in death" and he went over to continue it in Heaven forever, where they don't need any breath, and left us his last word to succeeding generations—"The best of all is that God is with us." That is the best now—better than breath—"Better than Life." When we part in this life and want to say to the friends we love the best thing that can be said to a friend, we say, "God be with you till we meet again."

Hungers of The Heart.

BY H. B. HARDY.

This volume contains inspiring chapters on The Hunger for God, Happiness, Knowledge, Social Life, Love and Immortality. The author deals with the different phases of heart hunger in a most helpful way and makes it very plain that real satisfaction for every hunger is found in Christ. Don't fail to get a copy and feed your soul on these rich truths. The book was published at \$1.00. We have a limited number of copies that we are closing out at 60c each, postpaid. Order a copy today. If more convenient, stamps will be acceptable. Pentecostal Publishing Co., Louisville, Ky.

Ideals for Earnest Youth.

Ideals for Earnest Youth is a charming book for young people of both sexes. It is neatly bound, excellent paper, good, clear print, 224 pages, short chapters, sometimes only two pages, frequently not more than three pages. This enables the young reader to catch up the book at a few spare moments, read a chapter and go to work, or on a journey, with something to think about. Let me give you a few of the chapters:

Self Respect, Self Mastery, The Joy of Living, Your Ideals, Courtship and Marriage, Take Care of Your Mind, The School of Struggles, Backbone vs. Wishbone, Team Work, Recreation.

Send a dollar to The Pentecostal Publishing Co., Louisville, Ky., for a copy of Ideals for Earnest Youth, and surprise one of your children or young friends with a bright smile and a beautiful gift.

H. C. MORRISON.

IF YOU WANT SOMETHING

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OUR BOYS AND GIRLS

LITTL CARL.

Little Carl was a child-friend we had in one of our early pastorates. We do not remember how our acquaintance first began, for he did not reside near us, but made occasional visits to our town, and when he did, one of the first places that he would ask permission to call, was at the parsonage.

The bell would ring, and the little visitor, at first not more than five years of age, would take off his hat as he asked if the pastor was at home and if he were engaged. When invited within he would say that his mother had said that he could only remain a little while. The pastor would then ask what he wanted. He would usually reply, "I want you to tell me a story." "What kind of a story?" he was asked. He would answer, "One about Jesus." In this way through his occasional calls, which covered a period of several years, he learned most of the Bible stories, and, we believe, became truly acquainted with our Lord Jesus Christ.

His belief in the omnipresence of Jesus was witnessed to by a most practical faith. He was told that Jesus is everywhere, in the dark as well as in the light. He remarked that there was a dark hole in their cellar which always made him afraid, and then said, "I will not be afraid of that dark hole any more." He was naturally a timid child and someone always sat by him, when he was put to bed, till he fell asleep. That very night he said, "Jesus is everywhere, Jesus is in the dark as well as in the light. Jesus is here, I am not afraid. You need not stay with me." From that day he never feared the darkness, for Jesus was truly with him.

The lesson went deeper, for he became a little preacher. He entered a friend's office one day after this, and the friend looked at him saying, "There are just two of us here." Little Carl replied, "There are three of us here." The friend responded and said, "Only two,—you, that is one, and I, that makes two." Little Carl answered, "There are three,—you, I and God." The friend was surprised, but persisted still that there were only two, and that if God were there, he would see him. Upon this, Carl advanced toward a beautiful flower that was growing in the office, and pointing at it, said, "Look at this! If we cannot see God here, we cannot see him anywhere."

On another occasion when he was very young, too young to read, he was taken out for a drive by some men who were attracted by his unusual intelligence. While out with them their horse became somewhat hard to manage and the driver had evidently used language that was not proper. Little Carl had not seemed to notice it at the time, but his tender conscience had been aroused. After the party had reached their destination and were seated at the table, he slipped quietly down and finding a book that looked very much like a Bible, he brought it to the table. Having opened it he put his finger on the page and looking into the face of one of the men, quietly said: "You must not say bad words." Only those who had been present on the drive understood. The driver said that he had never before had such a rebuke in his life and would profit by it. We could repeat many such incidents concerning our little friend, but enough has been said to show that Carl's mind and heart had been taught of God, and that in many ways God used his little life.

He is no longer with us; after a brief illness, while yet but a child, he fell asleep in Jesus, but his memory is still green and many lives were touched for God by him and we trust that this little sketch may touch others. Especially may parents and loved ones learn to believe for the conversion and for the spiritual life of their children and so instruct them and pray for and with them, that they may be taught of God and trained for him in the days of their childhood and youth.

Dear Aunt Bettie: Will you let a

West Virginia girl join your happy band of boys and girls? My father takes The Herald and I sure enjoy page ten. I have never written to The Herald before so I would like to see my letter in print. I have red hair, blue eyes and fair complexion. I am sixteen years old. My birthday is Nov. 14. Who can guess my middle name? It begins with A and ends with A, and has seven letters. The one who guesses my middle name I will write to them. Let's hear from more of you West Virginia boys and girls.
Genevieve O'Dell.
Bruce, W. Va.

Dear Aunt Bettie: Will you let a little Texas girl join your happy band of boys and girls? We take The Herald and I sure enjoy reading page ten. I am four feet, eleven inches tall, have dark complexion, brown eyes and hair. My birthday is March 28. Have I a twin? If so please write me and I will answer it. Who can guess my middle name? It begins with an A and ends with an E, and has six letters in it. Who guesses it I will write to them. As this is my first letter to The Herald, I hope to see it in print. I hope Mr. W. B. is out catching potato bugs.
Francis A. Crump.
Cunningham, Texas.

Dear Aunt Bettie: Will you let a little South Carolina girl join your happy band of boys and girls? I am twelve years old and have one brother and he is eighteen years old, and I have no sister. My birthday is 22nd of February. It is George Washington's birthday. My father died when I was three years old. My mother is living and we live with our grandma. My mother takes The Herald. I like to read page ten. I have an uncle and aunt that are missionaries. My uncle is in Africa, and my aunt was in China for ten years, but she is in homeland now. Who can guess my middle name? It begins with A and ends with N, and has three letters in it. Whoever writes to me I will answer every letter. I hope to see this in print for this is my first letter.
Alice Williams.
Rt. 2, Box 4, Central, S. C.

Dear Aunt Bettie: Will you let a little Missouri girl join your happy band of boys and girls? My birthday is Nov. 10. Have I a twin? If so please write to me. I am nine years old. My father is a Methodist minister. I go to Sunday school every Sunday. I have one sister. Can any one guess my middle name? It begins with L and ends with A, and has four letters. Pattie R. Trevathan, I guess your middle name to be Ruth. I hope Mr. W. B. is out on a hike, for I would like to see my letter in print.
Esther L. Rathert.
Rt. 2, Box 17, Granger, Mo.

Dear Aunt Bettie: Will you please let a girl from the State of Missouri join your happy band of boys and girls? My grandmother takes The Herald and she lets me have it to read and I sure enjoy reading it, especially page ten. I go to the M. E. Church, South. My birthday is June 4th. Have I a twin? I will soon be twenty-four years of age. I would like to receive letters from some boys and girls near my age. I hope to see my letter in print.
Marguerite Lyman.
Holt, Mo.

Dear Aunt Bettie: I have just been reading page ten of The Herald and I thought I'd write again. This is my third letter to The Herald. Thanks to Aunt Bettie for printing my other letters. The Pentecostal Herald is certainly a wonderful paper. I enjoyed reading the story of The Crucifixion of John Henry Huston and also Dr. Morrison's sermons. We do not have any church here but we have Sunday school in the schoolhouse. It has been almost five years since we had revival meetings here and I hope we can have a revival meeting again soon, as we surely need it. Mae Evelyn Whitworth, you have my mother's

birthday. Sarah E. Atchley, I guess your middle name to be Eva. I have just received a diploma for reading the Bible through from cover to cover. If any of you cousins wish to get a diploma free for reading the Bible through, write to me and I will tell you where and how to get one. All those who can, send a stamped envelope then I can answer right away. Perhaps you cousins are wondering who I am. I am a North Dakota girl twenty-one years of age Aug. 2. I will close and leave room for the rest of the cousins, and maybe I can write again sometime. I hope to see this letter in print. If any of you cousins care to write, I will be glad to hear from you. I will answer every letter I receive. Luella Waller, why don't you write to me? May God bless and keep you all. With love to Aunt Bettie and all the cousins.
Albertha Mabel Smalley.
Rt. 1, Corinth N. Dak.

Dear Aunt Bettie: May I join your happy band of boys and girls? I go to Sunday school about every Sunday and I am a Christian. I was fourteen August 15. I have one brother and no sisters. This is my first letter. I will answer all letters received.
Prentice Teets.
Rt. 1, Box 49, Terra Alta, W. Va.

Dear Aunt Bettie: Will you let a little Mississippi girl join your happy band of boys and girls? My birthday is May 6. Have I a twin? If so, please write me. I am thirteen years old and in the ninth grade. I was converted in the revival meeting last June. I enjoy living for the Lord because he gives me such great joy and peace and so many blessings. My only joy and happiness is to go to prayer meeting, Sunday school and preaching. I go to Sunday school every Sunday I can. This is my first time to write to The Pentecostal Herald. I must bring it to a close and I hope to see it in print.
Dorothy Floyd.
Rosetta, Miss.

Dear Aunt Bettie: Would you and the cousins kindly move over a little space and let me enter into your happy band? As this is my first time to call I'll promise not to stay long. I am sweet sixteen, have light (bobbed) hair and blue eyes. My birthday is July 20. Have I a twin? If so won't you please write to me. Suppose you cousins go to Sunday school. I have a class of little boys and girls. All you cousins write to me and send a photo.
Pauline Carpenter.
Rt. 1, Reedy, W. Va.

Dear Aunt Bettie: Will you let a little girl from Poole, Ky., join your happy band of boys and girls? I read The Herald when I can and enjoy page ten. I am twelve years of age and weigh seventy-one pounds. I have blue eyes, blond hair, and a fair complexion. I am in the seventh grade and I go to Sunday school nearly every Sunday. Elsie Meads, I guess your middle name to be May. Am I right? If I am don't forget your promise. I hope Mr. W. B. is reading an interesting book. This is my first letter and I want to see it in print. Dorothy Armstrong, I guess your middle name to be Isabel. Write to me. I will close hoping to hear from some of the cousins.
Bessie B. Todd.
Poole, Ky.

Dear Aunt Bettie: Won't you please let me enter into your happy band? It is my first time to write to The Herald. I think it is a fine paper. I live in West Virginia. I do not live in town for I'd rather live in the country where the flowers bloom so pretty and the bird's sing so sweetly. Flowers and birds are my favorites. How many of you cousins like to go to Sunday school? I do for one. Please write to me. I don't know whether I could answer all letters or not for I have to go to school.
Oshel Carpenter.
Rt. 1, Reedy, W. Va.

Dear Aunt Bettie: Here comes a Mississippi girl to join your happy band of boys and girls. My father takes The Herald. I sure do enjoy reading it. I am sixteen years old. I am in the ninth grade. I have been

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living for Jesus ever since last June. I found him a wonderful Savior one night in a revival meeting. When I went to the altar my heart was so burdened with sin but his love came shining through and all my burdens were lifted. I sure have been happy ever since. I attend two Sunday schools each Sunday and teach a class at both. I teach the Primaries at our Methodist Sunday school on Sunday mornings and the Card Class at our International Sunday school at our schoolhouse every Sunday evening. I sure do enjoy teaching the little children because I feel I am pleasing Jesus greatly then. This is my first letter to The Herald and hope Mr. W. B. doesn't get it.
Lizzie Cavin.
Darrington, Miss.

Dear Aunt Bettie: Will you let a little West Virginia girl enter your happy band of boys and girls? I'll promise not to stay long. I have dark hair, blue eyes, five feet, two inches tall, and was fifteen years young Aug. 9. Have I a twin? If so, please write. Who can guess my middle name? It starts with J, ends with E, and has seven letters. The one that guesses it write me and I will answer. Well, as it was my promise not to stay long I'll go and leave room for the other boys and girls. All you cousins write me. I will answer all letters received. With heaps of love to Aunt Better and the cousins.
Oma J. Carpenter.
Rt. 1, Renny, W. Va.

REQUESTS FOR PRAYER.

Mrs. H. E. M. requests the prayers of The Herald family that her afflicted head and eyes may be healed, if it is the Lord's will.

Mrs. O. K.: "Please to pray for the healing of my brother who has cancer."

Mrs. W. H. B.: "Will the members of the Prayer League pray earnestly that my mother who is dangerously ill, may be healed. She has been a member of The Herald family for years."

Pray for a minister who is back-slidden and very mean to his wife. Pray mightily that he may be reclaimed.

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FALLEN ASLEEP

KULP.

Anna R. Kulp was born May 11, 1850. Was translated Aug. 13, 1929. She was married to the Rev. George B. Kulp, March 6, 1869. Was converted to Christ January 7, 1871, and gloriously sanctified January 16, 1898. For many years Sister Kulp had been in poor health suffering from cancer and other physical troubles. Very few people knew how intense her pain was because she preferred not to burden other people with her troubles. The writer had the privilege of being her pastor for about four years when her suffering was the greatest. She was the greatest woman in prayer that I have ever known and an outstanding example in self-denial. Through her years of suffering and loneliness I never heard her complain or find fault with the Lord's dealings with her. During thirty-four years of Brother Kulp's pastoral work she stood nobly by his side and fought in every battle. For the last sixteen years her work has altogether been the ministry of prayer. While her husband was in the evangelistic work she was practically a shut-in and while Brother Kulp would be preaching she would be on her knees the same hour praying that God would give him souls. She laid claim on half of the converts and no doubt in the day of rewards she will not be forgotten. Her humility was the outstanding fruit of the Spirit in her noble Christian life. Fulfilling her "ministry of prayer" she carried burdens of people throughout the world. Missionaries, Christian workers and invalids, all were on her daily prayer list. If she had kept a record of her "Answered Prayers" no doubt it would make a good size book. Very few people knew how much she prayed, how often she fasted, and what she sacrificed for the Kingdom of God. "A ministering angel in the world and the world knew it not." She has hundreds of friends who have been impressed by her holy life. Her Coronation services were held in the Immanuel Church, Battle Creek, of which she had been a member for 29 years. Her body lies in Oakhill Cemetery waiting for the morning of the Resurrection while she is with God. She leaves to mourn her loss, her husband, two daughters, two sons, and several grandchildren.

Rev. Warren E. Posey.

JACKSON.

Blanch Evelyn Jackson, daughter of Mr. and Mrs. W. A. Jackson, was born Sept. 19, 1927, and died July 23, 1929. After ten days of severe suffering and pain the death angel came quietly in and took her sweet spirit back to the God who gave it. The Lord giveth and the Lord taketh away; blessed be the name of the Lord. Funeral services were held in the home; sweet words of consolation were spoken to the grief-stricken parents by Brother Harrell, of Omega, Ga., reminding them of the meeting again with their precious baby, where no more good-byes will ever have to be spoken in that beautiful home of the soul. No more on earth will we hear the sound of her sweet voice, or the patter of little feet, as she would run to meet "Daddy" when he came in from his work, but we are assured that she will be always waiting with angel baby hands outstretched, in glory, for mama, daddy and little sister.

While our hearts are veiled in sadness at the passing away of dear little Blanch, we know her suffering and pain are over, and our heavenly Father had need of her in a better world.

We will only think of her as safe in the arms of Jesus and her going will only enhance all the raptures of heaven, and help us to live closer to God, and mold our lives purer and better, so that we can have the sweet assurance of meeting our darling again in the land where we'll never grow old. Beautiful babe, thy work all done. Precious soul into glory gone. Beautiful life with its crown now won. God giveth thee rest.

Interment was in old Sandis cemetery, Colquitt Co., Ga.

One who loved her,
Linnie Hammer.

COMPANIONSHIP WITH GOD.

Dr. T. L. Hulise, retiring editor of the Central Methodist has published a book of four sermons under the title of "Companionship With God." The author is not only one of our deep thinkers, but his balanced judgment and lucid diction make what he has to say on any subject well worth reading. The title of the book is also the subject of the first sermon and is one of the greatest deliverances on that subject that I have read in many a day. The subjects treated in the other sermons are as follows: "Six Reasons Why I Am a Christian," "The Holy Spirit—His Nature and Mission," and "The Stewardship of Life."

I happened to know that these sermons have been put into printed form because

of the urgent request of the author's friends whose lives have been blessed under the deliverances of these great messages. The author's loyalty to the great fundamentals of Christianity and his capacity for stating these doctrines are facts well known by all the brethren who have read the Central Methodist or who have heard him preach. An appropriate preface has been written by that veteran of a thousand battles in the interest of vital Christianity or the abundant life in the fullness of the Spirit, Dr. H. H. Morrison. The book is published by The Herald Press and may be had from The Pentecostal Publishing Co., Louisville, Ky. Price, 35 cents.

J. W. Weldon.

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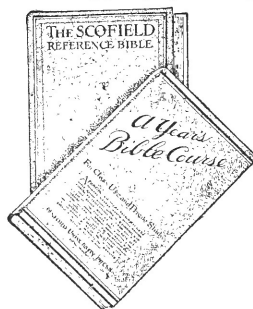
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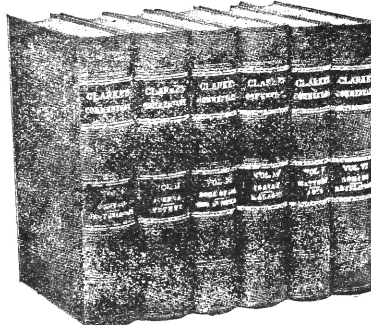
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SUNDAY SCHOOL LESSON

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

Lesson XIII.—September 29, 1929.

Subject.—Review.

Reading Lesson.—Romans 11:1-12.

Golden Text.—The mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. Psalm 103:17.

Time.—B. C. 595 to B. C. 397.

Introduction.—I am persuaded that it will be more profitable to make some study of our reading lesson than to enter into a review of the quarter's work. You may make that review for yourself, or you may go into this advance study. It is all about God's dealings with the Jews.

After the death of Malachi the Jews seem to have been almost without prophets for several hundred years. Simeon who was about the temple when Jesus was born, was a prophet, or teacher; but he left no writings. Anna was, in some sense, a prophet. Fearful darkness had settled upon Israel when John the Baptist began preaching, but day was breaking after the long night of spiritual gloom.

When Jesus Christ was anointed with the Holy Ghost on the bank of the river Jordan it was the beginning of a new dispensation of grace in the Church; for, mark you, God has never had but one church, nor will he ever have another. His church is composed of all good people, whether they ever belong to a man-made denomination or not. It is this church against which the gates of hell shall never prevail.

When the Holy Spirit was poured out on the day of Pentecost, he was Christ's coronation gift to his church. He had always been with the church, but on that memorable day he came in his baptismal office. He was in no sense a new Spirit, but came in a new office. He did not, could not, come in that office to the world; that is, to the unregenerate, because they could not receive him in that office. No one can be saved and baptized with the Holy Ghost at the same time; and Jesus Christ is my authority for the statement.

The coming of the Holy Spirit in his baptismal office completed the plan of human salvation. The first call went to the Jews, as was proper, on the day of Pentecost, and for some time thereafter. But when they rejected it, God turned away from them to the Gentiles, and for more than 1800 years the Jews have been passing through the most terrible spiritual darkness in all their long history. But, thank God, the night will, ere long, be passed, and the morning of a new day will come to Jehovah's chosen people; but, better still, it will be a new day for the entire world. Keep your eye upon the Jews, for they are God's index finger pointing forward to the day of his coming glory. God has not utterly forsaken his Israel.

Comments on the Lesson.

1. **Hath God cast away his people.**—Certainly not. This question opens the way to a better day for Israel. God forbid.—The expression in the original Greek is "be it not." I also am an Israelite.—Paul was ever careful to identify himself with his beloved people. A fine trait.

2. **Wot.**—An old word meaning "known." Elias is the Greek form of the name Elijah. The fine old prophet grew pessimistic, and concluded that

all men, except himself, had forsaken Jehovah.—rather a common feeling among certain cults even at this day; but God has thousands of faithful followers among men.

3. **They have killed thy prophets.**—That was true: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee." Yes, they had "dugged down" God's altars, but Elijah was mistaken in feeling that he was "left alone." His was the common mistake of trying to live by feeling instead of by faith. The prophet was in a great strait—they were seeking to kill him. He got "blue," and I do not blame him.

4. **The answer of God.**—I do not suppose that God meant to rebuke his despondent servant, but rather to encourage him. Seven thousand were not very many out of the whole nation, but it was seedcorn for a future planting. They had "not bowed the knee to Baal." Let us be glad in this day when thousands are bowing down to the Baal of modernism, thank God there is a great multitude that will never go down to that idol. Hallelujah!

5. **A remnant according to the election of grace.**—Some Jews, even in Paul's day, did accept salvation by faith. They came in by grace, and not by works of law.

6. **Here Paul makes a contrast,** showing that one cannot be saved from sin by both grace and works. He does not contradict James. Paul writes of the initial of salvation: James of what a saved man must do, in order to keep saved.

7. **Israel hath not obtained.**—The day had past for works of the law. Men must seek salvation by faith only. Those of Israel who had refused salvation by faith in God's grace had become spiritually blind—their hearts were hardened.

8. **God hath given.**—Why? Because they had stiffened their necks and hardened their hearts, lest they should repent and be converted. God never forsakes men until they forsake him.

9. **David saith.**—Turn to Psalms 69:22-25. It is a free quotation, and not verbatim. This is common in the New Testament, showing that the Divine Spirit in inspiring the Word was more concerned about truth than he was about mere words. As we read these fearful words in both Testaments, we realize that Israel had so trampled upon the law of God—had so "frustrated the grace of God," as Paul puts it, that God had "given them over to a reprobate mind." Their day of doom came because they would have nothing else. When men will not have God's best, they must accept God's worst.

11. **Stumbled that they should fall?** God forbid.—Paul is referring to the Jewish people, and not to individuals. Jews who die without accepting Jesus Christ are as surely lost as are sinful Gentiles; but the day will come when the Jews then living will accept Christ. Through their fall salvation is come unto the Gentiles.—This is one of Paul's hard sentences. You will recall that Peter refers to some of them. Just why the fall of the Jews should bring salvation to the Gentiles, is not definitely stated, but

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we do know that when the spiritual times of the Jews closed, the spiritual times of the Gentiles began. It was then that the second call to the marriage supper went forth.

12. **How much more their fulness.**—There is a glorious time ahead for Israel. They will have another call to salvation; and they will accept it. The time is coming when they will cry: "Blessed is he that cometh in the name of the Lord." Then we shall "see a nation born in a day." But, as Paul intimates, it will also be a gracious day for all men. May God speed the coming of that blessed day of salvation.

NOTICE!

Owing to recent changes, Mrs. Bennett will not return to Trevecca College as professor of Music. This

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leaves us free to spend the winter together in evangelistic work. All our dates are open at present. Address in care of Trevecca College, Nashville, Tenn.

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THE BASIS OF NATIONAL GROWTH.

No victory can long endure

Whose genesis is not above,
The soul that breathes the life impure
Cannot express the law of love.

The chains imposed through cruel hate,

Justice decrees shall lose their hold,
And tyrants vile bewail their fate
As into bondage they are sold.

'Tis not by pillage nations grow

To the full stature God desires;
The greed of gain, the seed they sow,
Consumes them with eternal fires.

One family the races are

With their respective spheres assigned,

Whose progress hinges not on war,
But Christly love for all mankind.

W. C. Carter.

EVANGELISTIC AND PERSONAL.

M. H. Russell: "We are glad to report victory through our Savior. Four years ago we left the mountains and took up pastoral work in Zanesville, Ohio, where we remained for three years, then back to Lawrenceburg, Ind., for a year. We are taking up our work again in Tennessee; our post office is Jamestown, Tenn. There is a revival here in charge of a young man by the name of Bernell. The prospects are good for a revival. This is the home of the World War hero, Alvin York, who was saved and sanctified in a meeting we held here a number of years ago. He and I raised the money with which to build this church."

S. J. W.: "The Asbury College Foreign Missionary Team, composed of Eugene Erny, Virgil Kirkpatrick and Byron Crouse, members of the class of '25, began a series of missionary rallies in Washington, D. C., prior to their sailing for Korea about Nov. 1st. The first missionary rally was held Thursday night, Sept. 5, at the Metropolitan Memorial M. E. Church at the invitation of Gordon Barnes, a former student of Asbury, who is the

president of the Epworth League of that church. After a tour of the cities on the eastern coast the Asbury College Foreign Missionary Team will be open for dates along their route of travel from Chicago to San Francisco. Sailing for Korea, equipped with a huge canvas tent purchased by the class of '25, the boys will join Robert Chung, a classmate who is seeing thousands brought to Christ under his ministry in his native land."

Sam Maxwell: "The revival at Oak Forest Methodist Church in Morganton, N. C., closed last night. During the meeting 104 were at the altar and professed faith in Christ. Of this number 41 were adults and 63 were children and youth. Among those joining were many substantial citizens who will be a great asset to the spiritual forces of the community. Brother Lewis and his good wife are doing a great work in Morganton. My next meeting will be at Vanceboro, N. C., instead of at Wentworth."

P. P. Belew: "The writer has just closed his work for the assembly year, and it has been the best year of his life. God has been very gracious and my life and Christian experience have been preceptibly broadened and deepened. I have traveled nearly nine thousand miles, conducted seventeen meetings and two conventions, and have seen many precious souls find God. My last meeting was with Rev. Laurence H. Howe and his church at Harvey, Ill. We had a good meeting there last year, but a better one this year both in attendance and results. Brother Howe has been pastor of this church for seven years and is recalled for the eighth. He needs no further recommendation; his church contains some of the salt of the earth. We very much enjoyed laboring with this fine pastor and people. Besides caring for all the expenses of the meeting, they paid the evangelist well, and gave the pastor's wife a nice offering. We face the future with faith in God for the greatest victories of life."

J. J. Smith: "I am at Hurricane camp meeting with Brother Howell and Brother J. H. Cox, and W. C. Kinsey, song leader. The meeting is starting well and we are praying for a great meeting."

I want to get in touch with a congregation of Christians, anywhere, who would like to have a revival meeting, or regular preaching, who are weak financially. I preach only Christ Jesus and his gospel of heartfelt religion. I care not about the money end; all I desire is to have folks come and hear me preach and sing the gospel. I must be about the Master's business. If you are in anyway interested, to help God and a true servant of his, then write Evangelist O. L. Winters, 936 New York St., Lawrence, Kan.

Rev. J. H. Schleucher: "I feel that God would have me go out as an evangelist. I was ordained by the 'World Faith Missionary Association' in 1923. The late Rev. C. S. Hanley, founder of this organization, together with eleven other preachers of various denominations, conducted the ordination services. I feel especially called to preach to the unsaved, emphasizing the New Birth and Future Punishment. I am an old-fashioned preacher with an eternal, everlasting hatred for sin and worldliness. The

preacher that invites me need not feel discouraged if the crowd is small, as I will preach with the same fire and zeal as if the building was crowded. God has called me to preach the gospel, and not to provide entertainment for a crowd of people. My financial plan is to take what the folks give, thank God for it, and keep my mouth closed about it to the people. I am asking God to make me a soul winner and not to let me become a gold digger. Address me 19 S. W. 8th St., Miami, Fla."

A gospel tent meeting began at Vanlue, Ohio, Sept. 1, with Rev. W. A. Vandersall, evangelist, and Rev. Gilbert Goins and wife leaders in song. Kindly pray for a gracious old-time revival.

Dr. T. M. Hofmeister, who closed an eight-weeks' revival at Jamestown, Ohio, is now in a meeting at Safford, Arizona. He will spend this fall and winter on the Western coast. Churches can reach him at Safford.

Leonard Cochran: "You have heard nothing from me this summer, but I am in the thick of the battle. I have been preaching constantly since the middle of June. I have just closed a good meeting with Bro. Walter Cross, and am with him in a second meeting. God blessed us with victory to several in saving and sanctifying power in the last meeting."

George Lester Edie: "I have just completed a very busy summer in the Lord's vineyard. The work has been rich in personal experiences and results. My last camp was at Conneautville, Pa., with Rev. H. Sweeten, Rev. Geo. Bennard, Dr. John Paul, and Commissioner S. L. Brengle, and a Girls' Quartet from Taylor University as special singers. Many souls have been saved and sanctified in this summer's work. I am booking for the summer of 1930 and on but my time is completely taken until June, 1930. I will be glad to correspond with those desiring a song leader and soloist in church meetings and camps. I have one camp on Long Island, N. Y., for 1930 in July, and will be glad to book meetings between Ohio and East both before and after that date. I am a graduate with B.Mus., from Taylor University, Upland, Ind."

I hope that this paragraph falls under the eye of some camp meeting committee which needs some good workers to fill out its list of evangelists for next summer. Rev. and Mrs. Thomas Davies, Angola, Ind., are available for both preaching and singing in at least two camp meetings each summer. Brother Davies is pastor of the First M. E. Church in Angola, and is known far and wide for his strong evangelistic preaching. Mrs. Davies is a great Welsh singer. She has served several years at the great Brooklyn, N. Y. convention. They are graduates of Asbury College and have taught in both Asbury and Taylor University. With Mrs. Davies' work in singing and with the children and young folk they will make an attractive and strong team for some camp meeting. Write to them as above. Thomas C. Henderson, Oberlin, Ohio.

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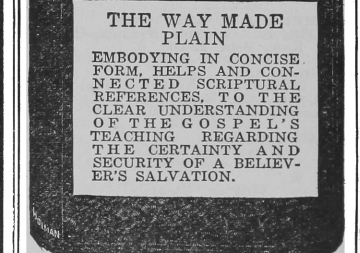
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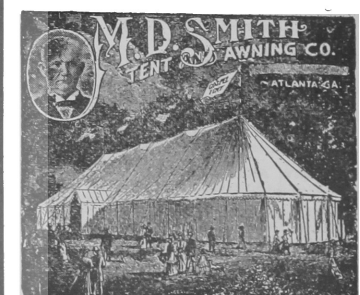
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ALEXANDER, HARRY M.
(1012 Howard Ave., Jeffersonville, Ind.)

ALLEN, ERNEST C. AND WIFE.
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ANDERSON, HERBERT J.
(The Soldier Evangelist)
(313 Cedar St., Aitkin, Minn.)

ALBRIGHT, TILLIE McNUTT.
(2218 Tuscarawas St., Canton, Ohio.)

ARTHUR, F. E.
(240 N. Waller Ave., Chicago, Ill.)

ASBURY GOSPEL TEAM.
(Kirkpatrick, Crouse, Moore, Erny)
Chicago, Ill., Sept. 19-25.
Wilmore, Ky., Sept. 27-30.
Greensboro, N. C., Oct. 2-8.

AYCOCK, JARRETT E.
(Bethany, Okla.)
Olivet, Ill., Sept. 19-29.
Homing, Okla., Oct. 6-20.
Sapulpa, Okla., Oct. 22-Nov. 3.
Kansas City, Mo., Nov. 10-24.
Decatur, Ill., Nov. 26-Dec. 8.

BABCOCK, C. H.

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

BELEW, P. P.
(Olivet, Ill.)
Plattsburg, N. Y., Sept. 25-Oct. 13.

BENNARD, GEORGE.
(Hermosa Beach, Calif.)

BEYLER, A. E.
(413 North Plum St., Plymouth, Ind.)

BOWEN, E. E.
(Lansing, Mich., Rt. 4)

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BREWER, GRADY.
(Evangelist-Singer and Pianist)
(Highfalls, N. C.)

BRYMER, ROBERT.
(Yamhill, Oregon)

BUDMAN, ALMA L.
Spring Mills, Pa., Sept. 22-Oct. 6.

BURTON, C. O.
(Delmer, Ky.)

BUSSEY, M. M.
(224 W. Palm Ave., Monrovia, Calif.)

CAIN, W. R.
(445 So. Vine St., Wichita, Kan.)

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Berry, Ky., Sept. 23-Oct. 6.
Springfield, Ore., Oct. 13-27.

CANADAY, FRED.
(310 W. North Ave., Pittsburgh, Pa.)

CAREY, A. B.
(Beacon, N. Y.)

CARTER, HAROLD S. C.
(Pequea, Pa.)

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Alden, Kan., Sept. 22-Oct. 6.

COLLIER, J. A.
(1917 Cephus Ave., Nashville, Tenn.)
Pratts City, Ala., Sept. 8-20.
Stephenson, Ala., Oct. 1-20.

COPELAND, H. E.
(Orkaloosa, Iowa.)

COX, F. W.
(Lisbon, Ohio)

COX, STEUBEN D.
(1249 N. Holmes St., Indianapolis, Ind.)

CRAMMOND, PROF. C. C. AND MARGARET.
(815 Allegan St., Lansing, Mich.)
South Bend, Ind., Sept. 28-Oct. 13.

CROFT, CHARLES H.
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DARNELL, MRS. ESTHER BROWN.
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(Bladenburg, Ohio.)

DAVIS, J. W.
(Singer.—Center, Tex.)

DAVIDSON, J. E.
(Bladenburg, Ohio)

DICKERSON, H. N.
(2008 Newman St., Ashland, Ky.)
Mareus Hook, Pa., Sept. 29-Oct. 13.
Delmar, Dela., Oct. 14-27.
Harrington, Dela., Oct. 28-Nov. 10.

DORN, REV. AND MRS. C. O.
(Sumter, S. C.)

DUNAWAY, C. M.
(216 N. Chandler St., Decatur, Ga.)
Thomas, Okla., Sept. 19-24.
Los Angeles, Calif., Oct. 6-20.
Tampa, Fla., Oct. 27-Nov. 10.
Ft. Wayne, Ind., Nov. 17-Dec. 1.
Ottawa, Kan., Dec. 2-22.

DUNHAM, ROYAL E.
(416 East 9th, Hutchinson, Kan.)

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)

DYE, CHARLES.
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EDWARDS, J. R. AND WIFE.
Billet, Ohio, Sept. 8-22.
E. Liverpool, Ohio, Oct. 6-20.
Mt. Vernon, Ohio, Oct. 24-Nov. 10.
Greentown, Ohio, Nov. 17-Dec. 1.

EDIE, G. L.
(Song Evangelist)
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EISLEY, A. N. AND WIFE.
(Black Lick, Pa.)

EITELGEORGE, W. J.
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Thomasville, Ga., Oct. 1-20.

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ELSNER, THEO. AND WIFE.
Brooklyn, N. Y., Aug. 25-Sept. 20.
Canton, O., Sept. 20-Oct. 13.
East Liverpool, O., Oct. 17-Nov. 3.
Columbus, Ohio, Nov. 10-24.
Rochester, N. Y., Dec. 1-15.
Charlotte, N. C., Jan. 5-19.

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FLEMING, JOHN.
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Detroit, Mich., Oct. 6-20.
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FLEMING, BONA.
Brownstown, Pa., Sept. 15-29.
Detroit, Mich., Oct. 6-20.
Winchester, Ind., Oct. 21-Nov. 3.
Grand Rapids, Kan., Nov. 10-24.
Hutchinson, Kan., Nov. 26-Dec. 8.

FLEXON, R. G.
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Camden, N. J., Sept. 6-22.
Brushton, N. Y., Sept. 25-Oct. 6.
McKeesport, Pa., Oct. 13-27.
McDonald, Pa., Nov. 3-17.
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FRANKLIN, EDNA M.
Evangelist

FRASER, R. G. AND WIFE.
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FRYE, H. A.
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FRYHOFF, A. J.
(Columbus, Ohio.)

FCGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)

GADDIS, TILDEN H.
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Decatur, Ill., Sept. 29-Oct. 13.
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Freeman, S. Dak., Oct. 28-29.

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GLENN, J. M.
(Young Harris, Ga.)

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)

GREEN, JIM H. (And Sunny South Quartette).
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GRIMES, E. G.
Marshfield, Ind., Sept. 8-29.

GROGG, W. A.
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Columbus, Ohio, Sept. 8-22.
Laura, Ohio, Oct. 20-Nov. 3.

HAER, ERNEST J.
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HALLMAN, MR. AND MRS. W. R.
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HAMPE, J. N.
(No. 7 Gaskell St., Mt. Washington Sta. P.
O. Pittsburgh, Pa.)
Philadelphia, Pa., Sept. 16-22.
Washington, D. C., Sept. 23-29.

HAMES, J. M.
(14 Maude St., Greer, S. C.)
Pittsburgh, Pa., Oct. 1-12.
Cleveland, Ohio, Oct. 13-20.

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HARMON, MRS. DELLA C.
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HARDESTY, S. P.
(Song Evangelist and Cornetist)
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HAWK, M. R.
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HENDERSON, REV. AND MRS. T. C.
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HENRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
Dallas, Texas, Sept. 16-29.

HEWSON, JOHN E.
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HORN, LUTHER A.
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Walker Springs, Ala., Sept. 10-20.
Livingston, Ala., Sept. 22-29.
Summerville, Miss., Oct. 1-13.
Montgomery, Ala., Oct. 15-27.

HOWARD, FIELDING T.
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HOOPER, L. S.
(Tionesta, Pa.)
Rockville, Md., Sept. 19-Oct. 13.
Indianapolis, Ind., Oct. 17-Nov. 3.

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

HYSELL, HARVEY B.
(Box 582, Waycross, Ga.)
Chesla, Ga., Sept. 15-30.
Keyesville, Ga., Oct. 2-13.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
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JACOBSON, H. O.
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JOHNSON, ANDREW.
(Wilmore, Ky.)
Hickman, Ky., Sept. 8-22.

JOHNSON, RAY N.
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JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)

JONES, LUM.
(630 W. 9th St., Ada, Okla.)

KENNEDY, ROBERT J.
(Singer)
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KENDALL, J. B.
(1127 Richmond Road, Lexington, Ky.)

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

KIRKPATRICK, H. M.
(709 Carlyle St., Akron, Ohio.)

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)
Wallaston, Mass., Sept. 1-Nov. 1.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Lewistown, Pa., Nov. 3-13.
Dalton, Ohio, Oct. 6-20.

LEWIS, JOS. H.
(Wilmore, Ky.)
Burning Fork, Ky., Sept. 8-22.

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)

LIDDELL, T. T.
(6121 Ellis Ave., Chicago, Ill.)

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)
Africa, Ind., Sept. 15-29.
Melrose Park, Ill., Oct. 6-20.
Seattle, Wash., Oct. 27-Nov. 10.
Tacoma, Wash., Nov. 11-24.
Cleveland, Ohio, Dec. 1-15.

LOPER, J. NORRIS, FRY, WILBUR H.
(Stratton, Miss.)

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(London, Ohio)
Groveport, Ohio, Sept. 21-Oct. 6.

LOWELL, B. A.
R. A. Root, B. F. Moss, Jr.

LEDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)

MCBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Nashville, Tenn., Sept. 17-30.
Mt. Sterling, Ky., Oct. 6-20.

MCWHIE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)

MCRIE, MARK S.
(Holt, Michigan)

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

MANLY, IRVIN B.
(401 Cosmo Street Houston Tex.)
Forest City, Ark., Sept. 29-Oct. 7.

MATRIS, L. C.
(2823 Troost Ave., Kansas City, Mo.)

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Atlanta, Ga., Sept. 29-Oct. 14.

MILLER, REV. AND MRS. F. E.
(Lowville, N. Y.)

MINGLEDORFF, O. G.
(Blackshear, Ga.)

NORRERRY, JOHN.
(1001 Cooper St., Camden, N. J.)

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Rochester, Pa., Sept. 28-Oct. 20.
Boaz, Ala., Oct. 23-27.
Williamsport, Pa., Nov. 3-24.
With Dr. C. W. Butler, Nov. 26-Feb. 2.
Houghton, N. Y., Feb. 18-March 2.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)

PATZSCH, EDDIE E.
(Song Evangelist)
(624 Oak St., East Liverpool, O.)

POLLITT, S. H.
(Amelia, Ohio)

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(1049 King Ave., Indianapolis, Ind.)

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Zwolle, La., Sept. 8-20.
Leesville, La., Sept. 22-Oct. 6.
Sulphur, La., Oct. 8-20.

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)

RIGGS, HELEN C.—BONINE, GRACE O.
(Vandalia, Mich.)
Richmond, Ky., Sept. 15-29.

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)

ROBERTS, C. PRESTON.
(713 College Ave., Des Moines, Ia.)

ROOD, PERKY.
(Middleport, Ohio)
Boone, Iowa, Sept. 29-Oct. 27.
Olney, Ill., Oct. 29-Nov. 10.

ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE.
(Morilton, Ark.)

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)

SHAW, BLISH R. AND MARY.
(1261 N. Ordway, Indianapolis, Ind.)
Mayesville, Ky., Oct. 6-21.

SHANK, MR. AND MRS. R. A.
(1026 Division St., Indianapolis, Ind.)

SHARROW, C. E. AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, E. E.
(6419 Bushnell Way, Los Angeles, Calif.)

SHELHAMER, MRS. JULIA A.
(6419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Seymour, Ind.)

SPELL, C. K.
(Kirbyville, Tex.)

SURBROOK, W. L. AND WIFE.
(Kingswood, Ky.)

SWEETEN, HOWARD W.
(Ashley, Ill.)

THE LAMP EVANGELISTIC PARTY.
Springerton, Ill., Sept. 8-22.

TEETS, ODA B.
(Aurora, W. Va.)

THOMAS, W. E.
(Tompkinsville, Ky., Sept. 13-27.

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

UTHE, W. F.
(Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDERSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Indianapolis, Ind., Sept. 22-Oct. 6.
Johnstown, Pa., Oct. 13-Nov. 3.
Glassboro, N. J., Nov. 10-24.

VAYNINGER, M.
(Upland, Indiana)
Rushville, Ind., Sept. 17-23.
Titusville, Pa., Sept. 24-Oct. 13.
Salisbury Center, N. Y., Oct. 20-Nov. 10.
Scio, N. Y., Nov. 24-Dec. 15.

WELSH, H. W.
(Olivet, Ill.)

WELLS, KENNETH AND EUNICE.
(Taylor University, Upland, Ind.)
Newton, Kan., Sept. 5-15.

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)

WHITCOMB, A. L.
(221 Euclid Ave., Long Beach, Cal.)

WILDER, W. RAYMOND.
(Song Evangelist)
(More, Ky.)
Kent, Ind., Sept. 9-22.

WILSON, D. E.
(537 State St., Binghamton, N. Y.)
Napoleon, Ohio, Sept. 18-29.
Allentown, Pa., Oct. 9-13.
Marion, O., Oct. 13-Dec. 1.
Anderson, Ind., Dec. 5-22.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)

WILLIAMS, FRED G.
(11916 Euclid Ave., N. E., Cleveland, O.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)

WISEMAN, P.
(910 Bank St., Ottawa, Canada)

WOOD, E. E.
(728 John Street Jackson, Mich.)

Camp Meeting Calendar

FLORIDA.
Orlando, Fla., Feb. 27-March 9, 1926.
Workers: Rev. H. C. Morrison, D.D., and
Rev. Joseph H. Smith. Prof. Kenneth
Wells and wife will have charge of the
music. Address Rev. E. C. Willis, Box
1944, Orlando, Florida.

THE BLOOD OF CHRIST.

A. H. Dixon.

Scripture Reading—Exodus 3:23;
Heb. 9:13, 14; 1 John 1:9, 8:7.

We hardly ever hear a word preached about the Blood of Jesus and I am wondering why. Of course Modernism has no use for Christ and we are not surprised at them for denying the Virgin Birth, the Atonement, the Miracles, and in fact every other truth upon which our faith is founded, but among so-called fundamentalists we hardly ever hear the statement, "The blood of Jesus Christ his Son cleanseth from all sin."

A Crimson Salvation is the only salvation, and these folks that are too dignified and aristocratic to honor the Blood of Jesus will surely have to answer for it. When Adam and Eve sinned in the Garden there was blood shed to make a covering for them, and it is God's plan for our Redemption that our sins will be covered by the Blood of Christ. Abel shed blood for an offering to God and God was pleased with Abel's offering, but Cain brought an offering of the first fruits and God was not pleased, neither is God pleased when we talk of the sinless life of Jesus and never say a word about the Blood that atones and covers our sins.

Moses was a mediator at Mt. Sinai when he stood between the wrath of God and the Israelitish people. He pleaded with God to spare them, and even asked God to blot him out of the book if the Israelites were not spared; but Jesus went far beyond this at Calvary. His body stepped in between the holy wrath of God against sin on one side and the awful rebellion and impurity of the world on the other side. He stepped in and shed his precious blood without a murmur. "The Blood, the Blood, is all my plea; Hallelujah, it cleanseth me."

The blood of Abel cried from the ground and the cry was for justice and righteousness which was lawful, but the Blood of Jesus cried for Mercy and Compassion, "Father, forgive them, they know not what they do."

Abel's blood was shed as a martyr or a witness, while Jesus' Blood was shed to atone, it was shed in love, hence it speaks better things than the blood of Abel.

"What can wash away my sins,
Nothing but the Blood of Jesus."

What became of Jesus' Blood? The Roman church teaches (falsely) that after Jesus arose he assumed all of the blood back into his body and that every time the priest consecrates mass, the Blood is shed afresh every time in the mass, (doctrine of Transubstantiation) but we know the above is false for 'He shed his blood once for ALL.' His Blood satisfies all the claims and demands of Divine Justice. It secures our justification, and the Blood imparted to our hearts washing and purging the depraved soul by the Holy Ghost secures our sanctification. So we should be glad and rejoice that "A Fountain was opened up in the house of King David for our sin and uncleanness, and that we can plunge in and be made whole."

Let us give praise unto him that loved us and washed us from our sins in his own Blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever. John was wondering about the white robes of the saints and where they came from and he found out that, "these are they that have come out of great tribulation and have washed their robes and made them white in the Blood of the Lamb."

Peter says, "For as much as ye know that ye were not redeemed with corruptible things as silver and gold, but with the precious Blood of Christ, as of a Lamb without blemish and without spot."

"The dying thief rejoiced to see

The Fountain in his day;
And there may I, tho' vile as he,
Wash all my sins away."

"If we walk in the light as he is in the light, we have fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all sin." "Without the shedding of Blood there is no remission of sin."

Thank God for the Blood.

THE PULL OF THE LINES.

How proud I felt at the age of five or six years, as, standing up in my father's deep wagon bed, and holding the lines, I drove the big team of horses. What boy can ever forget this thrill? Steering a car does not compare with it. How well I recall every sensation of that unforgettable experience,—the feel of the heavy lines, the swerving of the team under my guiding hand, the almost total lack of impression my jerks had on the hard mouths in my attempts to stop them, and most distinctly do I remember that when the team needed to be turned sharply to right or left, I could feel the strong pull of the lines through my little hands by my father who, standing behind me, retained hold of the ends of the lines. This illustrates how the youth need the oversight, the strong pull of parents, home, church, to guide and hold in check each boy and girl, to whom the world is full of the new and untried. And this brings me to another experience, that of the Pencil and Eraser.

On my fifth birthday a good woman made me a present of a lead pencil without an eraser. In trying to draw and write I made many blunders, mistakes and crude markings. I procured a rubber eraser which fitted over the end of the pencil, and in a short time wore out the rubber erasing my scrawls, but every mark erased meant improvement. I prized both pencil and eraser, and made steady progress, as I did in learning to drive the team. But in morals we often progress downward; so I still use an eraser for

I still make mistakes. But the mistakes I most regret, will not rub out,—words, missteps, neglect, habits, deeds, acquired as we grow out of childhood. What tears of remorse these caused me. Jesus forgave my sins, but even this does not erase the memory of them; I cannot forget, nor can I go back to undo the past. Well it would be, if we heeded St. John's admonition—"Little children, I write unto you that ye sin not;" for sin leaves tears and sorrow, but righteousness brings peace and gladness. Young readers, watch your step, your thought, your aim,—their marks will not rub out: give heed to the

Pull of The Home.

It seems inevitable that youth must leave home: the world is full of broken up homes. It furnished the basis for the Saviour's tenderly compelling account of the Prodigal Son. Leaving home need not result in sin, if one "keep the home-fires burning" in the heart. But many break from its moorings, associations, and familiar scenes, to try new experiences of city life, leave off good habits, and easily contract bad ones. Riches and adventure lured the prodigal from home, want and misery drove him back. But hungry and destitute as he was, his first thought was, "I have sinned." The Prince of Wales recently visiting British Collories, was touched at sight of deplorable poverty of miners' families, and with deep emotion said, "Absolutely the Bed-rock of Misery." True as this was, it is only an approach to the greater misery of sin—"I have sinned." A deeper hunger tugged mightily at his heart; it was the pull of the home, "I will arise and go to my Father." A teacher once related a story to us, how that during a blizzard, a lad was sent out to procure a back-log for the fire-place, "It's going to be a cold night," remarked his father. But the boy did not return and a search and inquiry revealed that he had joined a crew and shipped out of port, expecting to soon return home. That was the beginning of twenty years' wandering. At length he began to tire of travel; the longing for home grew strong upon him. "Do they miss me at home," he asked himself. He pictured the changes about the old home-stead.

"And today as I draw near, the old home I loved so dear,
A stranger comes to meet me at the door."

Were his parents alive, moved away, or the place sold?
"Round the place there's many a change, and the faces all
Seem strange, not a loved one there to greet me as of yore."

Approaching the home of his boyhood, and recalling the errand of twenty years before, he halted at the old wood-yard, lifted a back-log to his shoulder, walked to the back door and knocked. There he met again the old folks, gray-haired, older grown, but with unspeakable joy at the son's return, though after such lapse of time, "Well son, you've been a long time bringing in that back-log."

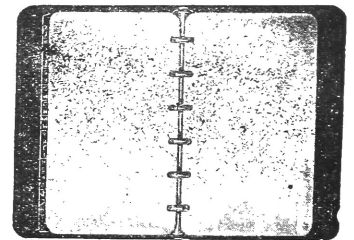
The Pull of the Church.

While still in youth I found myself in the city amid its thrills and distractions such as any youth experiences, but its sights, sounds, and lures failed to satisfy. I grew lonely, with heart hunger. The city grated on my rural nature. I hummed the hymns which in the past I had sung with childish voice. In an amusement park, full of alluring attractions, harsh music, dancing, man-made entertainments;

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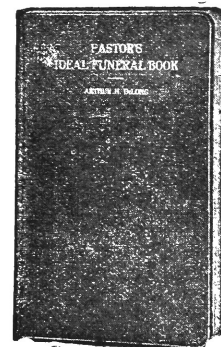
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while sitting on a bench, I was surprised at hearing soft Voices singing, during a lull, "Rock of Ages" by a little company of church women, who had chosen the park for holding a meeting. The contrast of it all had a soothing effect upon me, which still endures. Walking down a business street on which were numerous theaters and attractions, I was again impressed by a placard in front of a down-town church which read, "Young men's prayer meeting, come in." On entering I found the prayer room full of young men, all enthusiastic, spiritual, eagerly engaged in the service. Every one had passed by amusement places to get to this humble meeting. Here was something familiar, comforting, satisfying. Had I been steered into an amusement game, or coaxed with a spoon, it would have been lost upon me. These meetings had a strong pull, and needless to say that many times thereafter I resorted thither for strength and spiritual help. I have thanked God for the "Pull of the lines," the home, the church. To those needing strength, I will send an helpful card free.

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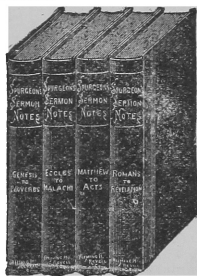
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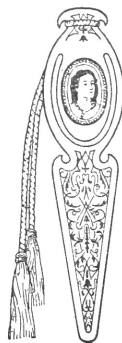
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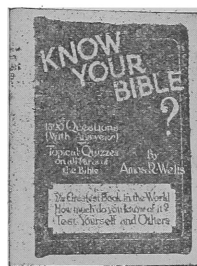
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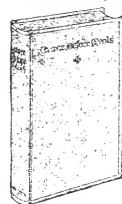
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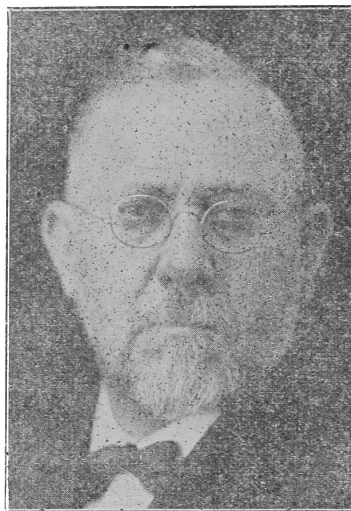
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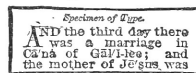
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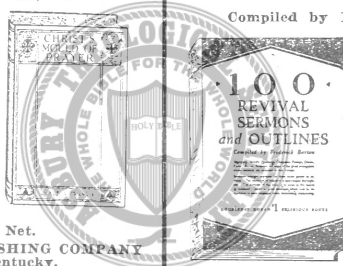
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Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, Sept. 25, 1929.
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Vol. 41, No. 39.

LET'S STICK TO THE OLD LANDMARKS.

By The Editor.

JUDE, in his general epistle, third verse, says: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints." This was in the early history of the gospel dispensation, but from the first there have always been those who claimed to be the servants of God, who have opposed the plain teachings of the Word of God.

* * * *

If it was needful that Jude, in those days, urge the followers of Christ to "earnestly contend for the faith," how much more needful at the present time. It is comparatively easy to contend against those open and avowed infidels who do not hesitate to speak against God and his Word. They are bold and defiant; they stand out in the open; their brand of infidelity is so unreasonable and so profane that they stand self-condemned. People of ordinary intelligence will resent, as well as resist, their teaching.

* * * *

The dangerous skeptics today are the skeptics within the church. They are the Judas Iscariots who betray the Master with a kiss. They deny his virgin birth, the miracles which were the proof of his Godhead, and the blood atonement he made for the lost, while they heap their compliments upon him. You will find no group of men saying so many beautiful things about our Lord as the modern liberalist. Jesus Christ cares nothing for their compliments. "Why call ye me good?" God only is good. If I am not the Son of God, the express image of the Father, his manifested love to men coming down out of heaven from him, I am not good. Jesus cannot, and will not, consent to be accepted as a good man, merely, as an example, only; he declares himself the light of the world, the resurrection and the life, the forgiver of sins, one to be sought as a Saviour, trusted in as a Redeemer, and worshipped as a Lord.

* * * *

I learn from my friends that I am severely criticized, called narrow, unbrotherly, and unreasonable, because I contend for the plainly written word of God, for the deity and atoning merit, saving power, and coming glory of our blessed Lord and Saviour. I am perfectly indifferent to such criticism. I confess, without hesitation, that I am devoid of that "open-mindedness" of which so many are boasting these days. My mind is fixed when it comes to the fact of my own sinfulness, the repentance which the Holy Spirit wrought in me, the atoning merit of Jesus, the regenerating and sanctifying power of the Holy Ghost. When an old forty-niner got to California, dug into the side of the mountain, found the gold and was digging out hundreds, and sometimes thousands, of dollars worth of gold per day, it was useless for any sort of a skeptical geologist to come along and try to prove to him that the formation of the ledges of stone in the mountain

proved that there could be no gold there. His mind was not open to such argument; he had found the gold, was digging it, and enriching himself with every stroke of his pick. His mind was closed against all arguments intended to prove to him that there was no gold there. He was digging the rich metal out of the earth, and filling his pockets. His mind was wide open to suggestion of how he could find a richer lode, or some better method of mining, but it was a waste of time on the part of any man to undertake to prove to him that there was no gold there.

* * * *

My mind is closed to the fact that the sun is shining at twelve o'clock on a clear day in August, but is quite open to further information on the subject of astronomy. The Lord Jesus Christ is the greatest fact in history; the one all-comprehensive personality to those who have found him. It is not worth while to undertake to produce any argument to induce us to close our eyes to the fact of his existence, his Godhead, his atoning death and resurrection and his saving power, but we are ready and eager to learn more of him, to discover him more fully, to come into closer and more blessed fellowship. I would modestly suggest to those men who proclaim themselves open-minded truth seekers, to seek Jesus Christ himself. If they should find him they would be happy; they would be content. They will no longer have an open mind with reference to the deity and saving power of Jesus Christ. That matter will be satisfactorily and forever settled. I would remind those who have sought and found Christ, who know him as a personal Saviour, that it will be well for them to be very firm in their faith; that they do not hesitate to give their testimony, and to earnestly contend for the faith once delivered to the saints. We have a class of people who seem more concerned about their intellectual standing than they do about their saving faith in Christ. Many of them are selling their spiritual birthright for a mere mess of pottage. The time has come when we should not only be followers of our Lord, but true soldiers as well.

Dr. Morrison in Hospital Again.

We regret to announce that Dr. Morrison has had a serious relapse and is again in the hospital for treatment. His asthma seems to be the cause of his great suffering, along with other troubles. He is under the care of splendid physicians who are doing what they can for his comfort and recovery. His sufferings this time have been by far, the greatest he has known since his first illness, ten months ago. We shall appreciate the prayers of all of his friends, that he may be spared for years of service in the Master's kingdom. Will keep the readers of THE HERALD posted as to his progress toward health.

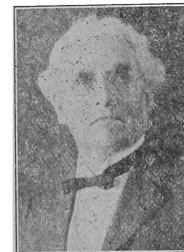
MRS. H. C. MORRISON.

There is no power so great as the power of sacrifice to draw men to follow Jesus Christ, the Son of God.—S. M. Zwemer.

Monthly Sermon.

THE DEVELOPMENT OF CHRISTIAN CHARACTER.

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings; so the Lord alone did lead him, and there was no strange god with him." Deut. 32:11, 12.



The text is taken from a song of Moses. The time of his departure was at hand; he was full of solicitude for his people, and in this song he reminds them of the gracious deliverance, care and guidance of God. The song abounds in figures; the text is one of the most beautiful and suggestive. He is singing of God's dealings with Jacob, who represents Israel. Through these figures he is conveying to the people ideas of God and his method of directing, developing and strengthening character.

We must keep in mind the fact that God's great objective is the development of genuine Christian character. He desires to fix men so they can stand all the tests and never become unfixed. Salvation is by faith; regeneration is a powerful act of the Holy Ghost, but it is an initiation into a new life, an introduction into a new spiritual world. It is the beginning of a succession of processes, building and development into sainthood, into strength and preparation for service, into fitness for heaven.

The wheat must pass under flail in order to separation from the straw and chaff; the gold must go through the fire if you would purify it and bring it into service. It is so in the development of Christian character. Perhaps all of us are ready to say, "Let me die the death of the righteous," but are we willing to pass through the processes that purge out all impurity, that takes away every passion, that brings strength out of weakness, wisdom out of ignorance, patience out of petulance, destroys resentment and pride, and fills us with the spirit of humility and forgiveness.

There are auspicious moments in the lives of men, times when great issues hang on a word, a step, a decision, turning points that seal destiny. This was true of Moses when he chose to "suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season." When he preferred, with a shepherd's crook, to guide a few sheep in the mountains rather than wield a scepter over a nation. It is true of Jacob, when he wrestled with a strange and mighty Being through the night crying out, "I will not let thee go except thou bless me."

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OF ASBURY THEOLOGICAL SEMINARY

GOSPEL ECHOES AND EXAMPLES.

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



It has been well said that: "Experience is one of the chief elements of evangelical power. All jurists tell us that one word of authentic evidence outweighs ten thousand words of professional pleading." The saved soul can say:

"Down from on high the Blessed Dove
Did come into my breast,
To witness God's eternal love—
This is my constant feast."

A TRIUMPH OF GRACE.

I shall in this article set forth a few instances of saving and sanctifying grace as I have seen it in these far away mission fields, and add one or more from the home land.

In our revival meetings in South China a young Chinese Government official came constantly to our meetings and at nearly every altar call he came forward. He was a graduate of one of the mission schools and had secured this very fine position with the provincial government, but he nevertheless was a hungry soul for real salvation. At the altar he seemed to be full of prayer. At last his soul got satisfied as he made a complete surrender and entered into the blessing of full salvation. Then he became greatly burdened for souls and in subsequent meetings he was always in a state of intercession and concern for souls. One night, instead of preaching, we put him up to tell his experience. He took half an hour or more to tell it. A great many students from the schools came out that night to hear him and at the close of his testimony as we gave the invitation upwards of forty of the young men and boy students came out for Christ. At a later meeting of the ministers he was invited to give an address. I was told that he spent considerable time in prayer that day. On one occasion he was sent for on official duty to go out to a village and settle a serious quarrel which had broken out. The people of course expected that like all other officials they would have to make up quite a sum of money to pay him, but they were greatly surprised at his way of settling their quarrels. He told them what they wanted was Jesus Christ, and he opened up a meeting and preached Jesus to them, and over one hundred of them professed religion, and at the close they agreed to build a church, and instead of his taking any of their money he gave them a hundred dollars towards their new church. Some missionaries told me recently that he is proving to be one of the greatest forces for righteousness and revivals that is to be found in that section of China. Praise God the old, old gospel of Full Salvation pays and prospers. What a great privilege to preach a gospel that is the power of God all around the world. This young Government official with his wonderful gift of intercession well illustrates the power of those lines of Adelaide Pollard:

"There is a place where thou canst touch the eyes

Of blinded men to instant perfect sight;
There is a place where thou canst say,
'Arise!'

To dying captive, bound in chains of night;
There is a place where thou canst reach the store

Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker or the Word.

"There is a place where Heaven's resistless power

Responsive moves to thine insistent plea;
There is a place—a silent, trysting hour—
Where God Himself descends and fights for thee.

Where is that blessed place—dost thou ask
'Where?'

O, Soul, it is the secret place of prayer."

AN EXTRAORDINARY CASE.

When in South China I had heard about, and later met, an evangelist and Chinese scholar who has had the most extraordinary experience reminding one of Saul of Tarsus, of John the Divine at Patmos, of John Bunyan in Bedford. This young man came to America and studied at one of the Methodist Universities, majoring in Science, and finally getting his Ph.D. degree. He was such a student and scholar that he became a member of Phi Beta Kappa chapter denoting of course, the highest degrees in scholarship. His studies in Science had brought him to a place where his professors predicted great things of him and they fully expected that upon his return to China he would rank among the ablest of his class—but sad to relate, though becoming eminent in Science he lost his faith, he had no experience of salvation and he felt that if he went back to his church in China that way they would be bitterly disappointed, so he resolved before returning to China he would get a little Theology, and entered Union Theological Seminary of New York (the most modern of them all). While there he had a most wonderful visitation of the Spirit of God—a something almost indefinable and unexplainable. For days and weeks he was in an agony of soul and could find no one to help him in his soul struggles. (Evidently in the average Theological Seminary they mostly forget that students have souls to be saved; about all they do for them is along intellectual lines). At length light broke upon him and he would frequently be found walking the halls saying Hallelujah! Now this was so extraordinary a thing to happen at Union that they began to question the young man's sanity, and the next thing that happened they had him put into one of the State Institutions for the insane. There he did little else than study his Bible. He was detained there for a period of seven months during which he read through his Bible several times. He often refers to this period as his Arabia; when he came out he brought with him notes from his Bible forming a good sized substantial commentary. Ever since he has been a great Bible teacher wherever he goes.

When he came back to China he resolved to give himself to preaching the gospel; he joined one of the M. E. Conferences and he was appointed an evangelist at the monthly salary of \$80 a month—the equivalent of \$40 in U. S. A. money. He goes through the Conference dressed in the most simple Chinese garb as he doesn't want to parade the fact that he is a Ph.D. His sacrifice of money, position, emolument, etc., is such that some have nicknamed him the crazy Ph.D. But he is doing a great work among the Chinese people and his work goes deep. He wants real repentance and real surrender to God in all his meetings. He keeps busy going from one district to another preaching Christ.

CONFESSION AND TESTIMONY.

Turning from the Foreign field to the homeland, Dr. Daniel Steele, in "Love Enthroned," says in the preface that it was his purpose in those writings to "testify unto the Gospel of the grace of God" and then proceeds to make the following confession:

"It is with much sorrow of heart that the writer confesses one undeniable similarity to the apostle to the Gentiles, in the fact that he now preaches that part of the Gospel which he once destroyed. Before his eyes were anointed he saw not, in the provisions of the atonement, the blessing of the fulness as a sharply defined transition in Christian experience—an instantaneous work of the Spirit by faith only, as taught by Wesley. Embracing the plausible theory of a gradual unfolding of the spiritual life without any sudden uplift by the power of the Spirit, he

criticized, without charity that is kind, the professors of this grace, magnifying their imperfections stigmatizing them as fanatics and "pluperfects" and judging them all by an occasional glaring hypocrisy or by the extravagances of some unbalanced mind. Thus he ran into the shallow fallacy of those sinners who feast on the failings of the saints—*ex uno disce omnes*—who from one learn the character of all."

It was truly a triumphant act of divine grace which transformed Dr. Steele, the Greek Professor from a critic of holiness to one of its greatest examples, exponents and exegetes. I have often thought that Daniel Steele was to the modern Holiness Movement what John Fletcher was to it in Wesley's day.

Strange that it was a Baptist evangelist who led Dr. Steele into holiness. He said: "Rev. Mr. Earle spent four days here a month ago. The spirit of his preaching and his success and his remarks at his farewell on what he styles the 'Rest of Faith' set me thinking and praying and confessing the coldness of my heart. I began to pray for the baptism of the Spirit to enable me to carry on the revival which broke out in the village. God answered my prayer most graciously. I am at times so overwhelmed with the love of God that I cannot stand the pressure on the earthen vessel and have to beg God to stay his hand. The joy is indescribable. I am a free man in Christ Jesus—free indeed—free from the fear of men. I can approach any person anywhere. I am free in my utterance. My mouth is opened, my heart is enlarged towards sinners. I can't help preaching. Everybody is astonished at the complete and wonderful transformation through which I have passed."

Dr. Steele in his article on "The Fruits of Perfect Love," quotes these very appropriate lines which voice the experience of every soul who has died out to sin and self.

"Thy gifts I clamor for no more,
Nor selfishly thy grace require,
An evil heart to vanish o'er
Jesus the Giver, I desire;
After the flesh no longer known
Father, thy only will be done."

HISTORY REPEATING ITSELF.

We are in perilous days truly. It is a popular thing now for preachers as well as people to deny the great cardinal truths and doctrines of Redemption. The situation within Methodism is truly tragic if figures are to be believed. I was reading in Shanghai recently a review of Professor Betts' book, "The Beliefs of 700 Ministers," published by Methodist Book Concern. Twenty denominations are represented. It was shown that the most orthodox church is the Lutheran, while the Methodist church was away down in the scale. Over forty percent of Methodist preachers answering the Questionnaire doubted the Trinity, the Atonement, and the Virgin Birth. This lack of soundness of doctrine and looseness of faith is shown also in the Church statistics showing that Methodism, with nearly ten million adherents, gained only 45,144 during the year. That means less than one convert to each church in Methodism for a whole year.

Truly the days are evil! But in a sense it is only history repeating itself. In the days long ago—about 70 years ago—in the Memoirs of Hewitson we read these words:

"The church of Christ as it is visible in the world, exhibits nowadays much of the aspect worn by the nation of the Jews in the time of our Saviour; there is, with an almost universal profession of Christianity, much Sadducean infidelity and licentiousness, as well as much Pharasaic display and outside godliness. It is only a few who, in hope of

being like the Lord at his appearing, are now purifying themselves as he is pure. There has been a great falling away from the faith—from the living, world conquering faith. The nutshell of orthodoxy remains, but the kernel of vital godliness has shrunk almost into a thing of naught. Individuals and local revivals testify that the gift of the Spirit has not been withdrawn from the church;

but the gift was made to the church as a whole and has not the church as a whole resisted and grieved and well-nigh quenched the Spirit?"

These things were written many years ago but we see the same conditions today. We are truly in days when the Holy Spirit is grieved and resisted and in many places well nigh quenched by the unbelief, the worldli-

ness and apostasy that is prevailing. Let us remember in these days those remarkable words of Bishop Ryle of Liverpool, when he said,

"Our chief medicine for the spiritual diseases of the Century is a bold and unhesitating enquiry for the old paths, the old doctrine and the faith of the days that are past."

POPULARIZING THE GOSPEL.

Rev. C. W. Ruth.



Y the caption of this article we refer to the effort that is frequently made by ministers to present the gospel in such a pleasing manner as to make it inoffensive and acceptable to all who may hear them; this being done under the plea of tactfulness and prudence. It is urged that if ministers were more judicious and tactful in presenting the truth they would not arouse the opposition and persecutions that frequently attend the preaching of the gospel. But surely Christ taught plainly the utter impossibility of thus avoiding offense, and it is exceedingly doubtful that either he or any of the Apostles ever preached a single sermon that did not give offense to some one, and result in a storm of persecution. We need to be reminded that it is the duty of the gospel minister to "reprove" and "rebuke," as well as to "teach" and "exhort."

The command is, "Cry aloud and spare not: show my people their transgressions, and the house of Jacob their sins." And whoever does this, must expect that some one will object to, and likely resist such preaching. Not only so, but the preaching of the Cross is foolishness to them that believe not; and "the natural man receiveth not the things of the Spirit because they are foolishness to him; neither can he know them, because they are spiritually discerned." Hence the more deeply spiritual a man is the more unworldly he becomes, and the less will he be appreciated and understood by the worldly wise. A Spirit-filled man is ever an enigma to the world.

It is urged that times have changed, and that the world has become more enlightened and therefore the offence of the cross has ceased; that where proper judgment and tact are used in the proclamation of the gospel there will not be the opposition and persecution of former days. While it is doubtless true that the world has become more enlightened and times have changed in some respects, the human heart is just the same, and "the carnal mind" is still "enmity against God," as it ever has been. Satan has not yet been converted—nor even reformed. While he may change his tactics at times, he is nevertheless just the same devil he has ever been; nor will light and darkness commingle any more readily than in former periods of the world's history.

Holiness means not simply freedom from sin, but antagonism to sin. For a minister to undertake to preach holiness in such a discreet and tactful manner as to win the endorsement and approval of the "carnally minded," simply means that he has not yet cut his eye-teeth so as to really understand the situation, or else that he is a compromiser, preaching an emasculated, milk-and-water gospel, loving "the praise of men more than the praise of God."

While gospel ministers are exhorted to be "wise as serpents, and harmless as doves," and should not give needless offence, they will nevertheless find that the proclamation of the plain, unvarnished, uncompromising gospel which reproves and uncovers sin in heart and life, will invariably arouse opposition and persecution. It has ever been so, and always will be so, while the emissaries of

evil are in our midst. "They hate him that rebuketh in the gate." Amos 5:10. Jesus said, "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you." "If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

The divine order is, "first pure, then peaceable." While a holy man is at peace with everything that is pure, he is at variance and at war with everything that is impure. "The fear of the Lord is to hate evil"; and there is absolutely no way of popularizing and presenting the gospel so that men and women whose hearts and lives are impure will approve of the same. To court the favor of the ungodly is to dishonor Christ, and prove traitor to the interests of his kingdom. Jesus said, "Think not that I am come to send peace on the earth. I came not to send peace, but a sword." Matt. 10:34.

Hence it may be generally observed that he who has become so "prudent" and "wise" and "tactful" in preaching holiness as not to arouse antagonism and persecution, has never been known to precipitate a revival, and definitely lead any one into the experience. This doubtless explains the failure on the part of many a pastor who has sought, and in many instances, obtained—the experience of entire sanctification at our altars during the annual camp meetings and conventions, but who has failed to lead his congregation into the experience: they have not necessarily meant to be untrue, but under the plea of expediency and prudence they have hesitated to bring on the battle, rather courting the favor of the church "boss" in the person of "Brother Money-bags," or "Sister Dish-rattler," or some high church official, and as a consequence proceeded with so great "prudence" and "caution," that no one suspected them of preaching the despised doctrine of entire sanctification; and of course there was no opposition, and no one obtained the experience. And saddest of all, the beautiful experience of perfect love had soon leaked out of the heart of the pastor himself, and the light that was in him became darkness,—and how great is the darkness!

Such a pastor may still be successful in pulling down "the old meeting house" and building a larger, and more modern, up-to-date church edifice, and raise the church benevolences, and secure some "joiners," but the spiritualities of his church as manifested in the prayer meeting and class meeting, and soul-saving revival scenes, will grow less and less, and he will either settle down to simply making the rounds, and "draw his breath and draw his salary," or, perchance, become known and distinguished as a holiness fighter. He no longer has the unspeakable joy of seeing sinners converted and believers wholly sanctified under his personal ministry.

Nor is this suggestion and temptation to "prudence" and "expediency" confined to the pulpit, but comes just as certainly to the pew. How many sad confessions on the part of the laity, to the loss of this beautiful experience of entire sanctification have we

heard, because of a lack of definite testimony. By trying to round off the corners and thus escape the frown and criticism of the pastor, or some one who did not seem to be in sympathy with the doctrine and experience of entire sanctification, they have called it "the higher life," "a deeper work of grace," "this great blessing," and other polite terms that appeared to be less offensive, to find soon that "the song bird" had flown, and that their testimony was not only not offensive, but worst of all, not effective; that while no one was displeased, no one was especially helped and blest, and so had lost their opportunity of helping others into the experience. While there was no sin or break in the outward life, God had seen the spirit of compromise and disloyalty creeping into the heart, the Spirit was grieved, and the glory departed.

We do not mean that any one should deal in personalities, and become pugilistic and abusive, setting in judgment and passing sentence upon any one who might disagree with them:—far from it. But to maintain the experience of entire sanctification there must be unswerving fidelity and heart-loyalty to Jesus, and a willingness to suffer reproach and persecution rather than to grieve the Spirit in the effort to please men. Whether men will smile or frown; whether it be popular or unpopular; whether men approve or disapprove, there must be an humble, uncompromising, straight-forward declaration and confession of the whole truth without fear or favor, regardless of friend or foe, as to what God has wrought in the soul.

Hear it, oh, ye saints of God! "All that will live godly in Christ Jesus shall suffer persecution;" and any suggestion to "prudence," and to a "tactfulness" that would escape the "offence of the cross," and carry favor with carnally minded professors, and worldlings, must ever be regarded as of Satanic origin. "That which is highly esteemed among men is abomination in the sight of God." "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." Luke 16:15; 6:26.

SCRIPTURAL WITNESSES.

BY J. F. HARVEY.

PART I.



HE Scriptures are very clear in their statements concerning the privilege, the nature and the necessity of Christian testimony. "Ye are my witnesses, saith the Lord." Jesus said to his disciples, "Ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8).

After Pentecost the disciples lost no opportunity to speak about Jesus and his power to save. When commanded to not speak in his name Peter said, "We ought to obey God rather than man," and, "We cannot but speak the things we have seen and heard." Paul declares, "With the heart man believeth

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GOD GIVES MAN A WONDERFUL LAMP.

Rev. G. Whitefield Simonson, S. T. D.

PART II.

JOHN BAPTIST FIRST POINTED TO THE LIGHT



THAT wonderful preacher of the wilderness, John Baptist, who united in his own life and mission the message of the prophetic Old Testament and the manifestation of the fulfillment with which the New Testament glows,—when he stepped forth and pointed to the Living Counterpart of that great composite figure, exclaiming: "Behold the Lamb of God, which taketh away the sin of the world," then sin burdened men saw the Light. And pressing to our hearts the Holy Bible, and finding the power of its pictured Redeemer a living reality, thankful souls breathe out joyfully the song:

"Thou, O Christ, art all I want;
More than all in Thee I find."

We know the Savior as the human expression of the Divine Father's love simply because the Holy Bible tells us that true love story. And read where we will, from Genesis to Revelation, the same affectionate purpose of the Almighty God is evident, namely, he means to impart to every penitent sinner his own holy nature of love, and thus make him, indeed, a child of God. The late Bishop Foster has beautifully abbreviated this thought as expressed in the Bible. Says he: "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery, and burns in the spirit of the whole scheme, from its alpha to its omega—its beginning to its end. Holiness. Holiness indeed. Holiness required. Holiness offered. Holiness attainable. Holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wonderful theme. It is the truth glowing all over and voicing all through revelation; singing and shouting in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer; the great central truth of the system; the truth to elucidate which the system exists. If God has spoken at all it is to aid men to be holy. The wonder is, that all do not see, that any rise up to question a truth so conspicuous, so glorious, so full of comfort."

The Bible is "a lamp" that reveals man's sinful self, and it very plainly says concerning the natural man, untouched by divine grace: "There is none righteous, no, not one." But that has never been an acceptable statement to self-conceited human nature. So, many modern philosophers and theologians are saying that they believe that everybody is born good; that sin is only an evil development of the individual will; that the Bible cannot be taken to mean what it so clearly says in this matter, because they have discovered this "new truth," namely, that everybody is born righteous, therefore there cannot be any natural or inborn depravity.

But when we stumble upon that very proposition among the mouldy classics of the Chinese, it makes us believe that same old Satan who duped the yellow man thousands of years ago, by vain flattery, has succeeded in deceiving the wise, white man of today by the same blandiloquence. And the strange irony of fact is that this newly-discovered, modern(?) truth(?), which has required the mental energy of our advanced philosophers to find, is put by the Chinese into their primer of learning. So the Chinese children learn among their first lessons:

"Man at birth,
By nature good,
In instinct similar,
In practice diverging."

The Bible is "a lamp" that shows the names of stubborn sinners in high places, but casts kindly shadows about the unfortunate and penitent transgressors in lowly life. It may be startling when we first have our attention directed to the fact that the name of the penitent thief on the cross has never been made known to a curious world, while the despotic David is dragged from his throne and set down under sackcloth and ashes, humiliated before the whole world, because he broke the Tenth and Seventh Commandments. High society may well refuse to be governed by The Book whose Author steps into the palaces of kings, and then publishes broadcast the facts that queen Jezebel is a murderess, fit only to be eaten by the dogs; that queen Herodias was both an adulteress and a murderess, and her daughter, a princess, nothing more than an indecent ballet-dancer; while the poor outcast from society, whose broken heart brought her to Jesus' feet upon which she poured her penitential tears, never had her name divulged to the gossiping world; but she did hear the joy-giving word: "Thy sins are forgiven."

Indeed, this Great Book is wholly unlike the productions of human authors. Men magnify the shortcomings of the poor and lowly; but cover up the wickedness and disgrace of the rich and the high. But God shows himself the author of the Holy Bible by calling sin, sin, wherever it is found, and offering pardon and restoration to all who truly repent of, and turn from, their transgressions; making these divine mercies apply just as fully to the poor and ignorant as to the rich and wise. "For whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope."

"Thy Word, Almighty God,
Where'er it enters in,
Is sharper than a two-edged sword,
To slay the man of sin.

"Then let our hearts obey
The Gospel's glorious sound;
And all its fruits, from day to day,
Be in us and abound."

GREAT MEN RECOMMEND THE LAMP.

Some great men of the world have paid the highest tribute to the Holy Bible as the Word of God to man. Let us hear some of them.

Dr. Horatius Bonar once said: "I should like to avow solemnly in these days, that after fifty years' study of prophetic subjects I feel a vastly greater certainty, as years roll on, with regard to the Divine authority and verbal inspiration of the Word of God."

John Quincy Adams, sixth President of the United States, says: "I speak as a man of the world to men of the world; and I say to you, 'Search the Scriptures.' The Bible is the Book of all others to be read at all ages and in all conditions of human life; not to be read once or twice or thrice through, and laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted unless by some overruling necessity."

Abraham Lincoln, we are told, built up his entire reading upon his early study of the Bible. Gladstone, the great English Commoner, was a reverent student of, and a profound believer in, the Bible. And of Rufus Choate, one of this nation's greatest lawyers and statesmen, it is said: "This Book, so early absorbed and never forgotten, saturated his mind and spirit more than any other, more than all other books combined. It was at his tongue's end, at his fingers' ends—always close at hand until those last languid hours at Halifax, when it solaced his dying meditations. You can hardly find speech, argument, or lecture of his, from

first to last, that is not sprinkled and studded with biblical ideas and pictures, and biblical words and phrases. And upon this solid rock of the Scriptures he built a magnificent structure of knowledge and acquirement, to which few men in America have ever attained."

Robert Burns pays a glowing tribute to God and his Word. In his "commonplace book" he writes: "If ever any young man in the vestibule of the world chance to throw his eyes over these pages, let him pay a warm attention to the following observations, as I assure him they are the fruit of a poor devil's dear-bought experience. I have literally, like that great poet, and great gallant, and by consequence great fool, Solomon, turned my eyes to behold madness and folly; nay, I have with all the ardor of a lively, fanciful, and whimsical imagination, shaken hands with their intoxicating friendship. In the first place let my pupil, as he values his own peace, keep up a regular and warm intercourse with the Deity." And he later wrote in a letter to a friend: "I have taken tooth and nail to the Bible. I have got through the five books of Moses, and half way through Joshua. It is really a glorious book."

The Bible is a winsome Book. Some one has said that the Bible is a sad book. But he is not a competent witness. No one who reads the Bible intelligently, constantly, and honestly can entertain such an opinion.

"Several cultivated but skeptical men were engaged in conversation concerning literature, when this question was propounded: 'If you were to be limited to one book for a long period of time, what book would you choose for your companion?' One said Shakespeare; another selected some other great English work, but the third unhesitatingly declared in favor of the Bible, giving as a reason that 'the Bible is no end of a book.' Its resources are inexhaustible. It has something for every condition of man and every state of mind.

"A well known and powerful writer has said that one evidence of the supernatural origin and character of the Bible is seen in the fact that it finds men as no other book does. It not only finds men; it also wins them, and always wins them to something better."

"Some teachers who seem to be zealous for the right admonish us not to use the Bible as a fetish. They charge us not to have too much reverence for the Bible as a fortune book. In one sense the Bible is the best fortune book in the world. Some persons have a habit of opening the Bible with a prayer that they may be guided to the particular verse they need. In perplexity and doubt many Christians have put the Bible to the test in this way. They have accepted the passage on which their eyes first fell when the book was opened at random as a message from God for that occasion. This method of searching the Scriptures is not to be commended. To make it a rule to look for the will of God in this way is not wise. There are better ways of searching the Scriptures. But the Bible is the one Book which may be opened at random without danger of failing to find a message from God, because every passage is a message from him. The word on which the eye falls by accident is God's word. Let this book fall open at random, let the eye fall on any passage, and lo! God hath spoken."

TWO GREAT AMERICANS HOLD UP THE LAMP.

Of the great men of our day who honor the Bible as the Word of God, I bring you the words of but two: Mr. Joseph H. Choate, formerly ambassador of this government to the English court, was the orator at the fiftieth anniversary of the pastorate of Dr. Richard S. Storrs, in Brooklyn, New York.

At the close of a wonderful passage, in which he had mentioned all the literary luminaries of the English language as making the foundation for the great preacher to build upon, he referred to the King James' version of the Bible as "that matchless Book—the only Book for thinkers, readers, scholars, speakers, men, women and children." And then he cried out "If we can have but one book—O save us that!"

The second great American whom I mention is the late Theodore Roosevelt. Says he: "Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals; all the standards towards which we, with more or less resolutions, strive to raise ourselves. Almost every man who has, by his life-work, added to the sum of human achievement of which the race is proud—almost every such man has based his life-work largely upon the teachings of the Bible."

"I plead, not merely for training of the mind, but for the moral and spiritual training of the home and the Church; the moral and spiritual training that has always been found in, and that has ever accompanied the study of this Book; this Book, which, in almost every civilized tongue, can be described as 'The Book,' with the certainty of all understanding you when you so describe it."

"If we read the Bible aright we read a Book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward, by the man who, in the fullest use of the word, is a true Christian—like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory 'doers of the word, and not hearers only.'"

Surely then, if what these men say is true, to neglect the Bible is certain to result in the forfeit of life's best blessings. As a matter of fact, the Jewish nation was carried into captivity, when it had allowed the lamp of God's word to burn low. And no declaration of independence will be able to keep free those people who forget the words of him who said: "If the Son, therefore, shall make you free, ye shall be free indeed."

We cannot help but recall the fact that the glorious revivals and wonderful conversions which have been witnessed took place where the Bible was accepted as the word of God, and its promises were proven to be "the power of God unto salvation, to every one that believed."

THE POWER OF THE LAMP IN HUMAN LIFE.

And now let us notice some of the wonderful effects of the Bible message upon mankind.

In 1838, John Hunt, a Wesleyan Methodist preacher, sailed from England for the Fiji Islands, to carry to those cannibals the blessed Bible and its message of salvation. The history of that young minister's life and work among those savages reads more like fiction than facts. The power of the Gospel of God literally transformed those cannibals into Christians, so that they are spoken of as a nation of Wesleyan Christians. The man who succeeded John Hunt as a missionary to those people told a friend of mine, Rev. E. S. Best, (he died at 103 years of age) that he had seen fifty thousand cannibals converted to God by the power of the old Gospel, recorded in the dear old Bible.

But the effect of the Bible message is the same when it takes hold of the civilized and cultured. Indeed, its supernatural character

is seen in the fact that it finds the conscience and heart of man wherever it meets him. A young man in New Hampshire, the son of godly parents, was going off one Sunday for a day's pleasure in the woods. A Christian woman on her way to church met him, and with real Christlike tenderness quoted from the old Bible these words: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." That message from God's living Book changed the course of that young man's life, and he became an active, useful Christian.

An Ohio lawyer was found by the message of the Bible, gave his heart to Christ, and then went home and said to his wife: "Wife, I have been converted, let us put up the family altar." His wife told him that there were three lawyers in the parlor waiting to see him, and suggested that they go into the kitchen to have prayers. But instead of doing that, he walked bravely into the parlor where his fellow lawyers were, and immediately confessed Christ before them. That young man was John McLean, who became Chief Justice of the United States Supreme Court.

O, the Bible is a "lamp" indeed! It shows man his great sin and reveals to him a greater Savior. It flashes light along the path of life so that "the wayfaring man, though a fool, need not err therein." By its comforting rays, disappointments and adversity are seen to be only school-teachers sent by a loving Heavenly Father to instruct us not to set our affections upon the things of time, which must soon pass away. Its shining beams of divine promises dispel the clouds which gather around sickness. And death is robbed of its gloom when the light of Christ's words, "I am the resurrection and the life," gleams into the grave. But its most glorious illumination is seen, when reflecting from jasper walls, and gates of pearl, and streets of gold, and robes of white, and crowns of glory, and faces of the redeemed, and the presence of him who is "like unto the Son of Man," the light of God's Holy Word reveals the eternal secret, and ushers in that day without a cloud or evening, that world without sickness, sorrow or sin.

My friend, will you accept this lamp of life? Will you use it to make the paths of time bright with the truths and love of God? Will you turn its intense glow upon your feet—that is, upon the ways that you are going and living? If you will, your heart shall know, the best joy, and the light will take you home.

A man had spent the evening with some friends, reading to them. As he was about to start for his home, two miles away through the woods, his friend handed him a torch of light wood or "pitch pine." The man objected, saying it was too small, for it only weighed about half a pound.

"It will light you home," answered the friend.

"The wind may blow it out," argued the man.

The friend replied: "It will light you home."

Then the man asked: "But if it should rain?"

"It will light you home," the friend insisted.

And contrary to the man's fears, that torch gave an abundance of light all the way home.

So to the person who has objections to the Bible, we can say: "It will light you home, if you take it as a lamp to your feet." And to the one who says that there are things in the Bible that you cannot understand, we will say: "It will light you home, if you will make it the guide of your life." And to the one whose heart is hurt by the mysteries and mazes of this life, we say: "It will light you home, if you will use it for yourself and walk in its brightness."

"There is a lamp whose steady light
Guides the poor traveller in the night:—
'Tis God's own word! Its beaming ray
Can turn a midnight into day.

"There is a storehouse of rich fare,
Supplied with plenty and to spare:—
'Tis God's own Word! There, there is found
Directions for the homeward bound.

"There is a tree whose leaves impart
Health to the burdened, contrite heart:—
'Tis God's own word! It cures of sin,
And makes the guilty conscience clean.

"Give me this lamp to light my road;
This storehouse for my daily food;
Give me this chart for life's rough sea;
These healing leaves, this heavenly tree."

REFLECTIONS OF GOD.

REV. PERCY F. ASHER.

IT means something to be a Christian. It makes all the difference, both to the man himself, and to the world in which he lives. That is what our Lord meant when he made the profound statement that Christians are to be "the light of the world" (Matt. 5:14). He is not thinking, of course, of the man who is just religious, and nothing more. As has often been pointed out, there are many people who are 'religious'; but the very last word you would say about them is that they are Christian. We can all recall meeting people who were fanatically sectarian, narrowminded, and narrow-hearted people; and if diligent observance of all ceremonial is the ultimate standard of measurement, then these folk are, like the people of Athens, "in all things very religious." But you can be religious—aye, very religious—without being Christian. Christians are the only sort of people who are pronounced blessed in the beatitudes. The poor in spirit, the meek, the merciful, the pure in heart, they who hunger and thirst after righteousness. No others really have any right to the name. And where these virtues are found in the life of the individual there is immediately a change of climate. The atmosphere is sweetened. There is a new influence abroad making for righteousness. Light breaks through! And the world sees the actual image of God in the godly.

The German Goethe died crying, "Light, more light!" And the cry of Goethe is the voice of humanity crying in the wilderness. For the darkness of evil still exists in many places. When the Divine life was temporarily extinguished on the Cross the historian records that "there was darkness over all the land." Despite the light renewed in the world by the Risen Christ, the darkness still persists in almost every sphere of life. So that the demand for light, far from being superseded, is still most urgent. As the leading character in a recent story says: "There's some universal thing that's wanting. I tell you that plumb down in the crypt and abyss of every man's heart is a hunger, a craving for other food than this earthly rubbish. Dancing and picture shows and life's a jolly good thing . . . and singing music-hall songs and dancing jazz—there's nothing in all that to lift a man to God. Light—light. Man wants light!"

"Ye are the light of the world." For Christian people there can be no evasion of this rigorous teaching with all its implications. There is a present-day scientific doctrine that "light has an absolute velocity." Einstein says that nothing can go faster than light. It is the fastest runner in the universe, and has the most terrific speed. Christianity is light, and has the highest moral velocity that we can conceive of. The

(Continued on page 9)

SCRIPTURAL WITNESSES.

(Continued from page 3)

unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10).

A witness is one who knows something and is therefore competent to give evidence. In the full sense of the term he is one who both knows and speaks. Personal and verbal testimony are both necessary to produce a scriptural witness; in other words, a holy life and a holy testimony is the divine plan. The work of salvation from sin, wrought in the heart and life by the Holy Spirit, is represented in the Scriptures as having the two-fold result of spiritual fruit and spiritual confession. These two hath God joined together, therefore let man beware how he puts them asunder. "And upon the hem of the high priest's robe thou shalt make pomegranates of blue, and purple, and scarlet, round about the hem thereof: and bells of gold between them round about. A golden bell and a pomegranate, upon the hem of the robe round about." (Ex. 28:33).

Here in symbol is taught the equality of fruit and testimony. There is not to be all fruit and no sound, nor all sound and no fruit. When Aaron went inside the veil to minister before the Lord the people heard the sound of the bells, and they knew that he was alive. "His sound shall be heard when he goeth into the holy place before the Lord, and when he cometh out, that he die not."

If the people did not hear the sound of the bells they knew that the high priest was dead. Likewise, today where the sound of spiritual testimony is not heard there is spiritual death. David truly said:—"The dead praise not the Lord, neither any that go down into silence." (Ps. 115:17). The unregenerate has no testimony, neither has the backslider. "The living, the living, he shall praise thee." (Isa. 38:19).

When God's salvation comes into the heart, and the soul is made alive by the power of the Holy Ghost, the lips begin to praise the Lord. Dear Dr. Godbey characteristically said: "Fallen churches are dumb like graveyards. Pentecostal churches are vocal like graveyards on the resurrection morn, when tombs are bursting and saints leaping into the air with roaring shouts of victory. Dumb religion is the devil's counterfeit. God's religion opens the mouth and keeps it open."

We should always bear in mind that verbal testimony and an exemplary life are both necessary to produce a competent witness. The words of the mouth must be supported and made effective by the rectitude of the life. He who testifies to holiness must back his testimony by a life that will commend itself to his family, his friends and his associates. He must not only ring the bells of testimony, but he must display the fruit unto holiness.

Then, again, a competent witness tells exactly what God has done for him. He thus honors God and gives unto him the praise due unto his name. David said: "Come and hear, all ye that fear God, and I will declare what he has done for my soul." (Ps. 66:16). To the man out of whom he had cast a legion of devils Jesus said: "Go home to thy friends and tell them how great things the Lord hath done for thee. And he departed and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel." (Mark 5:19, 20). Here is a splendid illustration of what a scriptural testimony should be.

We should be definite as to what God has done for us. Never shun God's terms or words. God names his own works, and we are to confess his words and not be ashamed of them. If we are ashamed of his words he will be ashamed of us. (Mark 8:38). Definite testimony is the best testimony. We are to ring the bells with no uncertain sound, and also display the pomegranates. Seeing the fruit and hearing the glad, sweet sound

of the golden bells arouses hunger in other souls. This is God's plan for the spread of his gospel and the salvation of souls. Some are called to be evangelists, pastors and teachers, but all God's children are called to be witnesses.

Not so many people can understand sermon descriptions, or follow the logic of argument, but all can understand a personal testimony that is backed by the power of a holy life. When Dr. George Peck told his sanctified mother that many noted men did not believe in holiness as an experience in this life, she replied, 'But your old mother has it.' She gave the same answer to all his future arguments. Her godly life and testimony convinced him and led him into the experience of holiness, and he became a great writer and preacher of full salvation.

We notice further that the outward conduct of life can never be a substitute for verbal testimony, for it cannot report the inner work wrought in the heart. God is fully glorified only when with the mouth confession is made of salvation, and when the tongue ascribes that salvation unto him. "He that is our God is the God of salvation."

A scriptural testimony is one that honors God as the author of salvation, the blood of Jesus Christ as the meritorious cause of salvation, and the Holy Spirit as the efficient cause working that salvation in the human heart. All such testimony honors the triune God, and is a blessing to other souls.

Jesus as Savior of the Soul and Healer of the Body.

A. W. ORWIG.

"Himself took our infirmities and bare our sicknesses." Matt. 8:17.

There came to Jesus, while on earth,
Those seeking pardon from all sin,
And such as had diseases, too,
Or having demons vile within.

At Jesus' feet a woman bowed,
And from her sins she sought release;
And while she solely wept, He said:
"Thy faith hath saved thee; go in peace."

A leper sought the healing touch
Of the Divine, Almighty One,
And by a word from His blest lips
The cleansing was most quickly done.

To one with palsy stricken down
The blessed Savior kindly said:
"Thy sins be all forgiven thee,"
And, too, "Arise, take up thy bed."

The mother of Saint Peter's wife
With burning fever helpless lay,
But when Christ merely touched her hand,
She rose at once and went her way.

The two blind men who cried aloud
That Jesus might restore their sight
Received answer to their prayer
And joyfully beheld the light.

And to the Lord a man was brought,
With deafness, and with speech not right,
Whom, when the gracious Savior touched,
Both clearly heard and spoke aright.

A woman with a dread disease,
Which lasted twelve long, weary years,
Just touched the garments of the Lord,
And was made whole, with no more fears.

Before the Lord a woman fell,
And of His pow'r she had no doubt,
And for her daughter sought release;
He cast the evil spirit out.

A father asked the Lord to heal
His son, a lunatic, and, too,
The devil often vexed him sore,
But Jesus cured him at first view.

A man with unclean spirits ran
To meet the Lord and sought relief;
The mighty word went forth, "Come out;"
The man was saved from all his grief.

And thus from time to time the Lord
Wrought deeds of mercy, love and pow'r;
He's just the same most gracious One,
And He can save and heal this hour.

"Come unto Me," He sweetly says,
Ye heavy-laden souls, for rest,
Oh, happy they who heed His words;
They'll surely be supremely blest.

Then come to Him, ye needy ones,
With all your sins and every ill;
But come with penitence and faith,
That He His promise may fulfill.

Prayer and Importunity.

I knew a pious man six years ago, who gave me this description of his battle with the powers of the unseen world, and his importunity in prayer. The following is his story:

"On the 27th of March, 1923, having been free from any marital relations for twenty-five years, and through the mercy and providence of God had enjoyed the mastery over every corruption of the flesh for this length of time, I lay down to sleep in the "Y" Hanson Place, Brooklyn, New York. Around four o'clock next morning, half asleep and dreaming, Satan suggested to my subjective mind the most diabolical, vulgar, lascivious leadings that could only originate from the abysmal depths of hell. I awoke with a feeling of fright and abject terror at my physical condition. Springing from the cot, it seemed my room was filled with demons, unseen, but their presence ever apparent. They seemed nearer to me than hands or feet, yelling at the door of my will, 'Satisfy your passions.' Conscience and judgment were shouting, 'No! No!' With physical sufferings, with tears and groans, with prayers and faith in God, I was on the floor, then up again, then crying to God through my Christ Jesus, by the power of the Holy Ghost, until 5:15 A. M., when God came to my assistance and the victory was won. I still believe now, as then, that God permitted the battle of the fourth watch that lonely morning, and that Satan's diabolical, unseen forces fighting against the powers of the heavenlies were determined to capture my guerdon and tarnish my cuirass. 'To God be all the glory.'"

I think it is apparent that God received more glory from this good man's fight that March morning in 1923 for one hour and fifteen minutes, than in twenty years of the man's ordinary Christian life.

REV. HOMER W. HODGE.

Dr. Ridout's New Book on Revival Blessings.

Before sailing for the mission fields Dr. Ridout put out his new book, "Revival Blessings" containing the History of the great revivals as well as stories of great evangelists and chapters on soul winning, etc. This book should be read by all evangelists, ministers and laymen who are interested in revivals of religion. Also, it is a fine text book for the class room where evangelism is being taught. There are many things in this book not found in any other book on evangelism. Dr. Ridout has dug out a lot of gold nuggets from his wide reading. This is a fine book for soul winners in the Sunday schools and among young people, and no one can read the book without finding it full of wonderful information and inspiration. Price, \$1.00.

I Have Been Greatly Impressed,

Says Rev. Arthur Sellers, while reading "Perfect Love," by Rev. J. A. Wood, and believe it the best, clearest, most authoritative for the Methodist doctrine, clearing all doubts and arguments against holiness, than any other book I have found. Indeed, I am impressed to have as many of my members have it as possible.

Brother Sellers' statements are not in the least overdrawn. If you haven't a copy of this book, get it and read it. Price, \$1.50.

GLEANINGS FROM THE EVANGELISTIC FIELD

LEOPOLDVILLE, EST.

Dear Friends and Loved Ones:

I wrote a great many of you while crossing the Atlantic on the S.S. "Lapland" but for the benefit of those to whom neither of us got a letter written, I will say that we had smooth sailing all the way across and delightful weather. On landing in Antwerp, we found that we had a week to stay there before our Congo boat would sail, so of course that suited us very well as there are always so many things to do while there.

Mrs. Hughlett, the wife of our Doctor, caught cold just before we reached Antwerp and being the mother of a young baby we all thought it wise for them to go to Queen's Hotel, which is English speaking and more comfortable, while we went to a smaller and much cheaper one. Mr. Wilson's rooms were all full because of previous arrangements by the Presbyterian party, who crossed on the same boat with us. Mrs. Hughlett was in bed for several days and I was sorry not to be able to do more to help her but our hotels were not so far apart, so I went and did what little I could at times, and did a little shopping for her also.

We arrived in Antwerp on Monday, June 24th, and were due to sail on Tuesday, July 2nd. On Sunday morning before the Tuesday we were to sail our little Clara slipped on the floor of our room and fell against the bed and broke her collar bone. Mr. Davis and Dr. Hughlett had gone to Brussels to attend services at our Mission but this happened before they had arrived there, though they had left Antwerp. I phoned Mr. Wilson to get in touch with them through Dr. Twynham. Then Mr. Wilson, and also Mr. Cleveland of the Presbyterian Mission, came to my hotel and advised me to have a Belgian Doctor, as we, of course, did not know the trouble. I knew she turned very sick at the time and my first suspicion was the collar bone broken. I had the Doctor at once and he bound it up and said he did not think there was a break but that he would make arrangements for us to have an X-ray picture on Monday morning. We did this, taking Dr. Hughlett with us, and the X-ray doctor found that the bone was broken, but Dr. Hughlett saw the plate and both of them said she could come on on Tuesday. She was in bed Sunday all day, but after that she was able to be about even though she suffered quite a bit whenever we had to move her, especially in the taxicabs over those cobble stone streets. Of course she suffered physical pain, but I doubt if her sufferings were much worse than those of her mother. We were so very thankful to our Heavenly Father that the break was not a bad one and that we could come on with our Doctor and the Presbyterian party. It makes a big difference to have such pleasant traveling companions. Clara seemed to improve every day under the watchful care of Doctor Hughlett, and she is using her arm now, though it is not normally strong yet.

We arrived in Matadi Friday morning and after a day of hurrying and scurrying about to get lunches for train trip and our husbands looking after baggage, we boarded the train Friday night and came straight through by traveling all night and all day, arriving here yesterday afternoon at four o'clock. We managed to make beds for our children, Mr. and Mrs. Cleveland have four, but we grown ups had to do our napping in chairs. Of course we were all ready for a good night's rest last night. On arriving here we found that our agents had made reservations for us on a boat leaving tomorrow to go up the river. It may mean leaving a few pieces of our baggage behind, but as this is the dry season we would have to wait two or maybe three weeks before we can get another.

On arriving here we received a letter from Miss Helen Farrier telling us to "grow wings" and come as fast as possible. She has been sick herself and is at Wembo Nyama without a Doctor to help her. She is our nurse there. This boat we are going on goes only to Elabo, the mouth of the Sankuaru River, but we shall probably be able to catch a smaller boat from there to Lusambo. From Lusambo we shall go on to our stations by truck or auto. This boat is a fast one and we hope to get to Elabo in ten days; however, that is some distance from Lusambo.

Afternoon: Just at this juncture I had to go to church, or at least I did go to church and heard a good sermon. We came back and ate dinner and while we were at the dinner table a great tragedy happened. Mrs. Hughlett left her three and a half months' old baby on the bed and he rolled off, catching his head between the rounds in the back of the chair, which she had turned to the bed, and when they returned from dinner he had choked to death. Oh! We are all so sad! He will be buried tomorrow morning, then we are leaving soon on the boat for Wembo Nyama. The dear mother and father are as brave as any you ever saw, but how our hearts go out to them!

I cannot write more now. Pray for their comfort and that each of us may be as ready to go as this precious innocent baby. We had all learned to love him so much.

Here is love for each of you. I meant to make this a longer letter but with these circumstances I know each of you can understand that one can't write.

Our love and prayers go out to each of you. May God richly bless you. Mr. Davis and Clara join me in love to all.

Yours,

Mrs. J. J. Davis.

HALLELUJAH CAMP OF 1929.

The Hallelujah Camp of Oregon, Wis., founded by Rev. C. H. Jack Linn and wife, came to a close Sunday evening, August 25, and was said to be the biggest and best ever held. The interest and attendance increased with every service until hundreds of people heard the gospel in sermon and song and scores knelt at an altar of prayer seeking salvation and healing for soul and body. The commodious tabernacle with its dome shaped platform and lighted cross welcomed its hundreds of worshippers and attendants from more than 50 Wisconsin cities and towns of more than twenty different religious denominations. A beautiful spirit of unity and harmony prevailed throughout the camp and expressions of thanks and gratitude to Rev. and Mrs. Linn were heard on every hand for making this glorious camp possible.

Special Children's Meetings were held each day, as well as special services for Missions, our Holiness schools and Colleges, etc.

Rev. and Mrs. J. E. Redmon, of Indianapolis, Ind., were the evangelists who sounded the gospel with no uncertain sound and their beautiful spirit of humility and love won for them a large place in the hearts of the people.

Miss Imogene Quinn, the well-known Hoosier Evangelist and Song Leader, again had charge of the music and was ably assisted by the Happy Harmony Trio of Youngstown, Ohio, and Mr. Horace Booker, blind pianist and harpist of Washington, Ark.

The Hallelujah Camp Ground, with its beautiful trees and flowers, is said to be the most beautiful in the world, but greater than its natural beauty was the beauty of the presence of the Holy Spirit which seemed to pervade the atmosphere from the first to the last service. Already plans have been formed for a bigger and better camp in 1930. New cottages will be erected and improvements made at once.

Camp Reporter.

A GREAT REVIVAL.

One among the greatest and richest meetings ever held on the grounds where the Louisville, Tenn., Holiness Tabernacle is now located, was conducted by Rev. H. C. Morrison, preaching, and Bro. Kersey as singer. I think it was about thirty years ago. Our holiness folks possessed a tent which had been erected on many previous occasions to the glory of God, and many successful gatherings and battles had been held under its sheltering folds in the surrounding country and, like the worn uniform of a veteran of war, it was full of many chances for leakage in the event of rain. But full of hope for the best, including the weather, we anticipated with pleasure the coming of Bros. Morrison and Kersey. Other evangelists preceding them had extolled their qualifications, and strange to say all those holiness evangelists seemed to think others were greater than themselves.

The writer well remembers the arrival of these two brothers, for no sooner did they land within the house and settle inside, than Bro. Kersey found the piano to try out a new song and with Bro. Morrison standing at his back they rendered "There's power in the blood," etc. The fervor and vigor and joy and gladness shining on their faces made one think of a line of skirmishers thrown out in advance of an army going into battle, and I concluded we had a true report, as far as my humble ability to discern was concerned and my faith was greatly stimulated.

I think it was a ten-days' meeting; it should have been thirty. Nevertheless, the rain came and if memory fails not, it rained nearly every day. With rain, came the mud, but best of all the folks came and they came to such an extent that if it had not rained and (without pikes) fixed the roads the tent would not have sheltered the people. As it was, seats were often changed to avoid the leaks, and at times an umbrella was held over Bro. Morrison as he preached and over Bro. Kersey at the organ, which was covered over except the keys to be played upon. The altar was filled with seekers often down on the wet straw which had to be renewed, as the best to be done. Some nights after closing it was a picture, a scene worth beholding, a long line of lighted vehicles with lanterns, some in wagons and buggies, horseback and foot, a procession wending its way up and down the hilly roadway on the way to the village, but mostly to the homes among the hills and valleys where the country man tilled the soil, and his faithful wife attended the affairs of the home and children. Their hungry hearts were as thirsty for a full gospel as the fields were for the rains, and they came through rain and mud for miles and brought the children. The weather sifted the crowds and doubtless kept away numbers who would have been fair weather encumberers of the truth hunting for the leaves and fishes of a good time.

The tent being about done for, the building of a Tabernacle was in view and it was on that hill afterwards erected and the annual assembling continued through the years. There was a goodly number converted among the sinners attending, and believers came into the blessing of full sanctification and in every way it was a fruitful advancement of the gospel of Jesus Christ our Lord.

How strange that through rain and mud and for miles night and day they came and filled the old and leaky tent, and yet we hear it takes many fishes

and loaves of some kind of earthly attraction to get a reasonable crowd into some half million dollar churches, surrounded by multitudes who lack nothing by way of modern facilities. Somehow I have thought that if the crowd that filled that tent, those tired and weary hearts and souls of the women, those horny-handed men who seem to get the least reward in our land for the days they toil, they who in the solitude of their natural surroundings live so near the Creator who sends the rains to water their fields, if with the Spirit-filled evangelist with the fires of Pentecost warming his soul and the faith of that crowd in one of our great churches responding with joy and gladness to the fullness of the blessing of the gospel of Christ Jesus, I imagine that the silk and satin and curiosity of the city would hasten to see what strange things were happening in their church. May that day come when they will all be filled to overflow and their doors wide open, along with their hearts to the Christ who baptizeth with the Holy Ghost and fire purifying their hearts by faith.

R. L. Cox.

Louisville, Tennessee.

DAYTON, OHIO.

The Second Pilgrim Holiness Church of 2500 W. Third St., Dayton, Ohio, announces a revival meeting slated for October the 6th through the 20th, under the leadership of the Holy Ghost with Rev. George B. Kulp, of Battle Creek, Mich., as evangelist. This will be Brother Kulp's first meeting in Dayton and the saints of not only this church but the holiness people of Dayton and surrounding villages are looking forward to this meeting with great expectancy.

This church is going forward, and God is blessing. The members love each other and love their pastor, and a few new members are gradually being added. The church has just purchased the building we are now worshipping in and Brother Kulp will dedicate it to our blessed Lord October the 20th in the midst of an All-Day meeting crammed full of good things. Arrangement is being made to entertain out of town visitors who may desire to spend the day with us.

Our Fourth of July All-Day meeting with Rev. C. P. Pridgon, who spoke both morning and afternoon, graphically describing the many interesting places he visited and experiences he had on his recent trip into many countries and nations was greatly enjoyed and appreciated by the splendid audience we had that day. After hearing his remarkable discourse on various points in the Holy Land and other places of Biblical history which he visited, many of us concluded our Bibles would be read with a clearer understanding and with renewed zeal.

Please unite in prayer with our praying band for the Kulp meeting and be with us if convenient for you.

J. L. Kennett, Pastor.

JOHNSON AND WRIGHTS AT BEVERLY, OHIO.

Rev. Andrew Johnson, evangelist, Wilmore, Ky., and Emmett and Cleona Wright, Trinway, Ohio, evangelistic preachers and singers, by the incidental assistance of Rev. Paul Moore, Beacon, N. Y., Aug. 11-25, conducted the initial campaign of the Muskingum Valley Camp Meeting Association in the Beverly-Waterford, Ohio, community, under one of the Asbury College Gospel Extension Tents. There were many seekers for pardon and purity. Dr. Johnson delivered his famous lecture on Evolution Sunday evening, Aug. 18, to from 1000 to 1200 people, and on Saturday and Sunday evenings, 24th and 25th, he preached on The Cause and Cure of the Crime Wave, and The Second Coming of Christ, respectively, to from 1200 to 1500 people. The community was completely captured and won to the cause. All four of the churches were benefited. The work was amply supported by popular subscription, and a permanent organization was effected. What little opposition existed before the meeting vanished, or, in the language of The Assyrian Host, "melted like snow." The community seemed a unit in desiring an annual repetition of the attempt. It seems the general consensus of opinion that this meeting was by far a real, lasting intellectual stimulus and spiritual benefit to the community than a Chataqua would have been, at about one-half the actual cost, lasting longer, and was more far-reaching and specific. The officers for ensuing year assure their friends that every reasonable effort will be made to make and keep this camp sound and orthodox, and that the better-prepared and dependable special workers only will be employed or tolerated. They can conscientiously recommend Dr. Johnson and the Wrights, as also Rev. Moore, should he later enter this specific field from the pastorate.

S. M. Firestone.

The Church as a Preacher Sees It

The above is the title of a booklet written by Rev. James H. Hervey, D.D., of Springfield, Mo. He treats the subject from an unbiased standpoint; and suggest the remedy for its defects. It closes with a Mother's Day sermon, which is worth the price of the booklet. Any one interested in this subject and desires a copy of the booklet of 32 pages, may send 20 cents to The Pentecostal Publishing Co., Louisville, Ky., or James W. Hervey, 1610 N. Benton St., Springfield, Mo.

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(Continued from page 1)

This was true of the persecutor Saul, when a great light shone about him, and he must make his choice to continue his persecution, or to surrender himself and become a chosen vessel of the Lord. Abraham reached a climax in his history when he built his altar, bound Isaac, laid him upon it and lifted the sacrificial knife to take the life of him who was dearest of all things, and heard the voice of God staying his hand, and stood forth crowned forever as the "father of the faithful."

In some way these times come to all of us, times of decision, times of consecration, times when ladders lead up to heaven; when our dearest Isaacs must be bound and laid upon the altar of sacrifice, times when men come to the forks of the road and turn their feet into the paths of holiness and walk in the light, or into the paths of selfishness and grope in darkness.

There is no such thing as a development of strong, holy character without sore trial, bitter testing, severe temptation and positive decision. Where there are mountains there must be valleys. If we would climb into the mountains of transfiguration we must pass through the dark valleys of humiliation, surrender, death to self, and consecration to our Lord. If we would stand upon the mountain peaks of spiritual victory we must be willing, before such elevation, to descend deep into the valley of death to self, of a crucifixion which eliminates from our nature all carnal love, and brings into our hearts by the power of the Holy Spirit, the love of God.

This way of death to self, to the incoming of the divine nature, at times, would seem impossible, but we must not turn back. Heaven is our great objective; eternity lies out before us. We are transacting business for an unending existence. We can afford to pay a great price for there is a great prize. Sad to say, many turn back and die in the valley and shadows, but those who press forward, as they approach the summits of grace and love, may enter clouds, may become discouraged, may feel that they have reached the highest heights possible to the human, but there are peaks that shoot into the sunlight far above the clouds. Shall we climb them upon our knees? What brightness, what warmth, what purity of atmosphere, what select company! The multitudes have stopped far below; the world with its clamor and

falsehood, pomp and tinsel, seems so far away and heaven so very near.

There are high peaks along the mountain range of religious experience, and God invites us there. Not only so, but in infinite love he comes to us with those influences and tests that would break our souls loose from the world and its littleness, and lift us upon the wings of his power into the high altitudes of faith and life and light.

This is the thought in the text: The eagle delights to build its nest amid the rugged crags of the highest mountain; the nest is made of sticks and twigs. When the eaglets have grown to age and strength sufficient to fly the mother bird insists that they shall leave their nest, and the crag upon which they have perched and plunge out into the air. The young birds hesitate; their wings have not been tested, and the mother bird tears away the sticks and twigs of which the nest is constructed; she determines to give her young ones comfort and repose no longer; they must learn to fly, seek the prey, and support themselves. If the mother bird permitted her young to remain too long in its nest, the muscles of the wings might eventually become so hardened that they never could be used for flight; so she refuses longer to supply her young with food, and she stirreth up her nest, drives them out of their comfort, gives them rest no longer, because continued rest would disqualify them for the high delights of flight. She destroys their place of abode in order that they may seek something far better. When the young bird is forced off the edge of the precipice, and flutters about with its wings unaccustomed to flight, the mother bird will not permit it to fall, but finally diving beneath she catches her young upon her wings and bears it to a place of safety. It is thus that what may seem cruel to the young bird, is really the means of instruction and help until directly it spreads its wings in graceful strength and sails away into the blue vault of heaven.

This is the prophet's figure of God's method with the souls of men. There is an infancy in religious experience; a time when God shelters with great care the little ones in his kingdom; he lets them lie in the nest of comfort and ease while he protects them from the encroachments of the enemy. But there comes a time when they must arouse themselves; they must be up and out and doing something for Christ and humanity; a time for great faith and zealous action. Not infrequently God is compelled in the development of Christian character, to break up the nest in which his children are disposed to rest, to find comfort and contentment. There are countless Christians who can point to experiences that tried their souls; losses that they cannot explain, sorrows that, for the time, tempted them to believe that God cared nothing for their souls; but later on they have come to realize that God was breaking up their nest in order to lead them on to a higher and better state of grace; to bring them into a stronger faith, a deeper experience of divine love, and a service far more active and fruitful than they had once believed possible.

God in mercy plucks away the thing to which we cling in order that our aching hearts may seek better things, and our empty hands may lay hold on eternal things. In the progress of our souls upward, he makes our stopping places so uncomfortable that we are bound to move out and on. At times he appears to leave us alone to struggle; our strength gives way, we sink down, it appears that our all is lost; our sufferings are unbearable, the wings of our faith seem to be exhausted, the storm beats upon us, and then it is that he comes beneath us and bears us aloft and brings us into a profound sense of our utter dependence upon him, and that his love and presence mean infinitely more to us than the things to which we once clung; our loss has been our gain.

I am not coming to you in this exhortation with the lullaby words of a mother to her in-

fant, but with the shout of a captain to his soldiers in battle. I would be almost harsh in voice and startling in statement. I would warn you to expect that if God loves you he will pluck away the decaying sticks and twigs on which you rest, that you get out and go up to higher peaks. Satisfied, contented! No, no, out, up, on and on to higher heights until your faith in God shall be like the wings of the eagle in the air. What room, what light, what purity; the world is far below; it sinks away, its fields become garden spots, its great rivers are but threads, its mountains mole-hills, its noise is hushed; it is like a distant star; it is out of sight. There is music, there is strange fragrance in the air; there is great buoyancy that bears us on; there is a new light, there is a city; it flashes in gold and sparkles in diamonds. Its walls are jasper; it is the New Jerusalem.

THE SEPARATED LIFE.

MRS. H. C. MORRISON.

PAUL, in his second letter to the Corinthians, 6th chapter and 17th verse, exhorts the Christians to a separated life, by saying: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

In the preceding verses the apostle shows to the early Christians that light and darkness, Christ and Belial, have no fellowship with each other; neither can the follower of Jesus associate with, and participate in, the pastimes and amusements of the ungodly, and keep in touch with the God of infinite holiness.

The Saviour taught us that it was impossible to serve two masters; impossible to have the same affection for two different objects; we would either hate the one and love the other, or love the one and hate the other, thus proving conclusively that God and mammon could not occupy a place in our hearts at the same time. There is a law in physics that two objects cannot occupy the same place at the same time, which is equally true in the spiritual realm.

To be separate from the world, we must bid farewell to its foibles, pleasures and amusements, concentrating our affections and desires on the things that pertain to the Kingdom of God. James tells us that a "double-minded man is unstable in all of his ways." It takes concentration on anything, secular or religious, to make a success of it, but how much more do things eternal require our undivided affection, when we have the world, the flesh, and the devil to contend with. All who have gone before us who have made good in the Christian race, did so by practicing the motto of St. Paul, when he declared, "This one thing I do." Some one has said that "We are not here to play, or dream, or drift; we have hard work to do, and loads to lift; we dare not shun the struggle, but face it as God's gift."

Then, there is power in the separated life. Jesus taught this in his life when here on earth by often drawing aside and closing himself in with the Father. What strength came to him through those all-night times of communion with the Father! How he would go out to meet the surging multitudes undergirded with supernatural strength, and how his words would fall with dynamic power upon the hearts of the eager throngs as they pressed upon him.

There is a translation of the first verse of the 91st Psalm which is very beautiful and gives a practical lesson of separation. It reads: "He that goeth aside to sit quietly in the secret place of the Most High, will find Him coming over so close that this man shall

be lodged under the very shadow of the Almighty." This is but another way of saying, "Draw nigh to the Lord, and he will draw nigh to you." The Lord always meets us more than half way, when he sees we are making our way toward him.

The separated life is the easy way to live the Christian life. Let it be understood in three worlds that you are determined not to "know anything but Jesus Christ and him crucified," and the temptations that come to a half-way Christian would gradually leave you. Of course, you will always have the tempter to contend with, but you have every advantage when your heart and mind are set for the prize of your high calling of God in Christ Jesus. And, always after the battle of temptation will come the *ministering angels*.

There is a beautiful thought in the following lines, with which I shall close this meditation.

"Come ye apart from all the world holds dear,
For converse which the world has never known,
Alone with Me, and with My Father here,
With Me and with my Father not alone.
Come, tell Me all that ye have said and done,
Your victories and failures, hopes and fears,
I know how hardly souls are wooed and won:
My choicest wreaths are always wet with tears.
Then fresh from converse with your Lord return,
And work till daylight softens into eve:
The brief hours are not lost in which ye learn
More of your Master and His rest in heaven."

"REFLECTIONS OF GOD."

(Continued from page 5)

supremacy of Christianity is assuredly unchallenged. We will never outgrow it, or surpass it, or find something better. For Christ, the founder of Christianity, is the supreme revelation of God.

As we ponder the eternal truths contained in this immortal proclamation of Christ, we discover that the primary function of the individual Christian is to reveal God to man. The revelation begun by Jesus Christ must be continued by his followers. As the sun of society Christians must transcend it, and cause men and women to look on high. This light is not to be supplied by intellectual brilliance. It is to be the light of simple goodness, by which God and true life are revealed.

Of course, this designation alters the whole perspective of life. It is to a position of prominence that the Christian is hereby promoted, and in the light of that holy vocation he can never be the same again. When men and women take the vow of loyalty to Christ and his kingdom it is as if they said to the world by that very act, "Look on us." Thereby they automatically become objects of the public searchlight. In the peasant home from which Jesus came the dimly-lighted room would only seem homelike when the lamp was brought in, and placed on the lamp-stand. Another memory of his boyhood would be that of the village which had been his home so long perched high on the hill-side, a landmark in all weathers, by which men steered their course over the hills. Like the lamp in the cottage that never quite goes out the night through, like the town on the crest of the hill which serves as a guide to travellers at all seasons of the year, we are to let our light shine out so that men may find it less difficult to find God, themselves, and each other, because they have crossed our path.

This light which is to shine to the glory of God is to come from within. We cannot borrow from others when the lamp of spiritual experience burns low, or when the flames of joyous enthusiasm are extinguished through

spiritual sloth or inactivity. Christianity teaches a personal God who is represented in the person of Christ. Christianity is a personal religion. Therefore the knowledge which spells salvation comes only when we know God and experience his presence in our lives. It is the inner light of that sacred presence which must radiate from us and bathe the world in the sunlight of God's love. It must be by the life, and not by the lip, that we make known to the world that we "live, and move, and have our being" in the kingdom ruled over by God.

Our Lord was not a self-deluding optimist so he visualized at the outset the probable temptations which would beset the Christian. He seems to have had a presentment of the course of conduct that some nominal Christian people would follow. The peril is that men will take that vital light and "put it under a bushel." Just what did Christ mean to suggest? What are the perils?

Selfishness is certainly a pronounced enemy of true Christian living and is implied directly in the figure used by Christ. The candle was to give light to "all that are in the house": likewise the Christian life must flourish by its contacts with others. Yet how frequently, and for utterly selfish purposes, the Christian religion is cabined, and confined, and curtailed for the use of the individual. It is easy for Christians to concentrate their attention on what they get, instead of thinking of what they should give. We should not think of what it brings us, but what it brings others. We do well to appropriate the consolations of Christianity, but let us never overlook its challenge. The light of Christ in our life may be obscured through selfish living, especially, if we regard our religion as a lemon, to be squeezed for all we can get out of it.

Then, too, we must not forget that the bushel was the symbol of that commerce which existed in the day of our Lord. And it is relatively easy even today for the teachings of Christ to be compromised, and diluted, because men affirm that "religion and business do not mix." Many a man has made the Golden Rule an object of admiration instead of the basis of action. And in the realm of business it is not hard to find men who have paid no heed to the Christ tapping on their office door.

This, then, is the conclusion of the whole matter. That our lives must be Christ-inspired and Christ-controlled. Then will men see the goodness of our works and glorify our Father who is in heaven. As the Westminster Catechism has it, "Man's chief end is to glorify God and enjoy him forever." There is to be no theatrical display nor self-advertisement, but a frank, courageous Christian life lived in the open. Like the lamp shining for shining's sake. Not the light of ourselves, but the light entrusted to us, which shines in those words and deeds which awaken moral admiration, and thus lead men to glorify the Unseen transcendent, he whose character is revealed through the works of his sons, spirits like him. Thus shall we kindle the imagination of men and lead them to an appreciation of the sublime goodness of God, our Father.

"Ye are the light of the world."

"If the light that is in thee be darkness, how great is that darkness."

"If we say that we have fellowship with God, and walk in the darkness, we lie, and do not the truth."

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

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And why not? Would God provide a perfect salvation for a man and then be utterly indifferent as to what became of that man's life? Would God save a man's soul from sin and not have a provision to save his life from a purposeless existence?

Did not God have a plan for Joseph's life? His jealous brothers in an effort to thwart God's plan might cast him, if they will, into the pit, or later sell him to the Ishmaelites. It will be hard indeed on Joseph, but it will only hasten the working out of God's plan.

And Joseph in one of the sunset days of his life, looking back across the years to that early morning hour when the sun seemed to rise so slowly behind a drapery of portentous clouds aflame in threatening scarlet as he, a slave boy, was being hurried away from home and homeland to distant Egypt, he saw in it all that God has a larger purpose for his life than he could ever have had for himself if he had remained unmolested in fair Canaan.

"But," you say, "that was for Joseph. We cannot all be Josephs."

But is God unmindful of you just because you may occupy a very small corner in life? Would God who notices even the fall of a sparrow have no interest, no purpose, no beautiful plan for lives that are limited? Is not a tiny violet, growing in an out-of-the-way place along the edge of a field as perfect and as beautiful flower and as much the handiwork of God as some highly prized lily or cultivated rose?

In that very calling in which you are engaged, God has a plan for your life, which if faithfully followed by a continuous yielding to Divine control, God will work out for you that divine aspiration for your life—"His larger purpose."

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OUR BOYS AND GIRLS

Dear Aunt Bettie: I am going to ask if you will let me join your circle once more, as you were so kind to print my other letters. I was very sorry to learn of Dr. Morrison's recent illness. Hope and pray he will be restored to his former health so he can continue in the great work which he enjoys so well. Thank God we still have people who are not ashamed of their colors, and to let the world know they belong to the Master. Life is too short to let the pleasures of the world draw us away from the Master. It is very short compared to eternity, if we should have to spend it in torment and miss the happiness, if we serve Satan. I am so thankful I ever found *The Herald* and I'll tell you how I came to know about it. It was seven years in June. I found two religious papers lying in the M. E. Church of which I was a member, and I chose *The Herald* as I believed it was the deepest, and I, as well as others, have learned many things where otherwise I would have missed. We must be on our guard nowadays of what we read. There are many false teachers everywhere, and I know *The Herald* has done its duty, and will to the end, to warn us. I always enjoy reading the letters from each cousin, and especially when they say they are saved. I realize I cannot write letters that are as interesting as other cousins do, so you will have to excuse me. I enjoy writing. I live on a farm and like it just fine. We are having a very warm and dry period at present. I wish some one could give me the name and address of a song book with the hymn, "Tell Mother I'll Be There." I have not been able to find it. Or, if some one cares to send me the hymn direct to me. I wish the cousins that are sanctified would write to me. Please pray for me that I may receive the blessing.

Mary Frenz.
Rt. 2, Wrightsville, Pa.

Dear Aunt Bettie: I live on a farm about one and one-half miles southwest of Patoka. I am seventeen years of age. I have dark brown hair and brown eyes and weigh 112½ pounds. I go to the Pentecostal Church at Patoka. I like to go to a place where I can worship the Lord in spirit and in truth. I haven't been in the way of serving the Lord very long. I was baptized the 8th of December, received the Holy Ghost on New Year's Eve. I have been doing the best I can to be a soldier for the Lord.

Lola V. Goff.
Patoka, Ill.

Dear Aunt Bettie: I have just finished reading page ten and I sure love to because I hear of so many other Christian boys and girls from other states. I am a Christian, was baptized Dec. 8, 1928. I go to Sunday school and church and sure would hate to miss. I have received many blessings, but the one I want most has not come to me yet, the baptism with the Holy Ghost. I would like to hear from some of the boys and girls and I will try and answer every letter I receive. I was fifteen years old Feb. 1. I have brown, wavy hair, brown eyes and dark complexion. I am five feet, seven inches tall and weigh 124½ pounds. I am a freshman. I have four brothers; two of them are older and two of them younger than I. This is my first time of writing and I would like to have it published.

Mary Edith Gray.
Box 84, Patoka, Ill.

Dear Aunt Bettie: Can you make room for another Virginia boy to join your happy band of boys and girls? This is my first time of writing to *The Herald*, and I hope to see it in print. I go to Sunday school and meeting when fit. We have a very fine pastor; his name is Arthur William Groscup. Well, I guess I just as well describe myself to the cousins. I have light hair and I am five feet, four inches tall and weigh 135 pounds. My birthday is on 30th of May. I will be sixteen. My step-father takes *The Pentecostal Herald* and I like its reading, especially page ten. My middle name

starts with L and ends with E, and has three letters. Can you guess it? If you can and wish to write to me, I will tell you more about myself in the next letter. Well I guess I just as well ring off as I am taking up too much space. I hope Mr. W. B. is deer hunting when my letter arrives. May God be with us all till we meet on the other shore.

Robert L. Gordon.
Rt. 1, Box 72, Elkton, Va.

Dear Aunt Bettie: I like to read page ten. I am five feet, six inches tall. My birthday is May 5. Who has my birthday? I am twelve years old. This is my second letter to *The Herald* and I hope to see it in print. The other letter was not printed. Darleen Hamshire, I guess your first name to be Ruth. Who can guess my middle name? It begins with S and ends with S. It has five letters in it. I will try to answer all letters received.

George S. Hodges.
Rt. 1, Box 25, Osborne, N. C.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am twenty years of age, five feet, two inches and a half tall, have dark brown hair (not bobbed) and dark brown eyes. Who has my birthday, March 27? My mother takes *The Herald* and I sure do enjoy reading it, especially page ten. This is my first letter to *The Herald* and I hope Mr. W. B. is fishing when this arrives. Who can guess my middle name? It begins with M and ends with E, and has six letters in it. The one that guesses correctly, I will write to them. Guess I had better be going and leave room for some one else, but please print this letter. If I see it in your columns will write again soon. Will close with love to the cousins and Aunt Bettie.

Ruth Thomas.
Gadberry, Ky.

Dear Aunt Bettie: Greetings in the precious name of Jesus my Savior, Sanctifier, Healer, but best of all my keeper. I'm so glad this evening for a full and free salvation and for a God who is just the same today as he was in days of old. I am a South Dakota girl and do not see many letters from the State of Sunshine in print. I was saved when I was nearly ten years old and the Lord sanctified me last winter. Oh, how I do praise God for keeping me. Dear young people, the enemy is still busy and how he does try to get us on a sidetrack, but I am glad that we can always fall on our knees and he answers prayers. I am going to a little Bible and High School. The name of our school is Sunny Side Bible School. I am a Sophomore and I also study the Bible. I am taking Pentateuch this year and the Lord surely blesses us in this study. I am eighteen years old and my birthday is September 2. Have I a twin? If so, be sure to write to me and I will send you a picture of myself. My parents are Christians and I am so glad for a Christian home. We get *The Pentecostal Herald* in our school and I always like to pick up the paper and read page ten. I especially like to read those letters that tell us all about how they were saved and how God is keeping them. Dear young people I truly pays to serve Jesus. There is nothing like salvation. I'm glad that I am not of the world, but that my desire is for Jesus Christ. I have no desire for movies, dances, parties, powder, paint, short dresses and many more of the devil's trash. I do not believe that a true Christian has any desire for these things. I have nothing to brag about but I have a thankful heart that God took the desire away and that I am bound for that beautiful city my Lord has prepared for his own. O, it will be wonderful to be with Jesus. Stay true to Christ dear cousins, those of you who have found him, but those of you who have not will you keep on praying till Jesus will save you? Hold on in prayer. He is able to save and also to keep. If you will confess your sins he is able and willing to forgive them. Dear cousins, do not stop

when you get saved, but get your back tracks straightened up and then keep on praying and work for Jesus. While I was teaching my Sunday school class last Sunday I was asking my scholars what we feed a baby after it was born? They answered "Milk." I then asked them what to feed the babies in Christ. They said, "The Bread of life, to testify and pray." I believe this is true in our lives when we were saved these three things kept us on fire.

I also teach a Junior class which I enjoy greatly, but my heart gets burdened for the dear children. Pray for me that I may teach those dear children the way to Heaven, that I need not be responsible for their souls.

We are now praying for a revival here and help us to hold on until we can reach the throne. We often go out singing for the sick, and pray for us that we may do it more and that the Lord may help us to spread the Gospel that many souls get saved.

My letter is long and I must ring off. But will you please, those of you who have an experience, write to me. I want to correspond with those who are also going on this strait and narrow way that leads to glory. I will answer all letters received. This is my first letter and I hope to see it in print.

Your cousin,
Rosa Maria Engbrecht.
Box 356, Freeman, S. Dak.

Dear Aunt Bettie: Daddy takes *The Herald* and I have been reading the letters on page ten and I think they are so nice. I read after supper. I go to school and I like my teacher and she likes me. I am eleven years old. I have two brothers and one sister, and she is thirteen months old. I love mother and daddy. I have twelve hens and they are laying. I set a hen today. I live in town but we have a nice place to have little chicks. Well I hope I will see this in *The Herald*.

Charlie Stillwell
Phenix City, Ala. Rt. 1.

Dear Aunt Bettie: Hello cousins! May I join your happy band? I take *The Herald* and enjoy every page of it, including page ten. I think it is so interesting to read letters from almost every state in the Union. Washington boys and girls should get busy, we have a state that is worth representing. I am a teacher in the grade school and enjoy my work immensely. We teachers, I feel, have a great responsibility and privilege in training the youth. I am a Christian and find a great joy and peace in serving Christ. It makes my heart rejoice as I read the letters of the cousins and find that so many are Christians. May the Lord bless everyone of you. It certainly pays to serve Jesus. The way is not always smooth, but I believe that we grow as we become victor over the hard temptations; and we know that Christ does not let temptations cross our paths which are harder than we can bear. Is not that a wonderful promise that Christ has given us? Cousins, are we letting the Lord have his way in every detail of our lives? How he needs consecrated lives to labor for him. I would love to hear from any who care to write. I am twenty-one years old. With love to all.

Mildred Beale.

Dear Aunt Bettie: May I join your happy band of boys and girls? My mother takes *The Herald*, and I like to read page ten. My mother is in the last stages of T. B., and has been sick for a long time. She wrote three letters to the Boys and Girls' Page. She is Mrs. J. W. Paynter, and wants all Christians to pray for her healing. She is not able to write. I live on a small farm. We raise chickens. Geneva Cobb, why didn't you answer my card? Catherine Anders, I guess your first name to be Mary. If I am right don't forget your promise. Allen Reid, I guess your first name to be Cora, so if I am right don't forget your promise either. I go to church and Sunday school all I can. Our pastor is Rev. C. E. Whitworth. We all like him fine. I went to church yesterday. We sure did hear a good sermon. I have light hair, gray eyes and fair complexion. I was fourteen years old September 7. I would like to hear from any of the cousins who care to write to me. I have one broth-

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er and one sister living and one sister dead, and two half brothers and one half sister. If my letter is printed I will come again. Geneva Paynter.
Rt. 4, Cave City, Ky.

Rap! Rap! Rap! I just wonder if you would let an Arkansas girl join your happy band of boys and girls? I am four feet, ten and one-half inches tall, brown eyes, brown hair, medium complexion, and am thirteen years of age. Father takes *The Herald*. I sure enjoy reading page ten and also the good sermons. I am a member of the Methodist Church. We don't have church very often, but I go every time I can. Catherine Anders, I guess your first name to be Mary. Don't forget your promise. Arrie B. Reeves, I guess your middle name to be Belle. C. Allen Reid, I guess your first name to be Cora. E. Laura Smith, I guess your first name to be Estell. If I guess right please keep your promises. Whoever can guess my middle name I will write a letter. It begins with E and ends with L. Well, I must run before Mr. W. B. arrives. I guess he will be out motoring. I will answer all letters I receive. Please print my letter.

Lois E. Grice.
Langley, Ark.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? My mother takes *The Herald* and I enjoy reading it. I am five feet, seven inches tall and weigh one hundred and seventeen pounds. I have brown hair and eyes and dark complexion. I am fourteen years old and in High School. I am very proud of our school; there are about 400 pupils. I get awfully tired of going nine months in the year. I have two brothers, one sister, and a sister-in-law. Elsie Meads, I guess your name to be May. Mary Grinstead and Vera Cobb, I guess your names to be Eliazabeth. That is my middle name therefore it shouldn't be hard to guess. Please write to me. I will answer any letter I get. I am a Christian. I go to Sunday school, League and Church every Sunday. I like my teacher and pastor. We are having a revival at our church now. I am praying that there may be many souls saved. I have written to you once but I suppose Mr. W. B. got it as it was not in print. I hope this escapes him.

Georgia Porter.
Livermore, Ky.

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FALLEN ASLEEP

GREAT LOVER OF THE HERALD GONE HOME.

On August 3rd at 7:40 P. M. in the T. B. Hospital at Washington, D. C., one of the most beautiful Christian characters that we have been privileged to know went home to be with Jesus. Mrs. Lillian Garret, a devoted follower of the meek and lowly Nazarene, a great sufferer and withal a happy, shining example of what grace can do, slipped away to the land where suffering never comes. There are some lives that can never end, and of such was Sister Garret. As her pastor, I frequently visited her in her days of pain and always carried away far more than that which I brought. Many seasons of refreshing like unto a real camp meeting came in these hours of ministry that have been of untold value to the writer. Often when the pain was so severe that it seemed that she could scarcely pass through it, she would lift her thin hands to heaven and testify of the grace that saved and sanctified and kept under such conditions. There went out from that sick room a holy influence that told far more for the kingdom of God than many whose lives are not bound by sickness. Sister Garret was an ardent lover of The Pentecostal Herald which came to her room every week until shortly before her departure. She found much comfort in its pages and often would have passages marked and kept for special use. One poem, written by another sufferer, and printed in The Herald had much of comfort, it was—

"Father, Take My Hand."

"I am so tired Father; all the way,
The path has grown more difficult and steep,
I grope and stumble as the shadows creep
Closer about me and the light of day
Fades into darkness over all the land;
Quick tears brim my eyes, I cannot see
Thy face in tender skies bent over me.

"I am so helpless, Father, take my hand,
Clinging to thee I will not fear the night,
Though it be long and the way hard.
With no bright glimpse of thy golden starred
Fair Heavens. Though I see no light,
Father, I will be brave and bear the pain
Of this long night of sorrow till again
Shall dawn the morning in this soul of mine.

"Yea, even though the weary night shall last
Through all my earthly years, yet will I keep
My hand in thine, nor murmur, Lord,
nor weep,
If thou wilt in the darkness hold me fast,
Until my journey through the shadow land
Is over, and I shall behold the light
Of that fair city where there is no night,
And enter there still holding thy dear hand."

And so after the weary journey had been run our sister dropped the burdens of sickness and suffering and entered where "No burdens are allowed to pass through." By her side continually stood her sister, Anna Hyatt, a trained nurse, who made, at a real sacrifice of herself, the days of sickness easier to be borne and who by ministry in prayer often kept back the hand of death.

Sister Garret's desire was to educate her children in Asbury, but when her husband died and she was left to carry the burden alone, she was not able to do so, but ever prayed for the school that was dear to her heart. But one of these children remain, Edwin M. Garret, of Washington, D. C., and he was constantly upon his mother's heart that he might be a great soul winner. There would be no greater joy for her. There are two sisters remaining: Miss Anna Hyatt, of Washington, D. C., and Mrs. W. W. Taylor, Herndon, Va. Sister Garret was born Nov. 21, 1881, died August 3, 1929. Services conducted by Rev. Hildebrand, former pastor.

Rev. J. H. Parker,

HOPKINS.

Percy Barney Hopkins passed to his eternal home, August 16, 1929, at the home of his mother, Mrs. Alice Hopkins, Marion, La. He graduated from Tulane University in 1924, with highest honors, majoring in Business Administration. He became connected with Union Indemnity Co., New Orleans, La., soon after his graduation and had risen to a position of high esteem at the time of his death, being considered one of the best underwriters in the South. His early success in life was due to his own untiring efforts, keen intelligence, congenial disposition and unusual insight into human nature. The entire period of his illness was marked with patience and bravery, always uncomplaining and considerate of others. While his family and nearest relatives gathered around him, weeping bitterly, he showed no emotion, or fear, but calmly looked into their faces with eyes full of love and gratitude. One of his last acts was to pat his mother's hand and say "Good Mama." He left her with the statement that he was ready to go. He was laid to rest beside his father, James L. Hopkins, who passed to his reward three years ago, the sincere impressive funeral service being conducted by Rev. Frank P. Moss, pastor of the Methodist Church.

His cousin,
Norma L. Stewart.

STEWART.

D. S. Stewart was born in Calhoun Co., Ala., January 31, 1851. At the age of twelve he came to Texas with his father's family and settled in the eastern part of the state. He with his family moved to Hamilton county in 1882 and later to Erath county, from whence he moved to Ranger, one year before his death, July 28. He married Belinda L. Anderson, Sept. 21, 1876. To this union were born four children. Two of the children, H. L. Stewart, and Vila Stewart Scott, preceded him in death. The other two, Mrs. G. O. Strong, and T. W. Stewart live in Ranger. He is also survived by thirteen grandchildren and seven great-grandchildren. Rev. T. Earl Scott, a grandson, was reared by this family from infancy.

Brother Stewart was converted and joined the church at the age of 22. He was an official of the church from time

to time, and superintendent of the Sunday school where he lived for a great while and was always found faithful to every call of the Lord and the church. He leaves to his children, grandchildren, and great-grandchildren a noble heritage. During his many months of illness he remained patient, kind, and trustful. His conversation was of Heaven. His greatest joy was in the reading of the scripture and in communion with God. He came to die unafraid because his hand was in the hand of the Master of death. He is gone but his influence abides. Truly "he fought a good fight and kept the faith." Good-bye, brother beloved, we shall meet in a world where Jesus abides.

Rev. P. T. Stanford.

COMPANIONSHIP WITH GOD.

Dr. T. L. Hulse, retiring editor of the Central Methodist has published a book of four sermons under the title of "Companionship With God." The author is not only one of our deep thinkers, but his balanced judgment and lucid diction make what he has to say on any subject well worth reading. The title of the book is also the subject of the first sermon and is one of the greatest deliverances on that subject that I have read in many a day. The subjects treated in the other sermons are as follows: "Six Reasons Why I Am a Christian," "The Holy Spirit—His Nature and Mission," and "The Stewardship of Life."

I happened to know that these sermons have been put into printed form because of the urgent request of the author's friends whose lives have been blessed under the deliverances of these great messages. The author's loyalty to the great fundamentals of Christianity and his capacity for stating these doctrines are facts well known by all the brethren who have read the Central Methodist or who have heard him preach. An appropriate preface has been written by that veteran of a thousand battles in the interest of vital Christianity and the abundant life in the fullness of the Spirit, Dr. H. C. Morrison. The book is published by The Herald Press and may be had from The Pentecostal Publishing Co., Louisville, Ky. Price, 35 cents.

J. W. Weldon.

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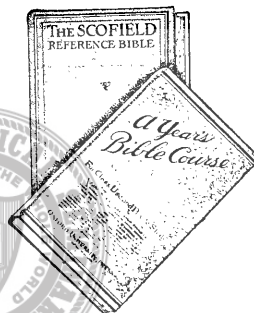
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SUNDAY SCHOOL LESSON

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

Lesson 1.—October 6, 1929.

Subject.—Recognizing our debt to others. Mark 12:28-34; James 2:14-17.

Golden Text.—Look not every man on his own things, but every man also on the things of others. Phil. 2:4.

Introduction.—True social service is applied Christianity. It is the child of Christianity, and lives only when the Christ spirit has pervaded human society. It cannot be made a substitute for Christianity. Without real Christianity it is a sham, deceiving both server and served. It is an artificial flower without life or perfume. In all true Social Service we "long after men in the bowels of Jesus Christ," as Paul wrote to his beloved Philippians. Missions on any less basis will curse both missionaries and the people to whom they are sent. Missionary work for social betterment is but sentimentalism. It will soon die, and leave a barren waste where it should have made a well watered, fruitful garden. It tries to do by dry culture what can be done only when the soil is irrigated from the springs of God.

By all means let us do all the good to all the people we can help; but when we undertake to save men by what is now termed Social Service, we are hitching the horse behind the wagon. Bettering one's environment will not save his soul; but salvation from sin will lead him to improve his own environment. If good environment would save sinners, our millionaires should be the best of saints; but such is not the case. Many of them, while living in luxury, are as far away from Jesus Christ as was Judas Iscariot. Multitudes of people need better clothes, better food (and more of it), better homes, better education, and a thousand other good things; but they need salvation from sin more than they need all else besides. Give them all that heart can wish, and leave out salvation, and they are but sounding brass or tinkling cymbals. If we are to save men, we must put first things first.

Comments on the Lesson.

28. One of the scribes.—The word scribe means a writer. They were men who transcribed the writing of the Old Testament, and were supposed to be thoroughly conversant with its teachings. Ezra belonged to this class. Having heard them reasoning together.—Refers to the preceding conversation. In the opinion of this scribe Jesus had answered his adversaries well. His question, "Which is the first commandment of all?" was timely and of first importance.

29 and 30. In his reply to the question of this scribe, Jesus quotes from Deut. 6:4, 5. The quotation is not absolutely literal, but its meaning is clear. If one loves God with all his heart, soul, mind and strength, he can do no more until he can grow some. This is perfect love; though it is not absolutely so. He should do better in his tomorrows. Otherwise he will be a failure.

31. Thou shalt love thy neighbor as thyself.—The true meaning of love comes out here. Love is not all feeling. It is feeling that produces action. Pure love always does its best to bless its objective. Nor can it do less, for it can never be satisfied with

less than its best. Love that expends itself merely in good feeling is "gush." Pure love lives by the Golden Rule—lives by it in its dealings with both God and men. It does good forgetful of reward. Love has no greed for gain. Greed for gain vitiates it—turns it into moral poison. He who loves fulfills all the commandments. To do otherwise would pervert his inmost being. Love will live or die for the object of its devotion.

32. Well, Master, thou hast said the truth.—This scribe must have been a choice specimen—far ahead of the average Jew of his day. He had quite a clear understanding of truth, as is evident from the connection he makes between these two greatest of all commandments and the oneness of God. His clearness of spiritual vision is seen again in his statement, that obedience to the commands of God means "more than all whole burnt offerings and sacrifices." This great truth should be pressed upon our pupils.

34. Thou art not far from the kingdom of God.—The open way to salvation is obedience. Many claim that they cannot believe, when the trouble is not a want of faith, but of obedience; for no disobedient soul can believe God. In dealing with many souls of all types, I have almost invariably found the difficulty at this point. When one obeys God believing is as natural as breathing. Do what God says, and your doubts will take wings.

James 2:14-17. Remember that James is not writing of the faith that brings justification in its initial import. He is telling a saved man how to live in order to keep saved. He is exactly in harmony with Jesus in John 15:2: "Every branch in me that beareth not fruit he taketh away." James is teaching what John taught in his first epistle, 3:17: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

There exists the same relationship between faith and good works as between a good apple tree and its fruit. That is the teaching of Jesus in Matt. 7:17: "Every good tree bringeth forth good fruit." Faith is the tree: its fruit is its ripe apples. Faith is the vine: its fruit is its luscious ripe grapes.

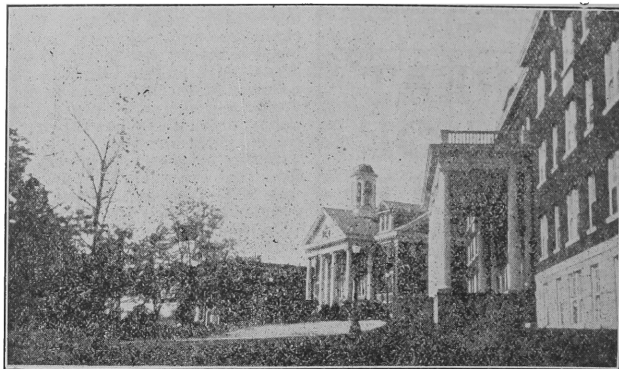
There is no conflict between James and Paul. The latter tells how to get saved from sin; the former how to stay saved. How meaningless to tell a hungry man to be fed, a cold man to be covered with warm garments, and leave him helpless. Faith in God sets the table and brings out the warm clothing. Faith treats the needy man as it would treat God himself. James is right in saying that "faith without works is dead." There may be works without faith; but never faith without works.

JUNIATA, PENNSYLVANIA.

To The Herald Family:

I am writing this letter that has been on my mind and heart for some time. I have been a reader of your good paper for several years through the kindness of a dear old saint that has passed on to her reward a short time since. Mrs. Sara B. Bain had

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Bethel Academy is a fully accredited four year high school, recognized as "A" grade by the Association of Kentucky Colleges and is a member of Southern Association of Colleges and Secondary Schools.

For Bulletin, address

PRINCIPAL, GEORGE B. BURKHOLDER,
WILMORE, KENTUCKY.

been a reader of your paper for many years. She was teacher of the Emanuel Bible Class of the M. E. Church, of Juniata for many years, of which I have been a member for over twenty years. She knew her Bible, and was a wonderful teacher and devout follower of her Lord and Savior Jesus Christ. She was a sufferer for many weeks, but was patient and loving through it all, giving her counsel and words of comfort and cheer to all who came to her bedside. We always feel we had received more than we had been able to give. Her testimony seemed to grow brighter as nearer the end she came. We know "her works do follow her"; as "Bread cast upon the waters shall be gathered after many days." She loved the Church of Christ, and was never happier than when she was attending the means of grace and mingling with God's people.

Gospel Tents

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One of the evils of this age, and Rev. John B. Culpepper exposes it from most all forms. You will want to read it and pass it along.

Price 25c, 5 for \$1.00.

We miss her in her accustomed place at church, Sunday school and home, where we always received a loving welcome, but we have learned to be submissive to His will, with the hope of some day clasping glad hands with our dear one when Jesus comes.

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80 acres fine truck and vegetable farming land in Orange County, unimproved, the best in Central Florida. About 20 miles from Orlando, near Lake Apopka, so famous for its Black Bass fishing. Proceeds to go into THE GROUNDS AND IMPROVEMENTS OF THE FLORIDA HOLINESS CAMP GROUNDS. Write or wire Rev. E. C. Willis, Sec.-Treas., P. O. Box 1944, Orlando, Florida.

Christ Through Oriental Eyes!

With and Without CHRIST

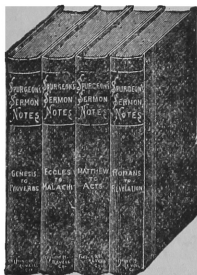
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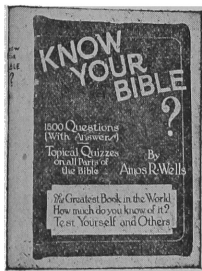
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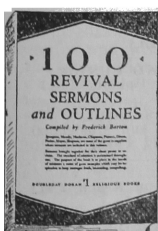
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EVANGELISTIC AND PERSONAL.

Sam King: "We are glad to report one of the best meetings ever held at Kelley's Chapel, Evarts, Ky. We had 21 bright conversions and 12 additions to the church. The revival is still going on; every one who was converted will pray or testify when called upon. The mines have been idle for some time and work has been bad, people have moved away, but we are working away from Evarts. Five or six families had to move during the meeting, and three young people left the altar unsaved, but asked to be remembered in prayer. Services were conducted by Rev. C. F. Chestnut, pastor, while Rev. W. L. Young and his members rendered valuable assistance in singing and altar work."

The All Prayer Foundlings' Home, this city, will hold its 24th annual celebration at the Home, Sunday, October 6th, at 3:00 P. M. They have cared for 600 babies during their 24 years of work. This work is carried on by Rev. G. C. Cromer and wife who have the love and confidence of all who know them. Take Frankfort Ave. car to Jane, then one block north to 2305 Sycamore Ave.

Rev. Irvin B. Manly, of Houston, Texas, is in an interesting and far-reaching union revival at Nimmons, S. C. From there he will go to Forrest City, Ark., for a meeting at Wesley Church.

M. E. Pruitt: "The revival held in Millersburg Methodist Church by Rev. C. H. Martin was a good meeting. He was assisted by Rev. Andrew Johnson, of Wilmore, Ky., who rendered most valuable service. His sound logic and spirituality won the hearts of the various denominations, resulting in a great spiritual awakening. He did much in stirring up the membership to raising their church claims, and also emphasizing the importance of church membership. Sister Martin presided at the organ, and Sister Johnson did splendid work as soloist and in choir work. Conference sent Brother and Sister Martin to Bloomfield, but our loss is Bloomfield's gain. Our prayers go with them. We shall receive Brother Boswell and family in the same spirit of prayer."

E. C. Smith: "We are in a great meeting at Gradyville, having had 58 conversions to the present time. There were 22 converted at one morning service. Rev. Verner Blair, of Russell Springs, Ky., is doing the preaching. He is a great gospel preacher, and any one desiring help in revival work need not hesitate to call Brother Blair to assist them. The meeting is being held in one of The Evangelical Methodist League tents. On Tuesday night the crowd was estimated at one thousand or more."

The Newell Interdenominational Holiness Association will hold its annual meeting at the foundry landing, New Cumberland, W. Va., September 19-29th inclusive. Rev. E. E. Shelhamer will have charge, assisted by his son, Everett, who will have charge of the music and leading young people's services. Those in the vicinity of Steubenville, Ohio, and Chester, W. Va., are cordially invited.

Fred and Kittie Suffield: "It gives us great pleasure to recommend Miss Marion Whitney, of 203 Woodlawn

Ave., Jersey City, N. J., as a very competent soloist, song leader, and children's worker. No pastor or camp meeting committee will make any mistake in securing her as a worker."

NOTICE!

Rev. W. W. McCord advises us that his fine papershell pecans are ready for the market. We have told our readers about them before, but am writing to say that if they are what he sent to us as a sample, you will get some of the finest pecans you ever ate if you order them from Rev. W. W. McCord, Sale City, Ga.

Mrs. H. C. Morrison.

PREACHERS MADE TO ORDER.

M. M. Bussey.

It is a common thing to have a suit of clothes made to order, but did you ever think of having a preacher made to order? Did you know the Bible has printed the order blank to have preachers made to order?

Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever.

"That this is a rebellious people, lying children that will not hear the law of the Lord:

(Order blank) "Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:

"Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isa. 30:9-11.

You will note there are seven stipulations in having a preacher made to order. First, he is to "see not." He is to be blind to deep spiritual truth. It is what you see brother preacher, that gets you into trouble with those who do not want to walk in the light and pay the full price.

Second, "Prophesy not unto us right things." Hold back, and fear to speak out the things which ought to be said. Even though you know right things do not speak them out, but hold them back, lest it hinder your success, and disturb the peace."

Third, "Speak unto us smooth things." Pull the teeth out of your sermons, take the bite out of the truth, take the cut out of the sword. Put on the soft pedal, be harmless, inoffensive, and safe where carnality is having a good time; brag on the "old man." Harness him up in the church and let him pull the load.

Fourth, "Prophesy deceits." Prophecy all you will, be eloquent, be logical, be zealous, but let it be in line with a heart that is deceived, and do not disturb its carnal rest.

Fifth, "Get you out of the way." Get out of the narrow way, the rugged way, the hated way, the way of the cross. The way which is so hard for carnality and the flesh, and popularity. Get out of the way of suffering, and groaning, and weeping, and become light and foolish, and joke and jest; become a good mixer by having on hand a good stock of the latest jokes by which you can lift conviction from the souls of the lost.

Sixth, "Turn aside out of the path." Do not continue to walk in that narrow path, for thus you reproach us, but turn aside so we shall all be alike and you will not make us miserable by such contrast. Cease to be a godly example before us.

Seventh, "Cause the Holy One of Israel to cease from before us." We have no objection to religion, we have no objection to preachers, we have no objection to churches, and sermons, and services. In fact, we like to ease our conscience with a little of it, but do cause the Holy One, Jesus, to cease from before us. Jesus who died to save from all sin, to sanctify, to enable us to live holy lives. Do cause him to cease from before us. Then we will like you, and we will pay you, and we will not persecute you.

Thus says an ungodly world, and a backslidden church. Woe unto the preacher who fits into this program, for hell will be his doom.

"SPECIAL SACRED SONGS NO. 2."

One of our customers writes as follows relative to the song, "Leave All To Him": "I have been confined to my bed for the past three years and when I heard the song, 'Leave All To Him,' I was greatly impressed by it. May the dear Lord inspire you to write many more and may His richest blessings rest upon you and yours."

The above song was written by Haldor Lillenas but is found only in "Special Sacred Songs No. 2," a book of 128 pages containing solos, duets, and quartets. The price is 60c the copy; two for \$1.00. Order from The Pentecostal Publishing Co., Louisville, Ky.

"SPECIAL SACRED SONGS NO. 3."

Rev. A. I. Garrison, a missionary from India, writes to Mr. Lillenas as follows: "I am a missionary of the Christian Missionary Alliance in India. I was converted at Silver Heights Camp Ground, New Albany, Indiana. I secured a copy of your song book, 'Special Sacred Songs No. 3,' and I have used it a great deal. The songs entitled 'How Much I Owe,' 'Don't Turn Him Away,' 'When I Beheld Him,' 'He Is the Rose of Sharon,' 'My Shepherd,' 'The Center of His Will,' and 'Living For Jesus' are my favorites."

The above book can be secured from The Pentecostal Publishing Co., Louisville, Ky.; price 60c the copy; two for \$1.00.

"YOUR ROSES MAY HAVE THORNS."

The above song is having a wide field of usefulness and is being used by a great many special singers. One of our customers writes as follows, from Odenton, Md.: "I am writing to you with reference to a song which I heard while in attendance at a service last night. I think this the most beautiful song I've ever heard. The name of it is 'Your Roses May Have Thorns.'"

This song can be secured by ordering "Special Sacred Songs No. 3," price of which is 60c the copy or two for \$1.00. You can secure a copy from The Pentecostal Publishing Co., Louisville, Ky.

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Kansas City, Mo., Nov. 10-24.
Decatur, Ill., Nov. 26-Dec. 8.

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Atlanta, Ga., Sept. 30-Oct. 14.
Collingswood, N. J., Oct. 20-Nov. 3.

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Springfield, Ore., Oct. 13-27.

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Brownstown, Pa., Sept. 15-29.
Detroit, Mich., Oct. 6-20.
Winchester, Ind., Oct. 21-Nov. 3.
Grand Rapids, Kan., Nov. 10-24.
Hutchinson, Kan., Nov. 26-Dec. 8.

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REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2812 Meadowbrook Drive, Ft. Worth, Texas)

Leesville, La., Sept. 22-Oct. 6.

Sulphur, La., Oct. 8-20.

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Mich.)

Richmond, Ky., Sept. 15-29.

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)

ROBERTS, C. PRESTON.
(713 College Ave., Des Moines, Ia.)

ROOD, PERRY.
(Marbleport, Ohio)

Boone, Iowa, Sept. 29-Oct. 27.

Olney, Ill., Oct. 29-Nov. 10.

ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE.
(Morriton, Ark.)

SANFORD, E. L.
(202 Eugman Ave., Lexington, Ky.)

SHAW, BLISH R. AND MARY.
(1261 Nurdyke Ave., Indianapolis, Ind.)
Mayesville, Ky., Oct. 6-21.

SHANK, MR. AND MRS. R. A.
(1026 Division St., Indianapolis, Ind.)

SHARROW, C. E. AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Seymour, Ind.)

SPELL, C. K.
(Kirbyville, Tex.)

SURBROOK, W. L. AND WIFE.
(Kingswood, Ky.)

SWEETEN, HOWARD W.
(Ashley, Ill.)

TEETS, ODA B.
(Aurora, W. Va.)

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

UTHE, W. F.
(Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDERSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)

(Song Evangelist)

Indianapolis, Ind., Sept. 22-Oct. 6.

Johnstown, Pa., Oct. 13-Nov. 3.

WILSON, D. E.
(537 State St., Binghamton, N. Y.)
Napoleon, Ohio, Sept. 18-29.
Allentown, Pa., Oct. 3-12.
Marion, O., Oct. 13-Dec. 1.
Anderson, Ind., Dec. 5-22.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)

WILLIAMS, FRED G.
(11916 Beulah Ave., N. E., Cleveland, O.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)

WISEMAN, P.
(910 Bank St., Ottawa, Canada)

WOOD, E. E.
(728 John Street, Jackson, Mich.)

Camp Meeting Calendar

FLORIDA.
Orlando, Fla., Feb. 27-March 9, 1936.
Workers: Rev. H. C. Morrison, D.D., and
Rev. Joseph H. Smith. Prof. Kenneth
Wells and wife will have charge of the
music. Address: Rev. E. C. Wills, Box
1944, Orlando, Florida.

GOOD FOR REV. L. E. WILLIAMS.

Having Glorious Results.

Rev. L. E. Williams, evangelist, with headquarters at Wilmore, Ky., is having most gratifying success in his work. He is an humble, earnest preacher of full salvation. We commend him to our brethren desiring a revival that means a gospel and experience which prepares one for judgment and heaven.—Rev. H. C. Morrison, D.D.

An Earnest Preacher.

Rev. L. E. Williams, of Wilmore, Ky., is a true and earnest preacher of the Word. He is engaged exclusively in evangelistic work, is a settled man of good religious experience and has had eight years in the pastorate, and eight years in evangelistic work.—John Paul, D.D., Pres. Taylor University.

Old-Time Preaching.

It gives me pleasure to state that I know well my friend, Rev. L. E. Williams, my fellow townsman and former student of Asbury College. He has a splendid record as pastor, and is a very successful evangelist, holding meetings on the old line of conversion and sanctification. I heartily recommend him to those who want an old-time revival. He has strong preaching ability and good common sense, and will fully co-operate with the pastor.—J. W. Hughes, D.D., Founder of Asbury College.

A Second Blessing Preacher.

To the Saints Scattered Abroad Greetings:

My old friend and brother L. E. Williams is in the field of evangelism. He is an old Asbury boy and has made good. He is doing good work in camps and churches up and down the land.—Bud Robinson.

THE PERMANENT CAMP GROUND SITE OF THE FLORIDA HOLI- NESS CAMP MEETING AT ORLANDO, FLA.

Greetings to all The Herald Family:

The Board of The Florida Holiness Camp Meeting is making progress slowly towards the permanent site for the camp, but plan to have matters in shape for a great rallying on the permanent site at next camp meeting and make it the greatest yet by the help and power of the Holy Spirit's presence and prayers of his holy people.

The appeal sent out by letter for a small sum from a good many folks has been coming slowly and we are making progress but find that if we are to get grounds all in shape and buildings erected by next February, we will have to intensify our efforts on this line.

The grounds selected are just between Orlando and Winter Park, and easily accessible to both with water and lights and already platted and recorded and will be the very place for the many friends of this work to lease a lot on the grounds and build a cottage and come spend as much time before or after as they may see fit and then enjoy attending the great feast of spiritual things we have always had at this gathering.

The plans involved include the purchasing for cash of the acreage and the erecting of suitable buildings to

make folks comfortable as rapidly as our means will allow.

Everyone interested in spreading this doctrine of entire sanctification all through the nation, is hereby requested to pray that God may guide the Board and officials in everything and keep us on fire as we bear this great burden and go forward under many difficulties in the Saviour's name. If interested write the Secretary and if looking for an 80-acre truck farm, unimproved, which has been given us to sell for use on grounds, write or wire the Secretary also.

Yours for spreading the Good News,
E. C. Wills, Sec.-Treas.
P. O. Box 1944, Orlando, Fla.

AN EARNEST REQUEST.

Will you please print a request for prayer that the readers of The Herald unite in prayer for my dear sister who was operated on and is in a serious condition may soon be entirely healed if it is the Master's will, and that I may be spared from any cancerous disease. I know that anything asked in Jesus' name will be granted.

I love your paper; it contains so many helpful truths. I would like to tell you of one incident that your paper did. My sister, of whom I am writing, is a Christian, and has been for a number of years. She is just thirty-five and was sorely afflicted with cancer. About three weeks ago she was operated on but the colon where the cancer was located does not heal properly. She came to bid us good-bye before going away, and knowing the trying ordeal of being left alone with her thoughts, I gave her The Pentecostal Herald to read. It seemed that that week Dr. Morrison had written directly to her in his editorial, "Commit thy way unto the Lord."

She was so brave until she bade her boys good bye, then her grief was almost too great to bear and as Jesus wept over Jerusalem she wept for them. Finally, her husband began reading Dr. Morrison's message and the following pages, and a great spiritual peace came to her. She went on the operating table trusting in the Lord and regained consciousness praying for her children. I have sent her the copies I have received since and I know she has enjoyed each one.

I hope the Lord will bless each reader and each contributor; I pray especially for Dr. Morison, that he may be spared with restored health.

Yours truly,
Josephine Call.

NO DRINKING IN LONDON?

"We counted at least fourteen violently drunk in these two blocks, half women."

That is a sentence from a letter received last week by Boy Scout Executive George C. Driesbach, of Rockford, Illinois, from Boy Scout Leader Walter S. Grebner, of Sterling, Illinois, one of the party of American Boy Scouts in Europe this summer.

The letter contains description of a prominent London Street one night as the saloons were closing. None of the young American boy scouts abroad is old enough to recall the American saloon; their European experience is their first touch with a drink-ridden country.

The letter says:

"Since coming to London we have noted more obnoxious, more wretched looking people than one sees in a month in the states and last night and the night before we saw one of the great reasons why.

"After coming home from Madame Toussaud's 'Collection of Wax Figures with Einar, Oscar and I took a walk to get some fruit. On the way back, about four blocks from the hotel we saw crowds and just casually sauntered down. Understand the hotel is in quite a fashionable part of Westminster.

"Before this we had seen several figures staggering along and on the way home from Madame Toussaud's three women, dead drunk, called us names until a 'Bobby' dispersed them. Oscar remarked, 'and they say you don't see any drunks in London!'

"Well, to continue our story we went down to the crowd and found that in two blocks there were eight saloons and that they were closing. The great crowd was at least 50 per cent elderly women and 50 percent of them were 'stewed.' Glasses of beer outside, bottles being gulped down and yelling and howling all about. One old woman fell flat in the middle of the street dead drunk, until two young girls helped her home. A man and evidently his wife, drunk, engaged in an argument which ended in a fist fight between the two.

"I think we counted at least fourteen violently drunk in these two blocks, half women. It was so disgusting, so degrading at 11:15 o'clock at night that we left the scene, firmly thanking God for American prohibition and convicted that it is our greatest blessing nationally. I have talked to many Americans and they voice the same opinion. I would like to take its opponents to these scenes.

"I haven't the slightest doubt as to their conviction, for it is so obvious here in the 'land of personal liberty' so-called. Friends, believe me or not, these are absolutely true facts and I'm sure such scenes are not spectacles in the good old U. S. A., as they are here. America sure has the jump on Europe in this as well as in other ways."

The letter quoted from above was published in the Rockford "Morning Star," Rockford, Ill., August 31, 1929.

LATE NEWS FROM MISS HUGHES.

The Ridouts have left us for good. They are over in Japan and their boat will pass through here en route to India. We miss them very much.

Two weeks ago or more we were being forced by the government to make our decision on registration of all our work or take the consequences. You see our Bethel property is out in the Chinese city, not on Concession soil, and therefore we are at the mercy of the government's demands. You understand, of course, that to register means primarily the forcing of the worship of Sun Yat Sen's picture, and this we cannot and will not agree to—it is simply unthinkable. We cabled Dr. Nast asking him to notify our friends of the serious situation for we felt that we needed the prayers of God's people. I am so glad Dr. Morrison, he sent the message to you. Today we have had a call from a Nationalist official giving us three days to register or the law will act. We haven't the slightest idea what the law will do. It may close the whole plant. It will probably close our educational work and possibly the hospital, but we are singing,

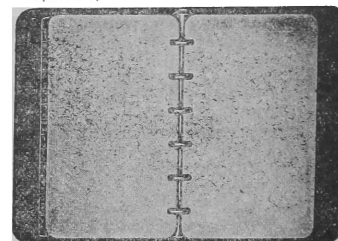
"I'm going through, I'm going through.

I'll pay the price, whatever others do." The Lord is keeping Dr. Stone's and my heart in perfect peace and it is a joy unspeakable that without one ex-

Loose Leaf Book

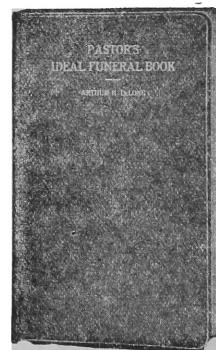
FOR

PASTOR, TEACHER OR WORKER.



This is one of the thinnest, lightest, most convenient book of the kind on the market. Very flexible. Size 5x8, 100 pages, either ruled or blank sheets, bound in flexible Moroccan leather binding. Regular price, \$2.35. Our special price, postpaid, with fillers, \$1.60.

Extra package of fillers, 35c.
PENTECOSTAL PUBLISHING COMPANY
Louisville, Ky.



EVERY
Pastor
Should
Have
This
IDEAL
Funeral
BOOK

214 Pages

BY A. M. DELONG.

A ready aid for pastors of all denominations. Contains Scripture Selection, Topics, Texts and Outlines, Suggestive Themes and Prayers, Quotations, Illustrations, Form of Service, etc. Over fifteen hundred suggestive themes and texts for every possible occasion. This book will enable you to get up an appropriate funeral service for any occasion in fifteen minutes of time.

The sermons and illustrations are good for other occasions also. A limp leather-bound, gilt-edge book, pocket size, for \$1.75.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Ky.

ception every American and Chinese fellow-worker is one with us. There is no pulling or struggling, or whispering or suggesting that perhaps we had better compromise. We could not be sure today of the loyalty of our people if we did not know that they are every one sanctified, married workers with wives and little ones dependent upon them standing loyally by us in this hour of crisis. If they close up Bethel, praise the Lord, there are four hundred and fifty millions of people in this great land waiting to hear the old Story of love, and we'll go out in Bands to tell the Story. Do ask your people to pray much for us.

Lovingly yours,
Jennie V. Hughes.

JUST ONE IN THE WHOLE WORLD.

There is just one Bud Robinson—no one like him or even akin to him. There is not another "Life Story" like his or similar to it. His recent book, "My Life's Story" is, as he puts it, "loaded to the water line with the activities of forty-seven years of labor in the kingdom of the Lord Jesus Christ." The chapter on his call to preach is worth the price of the book and more. Get it and read it. It has 217 pages, but when you start reading it you will not want to stop until you have finished. It sells at the remarkably low price of \$1.00. Don't fail to get your copy. You will weep and you will rejoice as you read it.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

THE GIFT SUPREME

THE OLD KING JAMES VERSION USED IN EVERY BIBLE ON THIS PAGE.

Most Complete Bible

Just the Bible for the home for family use, most helpful for the teacher or pastor, very attractive for the old folks, a good study Bible for the student.

26 SPECIAL FEATURES.

1. It has fine Morocco binding, overlapping edges, stamped in gold on back and backbone, size 5½x8½x1-¾.
2. It is bound in the unbreakable back, which is the weak place in most Bibles.
3. It has a beautiful quality of white opaque Bible paper.
4. It has 32 pages of attractive halftone illustrations.
5. All the words spoken by Christ, printed in red.
6. It has the large long primer type, self-pronouncing.
7. 40,000 references, chapter numbers in figures.
8. A beautifully printed family register for names, marriages and deaths.
9. Chapter headings, giving the subjects treated in each chapter.
10. A summary of the principal events connecting the Old and New Testaments.
11. A chronology of the entire Bible.
12. A chronological table of Old and New Testaments.
13. The Old Testament and the monuments.
14. An itinerary of the children of Israel from Egypt to Canaan.
15. The tabernacle: its materials, its structure and its contents, with their symbolic meanings.
16. Harmony of the four gospels, making a wonderful study on the life of Christ.
17. The parables and miracles of the Old and New Testaments.
18. The names, titles and characters of the Son of God.
19. The sacred books of non-Christian religions.
20. Index of proper names, with their accentuation and meanings.
21. Obsolete and ambiguous words.
22. Tables of measures, weights and coins.
23. Alphabetical index of the Holy Scriptures, comprising the names, characters and subjects.
24. Four thousand questions and answers (121 3-column pages of these).
25. Complete Bible Concordance.
26. Fourteen maps in colors with index to same.

Specimen of Type.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

The regular net retail price is \$6.50.
Our special price, postpaid **\$4.00**
Your name in gold, 50c extra.
Patent thumb index, 50c extra.

Each copy packed in a box, wrapped inside and out. The above Bible is the very best value that we know of in the way of completeness, large type, durability, neatness in size, and all the attractive features for Bible study, for the price.

Sunday School Scholars Red Letter Bible

THE BINDING.—Genuine leather with overlapping edges, and very flexible.

THE TYPE.—Large, clear, easy to read nonpareil black faced type, pronouncing. Chapters in figures. All of Christ's words printed in red.

THE PAPER.—A very thin white opaque Bible paper, durable. Gold edges, silk headbands and marker.

ILLUSTRATIONS.—Sixteen full pages, printed in eight colors, and 32 full pages in one color. Frontispiece, presentation page and family record.

HELPS.—1,500 revised questions and answers, a complete Bible concordance, 14 pages of maps in colors, Hebrew, Phoenician, Greek and Latin alphabets.

THE SIZE.—5x7x1 in. thick, weight 20 ozs. Stamped in gold on back and backbone.

THE PRICE.—This Bible is a good value at \$4.50. Our special price, postpaid **\$2.75**
Name in gold 50c; index, 50c extra.

BLACK TYPE EDITION.—Same Bible as described above without the red letter feature. Price, \$2.50.

Same Bible as above, without the helps, Keratol binding, red edges. Price, \$1.00.

Ideal India Paper Bible

For Teacher, Pastor or Friend.

It is self-pronouncing.
It is printed in long primer type.
It is bound in Persian Morocco.
It is silk sewed, guaranteed not to break in the back.
It is leather lined to edge.
It is printed on fine India paper.
It has references, concordance, maps.
It has silk headbands and marker.
It is 8½x5½ inches, weighs 22 ozs.
It is only 15-16 of an inch thick.
It is sold regularly at \$10.20. **\$7.50**
Special Price, postpaid
It will last a lifetime, ordinary use.
Improved thumb index, 50c extra.
Name lettered in gold, 50c extra.

SPECIMEN OF TYPE

THE LORD is my shepherd; "I shall not want."

2 He maketh me to lie down in

Same style as above bound in extra fine binding that will last 20 years with ordinary care, for \$10.00.

Red Letter Text Bible

Clear black faced minion type. Christ's words in red. Moody's Bible Study, Harmony of the Gospels, great periods of Bible history, prophecies, warnings and promises, dictionary of scripture proper names, maps, etc. Morocco with overlapping edges, stamped in gold. Size 5x7½x1½ in. thick. A regular \$3.00 value that we are offering for **\$1.50**

Ideal Child's Bible



Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold, red under gold edges.

It has a very clear, readable agate type; is self-pronouncing, chapter numbers in figures. Size 3½x5½, only ¾ of an inch thick, and weighs 11 ozs. It contains twenty choice helps.

1. The books of the Bible in rhyme.
2. How to find the books quickly.
3. Finding great things in the Bible.
4. How to read the Bible through.
5. The treasures of the Bible.
6. How to study a Sunday school lesson.
7. The death of Moses.
8. How to study a Bible Character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies to the Bible.
18. Golden verses of the Bible to be committed to memory.
19. A study of the Holy Land.
20. Bible manners and customs.

Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this \$2.50 Bible, postpaid, for **\$1.50**

Same style of Bible as above, keratol binding, red edges and not overlapping, 90 cents.

Red Letter Illustrated Combination Teachers' Bible

Words of Christ in red. Revised Version in foot notes.

Complete Bible helps, history, geography, and customs in Bible times. 40,000 references, concordance, maps, etc.

Fine Morocco binding, overlapping edges, linen lined to edge. Large, clear bourgeois type, self-pronouncing, round corners, red under gold edges, many beautiful colored illustrations, making it attractive for young and old.

Regular price, \$6.50.
Our special price, postpaid **\$3.50**
Index, 50c. Name in gold, 50c extra.

Old Folks or Home Study Bible



The Home Bible for daily devotional reading. A superb record, and 17 maps, printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word.

It takes the place of a family Bible. Bound in a splendid quality, flexible Morocco, stamped in gold. Regular agent's price, \$6.50.

Our price, postpaid. **\$3.00**

SPECIMEN OF TYPE.

THE book of the generation Jē'sus Christ, the son of Dā' the son of A'brā'hām.

Your name in gold, 50c extra.
Same style as the above in genuine leather binding with overlapping edges, special price, \$5.00.

Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 ozs., is ¾ of an in. thick, and size 4½x6¾. It has very readable minion type, splendid Morocco binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient.

Our special price, postpaid **\$2.95**

The same Bible as described above, with a complete Bible concordance. **\$4.25**

Special price
Your name in gold on either of the above, 50c extra; index, 50c extra.

Vest Pocket Testaments

Beautiful little New Testaments that are printed in clear nonpareil type on thin Bible paper.

Very compact, may be easily carried in the pocket.

No. VP6—Artificial leather, limp, gold titles, round corners, red under gold edges. Price, postpaid **50c.**

No. VP9—Genuine leather, overlapping covers, gold titles, round corners, red under gold edges. Price, postpaid **75c.**

No. VP9OR—Same as VP9, but with the sayings of Christ printed in. Price, postpaid **90c.**

Old Folks' Testament and Psalms Illustrated

Very large, clear, pica type—the largest type to be had in a convenient size book. It is bound in black cloth, stamped in gold and has 24 full-page illustrations.

The Lord's Prayer is beautifully printed in colors as a frontispiece. It is pronouncing, has key to the pronunciation of proper names; dates or times of the writing of the different books. The Lord's Prayer is illustrated with 8 pages of pictures. This Testament is especially suitable for old folks or small children, and is fine for home worship. **\$1.25**

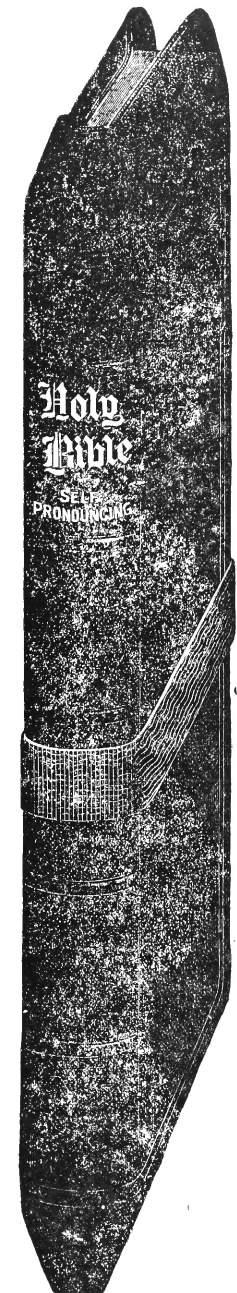
Price, postpaid
Same as above in fine Morocco binding, Price, \$2.00.

Same as above with words of Christ in red, \$2.20.

Jewel Testament

Fine Morocco binding, overlapping edges, India paper, silk sewed, largest type in a little book, size 2½x4 1-6x¾ in. thick; weighs less than 3 ounces. Fits the hand and vest pocket. It is self-pronouncing, contains the Psalms. Price **\$1.50**

5 copies for \$6.00.



This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement.

Pocket Bible

A light weight small size Bible that you can slip into your pocket. Just the thing to take to Sunday school or Church.

It weighs only seven ounces, the size is 3¼x5x¾ inch thick, center column references, bold faced pearl type, fine Oxford India paper, bound in a beautiful piece of smooth calf leather. Attractively stamped in gold on side and back, gold edges, silk headbands and marker. Extra special value. **\$2.00**

ue. Price **\$2.00**

PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KENTUCKY.

PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Oct. 2, 1929.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 41, No. 40.

KEPT BY THE POWER OF GOD THROUGH FAITH.

By The Editor.

OUR Lord Jesus not only saves, but he keeps; in the forgiveness of sins and regenerating power there is an instantaneous and marvelous work, a gracious change; it is being born again. It is to become in Christ a new creature, and life stretches out ahead, many temptations and conflicts await this new creature, and the keeping power of Christ is necessary. One must not only be saved in the great work of pardon and regeneration, but one must be kept from sin in a sinful world.

It will be remembered that in his prayer contained in the 17th chapter of John's Gospel, speaking to the Father of his disciples, our Lord said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Jesus saves people for service. He would not hasten them away to heaven, but keep them in this world and use them for his glory in the salvation of others. All Christians should get this truth very clearly fixed in their minds. Our Lord is able, not only to save us from our past sins, but to keep us from sin, and sinning, in this present world.

We must remember that heaven is getting along very well without us. There are no burdened, broken-hearted widows there, with hungry children crying about their knees to be comforted and helped, no little orphans in barefoot nakedness and leanness to be washed and clothed and fed and homed; there are no wasted lives festering with disease and chained down with sin in garrets down in the slums to be sought and healed and saved and led out into the light and glorious liberty of the Son of God. Heaven is graciously free from all this sort of thing, but this poor lost world is full of sorrow and suffering and calls for service here.

One of the most blessed things in Christian life and experience is the high privilege of service. To be saved by his grace, and to go forth in his name and for his sake, to minister to the needs of lost humanity, is one of the highest privileges that a human being could possibly desire in this world, or any other world. It is all very well to have a community chest; we are in perfect sympathy with all of those philanthropic organizations that have been built up to minister to the needs of humanity; but those who minister to the sick, the imprisoned, and the suffering by proxy, are suffering great disadvantages themselves. One of the greatest means of grace is to go into the place of suffering, to pray at the bedside of the sick, to wash the soiled and sore feet of motherless little children, to bind up the broken heart with one's own hand; to enter into fellowship with the very poor, the unfortunate, and may I say, the sinful; to get down into the very depths of human sorrow and human need and hand out, not only some money, some old shoes, some half-worn clothing, some potatoes, and stale bread, but to hand out a bit of one's heart, to choke back some

WHAT PLEASES GOD.

"Whatsoever the Lord pleased, that did He in heaven and all deep places."

What God decrees, child of His love,
Take patiently, though it may prove
The storm that wrecks thy treasure here,
Be comforted! thou need'st not fear
What pleases God.

The wisest will is God's own will;
Rest on this anchor, and be still;
For peace around thy path shall flow,
When only wishing here below
What pleases God.

The truest heart is God's own heart,
Which bids thy grief and fears depart
Protecting, guiding, day and night,
The soul that welcomes here aright
What pleases God.

Oh! could I sing as I desire,
My grateful voice should never tire
To tell the wondrous love and power,
Thus working out from hour to hour
What pleases God.

The King of kings, He rules on earth,
He sends us sorrow here, or mirth,
He bears the ocean in His hand;
And thus we meet on sea or land
What pleases God.

His Church on earth He dearly loves,
Although He oft its sin reproves;
The rod itself His love can speak,
He smites, till we return to seek
What pleases God.

Then let the crowd around thee seize
The joys that for a season please,
But willingly their paths forsake,
And for thy blessed portion take
What pleases God.

Art thou despised by all around?
Do tribulations here abound?
Jesus will give the victory,
Because His eye can see in thee
What pleases God.

Thy heritage is safe in heaven;
There shall the crown of joy be given;
There shalt thou hear and see and know,
As thou couldst never here below,
What pleases God.

Paul Gerhardt.

tears of pity, to melt and refine one's soul with the sorrows and sufferings of other people.

It is the glory of our blessed Lord to save people from their sins, and to keep them free from sin and sinning in a sinful world, to put into them his spirit of love and compassion and helpfulness, and to train them to do as he did, as described by the apostle: "He went about doing good." And so he prays that we be not taken out of the world, but that we be kept in it, and kept free from its sinfulness, living in the midst of its temptations and its wickedness, with hearts aflame with love divine, going about doing good. It may be that the very poor and dependent, the sick, the ignorant and that very large number of helpless people in the world, are God's schoolteachers in the economy of our Christian life. If there were no one to help, nobody to feel sorry for, no one to weep over, no pitiful, broken, helpless human being for whom we can sacrifice and suffer, I say, it may be, we would become hard-

hearted; the fountain of our tears might dry up; we might become mere selfish animals, with no tender, holy emotion, no longing and love for others. Our Lord has much business in this world, work that must be done and for this reason he would take us out of the world by his regenerating power; then he would take the world out of us by the baptism and sanctifying of the Holy Ghost; then he would send us back into the world, full of sin and suffering, graciously saved and kept and used in saving others.

THE OLD-TIME REVIVAL.

WE often hear devout people expressing a desire to see an old-time revival of religion. These expressions raise in our mind the question, What was the old-time revival and how was it produced? The old-time revival was characterized by a profound conviction for sin, a deep grief on the part of the convicted over sins committed against God. Mourning because of sins was sometimes protracted through several days; sometimes it extended into weeks. Not infrequently the penitent gave up hope as he or she looked upon the awful wickedness of having trampled upon God's commandments and having rejected his mercy. These despairing souls had to be encouraged by Christian workers, to pray on; not to give up hope. Scriptures were quoted to them, such as, "Seek and ye shall find; knock and it shall be opened." "Whosoever cometh unto me, I will in no wise cast out." "Weeping may endure for a night, but joy cometh in the morning." The holy Scriptures abound with wonderful passages of encouragement to the broken and contrite spirit. The word of the Lord was in great use about the altar place among penitents in the old-time revival.

After those deep convictions came bright conversions. When a soul came out of such dense darkness into the marvelous light of salvation there was great joy, and often shouts of praise. In many instances the new converts would walk about the neighborhood, ride over the community and bear testimony to the wonders of God's love, the saving power of the Lord Jesus Christ. The joy of this salvation with its glad testimonies, happy shouts, and melodious songs would extend through weeks and months, and under the influence of the testimony of these new converts sinners would be powerfully convicted and souls would be saved.

In the early history of Methodism when these revivals of deep conviction, bright conversions, great joy and glad testimony were so common, it was generally understood that there was another blessing, a wonderful outpouring of the Holy Ghost in reserve, a definite cleansing from all sin, a direct operation of the Holy Ghost perfecting in love. When

(Continued on page 8)

GOSPEL NOTES AND REFLECTIONS.

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



Peter, in describing the preaching of his day, says that "they preached the Gospel with the Holy Ghost sent down from heaven." Stevens said of the early Methodist preachers, that they preached with the full expectation of seeing people saved during their preaching. In the mission fields today we feel there is a great lack of faith in the power of the gospel to save people on the spot. Many missionaries make so much of the idea of "background." They think that it is too much to expect that raw sinners should be converted to God simply under the preaching of the gospel—that they need teaching, training, etc., before they can hope to see them converted. Hence it is that so much of mission work has been turned aside to education, and a great percent of the endeavors of present day missionaries seem to be in the realm of education instead of evangelization. I am firm in the belief that the great need of the foreign field today is New Testament, Holy Ghost, evangelistic work carried on with the one purpose of getting people saved.

PREACHING TO SAVE.

Bishop Thoburn, of India, tells the following: "While preaching at Cawnpore I learned a lesson which was to affect my succeeding labors in a most important way. Had preached to an ordinary congregation and, as was our custom, at the close of the sermon, called on awakened persons to rise. Two or three men did so and during the prayer I went to one of them to try to show the way of salvation. To my extreme surprise he assured me that *he had found peace during the sermon*. He had been awakened, pointed to Christ and enabled to believe during the half hour that I had been preaching. I had never met with such a case before and at first was a little incredulous about the man's profession; but soon another case exactly similar occurred, and other like cases have continued to occur with greater or less frequency ever since. I have long since ceased to marvel at them. The real wonder is that I should have preached nearly fifteen years before discovering that the ambassador of Jesus Christ intrusted with the ministry of reconciliation is really able, through his message, to do that which he is sent to accomplish. The messenger of Jesus who speaks for his Master should beware of trusting to methods, helps, or any artificial appliances, but always stand up before his fellow men in the confidential expectation of seeing them convicted and converted while listening to the word of life."

Preaching in Calcutta one Sunday night with no little difficulty because of his fever, he thought he would dismiss without a prayer meeting but he was constrained to give the invitation and sixteen persons rose and went forward. Seven of these were converted during the preaching of a blundering sermon in which he scarcely knew what he was saying. From this we again learn

1. That the Gospel of Christ is the power of God unto salvation. Rom. 1:16.
2. That the Gospel preached in weakness, but in dependence upon the Holy Spirit, will still yield definite results in both the foreign field and the home land. 2 Cor. 2:3, 4.
3. That the preaching of the Gospel, not education, not institutionalism, not intellectualism, is that kind of religious endeavors which will be blest of the Holy Spirit. 1 Cor. 1:17.
4. That God's promise is very definite and sure when he says: "For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may

give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." Isaiah 55:10, 11.

"Great Sun of Righteousness, arise,

Bless the dark world with heavenly light;
Thy Gospel makes the simple wise,

Thy laws are pure, thy judgments right."

"THIS IS WHAT I WANT!"

Let me add one more story to the power of the gospel in heathen lands. A Hindoo with troubled conscience went to the Brahmin to ask how he could make atonement for his sins. All told him that he had to mortify or torture his body; he must drive a number of iron spikes through his sandals and walk to the sacred River, a distance of 480 miles. When he had done this he may hope to get rid of his sins. The poor Hindoo, anxious to save his soul, set out on his terrible journey until he could endure the torture no longer, so he was compelled to halt beneath a wide spreading tree. While there a missionary came and preached the gospel. The poor Hindoo heard the words: "The blood of Jesus, the Son of God, cleanseth from all sin." The preacher told what sin was with its guilt, showed man's utter helplessness to save himself through any self-imposed suffering, and pointed out God's way of salvation through the precious blood of Jesus.

These sounds fell upon the Hindoo's ears like rain on a thirsty soul. He drank in every word and at last plucking off his sandals he cried out: "*This is what I want! This is what I want!*" He gladly received the gospel, believed it and became a living witness that the "blood of Jesus Christ does indeed cleanse from all sin."

A CHINESE FANATICISM.

The study of fanaticism reveals some peculiar elements in the makeup of the human mind when fanaticism is joined to some sort of religious propaganda. The Tai Ping Rebellion which broke out in China about 1851, was largely the result of religious fanaticism. Hung Hsiuchuan was the leader of it; he was a farmer's son. He was fairly well educated and for a while put himself under the teaching of Rev. Issachar Roberts, a Baptist minister at Canton. He did not stay long enough to be baptized, but went off and organized a religious society called the Shang Ti Hui, or "Society of God." He started to preach the worship of one true God and to condemn idolatry. He drew to himself quite a following and they soon became wild flaming fanatics, not satisfied with preaching against idolatry but proceeded to destroy heathen temples and their gods. They developed into an army and cut their way across China putting to the sword those who opposed. After thirteen years of bloodshed in which it is estimated that between twenty and forty millions of people perished, the thing wound up at Nan-king where the leader lived in luxury, extravagance and dissipation and afterwards committed suicide.

Fanaticism has written many chapters of sorrow and disaster in the history of the Church of Christ. Mr. Wesley had a great deal of trouble with people who imagined that they receive particular directions from God not only in points of importance but in things of no moment in the most trifling circumstances of life. Whereas God has given to us our own reason for a guide, though never excluding the secret assistance of his Spirit.

Well has Dr. Daniel Steele said:

"The fanatic degrades the word of God by claiming for himself an inspiration equal to its theopneustic utterances. (The modernist adroitly belittles the Holy Scriptures

by classifying their inspiration with that of Homer and Shakespeare). Wesley warns against the folly of enthusiasts who imagine that God dictates every word they speak, and that it is impossible they should speak anything amiss, either as to the matter or manner of it."

The fanatic also imagines he has a manifestation of God so immediate that he no longer needs the ordained means of grace. "All these," says Steele, "are specimens of vagaries contrary to common sense and the Bible which have brought Christianity under reproach."

"Such the credulous dotard's dream,

And such his shorter road;

Thus he makes the world blaspheme,

And shames the Church of God;

Staggers thus the most sincere,

Till from the gospel hope they move;

Holiness as error fear

And start at Perfect Love."

When preaching for many years around at the Camp Meetings and Conventions in America I found everywhere the sad devastating effects of various forms of fanaticism, wild fire and other forms of "zeal without knowledge." Some years ago I wrote the following concerning some difficulties we have to meet with in connection with the camps and other meetings.

Difficulties arising from zeal without knowledge, or from enthusiasm not mixed with Godly wisdom. A preacher who is now extensively known throughout the country as a great preacher of full salvation tells of an experience he had many years ago. He had a hungry heart and had fully resolved to be sanctified and started for one of the holiness camp meetings with no other purpose than to get the blessing. As he neared the camp he was sitting in the car with another preacher to whom he made known his purpose. A good sister in front hearing him say he was going to the camp to be sanctified bent over to talk to him. Among the things she emphasized about sanctification was faith healing. She told him that that very morning she arose to find her arm all sore and broken out with erysipelas. She told the Lord she wanted to go to the camp and he must heal her, instantly it was done, so she said and she exhibited an arm without the trace of a scar or a sore upon it.

When he got into the meeting and the service was in full swing, another sister came to him and talked to him about being sanctified. He told her this was his purpose. She insisted that he ought to be sanctified. He replied that was what he came for, and then she proceeded to back up her contention that he *ought* to be sanctified by telling him the power in prayer sanctification will bring and told the following: "Yesterday," she said, "the dust was so dreadful here that we could hardly breathe, so I told the Lord he must send some rain; the rain fell and then it looked as though so much rain would fall that it would make it muddy and people would not get to the camp. So then she told the Lord only to send enough rain to settle the dust and instantly the rain stopped." Now those two over-zealous sisters were too much for the young man. If they had talked sanctification from the standpoint of getting rid of sin, being made pure and being perfected in love, it would have intensified the brother's desire, and quickened his quest for the blessing, but they talked the thing from a point of view which at once kindled a prejudice in his heart and sickened him and instead of his becoming a mourner he went away home in disbelief and disgust and went for some eighteen years without the blessing.

Another difficulty is found in the folks who go around camp with their stories of new revelations, visions and "strange gifts."

They will be found bearing various labels. Some the "third blessing," some the "latter rain," some the "gift of tongues," etc. Their obvious employment seems to be to unsettle folks, to get people to strive after not the great essential—deliverance from all sin, but after the miraculous, the mesmeric, the unnatural, visions, rhapsodies and spiritual spasms.

AMERICANS AND THE BOXERS.

During the Boxer Uprising of 1900, in which two hundred and thirty-three missionaries were killed, the relief of the Legations in Peking, the Chinese capital, was a matter of international importance as all nations had their representatives there. Seven nations contributed troops to relieve Peking. The Japanese had 8,000, Russians 4,800, British 3,000, Americans 2,500, French 800, Austrians 58, Italians 53. To the American troops was assigned the South bank of the Canal which connects Peking with Tunchow. General Chaffee was in charge. This story is told: "When the Americans came up a Yankee drummer boy climbed up the weather beaten wall of the Chinese city

and with his drum straps aided several of his comrades to reach the top. They then climbed down on the inside and managed, notwithstanding the fire of the Chinese sharpshooters, to open the city gate. The Americans took four other gates between them and the palace and were ready for a march right into the Forbidden City (Peking) but were held back by the Allies until such a time as a general march was arranged for to be participated in by troops of all the nations represented. The Americans held the main gate of the city and entrance to the palaces had to be subject to passes issued by them. When those troops arrived all looting and disorder ceased and the proud City of Peking through its own foolishness in countenancing and encouraging the Boxer uprising against missionaries and all foreigners, was in the hands of foreign war lords and their troops. In the meanwhile the Empress Dowager and her court had to flee across Shansi and up the valley of the Wei to Hsianfu, the capital of Shensi the ancient capital of the Empire.

It is worth while observing that the attitude of America in all her dealings with

China has been invariably fair and equitable. Not so the other nations. Every chance they got through a scrap or a war they bit off another slice of Chinese territory. America kept free of that sort of business and generally speaking it can be said that the Chinese hold the Americans in a very high regard, much more so in these days of "extra territoriality" and "concession" discussions than the other foreigners who have been at war with China and who have extorted big concessions at the conclusion of their wars. It seems a shameful pity in view of these things that the Americans are exploiting China in the interest of the cigarette. Everywhere you go the deadly American cigarette is in evidence and, it has been said, that the Tobacco magnates of America have used as a slogan: "A cigarette in the mouth of every Chinaman and Chinawoman." It is no uncommon thing to see Chinese women smoking the deadly cigarette on the streets and stores and hotels. England stands guilty for the dreadful Opium curse upon China, and now America is cursing her with the dreadful cigarette. And all for the almighty dollar! Alas! Alas!

Why I Love the Methodist Church.

Rev. William E. Schubert.

Love the Methodist Church because my father was a Methodist. It was he who first taught me to pray. I remember kneeling by the bed in my room while he taught me "Now I lay me" and "Our Father." One was "the little prayer," the other I called "the big prayer." I remember asking for "the big prayer"; though I did not know then that one was human and the other divine, one written by man, and the other spoken by Christ. I knew that one appealed to me more than the other; yet today both are precious, because my father taught them to me in those days when parents took their vows seriously.

I love the Methodist Church because my mother was a Methodist. It was she who early dedicated me to the Lord for his work, she who had wanted to be a missionary but couldn't for health reasons. It was she who never pressed this upon me; in fact I did not know it until after I had made my own decision to come to China. It was she who encouraged me, and used all her resources and energies to help me in my effort to get an education.

It was a Methodist preacher, one of the Bovards, who laid his hand upon my head one day in my boyhood, and said, "I claim this boy for the ministry." It was his brother, my college president, who later helped to make it possible for me to prepare for that call.

I love the Methodist Church because it was at her altar that I found the Lord. A Methodist evangelist, Fred Ross, preached and shouted, prayed and exhorted; judgment became real to me, I yielded, and while my Sunday school superintendent prayed and sang with me I gave my heart to God.

It was Methodist pastors and their wives, Carnes and Ore, Reberger and Summers, who trained and held me to the Church. They and other workers in the Junior League, the choir, and boys' clubs, took me through that trying time in that sinful little town in California, endured my meanness, loved me any way, and held me true.

It was in a Methodist Church that I first felt the social influence of evangelism; for it was during a revival meeting that I first felt I should do something to better society. A Methodist layman, editor of the local paper, provided that opportunity when he circulated a petition and started a local option fight, first of the many prohibition battles I took part in until we wrote it in the law of the

land. I have always been grateful to the editor (who was also my father) for teaching me to fight in a just cause, even though we lost money, and were often in the minority.

I love the Methodist Church because it was while standing at a Methodist altar that I received the blessing of holiness, when a vision of the Cross and the multitudes of China led me to say "Yes" to God and he sealed my decision with fire. I have been helped by other holiness churches, but my greatest encouragements to seek and live and preach holiness have come from the people of my own church. It was Methodist young people whose lives and testimony led me to seek until I found. Lela^h Torrey of sainted memory, Archie Butters who explained it to me, and they and other Epworth League officers put me early into "work which kept faith sweet and strong" during my first year at college.

It was a Methodist preacher of the old school who trusted me for my board and room one year in college when I thought I must quit, and it was he who encouraged me to join conference, though I thought I was too young, and had been told so.

It was a Methodist district superintendent, Dr. John Oliver, who gave me a trial when no one else would have me, appointing me to a circuit in the cattle country, and who recommended me the following year to the conference. The preaching of holiness was taboo in those days, but neither he nor any of the other men under whom I have worked since on two sides of the Pacific have ever tried to keep me from preaching holiness. Whenever the subject was mentioned, though we did not always agree on terms or details, they encouraged me to witness and preach and lead people into the experience of God which led me into the ministry and to China. Except by that first Conference relations committee, I have never been discriminated against because I was a holiness preacher, and at times I have been favored above others, and above what I felt I deserved.

I love Methodism because of its literature. The man who encouraged me to join conference loaned me books, and since then my heart has travelled the roads of England with Wesley, and the "Long Road" with Asbury, and I have been enamoured ever since with Wesley's Sermons, Adam Clarke's commentaries, Bishop Taylor's campaigns in California, Australia, India, and Africa, with Arthur's "Tongue of Fire," with Inskip

and Wood, with Oldham and Warne, with Morrison and Smith and Stanley Jones. Thank God for this church with a glorious past. Thank God for its true men today.

I love the Methodist Church because of its possibilities for the future. I believe we will still fulfil the function for which God raised us up. There are praying people everywhere, there are some in each of our churches. The faithful preachers are raising up recruits and the leaders are only too glad to get them. Unbelief is not doing this, so the future is with those who remain true to the things which have made Methodism glorious.

These are the reasons why I love the Methodist Church. All this might truthfully be said of other churches by their members, but this has been my experience with Methodism for thirty-five years. My loyalty is not clouded by recognition of her faults and by fears of her failings, for these are tempered by the fact that here I found the Lord, and here he made me his own and called me to his service, so if I criticise, I will do it in love.

"For her my tears shall fall:

For her my prayers ascend:

To her my cares and toils be given ;

Till toils and cares shall end."

Methodist Mission, Nanchang, China.

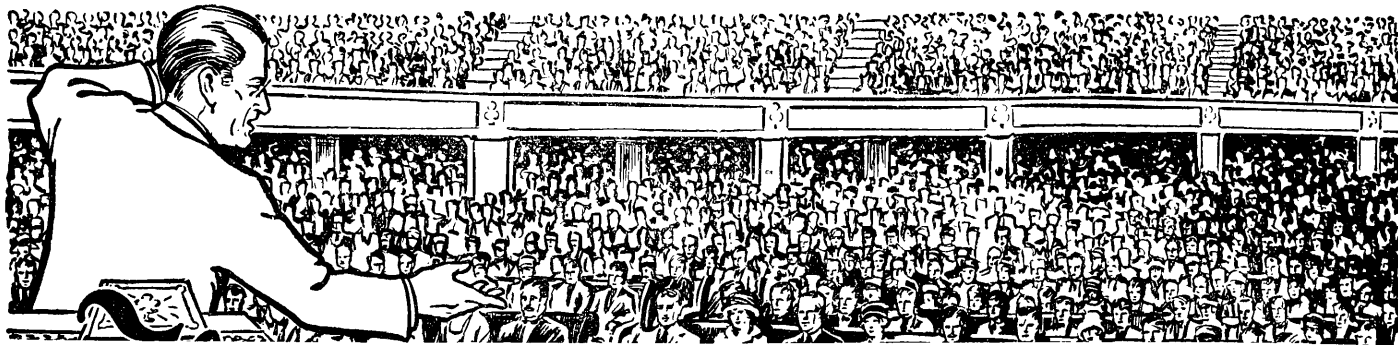
The Lost Traveler.

It is related of a lost traveler that when he was near the point of perishing on the desert sands, he cast his eyes down and saw a small bag. Hoping to find water or dates, he quickly alighted from his camel, and eagerly seizing the bag tore it open. "God pity me!" he exclaimed, "it is only pearls!"

By nature all men are lost, wandering through the dreary, dangerous Desert of Sin. But there are fountains of Living Water, from which if they drink they will not perish.

One of the many Scripture passages representing man's lost condition is, "All we like sheep have gone astray; we have turned every one to his own way." "Gone astray!" Lost! But this glorious fact is also announced, that the good Shepherd came "to seek and to save that which was lost." Blessed intelligence indeed! But we must be willing to be saved on the good Shepherd's own conditions—to be lead by Him out of the Desert of Sin.

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WHEN THE SERPENT STRIKES.

By J. F. Michael, Ph.B.

"Surely the serpent will bite without enchantment."—Eccl. 10:11.

THE subject, "When the serpent strikes," struck me as being pertinent from a sermon point of view. Such an article appeared in a recent issue of *The Texas Outlook* written by Mr. T. C. Reed. Mr. Reed's object was to impart preventive information. We know the result if bitten by a rattlesnake. Hence, the information he gave is timely. In view of this fact I wish to bring this thought over into another sphere, viz: the spiritual. Whether we will it or not the human family has had much to do with the old serpent. The serpent is not only vicious but interesting as well.

NOTE HIS UNIQUE CHARACTERISTICS.

He is noted for his rapid locomotion. And graceful is his movement too. On land or water, in the earth or up a tree, he is equally rapid. Some are so rapid that they are called racers—blue racers.

He is noted for his peculiar mysteries. The snake charmer, or enchanter, can tell us much about his peculiarities. No other creature in all the world quite like him. His power to charm is beyond question. I recall having seen a little bird scared out of its wits, and apparently it could not move an inch. Can he charm human beings? I do not know, nor do I possess a disposition to ascertain.

He is noted for his beauty. I never shall forget one bright spring morning the rattler that crossed the road ahead of me. Its beauty was almost inexpressible. Evidently he had just cast away his old suit, and now going abroad all dressed up for another year. This reminds us of the fact that the curse did not divest him of all attractiveness. He stands out almost unique in this particular. The sad thing about it is that old Satan has capitalized much of the beauties of this life. He cares but precious little about what we actually call homely. He wants the most attractive, and he usually gets it.

He is noted for his remarkable wisdom. Satan recognized this when he set out to ruin the human family. He selected the most subtle creature of all the field, and that creature was the serpent. And I dare say he retains that subtlety unto this day.

He is noted for his deadly bite. Nature has highly endowed him with a most fearful protective, and he makes use of it on the least provocation. I call to mind a certain little fellow bitten by a big rattler. That snake was so enraged that he followed the child for a second attack which proved fatal. The child had done the snake no harm, but the snake true to his nature sent his poison through the child's body, and wrought his death. Truly the serpent strikes without enchantment.

HIS PLACE IN WORSHIP.

Not that God gave him a place in our worship. No, not by any means. But the human race by virtue of its relationship to the Devil has worshipped many things, and the

serpent has played no small part in this awful tragedy. In China, Japan, Syria, Mexico, North and Central America the serpent is rich in religious symbolism. The North American Indian snake dance is an annual affair well known to many. Temples of worship have been erected and dedicated to the serpent. Doubtless he is one of the most dreaded and one of the most revered creatures the pagan world encounters. Indeed with many people to kill a snake is to provoke the wrath of the gods. The modernist that goes about preaching that man is inevitably religious is absolutely correct, but let us not be blind to the fact that man has spent much time worshipping at the devil's shrine. Sad to say that much of our worship even in this enlightened day is purely paganistic. Genuine reverence and Bible consecration are lost arts to many modern church folk.

THE SERPENT A TOOL OF SATAN.

When Moses and Aaron stood before the Egyptian Magicians (Ex. 7:12) the Devil thought he would stage a good one by converting rods into moving serpents, but imagine (if you can) his bewilderment when Aaron's rod turns into a serpent and swallows down the magic snakes. The devil has been using magic all these millenniums. No wonder he has the world hoodwinked.

Let us remember that the snake is no bed-fellow, that he is a dangerous playmate, and that he strikes without enchantment. Several years ago a pentecostal preacher was conducting revival services near Cardwell, Mo., and in order to prove to the people that he had the baptism of the Holy Ghost he put on some snake performances. He handled the snake quite successfully; and to show that a certain sister also had the baptism of the Holy Ghost he gave her the snake. It bit her. The doctor was three miles away, but arrived in time to save the woman's life. She would have died, for the serpent was the most poisonous, being a copper-head. Needless to say this broke up the meeting for the doctor cursed them out, and the preacher left the community. Any preacher that makes use of the devil's tool will end up badly.

THE SERPENT'S FIRST STRIKE.

The first strike the serpent made wrought the downfall of the first Adam and of his entire race (Gen. 3:1-6). From that bright dawn until the present hour he has been striking at mankind. How true the Book—the serpent's head has bruised the heel of man. He has left his slimy trail across the ages. In Adam the first we all die. Where is there a family that Satan's dark curtain of night has not overshadowed? His activities serve as a cold shivering shroud that cuts out light and hope from the millions of seeking souls that long for release from his satanic power. He first struck right at the heart of man, then man's home, the state, the nation, and the world. His work everywhere is literally chaotic. The serpentine hiss has fallen upon the ear of every other creature whether it be beast, fowl, or human being. His venom sting flows with rapidity

through the veins of society. Look where you may and you can see the sinful products of the serpent's strike.

THE SERPENT'S LAST STRIKE.

While it is indeed true the serpent's head has bruised the heel of man; it is also true that the heel of man shall bruise the head of the serpent. God said the seed of the woman would do it. That seed is Jesus Christ—the second Adam, in whom we live, move and have our spiritual being. After Christ's baptism he was led by the Spirit into the wilderness where he encountered the serpent. (Matt. 4:1-17). On that occasion Satan went down in defeat. Though he lost the battle he continues to strike, and will continue until the end of the grace age. In the twentieth chapter of Revelation St. John tells us that an angel came down from heaven and laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years—during the glorious reign—the Millennium that the saints anxiously await. At the close of the Millennium he is loosed out of prison, during which time he will re-organize his forces and attack the camp of the saints. But sin-avenging fire descends upon Satan's subjects and devours them all, after which the Devil that deceived them shall be cast, not into a pit as at first, but into the lake of fire and brimstone to be tormented day and night for ever and ever. Having struck his last blow, he, as all others that go the way of sin and rebellion against God, must inevitably meet his Waterloo. He strikes no more.

THE GREAT PHYSICIAN.

Naturally, when a serpent strikes one we call the nearest physician. That is the sensible thing to do. However, some religious fanatics refuse to govern themselves thus, and always suffer the consequence. Back in the days of Moses the fiery serpents bit the children of Israel and they died in consequence thereof. God directed Moses to make and put upon a pole a brazen serpent, and all that looked upon it were healed. St. John says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man (Jesus) be lifted up: that whosoever believeth in him should not perish, but have eternal life." (John 3:14, 15). Jesus is the great Physician that can heal the world's ills if called while it is yet day. Reader, if you are not a Christian why delay calling the great Physician to heal your wounded soul of Satan's venom sting? Call him while you have strength and the right exercise of your mind. Don't delay your salvation for that is the most important question confronting you. This is the prayer of your humble servant—the author.

Grace Before Meals.

The same grace repeated time after time often becomes so commonplace and mechanical that we are prone to forget its real meaning. "Grace Before Meals," is not the product of one mind, but the assembled expressions of many devout servants of God. There is an appropriate grace for every day in the year. This little book has been used very effectively in teaching the different members of the family to say grace. It contains 167 pages, is neatly printed and bound. Price 50c.

Denuded and Deluded Mothers.

J. Q. SWIM.

"As is the mother, so is the daughter."—
(Ezek. 16:44).

I was sitting on the stone steps of the Kansas State Bank waiting for the doors of the bank to be opened for business. A number of mothers, ladies, and maidens, passed and repassed the bank during those fifteen minutes, dressed in various garbs of cost and color. But, by a vast majority of those who passed by, there seemed to have been a serious mistake made by some one; either the one who had purchased the goods, or the dress-maker who had tried to form the cloth into a dress, or the one who was trying to wear the garment; for the dress seemed to have been cut according to the cloth, and made for a small child; or the mother, or the daughter, might have made the mistake, and put on her little sister's dress that she wore before her school age.

At least, those were some of the thoughts that came to my mind, while looking upon the living scene. Among the number of maidens that passed by was one particular young maiden about eighteen years of age. She was of a fine physique, beautiful, cultured, refined, intelligent-looking, but bold and forward in her appearance. She was dressed, or partly so, in a plain black satin, or satinet, that fit neatly to a part of her body; her head and neck and arms, and nearly all of her shoulders, were naked; her breast was bare below common decency; her limbs were covered with flesh-colored hose and exposed above the knees; her dress skirt did not come to the knees; the length of the dress, including waist and skirt, was not over twenty-four inches from the top to the bottom. To behold such a picture as this on the streets, in broad daylight, in a city of civic righteousness, schools, churches, Sunday schools and Christian homes, is enough to make an angel weep. Forty years ago, if a mother or a maiden had appeared on the street of any town or city in such attire they would have been put under arrest on sight, and put behind the bars, where she would rightfully belong. Such exposure of the female body is a disgrace of civic righteousness; it is a slur on Christian womanhood; it is a betrayal of the Church of Jesus Christ; it is an outward manifestation of unbelief and atheism; it is one of the signs of the apostasy of the church, and the coming of the Lord; it is the climax of the curse, and the downfall of this nation. Who are to blame? There is more than one cause, of course. But the chief and leading cause is a lack of parental authority, systematic order, and prayer in the home. The second cause is a lack of backbone, manhood, conscience, and the Holy Ghost, behind the pulpit and in the pew. Unless this subject is taken up by pulpit and pew, in co-operation with the home, and agitated, and brought before civic authority, court, judges and the church, we, as a free people, will not only lose our civil liberties, but our social and religious freedom, and God will write on our state walls, and our church walls, and our home walls, "Ichabod"—the glory has departed.

There must be a complete and perfect separation between the state and the church, between God and mammon, between worldliness and the service of God, between holy service and the service of the world. The modern institutional church building may have been hatched in the incubator cranium, and for a pure purpose, but to say the least of it, it certainly savors closely on the border of worldly fashion and worldly gain and ambition, and its various annexes are principally patronized by church members and people who know nothing about the "Born Again" experience. Dwight L. Moody once

said, "I believe that there are a great many Christians who are what might be called 'Haran Christians';" that is to say, they go to Haran, and there they stay; they only half obey; they are not out-and-out Christians; they are halting between two opinions, holding back part of the price. The first call that came to Abraham to go into the land of Canaan was while he dwelt in Ur of the Chaldees. In obedience of this Divine command, he started. His father's family accompanied him as far as Haran; here they stopped. Remember, Haran was not in Canaan. They had gone only part of the way. But Terah, Abram's father, and his household, served other gods; that explains it all; going to Canaan meant giving up all, forsaking all, making a complete surrender and consecrating all to God. This they were not willing to do. They sought to unite the worship of the true God with carnality and idolatry, and as a result, like the children of Israel at Kadesh-barnea, where they rebelled, and their carcasses fell in the wilderness. So to be a Haran Christian is really and sadly to miss obtaining the promise of God, and to lose our spiritual inheritance. To be a Haran Christian is a compromise, a clinging to pet sins, some darling indulgence, a half-way surrender, a mingling of the true with the false, a vain effort to worship God and mammon, a mixing up together the fraternal, the social, the amusement, the movie, the parlor entertainment, and the religion of the world, and the religion of the Bible together. This cannot be done, and retain a Bible "Born Again" experience. Sweet water and bitter water cannot come from the same fountain, or grapes grown on thorn bushes; we cannot be true soldiers under two flags. The food of Canaan will not come with the fleshpots of Egypt. There is no concord between Christ and Belial; you cannot follow the foolish fashion of the world and follow in the footsteps of Jesus, even in a "Born Again" experience. Listen to the words of the Master: "So, likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). No holding on to the world with one hand, and trying to hold on to God with the other. God requires nothing less than giving up all, in a state of a "Born Again" experience. It is Heaven or hell.

Other prolific causes are the moving-picture show, the jazz dance, and the reading of false, impure and lewd literature, as found in many of the current magazines and novels of the day. This literature, like a creeping paralysis, has crept into public libraries, railroad depots, on the palace car, our palace hotels, cafe restaurants, show-windows, church parlors, religious reading rooms, rest rooms, the parlor of our homes, and even some holiness homes, so called. It is even permitted now, by men in high authority, to enter our mail matters with all of its virus poison. And even some of our noted and classical ministers attend the star theatrical performances, to find out the secret of drawing the mass of young people to the church. It needs no philosophy to answer that secret; cut out all real prayer and religious experimental testimony, and introduce in its place suppers, and theatrical performances, in the name of religion, and you certainly have carpeted the path that leads to the house not of prayer, but of play, amusement, sin and damnation.

The public demands, and is crazy for, such literature as referred to above, or it would not be placed on the market. We might sow the United States knee-deep in religious literature, and tell the mass of the people to help themselves free of all cost, and the most of them would wade through it and buy the impure lewd stuff. Any real Christian knows the reading of such literature is more demoralizing than the open saloon; to eradicate this craze and passion for such literature is going to take more than white paper and black ink. It is going to take more than religious associations and clubs. It is going

to take something more than high school training and education. It is going to take more than the reform societies and ethical instruction. This craze for the reading of such lewd literature was born from the very center of hell, and to reconstruct it, it will of absolute necessity, have to be born from Heaven. And it has to begin and be incubated in the very heart and breast of the mother, and mothers that know how to pray and prevail with God, and to make a success of it, it will have to be supported and backed up by praying fathers, and praying preachers, and praying evangelists, and praying Sunday school superintendents, and by praying Sunday school teachers, and by a praying pew. It must begin with the people of God. It will take more than a generation to see much of the fruit of your labors; this generation will never be reformed; we have entered the cycle of apostasy, and there awaits us nothing but the judgment of a righteous and just God. Our Sunday morning secular papers, delivered, in too many instances, by our Sunday school boys, and very frequently by the boys of religious homes, and sometimes by the children of holiness parents, are doing more to damn our fathers, mothers, and Sunday school children than most of our preachers are doing to save them. How many of our ministers would dare to unchurch their members on account of receiving and reading the Sunday paper issues? And how many of our religious mothers, that take their children to Sunday school, punish and correct their children for looking at the funny and foolish pictures in the Sunday issues?

In these days of modernized theology and modernized regeneration and modernized sanctification, it is almost impossible for any religious press to publish and sustain any religious paper, magazine or journal, without entering the domain of questionable literature or questionable advertisements. No one can give a pen picture of the awful influence that the reading of immoral and lewd literature has on the heart, mind and conscience. The influence of such vile literature is invariably and inevitably deadening and damning to the innocence and moral purity of boys and girls who read such stuff. It is more deadening on the moral conscience than alcoholic drinks or poisonous cigarettes. It is astounding to find such filth in the homes of good church people. God created man in his own image for defending and protecting childhood from such debasing, demoralizing association, that they might be taught in ways of cleanness, righteousness and purity.

For a father or a mother to neglect this is a far greater sin than for the heathen mother to throw her babe into the mouth of the alligator in the river Ganges. Oh, that God might wake us up, and give us spiritual mothers that would be more interested in the purity and the salvation of the souls of their children, than they are in the political affairs, commercialism, or the pleasure and fashion of the world: "Lest he come and smite the earth with a curse." (Matt. 4:6).

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PENTECOSTAL PUBLISHING COMPANY,
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SCRIPTURAL HOLINESS.

By J. F. HARVEY.

PART II.



HAVING noticed the nature of true scriptural testimony, we now shall emphasize the necessity of, and faithfulness in that testimony. No one can live in the enjoyment of holiness who does not embrace the opportunity to tell what the Lord has done for his soul. He must testify for his own soul's good, and also for the good of other souls. A truly saved soul feels the urge to be a witness for his Lord, and he says:—

"Then will I tell to sinners round,
What a dear Saviour I have found;
I'll point to his redeeming blood,
And cry, Behold the way to God."

They who would repress or in any way discourage Christian testimony do great injury to the spiritual life of the individual, as well as obstructing the spread of salvation to other souls. "Smothered fire goes out, but live coals, exposed to and swept by the winds of heaven, will glow and kindle into flame. It is so with experimental grace. Lock it up in the heart, seal the lips, palsy the tongue, repress emotion, and the inevitable consequence will be the extinguishment of the Spirit's fire." So let the testimonies to the saving and sanctifying power of blood of Jesus roll on in meekness, and love, and godly fear. And let those preachers and leaders beware how they speak against or discourage such testimony. "Ye are my witnesses, saith the Lord, that I am God." It is God's order, it is the divine plan, and we cannot be true to God unless we witness for him in verbal testimony.

The people of God are often called upon to give witness for him amid unfavorable conditions. They are called to let their light shine in dark places. Especially after being sanctified they find that they are to follow Jesus and endure the scorn, the reproach, the misrepresentation and loneliness that fell to him. Many, when they get into these unfavorable surroundings, cease to testify, or tone down their testimony until it means nothing, and thus escape the reproach that is always connected with the clear and definite testimony to holiness. This is a subtle temptation of Satan to rob the soul of victory, and to rob other souls of the benefit of the testimony to full salvation.

Clear testimony to entire sanctification as a second work of grace has ever been attended by more or less reproach and persecution. From apostolic days down to this present modernistic day it is a shame to give testimony to the sanctifying blood of Jesus. When Jesus said to his disciples—"Ye shall be my witnesses," he used the Greek word *Martures*, from which comes our English word "Martyrs." This teaches us that Christian testimony must often be given with sacrifice. Not always may we give testimony in the midst of those who say "Amen" to the testimony. There will be times when we will fail in loyalty to Jesus Christ if we do not witness in the face of scorn, hatred and opposition. A scriptural witness is to be a martyr whenever necessary.

The Lord's people may talk about fundamentals, discuss theory, and speculate all they please about salvation, and stir up no reproach. But when they turn to be witnesses and declare that the living, personal Holy Ghost has wrought within them a divine work through the blood of Jesus Christ, whereby they are saved from all sin and made holy in heart and life, then Satan and all the powers of hell arise to oppose and discredit such testimony.

Nothing on earth brings opposition like testifying to the sanctifying power of the blood of Jesus, and that such an experience

is received as a second and divine work of grace. It has ever been so. Abel was killed for bearing testimony to the blood. Joseph was sold as a slave by his brethren because of his testimony. Jesus was crucified, not alone for being holy, but for testifying that he was God's Son. The apostles were beaten, stoned and imprisoned because of their testimony for Jesus. Madame Guyon was tormented and afflicted, abused and imprisoned for years, all because she lived a holy life in the midst of an unholy ecclesiasticism, and gave testimony to the power of Jesus to cleanse from all sin. The Romish Inquisition killed millions of Protestants because they witnessed to a salvation by faith.

It is encouraging to note that God has never been without his witnesses upon the earth. God has his saints in all ages, and while you and I may never be called upon to witness for him in the face of physical suffering and martyrdom, yet true testimony always includes that element. There are other kinds of martyrdom than physical, and he who would be true to scriptural holiness must possess the martyr spirit. These are days of moral and religious degeneracy. Days of multiplied crime and wickedness in high as well as low places; days of hypocrisy, untruthfulness, shallow profession of holiness; days of impiety and iniquity of the vilest sort. Social life is rotten to the core. The churches are packed with masses of unregenerated souls. There is no line of demarcation between the church and the world. As in the olden days, "The prophets prophesy falsely and the priests bear rule by their means, and my people love to have it so." Truly it is a day of spiritual degeneracy, decay and death. But what a day for clear, definite testimony to the saving and sanctifying blood of Jesus. What a glorious opportunity is afforded to the holy people in this day. Paul and Silas witnessed for Jesus and were beaten and imprisoned, but God gave them songs in the night and a revival in the prison. When the apostles refused to obey the order of the council to not speak in the name of Jesus, they were beaten and again commanded to not speak in his name, and being let go "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

God's holy people should count it all joy when they are called upon to be witnesses for their divine Lord even in the face of unbelief, scorn and ridicule. The more perilous the times, the heavier the reproach, the fewer the witnesses, the greater the need of faithful testifiers. We can comfort ourselves with the knowledge that as God has had his witnesses in the most apostate days, so he will have to the end those faithful ones who will not kiss their hands or bow their knees to the idolatry or formalism of their times.

Then, saints of God, go on and be true to the blood that sanctifies wholly and thus saves from all sin. Walk in holiness and humbly, sweetly, faithfully tell what Jesus has done for your soul. Let the mockers mock, and the scorners scorn. Some day it will all be forgotten like a dream. Some day we shall see him who has redeemed us from our sins, and has washed us in his most precious blood; we shall look upon the visage that was "so marred more than any man," and yet, to the saints of God, the beautiful face of him who is the fairest among ten thousand and the one altogether lovely. In that day we will join our voices with the multitude which no man can number, in the testimony of the eternal ages:—"Salvation to our God which sitteth upon the throne, and unto the Lamb.—Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever.—For thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign upon the earth." Hallelujah!

THE LOST TRAVELER. (Continued from page 3)

His infinite concern for us is in a measure represented by the following incident: A daughter wandered away from home and plunged into a life of sin and shame. But a loving mother traveled for many years all over the country, through dismal streets and dark alleys, in search of the lost one, sacrificing her all and life itself in the eager but fruitless search.

Thus Jesus forsook his all above, and sacrificed his life for the poor, lost traveler through the perilous wilderness of sin.

We are all either lost or saved travelers to the far-off country. To which class do you belong? Men need not be in hell to be lost. Millions are lost on earth. It is only a little time until a change of locality will take place. What you perhaps need most of all to realize is that you are lost! Until you do, you will evade the seeking Shepherd. Oh, begin to pray that God may show you your lost condition!

Many persons who are not Christians realize, however, in a degree, that they are lost. This ought to be sufficient to manifest some concern for their souls.

Just a little while before she died, a lady said: "If I had been as much interested in my soul as I was in the world, I might now be saved."

A young man with whom the Holy Spirit often strove, cried out, "The Spirit of God is leaving me, never to return! Oh, I am lost! forever lost!"

Dear lost soul, may you soon be able to say:

"Amazing grace! how sweet the sound
That saved a wretch like me!
I once was lost, but now am found—
Was blind, but now I see."

A. W. ORWIG.

Prayer and Fervency.

Teresa died of hard work and worry and shameful neglect, almost to sheer starvation. But she had meat to eat that we know not of. And strong in the strength of that spiritual meat, Teresa rose off her death bed to finish her work. She inspected with all her quickness of eye and love of order the whole of the house into which she had been carried to die. She saw everything put into its proper place, and every one answering to their proper order, after which she attended the divine offices of the day, and then went back to her bed and summoned her daughters around her.

"My children," she said, "you must pardon me much: you must pardon me most of all for the bad example I have given you. Do not imitate me. Do not live as I have lived. I have been the greatest sinner in all the world. I have not kept the laws I made for others. I beseech you my daughters for the love of God to keep the rules of your Holy Houses as I have not kept them."

"The hour I have so long looked for has surely come at last. The time has surely come that we shall see one another. My Lord and Savior, it is surely time for me to be taken out of this banishment and be forever with Thee." The sacrifices of God are a broken spirit, and a broken and contrite heart, O God, thou wilt not despise. Cast me not away from Thy presence, and take not Thy Holy Spirit away from me. Create in me a clean heart, O God." "A broken and a contrite heart; a broken and a contrite heart" was her continual cry till she died with these words on her lips, "A broken and a contrite heart thou wilt not despise." And thus with the most penitential of David's penitential Psalms in her mouth, and with the holy candle of her church in her hand, Teresa of Jesus, went forth from her banishment to meet her Bridegroom.

DR. ALEXANDER WHYTE.

A new heart also will I give.—Ez. 36:26.

GLEANINGS FROM THE EVANGELISTIC FIELD

THE ASBURY FOREIGN MISSIONARY TEAM.

A new and interesting development in the field of missionary evangelism is being undertaken by one of the Methodist Evangelical League Gospel Teams. The former Asbury Gospel Team, composed of Erny, Crouse and Kirkpatrick has changed its name to the Asbury Foreign Missionary Team and is planning a year's evangelistic tour of Japan and Korea.

The work in the Orient will be of the nature of the gospel tent meetings conducted in this country. A new 50x80 tent has been provided by the Methodist Evangelical League and is already on its way. The Asbury College, class of '25, is supplying another section to the tent which will make its dimensions 50x120, with a seating capacity of about one thousand. Revivals will be conducted under this tent when the weather permits, and in church buildings during the winter seasons.

The boys expect to be associated with the Nakodos in Japan, and Robert Chung in Korea. Herald readers are well acquainted with the wonderful way in which God has blessed Chung's work in Korea, as seven thousand souls were saved and sanctified in one year's time. We earnestly pray that God will richly bless these young men and grant them an abundant harvest of souls in foreign lands.

They solicit your prayers and interest. Any communication to them may be addressed to 5709 Midway Park, Chicago.

J. L. GLASCOCK'S REPORT.

August 7, Dr. C. W. Butler, President of the National Association for the Promotion of Holiness, called us by long distance phone to ascertain if we could be with him August 8 to 18 in the Findlay, O., camp meeting to take the place of an evangelist who had failed to fill his appointment. Having an engagement with another camp meeting we were obliged to decline Dr. Butler's invitation for the whole time for Findlay, but so arranged as to give him three days till he could get on the ground.

When we reached the Findlay camp we found that the local pastors had been doing the preaching till we arrived there. Because of the disappointment the people felt by the engaged evangelist not coming to them, the work was a little slow in starting, but after it got going the Spirit of God came upon the people, and there was much importunate praying and not a little of old-fashioned shouting, while seekers were at the altar and some prayed through. Professor N. B. Vandall was in charge of the service of song and did his part well. Also the Farmers' Quartette rendered several numbers which caused the people to rejoice and shout. With this auspicious opening we found it difficult to close our work at that camp.

From Findlay we returned home and attended to some things claiming our attention and then hastened on to Kearney, Neb., for our next camp meeting. When we arrived there we found that the people had experienced a dire drought which caused almost an entire failure of crops, and in Kearney there had recently been two bank failures which caused many of the camp meeting folks serious financial loss. However, the camp meeting board and their constituency took hold of the situation in a heroic way and saw to it that the high financial standard of other years was not lowered so as to cause their workers any financial loss.

Evangelist Jarrette Aycock and his good wife and daughter were our efficient and congenial colleagues in the work. He alternated with us in the preaching, assisted his wife some in the service of song and raised the finances. His daughter was the efficient pianist. Mrs. Aycock also assisted Miss Lola Hughes in the Children's Meeting, delivering some very significant object lessons. The work of salvation was a little slow starting, but went well after it got going. At least one hundred testified to having been converted, reclaimed, or purified. Twenty-seven different seekers were at the altar in the closing service and without exception professed to have received what they had sought. Altogether it was a successful meeting and especially so when all of the unfavorable circumstances were taken into account. Brothers Patterson and Hughes were instant in season and out of season in promoting the work, and seemed greatly pleased with the successful meeting we had.

We are now in correspondence with people for fall and winter meetings, and expect soon to be afield again. Persons desiring to correspond with us relative to dates should address us, 1305 Grace Ave., Cincinnati, Ohio. J. L. Glascock.

TARPON SPRINGS, FLORIDA.

To those that are interested in the Mission work among the Greeks, Greetings, in the name of the Lord Jesus Christ, our Saviour. We thought it would be interesting for us to send you a bit of news of the work that we have started among the Greek people of Tarpon Springs, Fla. It is a pioneer mission field among the Greek people in this country. We are trying to evangelize among these people as we are the only ones of the Evangelical Faith to do mission work in this town.

We are appointed by the Southern Methodist Church General Board of Missions to this place, but there has not been made any provisions for a chapel or a hall or any place to hold a meeting except through the great heartedness of Dr. H. C. Morrison who has loaned us one of his Gospel Tents to hold

services under and also under which we just closed a revival meeting where many people were saved, and many of the Greek people have attended our meetings. At the beginning of the revival they were very much interested in the Gospel until the Priest has forbidden them to attend the meetings and threaten to excommunicate them or turn them out of the church, and absolutely forbade them to come to the services. Many of them have stood without the tent from night to night, except when it was raining, and have listened with great interest. There were about twenty-four that put up their hands and asked for prayer; also two young men of Greek descent were saved. There have also been a great many American people saved and blessed because of this revival.

We are very much in need of a tabernacle and equipment so we will be able to do the work that we are sent out to do. The first thing that we desire is, that you pray for us, and the second thing that if you have any tithe money and desire to put it in a place to bring a hundred percent dividend in the Kingdom of God we shall be glad and shall appreciate if you will send us some, so we can build this chapel before the cold weather sets in.

In the Master's Service,

Rev. Paul John Pappas.

P. S.—Brother Pappas is an Asbury boy, a graduate of the College, and is thoroughly worthy and reliable. His address is 543 Grand Blvd., Tarpon Springs, Fla. Some of us have tithes we shall want to send him. Mrs. H. C. M.

WOLFE CITY, TEXAS.

Rev. Harry S. Allen, of Macon, Ga., conducted a two-weeks' revival here and to say it was a success is putting it very mildly. The fact is, it was one of the greatest revivals ever held here and we have had some great revivals in the past with such notable evangelists as Dr. George Truett, John B. Andrews, Thurston Price, B. B. Crimm, Alonzo Monk, Jr., and others too numerous to mention, among them Frank Norris; but with all of these Brother Allen compares favorably in his preaching and is one of the most lovable men it has ever been my privilege to know. The people here fell in love with him from the very start. He is filled with a burning desire to see the church revived and to reach the unsaved. He is absolutely untiring in his work and the salvation of souls is first with him. I say without the least hesitancy that Evangelist Allen is one of the very best with whom I have ever been associated. We saw him leave with keen regret for, it seemed the meeting was just getting under good headway. We had the largest congregations for years and the attendance constantly increased. You cannot make a mistake to have, and get behind Brother Allen wholeheartedly.

W. R. Sharpe.

RAMSEY, INDIANA, CAMP MEETING.

This was the twenty-fifth annual camp meeting of the Ramsey camp. For location, grounds, and equipment it is in the front rank of camps; for constituency, it is supported by as fine people as one will find. There are more old veterans of the cross in this camp than the average camp meeting. The alarming thing is that so few young men and women are being gathered in to take the place of those who are being transported to the skies. Rev. J. E. Gray, of Greenville, Ind., a Methodist pastor, is the good president, and George Pinaire is the efficient secretary, and C. L. Davis is the treasurer, and they are assisted by a fine board of directors. The camp meeting is attended by all denominations, and strictly an interdenominational camp.

The workers this year were Rev. C. B. Jernigan, of Nashville, Tenn., and J. B. McBride, of Pasadena, Calif., evangelists, and that notable and efficient song evangelist of national reputation, Rev. C. C. Rinebarger as director of music. There are no better in the land than he. He gets better with passing of years. Brother Rinebarger is moving to Henryette, Okla., to take charge of the Nazarene Church in that city. Miss Ada Shutts, of Wilmore, a graduate from Asbury College, presided at the piano and rendered splendid service. Sister J. E. Gray, wife of the president, had charge of the children's service and did a wonderful work among the children. She is a splendid worker anywhere she is placed. The dining hall and cooking departments were under the supervision of Mr. and Mrs. Harvey Davis, and it is a common saying among all who ate at the dining hall that their meals are unsurpassed by any camp meeting, and at the nominal price of 25 cents a meal on week days, and 35 cents for Sunday dinner; they have chicken, not only on Sunday, but on other days they have them now and then. Every one asked, "How can they do it?" They have done it for many years, and they must come out alright. Taking a suggestion from Brother Rinebarger last year, the camp meeting directors had new bedsteads, springs, new mattresses, and coverings put in the workers' cottage, and now the workers can rest well at night. Brother Rinebarger is always thinking of some improvements that can be made, so this year he raised the money personally, among friends, to buy a nice range stove for the kitchen.

Rev. C. B. Jernigan and the writer grew up in the same county in Texas and have been acquainted and good friends, and having met in many conventions and heard each other preach yet, this was our first full meeting together, though we started almost the

same time in the work. He is a preacher of no mean ability, and a delightful evangelist to work with. We did have a time together until the morning of the sixth day when he and his family, who were with him, had to leave for Oklahoma City to attend a major operation on their eldest son who was not expected to recover. Then I had to do double duty for the rest of the camp meeting. I hope that we may some time have another meeting together. His two daughters rendered valuable service in song and on their violins and won the hearts of the people. Misses Johnnie and Margaret Jernigan are at the top in music, and are wonderful singers as well. People attended for many miles, and one family from Illinois. Brother James, of New Albany, Brother Rinebarger's father-in-law, was in attendance part of the time pushing the battle with all his might. Having been five times at this camp in fifteen years we will say that we have enjoyed it and have been treated splendidly, and leave a host of friends. God bless old Ramsey camp. J. B. McBride.

GRADYVILLE, KENTUCKY.

I am asking space in your valuable paper to make a report of a meeting held at Price's Chapel, one of my churches, in which four young people, students of Asbury College, were helpers, as follows: Rev. Paul Huyett, pastor Woodford Charge, Kentucky Conference; Rev. Isaac Scudder, who is taking his course for admission into the Kentucky Conference. These young men did the preaching to the delight of all who heard them. Their messages were inspiring and helpful, preaching the old-time gospel which is the power of God unto salvation, to every one that believeth. We predict for them a great future in the work of the kingdom, and pray that God's blessings shall be upon them in all their efforts to do his will.

We also had with us the Latham Sisters—Miss Mary and Joy—who had charge of the music and singing, and who did splendid work among the young people. These young ladies with their great messages in song and prayer and exhortation, made a lasting impression upon our people. The services at the tent, and the fellowship and association which they had with our people has done much to restore confidence in the neglected doctrine of holiness. The Latham Sisters are members of the Nazarene Church. This party was sent out by the Methodist Evangelical League, and we trust this work shall go on till the doctrine of full salvation shall be established everywhere. We heartily recommend this party to any one in need of help in revival work. They are sound on the old-time Wesleyan doctrine of entire sanctification, preaching it with power and unction. There were about twenty conversions and sanctifications in this meeting, and some uniting with the church. Yours for a full salvation,

E. C. Smith, P. C.

JUST A LITTLE REPORT.

God has been very good to us the past year and given us souls in many states. I have been going at a pretty fast gait since March. In April and May I labored in the sunny south, which took me to New Orleans, for the first time, and also Miami, Fla. I returned from those strange but beautiful scenes to Asbury College Commencement, then off to the great camp meeting in Cincinnati, then to Barboursville, W. Va., Donnellson, Ill., and on to Lisbon, N. Y., where we held a great tent meeting and organized the Lisbon Camp Meeting Holiness Association with fifty-two charter members. In drafting the constitution I made it obligatory that in order to become a member one must be at least eighteen years of age, saved and a believer in holiness as taught by St. Paul and John Wesley, and to be elected to office, one must be at least twenty-one years of age, and be sanctified at least one year prior to their election. They have a beautiful camp ground, a big tent and all necessary equipment and contemplate erecting a large tabernacle. The officers are made up of well-to-do farmers, mail carriers, veterinary surgeons and so on. Please to pray for the success of this holiness camp. I have some dates open through the fall, and camp dates for next summer. Write me at Wilmore, Ky.

L. E. Williams.

CITRONELLE, ALABAMA.

We are making report on a meeting held at old Shiloh Camp, Miss., which began on August 3rd, and ran through the 11th. This is one of the old camp grounds of Mississippi. Scores were saved and many united with the church. Rev. T. H. King, pastor of the Methodist Church there, is a princely man and a wonderful yokel. Old citizens of that place told us that this was the best meeting they had had in twenty years. We were asked back for another meeting next year there. One of the special features in the meetings were our vesper services with the young people; we had six to offer for life service for God and many others saved and put going in his field. It was wonderful to see the altar filled night after night with seekers and many were saved at the altar; one night about forty were saved. Many Christians sought the infilling of the Spirit and were wonderfully blessed. God is blessing us and we ask an interest in the prayers of all the readers of *The Herald*.

We certainly hope this finds Dr. Morrison improving and soon entirely well. With best wishes to *The Herald* staff, I am, Yours very cordially, Luther A. Horn.

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(Continued from page 1)

I united with the church, after I had taken the vows, in deep and solemn tone, the pastor exhorted the congregation to do all in its power to perfect me in love. This exhortation was wonderfully significant to a young convert rejoicing in a new-found salvation, and the great mass of the Methodist people lived with this objective set before them, that somewhere, sometime, they would enter into the fulness of the blessing of the gospel, to an experience free from the motions of the carnal nature, and the perfection of the peace and rest of the soul perfected in love. This objective was invaluable. It was a strong guard against relapsing into worldliness and a powerful incentive to "go on to perfection." This great doctrine, this incentive, this bent of the mind to the highest and deeper things of the Spirit, separated Methodists from worldliness, which distinguished them from other denominations of Christians. It gave them a simplicity of life and a religious zeal that made revivals of religion easy; the devout people of other denominations delighted to attend Methodist revivals for the refreshing of their souls. Methodism was a revival; in this spiritual atmosphere great numbers of young men were converted and called to preach who not only filled Methodist pulpits but eventually, many of them went into the pulpits of other denominations.

The old-time revivals were characterized by great preaching. The faith of the people in the inspiration of the Scriptures, the Godhead of Jesus Christ, and the atonement he had made for all men from all sin, was so simple and so genuine that it created an excellent atmosphere for preaching. The foundation of these old-time revivals was laid in powerful preaching. The preachers believed the Bible; they preached law and gospel. Sinai thundered, Gethsemane groaned, Calvary bled, and Pentecost blazed. They made the things of God tremendously real. They preached on sin, the unreasonableness of it, the wickedness of it, and the final ruin and punishment of it. Our Lord Jesus himself did not teach more plainly the existence of hell and the torments awaiting in it for the impenitent, than did the old-time Methodist preacher. The old-time preacher preached of judgment day. He stood up before Sabbath breakers, profane swearers, adulterers and adulteresses, liars and thieves in high

and low places and, speaking with authority, dignity, and power of a prophet of God, assured them that they must appear at the judgment seat of God to account for their sins. He warned them that death was certain, that hell awaited them, that their only escape was true repentance and salvation through the death of Jesus Christ obtained by faith.

This sort of preaching not only convicted sinners but it laid a great burden upon the hearts of Christians; it drove them to fasting and prayer. They were made to realize the condition of friends, relatives and neighbors, and they quit their work, turned aside from their pastimes, concentrated their minds and consecrated themselves to the revival, to God, to service. They went about and talked to the people; they prayed in the homes of the people, exhorted and warned the people. The Holy Spirit was with them and on them, and applied their warnings and exhortations. The songs were in harmony with the sermons and the burdened hearts of the Christians. They were great, solemn songs: "Show pity, Lord," "Come, humble Sinner," "Rock of Ages," "Jesus Lover of my Soul," "There is a Fountain Filled with Blood." There was no frolicking on the keyboard of the piano, no short-sleeved, naked-breasted soloist entertaining sinners and disgusting saints. There was an atmosphere of solemnity, of prayer, of holy fear, of repentance. There was a consciousness of the presence of a holy God. Zion travailed, revivals broke out, penitents were born again by the power of the Holy Ghost, believers were sanctified and great hosts of redeemed souls went flocking up the way of eternal life to God and heaven.

UNRULED LIVES.

MRS. H. C. MORRISON.



HERE never was a time when lawlessness in the home and state was more prevalent than now. There is a spirit of wanting to have one's own way from the tiny child to the more mature. Often we read of where children have been chastised and to "get even" with the parent who punished them, they go out and hang themselves, run away, or do something violent and unheard of.

In Isaiah 63:15-19, we have God's people praying for him to return to them and deliver them from their enemies. They plead his help and profess their faith in his power to protect and deliver his people. As an argument for his intervention the church cries out: "We are thine; thou never barest rule over them; (their enemies) they were not called by thy name."

This verse would indicate that the Christian life is one of discipline. It is in the Christian life as it is in the home life—the undisciplined child never brings honor to his parents, nor does the Christian who knows nothing of the Holy Spirit's chastening rod amount to anything in spiritual things. Truly, "no chastening for the time seemeth joyous, but grievous, but afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby."

In considering this subject, Ernest B. Allen says:

"There is a vast difference between ruled and unruled men. Our lives reveal the rulers we have deliberately chosen, or those to whom we have weakly surrendered. The unruled man is undisciplined, uncontrolled, unable to work well in harness. All restraint becomes at times irksome. To yield to it cheerfully, accept its training, and follow its laws, requires force of character and repeated action of the will.

"The difference between the Christian and any other man lies in his voluntary acceptance of a great moral discipline. It does not

make him a mollicoddle! He can suffer long as Paul affirmed, and be kind. He does not behave himself unseemly, nor seek his own, and is not provoked or puffed up! He can bear, believe, hope, and endure *all things!* Sooner or later, this inevitably separates him from other men.

"Then he is apt to grow proud and suffer a fall. He reverts to his former estate. He is no longer different from the 'unruled' about him. Rather, he is ruled again from the lower levels of his own nature, by the baser things about him. But a Christian ought to be ruled by the will of God, his Father-friend, and not by his own will. This was the great distinction of Jesus. He did not come to do his own will. He deliberately, repeatedly, chose to do his Father's will—and paid the price. God forbid that we who bear our Lord's name should 'become as they over whom' he never ruled, 'as they that were not called by (his) name!'"

Notice!

A number of persons have written to us asking for the facts about the article "A Miracle in Black," which appeared in THE HERALD of September 4. To any who may wish information relative to this marvelous child, we would advise them to communicate with Rev. C. F. Wimberly, St. George, S. C., the author of the article. The child lives in Jacksonville, Fla., I understand.

MRS. H. C. MORRISON.

Improving.

Dr. Morrison seems to be improving, as there has been a decided change for the better since we wrote of his condition last week. It will take very careful nursing, and great caution on his part to stem the tide of difficulties which he has to overcome before he is able to be up again. His pain has abated and he sleeps and eats fairly well. Keep praying for him, that he may soon be up and able for his western trip to Texas, where he hopes for permanent help for his asthmatic condition.

MRS. H. C. MORRISON.

Catholicity, False and True.

REV. W. EDMUND SMITH.



SINCE science has made this world a whispering-gallery and we have become neighbors to everybody, all must recognize the importance of cultivating the spirit of fraternity and good will between the different racial groups, different religions and different denominations included in the same religion. The slogan "Make way for brotherhood, make way for man!" is upon many lips. We hope for the abolition of the old-time diplomacy of "intrigue" in the comity of nations made possible by a League or a "World Court," in which all international differences and grievances will be scrutinized in the light of justice, and decision rendered accordingly. War shall no longer be an excuse for the employment of a great army and a mighty fleet, developed for the purpose of territorial expansion, more than for the matter of self-protection. The causeis belli must be more than the spleen of some imperious ruler or the wounded dignity of his people. A few years ago the sinking of the "I am alone" would have meant war between America and Britain. Today it has caused only a slight flurry and very little belligerent talk. We are told that the millennium may be brought in by the Federation of churches, in which denominational peculiarities shall be forgotten, doctrinal tenets reduced to a minimum, the federation standing on the eternal principle of goodwill and brotherhood.

We insist that the Spirit of Jesus in the heart must create a greater dread and hatred

for war, than did all the horrors of the "world war." Christ was the Prince of Peace, and it was a song of peace the angels sang on the night of his birth. When Christ is born in the heart he brings a song of peace. But Jesus also brought a sword: he was the greatest precipitator of human conflict the world has ever seen. At his birth the sword was unleashed against him; during all his ministry malignant enemies pursued him because he inveigled against their dead ceremonialism and their sanctimonious religiosity. Paul followed in the train of his master as a disturber of the status quo, and so have all those who have caught the heavenly vision. They have individually come into peace through conflict, and have discovered that peace ever comes through waging an aggressive warfare, not with carnal weapons, but with spiritual, against all the powers of darkness. In international issues, the most saintly Christians have not been "peace-at-any-price" men. We think the piety of John Wesley will compare with that of George Fox, yet he urged the early Methodists to take up arms to defend their king. Howell Harris was one of the most saintly men that Wales ever produced, yet he organized a regiment of Christian soldiers to defend the country against the danger of the restoration of the papistical "House of Stuart," and for three years marched with his men, preaching in his regimentals the glorious gospel of redeeming love, God honoring his faith with many trophies won amongst the fighting men. No matter how much we hate war, we all must assent that there are worse things than war; that out of all its horrors God has often brought great good: he has made it the "wrath of man to praise him." And so long as the human heart is so sinful and selfish, we can never hope for permanent peace based on the spirit of utilitarianism, and national and international expediency. When we say peace and safety then will sudden destruction come: Armageddon is still in the future.

We must ever contend for the true catholicity of the spirit of Jesus Christ; still that is never the spirit of expediency, compromise, and surrender of fundamental and vital doctrines so necessary to the propagation of the truth and the establishment of the Spiritual kingdom. Paul might have made a compromise with heathen Rome, had himself appointed High-priest of Christianity and been lionized as a great religious teacher, instead of being reviled as an impostor and sacrificed as a martyr. The great apostle could sacrifice all his Jewish prejudices and all things non-essential, but he was compelled by the power of the Holy Ghost within him, to be true to the fundamental truth, that there was "none other under Heaven given amongst men whereby they must be saved," but through the blood of Jesus Christ, who had been crucified as a result of his own testimony to his full-orbed deity. The battle between different religious groups has ever been around the Cross of Christ—its meaning and the conditions and nature of its efficacy.

In the religious world we have many dangers today that threaten the sacrifice of vital Christianity. We have a denatured and devitalized system, ornamental and impressive in its ceremonial observances and ritualistic regularity, pompous in its hierarchical and ecclesiastical pretensions, yet impotent to regenerate the heart and transform the life, because of its lack of scriptural simplicity and contact with divine power. Ceremonial religion has been successful in winning the devotion of many of the cultured, and of holding in its power a multitude of the lower and ignorant classes, over whom it casts the spell of mystery, grandeur, and traditional authority, but it has never fed or satisfied the soul—the deepest, heart-longings of anyone; and when the revival has come in which individual contact with the Christ has been emphasized as the right and privilege of every individual, then the battle has been on.

But our worst danger is not seen in a pompous ritualistic Roman Catholicism, but in a denatured and devitalized Protestantism, with all the protest taken out, and all its vital power lost in its ignoring or denying the essential principles of our faith which honor Jesus and are honored by the Holy Ghost. The comity of denominations today is not being secured by the triumph of a living faith through which are revealed to the individual the satisfying character of spiritual things—even righteousness and peace and joy in the Holy Ghost, but rather through the sacrifice of these experiences that have ever made a great gulf between liberal and evangelical Christians; between Gentile believer and Jewish devotee.

At the risk of being called narrow and reactionary, bigoted and unchristlike, I make my protest against any such unholy compromise. Such compromise may have a show of will-worship and receive the homage and patronage of many high in ecclesiastical authority, who want to see success on a superficial basis, not on the principles of eternal truth and righteousness as set forth in the New Testament and emphasized by the wisest and the best that the Evangelical Christian church has produced. They accept the latitudinarian doctrine that we are all natural children of God; that we can ignore the name of Jesus, and the confession that Jesus demands and the experience which he inculcates; keep all our doctrinal views under our hat as non-essential, and join with Jew and Unitarian, Universalist and Christian Scientist, even with Brahman and Mohammedan in singing a hymn of praise to Allah, to Thor, to the Great Architect of the Universe, or to God. This is what they call catholicity of spirit; the largest spirit of Jesus. If this be the spirit of Jesus, it is far from that spirit which has produced all the spiritual triumphs in the past under Luther, Wesley, Finney, Albright and all the fire-baptized who suffered for the faith and endured hardness as good soldiers of Jesus Christ. The true Christian is not under the compulsion of narrow prejudices or mere denominational peculiarities, but he is under the compulsion of loyalty to the Holy Ghost who has saved and sanctified him, has given him the perspective of the true orthodoxy, which exalts Christ as Saviour and Lord. Think of Christians giving up the fuller revelation in the New Testament and in Jesus and going back to the Old Testament to read all this scripture ignoring the name of Jesus in prayer, in the presence of those Jews and liberals who deny our Lord and Christ. No wonder the Holy Ghost is grieved and Zion languishes. Those who make such compromise are indifferent to or wholly sceptical concerning the need and efficacy of revivals of religion. They are having what they call a revival of the spirit of Brotherhood which they think will save the world. It has never been successful and never will be. It ignores the actuality of human sinfulness and the adequacy of the Blood of Jesus to meet the deepest need of the sin-sick soul. Any other kind of religion than the Blood religion is only humanitarianism which sacrifices the glory of God to the whims of the people. It teaches another Gospel upon which Paul pronounced a curse, and when he did so he was speaking under the compulsion of love and not bigotry.

But note the catholicity of Paul; he believed the heathen might be saved without hearing the Gospel, providing he walked in all the light that he had. Without the law he might do the things contained in the law, thus evidencing his willingness to receive all the disclosures God would make to his heart. We are compelled to regard the Roman Catholic hierarchy as the most corrupt ecclesiastical machine the devil ever devised, yet we are compelled to believe that within the fold of the Roman Catholic Church the most saintly characters were developed the world has ever known; and this in spite of their teaching and environment. But we be-

lieve that great man, who was looking and longing for spiritual authority and unity, and who in the midst of his perplexity wrote "Lead Kindly Light," so much sung and admired by all Evangelicals, was following an Ignus Fatus and not the true light, when he landed in Rome and received a Cardinal's hat. We believe there are many honest and consistent Hindus, but we can have little faith in a great leader who for years heard the gospel, came under its influence in England and America, yet still holds to Hinduism and worships an old cow, and sees in the immoral rites of that religion something better than he sees in the Blood Atonement of Jesus, although he does profess to believe in the Sermon on the Mount. I am broad enough to believe there are some Unitarians who have real faith in Jesus in spite of their emasculated creed, but that will not permit me to unite with all of their kind on a common platform of the universal Fatherhood of God and the universal Brotherhood of Man. Such relationships are established and propagated through spiritual regeneration and sanctification. The Lord knoweth them that are his. Neither a fine orthodoxy devoid of life and love will save us; but because God may have some other sheep that are not of our fold, this is no reason why we should give up our fold with its sheltering bars of all the glorious doctrines, and the oversight of the "Good Shepherd," to run helter skelter out into the barren wilds of rationalism and Judaism. "Hold fast that which thou hast, that no man take thy crown."

Mount Hermon.

Bishop and Mrs. Fisher were the guests of honor at a dinner given by the boys at Fernhill, Darjeeling, on Monday, July 15, 1929. It was the happy occasion of the formal announcement of the new name for the Boys' School. Rev. Edward Shurley Johnson announced that Bishop Fisher had finally consented to the unanimous request of the School Managing Committee that his name be associated with the school and that henceforth it would be known as The Bishop Fisher School For Boys. The Committee recognized that its request must be based on the potentialities and possibilities of future growth rather than on the present position.

Bishop Fisher responded in a very happy speech expressing his pleasure at what had been done but questioning the wisdom and advisability of using his name. With his characteristic and sparkling humor he pointed out that it was the dead saint who was usually the most acceptable one, and that he was suffering from one of his rare experiences of stage fright.

William Davis, one of the Senior boys, in an impromptu speech expressed the pleasure of the School at having Bishop and Mrs. Fisher as their guests and in a glowing tribute to the life and work of Bishop Fisher spoke of the appreciation of the students of the use of his name and of their desire and purpose to carry out his ideals and make their school worthy of its name.

In a second response Bishop Fisher told of having just finished the writing of his new book, "Creative Personality" and that in the hope of each of them being "Creative Persons" he would give an autographed copy to each boy.

E. S. JOHNSON.

Hungers of The Heart.

BY H. B. HARDY.

This volume contains inspiring chapters on The Hunger for God, Happiness, Knowledge, Social Life, Love and Immortality. The author deals with the different phases of heart hunger in a most helpful way and makes it very plain that real satisfaction for every hunger is found in Christ. Don't fail to get a copy and feed your soul on these rich truths. The book was published at \$1.00. We have a limited number of copies that we are closing out at 60c each, postpaid.

OUR BOYS AND GIRLS

CRIPPLE TOM.

In a miserable East London home, in a dark, wretched room at the top of a house, lay a cripple boy at the mercy of an aged relative, whom he called "Granny." His mother had taught him to read and write. Snowy nights, the lad had crept into the mission hall. Lying alone day by day for two years there came into his mind the memory of what he had heard there. He knew it was from the Bible the speakers had gathered their knowledge, and he wanted one. Granny only laughed and said, "Bibles weren't in her line! What did a lad like him want with Bibles?"

One day, however, up the creaking stairs came noisy, boisterous Jack Lee, the only friend the cripple had in the world. "Hurrah! hurrah! Got a new box. Off north tomorrow! Come to say good-bye, Tom. But I've got a real beauty present for you, my lad. A bright, new shilling for you, Tom. And you're not to spend it till yer wants suffin real particular." "Oh, Jack, you are good, but I want something now very, very particular." "Yer do? What's he?" "I want a Bible." "A Bible! well, I never! Who ever heard of a poor lad spending all that on a Bible, when I had to scrape months and months to save it in coppers." "Don't be angry, dear Jack," cried the crippled boy; "you're going away, and I shall be lonelier than ever, and, oh, I do so want a Bible. Please get it, Jack—now—this very evening at Fischer's before the shop closes. Granny never would; she'd spend it in gin, if I let it get into her hands." "What can yer want with a Bible, Tom? only scholars understands them there things." "Maybe so, Jack, but I'm hankering after one, for I must find out whether them there folks in that mission hall you and I sometimes used to go to, told true about some one they called Jesus. Let it be your parting gift, Jack, and you will make me so glad?" "Very well, lad, then I'll go, but I knows naught of 'Bible buyin'." "Fischer has 'em at a shilling, for I saw 'em marked in the window when I used to go by. Quick, Jack, or the shop will be closed!"

Returning he said, "Fischer says I couldn't leave you a better friend, Tom, and he declares the shilling couldn't be 'vested better; and says he: 'It may be worth a thousand pounds to the lad; so 'pears there's suffin we ought to know about.'"

After a month's hard reading, Cripple Tom knew more about his Bible than many who have professed to study it for twenty years. He learned the way of salvation, his only teacher being the Holy Spirit; he learned also that obedience to God's will meant helping to save others.

"It won't do to keep all this blessed news to myself," he said. His bed stood close by the window sill, which was low, and somehow he got a pencil and paper, and wrote our different texts, dropping them into the noisy street below, directed:

"To the Passer-by—Please Read."

After some weeks a tall, well-dressed gentleman entered the room and took his seat by the lad's bedside. "So you are the lad who drops texts from the window, are you?" he asked kindly. "Yes," said Tom, brightening up. "Have yer heard someone has got hold of one." "Plenty, lad, plenty! Would you believe it if I told you that I picked up one last evening, and God blessed it to my soul?" "I can believe in God's Word doing anything, sir," said the lad, humbly. "And I am come," said the gentleman, "to thank you personally." "Not me, sir! I only does the writin'; He does the blessin'." "And you are happy in this work for Christ?" said the visitor. "Couldn't be happier, sir. I don't think nothin' of the pain in my back, for shan't I be glad when I sees Him, to tell Him that as soon as I know'd about Him I did all I could to serve Him? I suppose you gets lots of chances, don't yer, sir?" "Ah, lad, but I have neglected them; but, God helping me, I mean to begin afresh.

At home in the country I have a sick boy dying. I had to come to town on pressing business. When I kissed him good-bye, he said: 'Father, I wish I had done some works for Jesus. I cannot bear to meet Him empty-handed.' The words stuck to me until the evening when I was passing down the street your little paper fell on my hat, I opened it and read: 'I must work the works of Him that sent me, while it is day; the night cometh, when no man can work' (John 9:4). It seemed like a command from heaven. It startled me and brought me to my knees that night, and I could not sleep. I have professed to be a Christian for twenty-two years. I made inquiries and found out who dropped these texts in to the street, and why it was done. It so shamed me. I am going home to work for the same Master that you are serving so faithfully." Tears of joy were rolling down the lad's face. "It's too much, sir," he said, "altogether too much." "Tell me how you managed to get the paper to start it, my lad." "That warn't hard, sir. I jest had a talk with Granny, and offered to give up my ha' porth o' milk she gives me most days if she would buy me paper instead. You know, sir, I can't last long. The parish doctor says a few months of cold weather may finish me off, and a drop of milk ain't much to give up for my blessed Jesus. Are people happy as has lots to give Him, sir?" The visitor sighed a deep sigh. "Ah, lad, you are a great deal happier in this wretched room, making sacrifices for Jesus, than thousands who profess to belong to Him, and who have time, talents, and money, and do little or nothing for Him." "They don't know Him, sir. Knowin' is lovin', and lovin' is doin'. It ain't love without." "You are right, Tom. But now about yourself. I must begin by making your life brighter. How would you like to end your days in one of these homes for crippled lads, where you would be nursed and cared for, and where you would see the trees and flowers, and hear the birds sing?" The dreary lad looked wistfully into the man's kindly face, and after a few moments' silence answered: "Thank'ee, sir; I've heard tell of 'em afore, but I ain't anxious to die easy when He died hard. I might get taken up with them things a bit too much, and I'd rather be a-lookin' at Him, and carryin' on this 'ere work till He comes to fetch me. Plenty of joy for a boy like me to have a mansion with Him up there through eternity." The visitor felt more reproved than ever.

"Very well, my lad; then I will see that you have proper food and all the paper you need while you live. I will settle it all with one of the Bible women. Now, before I go, I want you to pray aloud for me," and as he made the request the strong man knelt down by the dying boy's bedside, scarcely suppressing a sob as he covered his face with his hands. The lad trembled at having to do such a thing, but when he saw that bowed form and heard that half-stifled sob, he knew he ought to comply with the request.

There was a seraphic light on the poor pale face, as he said in a tone of the deepest reverence: "Lord Jesus, I know You're-a-listenin', and I'm much obliged to You for sendin' this friend here to cheer me in my work. Now, Lord Jesus, he's a bit troubled about not havin' worked for Thee enough in the past days. Will You help him to see to it that ther's nothi' left undone in the comin' days, and please, Lord, make him go straight away and tell them other rich men that they don't know Thee if they arn't a-workin' for Thee. And I'm grateful to You, Jesus, for all the paper and the food that's a-comin' to me while I live. Maybe I'll hold out a bit longer to write these texts for Thee. Now, Lord Jesus, please bless this kind friend, all roads and always. I ask this for Thy name's sake." "Amen," said the deep-toned voice.

When winter set in his friend heard that the dear lad "had gone to be with Jesus." The same post brought Tom's

much-prized and much-used Bible. When the boy's friend lent it to his youngest son to read—the careful marking, the short, simple prayers written by the cripple lad on the margin, and his dying wish on the fly-leaf, that "this holy Book may be as great a friend to some one else as it has been to me," made so deep an impression on the youth that he gave himself to the Lord, and later on to mission work. In Central Africa he has shown that worn Bible to many a native Christian, when telling them about Cripple Tom and his texts.—Mrs. Walter Searle.

Dear Aunt Bettie: How are you and the cousins getting along? I was eleven years old March 26. I am in the fourth grade. My teacher's name is Miss Luck. This is my second letter to The Herald. Tell some of the cousins to write to me. I hope to see this letter in print. I have two sisters and one brother. I go to church every Sunday I can. My Sunday school teacher is Miss Walton. I like to read page ten.

Vernard Mill.
Rt. 1, Box 82, Elmont, Va.

Dear Aunt Bettie: Will you let a little Louisiana girl join your boys and girls' page? My papa takes The Herald and my mother and little brother read page ten to me as I am only five years old and cannot read. I go to Sunday school every Sunday. My mother is my teacher. Well cousins, I must close as I have whooping cough. I hope to see this letter in print. Love to Aunt Bettie and all the cousins.

Jonice Couser.
Athens, La.

Dear Aunt Bettie: How are you and the cousins progressing? Nicely, I hope. I am nineteen, five feet, eleven inches tall, and weigh 145 lbs. I like to play tennis and most all outdoor games. Also I like to travel. Will answer all letters from cousins six years old or older. Would especially like to hear from cousins from Canada or British Isles, but all will be most welcome.

Eugene Reynierston.
Hustonsville, Ky.

Dear Aunt Bettie: Will you let a Kentucky boy join your happy band of boys and girls? This is my first letter to The Herald so I would like to see it in print. My mother takes The Herald. I enjoy reading page ten. I am fourteen years old, have light hair, gray eyes and fair complexion. I live on a small farm near Mammoth Cave. Ruth Cash, I guess your middle name to be Geneva. Fern Rogers, I guess your first name to be Lorena. Arie Reeves, I guess your middle name to be Bell. Laura Smith, I guess your first name to be Eudora. My birthday is June 6. Have I a twin?? If so please write to me. I am in the eighth grade at school.

Walter Paynter.
Rt. 4, Box 24, Cave City, Ky.

Dear Aunt Bettie: I have written once before to The Herald. I hope this will be in print. I go to Sunday school every Sunday I can. My oldest niece is in the first grade at school. My brother, whose name is Ben L. Duval, is a Methodist preacher, and he is married. His wife's name before she married Ben was Florence Fellows. Aunt Bettie, I thank you very much for printing my letter. I want some one to answer the following Bible questions. Who was the first man God made? How many days did the flood last? Who led the Arabs out of Egypt? How many of you cousins are Christians? We have a pretty good Sunday school. I am sixteen years old. I hope someone will write to me. My brother and sister-in-law live at Camden, Ohio. Has anyone read Pollyanna? The author of this book is Eleanor H. Port. It is a good book. Madeline Morter wrote to me after I wrote before. Please print this.

Leah.
Madison, Fla.

Dear Aunt Bettie: Will you let a lonesome girl from way down in Kentucky join your happy band of boys and girls? I have often thought of writing, but just couldn't get enough courage to write until now. So as this is my first time, I do hope it will

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escape the W. B. My sister wrote once about three years ago, and she received several letters and a nice book. I am eighteen years old. My birthday is February 14. Have I a twin? If so, please write to me. I am five feet and four inches tall, weigh one hundred and five pounds. I live on a farm of four hundred acres or more and sure do enjoy farm life fine. I have an organ and can play a little. I also go to school and take eighth grade work. My father died last April 25, so that just left mother, brother, sister and me to live alone. I get very lonesome at times and wish for pen pals. I would like to hear from boys and girls all over the world. I will answer all letters I receive, and with the first letter I will send a snapshot of myself. I like to read, but my hobby is writing and raising flowers. I raised several flowers last year but expect to raise more this summer than ever. Well, Aunt Bettie, this is my first time. I'll go hoping to see my letter in print and I'll be expecting to receive some letters.

Rina Molleen Long.
Rt. 1, Peytonsburg, Ky.

Dear Aunt Bettie: Will you let a Nebraska girl join your band of boys and girls? L. Ferne Rogers, your middle name is Lurana. I know because my mother knows you. She held you when you were a tiny baby. Her name used to be Mattie L. Whitaker, do you know her? I wish some of the cousins would write to me. Who can guess my middle name? It starts with R and ends with A, and has four letters in it. Cousins, when did Moses sleep five in a bed? I will write to anyone of you who writes to me. I must close now. I hope Mister W. B. is out chopping wood when this arrives.

Dorothy Baker.
Blue Springs, Nebr.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? I am glad to know that so many girls and boys take interest in writing to The Herald. I sure enjoy reading page ten. I have never written to The Herald before and hope to see this letter in print. I have light brown hair, gray eyes, and fair complexion and weigh about one hundred pounds. I am fifteen years old. My birthday is Sept. 20. I would like to correspond with some of you cousins. I will answer all letters I receive. Love to Aunt Bettie and all the cousins.

Lillius Duke.
Rt. 2, Chapmansboro, Tenn.

Dear Aunt Bettie: Please let a little South Dakota girl join your happy band of boys and girls. Madge L. Haggerty, you have a twin but it is not myself. It is my cousin Charlotte; she is nine years old. How old are you? My birthday is April 11. Have I a twin? I have at school; she is eleven years old and I am ten. I am a Christian and go to the M. E. Church. If I have a twin I will exchange pictures with them. Can you guess my first name? It begins with M and ends with E. I do not go by my first name. Marie Seener.

Rt. 1, Brookings, S. Dak.

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FALLEN ASLEEP

BEVIER.

Mrs. Emma Bevier, a resident of West Hartford, Conn., retaining her membership in the John Wesley Church of the Nazarene, Brooklyn, N. Y., with which her deceased husband, Rev. Charles Bevier, had so much to do and was pastor in its early history, and was associated with Rev. William Howard Hoople, Rev. H. B. Hosley, Rev. John Norberry and Rev. H. F. Reynolds in the association of the Pentecostal churches of America, and later became a part of our great Nazarene movement. Sister Bevier was faithful to the end. In faith, in love and in walk her life was an example of the One, "whom not having seen she loved." While her walk was with the Lord she never forgot the common touch of humanity. Her tithe and offerings were regular to the church. On Monday evening, August 26th, a pleasant time was spent with friends, and shortly after retiring she fell asleep in the Lord. This way of going had been her wish, closing her earthly career of seventy-five years. Only a few days before her passing she had written the pastor to ascertain the cost of a memorial window in our new church for her husband, but her going so suddenly the answer never reached her. The children who loved her will now have a beautiful window in memory of their father and mother, Rev. and Mrs. Charles Bevier. Thursday, August 29th, with the children, we laid the remains in the family plot beside her sainted husband at Poughkeepsie, N. Y.

A. G. Crockett, Pastor.

SPREAD THE GOSPEL.

Mrs. M. P. Fenlason.

Time is passing, swiftly passing,
Haste to make the message known
To the millions rushing downward,
Who will reap as they have sown.

Tell the precious love of Jesus
To the erring, sin-sick soul,
How he bled and died to save them,
How he longs to make them whole.

Cross the continents and oceans,
Spread the tidings far and wide
Of the love of God the Father,
How his Son was crucified.

Cast your bread upon the water,
Sow good seed from shore to shore,
Trust in God to make it prosper
And increase forevermore.

Haste to send the Old, Old Story
Over mountains and the plain;
Time is short, be up and doing,
Soon the Lord will come again.

With the voice of an archangel,
All the dead in Christ shall rise,
And we who are alive and watching
Will go to meet him in the skies.

We'll rejoice and give him honor,
The marriage of the Lamb is come,
And his Bride has been made ready,
And the twain have been made one.

Glory to the God of heaven,
Glory to his only Son;
He doth save, we are dwelling
In the Everlasting One.

Spread the everlasting gospel,
Unto earth's remotest bound;
Preach the gospel, sing the gospel
Unto every creature found.

For the harvest now is ready,
And the laborers are few;
Give your time and give your money—
Prove yourself a Christian true.

REQUESTS FOR PRAYERS.

T. J. D.: "Pray for my victory in Hitchcock, Okla. Am having a hard battle."

Pray for a brother-in-law that he may be healed of a nervous trouble. I know God will heal both soul and body.

H. B.: "I desire the good people of your paper to pray for me that I may be healed of indigestion, and that I may be drawn nearer to God."

Rev. T. W. B.: "I am suffering in the hospital with stomach trouble and sincerely ask that The Herald readers

earnestly pray that God may reach forth his healing hand and make me well. I believe in divine healing and the efficacy of earnest prayer."

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SUNDAY SCHOOL LESSON

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

Lesson II.—October 13, 1929.

Subject.—Keeping Fit for the sake of others. Daniel 1:8-20.

Golden Text.—Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. 6:19, 20.

Time.—About B. C. 606 to B. C. 600.

Place.—Babylon.

Introduction.—I have been sitting for sometime in a camp meeting tent away up in the mountains in the northwestern part of the United States, trying to form some just conception of the infinitesimal proportions of a thoroughly selfish man; but my mental microscope is too weak to bring him into view; and I am sure that, could I discover him, I could find no words small enough to describe him. He who lives for self alone becomes a withered tree, a fruitless tree; a dead shrub; a dried leaf; the mere ashes of what might have been; the bare spot where something should have grown; a cipher with the rim rubbed off.

One finds himself when he forgets himself in the interest of others. Jesus could not save himself from death on the cross, and save a lost world. A grain of wheat must die in the earth in order to produce more wheat. Self-sacrifice is always the law of progress. Jesus died for us. We must die for others.

How true all that is; and yet there is a sense in which one must take the very best care of himself, in order to do his very best for others. Sickly men make poor soldiers. Such care of one's body as will make him strong for life's work is as religious as praying. The body being a temple of the Holy Ghost, one should keep it as clean and healthy as possible. It is the King's chamber—his throne room; make it worthy of his Divine majesty.

What tremendous responsibility rests upon one for the preparation and use of his mental powers. Is he to serve and bless others? He can do so only in proportion to his ability. It is a shame for God-given mental faculties to lie undeveloped and unused for a life-time. The world needs you, and you are under a sacred obligation to serve. Be conscientious and get ready. Above all else that you can give, the world needs you. What you mean when you say "I." It needs your ego, your spirit, your personality, your better self. He who fails to receive God's best in an uttermost salvation, cheats himself and swindles all men, because he fails to do his best service—that service for which he has received a place among men. He is the fellow who wrapped his talent in a napkin and buried it in the earth. He was just good for nothing—too lazy to work, and afraid he might do something for some one else. When such a man dies, that is his best contribution to the world. Daniel and his three friends were good boys. They were brave boys, because they were good boys. Their environment was about as bad as it could be; but their hearts throbbed with a great purpose to serve their generation by the will of

God. You may search with a ten-thousand-power microscope, but you will not find even a trace of selfishness in the boy Daniel. He is a model for young men of all ages. He turned self to the wall and forgot he was there, because he had a mind to serve humanity. Right eyes and right hands might go, but he would stand for his afflicted people, for the right, and for his God. Daniel builded better than he knew; for he stood as a bulwark against evil and for righteousness for all coming time.

The modernists tell us Daniel never lived; but he did live. Had he never lived, no man who lived during the last five hundred years before Christ could have invented him. Such men must live, or the world will never hear of them. Abraham Lincoln and Frances Willard had to live to be known; for no one can invent such characters.

Comments on the Lesson.

8. Daniel purposed in his heart.—Daniel speaks for himself and his three friends. He made up his mind, as we say—determined. The king's meat, or food, and wine had, perhaps, been offered to idols in sacrifice according to heathen custom. Daniel did not wish to be defiled physically or spiritually by eating such food. The prince of the eunuch was Ashpenaz.

9. The Revised Version seems better here: "to find kindness and compassion."

10. I fear my lord the king.—The king had power of life and death over his subjects, being an absolute monarch; and Ashpenaz was afraid Daniel and his companions would not thrive if they did not eat the food dictated by the king who might have his head cut off.

11. Melzar means steward—not a proper name.

12. Prove thy servants.—Make a test. Let us eat pulse—peas, beans, and other vegetables for ten days. Let us drink water. Ten days was but a short time when they were beginning a three-years' course. There would be sufficient time to overcome any little backward movement.

13 and 14. This was good sense. Try us, and if we cannot stand the test of comparison at the end of ten days with other Hebrew children of the captivity, then bring on our portion of the king's meat and drink. The servant acquiesced, and gave them pulse and water. Good! They will win.

15. Fairer and fatter.—Why not? There are few better foods than legumes, and God was blessing the boys in every meal they ate. We need but little flesh, and no strong drink at all.

16. Melzar took away their portion.—Did not require them to eat the king's meat, nor to drink his prescribed wine.

17. This is rich. Obedience to God "brought knowledge and skill in all learning and wisdom." Few men ever go as far as Daniel did in "understanding in all visions and dreams." Be true to God, and one need have no fear. He will "bring it to pass."

18. At the end of the days.—After they had finished their course of three years' training.

19. The king communed with them.—Examined them. He desired to learn what progress they had made in the learning of the Chaldeans. Dan-

iel and his chums were at the head of the class.

20. Ten times better.—This is an indefinite number, meaning far better. The boys had not only outstripped their fellow students, but were ahead of the king's best magicians and astrologers. Nothing so quickens the intellect as genuine piety. Then comes a stimulant through the touch with the Divine Spirit, that is tantamount to inspiration. Christian scholarship is superior to non-Christian scholarship.

EVANGELISTIC AND PERSONAL.

Some one wishes to know the address of Eleanor Row, who recently had an article in *The Herald* on "The Immodesty of Dress." If any one knows, or if she should see this notice, please drop me a card with address. Mrs. H. C. Morrison.

J. L. Carothers: "The meeting at Norwich, Kan., while not what we expected, yet much good was done, there being 29 at the altar for reclamation, regeneration or sanctification. Some who had been seeking for a year were able to come through to the light. The good people of Norwich were greatly discouraged over the extreme drought. Fields had dried up and fruit ruined and outlook not very promising along financial lines. Brother Lyon, the pastor, is a strong advocate of holiness and has a fine people to serve. We go to Alden, Kan., next Sunday."

A. S. Beck: "We just closed a fine meeting in the tent with Rev. C. B. Hutcherson at Price's Hill, with 21 conversions. We are in Franklin in a great meeting; 19 have been converted and the crowds are large."

H. J. McNeese: "My license having been renewed by the quarterly conference from Sept. 6, 1929, to October, 1930, I am open for fall and winter campaigns, giving dispensational messages, holding revivals and special week-end meetings anywhere in Pennsylvania, Ohio, West Virginia, New York. I have preached for some of our large M. E. churches, and am a member of the National Holiness Association for the Promotion of Holiness. Just closed a meeting where we practically reorganized a church into a holiness church. Write or wire me at 634 13th Ave., New Brighton, Pa."

Revival meeting at the Pilgrim Holiness Church, 300 So. Brown St., Lewistown, Pa., Nov. 3 to Nov. 17th. The engaged evangelist is Rev. Geo. B. Kulp, of Batle Creek, Mich., who was made a great blessing to the church in his meeting with us last fall. We extend a hearty invitation to all of the saints to come and enjoy the feast of good things with us. Remember us in prayer that God will favor us at this time with his divine presence. Saints coming from a distance will be entertained free. Pray—Plan—Come. Francis H. Lishman, pastor.

Rev. Geo. W. Willis, D.D., well known evangelist, recently preached an unusual sermon on *The Church of Pentecost* to a very appreciative audience at Wade Park Avenue M. E. Church, Cleveland. He has just completed his 75th reading of the Bible in different versions and many times with various comments and helps. He contemplates lecturing on the Bible under the title—"Book of the Ages." He can be addressed at his home address, 1605 E 93rd St., Cleveland, O.

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AN OPEN LETTER TO DR. C. F. WIMBERLY.

My Dear Doctor:

I saw and read with interest in *The Pentecostal Herald* of September 4th your account of the "Miracle in Black." You invite comment on this extraordinary circumstance and ask what we think of it. First, let me say, if we believe in Almighty God and in his written word we must believe in his ability to work miracles in the supernatural. If God did cause the supernatural to happen in days past why should he not give us this demonstration of his power today if his name can be exalted in the earth by it? Many *Herald* readers, like myself, believe that God has the power and does work miracles, and that many things that surround us every day cannot be reasoned out or accounted for only as supernatural or miraculous.

We accept this performance of the little piccaninny as true without being able to see any reason why God should make such a demonstration of his power in such manner, time and place. Why should he choose this little illegitimate black child to show his power unless it be to demonstrate more perfectly his ability to use the weak things of the world to confound the mighty? We are at a loss to know why you have shrouded it in mystery by withholding the names of the pastors and others of any who witnessed it and the city where it occurred. There may be readers who would like to write to the pastors you speak of, or to friends in the "southern city" where this happened. Since it is deemed good to publish the happening it can surely do no harm to publish the place and the witnesses.

Your brother in Christ,
G. W. Christian.
Grayson, La.

"YOUR ROSES MAY HAVE THORNS."

The above song is having a wide field of usefulness and is being used by a great many special singers. One of our customers writes as follows, from Odenton, Md.: "I am writing to you with reference to a song which I heard while in attendance at a service last night. I think this the most beautiful song I've ever heard. The name of it is 'Your Roses May Have Thorns.'"

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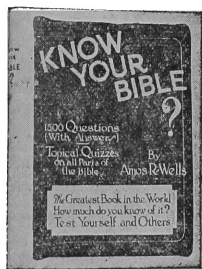
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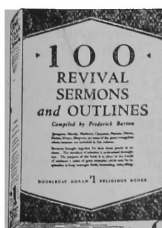
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WINFIELD, KANSAS.

Permit me to say a few words about my husband, the late Rev. Robert L. Selle.

First, he was a man of God; in other words, he was God's man. He loved the church as he loved his own life. He worshipped the Christ above everything else, in spirit and in truth. Christ was first, last, and always uppermost in his thought. He really accomplished good. On his last charge, Rogers, Ark., it was said he was the best man ever lived in Rogers. We have had hundreds of letters of sympathy, regretting his death very much. He has written a goodly number of songs, "Lifting Hymns" being his latest song book. He has written nine books; three are still in print, and can be secured from his wife, Sara E. Selle, 304 Seward St., Winfield, Kan. In his book, "What Church Would Jesus Join?" Bishop Bristol said he answered the question right. "Walking With Jesus" is one of his best books. The price of these two is \$1.00 each. "Old Time Religion" can be had for 15 cents. Blessing will come to you by reading these books.

Yours for kingdom building,
Sara E. Selle.

•••••
DYER, TENNESSEE.

August 11th brought to a close one of the greatest ten-days' camp that has been seen at old Vincent Springs Camp, Dyer, Tenn., for several years. The attendance was cut down some on account of rains, but what was lacking in quantity was made up in quality.

We had old-time Holy Ghost preaching by Brother Allie and Sister Emma Irick, who were at their best. They stirred hearts and brought conviction to the hearts of many. Quite a number were awakened, saved and reclaimed and some sanctified. Mrs. Etta Foils sang the gospel at every service and was a blessed aid in every altar service; she cannot only sing, but it right on hand until the last amen and the last seeker leaves. Praise the Lord for such preachers and singers.

Vincent Springs is a real old-fashioned camp meeting where the people do not go to have a picnic, but to save souls, where they believe in praying through until souls get the victory. Practically all the houses on the grounds were filled with campers from different towns over West Tennessee and Kentucky, and the presence of God was wonderful in the camp this year.

In answer to intense prayer and preaching of the gospel twelve or fifteen souls were saved, some believers sanctified and the saints encouraged and built up in a most holy faith and went home praising God and more determined than ever before to build up and support Vincent Springs Camp and push holiness and fight the battle of the Lord.

Joe T. Hall, Sec'y.

•••••
HICKORY LEVEL, GEORGIA.

The revival services of the Free Methodist Church at Hickory Level were conducted from August 19 to September 1, by Rev. W. W. McCord, of Sale City, Ga. Bro. McCord was here twenty-four years ago and preached with power sent down from Heaven; as a result many souls were saved and sanctified. A goodly number of these have stood the test and kept true to the doctrine of holiness.

They were pressing forward holding up the banner of holiness against opposition in their own church, when a Free Methodist minister came along and invited them to join their forces with a holiness church and they did so.

After these twenty-four years the church called Bro. McCord to come back and preach the Everlasting Gospel, and he gladly responded. How it inspired the church to hear Bro. McCord still preaching the old-time gospel in its purity and power!

Since his serious illness his physician cautioned him to take it easy and preach twenty or thirty minutes, but all his messages were from one hour to one hour and forty minutes in length. Great crowds came to listen to the truth. God honored his Word through his servant and many souls prayed through in the old-fashioned way to justification, reclamation and sanctification. Quite a number were anointed and God touched their bodies in healing power.

The people showed their appreciation of Bro. McCord's services by making a nice purse for him. The church bids him God speed in his work and hopes that he may come back again and preach for them.

Miss Eula Nichols, a consecrated and talented young woman, of Rockmart, Ga., made a great contribution to the meeting in her services as pianist.

Lucile Smith Young.

•••••
FRANKLIN, KENTUCKY.

We came down and gave Rev. C. B. Hutcherson a tent meeting out ten miles from Franklin, Ky. We had a very wonderful meeting; all denominations came and took part. Our crowds were fine. Twenty-one were saved at the altar. Rev. C. B. Hutcherson is a young man from Asbury College and the highest type of Christian manhood I have ever met. He is sound and not ashamed of the gospel of Christ. To say I love him does not express it. He is certain to make a great preacher. His people love him and they are sorry to hear of his leaving to take work in New York.

We moved into Franklin and put up the tent. They received us wonderfully, gave us every good lot in town. We could not use but one; they sent the lumber to seat it. The Methodist Church let us have some chairs and others sent chairs. The mayor of the city let us have seats out of the Court-house lawn. Rev. M. L. Dyer has been faithful and began to urge his people to come. The crowds came from the beginning. One evening a doctor found the Lord and his face shone as he hugged and shook hands with the people. Three men from fifty to sixty-five came and found God. Conviction gripped the hearts of many, and they began to pray through to victory until twenty-seven found God. The crowds came an hour and a half before preaching time. Many are coming for miles; some out of Tennessee. It all proves that God answers prayer and the old-time gospel will win if faithfully and fearlessly preached. People are hungry. Business men closing their stores that their clerks may come to the tent. We do not know when the meeting will close. God loves a tent and so do the people. This preacher had rather preach in a tent to 1000 or 1500 people as the greatest church in the land with 100 present. Pray for us.

Beck Brothers.

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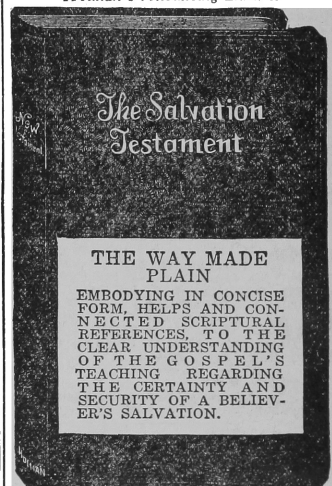
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(552 Fairfield Ave., Akron, Ohio.)

ALEXANDER, HARRY M.
(1012 Howard Ave., Jeffersonville, Ind.)

ALLEN, ERNEST C. AND WIFE.
Open dates for summer and fall in Illinois, Indiana, Ohio and Kentucky.

ANDERSON, HERBERT J.
(The Soldier Evangelist)
(313 Cedar St., Aitkin, Minn.)

ALBRIGHT, TILLIE McNUTT.
(2218 Tuscarawas St., Canton, Ohio.)

ARTHUR, F. E.
(240 N. Waller Ave., Chicago, Ill.)

ASBURY FOREIGN MISSIONARY TEAM.
(Kirkpatrick, Cross, Moore, Erny)
Chicago, Ill., Oct. 1-8.
Wilmore, Ky., Oct. 7-9.
Greensboro, N. C., Oct. 10-15.

AYCOCK, JARRETTE E.
(Bethany, Okla.)

Homing, Okla., Oct. 6-20.
Sapulpa, Okla., Oct. 22-Nov. 3.
Kansas City, Mo., Nov. 10-24.
Decatur, Ill., Nov. 26-Dec. 8.

BABCOCK, C. H.
Atlanta, Ga., Sept. 30-Oct. 14.
Collingswood, N. J., Oct. 20-Nov. 3.

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

BELEW, P. F.
(Olivet, Ill.)
Plattsburg, N. Y., Oct. 2-20.
Richmond Hill, N. Y., Oct. 21-27.

BENNARD, GEORGE.
(Hermosa Beach, Calif.)
Fall River, Wis., Sept. 22-Oct. 6.
El Segundo, Calif., Oct. 10-27.
Long Beach, Calif., Nov. 3-24.
Hermosa Beach, Calif., Nov. 25-Dec. 14.

BEYLER, A. E.
(413 North Plum St., Plymouth, Ind.)

BOWEN, E. E.
(Lansing, Mich., Rt. 4)

BOWMAN EVANGELISTIC PARTY.
(Lewistown, Ill.)

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

BREWER, GRADY.
(Evangelist Singer and Pianist)
(Highfalls, N. C.)

BRYMER, ROBERT.
(Yamhill, Oregon)

BUDDMAN, ALMA L.
Spring Mills, Pa., Sept. 22-Oct. 6.

BURTON, C.
(Delmer, Ky.)

BUSSEY, M. M.
(224 W. Palm Ave., Monrovia, Calif.)

CAIN, W. R.
(616 So. Vine St., Wichita, Kan.)

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Springfield, Ore., Oct. 13-27.

CANADAY, FRED.
(310 W. North Ave., Pittsburgh, Pa.)

CAREY, A. B.
(Beacon, N. Y.)

CARTER, HAROLD S. C.
(Pequea, Pa.)

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Alden, Kan., Sept. 22-Oct. 6.

COLLIER, J. A.
(1917 Cephus Ave., Nashville, Tenn.)
Stephenson, Ala., Oct. 1-20.

COPELAND, H. E.
(Oskaloosa, Iowa.)

COX, F. W.
(Lisbon, Ohio)

COX, STEUBEN D.
(1249 N. Holmes St., Indianapolis, Ind.)

GRAMMOND, PROF. C. C. AND MARGARET.
(815 Allegan St., Lansing, Mich.)
South Bend, Ind., Sept. 29-Oct. 13.
Ottisville, Mich., Nov. 3-17.

GROFT, CHARLES H.
(1802 E. Maple, Enid, Okla.)

DARNELL, MRS. ESTHER BROWN.
(Evangelistic Singer and Personal Worker)
(1209 7th Ave., Charleston, W. Va.)

DAVIDSON, OTTO AND WIFE.
(Bladenburg, Ohio.)

DAVIS, J. W.
(Singer—Center, Tex.)

DAVIDSON, J. E.
(Bladenburg, Ohio)

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Marcus Hook, Pa., Sept. 29-Oct. 13.
Delmar, Del., Oct. 14-27.
Harrington, Del., Oct. 28-Nov. 10.

DORN, REV. AND MRS. C. O.
(Sumter, S. C.)

DUNHAM, ROYAL E.
(416 East 9th, Hutchinson, Kan.)

DUNAWAY, C. M.
(216 N. Candler St., Decatur, Ga.)

Los Angeles, Calif., Oct. 6-20.
Tampa, Fla., Oct. 27-Nov. 10.
St. Wayne, Ind., Nov. 17-Dec. 1.
Ottawa, Kan., Dec. 2-22.

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)
Oakley, Kan., Oct. 13-Nov. 3.

DYE, CHARLES.
(4 Rundle Ave., Piqua, Ohio)

EDWARDS, J. R. AND WIFE.
E. Liverpool, Ohio, Oct. 6-20.
Mt. Vernon, Ohio, Oct. 24-Nov. 10.
Greentown, Ohio, Nov. 14-Dec. 1.

EDIE, G. L.
(Song Evangelist)
(Arlington, Ohio, Rt. 1)

EISLEY, A. N. AND WIFE.
(Black Lick, Pa.)

EITELGEORGE, W. J.
(Song Leader and Soloist)
(1107 Lawrence Rd., N. E. Canton, Ohio.)
Thomasville, Ga., Oct. 1-20.

ELLIS, MARY HUBBERT.
(704 N. 63rd St. West Phila., Philadelphia, Pennsylvania.)

ELSNER, THEO. AND WIFE.
Canton, O., Sept. 29-Oct. 13.
East Liverpool, O., Oct. 17-Nov. 3.
Columbus, Ohio, Nov. 10-24.
Rochester, N. Y., Dec. 1-15.
Charlotte, N. C., Jan. 5-19.

FAGAN, HARRY L.
(524 Walnut St., Shelby, Ohio)
(Blind Song Evangelist, and Wife, Singer, pianist and young people's workers)

FLEMING, JOHN.
(Ashland, Ky.)
Cincinnati, Ohio, Sept. 22-Oct. 6.
Detroit, Mich., Oct. 6-20.

Akron, Ohio, Oct. 29-Nov. 10.
Binghamton, N. Y., Nov. 13-24.
Owasso, Mich., Dec. 1-15.

FLEMING, BONA.
Detroit, Mich., Oct. 6-20.
Winchester, Ind., Oct. 21-Nov. 3.
Grand Rapids, Kan., Nov. 10-24.
Hutchinson, Kan., Nov. 26-Dec. 8.

FLEXON, R. G.
(Glassboro, N. J.)
Brushton, N. Y., Sept. 25-Oct. 6.
McKeesport, Pa., Oct. 13-27.
McDonald, Pa., Nov. 3-17.
Oneonta, N. Y., Nov. 24-Dec. 8.
Darby, Pa., Dec. 12-22.
Collingswood, N. J., Jan. 1.

FLORENCE, L. O.
(Wilmore, Ky.)

FRANKLIN, EDNA M.
(Evangelist)
(Rt. 5, Maysville, Ky.)

FRASER, R. G. AND WIFE.
(Evangelistic Singers)
(Piedmont, Okla.)

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)

FRYHOFF, A. J.
(277 N. Warren Ave., Columbus, O.)
Ferndale, Mich., Oct. 13-27.
Pamona Mills, N. C., Nov. 3-17.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Decatur, Ill., Sept. 29-Oct. 13.
Fargo, N. Dak., Oct. 16-27.
Freeman, S. Dak., Oct. 28-29.
Waukena, Neb., Oct. 30-Nov. 10.
Denver, Colo., Nov. 11-14.
Wichita, Kan., Nov. 17-Dec. 1.

GALLAHER, M. R.
(110 S. 14th St., Salem, Oregon)

GALLOWAY, H. W. AND WIFE.
(Del Norte, Colo.)

GEIL, PAUL AND DORA.
(Singers and Xylophone Players)
Portland, Me., Oct. 6-27.
Bath, Me., Oct. 30-Nov. 17.
Columbus, Ohio, Nov. 24-Dec. 8.

GLEASON, REV. AND MRS. RUFUS H.
(607 Marion Ave., S. W., Canton, O.)

GLENN, J. M.
(Young Harris, Ga.)

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)

GLEEN, JIM H. (And Sunny South Quartette)
(Box 200 Connelly Springs, N. C.)

GROGG, W. A.
(418 24th St., West, Huntington, W. Va.)

HAERR, ERNEST J.
Laura, Ohio, Oct. 20-Nov. 3.
Williamsburg, Ind., Sept. 29-Oct. 13.

HAINES, FLOSSIE.
(13708 Claiborne Ave., Cleveland, Ohio)
(Evangelist and Children's Worker)

HALLMAN, MR. AND MRS. W. R.
(1534 E. 80th St., Chicago, Ill.)

HAMPE, J. N.
(No. 7 Gaskell St., Mt. Washington Sta. P.
O., Pittsburgh, Pa.)
Washington, D. C., Sept. 23-29.

HAMES, J. M.
(14 Maude St., Greer, S. C.)
Open dates: Oct. 13.
Lyndonville, N. Y., Oct. 14-Nov. 3.
Rome, N. Y., Nov. 4-24.
Westminster, S. C., Dec. 2-15.

HARRIS, E. J.
(Song Leader and Children's Worker)

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

HARDESTY, S. P.
(Song Evangelist and Cornetist)
(Lynn, Ind.)

HAWK, M. R.
(711 Center Ave., Butler, Pa.)

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, O.)
Harland, Ind., Oct. 10-27.
St. James, Minn., Oct. 31-Nov. 17.
Jonesboro, Ind., Nov. 24-Dec. 15.

HENRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
Dallas, Texas, Sept. 16-29.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)

HORN, LUTHER A.
(Mobile, Ala.)
Summerdale, Miss., Oct. 1-13.
Montgomery, Ala., Oct. 15-27.

HOWARD, FIELDING T.
(198 Timberlake Ave., Erlanger, Ky.)

HOOVER, L. S.
(Pionesta, Pa.)
Rockville, Md., Sept. 19-Oct. 13.
Indianapolis, Ind., Oct. 17-Nov. 3.

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

HYSELL, HARVEY B.
(Box 582, Waycross, Ga.)
Keysville, Ga., Oct. 2-13.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Sioux City, Iowa, Sept. 29-Oct. 13.

JACOBSON, H. O.
(530 Minnesota St., Portland, Ore.)

JOHNSON, ANDREW.
(Wilmore, Ky.)

JOHNSON, RAY N.
(19 E. Madison St., Collingswood, N. J.)
Yardville, N. J., Oct. 6-20.
Camden, N. J., Oct. 20-Nov. 3.
Penns Grove, N. J., Nov. 4-17.

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)

JONES, LUM.
(630 W. 9th St., Ada, Okla.)

KENNEDY, ROBERT J.
(Singer)
(2315 Modera Ave., Dallas, Texas)
Stigler, Okla., Oct. 6-20.
Strong City, Kan., Oct. 20-Nov. 3.

KENDALL, J. B.
(1127 Richmond Road, Lexington, Ky.)

KINSEY, MR. AND MRS. W. O.
(450 So. West 2nd St., Richmond, Ind.)
(Evangelistic Singers)

KIRKPATRICK, H. M.
(709 Carlisle St., Akron, Ohio.)

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)
Wallaston, Mass., Sept. 1-Nov. 1.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Lewistown, Pa., Nov. 3-13.
Dalton, Ohio, Oct. 6-20.

LEWIS, JOS. H.
(Wilmore, Ky.)

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)

LIDDELL, T. T.
(6121 Ellis Ave., Chicago, Ill.)

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)
Camden, N. J., Oct. 6-20.

Seattle, Wash., Oct. 27-Nov. 10.
Tacoma, Wash., Nov. 11-24.
Cleveland, Ohio, Dec. 1-15.

LOPER, J. NORRIS. FRY, WILBUR H.
(Stratton, Miss.)

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(London, Ohio)
Groveport, Ohio, Sept. 21-Oct. 6.

LOWELL, B. A.
R. A. Root, B. F. Moss, Jr.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)

McBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Mt. Sterling, Ky., Oct. 6-20.

McGHEE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)

McKIE, MARK S.
(Holt, Michigan)

McNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
(401 S. Adams Street, Houston, Tex.)
Forest City, Ark., Sept. 29-Oct. 7.

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)

MILLER, REV. AND MRS. F. E.
(Lowville, N. Y.)

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Atlanta, Ga., Sept. 29-Oct. 14.

MINGLEDORFF, O. G.
(Blackshear, Ga.)

NATIONAL HOLINESS ASSOCIATION.
Van Wert, Ohio, Oct. 22-27.
Ottawa, Canada, Nov. 5-10.
Rochester, N. Y., Nov. 26-Dec. 4.
Moers, N. Y., Dec. 3-8.
St. Louis, Mo., Dec. 31-Jan. 5.

NORRERRY, JOHN.
(1001 Cooper St., Camden, N. J.)

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Rochester, Pa., Sept. 28-Oct. 20.
Boaz, Ala., Oct. 23-27.
Williamsport, Pa., Nov. 3-24.
With Dr. C. W. Butler, Nov. 26-Feb. 2.
Houghton, N. Y., Feb. 18-March 2.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)

FATZSCH, EDDIE E.
(Song Evangelist)
(624 Oak St., East Liverpool, O.)

POLLITT, S. H.
(Amelia, Ohio)

QUINN, IMOGENE.
(809 N. Tuxedo St., Indianapolis, Ind.)

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(1049 King Ave., Indianapolis, Ind.)
Center, Iowa, Oct. 4-20.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2012 Meadowbrook Drive, Ft. Worth, Texas)
Leesville, La., Sept. 22-Oct. 6.
Sulphur, La., Oct. 8-20.

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Mich.)

RING, O. F.
(724 8th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)

ROBERTS, C. PRESTON.
(713 College Ave., Des Moines, Ia.)

BOOD, PERRY.
(Middleport, Ohio)
Boone, Iowa, Sept. 29-Oct. 27.
Olney, Ill., Oct. 29-Nov. 10.

BOOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE.
(Morrilton, Ark.)

SAMUELS, MR. AND MRS. JOHN F.
(Evangelistic Singers)
(Atlanta, Ind.)

Agency, Mo., Oct. 7-20.
Lapla, Mo., Oct. 21-Nov. 3.
Dearborne, Mo., Nov. 4-17.
Galt, Mo., Nov. 18-Dec. 2.
Humphries, Mo., Dec. 3-20.
Teatersburg, Ind., January, 1930.

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)

SHAW, BLISH R. AND MARY.
(1261 Nurdyke Ave., Indianapolis, Ind.)
Mayesville, Ky., Oct. 6-21.

SHANK, MR. AND MRS. R. A.
(1026 Division St., Indianapolis, Ind.)

SHARROW, C. E., AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Seymour, Ind.)

SPELL, C. K.
(Kirbyville, Tex.)

SURBROOK, W. L. AND WIFE.
(Kingswood, Ky.)

SWEETEN, HOWARD W.
(Ashley, Ill.)

TEETS, ODA B.
(Aurora, W. Va.)

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

UTHE, W. F.
(Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDERSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)

Johnstown, Pa., Oct. 13-Nov. 3.
Glassboro, N. J., Nov. 10-24.

VAYHINGER, M.
(Upland, Indiana)
Titusville, Pa., Sept. 24-Oct. 13.
Salisbury Center, N. Y., Oct. 20-Nov. 10.
Scio, N. Y., Nov. 24-Dec. 15.

WELSH, H. W.
(Olivet Ill.)

WELLS, KENNETH AND EUNICE.
(Taylor University, Upland, Ind.)

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)

WHITCOMB, A. L.
(221 Euclid Ave., Long Beach, Cal.)
Bedford, Ind., Sept. 21-Oct. 6.
Danville, Ill., Oct. 13-27.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Allentown, Pa., Oct. 3-13.
Marion, O., Oct. 13-Dec. 1.
Anderson, Ind., Dec. 5-22.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)

WILLIAMS, FRED G.
(Brentwood Heights, Los Angeles, Calif.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)

WISEMAN, P.
(910 Bank St., Ottawa, Canada)

WOOD, E. E.
(724 John Street, Jackson, Mich.)

WOERTENDYKE, JAS. H.
(2825 Troost Ave., Kansas City, Mo.)
Hyattsville, Kan., Oct. 2-6.
Toronto, Kan., Oct. 8-13.
At Home, Oct. 14-16.

WATCHFULNESS.

Rev. J. W. Covington.

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for you know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: Lest coming suddenly he find you sleeping.—St. Mark 13:34-36.

I feel like addressing myself mainly to the ministers of the Gospel. While he (Jesus) commands all to watch, yet I believe the porter has reference to the minister; the same as in Isaiah 11:21: Watchman, what of the night? and Ezekiel 33:7: So thou, O Son of Man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

Note, please, house of Israel, then hear Jesus in the text. He is like a man going on a far journey, before leaving he gives orders to his household, and then instructs the overseer to watch. Back in Bible times, when history was being made, the watchman was set upon a wall. He was a lookout, high upon the wall so he could see out into the distance the approaching danger. I would like to ask just here, are we ministers as watchman over the household (the Church of Jesus Christ) high enough up in Divine grace to see any danger approaching?

Note again, please, that if the watchman failed to warn the people and they were destroyed, or lost, their blood would the master require at his (the watchman's) hands. May I ask another question: Does the ministry of today realize the tremendous responsibility that is resting upon their shoulders? or are we in the class of which we get a picture in Isaiah 56:10-12: His watchmen are blind: they are all ignorant. They are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

In this day in which we live, with sin and debauchery so rampant, wicked men waxing worse and worse, deceiving, and being deceived, the preacher that does not see anything to be alarmed over, does not see any danger approaching and is not warning his congregation, must be in the class of which Isaiah gives the picture. When was there ever such a crime wave as is now sweeping the country? And it is getting worse every day; not only is the prohibition law being violated, but every law of the land. Never was there a time since civilization dawned when human life is as cheap as it is now; or the morals of our country any lower. As it was in the days of Noah, so shall it also be in the coming of the Son of Man. They were eating, drinking, marrying, and given in marriage. Close to 200,000 divorces were issued in the year 1927. But some one will say there are more marriages than in former years; but let's notice the facts in the case. There were 1,880 less marriages in 1927 than in 1926, yet there were 11,184 more divorces in 1927 than in 1926. These figures embrace statistics from forty-seven states and the District of Columbia. We are breaking down in the

home life; most of our criminals are between the age of 18 and 30 years; most of them inherit the criminal nature, for their mothers try to kill them before they are born, therefore, they come forth as murderers. This is a time when women don't want to be mothers; they would rather be in politics, and on the streets.

Again, when was modesty as much a stranger as it is today? Women go on the streets today in a garb of dress that my sister would not have come into my presence in, when I was a young man at home. Worse than that, yet they go into the church choirs and pretend to sing the Gospel, dressed in such a way that a decade ago they would have been ashamed to have gone on the street. Oh, the god of fashion! he is wrecking, blighting, and damning our race. Watchman, Watchman, what of the night? Porter, preacher, what do you see? Let's wake up and shake ourselves and see if we be in the rath. As long as our church buildings are used for suppers, plays, recreation, and dance halls, we need not look for anything different!

The only thing that will save this country is a revival of old-time religion; when preachers will be so empowered by the Holy Ghost that their messages will be so weighty that it will crush the foundation from under professors, and cause sinners to repent. This hand-shaking, card-signing method won't do it. I believe the ministry is largely responsible for the conditions as they now exist. We have failed to keep the vision, and where there is no vision the people perish. Prov. 29:18.

Since the fault is largely in the ministry, we will have, first of all, to see our own heart's need, and cry out like one of old: "Create in me a clean heart, O God; and renew a right spirit within me. Then, and not until then, will I teach transgressors thy ways; and sinners shall be converted unto Thee." We cannot teach a thing we do not know ourselves. I believe that if every minister in the United States would obey the last command that Jesus ever gave, found in Acts 1:4, 5, and receive the baptism with the Holy Ghost, they could bring about a reformation in twelve months.

Where is the Moses that will lead the people that are in bondage back to God? We have plenty of Aarons. Aaron was so weak-kneed that he couldn't preach to the people forty days, in the absence of Moses, without catering to their whims and wishes, and turning back to idol worship.

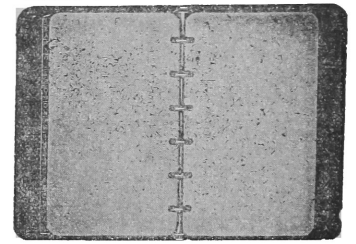
Where is the Knox that will say, "Give me souls or take mine." Where is the Edwards that will so wait before God that when he preaches people will hold to their seat to keep from falling into hell, and 500 are converted under one sermon. Brethren, God is the same today.

No doubt you will say that the writer of this is a pessimist; but haven't I stated facts? If you are on a fast express train speeding over the rails at 60 miles an hour and the engineer sees a red light, and stops his train just in time to save you from sudden death, you wouldn't call him a pessimist would you?

In conclusion, should the Master of the house, over which he has made us overseer, come this evening, or at midnight, or in the morning—could we welcome him as a faithful servant ought to do, and be ready to render our account. May the God of heaven lighten our eyes, lest we sleep the sleep of death.

Loose Leaf Book

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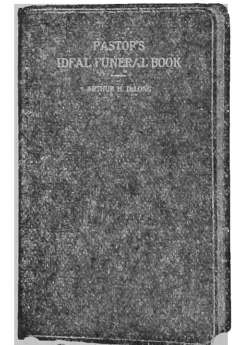
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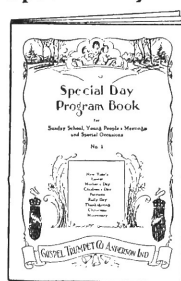
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Camp Meeting Calendar

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Workers: Rev. H. C. Morrison, D.D., and Rev. Joseph H. Smith. Prof. Kenneth Wells and wife will have charge of the music. Address Rev. B. C. Wills, Box 1944, Orlando, Florida.

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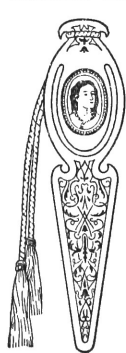
An abundance of program material for the great days in the Sunday School year. The greater part of this material is new and original never having appeared in book form before. It covers all grades from the beginners on up.

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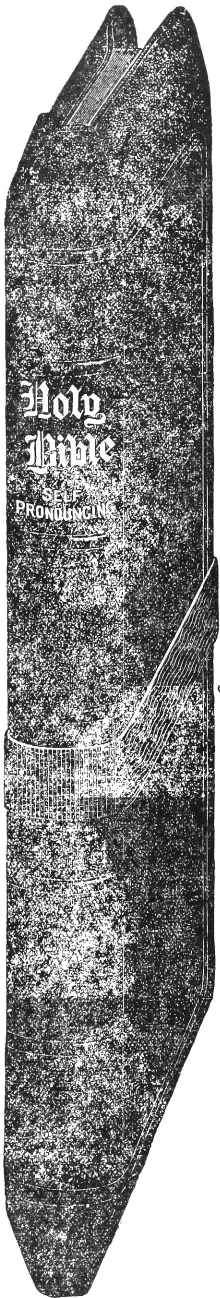
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OF ASBURY THEOLOGICAL SEMINARY

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19. The sacred books of non-Christian religions.
20. Index of proper names, with their accentuation and meanings.
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23. Alphabetical index of the Holy Scriptures, comprising the names, characters and subjects.
24. Four thousand questions and answers (121 3-column pages of these).
25. Complete Bible Concordance.
26. Fourteen maps in colors with index to same.

Specimen of Type.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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Each copy packed in a box, wrapped inside and out. The above Bible is the very best value that we know of in the way of completeness, large type, durability, neatness in size, and all the attractive features for Bible study, for the price.

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THE BINDING.—Genuine leather with overlapping edges, and very flexible.

THE TYPE.—Large, clear, easy to read nonpareil black faced type, pronouncing. Chapters in figures. All of Christ's words printed in red.

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THE PRICE.—This Bible is a good value at \$4.50. Our special price, postpaid **\$2.75**
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It is self-pronouncing.
It is printed in long primer type.
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SPECIMEN OF TYPE

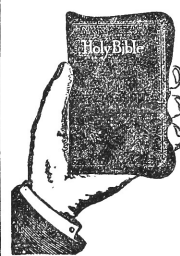
THE LORD is my shepherd; "I shall not want."
2 He maketh me to lie down in

Same style as above bound in extra fine binding that will last 20 years with ordinary care, for \$10.00.

Red Letter Text Bible

Clear black faced minion type. Christ's words in red. Moody's Bible Study, Harmony of the Gospels, great periods of Bible history, prophecies, warnings and promises, dictionary of scripture proper names, maps, etc. Morocco bound with overlapping edges, stamped in gold. Size 5x7½ x 1½ in. thick. A regular \$3.00 value that we are offering for **\$1.50**

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It has a very clear, readable agate type; is self-pronouncing, chapter numbers in figures.
Size 3½ x 5½, only 7/8 of an inch thick, and weighs 11 ozs. It contains twenty choice helps.

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Complete Bible helps, history, geography, and customs in Bible times. 40,000 references, concordance, maps, etc.

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SPECIMEN OF TYPE.

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Beautiful little New Testaments that are printed in clear nonpareil type on thin Bible paper.

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PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KENTUCKY.

PENTECOSTAL HERALD

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

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Vol. 41, No. 41.

THE CHASTENING OF THE LORD.

By The Editor.

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

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

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

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

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

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

I KNOW THY SORROW, CHILD.

I know thy sorrow, child; I know it well,
Thou needst not try with broken voice to tell.
Just let me lay thy head here on my breast
And find here sweetest comfort; perfect rest!
Thou needst not bear the burden, child, thyself;

I yearn to take it all upon myself!
Then trust it all to me today—tomorrow:

Yes, e'en forever; for I know thy sorrow.
Long years ago I planned it all for thee;
Prepared it that thou mightest find need of me.

Without it, child, thou wouldst not come to find
This place of comfort in this love of mine.

Hadst thou no cross like this for me to bear,
Thou wouldst not feel the need of my strong care,

But in thy weakness thou didst come to me,
And through this plan I have won thee.
I know thy sorrow and I love thee more,
Because for such as thee I came and bore
The wrong, the shame, the pain of Calvary,
That I might comfort give to such as thee.

So resting here, my child, thy hand in mine,
Thy sorrow to my care today resign.
Dread not that some new care will come tomorrow.

What does it matter—I know all thy sorrow.
And I will gladly take it all for thee
If only thou wilt trust it all to me.

Thou needst not stir, but in my love lie still
And learn the sweetness of thy Father's will—
That will has only planned for the best;
So knowing this lie still and sweetly rest.
Trust me. The future shall not bring to thee
But that will bring thee closer still to me.

kind. They were so morally dead that the stench of their wickedness would fill and poison the moral atmosphere all about them.

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

I can but believe we are approaching a period of God's retributive judgments. The wickedness of the world is great. The fearful war of the nations did not bring repentance and a turning away from sin to righteousness. Millions were slain upon the battlefield. Other millions of human beings were starved to death. Then a strange and awful pestilence spread abroad and untold millions were swept suddenly into eternity. But men have not repented. The Sabbath is desecrated all over the civilized world. Untold millions of heathen go without the Gospel, while professing Christians waste millions of money in tobacco, cosmetics, at the doors of moving picture shows. Tens and hun-

dreds of thousands of people in these United States whoop and yell like godless heathen at the baseball park on the Sabbath day. The mill of the divorce courts grinds on with a full hopper. Worse still, many a pulpit and supposedly Christian schools are giving an uncertain sound. Who can prognosticate what the end will be?

We believe that God's judgments will come upon us. We look for drouths, for floods, for storms, for fires, for contagions, for lawlessness, murder and waste. We look for immodesty in women and brutal, passionate wickedness in men. The trampling upon God's laws and the rejection of his mercies have a fearful effect upon the individual and upon society. Conditions are created that bring with them their own fearful curse. Repentance always counts large with God. If our preachers should cry mightily and spare not, if our people should turn away from their sins, if we would kindle in this nation a hundred thousand revival fires, if we preached mightily against the unbelief, the wickedness and the worldliness of our times, no doubt judgments would be stayed, mercies would be extended. But will we do it? Will the ministry become aroused? Will our college professors cease to teach infidelity? Will our lawmakers fear God? Will those supposed to enforce the law punish criminals? Will we stop giving hundreds of millions of dollars to see lewd moving pictures and send the Gospel to the heathen world? Will we? That's the question. There must come a period of great revivals and turning back to God, repentance for sin, saving faith in Jesus and a turning of the whole tide of the moral life of the nation toward reverence and righteousness, or we may be sure God's judgments will be visited upon us.

A Word From My Sick Bed.

As THE HERALD readers know I am again confined in the Baptist Hospital, Louisville, Ky. I have passed through some very severe suffering this time. We tried to fight the battle out with the doctor and a special nurse at our home in the country, but my situation became so serious that the doctors, the nurse, and my family all believed it was necessary for me to come to the hospital. I have gone through some very severe physical suffering, but I am glad to report that the asthmatic condition is wonderfully improved. It is a peculiar and very severe suffering to be in a condition where one must struggle for breath. This became so severe that I hardly saw how I was going to be able to live much longer in that condition, but I was greatly relieved and at this time I am profoundly thankful to say that the asthmatic trouble has been wonderfully relieved. My physicians report me improving every way, and we are hoping that within a short time I shall be able to take the advantage of the pure, dry air in southwest Texas.

(Continued on page 8)

ILLUSTRATIVE SKETCHES AND SUGGESTIONS.

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



Of the Gospel of Jesus Christ it may be said: "You may break, you may shatter the vase if you will, but the scent of the roses will hang round it still." So in persecution and trial which come to the church and disciple of Jesus; no matter how hard the trial and test may be, the blessing abides.

Voltaire once wrote: "In less than a hundred years Christianity will have been swept from existence and will have passed into history." Now Voltaire has passed into history, Tom Paine has passed into history, Bradlaugh and Ingersoll have passed into history, but the Bible still stands and is the most published and most widely circulated Book in the world today. Voltaire lived in the same age as John Wesley. Voltaire cursed his age with blasphemy and infidelity. Wesley blessed his age with the greatest religious awakening of modern history. One of the secrets of the growth of the Christian religion is the martyr spirit it produces. Here is a story from China:

"In a village not far from Yen Sen a young man recently became a Christian. His old father got very angry, and tried various plans to get him to give it up, but all in vain. At last he told his son that if he still persisted in following Christ, he would bury him alive, and fixed a date for carrying out his purpose. This burying alive is not very uncommon, and a Chinese father has the old Roman father's right to do as he pleases with his children. Thus a daughter who has been an unfaithful wife, or has dishonored her father's name before marriage, is quite likely to suffer death at her father's hand, or to be made to commit suicide by him; and I have heard of fathers burying alive, in one case a grown-up son, and in another a son who gambled and in other ways was a disgrace to the family. Well, the day arrived, and the young fellow was led by his old father to the edge of the deep hole which was to be his grave if he refused to give up Christianity. A sorrowful group of relatives stood round, who had tried in vain to shake the old man's determination. 'Will you give it up?' 'No, father, you can bury me in there if you like, but I cannot give up Jesus Christ.' Unexpectedly the old man burst into tears and the burial did not take place."

THE SANCTIFIED LIFE.

Sanctification is a great Bible Doctrine. From an exchange we reproduce the following:

"In our Authorized Version the word *Sanctification* is used five times, *sanctified* about sixty-two times, *sanctifieth* four times, *sanctify* about sixty-nine times. But the Greek words are also rendered *hallow*, *be holy*, *holiness*.

"How is Sanctification brought about?"

"By God. 'I the Lord do sanctify Israel.' (Ezek. 37:28).

"By Christ. 'Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus.' (1 Cor. 1:2).

"By the Holy Ghost. 'Being sanctified by the Holy Ghost.' (Rom. 15:16).

"God hath chosen you to salvation through sanctification of the Spirit' (2 Thess. 2:13). See also 1 Peter 1:2; 1 Cor. 6:11.

"By the Blood of Christ. 'Wherefore Jesus also, that he might sanctify the people with His own blood, suffered without the gate' (Heb. 13:12).

"By the Word of God. 'Sanctify them through Thy truth: Thy word is truth.' (John 17:17).

"By Faith. 'Them which are sanctified by faith that is in Me.' (Acts 26:18).

"By Prayer. 'It is sanctified by the word of God and prayer.' (1 Tim. 4:5).

The sanctified life is a life lived in the will of God. Andrew Murray has a beautiful

thing upon the life settled in God. It bears upon the sanctified life when trial and test come:

In Times of Trouble Say:

First: He brought me here; it is by his will I am in this strait place: In that I will rest.

Next: He will keep me here in his love, and give me grace in this trial to behave as his child.

Then: He will make the trial a blessing, teaching me the lessons he intends me to learn, and working in me the grace he means to bestow.

Last: In his good time he can bring me out again—how and when he knows.

Say: I am here—

(1) By God's appointment.

(2) In his keeping.

(3) Under his training.

(4) For his time.

A STORY FOR THE CHILDREN.

In one of the mission fields the following took place. The pastor asked the children to bring in various gifts for the work; as they had no money they could bring in rice, vegetables, etc.

Among the boys there was a new pupil, a little colored boy, who had been in the school only a short time. He was an orphan, and had no one to help him or shew him what to do. On the following Sunday the children began to bring in their gifts and place them on the platform in the church. In the meantime our little friend's heart grew heavier and heavier. The tears started to his eyes; he could not keep them back. Bowing his head in prayer, he said, "Oh Jesus! Dear Jesus! I love Thee with all my heart! I too want to take up a gift, but my hands are empty! What is there for me to give?" Then God put a wonderful, beautiful thought into his mind. "My boy," whispered Jesus, "just give *yourself—yourself!* That's the gift I want from you today." As his name was called he went forward, stepped up to the Communion Table, took from it the silver plate lying there, placed it on the floor, *stepped into it* in his bare feet, looked up very earnestly into the face of his pastor, put the plate back, and went to his seat. "Well," said the missionary to himself, "that was a queer thing for John to do; I think I will ask him why he did that." When the service was over he called John aside, and said, "That was a queer thing you did this morning. What did you mean by it?" "Well," was the answer, "a short time ago I gave myself to Jesus, and I love him with all my heart, because he has done so much for me. Now when I stood on that plate and looked up at you my heart was filled with a great gladness. It meant just this: 'Dear Jesus, I love you with all my heart, my hands are empty, but if you will take me, just me, I will be your boy. Go where you want me to go; do what you want me to do, and be what you want me to be. I give myself to thee forever! It is the only gift I have to bring.' O pastor! I am so happy! Oh, so happy! Will you take me and train me so I can go forth and tell the glad news of Jesus?"

NOTES FROM THE BIBLE CONFERENCE AT BETHEL, SHANGHAI.

Requests were made that we give some messages on Revivals of Religion. We gave three. One was based on Acts 2:37-47.

There is a wide difference between Revivals and Evangelism. Many are enthusiastic on evangelism—so-called, who have no place in their program for a real revival of religion embracing repentance, regeneration, sanctification and the Baptism of the Spirit.

There is a wide difference between revivals and religious education. Everywhere today they are talking about this subject and holding conventions; but many advocates of

religious education have no interest in a real revival of religion. Many leaders in religious education are opposed to revivals.

Revivals come from God; other affairs may be programmed but you cannot program a revival; it must be prayed down and prepared for by tears, confession, repentance, prayers and intercession.

The great revival in Korea occurred in the midst of a great political upheaval. The Russo-Japanese War had recently finished and Japan had annexed Korea to the Empire, yet it was in that year 1907 that the great revival broke out. In a year or two the Methodist Church leaped in numbers from 7,796 to 24,244, and the Presbyterians grew from 9,756 to 19,654.

Some of the great revivals of history broke out in troublesome times. In fact, it is when times are hard, and hearts are breaking and darkness covers the land that God's people should be pleading for a revival of the grace of God.

To have a revival of religion—

(a) You must give up your prejudice to the altar and the excitement of the meeting.

(b) You need to adopt different methods, by getting back to the New Testament way of getting people saved and sanctified. Many preachers never think of "throwing out the net" and they never expect to see people saved in their meetings.

(c) You must get right with God and get right with your fellows. There must be confession, restitution, reconciliation.

(d) There must be prayer and intercession.

(e) The secret of revivals. 2 Chron. 7: 14, Zechariah 4:6.

The great need of the mission field as well as the homeland is a genuine revival of religion. J. Z. Hodge, speaking before the U. P. Christian Council of India, said:

"We go back then to our Marching Orders, which are also our Standing Orders, 'Go ye therefore and teach all nations.' A command, yes, but an inevitable command. It could not have been otherwise: this is the obligation of love and the obligation remains. It is the fashion nowadays to assess the missionary contribution to India in humanitarian terms. The service rendered through mission schools, colleges, hospitals, leper asylums, orphanages and farms wins the applause of senates and an occasional Kaiser-i-Hind medal from Government. We have, on the whole, consistently advocated the cause of the poor and the outcast and found comfort in the good-will of common men; but this is not enough: we must be judged by our spiritual contribution to the life of India. Unless we have some spiritual gift to impart we had better stay at home. The end of Christian Missions according to Jerusalem is—"the production of Christ-like characters in individuals and nations through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society."

"I prefer the Message and its Objectives as worded in St. John 3:16: 'God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.' But best of all is the Saviour's rendering—"And other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice; and there shall be one flock and one Shepherd."

Bishop Joyce was a great revival bishop and in China he had some great meetings. He once said,

"The blessed old-fashioned gospel under the blessing of the Holy Spirit does produce old-fashioned revivals, old-fashioned conversions, and old-fashioned victories. I have learned the secret of absolute dependence on the Holy Spirit."

A BRIEF REVIEW OF LIFE.

Rev. Ramsey C. Armstrong, B. D

I was born on the fourth day of October in 1842, in Willcox Co., Ala. The name of my father was John E. Armstrong and my mother's maiden name was Mary May. There were born to this union four boys and five girls. The oldest boy and the youngest girl died in infancy. The others all lived to maturity and married and lived to raise families and died in advanced age. I was the second youngest of the family and I am now the only surviving member. All the others died in the triumph of the Christian faith. Two of my brothers died in the ministry. I was taught to pray in my childhood. Among my first recollections was praying and preaching, so that from childhood I had an impression that I would preach. When alone and out of hearing I would try to preach. When about thirteen years old I gave my hand for membership in the Methodist Church, South. At that time six months' probation was required before administering the vows of the Church. This was overlooked by the pastor of the charge. But in my heart I assumed the vows and tried to live in keeping with the same. I knew that I had not been regenerated. After the passing of several months I made up my mind to seek salvation and that I would go to the mourner's bench and embrace every opportunity of expressing my desire for salvation. When about fifteen I gave my heart to God. But the devil injected doubts in my heart so that I was bewildered, so that I was not satisfied with my condition. A camp meeting was pending in Newton county adjacent to Jasper county where we were living. I prayed daily that at that meeting I might receive such a blessing that I would be delivered from all doubts in the future. My prayers were answered. O, what a glorious night that was at Holly Springs camp meeting. The power of God came upon us at the grove meetings of the brethren and also of the sisters. We met at the tabernacle about dark, the men from one direction and the women from the other. It was like the meeting of two great rain clouds with thunder and lightning. There was no preaching, but mourners were called. I had already been blessed and I was in the shouting ring, and conversions were taking place constantly. We drifted down to Brother Odom's tent and there we continued to sing and shout and salvation's tide flowed. We shouted until four o'clock in the morning.

"On the wings of his love I was carried above
All sin and temptation and pain;
I could not believe that I ever should grieve,
That I ever should suffer again.

"O the rapturous height of that holy delight,
Which I felt in the life-giving blood!
Of my Savior possessed, I was perfectly
blessed,

As if filled with the fullness of God."

This couplet expresses the blessings I received that night. I have never doubted for one minute the power and peace, comfort and joy in my heart that night. There was a short interval in my praising God but about twelve o'clock that night and while standing just outside the hall of the tent near one of my sisters, the good Lord called me to preach the gospel. I have never doubted one moment my call and my commission is still binding and as long as I have the ability to preach I expect to do so. I know that I was sanctified that night for religion was my theme for some weeks. My father was a farmer and owned slaves previous to the war between the States. When not at school I worked with the negroes. While at work with them I talked religion to them. Remember I was only a boy about fifteen years of age. I never told any one about my

call to the ministry. I felt that I was too young and ignorant to preach. But the devil tempted me in every way and I had a hard struggle before I was licensed to preach. Just before I was eighteen the pastor, Rev. David Stovall, approached me at Magnolia church where we held our family membership. He asked me to take a walk with him. As we walked he began to tell me that I was called to preach and he wanted to ask the Church that day to recommend me for license to preach. This was Friday and the day before the meeting of the quarterly meeting in the town of Jasper. I said no, I did not want license, for I had been deferring the matter in my own mind. He said that if I did not preach the devil would get me. This I believed, for I was so impressed by the Holy Spirit. He insisted so persistently that I told him he could ask the Church to recommend me to the conference for license to exhort. He accepted this, and I was licensed the next day to exhort. The fourth day of October I was eighteen years old and on the 14th day I preached my first sermon. At the quarterly conference following the one I was licensed to exhort, I was licensed to preach. Should I live until the fourth day of next October I will have been preaching sixty-nine years. I have good health, am strong and active and do all the work about my place. I take calisthenic exercises every morning, except the Sabbath. I joined the Confederate Army in my nineteenth year and served in the ranks of the First Texas Legion as private for seventeen months. I did not join the army because I desired to do so, but from force of circumstance. I always had a horror of war and have it until this day. As a minister I felt out of place and prayed God to take me out of the rank and file carrying a gun and give me a chaplaincy; this he did and I was satisfied when I laid down my gun and picked up the cross of Christ.

I was only a licensed preacher and could not perform the functions of a Deacon. I chanced to meet Dr. G. C. Andrews of the Mississippi Conference and I mentioned that matter to him. He thought that under the circumstances the Conference would grant me Deacon's credentials. He informed me when and where his Conference convened. It was to be held at Kosiskusco. It was about two days travel on horseback from where our brigade was camped, so I was given a pass and went to the Conference. The Conference unanimously elected me and I was ordained by Bishop Pane. I retained my commission until the end of the war.

I was a private in the 1st Texas Legion which was commanded by Col. Whitefield. He readily granted me a transfer to the 9th Texas Cavalry, commanded by Col. Dudley W. Jones. He and I became very close friends. He was a fine man, and under my ministry he was converted. I organized a camp church taking in every one who wished to join regardless of denomination. I preached the gospel and avoided all controverted difference. We had no contention, but perfect harmony. When the war closed I was at home on furlough. In just a short time I began teaching school which I continued to do for five years. I was impressed that I should join the Conference. It took me some time to get the consent of my good wife. But after doing that and after making up my mind to itinerate, the devil injected a temptation in my heart. The suggestion was that I was doing a good work. That I opened my school with prayer every morning and lectured the students twice a week and that I preached about as much as the pastor of our circuit. That I attended all the quarterly meetings and the two-days' meetings; and then I would have the pleasure of my home. With this impression I

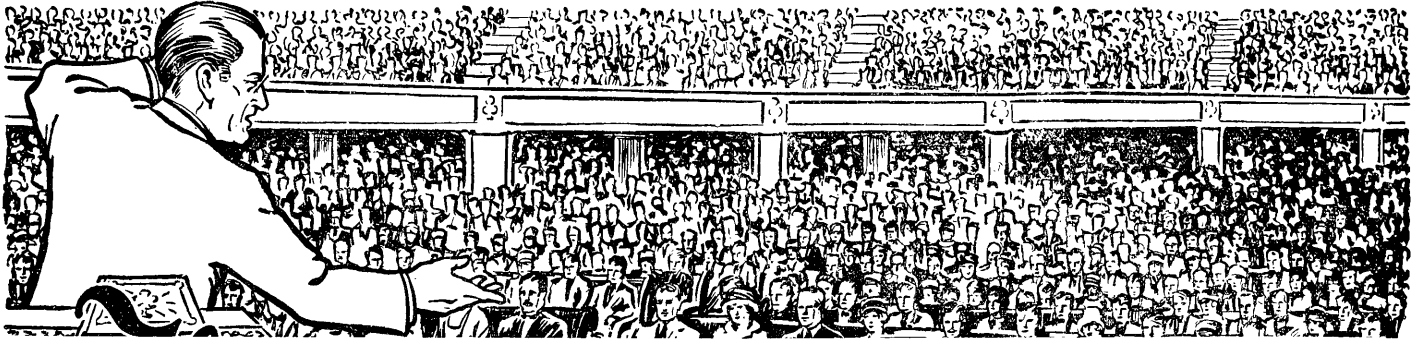
was asked to attend a camp meeting, which I did. The meeting was of short duration, beginning on Friday night and closing on Sunday night. It fell to my lot to do the preaching at night. I was asked to preach the opening sermon. I told the pastor that I was not in the spirit of preaching, but three other preachers including the presiding elder also said they were not prepared for the hour. So I had the responsibility upon me. But I preached mechanically for the Holy Spirit was absent and I was alone. I did the best I could, but I felt mortified at my failure. However, the presiding elder tried to flatter me by saying the sermon was all right.

I was notified that I must preach again Saturday night. That afternoon I sought a secluded place in the forest. By the side of a large tree in a dense thicket, I kneeled down to get the Holy Spirit back in my heart. After a complete surrender of myself to God there came to me this comforting impression, that if I would do my duty, take up the Cross, join the Conference and live a devoted life that he would be with me all through life and bless me. That I should be reasonably successful and that he would let me live to be an old man. That he would not exempt me from the ordinary experiences of life. I overcame the temptation of the devil. He left me. I was victorious and happy. That night the Holy Spirit preached through me. When I called penitents I left the pulpit and changed my position from place to place and was finally overwhelmed by the power of the Spirit and got down in the altar and talked and rejoiced in Jesus my Savior. We had a great meeting. The next night, Sunday night, the closing night was a great occasion. I was wonderfully blessed in preaching. I was tired and we, the preachers, went to bed soon after entering our tent and being sleepy I dropped into a slumber and in a little while I was awakened by a group of singers who were singing in a tent not far away. The music was heavenly and our hearts were electrified by the sweet music. From then until now, and that was in 1872, the promise of my Lord has sustained and comforted me, and I feel at this hour that he has more than fulfilled his promise. It has helped me in many a struggle. There never was a period in my life from boyhood up, when I did not believe in sanctification. I have heard my father and other old-time Methodists discuss the subject of perfect love or Christian perfection, meaning the same thing. I imbibed the doctrine when quite a boy. Since my first experience, I have not always enjoyed the blessing. There have been intervals when I permitted something to impede my enjoyment. I have never hesitated to preach Holiness for it is prerequisite for a home in Heaven, for the Word says, "Blessed are the pure in heart for they shall see God." I am striving to ascend higher and higher in the scale of moral being.

One important aspiration was fostered by me. From youth up I was much interested in education. After traveling some six years as an itinerant I became a student in the Chautauqua School of Theology. The School had an excellent faculty. This school was taught in part by mail communication. Dr. W. R. Harper taught Hebrew and Old Testament. Dr. Alfred A. Wright taught Greek and New Testament and Biblical and Doctrinal Theology. Dr. Philip Shaff taught Ecclesiastic History. Dr. L. T. Townsend taught Homiletics and Pastoral Theology, and Christian Science, Life and Literature.

It took me nine years to complete the curriculum and stand my examination, which was at home, but in the presence of competent witnesses who signed the papers. Dur-

(Continued on page 6)



PURIFYING CONDUCT.

Rev. R. Heber Wightman.

Wherewithal shall a young man cleanse his way? by taking heed there to according to thy word. Psa. 119:9.

THE text asks and answers an important question. Young men are interested in it. The old men of the present generation are fast passing away, and who is expected to fill their place in church and state, but the young men, their sons, who are coming to the front to act their part in the great drama of human affairs? The pulpit, the bar, the bench, the halls of legislation, offices of high trust in the government,—all these are to be occupied by the young men of their day and time.

Deeply interested in the welfare and happiness of the young men of our country, I am making this appeal. First, the term "way" in the text, is figuratively used to denote conduct, and the word "cleanse" means to purify that conduct and make it morally blameless and unsullied. Now the term *cleanse* supposes impurity, for what is pure needs no cleansing. Is the young man exhorted to cleanse his way, to make his conduct blameless and upright? Then, of necessity, the inference is plain; that naturally, the heart is depraved, and the life corrupt and the character blotted by transgression. The bent of the mind is naturally to evil. This, the Bible teaches, and it is corroborated by experience and observation. How are we to account for this bent or proneness to evil, but upon the hypothesis that in the moral constitution there exists this innate or inherent depravity of which the Bible speaks. Pride, self will, alienation from God, inordinate attachment to the things seen and temporal; these and kindred elements of carnality characterize the young in general. It is an indisputable fact, that these wax stronger and harder by daily exercise, until in the lapse of years they become the fixed and almost invincible habitudes of life. Under the dominant influence and control, then, of such elements of depravity as these, is it surprising that young men go astray from the path of moral rectitude, are irreligious, careless and reckless as to their future and eternal well being? Is it nothing of astonishment that paths of sensual indulgence, catering to the lusts of the flesh and eye, and the pride of life, grasping with avidity at the riches, honors, and pleasures the world presents to their view?

Second, let us consider the import of the answer in the text—"By taking heed thereto, according to thy word."

The great leading truth taught in this answer is, that in order to purity of heart, and blamelessness of conduct, young men must ponder well the paths of their feet. They must accustom their minds to serious contemplation in regard to the aims, purposes and pursuits of life, and their far-reaching and ultimate consequences. Are not discretion and prudence, and liberation and forecast indispensable, if young men would succeed in the different vocations of life, in which they may engage? Who can expect to act well his

part in the drama of life, that is destitute of these fundamental principles of conduct? Can riches be acquired? Can the laurels of distinction be won? Can the important relations of social life be usefully and creditably filled, in the absence of these and similar qualities of mind? It is impossible. Why did God implant in the mind the faculties of reason and conscience and judgment, if they had not been intended to be of profitable service to us in our probationary state?

But how seldom are the dictates of reason regarded by the young? How often are the admonitions of conscience drowned in the uproar of conflicting passions and clamorous appetites! What sober and thoughtful mariner would spread the sails of his gallant ship to the faithless winds and venture upon the navigation of the storm-tossed ocean without chart and helm and compass, fully prepared by their available helps to make a safe and prosperous voyage? What the chart and helm and compass are to the gallant ship freighted with costly merchandise, conscience and reason and judgment are to human conduct in reference to respectable, useful and happy living.

Are there not strong considerations why young men should allow these divinely implanted principles to exert a restraining influence and governing control over their conduct in the aims, purposes and relations of time? Who are more exposed than the young to the various temptations that beset the path of our pilgrimage to the grave? Who more liable to be seduced by the bewitching fascinations of the world, and corrupted by its contaminating associations? Transgressors blackened by vice, and hardened in crime, are ever vigilant to entice and entrap by their wicked devices, and the young are especially objects of their wiles and stratagems. They were not the aged and infirm of his countrymen that Cataline essayed to enlist under his black banner as conspirators of Rome, but they were young men fresh and vigorous and ambitious; many of them alas were enticed by the gilded allurements of vice. The nature of the young is pliant and yielding. It is difficult for them to pronounce that little monosyllable, "no," with emphasis and decision, when allured by the seductive persuasions of those who themselves are profligate and vicious.

The paths of youth are slippery indeed, and oh, how liable young men are to fall away, and make miserable wreck of character and fortune, and aspiring hopes, excited by passion, and mirth, and inspiring bowls, when the objects of temptation beckon them to illicit gratification. With the crimson flush of health upon the cheeks; with the buoyancy of vigor in the step; with the hot blood merrily dancing along the arterial circulation; with the emotional gushing and outflowing; with the whole sentient nature keenly impressible by surrounding objects; with the prospect of a long, healthful life before them, environed by such felicitous surroundings as these, how prone are they to fling to the winds the claims and obligations of a religious life, and to adopt as their

motto the epicurean song, "Eat, drink, and be merry."

What hope is there in any young man, educated or reared in comparative ignorance, who sets out in life to build a character and acquire a fortune, without the exercise of thoughtful discrimination, and conscientious convictions, in the selection of his associates. If he yield to the blind impulse of appetite, and greed and gain, and love of pleasure, unheededful of the voice of conscience, the dictates of reason, and the bias of a sound, discriminating judgment, what is to be expected in these circumstances, but disgrace, discomfiture and hopeless ruin in the end. Let young men take heed to their conduct. Let them use prudence, discrimination, and judgment in the selection of their companions and the choice of their occupations. A young man cannot be too eclectic in the selection of his associates, and the choice of his profession and business for life. How many young men of noble qualities and generous emotions, are ruined for both worlds on account of improper companionship, and unfortunate associations. If a youth associate with the profligate, the skeptical, the profane and intemperate, will not the legitimate, logical sequence of such association be to assimilate in life and character and fortune, to that which is vicious and profligate, and to ultimately engulf him soul and body in the maelstrom of infamy and woe?

Let a young man, correct and moral in his general deportment, be unhappily led astray by another of dissolute and profligate habits; let him visit the gambling table, and look with approving eye upon the sparkling wine, as it passes from lip to lip among the devotees of Bacchus, in the nightly orgies; let him become a willing and frequent visitant at eating and drinking houses, and houses of ill-fame; let him get his full consent to desecrate the holy Sabbath in pleasure excursions by land or by water, and never enter the church of God to behold the "beauty of the Lord and to inquire in his temple," and it requires no prophet's ken to see the end, and no prophet's voice to predict the ultimate destiny of such a young man. His sun shall set while yet it is noon upon his suicidal grave; burning tears of fond but blasted hopes shall be shed, while sepulchral night winds shall chant their funeral dirge, making a solemn mockery over the utter vanity and final ruin of intemperate delights.

But the text adds, "According to thy word." Young men are exhorted to take heed to their way according to the doctrines of belief, and the rules of conduct laid down in the word of God. The Bible, it will be allowed, is the most remarkable of all books. The doctrines it teaches, and the maxims it prescribes are to be found in no other book. They are peculiar to the Bible, and constitute an irresistible argument in proof of all divine inspiration. What a powerful influence the doctrines of the Bible exert upon human belief and practice!

Why, we inquire, has the word of the true

and living God been given to man? If in our present lapsed and depraved condition, reason and conscience and the innate instinct of the soul were sufficient, *per se*, to guide us safely to our ultimate and eternal destiny, then the gift of the Bible would have been superfluous and useless. But it is truth long since conceded by the sages of antiquity that reason is an insufficient guide, and it must be allowed that there can be no safe reliance upon a conscience depraved and perverted by original and actual sin. The speculations of philosophy and the opposition of science falsely so-called, may bewilder, perplex and fill the mind with doubt and uncertainty, but they can never blaze the way from earth to heaven. To the Bible we are compelled to go at last for correct and reliable information, in reference to our belief and conduct. Let any young man set out in life with the fixed purpose to mark out his line of conduct, and govern his appetite and passions according to the preceptive and prudential rules of the book of Proverbs and he cannot possibly err, or make shipwreck of his golden hopes. The ancient oracles, especially the oracle at Delphi, were eagerly consulted on all private or public occasions of private or public importance, but their responses were so equivocal that they could be applied to any result whatever.

There is a sure and more reliable oracle than that of Delphi; the holy Bible, and to it you are invited to come and learn the will of God concerning you, and to know how you are to live on earth that you may live forever in heaven. Is a young man ambitious to attain to respectability and honor and wealth and power in society? In what surer way can he accomplish the desired end than by fearing God and keeping his commandments. The precepts of Christianity, if considered only in reference to the present life, shall be found upon examination to be the very best that human wisdom could devise, or that could be reduced to practice. Industry, economy, prudence, diligence in business—these form elements of character that cannot fail to insure satisfaction and success. And yet these are the very elements of character and principles of conduct that the word of God enjoins. How instructive and informing to the mind the study of the theology of the Bible, the evidences of Christianity. Its firmament is lighted with myriad stars all borrowing their luster from the central sun; and from star to star the inquiring mind may wing its flight, charmed by its unearthly melodies, and gathering fresh stones of knowledge of the spiritual and divine. How pure, elevating and practical its code of morals! How encouraging to the highest exertions in goodness and virtue and religion its promises of ultimate success and reward! How inspiring its poetry! How comforting, as the soft whisperings of the Eolian harp when kissed by amorous breezes, then stirring the soul to its profoundest depths of feeling, or bearing it aloft upon Seraph wings, in contemplations the most sublime and rapturous. Let infidels hold their conventions to deride the Bible, and ridicule its teachings and abolish its Sabbaths; let fanatical statesmen reject its God-inspired doctrines, and depend on innate instincts, and mental abstractions for political principles of government! Do ye—

"Read and revere the sacred page; a page Where triumphs immortality; a page Which not the whole creation could produce, Which not the conflagration shall destroy, In nature's ruins not one letter lost."

Take two young men equal in talents and acquirements, and start them in the race of life. Let the one take heed to his conduct according to the word of God, believing its doctrines, and keeping its commandments. Let the other reject Christianity as a divinely-revealed religion, spurning its teachings and refusing obedience to its precepts; what think you will be the final result here and hereafter? What shall be the nature and

extent of that influence which they individually shall exert upon society? A Howard burning with the zeal of a quenchless love, visiting the hospitals of Europe to minister physical comfort and religious instruction to the wretched inmates, is an object far more worthy the ambition of the immortal mind, than a Bonaparte marching to the throne of universal empire, over battlefields drenched with human blood, and whitened with human bones.

Depending upon the Bible as his rule and guide, the young man shall succeed in life; but relying upon any other system independent of its illuminations and teachings, he shall make a miserable failure, drifting like some melancholy wreck, upon a moonless and starless sea tossed and driven by mocking winds.

Oh, tell me, is there any power short of the grace of God in the soul, which can save the young from the dominant control of appetites and passions? You may expatiate in eulogistic terms, upon the humanizing and refining influences of education, and polite and elegant associations; but alas! education with its attendant polish and refinement, contains no "Vismedicatrix" to heal the maladies of the soul diseased, or to make that upright and pure which by nature is "earthly, sensual and devilish." A young man may be as amiable and lovely as was the young man who came to Jesus inquiring the way of life; he may have talents angel bright; with a polished education and fascinating manners, but apart from the checks and restraints of the Christian religion, carnality shall predominate over the inner man, making even genius itself subservient to its baneful lusts and appetites, as is made manifest in the case of the gifted Byron. The Duke of Orleans was a Prince of shining talents and great taste and spirit, but dissolute in his habits of life to a most disgraceful pitch of extravagance. He had the misfortune in his youth, says the pen of the historian, to be placed in the hands of a most unprincipled Tutor, though he was a Cardinal of Rome and prime minister of France.

There is nothing that can be substituted, in the room of a heartfelt experimental religion. Educational training shall be incomplete and unsatisfying unless pervaded by the faith, hope and love of the gospel. Human happiness and greatness cannot be formed in natural or mental worth alone. What are Seneca's Morals to Solomon's Proverbs? What the philosophy of Aristotle and Plato to the philosophy of Jesus Christ? The light from the Star of Bethlehem outshines all other lights, for when the light from other stars goes out in darkness, this star, as it once guided the wise men to the manger cradle of the infant Jesus, so now shall guide every inquiring heart to the cross, then up to those mansions not made with hands eternal in the heavens.

Voltaire, the high priest of infidelity, and John Calvin, the founder of Presbyterianism, were of the same generation; they were contemporaries through a long course of time. Calvin when a young man governed his conduct by the word of God; Voltaire governed his conduct by a Christless philosophy. He laughed to scorn the religion of Jesus. While the one was scattering with pestilent activity the seeds of immorality and unbelief; the other with equal unwearied zeal labored for the cause of religion and the regeneration of sinners. The works of Voltaire have found their way wherever the French language is read; the disciples of Calvin are to be seen wherever the English language is spoken. The principles of the Arch-infidel were more rapid in their operation; he who aimed at no such evil as that which he contributed so largely to bring about, was himself startled at their progress; in his later days he trembled at the consequences which he then foresaw; and his remains had scarcely mouldered in the grave, before these consequences brought down the whole fabric of government in France, overturned her altars, sub-

verted her throne, carried crime, devastation and misery into every part of his country, and shook the rest of Europe like an earthquake. Calvin's doctrines, meantime, were slowly and gradually winning their way; but they advanced every year with accelerated force, and their effect must ultimately be more extensive and more powerful and more permanent, for he has mightier principles at work.

Who seeks for happiness in heaven at last, apart from excellence and truth and love, in the embracement of Christianity, "seeks blooming roses on the cheek of death; seeks mellow grapes beneath the icy poles; seeks substance in a world of shades." While your locks are yet wet with the dew of life's balmy spring, and the activities of your nature are fresh and vigorous, we beseech you to give your hearts to God. There is a moral beauty in a life of religious activity and zeal for the promotion of God's glory in the world, that is incomparable.

Brooklyn Holiness Convention.

The Fourteenth Annual, Interdenominational, Brooklyn Holiness Convention will be held (D. V.) Nov. 1-10, inclusive, in The First U. P. Church, corner Bond Street and Atlantic Ave., Brooklyn, N. Y., Rev. W. M. Nichol, pastor. The Convention will open Friday, Nov. 1, at 2:30 P. M., with a season of intercession led by Mrs. John Thomas of Wilmore, Ky., followed by the Lord's Supper.

The Convention evangelists will be Rev. John L. Brasher, D.D., of Alabama, Rev. A. L. Whitcomb, of California, Commissioner S. L. Brengle, of The Salvation Army. It is also possible that Rev. C. W. Ruth, of California, will be with us.

The 9:00 A. M. Fellowship Meetings will be led by Sister Thomas. The Sunrise Power House services by Sister Nellie Magee, the Praise and Testimony meetings by Bro. Will Stringham. There will be open-air convocations daily at 7:00 P. M., in charge of Bro. Chas. MacLean with Bro. W. H. Ortlip in his famous "Chalk-Talks."

Even-tide Intercession will be led by Rev. J. D. Thomas, of Cambridge, Mass., and Rev. L. Henderson, of Danbury, Conn.

Sister John Norberry will occupy her usual place at the organ, and the soloists will be Rev. Alvin Young, who will also lead the singing, Sister Elsie Davies, the marvellously sweet soprano of Wales, and Sister Florence Miller, whose rich contralto voice has so often charmed the Brooklyn Convention. No stronger altar workers can be found in the Holiness Movement, than these three, who always sing in the "fulness of the blessing" and never leave the altar 'til the last seeker is gone.

Sister Gertrude Miller will be on hand to secure rooms for you at reasonable rates if you will write me in advance what you desire. Breakfast, dinner and supper are served in the church.

Will THE HERALD family all over the land please pray for a mighty outpouring of the Holy Spirit on the Convention? For preachers, workers, and those who bring the messages in song, and for the dear brothers and sisters who so faithfully and loyally minister in dining room and kitchen, because they too have "an inheritance among all them which are sanctified." Pray also please, for good weather, and finally, brethren, plead for us Philippians 4:19. We believe in presenting details to our Heavenly Father, who never has failed us. Everybody pray! Everybody come who can! Especially do we invite all holiness evangelists who happen to be near at Convention time to join in fellowship with us, as they can make it convenient.

For further particulars address

MRS. C. H. COOKE,
850 St. Marks Ave., Brooklyn, N. Y.

Behold, now is the accepted time; behold, now is the day of salvation. 2 Cor. 6:2.

A BRIEF REVIEW OF LIFE. (Continued from page 3)

ing the time I was studying I spent four years on a District as presiding elder, and the balance of the time in stations. But the study was a great help to me.

I have not retired from the pulpit. I have three regular appointments which I fill with great satisfaction to myself, and expressions of appreciation from the people I serve.

TEMPTATION AND HOLINESS

REV. E. E. SHELHAMER.

WE desire now to notice how a holy person can be tempted? If there is nothing within that can be appealed to, how can he be tempted? Again, how far can one go without losing his experience?

1. God permits temptations, either to remind one afresh what grace has accomplished in his case or to reveal some defect. He tempteth no man, though his fiery trial detects and exposes the dross.

It is quite easy to see how one could be tempted while carnal principles remained within, because as long as a carnal tendency remains, it can be appealed to. But now we come to one who has not only been saved from sinful desires, but from the very germ that would hatch out a desire. There is nothing but love filling such a heart.

If this be true, how can such an individual be tempted? We answer, just the same as Adam and Eve, (who were holy) could be tempted. Just the same as Jesus, who was not only human, but Divine, could be tempted.

"Power to commit sin is essential to temptation. Man is a moral being, he is therefore capable of moral action. A moral action is the voluntary act of an intelligent agent; and the volition or action must be right or wrong according to some moral standard in the universe. If power to do the contrary does not exist in the agent at the time the violation is put forth, there is no moral merit in the act; therefore power to sin is requisite to all moral merit. Power to sin is not a vice nor even an imperfection; but a virtue of a very high quality. If God gave me the power to do wrong that I might have the power to do right, (which he surely did), then I am to recognize that power as a Divine gift and act accordingly."

We must discriminate between a possibility to sin and a tendency or bent toward sinning. Jesus could have sinned, but that is no proof that sinful propensities existed in him. The same can be said of all who are pure in heart.

The possibility of sin must be pre-supposed in any individual before we can conceive of his being tempted. But because he is subject to temptation, that does not necessarily imply the existence of any sinful tendency. God is the only being who is absolutely perfect. It is impossible for him to sin. "He cannot be tempted." It is contrary to his nature. If it had been impossible for Jesus to sin, then he would not have been human. The possibility in Jesus to sin, never became an actual fact. Thank God! Through grace, the same may be said of redeemed man.

But if there remains no tendency to sin why are even the pure in heart directed to "Watch and pray lest ye enter into temptation?" Even Paul felt the need of saying, "I keep under my body, and bring it into subjection lest that by any means when I have preached to others, I myself should be a cast-away."

We are on probation. All human needs and desires, though in themselves lawful and innocent, become sources of danger unless steadily guarded.

2. How far can a person go without losing his experience?

Holiness is not such an ethereal thing as to slip away under every test and unpleasant circumstance. One may do or leave undone things that call forth a reproof of the Holy Spirit. Perhaps on some lawful point, he rashly said or did something; afterwards he looks back and feels that he did not do the best thing. His conscience is very tender and he feels badly about it. The Spirit (and sometimes the devil), magnifies it and makes it look still more serious. The erring one is very sorry and solemnly promises God that it shall never be repeated. God takes him at his word and passes the thing by as a fault. As time goes by perhaps the same thing is repeated. Again the Spirit reproves him but after a time of fasting, weeping and praying, confidence regains her former strength and God excuses the thing as before.

Clean souls suffer more remorse from wounding their conscience once, than back-slidden souls do in yielding time and again. We are not prepared to say how often a sanctified soul can call forth a reproof of the Spirit on the same point and not lose his experience. We would not like to say more than twice. It largely depends upon the amount of light the person has. One person might lose his experience much more easily than another. However, no conscientious soul is anxious to experiment. He wants to keep as far away from the precipice as possible.

Some people are continuously harrassed and tormented for fear they might lose their experience. Their time is largely occupied in praying over their old weaknesses, or examining some of the devil's scare-crows. This is dishonoring to God, and often opens an inlet to unbelief—the first carnal principle to enter a holy heart. "There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love." Has God not said: "If in anything ye be otherwise minded" he will "reveal even this unto you?" Let God's responsibility alone!

It is his business to let light shine, and your business to walk in it. It is his business to make duty very plain, and your business to quickly obey. It is his business to convict you on any line that is for your good, and it is your business to keep yourself open and glad to receive such conviction. It is his business to upset your plans, and reprove you when you are about to do, or already have done something that would injure your experience, and it is your business to move so softly and conscientiously that he can easily carry out his own blessed designs. Such souls never need lose their experience.

This is rest of faith. This is letting God fight his own battles. This is being "hid with Christ in God." Few have ever dug deep enough to find this place; and a less number have lived holy long enough to retain such an inheritance; but, thank God it is a glorious possibility. Grace is enabling the writer to prove it. Hallelujah!

Some Don'ts for Preachers.

BY F. LINCICOME.

Don't fail to preach Jesus and the cross. Preaching should be such as takes hold upon the people. It has been my observation that the preaching of the cross never fails to do it.

Flickering lights, shooting meteors, telegraphic sensations, and bursting bubbles may interest and call forth commendations from the floating populace and light reading "readers," but whom will such preaching lead to Christ? The preaching that takes hold of the people is the preaching of the cross. You cannot deceive the people. If you attempt to preach yourself, for self-glory, the people will detect it, and your preaching will be in vain. A gospel properly proclaimed is its own attraction. It takes hold upon the people, and such hold that sin-

ners cannot shake it off. If you want self-glory, go to the literary or political world, and dig, dig deep and you will find it, but the glory of preaching always belongs to God, and he will turn and overturn until men and preaching are consecrated to his glory through the salvation of souls.

Preaching that comes from the soul, gushing from the mouth, sparkling tear-drops, tracing the blood veins and dropping from the fingers, can be rendered useful in the cities amid the "higher-ups," or it may be taken at three o'clock in the afternoon into the country schoolhouse, where, surrounded by rude benches, broken windows, bare floors, and coatless lads, it will wield an influence which will be fully realized only when eternity dawns upon us.

Some ministers are forever talking about the philosophy of religion and its relation to science, "premises," "reasonable hypothesis," and "third propositions" with a logical conclusion. Others are spending their time and energy in preaching "issues" such as dress, tobacco, jewelry, lodges, meats and drinks, and ordinances. Still others are making a great effort to quote the "fathers," renowned poets, and a large sprinkle of Shakespeare.

The average sermon of today is made up of about five and one-half ounces of stories, four ounces of literary quotations, six ounces of anecdotes, and one-half ounce from some old commentary. In other words, about ninety-nine percent of it is a conglomeration and about one percent, Bible truth.

A good many preachers today are "crackerjacks" at biology, geology, astronomy, sociology, psychology, philosophy, and "foolosophy," but are very short on the Bible.

Let us get back to the cross of Christ in our preaching, and help the Holy Ghost in revealing Christ to a lost and dying world. "And I, if I, be lifted up. . . will draw all men unto me."

Finney, in a lecture on the subject of revival, delivered as long ago as 1835, said, "A revival is a purely philosophical result of the right use of constituted means. It is not a miracle, nor dependent upon a miracle."

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GLEANINGS FROM THE EVANGELISTIC FIELD

WINONA LAKE BIBLE CONFERENCE.

By M. A. Martin.

The thirty-fifth annual Bible Conference in session for ten days at Winona Lake, Ind., closed Sunday, August 25, with twelve inspiring meetings. At least 12,000 were in attendance at the combined services of the day. The Conference throughout was exalting in its instruction and in its association, and to thousands a spiritual feast. For the first time the Conference closed with Holy Communion at 9:30 P. M., in the Auditorium.

More than two thousand wended their way from the Tabernacle to the Communion Service in charge of Dr. Biederwolf, who was assisted by ministers and elders of various denominations. It was the most impressive and spiritual Conference closing on record and will no doubt be carried out in the future.

With the soul stirring messages of the preachers and Bible teachers the quiet communing with God at the closing hour, men and women who have been in contact with events for years at Winona were led to exclaim, "the like of this 35th Conference we have never known."

The attendance throughout broke the record of last year by three hundred. Six hundred and ninety-four ministers were registered, coming from all parts of the United States. A large number of Home and Foreign Missionaries were in attendance who thanked God for the privilege afforded them.

The Conference closes with all expenses paid and a neat balance which Director Biederwolf turns over to Winona Institutions.

One cannot begin to tell of the many good things which the program afforded, sermons, Bible expositions, the splendid music directed by Home Rode-heaver, the "Rescue Mission Boys," the Gideons, the Hillside services, the meetings for women, daily addressed by Dr. Massee, the inspiration given by the Missionaries who told of their work each afternoon and evening.

"Home-Coming Day" was a great success. The largest crowd ever assembled on a mid-week occasion was here. Rev. "Billy" Sunday was the preacher, and the very mention of his name always brings great crowds to Winona. An "old-fashioned lawn party" was held under the trees, where refreshments were served, and reminiscences of old time Winonans eloquently given. Dr. Biederwolf presided.

Among the preachers were, Drs. Frank H. Ballard and H. J. Wicks of England; Drs. J. C. Massee, Robert Watson, Boston; Dr. Robert G. Lee, Memphis, Tenn.; Dr. Wm. B. Crowe, St. Louis; Dr. Robert Scott Inglis, Newark, N. J.; Dr. W. A. Sunday; noted Bible Expositors, Dr. Herbert W. Bieber and A. T. Robertson, drew large audiences at the morning hours, the Auditorium being filled.

There were a number of Evangelists who spoke at the Hillside services, Dr. Biederwolf preaching at the opening Sunday evening service. His text, "Where there is no vision, the people perish." Many declared this to be the strongest message of the Conference.

Sergeant Alvin C. York, the great soldier, speaking on Sunday afternoon, told of his war experiences and also of his plans for the mountaineer children.

The consecration meeting for men on the Indian Mound led by Dr. Biederwolf, will ever be remembered by the hundreds who took part.

Dr. Massee had charge of the women's meeting in the Auditorium, which was also largely attended.

The Conference goes down in history as one, if not the greatest ever held in Winona. Dr. Biederwolf is a great director and will have the prayers of God's people in his work wherever he goes and in his plans for Winona Conference next year.

REPORT OF EVANGELIST W. W. LOVELESS.

We were to begin a revival with the baby Nazarene Church in Chillicothe, Ohio, August 12th, but because of being called home by the sickness and death of our father, we did not get to the meeting until five days later. We found that Rev. A. K. Laird and wife, supply pastors, had the meeting going good. We swung right in with the good spirit and tide of the meeting, and for ten days we preached the gospel of full salvation the best we could. The Holy Spirit put his seal on every service, and convicted the people of their need of a Savior and sanctifier. We did not have a great throng of seekers at the altar, but there was hardly a service but what some one prayed through to a definite experience of regeneration or sanctification.

The last Sunday we had the joy of seeing twelve fine saved and sanctified people unite with the church. Among them were two railroad men and their wives, who are tithers and will be a strong asset to the church in every way. We were entertained in the home of Rev. James Clifford and wife, chaplains of The United States Industrial Reformatory, a Federal Prison which has about 1200 or more prisoners from all parts of the United States. Rev. Clifford and wife are both saved and sanctified Nazarene preachers, and are wielding a mighty influence for good among these men who have broken the laws of the United States. Sister Clifford is affectionately known among these men as "Mother Clifford," and truly she has proven herself a mother to many a wayward young man.

Both Sundays that we were there we were in the Chapel Services. The first Sunday after we preached and services were over a young Jew came sobbing to the Chaplain's residence, begging for prayer. We took him to our room, where Brothers Clifford, Laird

and myself prayed with him and pointed him to Jesus. It was hard to get him to see that Jesus died for him, and that his blood would cover his sins, but finally his broken and contrite heart seemed to open, and we believe that Jesus found a welcome in this young Jew's heart, whose kindred as a people have rejected Jesus as being their Messiah.

The second Sunday we were there, Sister Laird preached, and Brother Clifford made an altar call, and soon there was at least 100 precious men and boys kneeling at the altar. As Brother Clifford asked us to pray for them, we never felt God's presence any nearer or clearer in any great holiness camp meeting than we did right there. Muffled sobs and tear-dimmed eyes told us that God was touching some of their hearts. Prison rules limited the time of our service, but we hope that some of these dear men found Jesus as their Savior, and we will not be a bit surprised to meet some of these precious men in heaven, who found Jesus at that altar of prayer on that memorable Sunday morning. I wish that every penal institution in the world had chaplains like Rev. James Clifford and wife. The Chillicothe revival was our last engagement before our District Assembly. We have just got home from our Assembly, and will rest a few days before going out on the battlefields again. Our slate is filling up nicely for Autumn and Winter, but we have a few open dates, and if any who may read these lines feel that they need us for a revival, we will be glad to correspond with them. Our address is London, Ohio, Rt. 5.

W. W. Loveless.

BOSSARD'S CAMP MEETING.

This camp is situated eight miles from Sumter, S. C., on the Sumter-Bishopville Highway, one of the best paved roads of the South, which makes it very easy to reach. People can come from adjoining towns without difficulty. The Camp is only two summers old, but a tent meeting has been held there for the past four years, which prepared the people for the camp. It was only a year ago that we partly organized as a camp meeting. This year we organized with an executive board and also a board of trustees. The people of the community seem back of it to a man.

The workers for this year were Rev. J. R. Parker and Rev. M. V. Lewis, of Wilmore, Ky. Rev. Lewis is one of the finest song leaders that has ever been in this part of the state. People came for miles to hear him direct the singing, while his solos were the sweetest songs ever heard. The very first night he captivated the audience.

Rev. Parker was true in his preaching and fearless when it came to uncovering sin. He preached some of the most remarkable sermons I have heard. We hope to have him back with us in the future. There was one sanctification and about twenty conversions. During the meeting a man promised to give the lumber and put up a dormitory that will take care of fifty people. Several other men have donated enough lumber to erect a tabernacle. In ten years we hope to have one of the best camps in the South. This is just the beginning of what God wants to do for us. This camp has grown out of several meetings which have been conducted under one of the League's tents. May God add his blessing to the League and send in the money so other tents may be purchased.

C. O. Dorn, Pres.

NORMAL, ILLINOIS, CAMP.

The Normal camp was a fruitful one this year. A spirit of prayer rested on the people from beginning to close, hence a sense of God was realized. A kindly spirit was evident throughout. The workers had a rich anointing on them. Brother Whitcomb, Brother Fugett ministered in the word and Bro. C. Milby in song. Brothers Vennard and Griffith from C. E. I., had charge of the young people's meetings. Thursday, P. M., was missionary service. Bro. Glenn and family represented their work in Egypt. It was a new departure for this camp to give a service over to missionary work. It was so satisfactory, it will be repeated next year. Miss Aronson and Miss Jones, returned missionaries, spoke a few words. I am sure it pays to serve Jesus wholly.

Della B. Stretch.
El Paso, Ill.

ALPENA, MICHIGAN.

In traveling over these United States I have found that the one cry is, "What is the matter with our Protestant churches?" "Why have they lost their crowds?" "Once our churches were crowded, but why this falling away?"

There is a reason, and we believe one of the principal reasons is that the preachers have largely lost the passion and heart-breaking burden for souls. It used to be that when you listened to the man of God in the pulpit it stirred you and put you under conviction until you felt yourself a lost sinner. Preachers do not pray as they used to, nor do they study their sermons as they should. The fact is, there is not much gospel in many of the present day sermons. The gospel is the most charming message you can give to the people and they like it, and tell it abroad and the next Sunday the crowd has increased, until by and by the church is filled with eager listeners.

When preachers neglect to agonize in prayer for the lost his message is dead—no life, no power, no salvation. Preachers do not wait on the Lord for the leading of the Spirit in the messages they shall give to the people. A Sunday School lad called on his

pastor and said to him, "I judge we shall have a great sermon today?" The pastor replied, "Oh boy, I don't know myself the sermon for the day." If he had been spending hours in prayer he would have said, "Yes, my precious boy, I will by his grace," give my people a gospel message today." Men like to go to church if they get food from a live sermon.

The crime wave would lessen if preachers would fast and pray twice a week, and spend from two to four hours in earnest prayer for one solid year. Revivals would break out everywhere, but dry, lifeless sermons without power grip no one and the preacher seems he is glad when time for dismissal comes.

There is only one reason I would be a bishop, and that is that every pastor who failed to have a real soul-saving revival would be moved. They cry "Times have changed! This young life is no worse than in saloon days! We had sweeping revivals then!" But we did not have the monster of modernism to combat. When the people's faith in the Word of God is destroyed it is difficult to get them to give heed to the gospel message.

For one, I shall continue to fast and pray. I must have souls in every meeting. I expect it, I preach for it, I exhort for it, I believe for it, and praise the Lord, I see it. If you do not desire sinners converted do not call us. If you don't want a tithing church do not call us. We do not need the froth and foam, but safe, constructive evangelistic revivals. We never had greater faith, a richer experience, and the past year has been one of victory. We have been in this great work for twenty-five years. Write us at Wilmore, Ky.

With every good wish and earnest prayer, I am,
Will J. Harney.

FROST BRIDGE CAMP MEETING.

The annual camp meeting was held at the Frost Bridge camp, near Waynesboro, Miss., August 16-25. Rev. Don Householder, of Los Angeles, Calif., was the preacher in charge. Prof. J. H. Furbay, of Taylor University, was in charge of the singing and children's work. Mrs. J. H. Furbay was pianist and assisted Prof. Furbay in bringing some wonderful gospel messages in song.

This was one of the greatest meetings in the history of the camp. The weather was favorable and made it possible for many who lived quite a distance from the camp, to attend the meeting. The crowds were large and at times the great tabernacle was crowded and numbers were not able to find seats.

Rev. Householder, a faithful, consecrated servant of God, proclaimed the great Bible truths, earnestly and forcibly. The visible results of his gospel messages of full redemption were another convincing evidence that the Word of God will not return unto him void. Conviction settled upon the people and over sixty souls knelt at the altar, most of whom prayed through and gave definite testimonies that they were either regenerated or sanctified by the power of God.

A beautiful and impressive scene was witnessed the last Saturday night of the meeting, when fifteen young people bowed at the altar and dedicated their lives to God. Several testified that they were definitely called to the ministry and Christian service. God alone knows what may be accomplished in his kingdom by the lives of these consecrated young people.

Prof. Furbay did a great work with the children. He conducted their services each morning, and in one of their services fourteen of them gave their little hearts to Jesus. One night was given over for a children's service, with Prof. Furbay in charge. This program revealed the fact that Prof. Furbay knows how to tell the old, old story of Jesus and his plan of salvation in an attractive and impressive manner. By the faithful service and Christian influence of such a true follower of Christ these little ones have been wonderfully blessed.

It was inspiring to have in the congregation day after day preachers who helped by their prayers, testimonies and messages. Several Asbury boys were among those who visited the camp, and willingly did what they could.

Plans are already being discussed for the improvement of the camp ground during the next year. The Junior Association has made plans to help in beautifying the campus and for the erection of a girls' dormitory. The Junior Association is a young organization and is a great help in securing the interest of the young people in the work, and in this Association leaders are being trained to carry on the work and relieve those who have labored so faithfully through the years.

When we think of what has been wrought, of the many blessings God had poured out upon us during this meeting, truly we have much for which we should be thankful. We earnestly pray that "He who began a good work" in us "will perfect it until the day of Jesus Christ."

Susie Graham, Reporter.

"JESUS BIDS US SHINE."

"His lamps are we,
To shine where He shall say.
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth
Where shame and wrong and crime have birth;
Or for the murky twilight grey
Where wandering sheep have gone astray."

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| Rev. W. R. Chapman, Ph.D., D. D. | Rev. F. F. Asher |

(Continued from page 1)

It will be remembered that I spent some weeks in this same institution June past. While here at that time I met with a wonderfully interesting boy, a handsome, intelligent young fellow with his legs in plaster cases for the strengthening of some weakness. He was in a rolling chair and was brought to my room several times where we talked together, and I prayed with him very earnestly for his salvation. I am very grateful to tell you that I recently received a letter from him, he having returned to his home, in which he tells me that he has been converted. His testimony is very clear. I am now praying that he may be called into the ministry, and I feel that it would be cause for eternal praise to the blessed Trinity if my coming to the hospital led to the conversion of this boy and he became a faithful preacher of the gospel. Please join with me in this prayer.

I hope I may be able to report decided progress in my health next week, and if it is God's will; I long to preach the gospel for several years yet. But after fifty years of almost unbroken health, and almost constant preaching, I have no right to complain, and I will not do so. I have been quoting to myself with great comfort these past days, the words of our blessed Lord: "The cup which my Father hath given me, shall I not drink it?" By the way, brethren, that is a great text, and if I get back to the pulpit I will use it, and I suggest to any of you that you build up a good practical sermon from these words of our Lord Jesus.

Faithfully yours in him,

H. C. MORRISON.

NEWS NOTES.



BISHOP James Cannon, Jr., Chairman of the Board of Temperance and Social Service of the Methodist Church, South, in a report which he is sending to the Church Press, concerning

the work of the several international religious conferences in Europe which he attended as an official delegate, among other things, says:

"The impression which President Hoover made upon these European leaders was the

thing which struck me most forcibly in my contacts with them in the great social and religious gatherings. Their estimate is that he has a constructive mind of the first order, highly developed by study and experience. With such ability joined to his high conception of duty and patriotic purpose they expect him to make one of our greatest Presidents. They think that his impact upon national and international questions in the short space of six months has been tremendous and unparalleled.

"A striking example of the Hoover method of handling important subjects is found in his reply to the statement of Senator Howell on lack of Prohibition Enforcement in the District of Columbia. In this statement which should receive the hearty, enthusiastic approval and active support not only of all true friends of prohibition but of all genuine supporters of constitutional government, the President most significantly declares: 'It is the intention, not only to secure the fullest enforcement in the District possible under the organization of enforcement agencies as provided by law, but to make it a model in this country.'

"This declaration is the climax of a statement bristling with facts; asserting that Senator Howell's statement seriously impugns the good faith and capacity of the District Officials, calling them by name; that the President is glad that the question has been raised, expressing a natural confidence that such charges would not be made on the floor of the Senate unless they were based on facts, and declaring positively that if such facts are forthcoming the President himself will have the matter thoroughly investigated.

"With President Hoover's life record of successful achievement in whatever he has undertaken these cannot be regarded as idle words or as an exaggerated statement issued under sudden pressure, but as a thoroughly considered and carefully worded expression of the President's fixed determination to do a certain definite thing, namely, to give to the country and to the world a demonstration of the kind of prohibition enforcement which is possible under existing laws and agencies as a 'model' of what can and what ought to be done, in other cities and sections of the country whenever the responsible heads of government are sincere and vigorous in their purpose to enforce the prohibition law.

"As the Congress of the United States—the Senate and the House of Representatives—is the legislative body which passes all laws for the District of Columbia, the people of the country have a right to expect their Representatives in Congress to give sympathetic and practical co-operation to the President, the Chief Executive of the District of Columbia, in his expressed purpose to make the District a 'model' of the enforcement of the prohibition law. And if it shall be found that additional enforcement legislation is necessary for the District, the people will expect it to be promptly forthcoming.

"Model enforcement resulting in model conditions cannot be secured in a day, but those who have followed the amazing achievements of President Hoover's career know that if he has indeed put his hand to the plow he will not turn back until regardless of opposition and obstacles of every kind he has plowed the furrow to the end."

"Count It All Joy."

If the children of God consider their trials, not in their natural bitterness, but in the sweet love from whence they spring, and the sweet fruits that spring from them, that we are our Lord's gold, and that he tries us in the furnace to purify us, this may beget not only patience, but even gladness in the sufferings.—Leighton.

Seek ye the Lord, while he may be found. Call ye upon him while he is near. Isa. 55:6.

JUST AS WELL BE HONEST.

MRS. H. C. MORRISON.



THE Lord has set up such a definite and plain standard for those who would be fully saved that one need not err therein. The fact is, "he that willeth to do his will, shall know of the doctrine." It's all in whether we want to know God's requirements for us or not.

If there were no other passage in Holy Writ by which we may be guided in our pilgrimage from earth to heaven, the one which declares that, "Without holiness no man shall see the Lord" is enough to convince any honest-minded person that one need not seek entrance into the heavenly kingdom unless he has this indispensable qualification.

I know there are persons, many of them, who claim that it is impossible to be holy in this life; that so long as we are in the flesh we shall be subject to temptation, and that we are compelled to yield to temptation, and consequently sin. But over against the opinions of such persons we have the Word of God that declares that we must be saved from sin if we hope to gain entrance into the New Jerusalem.

The Lord tells us emphatically *why* we should be holy, *because he is holy*. An unholy person cannot have fellowship with a holy God. And he proposes to so change us inside and out, that we shall be holy—like him—and that is a fair proposition. His commands are always his enablings. If he says we must be holy, and proposes to so transform us that we shall be clean in thought, word and deed, why should we object to his undertaking the work in us!

He declares that he will "take away the stony heart and give us a heart of flesh." But he cannot do this until he gets our full consent. Ah, there's the rub. Our carnal nature cries out for its own sinful propensities. It longs for the fleshpots of Egypt when it is our privilege to be feasting on the milk and honey of Canaan. It takes will power, determination, and all the forces we can command to be able to submit one's self to the Divine Surgeon for the eradication of the carnal mind, but by God's grace we can do it, if we really want to be holy more than anything else in the world.

McCheyne, a man who knew this blessed deliverance from sin, once said:

"I am also deepened in my conviction that if we are to be instruments in such a work we must be purified from all filthiness of the flesh and spirit. Oh, cry for personal holiness, constant nearness to God by the blood of the Lamb! Bask in his beams; lie back in the arms of his love; be filled with his Spirit; or all success in the ministry will only be to your own everlasting confusion. . . . Oh, to have Brainerd's heart for perfect holiness; to be holy as God is holy, pure as Christ is pure, perfect as our Father in heaven is perfect! . . . How much more useful might we be, if we were only more free from pride, self conceit, personal vanity, or some secret sin that our heart knows. Oh, hateful sins, that destroy our peace and ruin souls!"

Is it not strange that we should have to be exhorted and persuaded to have a work performed in us that would uproot that which causes all of our trouble, unrest, unbelief, and keeps us unhappy? Those hateful things that destroy our peace and ruin our souls. God only wills the best for us, but it seems from our slowness to let him have his way, that we do not believe it. To be supremely happy is to be emptied of sin and filled with the love of God. To be unhappy is to be separated from God and a slave to the Devil.

Charles Wesley poured out the longings of his soul for this grace of complete deliv-

erance from all sin, when he wrote:

"Oh for a heart to praise my God,
A heart from sin set free,
A heart that always feels thy blood
So freely spilt for me.

"A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone."

That's it! To let Christ be Ruler of our hearts so that every word, thought and deed will be prompted by the gracious Indweller—Christ. Reader, have you done this? Turned over your heart premises to HIM who can cleanse and keep them clean? You are the loser if you have not done so.



New Business Manager For Asbury College.

At the annual meeting of the Board of Trustees of Asbury College the first of June Mr. C. A. Lovejoy, Business Manager for the past six years, submitted his resignation to the Board to become effective September 15, 1929. In this place of large responsibility great care had to be taken in the selection of his successor.

After careful thought on the part of the President and the Executive Committee, Mr. W. W. Cary, of 1754 Washington Blvd., Chicago, Ill., was elected to this position. Mr. Cary is, we believe, well qualified for his task. He has been a very successful business man in Columbus, Ohio, and has for the past two years been Vice-President and Executive Secretary of the Chicago Evangelistic Institute assisting Dr. Iva Durham Venard in her most excellent Bible Training School.

Brother Cary has been cradled and reared in the Holiness Movement and has felt a distinct call to leave secular work and identify himself in a business way with the interdenominational holiness work. He feels the opening at Asbury College is the open door for just such work as he has been called to perform. I bespeak from all readers of THE HERALD for Brother Cary a sympathetic and appreciative welcome to this place of largest opportunity and responsibility. Brother Cary has been a valiant defender of the faith in every church to which he has belonged. He rings absolutely true to all the ideals for which Asbury College stands. May the Lord grant his blessing as he begins the new year, a member of the administrative staff of Asbury College.

L. R. AKERS, President.

Asbury College Begins

Its Fortieth Year.

PRESIDENT L. R. AKERS.



Asbury College began its fortieth year September 18 with the activities of Freshman Week. Four decades have passed since the venture of faith which meant the establishment of Asbury College. From its humble beginning of eleven students and two teachers it now ranks as the largest college of liberal arts in the

State of Kentucky excluding the two universities. All records were broken this year in the enrollment of students which filled to overflowing all dormitories, requiring the requisition of additional housing facilities. More than five hundred registered in the College of Liberal Arts during the first five days of registration, 110 are enrolled in Bethel Academy, while the Seminary has held its own or made possibly a slight gain over former years.

The school has taken on new life and enthusiasm since the opening of the new auditorium with its splendid equipment and the use of the great four manual organ and Steinway concert grand piano, both gifts from friends of Asbury College.

Great anticipation had been made for revival services which were to have been conducted by President Emeritus, Henry Clay Morrison, who has endeared himself through his years of sacrificial service to every Asburian and friend of the institution throughout our country. Sad indeed was the announcement that because of illness he was unable to conduct the special services which at the beginning of each fall semester have become an annual custom. Fortunate, however, was the institution in securing the services of Rev. John Thomas, this witty, wholesome, and interesting preacher of full salvation. Brother Thomas is a Welshman and his messages, though couched in simple language, are full of gripping and fervent appeals which result in altars filled night after night with those seeking pardon or purity. If all evangelists would present Scriptural Holiness as a second work of grace, subsequent to regeneration, as forcefully, scripturally, and as sweetly as does Brother Thomas, I believe a new era of spiritual life would be inaugurated throughout our nation. At present writing, two hundred or more have been at the altars within the past week and the good work still continues. This year is a bit epochal in the spiritual life of the Asbury students because of unusual outpourings. The spring meeting, conducted by the Rev. T. M. Anderson, was one of the most fruitful known by the College in many years. This open ten-day meeting, conducted by Brother Thomas, follows up in the fall with equally good results considering the number of days he was able to give us.

The Freshman Class, we think, has never been excelled in its fine personnel and cosmopolitan representation. Numbering approximately two hundred from two-thirds of the States of our Union, we feel it to be a picked body of Christian youth that will splendidly acquit itself in valiant service when, four years hence, its members go out upon life's firing line. Last year's Senior Class, numbering 114, was the largest in the history of the institution, and one thing worthy of note was that it was almost a unit for Jesus Christ, 112 of the 114 acknowledging His lordship in thought and life.

The opening service of the school year was on Tuesday morning, September 24th, in the new Auditorium. Despite the fact that this beautiful building will accommodate around

two thousand people, it was almost filled with students and visitors for this occasion. Mrs. Era Wilder Peniston, one of the seven members of the Faculty in Europe this summer, who studied in Paris under the world's greatest master organists, presided at the splendid four manual Austin organ, playing the grand old selections of the centuries in a twenty-five minute prelude.

The new department in Pipe Organ begins most auspiciously. In addition to the great instrument mentioned, through the generosity of the Senior Class a two manual fifteen stop Estey practice organ is also available, which greatly enhances the work of this department.

Upon the platform of this opening service were a large number of evangelists and ministers from Wilmore as well as out of town points. The President's address, stenographically reported, will be published, in whole or in part, in an early issue of THE PENTECOSTAL HERALD.

With the spirit of harmony as nearly perfect as can be found, we believe, in any institution of our land, we begin the fortieth year of our college life confident that it is yet in its infancy and that the sunrise of a greater Asbury, whose gracious influence shall be felt around the world and whose graduates shall be among the recognized spiritual leaders of our age, is just dawning and we confidently look forward to the tomorrows under the guidance of the Holy Spirit whose blessed presence is felt in classroom and on the campus throughout the collegiate year.

Already Asbury College has proven its worth to the Kingdom of God. More than a hundred missionaries from this institution are scattered throughout the countries of the earth proclaiming the glorious message of full redemption. Hundreds, if not thousands, of evangelists, pastors, deaconesses, and mission workers may be found throughout our nation and in other lands. Five college presidents, with two of her sons elected to the bishopric, a general secretary of the Board of Missions, prominent lawyers and business men are also included in this galaxy of well trained minds and noble souls. And still the army increases from year to year. Asbury College is standing foursquare and unflinchingly for the faith of our fathers and for the spread of Scriptural Holiness throughout all lands. No taint of modernism is countenanced either among faculty or students.

Our great need is sufficient support from those who attest the excellence of its output and the truth of its spiritual standards. It is a clearly established fact in educational circles that students pay only a portion of their way through school. Student fees pay the professors, but never erect buildings. The compulsory building program of Asbury College, necessitated by the rapid increase in its student enrollment, has laid an almost crushing burden upon the shoulders of the administrative staff. Much prayer and thought must be continually given to this phase of the work which, if sufficient funds could be found to provide for current needs, would give larger opportunity for spiritual leadership and service. We are praying that God will open the hearts of those who are seeking to give an account of their stewardship to him to the end that investments may be made in this glorious business of fitting the youth of our land to become Spirit-filled evangelists of a great and complete redemption. With the sinews of war adequately provided, Asbury College's growth would be little short of phenomenal and its increased influence for God as well as the souls of men purchased by his only begotten Son, Jesus Christ, would be assured in larger measure than has ever been known before. We earnestly solicit the prayers and financial support of God's people everywhere to the end that Christ may be enthroned in the hearts of men and his teachings prevail in the councils of men.

OUR BOYS AND GIRLS

BIBLE STORY.

"The Least of These."

Matt. 25:40.

Jesus once told a story, children, to show how those who loved him could still work for him even after he went back to Heaven. He said that if one should see a poor person hungry and give him food, or thirsty and give him drink, or ragged and give him clothing, or sick and care for him, it would be just the same as if these things were done to himself. I want to read you Jesus' own words: "Inasmuch as you have done these things to one of the least (or poorest) of these, my brethren" (He calls poor people his brothers and sisters) "you have done them to me." Isn't it beautiful to think that by doing kind acts to poor people, we are really doing them to Jesus, himself?

Jesus said also, children, that if one did not do helpful things—such as feeding those who were hungry, clothing those who were ragged, and caring for those who were sick—it was the same as if he had been left to suffer. Jesus' own story, I am sure, you will like to read when you are older, but today I want to tell you a beautiful one which Longfellow wrote:

Many years ago in a country far away from here, men who wished to please God used sometimes to go away by themselves and live in a great building, called a monastery. These men were called monks, and they spent their time praying to God and doing kind, helpful things for people. They lived in little rooms called cells, ate simple food and wore coarse clothes, so as to have more money to give away.

One of these monks was alone one time in his cell. He knelt down on the cold stone floor and prayed, asking God to forgive him for all he had done that was wrong and to help him to be more loving and kind.

Suddenly the little cell became as bright as if lightning had flashed in the sky, and a Vision of Christ appeared in the room. A bright light shone about him, and he smiled upon the monk. He looked just as he did when he lived on earth and went about healing the lame, the deaf and the blind. The monk's eyes filled with tears of joy as he saw Christ. As he knelt there with his hands crossed upon his breast, worshipping this vision, he said, "Who am I, Lord, that Thou shouldst come from heaven, Thy home, to visit me in my poor cell?"

But as he prayed, suddenly, the monastery bell rang out, "Bim, bam! bim, bam!" It called the poor people, the blind, the lame, and all the beggars of the street, to come to the monastery to get their daily food. The monk, who knelt worshipping the beautiful vision was the one who always gave them this food. When he heard the bell he hesitated, not knowing what to do. How could he let the poor, hungry people stand waiting at the gate, and yet how could he leave his heavenly Guest to go to those beggars? As he was trying to decide, a little voice in his heart whispered:

"Do thy duty; that is best;

Leave unto thy Lord the rest!"

He knew it was his duty to feed the poor, so he started at once to his feet and with a last look at the Blessed Vision he slowly left his cell and went on his errand of love and mercy.

The poor people were waiting at the gate, looking hungrily through the iron grating. When they received the food, it seemed to them that it tasted better than it ever had before. The monk, as he gave it to them, thought of all they had to suffer, those poor people who had no homes or food, and who were often cold and ill, and he felt so sorry for them. Again, the voice in his heart whispered:

"Whatsoever thing thou doest

To the least of mine and lowest,

That thou doest unto Me!"

He was very glad to remember that, in giving to the beggars, he really gave to Christ.

When all the hungry people had been fed, the monk hurried back to his cell and lo! as he came near, he saw the same wonderful light shining

from his little room. He paused at the door, for there stood the Vision of Christ, still standing where he had left him when he was called to feed the poor. For a whole hour Christ had waited for him to return.

As he fell upon his knees, the vision said, "If you had not gone to feed the poor and hungry, I could not have stayed, but in serving them you served me."—Adapted from Longfellow's "The Legend Beautiful."

Dear Aunt Bettie: I am a little girl nine years old. This is my first letter to the Boys and Girls' Page. There are eight churches in our town. I go to the Methodist Episcopal Church. Rev. E. N. Tarpley is our pastor. We all love him. Aunt Bettie, I know Dr. Morrison. He has been in our town twice. He preached in the Tabernacle. I hope he has gotten well and will come to preach for us this year. My grandmother takes The Pentecostal Herald. Please publish my letter for I want to surprise grandmother. Love to Aunt Bettie and the cousins.

Louise Wood.

Salem, Va.

Dear Aunt Bettie: I am in the third grade and am eleven years old. My father is dead and I live on a farm with my grandfather. I have three brothers and sisters.

Levie McKenzie.

Cades, S. C.

Dear Aunt Bettie: I am a small girl about five years old. I do not go to school. My father is dead and I live on a small farm with my grandfather. I have one sister and two brothers.

Gertrude McKenzie.

Cades, S. C.

Dear Aunt Bettie: Somehow today I've been impressed to write to The Herald. So much so that I felt the Lord would have me write. He's been so very, very near to me today. I had been quite ill since Wednesday and have been in the sick room of the hospital where I work and while I've been here God has been showing me some ways in which I can please him more. Today I've felt better physically and I had time to study my Bible and pray and not have to be rushing off to duty. Then, too, I've been reading The Herald. It was an old number but just the same it's been food for my soul. My greatest desire in life is to be what Jesus would have me be. His coming seems so near and there are so many who will be left if they're not saved soon. What we as Christians do for him I believe we must do while it is yet day, for surely the night draweth nigh. I have not been in Boston long. Came to Medford, that's a small city near Boston, last October. My home is in a small country town in the mountains of West Virginia. I praise God that I had a Christian mother who taught me from childhood to love Jesus. I started to serve him twice before, but went back, but three years ago he saved me and since I came to Boston he sanctified me and by his grace I mean to be true. I attend Wesley Chapel in Boston. Rev. Floyd Bradley is pastor. God is blessing in every way. I shall be glad to write to any who care to write to me as long as my time permits.

Cynthia Tomlinson.

400 Walkhill St., Mattapan, Mass.

Dear Aunt Bettie: Please let a little North Carolina boy join your band of boys and girls? I have just come home from the hospital, where the doctors operated on my head. I suffered so much before I went to the hospital; the bone just behind my ear hurt me so the doctors said I had bone infection. I may never get well. I cannot walk yet and am very weak. Father and mother are living, one brother and one sister, both older than I am. I am twelve years old. My mother has been in bed most every day since I was born, so I do not know what it is to have a mother's care. Father and mother are not Christians. I am not saved. I may

soon go into eternity and I would like to get well, but if I must die I won't be saved. I have no one to tell me how to be saved. Mother is so uneasy and anxious for me to get well, but she can't help me, nor tell me anything about Jesus. I have lived at a cotton mill for ten years. The boys and girls are rough; they can tell you anything mean, but they don't seem to know anything about heaven. Aunt Bettie, I wish you would print this. I ask all the cousins that are Christians to please pray that I may be healed, and that I may be saved. I have always had a hard time in this life. I want to go to heaven when I die. I also ask all the cousins to write me. My address is Cliffside, N. C. Marvin McDaniel.

Dear Aunt Bettie: May a Texas girl join your happy band of boys and girls? Daddy takes The Pentecostal Herald and I rush to see page ten. I have brown hair, gray eyes and light complexion and weigh 110 pounds. I am thirteen years of age. I am a member of the M. E. Church. As this is my first letter I hope Mr. W. B. is asleep when this letter arrives. Any of the cousins who wish to, may write to me. Vergie L. Farmer.

Box 35, Queen City, Tex.

Dear Aunt Bettie: Will you let a girl from New Mexico join your happy band of Christians? I am ten years old and in the fifth grade. I am four feet, nine inches tall. I have light hair and blue eyes. My birthday is September 29. I enjoy reading page ten. I like to read the cousins' letters. I have five sisters and three brothers. There are nine of us in the family. We take The Herald. There are so many good things in it. I would like to see my letter printed.

Magil Hill.

Mosquero, New Mex.

Dear Aunt Bettie: Here comes a letter from Louisiana to Our Boys and Girls. For quite a while I have wished to join the jolly band of The Pentecostal Herald. We cannot make other people see with our physical, mental or moral eyes. We have no right to condemn another's vision simply because it is not exactly like our own. One of the secrets of a happy, beautiful life, perhaps the greatest one, is that we only count as one, but it is good when we have learned to make that one count for something worth while. England was waiting in doubt and dread. No one knew how the tide of war was going. London was wrapped in fog and in the deeper gloom of depression, when a signal message reached the city which read, "Wellington defeated." The great city mourned and lamented, but the fog lifted, the light grew clearer, and it was discovered that the message had two additional words. It read, "Wellington defeated the enemy."

So runs the story of Waterloo. It is a story of life as well. It makes all the difference in the world whether we look at our dangers and difficulties through the fog of gloomy hopelessness and unbelief, or through the clearer atmosphere of faith and courage. Few messages of misfortune are so entirely and finally evil as we think. They often have some added words, if only we stand our ground and wait for them. This world is not a place for weakness or for the spirit that gives up easily. A young business man was manager and part owner of a large concern which was entirely destroyed by fire. His friends waited anxiously for his account of the disaster; when it came it was brief and dealt chiefly with the future. "The fire was fierce, but it is over," he wrote. "We have moved into new quarters not far away, and are going on as well as we can. The old building was inconvenient in some ways, and we shall remedy that in putting up a new building. So, what has happened may prove a blessing."

The world has little room for weakness and cowardice. If it had, it would be a poor place to develop strong, resourceful, courageous manhood and womanhood. Whatever else we are here to do, it certainly is not to fail, and our lives cannot be useless while we keep faith and do our best. We cannot always see the result of our efforts or understand the meaning of all the hindrances and defeats that come to us. When the gloom seems

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too thick to be pierced, when but a fragment of the message reaches us, then is the time for the highest courage that sees the future through the eyes of faith and refuses to admit defeat. If lamenting and mourning London could have pierced the fog it would have known that it had no cause for its gloom, and it is the same with the many of the happenings that we fear spell defeat and loss. We are reading but part of the message. By and by, in a clearer light we shall see that things which were hard were not so much to our hurt as we thought, and the words we miss may make success instead of failure.

Boys and girls, you can never tell where your letters in The Herald may land, but let's hope each one may contain a line that shall help some poor, starving soul; and don't forget the reading each day of your precious Bible. It's sweet teachings you can take with you all along the way and into the valley of the shadows. It is a beacon of light shining across the dark waves. I will answer every letter received.

Leo Sanders.

Rt. 5, Winnfield, La.

Dear Aunt Bettie: This is my first letter. I enjoy reading page ten. I go to the U. B. Church at McCool. Can any of you cousins guess my first name? It begins with E and ends with Y, and has five letters in it. Buddy Robinson is coming to the Nazarene Church in York Sunday. My mother is a member of the Nazarene Church. I will close now. I would like to see this in print.

E. Lee Cudaback.

Rt. 4, York, Nebr.

Dear Aunt Bettie: We (Fay Lee and Jolene McAdoo) are writing to you and the cousins because we find it much pleasure to read page ten, and we are sure that we will enjoy writing together. We are cousins. I (Fay Lee) have written once before, but since I take The Herald myself I want to write again and tell the cousins how it helps me out as I have been converted since my last letter. I am a member of the church and attend regularly. I received a letter from one of the cousins after I wrote my letter to The Herald. I guess you must know her, Sylva Enlow, Rineyville, Ky. I sure did like her and if anyone sees her tell her I'm still waiting for an answer.

I (Jolene—my friends call me Peggy) would like to become one of the cousins. We have not been taking The Herald very long but I have found that I certainly like page ten. This is my first letter and I hope to see it in print. My birthday is December 4. I am fifteen years old, have light brown hair, blue eyes and a fair complexion. I am five feet, four inches tall. I will be a junior in high school next year. I go to Sunday school and church regularly. Our revival began September 1st. My cousin Fay and I want to receive letters from both boys and girls, so please write soon as we like to correspond with some one we don't know personally. We'll have to ring off. Send the letters to Miss Fay Lee McAdoo, East Prairie, Mo., Box 315.

Jolene McAdoo.

Bertrand, Mo.

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DOUGLAS, GEORGIA.

My dear Mrs. Row:

Your article in last week's Herald has expressed my sentiments exactly. For some time I have been feeling that something must be done to correct the present style of dress. Surely we who claim to be modest women can't sit idly by and allow it to go on as it is going. Things that only a few years ago were considered shockingly immodest are looked upon as being exceedingly modest now. Who can tell what the end will be if things continue so? God is displeased with it, and we cannot expect him to smile upon this nation as it is. We must get busy now or soon it will be too late.

Woman's appearance from her head to her feet is entirely out of harmony with Scripture. Her hair is bobbed, her dress is immodest, and her shoe heels are so high that she walks "mincing as she goes." Instead of adorning herself with good work, and with shamefacedness and sobriety, she has the appearance of wanting to attract all the attention possible with her gaudy, vulgar dress and actions.

Satan is spreading himself like a green bay tree. We look on horrified but very few of us seem to be making any protest. Womanhood is being trailed in the dust. Her mode of dress and manner of conducting herself afford plenty of subject material for the funny papers and joke columns of magazines and newspapers. Her person is no longer held sacred by the public, but can be seen every day pictured in nude form in almost every secular magazine and periodical, as well as in many of the daily newspapers. She can also be seen pictured on bill-boards holding a cigarette between her fingers trying to entice every passer-by to indulge in the filthy habit of using tobacco. It is a shame and a disgrace to this so-called Christian nation of ours. Such things do not exist to this extent in heathen lands.

Where is our Christianity? God is the same yesterday, today and forever. Can we not trust him to lead us in a crusade against immodest dress, immorality and such evils as are promenading to and fro throughout this land? He has led the W. C. T. U. to victory and he is able also to lead to victory a union whose aim is to establish pure womanhood and save the nation from ruin. For when woman falls the home goes to pieces and the nation is destroyed.

There is yet a host of women in this land who have not yet bowed their knees to Baal, and I feel confident that they are ready to offer their services in whatsoever way they can in order that the enemy may be put to flight. I am sure that such pressure can be brought to bear that many popular evils will be forced to seek hiding quarters in one place and another rather than vaunting themselves before our eyes.

"In unity there is strength," so let us work and pray to the end that our forces may be united and the fight begin immediately. Instead of permanent waves, transparent costumes, and joy rides in high priced cars, we ought to be in sackcloth and ashes, on our knees in the dust of humility.

Yours for pure womanhood,
Mrs. Claud Minglehoff.

Your young friend that is inclined to be skeptical will read, enjoy and get help from our book, "The First Soprano." Price, \$1.00.

REQUESTS FOR PRAYER.

Mrs. W. L. F.: "Please pray for the healing of my daughter, who has been sick for two years."

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Brother Ayers requests prayer for a revival he is holding in his new field of labor in Kentucky.

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Mrs. T. T. C.: "Please to pray that my sick husband may be healed, and that he may be drawn close to the Lord."

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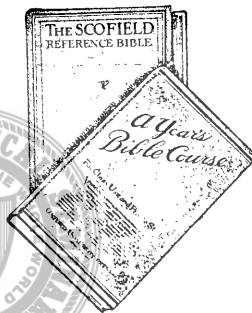
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Pentecostal Publishing Company, Louisville, Kentucky.

SUNDAY SCHOOL LESSON

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

Lesson III.—Oct. 20, 1929.

Subject.—Useful Work a Christian Duty. Gen. 2:15; Exod. 20:9; Neh. 6:3; John 5:17; John 9:4; Acts 20:33-35; 2 Thess. 3:6-12; Eph. 4:28.

Golden Text.—If any would not work, neither should he eat. 2 Thess. 3:10.

Introduction.—Some have supposed that God commanded men to work as a punishment for sin; but that is hardly true. We read in Genesis 2:17, that God put Adam "into the garden of Eden to dress it and to keep it." I suppose there must have been work connected with that job. If the Sabbath is of Edenic origin, it must have been instituted before the fall. We pay much attention to the rest day, but too little to the command to work the other six days. I think Dr. Adam Clarke says it is as great a sin to idle away the six days as it is to violate the Sabbath day. Man could no more live without work in the time of his innocence than he can since his fall into sin.

God bases his command for work on the fact that he works, no less than that he commands men to rest because he rested from all his labors. I am sure that I do not know what it means for God to rest, unless it means a cessation from the work of creation; but that is only a guess.

Labor is not only necessary to the production of food, clothing, etc., but it is necessary for the development and healthfulness of body, mind and soul. The one who takes no vigorous exercise must pay the price of a flabby, weak body, with all of its concomitant ills—indigestion, insomnia, and common sluggishness. But that is not the worst of it; for his brain will be undernourished, so that it will be impossible for him to do his best mental work. College students often make a sad blunder in not taking sufficient care of their bodies, thinking that they are too busy to waste time in exercise and recreation; but they could hardly make a bigger mistake. They get too busy not to take proper recreation. When the body fails, all fails for the ambitious student.

But there is more at stake besides body and mind. Honest labor, and plenty of it, is good for the soul. The proverb says: "An idle brain is the devil's work shop." That is, doubtless, true; but an idle man is the devil's tool. No one, unless physically impotent, can lead an idle, workless life and be a genuine Christian.

God is busy; and he has always shown his appreciation of work by calling laboring men into his service. Moses was looking after sheep when he was called away to be the leader of Israel. Elisha left his plow for the prophetic office. King David was a shepherd boy. Gideon was a farmer. Matthew was busy collecting taxes when Jesus called him. Several others of the apostles were fishermen on the Sea of Galilee when called to be ministers in sacred things. God has little use for lazy men. In all ages he has called men into his service from the field, from the forge, from the shops—from just anywhere that he can find hard muscles and honest hearts.

When Jesus toiled in Joseph's carpenter shop he dignified manual labor for all time to come. None but worthless simpletons are ashamed to work.

To be hard and brawny from honest toil is manly. To be weak and flabby from laziness is assinnity.

Comments on the Lesson.

Gen. 2:15. The Lord God.—Jehovah God. The Garden of Eden.—No one knows where it was situated. It was the home of the first human pair; and Adam was the caretaker. Exod. 20:9. Six days shalt thou labor, and do all thy work.—Then idleness is a sin, because it violates the law of God.

Neh. 6:3. I am doing a great work.—Nehemiah was too busy rebuilding the wall of Jerusalem to stop for a quarrel with Sanballat and Tobiah. It is a pity some church people cannot get too busy saving souls to fuss about fads and isms.

John 5:17. My Father worketh hitherto, and I work.—That is sufficient example for all men. John 9:4 reiterates the same great example. God has no time for lazy idlers.

Acts 20:33-35. Here we come to the example of the Apostle Paul, the greatest preacher and missionary of the ages. Few are now required to do as he did. There was no rich church to back him; but he went out trusting in the living God, and making tents with his own hands, that he might preach the Gospel to dying men. Some stingy folk are still shouting over his example; but they are not following in his footsteps. Shame on them! Missionaries should be well supported in this day; and the home church must do it, or lose her own soul. But Paul goes somewhat farther in his statement, and declares that the strong should support the weak. Of course! No man having the things of this world can let his weak neighbor suffer, and escape damnation. It is more blessed to give than to receive.—Certainly! Who would not rather be a giver than a beggar? This saying of Jesus is not given by the evangelists; but Paul picked it up somewhere. I am glad he preserved it for us.

2 Thess. 3:6-12. Some good advice. Paul calls idle men disorderly men. He refers again to his own example as a laboring man. The people were poor, and he would not burden them with his own support. There are times when it is a sin for preachers to urge certain poor people to contribute to their support. I remember the case of a preacher who was red-hot after the tithes, but never paid them himself. There were many very poor members in his church who tithed to pay his fat salary. But that preacher burned up more than fifty dollars a year of that money smoking cigars. Tell me, honest people, is there a hell somewhere in the future? Paul goes so far as to say that, "if any would not work, neither should he eat." Mind you, he did not say "could not work." Paul is right. One man has no right to "sponge" on another. How this does hit certain lazy rich folk who suck the life-blood out of hard working laborers.

Eph. 4:28. This is tantamount to calling an idle man a thief; and that is exactly what he is. Every one must either work for his living, or steal it from some one who does work. Of course, the exception is always made in favor of one who is sick and, therefore, cannot work.

This one thought: Work does not necessarily mean manual labor. Employment is a better word. One must

have something to do—hard work, brain work—something that blesses men and helps the world along.

EVANGELISTIC AND PERSONAL.

Rev. A. J. Fryhoff, 277 N. Warren Ave., Columbus, Ohio, has an open date December 8-22, that he would be glad to give any one who desires a revival.

Rev. Jack Linn on September 28 met with an accident and his left arm was broken. Special prayer is requested in his behalf.

Rev. A. S. Beck: "Our meeting at Franklin, Ky., closed under the tent with forty converted and hundreds blessed in the eighteen days. Over 25,000 heard the gospel preached. People drove from Tennessee and many counties. Many were turned away. Over 1,000 voted for our return in 1930. They responded to our needs in a temporal way and every boarding house and hotel opened their doors to us. With the crowds thronging the tent more than an hour before preaching time convinces us that the old-time gospel will draw the people. We shall never forget the different denominations who stood by us, and worked and prayed for us. We go to Bowling Green next. Our address is 1019 South Fourth St., Louisville, Ky. Our slate is filling for next year."

Dr. S. A. Danford was appointed evangelist at the recent session of the Pacific Northwest Conference by Bishop Lowe, and is available for meetings anywhere. Dr. Danford can be addressed at 1177 West 11th St., Eugene, Oregon.

Rev. Fred St. Clair: "We closed at Bessemer, Ala., last Sabbath and came to Mobile where we had a siege last fall. We are more than repaid for all of our pain and self-denial. We organized a Nazarene Church at that time and it is going fine, with Brother J. O. Bell as its much-loved pastor. He was formerly a Methodist pastor. Rev. O'Harra will join me here and we will go on together until Jesus comes. I see great perils in the holiness ranks. We are rapidly losing the heroic, and that spells disaster. We used to go anywhere, sleep on hard beds, or no beds, eat hard tack, metaphorically speaking, but now we want big salaries, big titles and choosing the way of the least resistance. 'Pity, 'tis true—true 'tis a pity.' We shall probably go west from here. Ten thousand blessings upon The Herald and its force."

MISSIONARY DISTRICT ARGENTINA.

Greetings in Jesus. Thank the Lord for the strong editorials that come from week to week in The Pentecostal Herald. They are a blessing to our souls. You will please find enclosed \$2.00 to renew my subscription.

Here we are in a city of over 2,000,000 people, truly a modern Babylon. The need is simply appalling. The three small groups of believers that the Lord has given us here in the city are holding their own and souls are being saved from time to time, and believers are being sanctified. Thank the Lord for the precious blood that cleanses from all sin right now. Hallelujah!

When we think of the nearly 2,000 towns here in the Argentine where the gospel has not been preached, we wish

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we were a hundred strong and could run to carry it to them. Wishes are not realities and the ripened grain falls and is lost. Some of our people love the prayer hour and are a great blessing to the work.

On the 27th of August my husband and I visited a town of more than 5,000 people, less than two hours ride on the train from here where the gospel has never been preached except as we go from door to door and the Lord opens doors to us. We praise him for the privilege of giving feet to the word. Isa. 55:11.

We ask an interest in your prayers for this great, needy, neglected field.

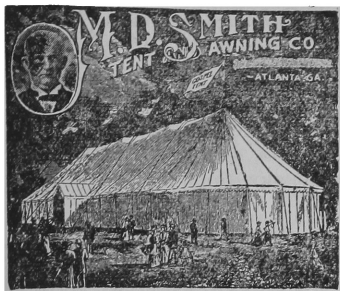
Blessings on your work for the Master. Your sister in Jesus, seeking the lost,

Lula B. Hutcherson Ferguson.

TESTIMONY.

In April, 1924, I was converted in revival meetings held in our church by Dr. Nixon, our pastor. October 12, Jesus appeared to me at midnight in such a marvelous way and I was very happy and devoted my life to doing good and caring for the sick until my health broke down and I had to have an operation; being very ambitious I went to work too soon and suffered a nervous breakdown in trying to seek sanctification and lost my experience and my mind became badly affected. I have two sisters who were brought to Jesus through my suffering and only through their faithful prayer to God was I kept from going insane. I did not give up reading my Bible or praying entirely, but the enemy tried to stop me and one day in March of this year, I wrote to a dear friend, whom I met five years ago at Romeo camp meeting, and who has been an invalid for twenty years asking if I could see her. March 17, in a raging blizzard (the enemy told me I would never get there) I took the bus at my sister's home in the country and rode forty miles, then changed to another bus and went five miles more to this dear saint's home. I immediately began seeking the Lord, and March 20, at twenty minutes past 2 the Lord restored me into his kingdom; March 24, at twenty minutes past 6 in the morning he sanctified me and gave me the witness that the work was done. When Satan tries to make me doubt I can tell him it is only a lie, for I know the blood cleanses me from all sin. Praise the Lord for his wonderful goodness and mercy to me. Through our united prayers this friend's daughter was saved Sunday night, May 26. Pray for me that I may be a faithful follower of Jesus.

Mrs. Harriet Potts.



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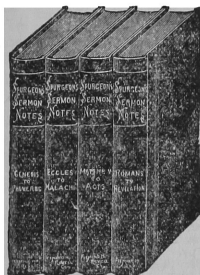
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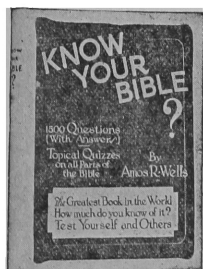
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LAYMEN OF TWO METHODIST BODIES PLAN MEETING IN LOUISVILLE, KY., DEC. 5 AND 6.

A conference of laymen of the Methodist Episcopal Church, South, and the Methodist Episcopal Church in the Central States was called here Wednesday for December 5 and 6, looking toward promotion of co-ordination and fellowship between laymen of the two Methodist branches.

The conference is the first of a series planned for the territory embracing Kentucky, Tennessee, Illinois, Ohio and Indiana.

The call for the first meeting was authorized Tuesday night at a meeting of thirty-four representatives of the two denominations, selected at a meeting in Louisville last May, and the group was permanently organized as the Inter-Methodist Council, with J. H. Dickey, Louisville, as chairman.

Approximately 2,500 delegates are expected to attend the meeting here in December. Bishop Edward H. Hughes, Chicago, of the Methodist Episcopal Church, and Bishop John H. Moore, Dallas, Texas, of the Southern Church, will be speakers during the session.

The aim of the council is to foster a movement toward a universal program for the laymen of both Methodist churches, and to co-ordinate the lay forces in a spirit of fellowship, officials said.

Other officers of the council elected were: Vice presidents, C. B. Nordeman and Dr. John Trawick; secretary, C. R. Bohannon, and treasurer, James E. Pearson, Jr.

The movement for the council was fostered by the Rev. B. E. Smith, Chicago, and the Rev. George L. Morelock, Nashville, Tenn., according to those at the conference.

Other speakers who will participate in the December conference include the Rev. Dr. Dan Poling, Brooklyn, president of the Young People's Society of Christian Endeavor; Bishop F. H. McConnell of New York, president of the Federation of Churches in America; Branch Rickey, owner of the St. Louis Cardinals Baseball Club and an outstanding layman; the Rev. Dr. Henry Nelson Snyderone, speaker on marriage and the home; Raymond Robbins, Chicago, promoter of social service; Dr. James Endicott, Dr. John R. Mott, Dr. Robert E. Spear, Charles H. Ray and the Rev. Dr. Charles E. Jefferson.

A MILLION TO ONE CHANCE.

Frank G. Shafer.

This seems like an exaggeration, but let us complete the sentence, and then, dear reader, you can judge by the Scriptures whether or not the comparison is overdrawn. Here is the complete sentence:

"When a church is used for a big money-raising banquet and entertainment, with appetites sharpened by a delayed supper, and the object of the gathering is not to pray but to have a so-called good time, the chances are a million to one that the soul's welfare and the cause of Christ and the Holy Spirit is forced to play second fiddle to the Devil." The writer recently had a foretaste of what God's abhorrence of such a scene must be.

I had attended a prayer meeting: during my absence a dance orchestra of which a relative was a member, decided to practice at our residence. Imagine my feelings on returning, to find our living room filled with cigarette smoke while this gang had virtually taken possession of our home.

BARGAINS IN BIBLES

An opportunity to save money on Christmas gifts. The stock is very limited on these items, hence the offer is good only during October.

India Paper Pocket Reference Bible

Ideal for young man or young woman, or for a Christian worker to carry in pocket. The size is 4 1/4 x 7 1/4 in. thick, and weight 12 ozs. It has the chapter numbers in figures, references, maps in colors, fine thin India paper, good clear minion type, bound in flexible morococo, with overlapping edges, stamped in gold, red under gold edges, silk headband and marker. You could hardly imagine a prettier little Bible for gift purposes. It is a good \$3.00 value. We have only a limited number of these and are offering them at \$2.20 each, postpaid.

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Large Type Red Letter Bible

This Bible has the large black faced burgeois type, is self-pronouncing, chapter numbers in figures, family record, references, words of Christ in red, prophecies referring to Christ in Old Testament marked with a star. Has a number of full page illustrations with explanatory matter under each, Bible Readers Aids, including How to Study the Bible, by Moody, Calendar for reading the Bible through in a year, and Harmony of the Gospels. Bound in genuine leather with overlapping edges, size 5 1/2 x 8 1/4 in. thick. Stamped in gold. A good \$4.00 value that we are offering for \$2.15.

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Pentecostal Publishing Company, Louisville, Kentucky.

Then and there the writer realized just why the fury of our Lord was so great on the only occasion in which Jesus ever struck any one in driving out the desecrators of his house which he designed not for the stomach but only to feed the soul.

It is a terrifying thought that the soul can be actually cursed instead of blessed by attendance at some gathering in the house of God. This is plainly inferred in 1 Cor. 11:17, "Ye come together not for the better but for the worse."

Some time ago the writer attended a prayer meeting in a small but intensely spiritual church, the kind of which Jesus said, "Fear not little flock." On the way I had to pass a large, fashionable and popular church. I found both sides of all the four streets crowded with automobiles, in-

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Very large easy reading small pica type, printed with plenty of ink, bound in flexible morococo, stamped in gold, gold edges, beautiful Family Register, maps in many colors, and although it has this very large type the size is only 5 1/2 x 8 1/4 in. thick, and weight only 27 ozs. Makes an ideal Bible for home study, for old folks or for a Bible student. A regular \$4.00 value that we are offering for \$2.50. Only 30 copies left.

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Has a very large bold black faced brevier type with 61 full page illustrations printed in many colors. Bound in cloth, stamped in gold, size 4 1/4 x 6 1/4 x 7 1/2 in. thick, weight 10 ozs.

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65 copies same size, style and quality as above, in the tan leather instead of black. We are offering these at \$1.25 each, or \$12.00 per dozen.

dictating that it was a great and doubtless never-to-be-forgotten occasion.

I soon found what the magnet was as the basement windows were open and the supper festivities were at their height, with all tables crowded and every one animated and full of gossip and laughter. As this was on a regular prayer meeting night just after Decoration day, I was somewhat prepared to see the announcement on the Bulletin, "No Evening Services Until October," a third of a year.

I continued on to that little, unpopular prayer meeting of twelve persons, but only God can measure the feast we had for our souls and the priceless spiritual dividends that will accrue to us, both here temporarily and up yonder forever.

EVANGELISTS' SLATES

ADAMS, T. J.
(809 West 6th St., Oklahoma City, Okla.)

ALBRIGHT, J. PAUL AND MABION.
(552 Fairfield Ave., Akron, Ohio)

ALEXANDER, HARRY M.
(1012 Howard Ave., Jeffersonville, Ind.)

ALLEN, ERNEST C. AND WIFE.
Open dates for summer and fall in Illinois, Indiana, Ohio and Kentucky.

ANDERSON, HERBERT J.
(The Soldier Evangelist)
(313 Cedar St., Aitkin, Minn.)

ALBRIGHT, TILLIE McNUTT.
(2218 Tuscarawas St., Canton, Ohio.)

ARTHUR, F. E.
(240 N. Waller Ave., Chicago, Ill.)

ASBURY FOREIGN MISSIONARY TEAM.
(Kirkpatrick, Crouse, Moore, Erny)
Greensboro, N. C., Oct. 10-15.

AYCOCK, JAKETTE E.
(Bethany, Okla.)
Homing, Okla., Oct. 6-20.
Sapulpa, Okla., Oct. 22-Nov. 3.
Kansas City, Mo., Nov. 10-24.
Decatur, Ill., Nov. 26-Dec. 8.

BABCOCK, C. H.
Atlanta, Ga., Sept. 30-Oct. 14.
Collingswood, N. J., Oct. 20-Nov. 3.

BAIKO, C. E.
(399 Hayward Ave., Rochester, N. Y.)

BELEW, P. P.
(Olivet, Ill.)
Plattsburg, N. Y., Oct. 2-20.
Richmond Hill, N. Y., Oct. 21-27.

BENNARD, GEORGE.
(Hermosa Beach, Calif.)
El Segundo, Calif., Oct. 10-27.
Long Beach, Calif., Nov. 3-24.
Hermosa Beach, Calif., Nov. 25-Dec. 14.

BEYLERS, A. E.
(413 North Plum St., Plymouth, Ind.)

BOWEN, E. E.
(Lansing, Mich., Rt. 4)

BOWMAN EVANGELISTIC PARTY.
(Lewistown, Ill.)

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

BREWER, GRADY.
(Evangelist Singer and Pianist)
(Highfalls, N. C.)

BRYMER, ROBERT.
(Yamhill, Oregon)

BURTON, C. C.
(Delmer, Ky.)

BUSSEY, M. M.
(224 W. Palm Ave., Monrovia, Calif.)

CAIN, W. E.
(515 So. Vine St., Wichita, Kan.)

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Springfield, Ore., Oct. 13-27.

CANADAY, FRED.
(310 W. North Ave., Pittsburgh, Pa.)

CAREY, A. E.
(Beacon, N. Y.)

CARTER, HAROLD S. C.
(Pequea, Pa.)

CARTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)

COLLIER, J. A.
(1917 Census Ave., Nashville, Tenn.)
Stephenson, Ala., Oct. 1-20.

COPELAND, H. E.
(Oskaloosa, Iowa.)

COX, E. W.
(Lisbon, Ohio)

COX, STEUBEN D.
(1249 N. Holmes St., Indianapolis, Ind.)

CRAMMOND, PROF. C. C. AND MARGARET.
(815 Allegan St., Lansing, Mich.)
South Bend, Ind., Sept. 29-Oct. 13.
Ottisville, Mich., Nov. 3-17.

CROFT, CHARLES H.
(1302 E. Maple, Enid, Okla.)

DARNELL, MRS. ESTHER BROWN.
(Evangelistic Singer and Personal Worker)
(1209 7th Ave., Charleston, W. Va.)

DAVIDSON, OTTO AND WIFE.
(Bladenburg, Ohio.)
Union City, Pa., Sept. 29-Oct. 13.

DAVIS, J. W.
(Singer.—Center, Tex.)

DAVIDSON, J. E.
(Bladenburg, Ohio)

DICKERSON, H. N.
(2808 Newman St., Ashland, Ky.)
Marcus Hook, Pa., Sept. 29-Oct. 13.
Delmar, Dela., Oct. 14-27.
Harrington, Dela., Oct. 28-Nov. 10.

DORN, REV. AND MRS. C. O.
(Sumter, S. C.)

DUNHAM, ROYAL E.
(416 East 9th, Hutchinson, Kan.)

DUNAWAY, C. M.
(218 N. Chandler St., Decatur, Ga.)
Los Angeles, Calif., Oct. 6-20.
Tampa, Fla., Oct. 27-Nov. 10.
Ft. Wayne, Ind., Nov. 17-Dec. 1.
Ottawa, Kan., Dec. 2-22.

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)
Oakley, Kan., Oct. 18-Nov. 8.

DYE, CHARLES.
(4 Bunde Ave., Piqua, Ohio)

EDWARDS, J. R. AND WIFE.
E. Liverpool, Ohio, Oct. 6-20.
Mt. Vernon, Ohio, Oct. 24-Nov. 10.
Greentown, Ohio, Nov. 17-Dec. 1.

EDIE, G. L.
(Song Evangelist)
(Arlington, Ohio, Rt. 1)

EISLEY, A. N. AND WIFE.
(Black Lick, Pa.)

EITELGEORGE, W. J.
(Song Leader and Soloist)
(1107 Lawrence Rd., N. E., Canton, Ohio.)
Thomasville, Ga., Oct. 1-20.

ELLIS, MARY HUBBERT.
(704 N. 63rd St. West Phila., Philadelphia, Pennsylvania.)

ELSNER, THEO. AND WIFE.
Canton, O., Sept. 29-Oct. 13.
East Liverpool, O., Oct. 17-Nov. 3.
Columbus, Ohio, Nov. 10-24.
Rochester, N. Y., Dec. 1-15.
Charlotte, N. C., Jan. 5-18.

FAGAN, HARRY L.
(52 1/2 Walnut St., Shelby, Ohio)
(Blind Song Evangelist, and Wife. Singer, pianist and young people's workers)

FLEMING, JOHN.
(Ashland Ky.)
Detroit, Mich., Oct. 6-20.
Akron, Ohio, Oct. 29-Nov. 10.
Binghamton, N. Y., Nov. 13-24.
Owasso, Mich. Dec. 1-15.

FLEMING, BONA.
Detroit, Mich., Oct. 6-20.
Winchester, Ind., Oct. 21-Nov. 3.
Grand Rapids, Kan., Nov. 10-24.
Hutchinson, Kan., Nov. 26-Dec. 8.

FLEXON, E. G.
(Glassboro, N. J.)
McKeesport, Pa., Oct. 13-27.
McDonald, Pa., Nov. 3-17.
Oneonta, N. Y., Nov. 24-Dec. 8.
Darby, Pa., Dec. 12-22.
Collingswood, N. J., Jan. 1.

FLORENCE, L. O.
(Wilmore, Ky.)

FRANKLIN, EDNA M.
(Rt. 5, Maysville, Ky.)

FRASER, R. G. AND WIFE.
(Evangelistic Singers)
(Piedmont, Okla.)

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)

FRYHOFF, A. J.
(277 N. Warren Ave., Columbus, O.)
Ferndale, Mich., Oct. 13-27.
Pamona Mills, N. C., Nov. 3-17.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)

GADDIS, TILDEN H.
(4905 Racine St., Cincinnati, Ohio)
Decatur, Ill., Sept. 29-Oct. 13.
Pargo, N. Dak., Oct. 16-27.
Freeman, S. Dak., Oct. 25-29.
Waukena, Neb., Oct. 30-Nov. 10.
Denver, Colo., Nov. 11-14.
Wichita, Kan., Nov. 17-Dec. 1.

GALLAHER, M. R.
(110 S. 14th St., Salem, Oregon)

GALLOWAY, H. W. AND WIFE.
(Del Norte, Colo.)

GEIL, PAUL AND DORA.
(Singers and Xylophone Players)
Portland, Me., Oct. 6-27.
Bath, Me., Oct. 30-Nov. 17.
Columbus, Ohio, Nov. 24-Dec. 8.

GLEASON, REV. AND MRS. RUFUS H.
(607 Marion Ave., S. W., Canton, O.)

GLENN, J. M.
(Young Harris, Ga.)

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)

GLEEN, JIM H., (And Sunny South Quartette).
(Box 200 Connelly Springs, N. C.)

GROGG, W. A.
(418 24th St., West, Huntington, W. Va.)

HARR, ERNEST J.
Laura, Ohio, Oct. 20-Nov. 3.
Williamsburg, Ind., Sept. 29-Oct. 13.

HAINES, FLOSSIE.
(13708 Claiborne Ave., Cleveland, Ohio)
(Evangelist and Children's Worker)

HALLMAN, MR. AND MRS. W. R.
(1534 E. 80th St., Chicago, Ill.)

HAMPE, J. N.
(No. 7 Gaskell St., Mt. Washington Sta. P. O., Pittsburgh, Pa.)

HAMES, J. M.
(14 Mande St., Greer, S. C.)
Open date, Oct. 7-13.
Lyndonville, N. Y., Oct. 14-Nov. 3.
Rome, N. Y., Nov. 4-24.
Westminster, S. C., Dec. 2-15.

HARRIS, E. J.
(Song Leader and Children's Worker)

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

HARDESTY, S. P.
(Song Evangelist and Corbettist)
(Lynn, Ind.)

HAWK, M. R.
(711 Center Ave., Butler, Pa.)

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, O.)
Harland, Ind., Oct. 10-27.
St. James, Minn., Oct. 10-Nov. 17.
Jonesboro, Ind., Nov. 24-Dec. 15.

HENRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)

HORN, LUTHER A.
(Mobile, Ala.)
Summerdale, Miss., Oct. 1-13.
Montgomery, Ala., Oct. 15-27.

HOWARD, FIELDING T.
(198 Timberlake Ave., Erlanger, Ky.)

HOOVER, L. S.
(Pionesta, Pa.)
Rockville, Md., Sept. 19-Oct. 13.
Indianapolis, Ind., Oct. 17-Nov. 3.

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

HYSELL, HARVEY B.
(Box 552, Waycross, Ga.)
Keysville, Ga., Oct. 2-13.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Sioux City, Iowa, Sept. 29-Oct. 13.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)

JOHNSON, ANDREW.
(Wilmore, Ky.)

JOHNSTON, RAY N.
(19 F. Madison St., Collingswood, N. J.)
Yardville, N. J., Oct. 6-20.
Camden, N. J., Oct. 20-Nov. 3.
Penna Grove, N. J., Nov. 4-17.
Pennsville, N. J., Nov. 18-Dec. 1.
Trenton, N. J., Dec. 1-15.

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)

JONES, LUM.
(630 W. 9th St., Ada, Okla.)
Portland, Ore., Oct. 13-27.

KENNEDY, ROBERT J.
(Singer)
(2315 Modern Ave., Dallas, Texas)
Stigler, Okla., Oct. 6-20.
Strong City, Kan., Oct. 20-Nov. 3.

KENDALL, J. B.
(1127 Richmond Road, Lexington, Ky.)

KINSEY, MR. AND MRS. W. O.
(450 So. West 2nd St., Richmond, Ind.)
(Evangelistic Singers)

KIRKPATRICK, H. M.
(709 Carlyle St., Akron, Ohio.)

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)
Wallaston, Mass., Sept. 1-Nov. 1.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Lewistown, Pa., Nov. 3-13.
Dalton, Ohio, Oct. 6-20.

LEWIS, J. O. E.
(Wilmore, Ky.)

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)

LIDDELL, T. T.
(6121 Ellis Ave., Chicago, Ill.)

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(419 W. Jefferson St., Gary, Ind.)
Camden, N. J., Oct. 6-20.
Seattle, Wash., Oct. 27-Nov. 10.
Tacoma, Wash., Nov. 11-24.
Cleveland, Ohio, Dec. 1-15.

LOPER, J. NORRIS, FRY, WILBUR H.
(Stratton, Miss.)

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(London, Ohio)

LOWELL, B. A.
R. A. Root, B. F. Moss, Jr.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)

MCBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Mt. Sterling, Ky., Oct. 6-20.

MCGRIE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)

McKIE, MARK S.
(Holt, Michigan)

McNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MATHIS, I. C.
(2923 Troost Ave., Kansas City, Mo.)

MILLER, REV. AND MRS. F. E.
(Lowville, N. Y.)

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Atlanta, Ga., Sept. 29-Oct. 14.

MINGLEDOREFF, O. G.
(Blackshear, Ga.)

MUSICAL WHITES.

(Box 204, Highland Park, Ill.)
Stockton, Ill., Sept. 29-Oct. 13.
Highland Park, Ill., Oct. 20-Nov. 10.
Barrington, Ill., Nov. 11-24.
Open dates, Dec. 1-22.

NATIONAL HOLINESS ASSOCIATION.
Van Wert, Ohio, Oct. 22-27.
Ottawa, Canada, Nov. 5-10.
Rochester, N. Y., Nov. 26-Dec. 4.
Moers, N. Y., Dec. 3-8.
St. Louis, Mo., Dec. 31-Jan. 5.

NORRBERY, JOHN.
(1001 Cooper St., Camden, N. J.)

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Rochester, Pa., Sept. 28-Oct. 20.
Boaz, Ala., Oct. 23-27.
Williamsport, Pa., Nov. 3-24.
With Dr. C. W. Butler, Nov. 26-Feb. 2.
Houghton, N. Y., Feb. 18-March 2.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)

PATZSCH, EDDIE E.
(Song Evangelist)
(624 Oak St., East Liverpool, O.)

POLLITT, S. H.
(Amelia, Ohio)

QUINN, IMOGENE.
(609 N. Toledo St., Indianapolis, Ind.)
Cass City, Mich., Oct. 6-20.

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(1049 King Ave., Indianapolis, Ind.)
Center, Iowa, Oct. 4-20.
Monticello, Ky., Oct. 27-Nov. 10.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Sulphur, La., Oct. 8-20.

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Mich.)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)

ROBERTS, C. PRESTON.
(713 College Ave., Des Moines, Ia.)

ROOD, PERRY.
(Middleport, Ohio.)
Boone, Iowa, Sept. 29-Oct. 27.
Olney, Ill., Oct. 29-Nov. 10.

ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE.
(Morilton, Ark.)

SAMUELS, MR. AND MRS. JOHN F.
(Evangelistic Singers)
(Atlanta, Ind.)

Agency, Mo., Oct. 7-20.
Laplata, Mo., Oct. 21-Nov. 3.
Dearborne, Mo., Nov. 3-17.
Galt, Mo., Nov. 18-Dec. 2.
Humphries, Mo., Dec. 3-20.
Tetersburg, Ind., January, 1930.

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)

SHAW, BLISH R., AND MARY.
(1261 Nordyke Ave., Indianapolis, Ind.)
Mayesville, Ky., Oct. 6-21.

SHANK, MR. AND MRS. R. A.
(1026 Division St., Indianapolis, Ind.)

SHARROW, C. E., AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist)
(Seymour, Ind.)

SPELL, C. K.
(Kirbyville, Tex.)

SURBROOK, W. L. AND WIFE.
(Kingwood, Ky.)

SWEETEN, HOWARD W.
(Ashley, Ill.)

TEETS, ODA B.
(Aurora, W. Va.)

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

UTHE, W. F.
(Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDERSALL, W. A.
(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)

VAYHINGER, M.
(Upland, Indiana)

Titusville, Pa., Sept. 24-Oct. 13.
Salisbury, Center, Oct. 20-Nov. 10.
Scio, N. Y., Nov. 24-Dec. 15.

WELSH, H. W.
(Olivet, Ill.)

WELLS, KENNETH AND EUNICE.
(Taylor University, Upland, Ind.)

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)

WHITCOMB, A. L.
(221 Euclid Ave., Long Beach, Cal.)
Danville, Ill., Oct. 13-27.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Allentown, Pa., Oct. 3-13
Marion, O., Oct. 13-Dec. 1.
Anderson, Ind., Dec. 5-22.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)

WILLIAMS, FRED G.
(Brentwood Heights, Los Angeles, Calif.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)

WISEMAN, P.
(910 Bank St., Ottawa, Canada)

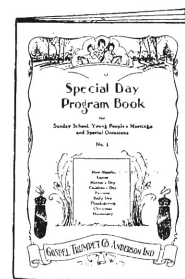
WOOD, E. E.
(726 John Street, Jackson, Mich.)

WOERTENDYKE, JAS. H.
(2825 Troost Ave., Kansas City, Mo.)
Hyattsville, Kan., Oct. 2-6.
Toronto, Kan., Oct. 8-13.
At Home, Oct. 14-16.

Camp Meeting Calendar

FLORIDA.
Orlando, Fla., Feb. 27-March 9, 1930.
Workers: Rev. H. C. Morrison, D.D., and
Rev. Joseph H. Smith. Prof. Kenneth
Wells and wife will have charge of the
music. Address Rev. E. C. Willis, Box
1944, Orlando, Florida.

Special Day Program Book

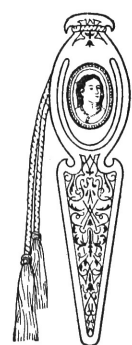


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the great days
in the Sunday
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on up.

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occasions, Rally
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clearly, and the delicately
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is not only a beautiful
bookmark, but also a
practical letter opener
which can be used in cut-
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tassel.

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in the kingdom of the Lord Jesus Je-
sus Christ." The chapter on his call
to preach is worth the price of the
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until you have finished. It sells at
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Don't fail to get your copy. You will
weep and you will rejoice as you read
it.

THE OLD, OLD STORY.

Millard E. Lutz.

Across the sea in sunny land,
Where Satan ruled with heavy hand,
Committed was the greatest crime
Of every age and every clime.
Through streets where good King Da-
vid trod

By man was led the Son of God;
Condemned by craven creatures' cry
Upon a Roman cross to die.

All friends desert when him they sieze
While with them 'neath the olive trees,
His brow they cruelly adorn
And pierce with crown of prickly
thorn;

With gibes as king was dressed and
then

Spit on and mocked by wicked men;
His back from awful scourging wealed
That by those stripes all can be
healed.

His cross was then on Simon laid
Who was compelled to lend his aid.
He, weary, faint and suff'ring, trode
With others dreadful Calvary's road.
And said, with love that never fails,
To women who his fate bewails,
For him they should no longer weep
But for themselves their wallings
keep.

And when they reached the gruesome
ground

Did he o'er country look around
Beneath approaching death's dark
spell

And view the city loved so well?
Did northward look as though to see
His own beloved Galilee
Where humble home of boyhood's day
'Mid rustic beauty peaceful lay?

All earthly friends had long since
flown,

The path of shame must tread alone,
Nor would, till all was over, hear
The Father's loving voice so dear.

As on the cruel cross he lay
Forgiveness for them peaceful pray
Instead of loud and useless wails
While driven were those awful nails.

And when the wicked work was done
He hung in Syria's scorching sun,
The Temple's veil was rent in twain
So man to God could access gain;
The quaking earth great terror lent
As though on vengeance dire was
bent;

The shining sun appeared to hide
As though the sight could not abide.

Six hours upon the cross was hung,
His frame with torture dire was
wrung.

No mortal e'er can feel or know
His awful anguish, pain and woe;
No Father's smile helped pay the cost,
He suffered terrors of the lost.
His victor cry at last arose
Triumphant over fiendish foes.

Did Hell rejoice with ghoulish glee,
Along with Scribe and Pharisee
In triumph o'er the victory won,
As they supposed, o'er God's own Son,
When on a cross with bowing head
He died, and then the body dead
To Joseph's sepulcher was borne
There to await resurrection morn?

He ne'er again will lowly stand
And loving plead with outstretched
hand;

No shameful death again endure
Mankind's salvation to secure.
Will loving come in sovereign right
With angels and the Father's might,
And then despite all doubts and
sneers
On earth will reign a thousand years.

That reign the ransomed will enjoy
While He all foes will then destroy.

On great, white throne in triumph's
hour

Will sit with God's almighty power;
Whose glory will o'er world be shed
And then will judge the quick and
dead.

Let all for that great time prepare
So many with him the glory share.

"THE CIGARETTE."

A secular paper recently said: "New
York, May 19.—(WNS)—More than
nine billion cigarettes are smoked each
month by the American people, an in-
crease of about a billion a month as
compared with a year ago, according
to figures given out by the American
Tobacco Company here. The gain is
ascribed largely to the greater num-
ber of women smoking. Cigarette
production here in the first quarter
of 1929 was 26,912,000,000 compared
with 24,371,000,000 cigarettes in the
same period in 1928."

The Editorial of same paper made
these statements:

"Incidentally it would not be amiss
to mention the fact that eminent phy-
sicians have declared that the cigar-
ette is the least harmful of any form
of using tobacco. Not that the use
of tobacco generally is considered
harmful, unless indulged in to ex-
cess. Physicians to a very great extent
smoke cigarettes, and the little smok-
ers are cheerfully puffed almost any-
where and any time. Intemperance in
the use of anything is injurious; and
even in the matter of language; it is
not commendable to find the head of
an organization which stands for tem-
perance violently attacking a custom
that has its followers in all parts of
the world and has survived assaults by
'reformers' since tobacco was 'dis-
covered' by Columbus in use by the
Indians nearly five hundred years ago.
In the sixteenth century great works
were written and campaigns carried
on against the use of tobacco. But to-
bacco has continued to gain in popu-
larity, and the charges of fanatics
that it was harmful, when used at all,
have been disproved. But now there
is a demand that the cigarette mak-
ers be denied the use of the air to ad-
vertise their products. The appeal
should be denied."

Surely men with a little sense know
that tobacco in all forms is harmful.
A doctor states that there is enough
poison in one cigarette to kill a cat.
Edison says, "There is a poison in the
cigarette called 'acrolein' that pro-
duces degeneration of the brain cells
and this degeneration is permanent
and uncontrollable."

The Board of Temperance of the M.
E. Church has opened war on this en-
emy to childhood and youth. We have
a book of about fifty pages in which
the subjects treated are: Chapter I—
The Boy's Body; Chapter II—The
Boy's Mind; Chapter III—The Boy's
Soul; Chapter IV—The Boy and Ciga-
rettes; Chapter V—The Boy and
Thirty Days Record; Chapter VI—The
Boy and The Doctor; Chapter VII—
The Boy and Fifty-four Objections;
Chapter VIII—The Boy and Kentucky
Statutes; Chapter IX—The Boy and
Ruin; Chapter X—The Boy and Edi-
son.

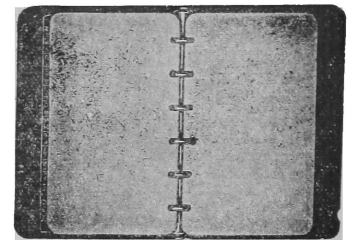
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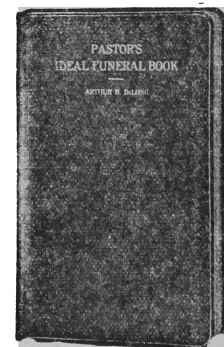
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Revivals!!!

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SPECIMEN OF TYPE

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The book of the generation Je'sus Christ, the son of Da' the son of A'bra'h-am.

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Beautiful little New Testaments that are printed in clear nonpareil type on thin Bible paper.

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No. VP6—Artificial leather, limp, gold titles, round corners, red under gold edges. Price, postpaid **50c.**

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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Oct. 16, 1929.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 41, No. 42.

REDEEMING THE TIME. By The Editor.

GIVE us men in the pulpit free from the love of money, and free from the fear of man.

No man is fit to preach Christ's message to his fellow-men who cringes before ecclesiastics or fawns before the rich.

The times in which we live demand a terrific gospel from a ministry of spotless character, fearless soul, and loving heart.

We need men in the pulpit today who are so full of faith and the Holy Ghost that they will be a terror to men who do not fear God, who hate his government, and violate his commandments.

The tame, goody-goody preacher who pokes and mingles in a haphazard, familiar way with wicked men, may get their familiar slap on his shoulder, but he will not be able to stir their hearts with fear of God, and break them with sorrow for their sins.

Bad as the world is, there are multitudes of people now living who love devout, brave ministers of the gospel who stand for their convictions, clear ideas, and who do not hesitate to declare them in plain, unequivocal language, without bitterness on the one hand, or apology on the other.

God's command to his messengers is that they deliver his word to the people, "whether they will hear of whether they will forbear." The messenger's business is to deliver the message with pure motive in the right spirit, and leave the result with God and the people. In that day when he shall stand in the white light of the Judgment, he will not be responsible for what the message was, nor what the people did with it, but he must answer for its delivery. Then God, who called him to the work, heard all of his words, saw the motives of his inmost soul, and understood all the desires of his heart from first to last, will judge him, and there will be no pit deeper, no torment more horrible than that into which the fawning, fashionable, time-serving minister will be cast.

The ministry can master the situation if they will. God's word is their message, and it is sharper than a two-edged sword, and "shall not return unto him void." The people will hear the word of God, and it will conquer them, compel them to think, repent and pray. The truth is mighty and will prevail. The gospel of Jesus Christ, spoken with authority from a pure heart, with clean lips, fascinates men and draws them away from sin to the Saviour. If there are not revivals, the conversion of sinners and the sanctification of believers and a mighty forward movement in the kingdom of Christ, the fault is not to be found in God or his gospel, nor is it in the people, but you may be sure there is something wrong with the man up

DOVE-WINGS.

By Rev. Henry Burton, M.A.

"Oh that I had wings like a dove! for then would I fly away, and be at rest."—Ps. lv, 6.

And whither wouldst thou fly, O soul,
If thou hadst wings?
Is rest beyond the seas? at either pole?
Are there the springs
Where Heaven's pure waters bubble up below?
And the far oceans answer sadly, "No!"

Tell me, O soul, where wouldst thou fly
To find thy rest?
Among the stars? the spaces of the sky?
From East to West?
And suns and stars make answer, sphere on sphere,
"Back, back, O winged soul, rest is not here."

Where wouldst thou fly? to works, to forms?
With thy dove-wings?
Will these give shelter from eternal storms—
These poor, dead things?
And Working answers with a voice severe,
"Turn back, mistake! soul, rest is not here."

Ah soul, thou need'st not fly away
To find thy rest;
Peace seeks for thee if thou wilt stay,
And just be blessed:
Fold up thy wings and sit at Jesus' feet,
There wilt thou find thy Heaven—a rest complete.

in the pulpit. Oh, man up in the pulpit, whose face is dry, whose voice is tame, whose heart knows no agony of desire, and whose ministry is fruitless, there is coming to you an awful judgment day. What shall your harvest be? As you sow, so shall you reap, is the inevitable law by which all shall be judged. May the Lord help us to watch and be sober, redeeming the time because the days are evil.

Reversing the Divine Order.

THERE is nothing more plainly taught by Christ and his disciples than that we are to serve one another. In many instances Christians have not been as wide awake to the importance of active Christian service as they should have been, but just now there is a tendency to lay more emphasis upon what Christians are to do than what they are to be.

This is reversing the divine order. Jesus Christ says, "Make the tree good, and the fruit will be good." Nothing can take the place of regeneration, or being born again. The new birth is one of the indispensable qualifications for entrance into heaven, and holiness of heart is the other. "Except a man be born again, he cannot see the kingdom of God," and "Without holiness no man shall see the Lord."

Many who claim to be followers of Christ have drifted away from the teachings of the Master as to the qualifications for entrance into his kingdom, and are laying emphasis upon the activities of the church, instead of upon the qualifications of Christian character.

ter. They are looking after the quality of the fruit without digging about the roots of the tree to see if it is in a healthy condition.

We are in the beginning of the great apostasy, and it will take more than the ministries to the bodies of men to meet the needs of the sin-sick souls that are longing for a power that can lift them out of their misery and sin into a life of freedom and holiness.

The poor old world is going insane over play. The cry for entertainment is everywhere, and thousands of professed followers of Christ seem to think there is no harm in using the house of God as a place to "eat, drink, and be merry," and indulging in pastimes that are shocking to the more devout and serious people. There are some denominations that have their own dance halls in order to "keep their young people at home," and in their exclusive "society."

We say that it is a pitiful and contemptible misuse of the church. It is of the devil, deceiving the people and offering stones and scorpions of pastime in the service of the Master, instead of the eggs, fish and bread of salvation from sin and Satan. When Jesus found the buyers and sellers, entertainers and gossipers eating, sleeping, and playing in the temple, he did not say, "All right gentlemen, keep this thing up; enlarge it, continue it, and you will save the race. In building your churches always arrange places for eating, playing and sleeping." No, sir! He made a throng of cords and drove out the rabble.

What the church needs is a revival of pure and undefiled religion, a religion that will change the hearts of men so they will hate the foolishness of the world and love the place of prayer. Under the preaching of the gospel men and women, boys and girls, will become stirred and penitents will crowd the altars and be blessed.

But hark! we venture a prophecy. We are in the beginning of a great apostasy. Many evangelical churches have rejected the doctrine of holiness of heart and life, given up the doctrine of regeneration and are raising questions of any special need for a change of heart. Frequently, they have given up the doctrines of the fall and depravity of the race, are questioning the deity of Jesus, and the value of the atonement he made upon the cross for a fallen race. Doubt has driven faith out; the golden shields have been taken from the walls of their sanctuaries, and they are preparing to hang up brazen shields, made of brass, with enough shine to deceive the people, and "Ichabod" will finally be written over their doors.

To your tents, O Israel! Cry to the God of Abraham, Isaac and Jacob that he will come to the holy remnant and answer their prayers for the reclamation of the deceived and wandering prodigals from the Father's house. Our doctrines are being ignored, the people are starving to death, and many of the watchmen on Zion's walls are becoming indifferent to their sacred duties, the atonement of Christ is depreciated, the Holy

(Continued on page 8)

INCIDENTS AND ILLUSTRATIONS FROM AFAR.

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



It was said of one of God's saintly women that "Her life was a benediction and her face a love letter to all humanity."

Many of the Lord's called ones did not reach the goal they marked out for themselves because God had other plans for them. Mrs. Browning's lines suggest the thought:

"God did anoint thee with his odorous oil,
To wrestle, not to reign; and he assigns
All thy tears over, like pure crystallines,
For younger fellow-workers of the soil
To wear for amulets; so others shall
Take patience, labor, to their heart and
hand,
From thy hand and thy heart and thy brave
cheers,
And God's grace fructify, through thee, to
all."

I was reading in 1st Tim. 6:20: "O Timothy, keep that which is committed to thy trust." Moffatt's translator makes that read "Keep the securities of the faith intact."

I was in a bank in Shanghai the other day and a foreign looking woman in a very excited manner came rushing up to the window with a paper in her hand and, speaking in broken English, she said to the clerk: "Is that any good now?" The clerk looked at the paper and then at her and smilingly said to her, "Yes, it is good." Then she went on to tell that she just got in from Moscow (she was a Russian) and they told her on the train it was no good; that now that a war was impending between China and Russia that her paper was no good. When I saw the amount on it I did not wonder the woman was a bit scared because it called for 9,000 taels—that is in Shanghai money over \$11,000, in American money, about \$6,000. I joined in with a word of comfort to her that her money was in a great American bank (The National City Bank of New York), one of the biggest and safest banks in the world. Of course the distressed woman was pleased and relieved of all further worry. Now I suppose the trouble was the woman coming along on the train got talking with some people who would like to have secured that bank paper from her for a small amount by persuading her that it was no good, now that China and Russia had broken off diplomatic relations. It was fortunate for her that she held on to her paper till she reached the bank where her money was safe.

Now the moral of that incident to me is on this wise. There are multitudes today who fail to keep the securities of the faith intact. They listen to this one and that one; they hear what this preacher says, and then the other; they read what this big professor says and they become bewildered and finally give up their faith and lose their peace and happiness and finally their souls.

The Scriptures say, Hebrews 10:35: "Cast not away therefore your confidence which hath great recompense of reward." The real idea of that Scripture seems to be saying to us, do not barter or trade away your hope of heaven and your assurance of salvation. Don't give up the evidence of your redemption through the blood of Jesus. Do not scrap your Bible and its promises. Do not throw away your certificate of the New Birth. Esau, for a mess of pottage, sold his birthright, Moses, in a fit of temper, forfeited his chance to go over into Canaan. Judas for thirty pieces of silver sold his Lord and in the agony of remorse died the death of the suicide.

In these days of apostasy and terrific heresy thousands there are who are scraping the old gospel for the new, thereby losing their peace with God and their assurance of salvation and their hope of Heaven.

The biggest and most successful trick the

devil ever played on the church he is playing today by the spread of this hell-born modernism which is rampant everywhere. It is a terrible business that so many of our preachers and teachers (and some missionaries must be included in it also) are engaged in today of robbing God's people of their faith and getting them to cast away their confidence in the Bible, in the Atonement, in the plan of salvation, in saving and sanctifying grace.

Quite recently I spent a few hours in the presence of one of God's true and tried missionaries. He is now a father in Israel in China. He graduated from Yale and Princeton and has given over forty years of his life to China. He told me of a certain religious leader now active in China. At one time he was a true and zealous preacher of the gospel, an evangelist and winner of souls among the Chinese. During one of his furloughs in America he entered a Modernistic Theological School and took in their poison; he became a changed man, his spiritual, soul-winning fervor was exchanged for cold, modern intellectualism; his evangelism was exchanged for a soul-destroying philosophy. When he came back to China he was so saturated with modern unbelief that his original church mission could not use him and he had to be discontinued. Through the efforts of another missionary (?) who was modernistic to the core and who has considerable wealth at his command, he was installed eventually Editor of an important religious journal in China. This of course, only reflects conditions in the homeland. People write inquiring, "Are there many modernists in the mission fields?" I could answer that in a single statement, "The mission fields reflect exactly the condition of the schools and churches in the homeland." As is the homeland so is the foreign field. Bring on a great revival in the homeland that will cleanse away this soul-destroying skepticism that is permeating every department of the church work and there will be a correspondingly great revival in the foreign fields.

Let me illustrate this by a recent book I was reading. The Life of Mary Clarke Nind, one of the greatest missionary workers of the Women's Foreign Missionary Society of the M. E. Church (1870-1905). She was sometimes spoken of as the missionary cyclone. She was active, please observe, *when the church was not saturated with modernism as it is today. She was brought up when Methodist churches had revivals and holiness preaching.* Some definite things I note about her religious life:

1. She was definitely converted when five years of age.

2. She was definitely sanctified after struggling with inbred sin for many years. Hear her story of the second work of grace. She says: "While listening to the deacons and pillars of the church in the weekly prayer meeting, bewailing their many sins of omission and commission—speaking of their coldness and worldliness, their want of love and zeal, etc.—to my young heart there came often the question, 'How can these things be?' These Christians, old in years, have the same troubles that I have. Must I go on to thirty, forty, fifty, sixty years, and still have to fight against my easily besetting sins, and every now and then be conquered? Is there no hope of victory all the time? Cannot Jesus, the physician of soul and body, heal my soul as quickly and as perfectly as he healed the sick while on earth, saying to the leper, 'I will, be thou clean, and immediately his leprosy was cleansed.'"

"Thus I reasoned and soliloquized, then went to a good old deacon for a solution, and told him all, and he answered me: 'Mary, you want too much; you must expect to fight,

and struggle, and to be overcome by sin and Satan sometimes through your life; but ere you die, before you go to heaven, Jesus will take all your sins away and make you holy.' My heart was heavy as I turned away, not believing the theology given, and feeling an earnest desire to die suddenly and soon if I must go on battling for three-score years and ten. But I lived on, having a good amount of joy in the service of the Lord, and yet, as thousands do, sinning and repenting, gaining a victory, then losing a battle, struggling, fasting, resolving, praying, hoping, longing to be free. For nearly forty years I was 'in the wilderness,' so near the goodly Canaan, and yet not entering in; for I had no Joshua to tell me 'I was well able to go up and possess the land;' nor did I know how to enter.

"But God, who is rich in mercy, having seen my tears, heard my sighs, sobs, and prayers, saw me beating against my cage, trying to be free. He sent a man of God from the Theological Seminary in Chicago who preached the doctrine of the 'Higher Life,' and he enjoyed the experience he preached. I listened eagerly. I longed for Sunday to come, that I might know more. How clear and well defined the way!—the narrow way—how much consecration included and involved! How the light of the Spirit did shine upon the truth! How the Lord did discover to me that there was much to be surrendered—love of applause and honor, some worldly ambitions, love of dress, desire to be rich, and many other things! After some conflicts sharp and strong I resolved to be and do all the Lord would have me be and do, cost what it would. I laid aside my jewelry after hearing an excellent sermon upon the text, 'Let your women adorn themselves in modest apparel,' and, as on my knees I told the Lord I did it for his sake, the blessed baptism fell on me as the seal of the divine approval. The little act cost me some bitter opposition, but I steadily adhered, and rejoiced in my freedom."

After years of longing and much struggling, out in her new home in Minnesota, she came into the Second Rest of which she tells in the following words:

"In my own room, on Thursday evening, just before going to prayer meeting, the work was done, and the baptism of melting love, and the gentle hush of tenderness, and rest of soul was mine. And I said again and again, 'Can it be, after all these years of weary waiting and hard struggle, that I have rest?' I went to prayer meeting and tried to tell it, but it was the rest unspeakable. All night long I was too happy to speak, and a hundred times or more I said: 'Blessed Jesus! I have rest, sweet rest. Emptied of self—filled with God. Mary C. Nind had rest!' Hallelujah! The morning came—the best morning of my life then—the power of God had prostrated my body. Physically weak; but, oh, such rest! My face, my voice, my step, my bearing, was changed! My children noticed it. I told them I had rest. I cannot say it has been, from that time until now, unbroken rest; but I can say that through grace it has been the habit of my soul, and whenever I have lost it I have by faith pursued till I regained it. I cannot live or work for Jesus successfully without it. It cost me much to seek it, and to find it—too much to ever lose it. It has been to me 'the pearl of great price.' These years since I have been in this valley of blessing have been years in 'Beulah land,' years of rest, victory, peace, joy, and glad, continued service; and as I go I sing:

"O come to this valley of blessing so sweet
Where Jesus will fullness bestow,
O believe and receive and confess him,
That all his salvation may know."

SILENT MAKERS OF HISTORY.

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

THE stage decorations get only a casual notice from the audience. The beautiful beaver board walls, painted in fantastic designs, the asbestos curtains, adorned to appear as the most gorgeous landscape, the stage arrangements resembling a room in a palatial home—all of which are but incidentally noticed by the spectators. It is the hero, the heroine, the villain—the *dramatae personae*, that absorb all the attention.

The writers of history, in a large measure have placed woman as the beautiful stage setting of the human drama. She acts as the variegated lights and shadows to bring out the full force of the artists. Man has always occupied the center of the stage; he is the big chief marching across the pages of history. Woman is considered the understudy of man in the triumphs of the race.

We are persuaded that another history, or histories, ought to be written. In this connection we do not refer to the few women who have played the spectacular role in the movements of nations. Perhaps a half dozen such have won a place in the limelight of big achievements,—ruled empires as monarchs supreme, dominated parliaments at will. In using the above caption, we do not have them in mind; we do not mean the Jezebels, the Maria Therasas, the Marys, the Elizabeths, the Victorias. History has given them their full quota of notoriety. Too often it must be said to woman's dishonor, that few who have wielded scepters of great power, but that were cruel and self-centered. The gentle sex are as dangerous as men, if possessed with unlimited power. We believe that her cruelty in such cases has caused more suffering than that of men, all things being equal; all of which proves that woman, by nature, is no better than man. Human nature reduced to its last analysis, whether made or female, is depraved and sinful. The carnal mind, untouched by divine grace, has a germ of every sin in the Decalogue, needing only the *viz uturga*—the stimulus of environment—for its committal.

It will require the Judgment Day to reveal the part woman has played in the greatest of all dramas—Life. The environment that produces a tuberosity is never thought of as the perfume radiates all about the room. The sunbeams get little or no credit as they paint the glorious petals of the dahlias. So it has been in the making of history, in which is recorded weal and woe, success and failure, wealth and bankruptcy, happiness and sorrow, heaven and hell. Of it all, woman is the unknown, unseen hand holding the key that has unlocked the secret treasures of civilization. She has been either the warm, wholesome atmosphere bringing out the holiest and best in men, cheering them to superhuman endeavor and sacrifice, or the withering, blighting power over the heart and life of men, many of them now languishing in prison cells, or having paid the supreme debt to society for inhuman crimes.

At the center of motives leading to the world's greatest tragedies may be found the woman as the chief factor. She is the dynamo from which have gone out earthquake waves of ruin and disaster. No mathematician can calculate the subtle power of woman. There is an old story, which of late is regarded by some as a silly myth, yet we still believe it. This story gives us a preface to the whole history of the human race. It was the insidious charm of a woman that caused the Adamic Federal Head to forfeit the glories of an earthly paradise. As a result of this man has dragged his clanking chains of slavery through the centuries; it brought upon us the worst of all slavery—the *depravity of soul*. It brought a curse upon man, upon the ground, and on all living

things. Only in this old story can we find a rational explanation of what the following millenniums of history have revealed. We repeat, that woman has furnished only the stage setting, as it were, but in so doing she has created the atmosphere for deeds noble and ignoble.

Woman's vanity, fickleness and frailties have furnished color for much of the romantic literature; but these very weaknesses have been the shrine before which the strongest, bravest and truest have bowed as suppliant slaves. The more vain and fickle, the greater her power, and the greater number of victims. On the other hand, her courage and fortitude have been the wonder of poets and sages in all ages. Her endurance, suffering, and sacrifice for noble principle have eclipsed the deeds recorded among men. She has borne her burden of heart agony in a thousand Gethsemanes, when the sweating of blood would have been a relief. The lonely vigils of motherhood at the bedside of sick loved ones, denying food, sleep, and rest,—like a guardian angel, suffering a hundred vicarious deaths. Oh, the unfathomable depths of a woman's soul; it can inspire and exalt to the highest heaven, or drag down to the lowest hell.

Every country and every age have known the Lady Hamiltons—beautiful, proud, queenly, arrogant, selfish. Kings step down from thrones to bask in their smiles, noblemen fight deadly duels for one favor bestowed. Yes, such was Lady Hamilton, the magnetic queen of English nobility; the most sought for, the most alluring, tempting woman in England. Lord Nelson, the Neptune of the English navy, sweeping before him the armadas of France and Spain—a man of iron will, but he falls before the charms of Lady Hamilton, and became her slave and groveling puppet. For the favor of this woman, Lord Nelson was willing to sell his honor, almost wrecking the court of England. The Lady Hamiltons have played their role in other courts, and in lower realms of society, statecraft, and business. Truly, the complexes of woman have almost infinite variety; it can be truthfully said, although such does not appear in the annals of men and things, it is not far from the truth to say, she has wielded the scepter of universal empire, at the same time playing only a silent part.

Apropos to our discussion, without a thought of irreverence, we wish to quote from the great Eleventh Chapter of Hebrews, as a parallel to woman's powers, without doing violence to the Sacred Record:

"Subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, out of weakness were made strong, waxed valiant in fight, turned the flight of armies; others were tortured, not accepting deliverance, and others had trials of cruel scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destituted, afflicted, tormented." Thus has been woman's career in history.

In the Dark Ages of the Fifteenth Century, there lived a little Italian maiden in, or near, the city of Florence. She was the sweetheart of an Italian lad named Savonarola. This curly-headed Miss grew tired of the lovesick boy, and jilted him. His grief and depression were almost more than he could bear. There was but one place open to him, a place where he could bury himself away from objects that would keep the wound open. The young man entered a monastery, and there he suffered and prayed until he found himself. The Church of God, and all civilization owe a debt of gratitude to that little Italian Miss. She gave to the

world one of the greatest gospel heroes and martyrs since the Apostle Paul. We remind our readers that we are discussing "Silent Makers of History."

More than fifty years ago the Kansas legislature was in session. After a long and bitter debate, the body was to vote on the untied question of Prohibition. The vote was taken, resulting in a tie; that meant a victory for the liquor interests. At the critical moment, just before the vote was settled, by the vote of the speaker, a little woman rushed into the legislative chamber and put her arms around a gentleman's neck, and with great emotion whispered to him. The man sprang to his feet, and shouted: "Mr. Speaker, I change my vote!" Prohibition was saved to the "Sunflower State." What did that mean to the commonwealth of Kansas? She has about the lowest rate of illiteracy of any state in the Union; she has more money in saving banks per capita, with one or two exceptions, of any other state. There are grandfathers in Kansas who never saw an open saloon. The name of this little wife is not known; but she takes a large place among the "Silent Makers of History."

On one of the many high hills in Kansas City there is a magnificent monument overlooking the city. This sublime creation in marble is an epitome of what would require volumes to portray. It is named "The Pioneer Mother." The mother is mounted upon a horse, holding her babe to her bosom, while the husband leads the animal by the bridle, with also another horse bearing all their earthly goods. On the face of that mother is the halo of motherhood character. They are journeying bravely forward into the wilds of a primeval land, ready to suffer the loneliness of pioneer life; ready to undergo the dangers of "savage beasts, and still more savage men." This mute masterpiece in stone tells a thousand unwritten stories of the debt we owe to the first mothers of America. They were the heroines of a silent drama which the greatest tragedies ever staged could not approach. Here were the "gems of purest rays serene," shining in the solitudes of the wilderness; and "flowers born to blush unseen," but their sweetness has been wafted back to us, like the vesper benediction at eventide. The lights and shadows of civilization have been etched by the hand and heart of woman. Mixing the colors of every great picture, whether it be a triumphant ascension to glory or fame; or whether it be an inferno of defeat and humiliation. Through all the painful marches of the centuries may be seen though often playing an invisible role—the Woman.

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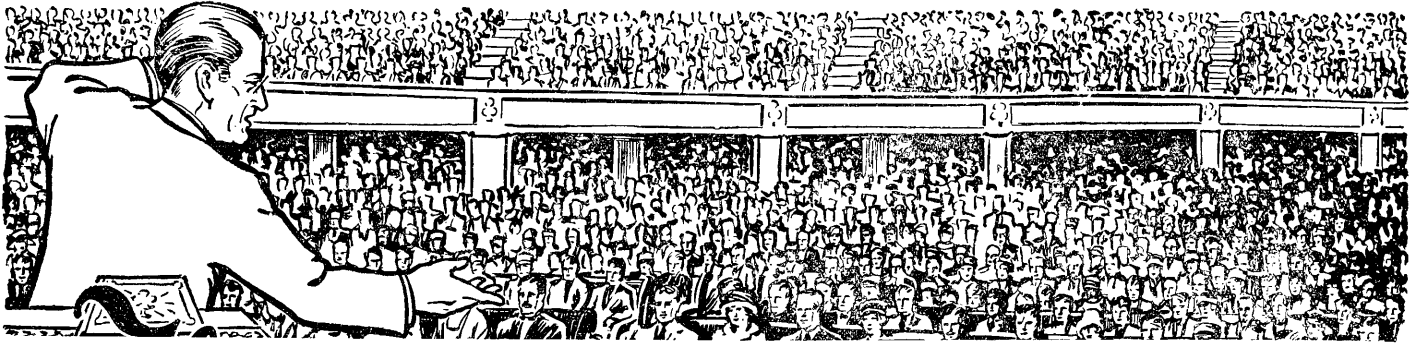
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Venturing On The Impossible--With God.

Rev. G. Campbell Morgan, D. D.

Speak unto the children of Israel that they go forward! Exodus 14:15.

AS far as I am concerned I believe that this is the word of the Lord to his people today, the word they particularly need to hear.

We shall probably best gather some of the values of the text if we remind ourselves first of all of the fact that these words were spoken to a peculiar people, and they were spoken under peculiar circumstances. Let us take a few minutes, therefore, with the two lines,—the peculiarity of the people and the peculiarity of their circumstances!

They were spoken unto the children of Israel. Who were they? Why were they called the children of Israel? Why not the children of Jacob? Why not the children of Isaac? They were that, and yet they are not so described. Why not the children of Abraham? How often do you find them so described? Why constantly in these historical records and prophetic writings do you find these particular people referred to in this way? Let us stop and answer that question!

It may be a mechanical method, and yet it is suggested that when you read the Bible you note where great words or phrases emerge. This description of these people is found first in a curious verse, Genesis 32:32. Now listen to it!

"Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day."

What a curious declaration! Of course you ask what does he mean by "this day"? Devout Hebrews never eat that part of the carcass, and "this day" is August 11, 1929, because it is still true. They do not eat it "because he touched the hollow of Jacob's thigh, and the sinew of it shrank." And that flashes us back to this 32nd chapter.

It is a story of how God dealt with Jacob, a keen and shrewd man. When he was 70 years old he left home and went to the far country under a cloud. And he went a poor man,—to take his own story, "With my staff I passed over this Jordan." He was coming back with two bands, and he knew certain things were looking at him. He knew Esau was there somewhere, watching him. He sent forward his possessions and his family, and himself stayed behind to be alone with God. And that night God took human form and wrestled with him through the night. Any moment he could have crushed him, but he was drawing out his strength till he was exhausted. Then there came the moment when Jacob said:

"I will not let thee go except thou bless me!"

Not with a strident voice, but it is the broken, defeated man, yet holding on to God! "What is thy name?" said the wrestler.

He knew it was good for Jacob—"supplanter"—to say it once more.

"Thou shalt no more be called Jacob, but Israel!"

What does that new name mean? We read on and find the meaning "prince," but it does

not mean prince. If you break up the word it gives two words Isra El, "Ruled by God." That is, God grappled with the man to crown him, defeated him to make him king, and his new name is the man mastered by God.

The children of Israel—the name, then, has this perpetual spiritual significance, it marks these people in their relationship to God: the people constituting a theocracy, the God-governed people, the people mastered by God, under the rule and reign of God.

Now the circumstances were also peculiar. We have seen in our reading of Exodus 14 that the children of Israel were at an impasse under divine guidance. They could not see where to go, and they began doing what you and I have so often done, making calculations and saying it would have been much better to have stayed in Egypt in bondage than come out to die in freedom. At the moment they had escaped from Egypt they were "entangled in the wilderness." They had marched under divine direction until they came to a place with Pi-hahiroth on the right, a place of marshes; Baal-Zephon stretching on the left, rocky vastnesses which they could not traverse with the women and children. In front of them lay the Red Sea. Only the road passable that they had already traversed; and they were hemmed in, for Pharaoh occupied the road behind them, marching toward them. To these people and under these circumstances these words were spoken:

"Speak unto the children of Israel that they go forward!"

The words are for the people of God today, the Israel of God, the people in the kingdom of God who own him as king, the theocracy scattered throughout all the world today. We shall agree,—and this is not a pessimistic note, for no Christian man can be a pessimist if he is living in the full power of Christianity,—that the present hour is difficult. Take the church of God as a whole! She is halted, perplexed. All the circumstances of the last decade and more seem to have halted her progress; dissensions within and difficulties without, and the best people in the world, the truest to the divine passion for the coming of God, are strangely perplexed. They hardly know which way to turn. I make every exception you want made for the loyal souls in the church, but the general outlook is one that perplexes us. In our many conferences we are looking at situations fraught with strange difficulty. We feel we are somehow at an impasse. That is why I bring you this message this morning as it is found here: "Speak unto the children of Israel that they go forward!" But there was no way forward! That is the whole point.

I want to say three things about it, with what brevity may be consonant with clarity.

First, that means at least that there can be no going back. Second, such a word to such a people under such circumstances introduces a new element into the discussion of the impossible. Third, such a word creates for the people of God an opportunity for a great venture of faith. If they make it, God

can do things he cannot do till his people are in that attitude.

NO GOING BACK.

I see, first of all, the emphasis that there can be no going back.

I need to be told that in my own life as a Christian. There can be no going back, no consent to compromise, no lowering the standard, no agreeing to discuss Jesus Christ in order to accommodate him and his teachings and his work to the cry of the age in which we live. It is always the temptation of an hour of supreme difficulty to go back. When we are up against things we are apt to say that the ideal was a great one, but it is impracticable: let us lower the standard a little, let down the fences and make things a little simpler, and go back upon the things for which we stand and that have made the church of God an army terrible with banners.

Now we may remind ourselves this morning that there is no need to go back. I could wish that you did not know the sequel of this story, because I would desire that we hear that command as the people heard it when they had no idea what God was going to do. The text loses its impact when you consider it in the light of the sequel. And I say there is no need to go back even if the sea is never divided. "And be drowned?" Possibly: and why not? God has not always divided seas. His sons and his daughters, the crusaders of the centuries have marched right into death over and over again, so that wonderful as the sequel is the essence of its value is in the command that came to the people when there was no way out,—Forward march!

That is God's word to his people today. We have held our conferences and committees, and we have considered situations, but when we have done it all, what are we going to do? How are we going on? The voice of the Lord says, "Forward!" No going back, in spite of the blackened fields of Europe, in spite of all that has happened in the last decade! No compromise, no lowering of his standards, no consenting for a single moment that our Lord was mistaken in his idealism! Forward! No going back!

In the old days in Scotland when the Covenanters were being persecuted, many of them had to hide in dens in the mountains. They lived there long months while the soldiers hunted them like beasts. Into those dens little groups gathered that they might receive instruction in the Word and worship in quietness. A laddie named Jamie Douglas held what he considered the high office of taking food to a minister in one of these dens. He knew ways through the mountains others did not know. The soldiers knew where he was going, but they could not catch him. One day, however, they caught him coming back, and the captain commanded him to turn and go back where he had come from. Jamie said he could not do it. The captain caught him up and rode along the edge of a rough precipice, 500 feet down, and hanging him over it gave him one minute to change his mind. Immediately Jamie turned his head and said:

"Drop me down if you must!"

He dropped him, and only the mangled body of Jamie was found below. And that is going forward magnificently, flinging up a highway for God.

Secondly, I think a command like this to a people like this under circumstances such as these introduces a new element into the discussion of the impossible.

Supposing we had been in that exact situation, and that word of the Lord had come to us, a word of the Lord not exactly contradicted by Moses but certainly something Moses had not suggested.

Moses had said: "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today: for the Egyptians whom ye have seen today ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace."

What God said was this: "What are you crying to me for? Speak unto the people that they go forward! Tell them to travel on! I cannot do it all. Tell them that when they march against the impossible I can begin to work!"

If under those circumstances we had been there we should have found that that command from God introduced a new element into the discussion of the impossible. For it was an impossible situation. What would you have done? The only thing you could do was make terms with your fellow men, and get back. Otherwise do you know the word you would have used? The tiny word "If." Get the situation! Hemmed in by the sea in front, the marshes and rocks on either side, and Pharaoh coming behind, you would have said, "If we are to go forward . . ." I defy any man to finish that except in one way, and I will express that in language I have learned on your side of the Atlantic. If we are to go forward it is up to God! I am not irreverent. If we are to go forward God must act!

In the "British Weekly," a few months before Sir William Robertson Nicoll died, he wrote an article with this strange title: "Why Not Try God?" The whole thought of that article was along the line I am trying to suggest to you. He was speaking of the difficulties of the hour then, and he was looking at what men were doing. They were trying this, that and the other, trying organization, cleverness, wit and wisdom, and they were not getting anywhere. "Why not try God?" Why not get back to the one fundamental thing of our faith? "Not by might, nor by power, but by my Spirit," saith the Lord!

Forward march! That is always possible in the power of God, and in none other. That is what we need: something that shall smash our conceit and break us down in the presence of our own cleverness, and bring us back to God. If we are to go forward there is no hour greater, more possible in the life of the individual believer than an hour when we are particularly up against difficulties, and driven back.

I do not mean it is for us to dictate to God as to what he shall do. Somebody asks what I mean. We are in danger of doing that. "God must act, and he must do thus and so." How do you know what he must do? Whenever I go I hear people saying that what we need is an old-fashioned revival. Will you tell me what you mean by an old-fashioned revival? When I ask people that they go back to the days of D. L. Moody, they go back to the days of Wesley. Quite right, but when you talk about an old-fashioned revival has it occurred to you that each of those revivals was so new a manifestation that the organized church was afraid to drop into line with it? When you sit down and sigh for a manifestation such as came 50 or 150 years ago you may be blinded to the movement of God beginning on earth all around you. It isn't a method of God we are to be concerned about, but the God of all methods. If we are to go forward a new recognition of that fact is what we need supremely today.

A VENTURE OF FAITH.

Finally, a command like that to a people like that created their opportunity for making a venture of faith.

There seem to be things God cannot and does not do except upon fulfillment of conditions, and that according to the principle of eternal law, whenever God does a great thing it is when men have fallen into right relationship with him. He is not limited in himself, but in us he is limited. And in the venture of faith forward, when there is no way onward, when it seems as though onward was certain death and destruction, then God begins to act. He will divide the sea, or perhaps not, but he will act and he will move toward his own victory.

Our responsibility is that of obedience and faith. I am not responsible for the dividing of the sea: I am responsible for marching when God says forward. Are our faces set that way?

How wonderfully Bunyan names his characters! There is only one I have any doubt about. Do you remember Mr. Feeble-Mind? One day Bunyan makes Mr. Feeble-Mind say something like this:

"I am resolved to go when I cannot run, to creep when I cannot go. My mind is beyond the river that hath no bridge, and I am, as you will see, of a feeble mind."

If that is feeble-mindedness, the Lord increase the number of the feeble-minded! There are days when we can run, there are days when running is impossible but we can creep, there are days when even creeping ceases, but then there is the mind beyond the river with no bridge. I think that is what Paul meant when he said, "Set your affections on things above!" Keep your mind on heaven! Keep before you the vision of supreme things, the heavenly conception of conduct and character! Keep your mind there even when you can't move! Then you are marching forward, and if men and women are doing that today, however weak and small, then God is marching on!

—Record of Christian Work.

PUT OFF—PUT ON.

MRS. H. C. MORRISON.



HE Christian life obligates one to co-operation with the Holy Spirit if we would know the heights and depths of the atonement of our Lord Jesus Christ.

In Colossians 3:9, we are reminded that we have "put off the old man with his deeds;" in verse 10 we are exhorted as having "put on the new man," thus indicating that there must be a putting off of all that is evil before we can put on that which is good.

In the verses above in this same chapter we are told of some of the things that we in our sinful state have to put off: "fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry." One can scarcely believe that these things dwell in the unregenerated heart but the Scriptures so declare, and our experiences teach us that in all of us there are some of these things, perhaps all.

We are told in Romans 13:14, that we are to "put on the Lord Jesus Christ," which means that our bearing, habits, daily walk must be such as to rightly represent the Lord Jesus Christ—to walk, even as he walked.

This verse is said to be memorable for its association with the life of Augustine, who says: "Thus was I sick and tormented in mind, bitterly accusing myself, and rolling and turning about in my chain, till it might be wholly broken."

At length, rushing into the garden, groaning in spirit, "all my bones were crying out. Soul-sick was I, and grievously tormented. I said to myself, 'Be it done now! Be it done now!' And a voice said, 'Why standest thou

in thyself, and so standest not? Cast thyself upon him! Fear not! He will not withdraw himself to let thee fall. He will receive and will heal thee. Stop thine ears against those unclean members of thine which are upon the earth that they may be mortified!"

Then arose a mighty tempest, bringing a heavy downpour of tears. "I cast myself under a certain figtree and gave rein to my tears, and the floods of mine eyes brake forth. Why not now? Why not this hour make an end of my uncleanness? And lo! from the neighboring house I heard a voice as of a boy or girl, I know not which, singing and oft repeating, 'Take and read! Take and read!' Checking the torrent of my tears I arose, interpreting it to be a divine command to open the Book and read the first chapter I could find. I seized, I opened, and in silence read the passage on which mine eyes fell: 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof!' No further would I read, nor was there need, for instantly all my heart was flooded with a light of peace, all the sadness of doubt melted away!"

This recital of Augustine's heartbroken repentance and agony of soul to find Christ has been experienced, somewhat, by every one who has awakened to the fact that they are sinners, without God and without hope in the world. In the language of the Psalmist, we have cried out, "The sorrows of death encompassed me, the pains of hell gat hold upon me, and I found trouble and sorrow."

How well do we remember when we realized we were lost and undone unless Christ came to our rescue. But, by "putting off" the wicked deeds of our sinful past, and "putting on," by faith in Christ, the robe of righteousness, we found the peace that passeth understanding, and the love of God was shed abroad in our hearts by the Holy Ghost. What a transformation from the life of bondage to sin to the life of freedom in Christ! How the old things passed away, and, behold, all things became new! But before this joyous experience was ours, we had to co-operate with God by "putting off" the old man with his deeds and "putting on" the new man which is renewed in knowledge after the image of him that created him."

Then after we have gotten into the way we are still commanded to "lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race that is set before us, ever looking unto Jesus, the author and finisher of our faith." So all along the way, we must keep stripped for the race, allowing no worldly weights to cling to us and impede our progress in the heavenly pilgrimage. May God help each one of us to so run, that we may obtain the prize that is set before us, even everlasting life.

"O watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

Ideals for Earnest Youth.

Ideals for Earnest Youth is a charming book for young people of both sexes. It is neatly bound, excellent paper, good, clear print, 224 pages, short chapters, sometimes only two pages, frequently not more than three pages. This enables the young reader to catch up the book at a few spare moments, read a chapter and go to work, or on a journey, with something to think about. Let me give you a few of the chapters:

Self Respect, Self Mastery, The Joy of Living, Your Ideals, Courtship and Marriage, Take Care of Your Mind, The School of Struggles, Backbone vs. Wishbone, Team Work, Recreation.

Send a dollar to The Pentecostal Publishing Co., Louisville, Ky., for a copy of Ideals for Earnest Youth, and surprise one of your children or young friends with a bright smile and a beautiful gift.

THE MAN GOD USES.

COMMISSIONER S. L. BRENGLE.

I was talking with a Christian merchant a while ago, who expressed a great and important truth. He said: "People are crying to God to use them, but he cannot. They are not given up to him; they are not humble, and teachable, and holy. There are plenty of people who come to me and want work in my store, but I cannot use them; they are not fit for my work. When I must have someone, I have to go and advertise, and sometimes spend days in trying to find a man who will fit into the place I want him for, and then I have to try him and prove him to know whether he will suit me or not."

The fact is, God is using everybody that he can, and using them to the full extent of their fitness for his service. So, instead of praying so much to be used, people should search themselves to know whether they are usable.

God cannot use anybody and everybody who comes along any more than the merchant could. It is only those who are "sanctified and meet for the Master's use," and "prepared unto every good work," that he can bless with great usefulness.

God wants men and women, and he is hunting for them everywhere; but, like the merchant, he has to pass by hundreds before he finds the right individuals. The Bible says: "The eyes of the Lord run to and fro through the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him!"

Oh, how God wants to use you! But before you ask him again to do so, see to it that your "heart is perfect toward him." Then you may depend upon it, and that God will show himself strong in your behalf. Glory to his dear, dear name!

When God searches for a man to work in his vineyard, he does not ask, "Has he great natural abilities? Is he thoroughly educated? Is he a fine singer? Is he eloquent in prayer? Can he talk much?"

But, rather, he asks, "Is his heart perfect toward me? Is he holy? Does he love much? Is he willing to walk by faith, and not by sight? Does he love me so much, and has he such childlike confidence in my love for him that he can trust me to use him when he doesn't see any sign that I am using him? Will he be weary and faint when I correct him and try to fit him for greater usefulness? Or will he, like Job, cry out, 'Though he slay me, yet will I trust him.' Does he search My Word, and 'meditate therein day and night, in order to do according to all that is written therein?' Does he wait on me for my counsel, and seek in everything to be led by my Spirit? Or is he stubborn and self-willed, like 'the horse and the mule, which have to be held in with bit and bridle,' so that I cannot 'guide him with mine eye?' Is he a man-pleaser and a time-server, or is he willing to wait for his reward, and does he seek solely for 'the honor that cometh from God only?' Does he 'preach the Word,' and is he 'instant in season, and out of season?' Is he meek and lowly in heart, and humble?"

When God finds such a man, he will use him. God and that man will have such a friendly understanding with each other, and such mutual sympathy, and love, and confidence, that they will at once become "workers together."

Paul was such a man, and the more they whipped him, and stoned him, and tried to rid the earth of him, the more God used him. At last they shut him up in prison, but Paul declared with unshaken faith, "I suffer trouble as an evildoer, even unto bonds; but the Word of God is not bound;" and so he spoke God's Word, and neither devils nor men

could put shackles on it, but it pierced right through the prison walls, and flew across oceans and continents, and down through the long centuries, bearing the glorious tidings of the blessed Gospel; overthrowing thrones, and kingdoms, and powers of evil, and everywhere bringing light, and comfort, and salvation to dark, troubled, sinful hearts. Though more than eighteen hundred years have passed since they cut Paul's head off, and though they had done with him forever, yet his usefulness increases, and his mighty words and works are today bearing such fruit to the good of men and the glory of God as passes the comprehension of an archangel.

Oh, how surprised Paul will be, when he gets his final reward at the General Judgment Day, and enters into possession of all the treasures he has laid up in Heaven, and the everlasting inheritance prepared for him!

Poor, troubled soul, cheer up! Be of good courage! You think you are useless, but you do not know. Trust God!

Paul saw dark days. He wrote to Timothy one day, and said, "This thou knowest, that all they in Asia be turned away from me." Study his life in the Acts and in the Epistles, and see what conflicts and discouragements he had, and take courage!

Jesus said, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. This he spake of the Spirit, which they that believe on him should receive."

See to it that you are a believer. See to it that you are "filled with the Spirit," and Jesus will see to it that out of your life shall flow rivers of holy influence and power to bless the world; and you, too, will be surprised, at the Reckoning Day to behold the vastness of your reward as compared with the littleness of your sacrifices and your work.

Some Don'ts for Preachers.

REV. F. LINCICOME.

Don't waste your time. I suppose there is no class of professional men more inefficient in the use of their time than ministers. As a rule, I think that most preachers are pretty slipshod. We know there is no end to the work we might do and we know there is no imperative demand for most of its being done within a definite time limit so we take the whole matter rather easily, making ourselves believe that because we have so much to do and because we do make spasmodic efforts to get it all done, we are therefore very busy, nay, overworked. I really think the most of us have been pulling the wool over our eyes without knowing it.

How much time, brother minister, are you putting in each day on your job? Some don't seem to know exactly what a minister's job is. A minister has only two main jobs and then a great mass of other things that might be done.

A minister's two main jobs, for which he is paid, are the preparation of his sermons and visiting and calling on his people.

Wouldn't it be a good thing for every minister to estimate the total amount of time that it will take for his work, to make up a time budget? I am not advocating living by a time table, nor insisting on an inflexible program, the same every day, but some sort of a schedule would help us in the use of our time.

Put system and method into your work. Say, divide your time and give at least four hours a day to your study and four hours a day to calling. I wonder how many preachers put in eight hours a day on their job. Not many. Some preachers spend a good bit of time growing about the small salary they are getting, but many of them get every dollar they are earning. The average preacher is not on the job. There is no job that affords a greater temptation to laziness

than the ministry and I fear many have yielded to that temptation.

I wonder if it would help any if the official board would request, if not demand, a monthly report of the pastor as to how he has invested his time. I am satisfied, brethren, we can all improve and be more economical and systematical in the use of our time. Some of us are very careful as to how we spend our money, but very careless about how we spend our time, which is worth money and infinitely more.

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GLEANINGS FROM THE EVANGELISTIC FIELD

REPORT OF R. P. MARSHALL AND WIFE.

Our meeting at Drakesboro, Ky., was a splendid example of old-time revival fire. Shouts of new-born souls were heard nearly every night, and at the close over forty had been saved or blessed in some way. The pastor, Bro. Russell, stood by the meeting and boosted with all his might. Rev. H. H. Jones, of Central City, did most of the preaching and did it well.

Our next work was with the Cumberland Presbyterian Church of our own home town. This was an accidental meeting, as I was home for my vacation. We enjoyed splendid fellowship with the pastor and evangelist. Several were saved or reclaimed.

Following this we had a few days of rest and then were called to assist in the revival at the Presbyterian church of Russellville, Ky. Col. Guy W. Green was the evangelist. He is a very fine speaker and a splendid, brotherly man. There was no large amount of visible results, but the messages of the evangelist were greatly appreciated and will surely bear fruit.

Our next meeting will be here at Lewisburg, with Col. Green under the auspices of the Methodist Church. We ask the prayers of all for a real revival. We have open dates in November due to the cancelling of a meeting in Alabama. Address us at Lewisburg, Ky.

CAMP SYCHAR LETTER.

It was Robert Burns, the "Ayrshire Plowman" who wrote:—

"Oh, wad some power the giftie gie us
To see ourselves as ithers see us!
It wad frae monie a blunder free us
And foolish notion."

The suggestion contained in these quaint lines is a wholesome one, and well worth our consideration. This is true in the case of individuals, of churches, or of camp meeting associations. To "see ourselves as ithers see us" may clarify our ideas and give us a better perspective often than simply seeing ourselves from our own standpoint only. Such an outside view may not only "Frae monie a blunder free us and foolish notion," but sometimes it may contribute to a better understanding of excellencies before unnoticed, and of possibilities unperceived, thus leading us out in our estimate of ourselves; for there is a danger of folks underrating as well as overrating themselves. Many a heart has been made sad because of lack of appreciation by friends, and many a life has been crippled in its usefulness because the individual did not recognize the possibilities of his life until too late.

It is a fine art to be able to correctly appraise our own possibilities and powers, and to avoid the extremes of underrating or overrating them. It is here that the assistance of our friends, yes even our enemies in faithfully or maliciously it may be, pointing out our failures, our mistakes, or calling attention to our unrecognized abilities is of real value to us; in enabling us if we please to "see ourselves as ithers see us." True, it may come to us as a surprise, or it may bring with it a sense of humiliation, but received in the right spirit and properly appreciated it becomes a real blessing to us.

The writer remembers with gratitude the feeling of surprise that came to him, when, after spending all his money in preparation for what seemed to him his proper place in life, that of a local preacher, preaching just wherever and whenever opportunity afforded, that his pastor, a Methodist preacher, came out with the startling statement that he (the writer) was going to take the examinations and enter the regular ministry at the next session of the Annual Conference. That seemed the height of presumption; and not until the matter was presented to him from the standpoint of others' viewpoint did it seem at all possible to the writer that such a thing could be. And we desire to say humbly that after thus contemplating the subject and seeking to know the mind of the Spirit upon it we have never for one moment doubted or regretted our final decision. But "seeing ourselves as others saw us" had much to do in our final momentous decision.

If we apply this thought or principle to Sychar seems to us to be as beneficial as it would be in individual cases. We are all perhaps more or less partial in our estimates of our friends; and likewise in our appraisal of our favorite camp meeting. Remembering as we do the blessed seasons of refreshing at her altars, and the glorious victories we have won or witnessed there, our judgments may become just a little bit biased until we may possibly overlook some imperfections and shortcomings which may exist. On the other hand familiarity with the scenes and the conditions existing may cause us to overlook some of the real excellencies of the camp. It is with the thought in mind that by an honest investigation into the work and conditions of Sychar as seen by those not so intimately connected with her as some of us are, we may recognize and remedy any possible defects which may exist, and at the same time there be promoted in our minds a better recognition and appreciation of the strong points of the camp we love so well.

We welcome any suggestion which the patrons of the camp might desire to send in. We will not obligate ourselves to publish all that may come to hand, but will give full consideration to all that come, and do our best to weigh and publish any or all that we can that will contribute to the ends mentioned above. Send in your contributions to the undersigned, your impressions of Sychar to my address, Irondale, O.

In conclusion permit us to state the impression and opinion of a camper this year. He said in substance: "I have attended many camps in all parts of the country this year and in other years; but the thing which marks Sychar camp as unique is its work among the young people. It is not always that you find the spirit of consecration and devotion among young people that you find at Sychar. The genuine religious experiences, the intelligent grasp of vital gospel truth, the correct indoctrination of Sychar's young people cannot be excelled and is rarely equaled anywhere."

We are sure that this evaluation of the work among the young people at camp Sychar, coming as it does from one of wide experience and close observation, is very encouraging. It should arouse within us a deeper appreciation of our camp and a higher estimate of the future effects of its work. Should we not pause to give thanksgiving for what has thus been wrought and to lift our hearts in earnest prayer that God may perpetuate the work among the young people of Sychar camp?

H. W. Middleton,
Camp Reporter.

REPORT OF BOWMAN EVANGELISTIC PARTY.

Since my last report to The Pentecostal Herald I have conducted ten revival meetings. Some lasting as long as five weeks. I think that I can truthfully say that this last year has been the greatest year of my ministry. While we have been in some hard places and did not see the results we desired, nevertheless we have seen hundreds kneeling at the altar of prayer, some repenting of their sins, others seeking holiness, some help for their body, and best of all God did not disappoint a single one who came, and was willing to go all the way with him.

Our last meeting was at Viruqua, Wis. Every night for five weeks hundreds of people gathered at the big tent; many of these people were of the Lutheran faith and were somewhat hesitant when it came to the altar service, but the last three weeks of the meeting saw the altar filled night after night, and many of them getting a definite experience. Their testimony would be—"Oh, I feel so happy! This is what we have been starving for. This fully satisfies."

Our party now consists of four. We have a four-piece orchestra with Mrs. Bowman at the piano, Louise the Saxophone, Mr. Ferguson (who is our song leader from Asbury College) plays the cornet, and I the violin. We also have a string quartet consisting of the following instruments, mandolin, tiple, banjo, guitar. Anyone desiring our service please write us at once. We do not feel that we are too large for the small towns and churches, neither do we feel that we are too small for the large towns—for if we come we come in the "Name of the Lord God of Hosts."

Bowman Evangelistic Party,
Lewistown, Ill.

REPORT OF EVANGELIST TILDEN H. GADDIS AND THE MOSER SISTERS.

After a series of campaigns in Eastern States, the last one at Baltimore, our third time with the American Rescue Workers and the best in attendance, spirit and results, Sunday morning services in First Nazarene Church and closing with altar full of men in Fayette St., M. E. Church, broadcasting over WCBM, and arranging to return in 1931, we engaged with Pastor Way in the Second P. H. Church, Greensboro, N. C. Splendid attendance filling the church night after night and filling the altar at most every call. Twenty-three sought God the last night. Noonday meetings at the cotton mills and broadcasting over WNBC.

Our camp meeting season opened with Southern District camp of the P. H. Church, Greensboro, N. C. Bro. Joseph H. Smith, our co-worker, ministered in his rich, spiritual manner. Good seeking, as many as thirty at a time at the altar.

Next a county-wide Methodist day with ten churches uniting and a revival campaign following in the Greenville, Ill. M. E. Church. Six o'clock services in various towns of the county preceding the night services. Large attendance, much conviction, altars filled; one mother 93 years of age saved at home. Bro. Magill, the pastor who arranged the campaign, stood by us.

Then to Sault Sainte Marie, Mich., that unique city on the Canadian border with the world-famed locks handling more tonnage than Panama and Suez combined, with its beautiful parks, wonderful climate and a multitude of attractions. We found here a new but growing Holiness Association representing eleven denominations and is a great open field for spiritual work. This the second annual meeting with good attendance; as many as eighteen at altar at a time. Plans are laid for a greater camp when we return in 1930. Bro. Manger, the president, who is the Wesleyan pastor at Cadillac, Mich., is a beautiful spirit and has this work on his heart.

Our second year at Alicoet, Ky., that great old camp where the headlines of the Holiness Movement have preached for thirty years. Virgil L. Moore, our co-worker, and we had delightful fellowship. Attendance larger than last year, filling Tabernacle every night and thousands outside on Sundays. People found God who had never been saved before, and some remarkable cases, among them two of Dr. W. B. Godbey's grand-daughters saved and sanctified and called in such a glorious manner. We are called back for 1930.

Hurrying to the Connelly Springs, N. C., camp for Monday night we found Brothers John Owen and

Jim Green shelling the woods. A good camp here and many found God. We engaged with them until the last Sunday afternoon when we left to begin a tabernacle meeting at Kannapolis, N. C., the towel city of the world where 600,000 are made daily. Bro. Green came over to our help and what a time we had. The spiritual tide kept rising until on the last Sunday sixty people sought God and whole families were converted. Some were marvelously healed. They planned to finish the building and make the work permanent. We have return calls to these places.

Bonnie, Ill., was our next camp with Bona Fleming our co-worker. The thirty-seventh year of this great camp which is largely attended. Difficult to get folks to altar here although over a hundred sought the Lord. We called here for 1932.

Our camp season closed with the annual tabernacle meeting of the Randolph County Holiness Association at Winchester, Ind. A very wonderful camp. They sure can shout and pray. Good attendance and old-fashioned praying through; altar full three times on last Sunday with seventeen seeking the last service. A great healing service on last Sunday brought twenty-four to be anointed and some miracles. They sure did treat us royally and received many calls.

May God set his seal on this summer's work.

LAKE CHAMPLAIN CONVENTION.

Just recently a new bridge was opened which crosses Lake Champlain thus connecting the two states New York and Vermont. The pastors of the Nazarene churches of Northern New York and Vermont have also bridged the Lake by organizing the Lake Champlain Nazarene Preachers' Association.

Each group has a monthly all-day meeting in their zone and every quarter the two groups unite for a convention. These are not frigid zone meeting but torrid zone meetings. The first quarterly meeting of the L. C. N. P. A. was held at Altoona, New York, September 18 and 19. The first service was called at 7:30 Wednesday evening and was opened by the writer with the Wilmington orchestra aiding greatly. Rev. U. T. Hollenback and Rev. R. D. Haas sang a duet which was a great blessing to many. Rev. W. S. McPherson, pastor of the Altoona Church gave an address of welcome and response was made by the two group presidents, Rev. A. M. Babcock and Rev. S. W. Beers. This was followed by a short message by Brother Hollenback whose subject was, "It Can Be Done In New York," and a short message by Brother Beers whose subject was "It Can Be Done In Vermont." A special prayer service for a Home Mission Revival followed these two splendid messages.

Thursday's session was opened by a prayer service in which the glory of God was outpoured in a marked manner and the saints prayed and shouted and were indeed blessed. The essence of that prayer-meeting hovered over the sanctuary the remainder of the day. Rev. Ray Haas brought the morning message using the subject "Getting Our Message and Work Before The People." This was indeed a fine message and those that were there will not soon forget it. The entire morning service was one in which hearts were inspired and many got a new vision of their opportunities and privileges in Christ Jesus.

The Lake Champlain Nazarene Preachers' Association held its quarterly business meeting preceding the regular preaching service of the afternoon. Definite plans were made for advancement in this Northern area and by the help of the Lord we intend to lengthen our cords and strengthen our stakes by pushing on and out in the fields already established and also new fields. The L. C. N. P. A. quartette consisting of Brothers Haas, Poole, Hollenback, and Babcock sang "Holiness For Evermore." Rev. A. M. Babcock was the preacher of the afternoon and his subject was "The Dynamics of Holiness." This message blessed and inspired the hearts of the people and we truly felt the dynamic power of holiness as he preached.

The evening service was opened with congregational singing. Mrs. Ella Vaughan sang a beautiful solo, "Why I Love and Adore Jesus." Brother Hollenback brought an evangelistic message with the unction of the Holy Ghost upon him and four seekers bowed at the altar of prayer after the invitation was given. One was reclaimed and three were gloriously sanctified wholly. To God we ascribe all the praise and glory for all that was accomplished. We were indeed glad to have some of the brethren from the Mooers, N. Y., church present and also some of our sister denomination pastors. Come again brethren.

Our next quarterly L. C. N. P. A. convention will be held in the Church of the Nazarene at Wolcott, Vt., December 11th and 12th. People of all denominations are welcome to attend these conventions. Board and lodging free to all who attend.

We are expecting great things from God in this section of the country. J. W. Poole, Reporter.

IF YOU WANT SOMETHING

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

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(Continued from page 1)

Ghost is being grieved away, and God is saying, "Oh that my people had hearkened unto me."

Let God's faithful ones rally all along the line. It is no time to cower or hesitate or fall from the ranks of faithful service. Let us realize that,

"A charge to keep, I have—
A God to glorify;
A never-dying soul to save,
And fit it for the sky."

May our prayer be,

"Help me to watch and pray,
And on thyself rely;
Assured if I my trust betray,
I shall forever die."

To The Herald Readers.

The doctors assure me that there are some indications of improvement in my health, and I am hopeful, though greatly exhausted with this third time in the hospital within eleven months. I am very grateful to believe that the worst of this attack has passed and that I may now gather strength within the next ten days or two weeks, to get out for the warm, pure atmosphere of southwest Texas. All the physicians seem to think that would be very beneficial to me. I have been permitted to sit up about thirty minutes the last two days, after three weeks of very exhaustive suffering. I greatly appreciate the prayers of THE HERALD family, and good letters which come to me which I cannot answer. I can have no hope for anything like permanent health apart from the special blessing of the Lord.

When a man comes into this region in which I have been suffering and battling, Jesus Christ looms up as our all in all. How little everything looks as compared with Christ, while he fills the universe with his power and his compassionate love. I should be profoundly thankful if he should raise me up for a few years in the ministry, at the same time, I am deeply conscious that he can carry on his great world work without me. John the Baptist, whom Jesus said was one of the greatest ever born, got his head cut off before he was forty years of age. He was a marvelous preacher, but the Lord could carry forward his work without him, and so permitted his enemies to imprison and decapitate him.

OUR TWENTY-FIVE CENT OFFER.

We are offering The Pentecostal Herald from now until February 1st for the small sum of twenty-five cents. We are doing this in order to introduce the paper into many new homes. We want all the friends of Bible truth and evangelical Christianity to help us sow The Herald down in thousands of new homes. During the coming months there will be able discussions of some most vital subjects that ought to be read by the rank and file of Christian people of all denominations.

We are living in perilous times. It is simply startling to contemplate the fearful drift away from Bible Christianity toward modern doubt, uncertainty and a character of teaching that is rapidly undermining the faith of the people in the fundamental truths of evangelical religion. Christian men and women everywhere who want to preserve evangelical, saving faith in the world ought to become zealous and earnest in their efforts to save the church and people from a fearful state of backsliding.

H. C. Morrison.

Let us all, above all things, seek to be filled with the Holy Spirit.

Faithfully your brother,

H. C. MORRISON.

The Opening Address of President L. R. Akers, at Asbury College at The Beginning of the College Year, 1929-30.

(As Stenographically Reported)



In that great work of Shakespeare called "Romeo and Juliet," you will recall the little dialogue between the lovers; particularly the one place where Juliet, looking down from the balcony, says to Romeo:

"What's in a name? The rose by any other name would smell as sweet."

Let us stop for a moment and ask that question, "What's in a name?" Have you ever stopped to consider how tremendous are the issues sometimes wrapped up in a little word of a few letters? Think a bit. What do some of these small Anglo-Saxon words mean to you? What does that word, *life*, mean to you? The words, school, home, mother, child, God? Great are the little words of life. Tremendous in their scope and reach. There is indeed much in a word.

Before me this morning is one of the most cosmopolitan student bodies in the United States. It has gathered here from forty or more of our commonwealths, from the Pacific coast, from the northern forests along the Canadian border, from the balmy states of the Southland,—every part of the nation is represented here this morning.

There are two things we might ask ourselves this morning. The "Why" of Asbury College and the "What" of Asbury College. I shall never forget a very thrilling trip which I took through the battlefields of France shortly after the War. I remember going down into the blood-stained forts of Verdun, of walking with sad and halting steps over Dead Man's Hill, scene of a human holocaust, of seeing those blood-drenched fields where almost a million men poured out their lives in the most desperate conflict the world has ever seen. I recall going through the Argonne Forest; and I am still wondering how in the world our soldiers ever went through that tangled underbrush of thorns, barbed wire, *chevaux de frise*, and all manner of diabolical devices to impede their progress. I was sitting at a Rotary Dinner in Hotel Cecil, London, and happened to remark to an Englishman, "I cannot understand how our boys ever got through the Argonne Forest." I shall never forget his reply: "Because you Americans did not have sense enough to know you couldn't do it. You just went ahead and did it." There was a profound truth in that. The European armies had been accustomed to fight in mass

formation. It was absolutely impossible for such an army to go through the Argonne Forest. The Americans were taught the individualistic method. Every man had to think for himself, to act upon his own initiative. The American commander would say, "Boys, we must make a certain objective by such and such a time." And down these heroic fellows went on their faces, and, wriggling like serpents, under the hail of machine gun bullets through the barbed wire and thorny thickets they finally reached their destination and took by surprise the German forces who did not believe it possible for any one to pass through such a maze of obstacles and dangers. But they were there. They had not sense enough to know they couldn't do it so they went ahead and did it.

I am reminded of the founding of Asbury College. According to worldly philosophy, the man who founded Asbury College did not have sense enough to know that another college couldn't be built in the Blue Grass, so with faith he did the apparently impossible; and today we say, "Mr. World, we are here." The man who did that made an audacious venture of faith and I shall always give him a tribute of praise for that sublime audacity that sent him out without money or friends, with nothing but an indomitable faith in God to believe that the impossible could be made possible. I want to take this occasion to present to you the founder of Asbury College, the man who dared to do what other men said couldn't be done. (Dr. Hughes came forward amid prolonged applause.)

Faith always glories in doing the impossible. I think it was Mirabeau who said, "Impossible is such a blockhead of a word!" I remember that the wisest Teacher of all said, "With God all things are possible to him that believeth." When a man of faith journeys along life's highway and finds a precipitous mountain across his pathway, reason says, "You cannot go farther," but faith affirms, "Yes, you can," and gives him wings to fly over the mountain.

As a mighty venture of faith, Asbury College was founded. It is a child of faith, cradled in adversity, reared in sacrifice, and developed amid vicissitudes. How many of you have ever taken time to watch a baby grow? I have. I have had four. There isn't anything in life more interesting than to watch a baby grow. There are two things that pertain to this experience: rocking chairs and rockets. You rock him and he will rock you often. The pathway of a baby is beset with bursting bombs. He is a perpetual surprise to you. It is an interesting process to watch a baby grow. Many are the questions that baby asks you! You may have a Ph.D. after your name, yea, enough degrees to give you academic indigestion, but that little fellow with his Why? What? and When? will cause you to forget all your wisdom in your embarrassing inability to answer him. It is a wonderful thing to watch a baby grow! I thank God I have had that privilege.

But what about baby Asbury? It has been an interesting thing for Dr. Hughes, Dr. Morrison, and others who have put their life blood into this institution to watch baby Asbury grow up. Asbury College, born an orphan, with no place for it, no sympathy, no assistance, an orphan on the doorstep of the Kentucky Association of Colleges for more than twenty years, finally grew until it threatened to kick in the door of the Association, so it had to be let in. In forty years this school has grown from its insignificant beginning of eleven students and two teachers to more than eight hundred in number. Under the wise leadership of Dr. Morrison it has gone forward until it has attracted nation-wide attention, and even received notice in the lands beyond the sea. We have a caption, "Asbury graduates girdle the globe." In forty years we are one of the best known schools in the religious world.

Why? Because of the emphasis which Asbury College puts on heartfelt religion,

because of the fact that Asbury College stands absolutely foursquare for Wesleyan and Biblical Holiness of heart and life and emphasizes the need of a clean heart as well as willing hands for service. I have often thought as I have walked about this beautiful campus that it was especially fitting that these buildings are red in color for every building is bought at the price of sacrificial giving. It has cost red blood to put them up. It is a rather significant thing to take those two little words, "bless," and "blood," and find they are from the same root derivative. What is the truth that comes from this fact? Simply this: that blessings cost blood and sacrifices. "Without the shedding of blood is no remission of sins." Without the shedding of blood there is nothing in life worth while. Everything that is priceless costs the blood of some man or woman. Our school has gone forward and it has gone forward on its knees; and on its knees is the only way that Asbury ever will go forward. This school must be a school saturated with prayer, with intercessory prayer, a school that not only teaches things that are essential, but a school where its students possess things essential. It is important for us to know *what* we believe, but it is imperative that we know *Whom* we believe, and that Asburians go out to preach a positive Gospel, for the only thing that can check the hurrying hordes of men as they go to and fro through the various avenues of life is the Gospel with a compelling note, a positive, trenchant, clear-cut, know-so Gospel. That is the thing that attracts the attention of men and finally secures the surrender of their hearts. So we want the youth who go out from Asbury College to proclaim God's eternal verities, but first of all to experience them. God forbid that we should send out men to preach something they know nothing about. That which wins men is to know that he who preaches to them has first gone down himself and died. What does Holiness mean? It means first of all a *birth*: and then a *death*. And the man that has not died cannot preach the Gospel with the compelling power that God gives only to those who have paid the price and who have taken the cup to their own lips, who have died to ambition, to place, to popularity, to what men say or think; who walk in that lonely, solitary path alone, yet not alone; who walk with him whose radiant presence more than compensates for men's unfriendliness and neglect.

Three hundred of you are newcomers here. May I say to you that the greatest peril of this day is not the so-called peril about which men have written, not the peril of Bolshevism nor the yellow peril. The supreme peril of America is the stark material paganism of this age that worships mud gods, that puts the almighty dollar above Almighty God. Seeking gold, it forgets God, and so plunges on headlong to oblivion and death. Do not allow this modern conception of success to sweep you off your feet. It is a false success, a veritable will-o'-the-wisp.

I am more and more convinced that we need to keep before us continually the fact that man is a two-world creature. We must not live for one world. We must always live in this world with the other world in the background of our thinking. There are flowers that are biennial. They are beautiful. But they bloom only in the second year. They are planted and grow the first year, but it takes a second year to bring out their full blossom and beauty. None of us can ever know the possibilities of a human soul in this life that is vitiated by greed and blackened by vice. It takes another world for a soul made in the image of God to unfold and enlarge. God alone knows the infinite value of a human soul. We are souls, but we do not know their value. The only one who ever did know the value of a soul thought so much of it that he left his throne in heaven, laid aside his power, and came down to wear a seamless robe and minister to sinful, needy men. Not content with living a life morally

irreproachable in its stainlessness, he stretched himself upon an old rugged tree that crowned the summit of a skull-shaped hill and went down to death that we, the children of death, might become the children of life.

Beloved, we cannot reason out this marvelous salvation. We cannot think it out. We must *faith* it out. Make faith a verb instead of a noun. The heart and the mind can double-team. We can think in believing and we can believe in thinking. Religion can follow with bated breath the footsteps of God through his universe as well as follow him through the pages of sacred Writ. We want to thank God for the possibility of a personality that can come out of sin through Jesus Christ clear-eyed and clean-lipped, not afraid to think and not afraid to trust. The man that can trust will think rightly and clearly. The man who is saturated with the presence of the Holy Spirit is going to think straight, and truthfully. I like that kind of a personality. God does not ask us to have minds that are locked up, but he does ask us to have minds that are open to his divine illumination. He asks not bodies tortured in penance, but bodies dedicated in service, not souls shackled by fear, but souls free as a bird to soar and shine for him. Faith is both an attitude and an act. Faith is not only the life blood of religion, but faith must become the life blood of your soul and mine if we are to walk the high-ways of God. May I say by way of testimony that there may be scars upon my faith, but beneath it there are no uncertainties. I know Whom I have believed and I am satisfied.

Our big business here is to help you young people to find yourselves religiously and to the dedication of this task I pledge myself and this Faculty not to spare ourselves but to give you freely all that we have to help you find yourselves and in finding yourselves to find God.

This is the age of bewilderment. The young people of our colleges do not know where they are. They are like cattle stampeded and rushing about in a circular track. How great the need that this body of buoyant, red-blooded, full-lived youth be guided out of their little narrow sphere into the shining road that leads to the white heights celestial.

America today is measuring life by the quantitative rather than by the qualitative. We are prone to substitute human mechanics for spiritual dynamics. "Where two or three are gathered together in my name," said the Master, "there will I be in the midst of them." But when two or three men gather together they say, "Let us organize and elect a president, a secretary, and a treasurer." And that is why we are faltering and failing. We are trying to get along without God. We would take Deity out to the edge of his universe and politely bow him out. Blind America! Look about and see our youth. Think of the three R's of our fathers; and now the three S's of their children: Speed, Spend, and Sport. You can go out into any of our highways and see them going sixty miles an hour nowhere. The lamp of knowledge in our universities today seems to be the tail-light of parked automobiles. "See America First" is now "See America Fast." There is nothing more tragic than blind America. America should be synonymous with vision, with full-orbed Christianity. But America is blind and blind to the fact that it is blind.

I was on a train coming from Detroit some weeks ago and across from me there sat three nuns. I was looking out at the beauty of the landscape and the interesting scenes all about me. Those nuns were great blinders over their faces that shut out the landscape. There they sat counting their beads. I thought, it is an awful thing to have anybody so blind, impervious to God's beautiful world, and deteriorating amid pulsating life. But far be it from me to bring any reflection upon the nuns. There are blinders upon our

business men. The other day I called upon a banker. He sat in a little office counting his stocks and bonds and the only "open sesame" to his metallic mind is the clink of the dollar. If it doesn't have that clink his mind remains closed. His face has grown wizened and wolfish and his hands like the claws of a bird of prey. God help him—a man with metal blinders. There is nothing sadder than for a man to make his own world. It means for him to doom himself to mediocrity. The man who makes his own world makes a small, meager world. God made a great world and the greatest task that ever confronted humanity is that of bringing back and setting in operation God's plan to redeem the world for which his only Son died. Let God make your world for you. Let Christ lead you into the abundant life, for did he not say, "I am come that they might have life and that they might have it more abundantly?"

I am making a daring statement. I make it reverently. It seems to me that in this material age God Almighty is now hard up for men and women who can shut their ears to the voices of the world and hear the still small voice of his Holy Spirit. I say God Almighty apparently is hard put to it to find a man who is both holy and handy, a man whom he can touch and send. Apparently it is exceedingly difficult to find such a man. Where are the Abrahams, Elijahs, and Isaiahs of the twentieth century? Can we send out men like that? Men whom the world needs acutely, who do not preach a muffled Gospel but a full Gospel, men who are willing to ring the alarm bells and stand on the walls of Zion and speak the truth regardless of consequences. That is the supreme need of the hour. Asbury College should be a spiritual power house of the most high God. If it is not it may as well close its doors and quit. We have one excuse for existence and that is to educate minds to think clearly and stir the souls of our youth to proclaim courageously a Gospel so full and free that men may be emancipated from sin and may go out and tell other men there is power in the Blood of Jesus Christ to cleanse from every stain of sin. And so it all comes back to this. Have we had our vision of him who can transform life and who can make the vision of this world seem small while his own kingdom looms so large that nothing else matters except that it prevail among men? I thank God for the Cross of Jesus Christ, which is the power of God unto salvation to all who believe! The old rugged cross! "And I if I be lifted up from the earth will draw all men unto me!" That is the challenge. That is our duty. That should be our supreme joy,—to hold up Jesus Christ and him crucified. Let us go out to be living evangelists of this Christ.

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Sweetest name on mortal tongue,
Sweetest carol ever sung—
Jesus, blessed Jesus!"*

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The husbandman is never nearer to the tree than when he is pruning it.

OUR BOYS AND GIRLS

MAKING A START.

Did you ever notice how difficult it is for an engineer to get a long freight train started in motion? He gives his engine a violent lurch backward, then quickly forward. Often he has to repeat this performance numbers of times. Finally the big iron monster belches forth that first powerful exhaust. Then quite often the wheels start spinning around instead of propelling the train. The engineer applies his sand, the wheels slip no longer, and again comes that slow, labored, determined exhaust. But after he gets his train in motion its very momentum carries it along.

Haven't you experienced the same difficulties on your little "railroad" of life? The young student is instructed to write a theme on a given subject. Instead of getting right down to it he will do something entirely foreign to the task. And yet he is really trying to make a start. He sticks his pencil in his mouth as if he thinks there is some magic in such a method. He looks out the window, seeming to think that his first sentence can be discovered out in the open. He scratches his head as if to remove the mental rubbish and find his thought beneath it. Maybe he will look helplessly at one of his fellow-students.

All this is a kind of cowardice which, though pardonable, should be overcome. It is a kind of cowardice that exists to some extent in us all. We dread to make the start. The initiative is a bugbear. We are on fire to do a certain commendable thing, to undertake something big and noble, but to make the start!

What is your dream? What is your objective point? To what do you aspire? Is it within your power to make the start today? By all means don't allow this dread, this fear to keep you from making the start. You can't wish it into existence. Day-dreams are all right. They are not to be condemned. They have ever prefaced all noble lives. But the day-dreamer must wake up some time and put his dream into execution. Don't say your aircastle is too good to be true, but rather say it is good and shall be true.

The following is quoted as I remember it from Shakespeare. I wish every young man and woman would make it his or her motto. I wish you would write it in big letters and tack it up in your room.

"Our doubts are traitors, and make us lose the good we oft might win by fearing to attempt."—Frank Strickland in *Kind Words*.

Dear Aunt Bettie: I am a boy seven years of age. My father has been dead four years and I am very poor. I live on a farm with my grandfather. I have one brother and two sisters.

John Lewis McKenzie.
Cades, S. C.

Dear Aunt Bettie: This is my first letter to *The Herald*. We have been getting this paper for several weeks, and I enjoy reading it very much. I am seventeen years of age. I finish high school in May. I mean to go to Trevecca College this fall. I will study for the ministry. May I ask *The Herald* family to pray that I may be a blessing to the world. I would like to receive letters from the cousins.

Olof Hesson.
Gordonsville, Tenn.

Dear Aunt Bettie: Will you let a Georgia girl join your happy band of boys and girls? I am seventeen years old, have black hair, blue eyes, fair complexion, and am a Sophomore in high school. My birthday is April 10. Have I a twin? If so, please write me. I think *The Herald* is a good paper for boys and girls to read, and I enjoy reading it very much. Can anyone guess my middle name? It starts with I and ends with E, and has five letters in it. If so, I will write them. I would like to hear from some of you cousins.

Lizzie Wiley.
Rt. 2, Box 35, Fitzgerald, Ga.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band? So please, Mr. W. B., don't be looking when I get there. I am eight years old and am in the fourth grade at school. I sure do like to go. My great-grandfather, Mr. G. M. Hopkins, takes *The Herald* and you see I get to read page ten. My birthday is July 19. Have I a twin? If so, write to me and I will answer. This is my first letter to *The Herald* and hope to see it in print.

Nadine Baker.
Branch, Ark.

Dear Aunt Bettie: Will you make room for a Tennessee girl? My father takes *The Herald*. I attend Sunday school at the Nazarene Church. My father is the pastor. My first name begins with R and ends with A. This is my first letter and I hope to see it in print. I also hope to get letters from other boys and girls.

R. Louise Hesson.
Gordonsville, Tenn.

Dear Aunt Bettie: I have never written to *The Pentecostal Herald*. I have a new fountain pen and thought it would be a good time to try it out. I am a boy fourteen years of age and in the eighth grade. I go to the Nazarene Sunday school every Sunday. My father is the pastor. I would like to join your band.

Aram Hesson.
Gordonsville, Tenn.

Dear Aunt Bettie: Please give me a seat as I want to write a short letter. I am a little Alabama girl twelve years young. My name is Sarah Lois. Has anyone my birthday? If so, I would like to receive postcards or letters from them. I have blue eyes, light hair, fair complexion and in the fourth grade. I joined the Baptist Church last summer. I go to Sunday school most every Sunday, but I am not as good as I ought to be.

Sarah Lois Bivin.
26 Kingston St., Prattville, Ala.

Dear Aunt Bettie: I haven't written to you for so long I guess I will have to get permission to join your happy band again. I started out working for Jesus at the age of fourteen. I try to live more for him and try to serve him better each day. I am a member of the M. E. Church. Aunt Bettie, I have written a poem of what Jesus will do if you will obey his commands and what he has done for me. If you will allow me to I will write it for you.

"Love of Jesus."

"Jesus found me in a field of sin,
By his tender love and care he took me in.
Always under his command I'll live,
As he is able and willing to forgive.
He will forgive all your sins today,
If you will only kneel to him and pray.
Have faith and pray with all your might,
Jesus will forgive as he does us all right.
Pray and read his word each day,
Try to help lost souls, or sheep gone astray.
Keep his commands and he will forgive,
And when we go home forever we will live."

I believe Jesus will do this for anyone who will believe and do what the Bible tells us to. Don't you? I had better ring off before Mr. W. B. gets around.

Velma T. Perkins.
Million, Ky.

Dear Aunt Bettie: Is there space for a few words from Portland, Ore.? I read and enjoy the letters on page ten, most of all, the letters that speak of Jesus. I am not a little girl, but a mother, with a little girl of my own. I have known about Jesus the greater part of my life, but it is only within the last seven years that I have known him as my personal Savior and can tell of the wonderful change that was wrought in my life when Jesus came into my heart. Old things passed away and all became new. Trials come, as they do to us all, but there

is a peace in my soul that all the wealth of this world cannot buy. I am especially interested in those who are lonely or shut in, but would be pleased to hear from anyone who would care to write to me.

With love, in Jesus' name,
Mrs. E. P. Johnson.
985 E. Main St., Portland, Ore.

Dear Aunt Bettie: Would you let a St. Paul girl in your happy band of boys and girls? I am ten years old and have many freckles. My birthday is April 10. Have I a twin? I enjoy reading page ten. Can you guess my middle name? It begins with F and ends with N, and has four letters in it. Freda Hiller, I guess your first name to be Ruth. I hope you keep your promise.

Evelyn Besemer.
830 Simpson Ave., St. Paul, Minn.

Dear Aunt Bettie: Tell Blue Eyes to slip over and give a lonely North Carolina girl a little room to join in with their fun. No, I'm not really lonely, just sad, I guess. Papa died May 16, 1929, and all of you cousins who have a loving papa in Heaven know how I feel. Mama has been getting *The Herald* for about four months, and I sure enjoy it, especially page ten. Who doesn't? I wish I could find words that would tell how much *The Herald* has helped me. I'm the teacher of a Sunday school class and I must say I have found many helpful hints in *The Herald*. My pupils' ages are from four to six years of age and I really don't feel worthy of teaching them, but I hope to encourage them to live for Jesus as that's the only life worth while. "Your Sister in Jesus" wrote a real nice letter. I, too, want you to remember me in your prayers, Auntie. I sure would like to get better acquainted with you and more of the cousins. I truly hope to see this letter in print, as it's my first letter. I will describe myself as I always want others to. I am eighteen years old. I have dark brown hair, fair complexion, blue eyes, wear glasses and weigh one hundred and twenty. I am a blonde and my birthday is August 27. Have I a twin? If so, please write. I will be glad to hear from any of you, boys or girls. I will answer all letters received. Who guesses my middle name? It starts with E and ends with E, and has seven letters in it. I have been in summer school the past three weeks at Harris High School, but am planning to go to a boarding school Sept. 3. My sister and I wrote a poem in honor of papa. I sure hope to see it in print in *The Herald*. I hope Mr. W. B. has been filled before my letter arrives.

Dora E. Tanner.
Rt. 1, Harris, N. C.

Dear Aunt Bettie: I have just finished reading the most interesting letters of the cousins and thought that I would like to write and join your happy circle. Why don't some of you older cousins write? I am twenty years old and am a Christian. I have not known what good health is for over five years. Of course, I have many things to be thankful for, among them that I am not bedfast, that I have a good Christian father and mother. I earnestly ask the prayers of all the cousins and of Aunt Bettie, that I may regain my health. I should like to hear from some of the cousins. Oh say, let me out quick; I see Mr. W. B. coming.

Mabel Adams.
Rt. 3, Latham, Kan.

Dear Aunt Bettie: May I again join your happy band of boys and girls? Do any of you cousins remember me? It has been a long time since I wrote. I take *The Pentecostal Herald* and couldn't do without it very well. I read everything in it. I am teaching a class of Junior girls in Sunday school. Some of them have given their hearts to Jesus. The Christian life is the only life to enjoy. Jesus is a wonderful Saviour to me. Friends, may leave us or forsake us, but Jesus is always with us, he never leaves us nor forsakes us. You will never know what joy and peace are until you give God your life and live for him. Today is the day of salvation. Give God your heart while he is calling. You will never regret it. I am going through with Jesus. I would rather have him than all that the world of-

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fers. A girl friend of mine is writing a letter too. Her name is Audra Mae Clark. I am twenty-one years old. I live on a small farm. We do not have anything but garden and some flowers. I also live ten miles on the hard road from Charleston, the capital of West Virginia. Edith Barker.
Elk View, W. Va.

Dear Aunt Bettie: I wonder if you will let a lonesome boy join your happy band of girls and boys? Would like to make new friends with each other. My age is twenty-six years. I have brown eyes and brown hair. live on an orange grove. Father owns 200 acres of land here and has 35 acres set out in oranges. I have land of my own and it is set out in orange groves. I take *The Pentecostal Herald* and enjoy reading it.

John Rogin.
Shiloh, Fla.

Dear Aunt Bettie: This is my second letter to *The Herald*. Thanks, Aunt Bettie, for printing my first letter. Helen Bellew, I guess your second name to be Margaret. Wava Fulmer, to be Lucile or Louise. Raymond J. Fry, I have a cousin, Charles Wm. Flint, in Scio, N. Y., whose birthday is Dec. 1. Thank the Lord for Mrs. C. A. Messenger and her good testimony. I love to give testimonies and hear them given by a saint of God. Thank God, he is keeping me in the fold by his grace. We have prayer meeting every Thursday night. Last Thursday night we had a wonderful feast on God's word. I hope some Kentucky girl will write to me as I like to know about Kentucky. What does Emmanuel mean? Our district superintendent was here last night. He preached and had communion. Hoping to receive letters.

Helen Flint.
Perrysburg, N. Y.

REQUESTS FOR PRAYER.

Mrs. M. E. P.: "Please to pray that I may be healed, and for an enemy that her stony heart may be softened."

Pray for a brother who has cataracts growing over his eyes, and that he may be brought close to the Savior.

Mrs. O. L. S.: "Pray for me as I have an affliction left by the flu, that the Lord may heal me soul and body. I want to live closer to the Lord and desire a pure heart."

B. F. S. requests prayer that he may be healed of nervousness and an affliction in his head.

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BELL.

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Two years have passed since you left us,

Whom we loved and cherished dear,
Can we help but feel so lonely
While our Darling is not here?

No more his sweet and smiling face
Will cheer our hearts and home,
But in memory's love we'll keep him,
Though in sorrow we're alone.

Heaven retaineth now our treasure,
Earth the lonely casket keeps,
And the sunbeams love to linger,
Where our Darling Everette sleeps.

Mother and Brother.

REDMON.

Mrs. R. S. Redmon, mother of Evangelist J. E. Redmon, departed this life Tuesday afternoon at 5:30 o'clock, Sept. 17th. She was 93 years old Sept. 8th, and enjoyed splendid health. Just weakened down with age and slipped away to be with Jesus like one falling asleep. She was a beautiful Christian character, whose choice was to go and be with Jesus. We have just said good-bye and shall soon say good-morning. J. E. Redmon.

LEFEW.

Since the assembling of our last camp, one of its members, Mrs. C. B. LeFew, has been called to the great camp above. When the messenger came she was ready, and followed on till she came to the shore of a great river, where she was given choice of passing over the Mighty Divide, or returning and taking up the work to which she had dedicated her life. She was glad to go on, but turning, she looked backward and saw the assembling of The Association at its annual meeting in Salem, Va., the leader, the missionaries from the Orient and South America, the Treasurer, Mrs. J. B. Camden, in their respective places—but her chair, as Secretary, was vacant. The appeal of it brought the cry from her heart: "Let me go back to the work again." But this was not the Father's plan. After lingering a few days longer, she passed peacefully away into the rest prepared for the children of God.

She leaves two children, Rev. Chas. LeFew, of the Baltimore Conference, and Mrs. Warren Moorman, of Salem, Va. The Association extends to them its deepest sympathy, praying that her influence may still mould and strengthen them in their journey to the city above. We shall miss her, and that vacant chair will ever remain a sacred thing in our memory. Sleep on, faithful Comrade, and all others that have passed on, till the trumpet of God shall sound and you shall come again to us in your glorified bodies.

At the Memorial Service held at the Tabernacle, Sept. 8th, the congregation sang, 'How firm a Foundation, Ye Saints of the Lord.' Mrs. F. A. Day paid tribute to her fidelity as a member of the W. C. T. U., her pastor, Rev. Raymond Wood, spoke in terms of praise, of her faithfulness to the church and as a witness to the truth of the faith of its early Fathers. Mr. Charles Felty alluded tenderly to her work among the Juniors, and the moulding of his life by her training. Dr. Joseph Owen, in his own forceful manner, emphasized her devotion as a member of the Holiness Association. Her favorite hymn, "There will be no night there," was sung by Miss Rosanna Felty. So passed our sister to her eternal reward.

Mrs. A. B. Hatcher.

TARVIN.

The death angel came August 25, and took our own beloved mother to dwell with the redeemed of all the earth in the celestial city beyond the sky. Just as the Sabbath school bells of earth were ringing that morn down here the golden bells of heaven were ringing a welcome to dear mother over there. It was so hard to kiss and say good-bye as she called her children and grandchildren to her bedside and told them she was going to

live with Jesus, and would watch and wait for us just inside the eastern gate. While our hearts were broken, yet we look up and rejoice to know that she has gone to a home where no more sorrow and no more tears can ever come. She was converted in early girlhood and joined the Baptist Church at Flag Springs, Ky. She was married to B. P. Tarvin, of Carthage and lived and reared her children to womanhood and manhood at this place. She was sanctified a few years ago and joined the Church of the Nazarene and was a loyal member until her death. Her funeral was conducted at the Methodist Church by Rev. Wilford Mitchell, the pastor and Rev. J. F. Daugherty a nephew by marriage, after which she was laid to rest by the side of her husband in the cemetery to rise in the first resurrection, when the angel shall proclaim time shall be no more and Jesus comes to claim his own. Sadly missed by all, yet we say, "Thy will be done." She

leaves to mourn her loss six children and twenty grandchildren, eight great-grandchildren, one orphan boy, Zarah Teanny, whom she reared to manhood and is a student at Trevecca College, Nashville, Tenn., one brother, T. O. Kennedy, of Mentor, Ky., a host of relatives and friends. Her children are Rev. Kennie Dawn, Mrs. Edith Herndon, Mrs. Vestine Crowder, Arnette Tarvin, Estil Tarvin and Evangelist E. C. Tarvin.

Her daughter, Edith.

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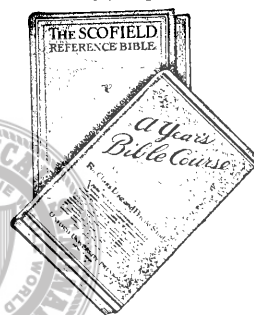
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SUNDAY SCHOOL LESSON

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

Lesson IV.—October 27, 1929.

Subject.—The Christian View of Recreation.. Mark 2:18-28.

Golden Text.—I am come that they might have life, and that they might have it more abundantly. John 10:10.

Introduction.—Viewing our lesson from the standpoint of every day life, there is little connection between the subject mentioned in the caption and the Golden Text. We do not usually connect physical play with spiritual life, especially with "more abundant spiritual life." But the connection becomes close if one takes Paul's view in 1 Cor. 10:31: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." That covers the case. There is a wide difference between the eternal life mentioned in the Golden Text and the abounding physical life that comes from healthful recreation; but the latter should always be conducive to the former.

I shall mention a few things that are not wholesome. The dance, especially the waltz, is immoral. I am personally acquainted with a prominent dancing master in the state of Washington, who says his children never dance, because he considered it morally unsafe. If I may be permitted to write as a doctor—not as a preacher—I will say that there are few viler things practiced among human beings than the modern dance. I condemn it in toto.

Another form of recreation that is now becoming very reprehensible, and very dangerous, is promiscuous bathing. Maybe I should say that the bathing is all right; but the bathing suits are all wrong. Not long ago I went to a popular natatorium for the express purpose of studying this thing. It was beautiful to see the splendid swimming and diving of the young people of both sexes; but their nakedness was shocking. If one wishes to understand the lewdness of this practice, he does not want to look at the nudity of the bathers. Let him watch the eyes of the two sexes. It is almost vulgar to write of such a matter, but that will tell the tale.

To tell the truth, promiscuous bathing and dancing cannot be done in the name of the Lord; nor can they be so done as to minister to his glory. I prefer that my daughters should indulge in neither of these pastimes.

Some claim that there is fine recreation in a game of cards; but I do not see it. There may be diversion, but not recreation. The game is too dangerous to be played "to the glory of God."

I am sorry to have to condemn the "movies," as they are called. That is a wonderful invention—one that should be a blessing to humanity, but commercialism has made it an almost unqualified curse. I am not writing in ignorance, but from firsthand information. Having been accused of preaching against what I did not understand, I went incognito into numbers of them of all grades. Now and then one sees a clean film; but very few of them are free from immoral suggestions; and, beyond question, they are conducive to lawlessness. I do not think that I am going too far when I say that they breed crime.

But there is little recreation in the "movies." Like cards, they are a sort

of diversion from the humdrum routine of life. Nothing more.

Now for some things that I deem good. Some are very fond of croquet; but I take little stock in it, because it is too tame. It is the invalid's game. Tennis is far better. That cultivates both body and mind, and gives vigorous health. Baseball is good, but not the commercial type, that leads to gambling. Fishing and hunting are superb. I prefer outdoor recreation; albeit, some indoor games are fine in bad weather. Basket ball and volley ball are both good.

But I am running this too far. Personally I am a physical culturalist—have been for a good many years. One should care for his body as he does for his soul, that it may be a fit temple for the Holy Ghost. He must "glorify God in his body."

Comments on the Lesson.

18. Used to fast.—The Revised Version is better. The disciples of John the Baptist and those of the Pharisees "were fasting" at that particular time. The Pharisees could not understand why his disciples did not conform to all Jewish customs, just as others were then doing; and so they called on him for an explanation. Had their motive been good, there would have been nothing amiss in their question.

19. Can the children of the bride-chamber fast, while the bride-groom is with them?—Jesus is the Bridegroom, and his disciples he calls the "children of the bridechamber." Fasting expresses sorrow. For the disciples to have fasted while Jesus was with them would have been a reflection on the presence of their Bridegroom. That could not be done. They must honor him in spite of Jewish law, for he was above law.

20. But the days will come.—Soon their Bridegroom would be taken from them—Jesus would ascend to his Father. In those days fasting would be proper.

21 and 22. Here we meet the dividing line between old things and new things, between Judaism and Christianity. The two figures used by the Master are apt. A new patch would not do on the old Jewish garment. The new would shrink and tear the old. Old wineskins could not stand the fermentation of new wine—they would burst, and the wine would be lost. The new wine of Christ must be poured into new wineskins; Judaism must give place to Christianity. Again, it will not do to pour the new wine of Christianity into the old wineskins of heathenism. Mrs. Eddy reversed that process. She poured Hindooism into the new wineskin of Christianity; but the old Hindoo wine is no better than it was in the old heathen wineskin of India.

27. The Sabbath was made for man, and not man for the Sabbath.—Verses 23-26 are all simple, needing no comment, but some folk seem unable to comprehend verse 27. The word "sabbath" means simply rest. It has no reference to any special day. Jesus used it with reference to the sabbath day that the Jews had so perverted that its keeping had become a burden. A sacred rest day in the week is necessary to the best interest of all people. It should be a holy, happy day when men abstain from la-

bor, and worship God in the beauty of holiness. Nothing should be done on that day that will not honor our Maker. He is Lord of the sabbath, and should be Lord of our lives. One of America's big sins is sabbath desecration; but there are few signs of repentance, or of reformation. The nation may fall because of this great national sin.

EVANGELISTIC AND PERSONAL.

The Asbury College Foreign Missionary Team held a meeting in the Nazarene Church, Baltimore, Md., on September 25. The pastor says "these four Spirit-filled young men played, sang, and spoke the message of God to our souls. At the close of the meeting a number of our young people dedicated themselves to the service of the Lord, as he shall choose. We bid them Godspeed as they go on to the regions beyond, praying that God may give them many souls for their hire."

Rev. H. L. Golden: "I am in the evangelistic work and preach a full salvation from all sin. I will go anywhere I am needed. Reference if necessary. My address is Kosciusko, Miss., Rt. 4."

Dr. T. M. Hofmeister closed a four-weeks' campaign at Safford, Ariz., with the M. E. Church, South, and Baptist Church co-operating. His next campaign is at Huntington Park Tabernacle, Los Angeles, Cal. He can be reached at 4021 Lennox Ave., Inglewood, Cal. Dr. Hofmeister was in Wilmore at the camp meeting enroute west.

H. H. Corbin: "The meeting sponsored by twelve laymen from five denominations held August 28 to September 15, was conducted by Rev. C. W. Ruth and Carle A. Meeker as evangelists, and Kenneth Wells and wife in charge of the singing. Many were blessed at the altar of prayer and some old fashion conversions took place, while others were sanctified and refreshed in their spiritual lives. Bro Ruth and Sister Meeker did some real preaching, while Brother and Sister Wells gave us some heartfelt singing. It was a good meeting and could be duplicated in any city by laymen planning and doing likewise."

Rev. T. J. Adams writes: "I have closed a very gracious meeting at Poteau, Okla., which was a great church revival and greatly needed. I began at Cameron, Okla., October 6. My slate for 1930 is filling up, with only July, August and September open. I shall endeavor to put The Herald into every home possible. It is God's mouthpiece to this God-forgotten world. I have a very sick boy. Please to pray for his healing."

The National Convention for the Promotion of Holiness will be held in the Y. W. C. A. Auditorium, Van Wert, Ohio, October 22-27. There will be three public services daily, 10 A. M., 2:30 P. M., and 7 P. M. The preaching will be scriptural, evangelistic and dynamic, with Rev. C. W. Butler, D. D., president, Rev. Paul Rees, pastor-evangelist, of Detroit, and Rev. T. M. Anderson, evangelist of Wilmore as the preachers. Special music will be furnished by Rev. James E. Campbell, director, and Miss Delia Haldy, pianist. By special arrangement the first service, Tuesday night,

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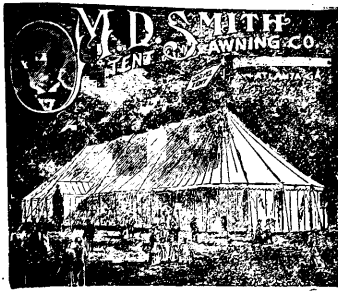
October 22, will be held in the East Sycamore Street Friends Church, corner Tyler. Reasonable convention rates at hotels. For information, address National Publicity Committee, Van Wert, Ohio.

Borger, Texas, has been much in the news recently. Not all the news appears in the newspapers, however. Borger has a number of churches working efficiently and quietly in an endeavor to change the complexion of the community. The First Presbyterian Church, Rev. David Rees-Jones pastor, has just closed a ten-day enlistment campaign conducted by Guy W. Green, Kansas City layman, which was wonderfully successful. Men, women and children to the number of fifty-six united with the church on Sunday morning, September 29, 1929. Among these are many of the leading business men of the community. On all sides there is nothing but praise for Guy W. Green personally, for his methods, and for his messages. He was welcomed by the civic clubs and appeared before them. The High School appreciated his chapel talk so much that they turned out en masse to hear him one evening at the church. Of a truth Mr. Green is different. Mr. Green is now holding a meeting for the Methodist Church of Lewisburg, Ky. His permanent address is 1322 East 30th Street, Kansas City, Mo.

We expect to be in Florida for revival work during the winter and next spring. If there are those who desire our services along full salvation lines, while in the south or on the way, write us at 815 Allegan St., Lansing, Mich. Margaret K. Crammond, Evangelist. C. C. Crammond, Song Director, Pianist and Trombone.

NOTICE.

I am a reader of The Herald, am married, and have three children, but am unable to work. Wife and I are Christians. My children need clothing, and if anyone who reads this has any cast-off clothing we would be glad to get it. I make flowers and would appreciate orders for same. My address is 233 Lafayette St., New Albany, Ind.
R. C. Lang.



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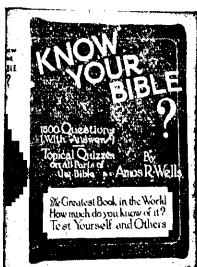
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Rev. Walter E. Isenhour.

It is a law which God hath made,
Both high and broad and deep,
That whatsoever seed we sow
That shall we also reap.

The man who sows in sinful pride
Will surely be abased;
For he shall never reach the height
Where noble men are placed.

Whoever sows the seed of strife
Shall reap a crop of hate;
And when he sees Almighty God
He'll meet an awful fate.

To sow the seed of greed and lust
The flesh to gratify,
Is but to gather in a crop
Of anguish by and by.

And he who sows in drunkenness
Shall reap a maddened brain;
For what he thinks will give him joy
Shall only give him pain.

To sow the seed of vanity
Is but to live and fail;
No laurels wave above his brow,
No banners o'er him sail.

To sow against the will of God,
Against His righteous cause,
Shall bring to all a penalty
For violated laws.

If to the Spirit we will sow
Instead of flesh and sin,
What joy there'll be at reaping time
When sheaves are gathered in!

To live and do and give our best
To bless the lives of men,
Will make us happy when we reach
Our earthly journey's end.

To brighten up the path of life
By deed and song and prayer
Is to receive the smiles of God
In Heaven sweet and fair.

Then, reader dear, go forth and sow
Seed that are good and clean,
And in the City of our King
A "Crown of Life" you'll glean.

OPENING OF THE TWANTE, BURMA ANGLO-VERNACULAR SCHOOL BY BISHOP F. B. FISHER.

The opening of the new brick building at Twante was a great function. A wee Burmese boy dressed in a bright red silk skirt and dainty white Jacket presented the key to Bishop Fisher hidden in a glorious pink hibiscus that was almost as big as he was and a dainty wee girl presented Mrs. Fisher with a lovely bouquet of flowers. When the key was turned in the lock two boys opened the doors and fastened them back, revealing the walls lined with a living flower garden. The school children held a rope of greenery in which was tied at frequent intervals more of those big pink hibiscus. On the left the children were lined all the way up the stairway to the top step. Two girls dressed in old court costumes led the procession from the door to the seats in the assembly room. Mrs. Fisher was overheard to exclaim, "O, this is too lovely, I can't bear it!" It was suspected that she had tears in her eyes even as others had who had witnessed the struggle to acquire this fine new building after those awful years in the old bamboo cowsheds.

The school children presented an interesting program before Bishop Fisher and others spoke. A message of greeting and congratulation from Rev. J. R. Boyles on furlough in America was read.

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shift of a building the new brick structure seems like a palace to the teachers and pupils. The building is at least a reality but more real than the building is the debt of about \$8,000 that hangs over the missionaries' heads. Government paid half of the cost and the missionaries borrowed the balance fully expecting that friends in the homeland would stand behind them.

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Centerville, Kan., Nov. 3-17.
Almena, Kan., Nov. 24-Dec. 6.
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Stephenson, Ala., Oct. 1-20.
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Ottville, Mich., Nov. 3-17.
Ada, Mich., Nov. 19-Dec. 1.
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Harrington, Dela., Oct. 28-Nov. 10.
Indianapolis, Ind., Nov. 17-Dec. 1.
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- DUNAWAY, C. M.**
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Tampa, Fla., Oct. 27-Nov. 10.
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E. Liverpool, Ohio, Oct. 6-20.
Mt. Vernon, Ohio, Oct. 24-Nov. 10.
Greentown, Ohio, Nov. 17-Dec. 1.
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Columbus, Ohio, Nov. 10-24.
Rochester, N. Y., Dec. 1-15.
Charlotte, N. C., Jan. 5-19.
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Akron, Ohio, Oct. 29-Nov. 10.
Binghamton, N. Y., Nov. 13-24.
Owasso, Mich., Dec. 1-15.
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Detroit, Mich., Oct. 6-20.
Winchester, Ind., Oct. 21-Nov. 3.
Grand Rapids, Kan., Nov. 10-24.
Hutchinson, Kan., Nov. 26-Dec. 8.
- FLEXON, R. G.**
(Glassboro, N. J.)
McKeesport, Pa., Oct. 13-27.
McDonald, Pa., Nov. 3-17.
Oneonta, N. Y., Nov. 24-Dec. 8.
Darby, Pa., Dec. 12-22.
Collingswood, N. J., Jan. 1.
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- FRANKLIN, EDNA M.**
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Ferndale, Mich., Oct. 13-27.
Pamona Mills, N. C., Nov. 3-17.
- FUGETT, C. B.**
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- GADDIS, TILDEN H.**
(4805 Ravenna St., Cincinnati, Ohio)
Fargo, N. Dak., Oct. 16-27.
Freeman, S. Dak., Oct. 28-29.
Wauweta, Neb., Oct. 30-Nov. 10.
Denver, Colo., Nov. 11-14.
Wichita, Kan., Nov. 17-Dec. 1.
- GALLAHER, M. R.**
(110 S. 14th St., Salem, Oregon)
- GALLOWAY, H. W. AND WIFE.**
(Del Norte, Colo.)
- GEIL, PAUL AND DORA.**
(Singers and Kytophone Players)
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Bath, Me., Oct. 30-Nov. 17.
Columbus, Ohio, Nov. 24-Dec. 8.
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(1350 Grace Ave., Cincinnati, Ohio.)
- GLEEN, JIM H. (And Sunny South Quartette).**
(Box 200 Connolly Springs, N. C.)
Geary, Okla., Oct. 8-20.
- GRIMES, E. G.**
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Chicago, Ill., Oct. 6-20.
Freeport, Ill., Oct. 23-Nov. 10.
Rock Island, Ill., Nov. 17-Dec. 8.
Hillsboro, Ill., Jan. 5-26.
State Line, Ind., Feb. 2-March 1.
- GROGG, W. A.**
(418 24th St., West, Huntington, W. Va.)
Rock Camp, W. Va., Oct. 2-20.
Van, W. Va., Oct. 20-Nov. 3.
Dunbar, W. Va., Nov. 10-Dec. 1.
- HAER, ERNEST J.**
Laura, Ohio, Oct. 20-Nov. 3.
Williamsburg, Ind., Sept. 29-Oct. 13.
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(14 Maude St., Greer, S. C.)
Lyndonville, N. Y., Oct. 14-Nov. 3.
Rome, N. Y., Nov. 4-24.
Westminster, S. C., Dec. 2-15.
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Harland, Ind., Oct. 10-27.
St. James, Minn., Oct. 31-Nov. 17.
Jonesboro, Ind., Nov. 24-Dec. 15.
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- HORN, LUTHER A.**
(Mobile, Ala.)
Montgomery, Ala., Oct. 15-27.
- HOWARD, FIELDING T.**
(198 Timberlake Ave., Erlanger, Ky.)
- HOOVER, L. S.**
(Tionesta, Pa.)
Indianapolis, Ind., Oct. 17-Nov. 3.
- HUNT, JOHN J.**
(Rt. 3, Media, Pa.)
- IRICK, ALLIE AND EMMA.**
(Bethany, Okla.)
- JACOBSON, H. O.**
(830 Minnesota St., Portland, Ore.)
- JOHNSON, ANDREW.**
(Wilmore, Ky.)
- JOHNSON, RAY N.**
(19 E Madison St., Collingswood, N. J.)
Yardville, N. J., Oct. 6-20.
Camden, N. J., Oct. 20-Nov. 3.
Penns Grove, N. J., Nov. 4-17.
Pennsville, N. J., Nov. 18-Dec. 1.
Trenton, N. J., Dec. 1-15.
- JOHNSTON, A. H. AND WIFE.**
(Song Evangelists)
(800 Princeton St., Akron, Ohio)
- JONES, LUM.**
(630 W. 9th St., Ada, Okla.)
Portland, Ore., Oct. 13-27.
- KENNEDY, ROBERT J.**
(Singer)
(2315 Modera Ave., Dallas, Texas)
Stigler, Okla., Oct. 6-20.
Strong City, Kan., Oct. 20-Nov. 3.
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(230 Fifth Ave., Troy, N. Y.)
- KNAPP, J. F.**
(Box 99, Cincinnati, Ohio)
Wallaston, Mass., Sept. 1-Nov. 1.
- KULP, GEORGE B.**
(4 Grandview Ct., Battle Creek, Mich.)
Lewistown, Pa., Nov. 3-13.
Dalton, Ohio, Oct. 6-20.
- LEWIS, JOS. H.**
(Wilmore, Ky.)
- LEWIS, M. V.**
(Song Evangelist)
(Wilmore, Ky.)
- LIDDELL, T. T.**
(6121 Ellis Ave., Chicago, Ill.)
- LINN, REV. JACK AND WIFE.**
(Oregon, Wis.)
- LINCICOME, F.**
(412 W. Jefferson St., Gary, Ind.)
Camden, N. J., Oct. 6-20.
Seattle, Wash., Oct. 27-Nov. 10.
Tacoma, Wash., Nov. 11-24.
Cleveland, Ohio, Dec. 1-15.
- LONG, J. L.**
(Patrickburg, Indiana.)
Worthington, Ind., Oct. 13-26.
Bowling Green, Ky., Nov. 3-24.
- LOPER, J. NORRIS. FRY, WILBUR H.**
(Stratton, Miss.)
- LONG, J. OWEN.**
(Singing Evangelist)
(Harrisonburg, Va.)
- LOVELESS, W. W.**
(London, Ohio)
Ligonier, Ind., Oct. 8-27.
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R. A. Root, B. F. Moss, Jr.
- LUDWIG, THEO. AND MINNIE E.**
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Mt. Sterling, Ky., Oct. 6-20.
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(Holt, Michigan)
- McNEESE, H. J.**
(New Brighton, Pa.)
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- MILLER, JAMES.**
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Colfax, Wash., Oct. 18-Nov. 3.
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- MUSICAL WHITES.**
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Highland Park, Ill., Oct. 20-Nov. 10.
Barrington, Ill., Nov. 11-24.
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Ottawa, Canada, Nov. 5-10.
Rochester, N. Y., Nov. 26-Dec. 4.
Moers, N. Y., Dec. 3-8.
St. Louis, Mo., Dec. 31-Jan. 5.
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(1001 Cooper St., Camden, N. J.)
- OWEN, JOHN F.**
(Taylor University, Upland, Indiana)
Rochester, Pa., Sept. 28-Oct. 20.
Boaz, Ala., Oct. 23-27.
Williamsport, Pa., Nov. 3-24.
With Dr. C. W. Butler, Nov. 26-Feb. 2.
Houghton, N. Y., Feb. 18-March 2.
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- PATZSCH, EDDIE E.**
(Song Evangelist)
(624 Oak St., East Liverpool, O.)
- POLLITT, S. H.**
(Amelia, Ohio)
- QUINN, IMOGENE.**
(909 N. Turco St., Indianapolis, Ind.)
Cass City, Mich., Oct. 6-20.
- RAYL, C. H.**
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)
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(1049 King Ave., Indianapolis, Ind.)
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Monticello, Ky., Oct. 27-Nov. 10.
- REED, LAWRENCE.**
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- REID, J. V.**
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Sulphur, La., Oct. 8-20.
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(2014 W. Hancock, Detroit, Mich.)
- RICE, LEWIS J.**
(Mail address, 2923 Troost Ave., Kansas City, Mo.)
Kansas City, Mo., Oct. 2-20.
Spring Hill, W. Va., Oct. 21-Nov. 3.
Louisville, Ky., Nov. 10-24.
Richmond, Ky., Dec. 22-Jan. 2.
- RIGGS, HELEN G.—BONINE, GRACE O.**
(Vandalia, Mich.)
- RING, O. F.**
(724 9th Ave., New Brighton, Pa.)
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- ROBERTS, C. PRESTON.**
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- ROOD, PERRY.**
(Middleport, Ohio)
Boone, Iowa, Sept. 29-Oct. 27.
Olney, Ill., Oct. 29-Nov. 10.
- ROOD, DWIGHT A.**
(Vermontville, Mich.)
- RUSSELL, MAIE.**
(Morrilton, Ark.)
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Agency, Mo., Oct. 7-20.
Laplata, Mo., Oct. 21-Nov. 3.
Dearborne, Mo., Nov. 4-17.
Galt, Mo., Nov. 18-Dec. 2.
Humphries, Mo., Dec. 3-20.
Teatersburg, Ind., January, 1930.
- SANFORD, E. L.**
(202 Engman Ave., Lexington, Ky.)
- SHAW, BLISH R., AND MARY.**
(1261 Nordyke Ave., Indianapolis, Ind.)
Mayesville, Ky., Oct. 6-21.
- SHANK, MR. AND MRS. R. A.**
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- SHARROW, C. E., AND NEVA B.**
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- SHELHAMER, MRS. JULIA A.**
(5419 Bushnell Way, Los Angeles, Calif.)
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- SPARKS, BURL.**
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(Seymour, Ind.)
- SPELL, C. K.**
(Kirbyville, Tex.)
- SURBROOK, W. L. AND WIFE.**
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(Ashley, Ill.)
- TEETS, ODA B.**
(Aurora, W. Va.)

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(Findlay, O.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Johnstown, Pa., Oct. 13-Nov. 2.
Glassboro, N. J., Nov. 10-24.

VAYHINGER, M.
(Upland, Indiana)
Salisbury Center, N. Y., Oct. 20-Nov. 10.
Scio, N. Y., Nov. 24-Dec. 15.

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WELLS, KENNETH AND EUNICE.
(Taylor University, Upland, Ind.)

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WHITCOMB, A. L.
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Danville, Ill., Oct. 13-27.

WILDER, W. RAYMOND.
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(Wilmore, Ky.)

WILSON, D. E.
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Marion, O., Oct. 13-Dec. 1.
Anderson, Ind., Dec. 5-22.

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(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)

WILLIAMS, FRED G.
(Brentwood Heights, Los Angeles, Calif.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)

WISEMAN, P.
(910 Bank St., Ottawa, Canada)

WOOD, E. E.
(724 John Street, Jackson, Mich.)

WOERTENDYKE, JAS. H.
(2825 Troost Ave., Kansas City, Mo.)
At Home, Oct. 14-16.

THE ABSALOM REVOLT OF YOUTH.

Rev. Harry S. Allen.

Our high school age, both boys and girls, are driving madly like Jehu, down the broad way to destruction. They emphatically resent any interference, or even a hint or suggestion that would try to arrest their mad career. "Leave us alone," they are saying. We are living in an age of indulgence and do as you please, and any restraint, parental or otherwise, is looked upon as intolerable.

Who is responsible for present day conditions? First and foremost, the blame must be laid at the door of the parents. A mother who had become deeply convicted on the subject of card playing in her home, said to the evangelist who was holding the services she was attending, "I went home the other night from the service and burned every deck of cards in my home, got down on my knees and promised God I would never play again." The conversation took place in a parlor where fifteen or more people were gathered. This mother had her fourteen-year-old boy and girl of sixteen present with her. She made the startling announcement, "I taught my own children how to play cards. I have been spending the evenings playing cards with my boy and girl and instructing them as to the game. I have seen the evil and what it may lead to and I have repented and promised God never to play again."

Her fourteen-year-old boy straightened up and replied openly to this statement of his mother, "Well, mother, you may have seen the evil of card playing and you have quit playing, but I want to tell you, I am not going to stop playing; you taught me how and I like the game and I am going to keep it up."

The preacher astonished and alarmed at so frank a statement from the youth said, "Sister, you see what sowing the seed of habit has done for your child. You realize the harm and what it may lead to, but you have taught that child a habit that may make of him a professional gambler and send him to a prison cell or the hangman's noose, and he will point his finger in your face and say, 'I am here because of the influences of my home life and the lessons my own mother taught me because in her unregenerated condition she could see no harm in card playing.'"

Much of the wild spirit of dissipation among the youth of the present time may be laid at this door, the lack of discipline and proper example in the home.

In another place where evangelistic services were being held the pastor and evangelist met a high school girl as they visited from home to home doing personal work. The evangelist said, "Young lady, I have not seen you at the church during the revival; come and get a blessing out of the meeting."

The sixteen-year-old girl laughed in the face of the preacher as she replied, "No, I have not been to your revival and I am not coming. Your revival is too tame for me. It has no kick in it. I am looking for a kick. I want something with a thrill in it. I rather go to the dance, and automobile riding with the boys at night; those things have a kick in them and that's what I am looking for. There's no kick in your revival services."

Going over to warn her mother of the danger her daughter was in after

hearing this brazen declaration, the preacher found that the mother was encouraging her daughter in her spirit of adventure.

How are we to reach the young people when the home influences are directly in accord with the spirit of dissipation and wild abandonment that characterizes the youth of this generation?

A boy of about the same age as the girl referred to above was similarly approached and urged to attend the revival services. "Tomorrow is Sunday and you have a good opportunity to come to the services young man; we hope to see you there." "I'm going fishing tomorrow," he replied. "What! going fishing on God's holy Sabbath Day?" "Yes, that is the best time to fish," he unblushingly answered.

"The devil will get you certain if you desecrate the Sabbath like that." "I am not afraid of the devil; we are good friends," he said.

A young man just getting through one of the preparatory schools and ready for the freshman class in college, a boy whose mother is just as anxious to keep him from destructive influences as any girl's mother could be as to her daughter; this young man was told by his pastor as to dancing and worldly amusements in general that it was all right as long as they were indulged in with moderation.

It is all right, in other words, to take poison as long as one takes it in moderation. It is all right to steal as long as it is done moderately. All right to be impure as long as one is careful and not overly indulgent. That is the curse of the world today. We have forgotten that God said, "Avoid the very appearance of evil."

This boy called on a girl of one of the best families in the city, and smelled whiskey on her breath. In the parlor where a dozen young people gathered he was the only one among both boys and girls who refused to indulge in cigarette smoking. It is impossible that the parents of the girl at whose home these conditions existed were ignorant of what was taking place. By thus permitting their daughter and the others to sit up and indulge in cigarette smoking and drinking home brew in their parlor, they were oiling the toboggan slide for a quick exit to deeper depths of infamy and disgrace, and the parents more than the young people will be held accountable by God.

Not only is the laxness of parental control responsible for the evil days upon which we have fallen as to the conduct of the high school age, but the influences in the schoolroom itself are not conducive to deep spirituality. A board of trustees in a certain school, after finding out the qualifications of those who were applying for positions as teachers as to their educational advantages, then they wanted to know, "Are you a Christian? Do you play cards? Do you dance? Do you attend the theater?"

One might say what presumption! "We do as we please outside of our school hours." "Then you can seek employment in some other school," this board of trustees replied.

Thank God for such a board. It would vastly change the complexion of things if every board of trustees took the same stand in the selection of the men and women who were to stand before the impressionable youth of the land.

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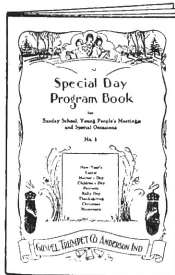
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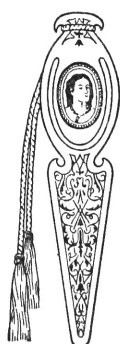


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of condemnation from the sacred desk, then wildness and revolt will reach its extreme limit in young and old. If the church and pulpit do not cry out against such worldliness and looseness, who will? A fearless, fire-baptized ministry fresh from the upper room with all the boldness and love of Pentecost will do more to check the wild revolt of youth than any and every other agency combined.

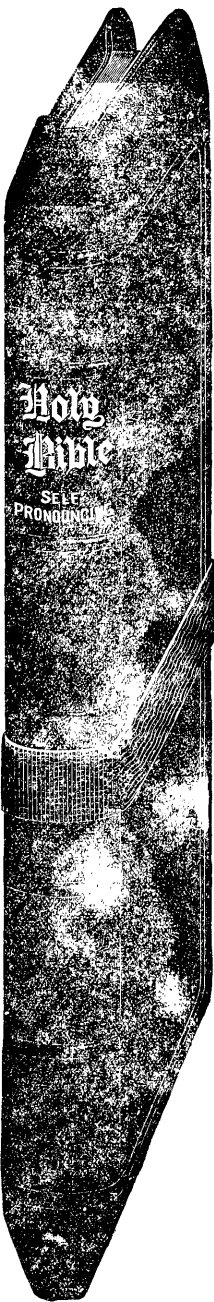
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2 He maketh me to lie down in

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Vol. 41, No. 43.

WHAT IF IT WERE TRUE!

By The Editor.

WHAT if it should finally turn out that the Bible is all it claims to be—a divinely-inspired Book—revealing the way, and the only way, of salvation; and that there is to be a coming of the Lord; that he is to appear with great glory in the clouds, with angels and saints. It would certainly be a very embarrassing situation to quite a number of would-be religious teachers who make it their business to ridicule much in the sacred volume, and to cast more or less of doubt with reference to divine authority on practically all of the Bible.

What if there is to be a final judgment, and the Christ who was nailed upon the cross is to sit upon a throne, judging all nations and all men. And what if it turns out that he is exactly who and what he is represented to be in the writings of the apostles. Would it not be embarrassing to these high-salaried preachers and professors who are insisting that he was not of virgin birth, that he performed no miracles, that he was an ignorant man, partaking of the superstitions of his time, and that he made no blood atonement for sins upon the cross. How would these false teachers be able to face him at a time like that, after having, not only, had no faith in him for the atonement for their own sins, but having devoted themselves to the destroying of the faith of those who had trusted in him and that, too, in spite of the fact that Jesus himself has said, it were better to have a millstone fastened about one's neck, and be cast into the depth of the sea, than to offend, that is, to destroy the faith and devotion of one of these little ones.

What if it should turn out that there is a hell, a real prison house for rebellious, unbelieving and impenitent souls. What if it should be found after all, that the description of hell given by our Lord Jesus is correct, and its punishment and horror should be equal to a lake burning with fire and brimstone. This would be a fearful fate for those would-be religious teachers who have mocked and ridiculed the teachings of the Bible on this subject, the teachings of our Lord himself, with reference to this future state of the impenitent. Reflection on this subject is interesting and might prove profitable. It is a dangerous thing to tamper with the Bible. It is reasonable in all of its teachings and requirements. It claims to be divine authority. It insists that godliness is profitable for the life that now is, and that which is to come. It constantly points to a fearful judgment awaiting those who die in their sins and is constantly offering a gracious pardon to those who will repent and turn to Christ for salvation.

There is one thing absolutely certain: If it turns out that the Bible is true, that it is divinely-inspired, the word of God, of absolute authority, there is coming a time of great embarrassment and fearful calamity and retribution to many of the would-be religious

THE FALLOW FIELD.

By Rev. Henry Burton, M.A.

The days were bright, and the year was young,
As the warm sun climbed the sky;
And a thousand flowers their censers swung,
And the larks were singing high;

For an angel swept on silent wing
To the grave where the dead earth lay;
And the Easter dawned as the angel Spring
Rolled the rugged stone away.

Then the fields grew green with springing corn,
And some with flowers were bright;
And each day came with an earlier dawn,
And a fuller, sweeter light.

So the year grew older noon by noon,
Till the reapers came one day,
And in the light of the harvest moon
They bore the sheaves away.

But one field lay from the rest apart,
All silent, lone, and dead;
And the rude share ribbed its quivering heart
Till all its life had fled.

And never a blade, and never a flower
On its silent ridges stirred;
The sunshine called, and the passing shower—
It answered never a word.

It seemed as if some curse of ill
Were brooding in the air;
Yet the fallow field did Master's will,
Though never a blade it bare:

For it turned its furrowed face to heaven,
Catching the light and rain;
It was keeping its Sabbath—one in seven—
That it might grow rich again.

And the fallow field had its harvest moon,
Reaping a golden spoil;
And it learned in its ever-brightening noon
That rest for God was toil.

teachers of our times. They are found in schools and, sad to say, many of them in pulpits, whose teachings place question marks on practically everything taught in the Holy Scriptures. They are gradually undermining the faith of the people in the word of God. When you destroy the faith of the people in the Bible, in the necessity of obedience to its commandments, and faith in its promises, you have not only ruined their hopes for the future world, but you have also made them dangerous citizens for this world. Well, the day of reckoning is coming. By and by, we shall know the facts. We believe the Bible. We believe in its authority, in its inspiration, in the salvation it offers, in the promises it makes, in the future to which it points. We believe there is absolute safety in keeping its commandments, and faith in the provision it offers for our salvation here and hereafter. Whatever comes, we do not believe that the future holds a time of embarrassment and confusion for those who believe and obey the teachings of the Bible and put their trust for salvation in the Christ of the Bible.

O sinner! when the Spirit comes with entreaties or warnings and offers salvation and eternal life to your soul, you may think it a trivial matter for you to resist; but you hold your eternal destiny in your choice at that critical moment; for God says: My Spirit shall not always strive with man. Gen. 6:3.

Peter's Twentieth Century Message

THE FULFILLMENT OF PROPHECY.

IN the closing verses of the first chapter of Peter's second epistle and the opening verses of the second chapter of this same epistle we find a startling description of conditions existing today. It would seem that Peter might have written these words only last week.

First, he tells us that no prophecy is of private interpretation; that prophecy is not man's invention, "but holy men of God spake as they were moved by the Holy Ghost." He then goes on to tell us that there were false prophets in the past "as there shall be false teachers among you who privily shall bring in damnable heresies."

I want the reader to observe this word, 'privily.' It describes the processes of the destructive critics perfectly. They use great skill and cunning in the introduction of their false teaching. They do not call together conferences, conventions, synods or associations and declare that the Bible is untrue; that the creeds of the churches are false; that Jesus was either mistaken or willfully deceiving the people when he claimed to perform miracles; when he claimed to have pre-existence; "before Abraham was I am"; when he spoke of the glory he had with the Father before the world was. They do not in a public and outspoken way make a frontal attack upon the Word of God, his Son and the church he founded. They get in their destructive work "privily." They assume great scholarship; they claim to be devoutly pious; they would be grieved perhaps over the ignorance of their fellowbeings who cling to the old faith were they not so amused and so given to ridicule of their ignorance. Generally when these apostles of the new theology are exposed, and their false teachings uncovered, they will declare that they have been misunderstood, that they are loyal, evangelical Christians; or they cry out that they are being persecuted. Meanwhile they do not hesitate to assail practically every fundamental truth of our holy Christianity. At the same time in classroom and pulpit they are constantly criticizing, finding fault with and denying the inspiration of the prophetic and apostolic writings.

Let Peter further describe the position of the modern destructive critic; "Even denying the Lord that bought them, and bringing upon themselves swift destruction." How accurately Peter describes a bold and boastful class of men who are among us today. They deny that our Lord Jesus was begotten of the Holy Ghost; they deny that he was of Virgin Birth; they deny his supernatural wisdom; they insist that he thought in harmony with the superstitious and ignorant people with whom he was surrounded. They deny that he performed miracles; they deny

(Continued on page 8)

Evangelistic Travels In The Land of The Rising Sun.

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



As I write this article our ship is moving toward the China Sea on her course towards Hong Kong and Singapore. Tuesday found us at Yokohama, Japan, where we took our steamer of the P. and O. Line, the S.S. Kashiner, bound for India and England. (We leave the ship at Singapore).

At Yokohama we had the rare pleasure of seeing the great German Zeppelin as she came toward Tokyo on her voyage around the world. It was announced that she would fly over Yokohama about 4 P. M. There was great excitement and all the roofs and high buildings were crowded with Japanese awaiting the great ship. Wife and I were on one of the business streets and had no need of seeking a higher place because the great ship was visible to all. Soon she appeared in sight, then encircled the city and made way for Tokyo where she was to stay two days. All we could say was wonderful! Wonderful man's ingenuity! Wonderful the age in which we live! Wonderful that we should be in Japan and see our first Zeppelin there. The world is very small when we think of it, and now in this Twentieth Century the findings of Science are reducing time and space so that the nations are living next door to each other. Rudyard Kipling said:

"Lo, all the pomp of yesterday
Is one with Nineveh and Tyre!"

This undoubtedly is true but the present age is developing wonders which the past never dreamt of. What the end will be we cannot tell, but if wars keep on and man keeps on blundering as in the past and keeps on forgetting God and ignoring Christ and shutting up and shutting out the Bible, modern civilization will go on the dump-heap like that of Nineveh and Tyre!

We were called to Japan to preach at the "Convention for the Deepening of the Spiritual Life" at Karuizawa. This is a summer resort for the missionaries up in the mountains about four hours ride by train from Tokyo. About 500 missionaries come here in the summer time away from the heat of the cities and towns. They have a good-sized auditorium there with regular Sunday services and conventions of various kinds including this one in August along holiness lines. It was a great privilege to meet so many missionaries from all parts of Japan and of many denominations. We preached two Sundays at Karuizawa as well as at the regular Convention services. These meetings reminded me so much of the camp meeting days of U. S. A. The Lord gave us unusual liberty from the beginning to the close, and it was both a privilege and a blessing to pour out the truths of sanctification, holiness, the Spirit's baptism, etc., day by day to hungry, praying souls. When one remembers that many of those missionaries have been for months, perhaps a year, hidden in some interior part of Japan where they have not heard a sermon in English all that time, one can appreciate how much joy it was to them to attend a spiritual convention and enjoy fellowship with those who experience and enjoy full salvation and a full gospel. At the outset of the Convention a good Presbyterian missionary—a Princeton man, who has been missionary in the same place for twenty-seven years, said to me in a conversation relative to the meetings something like the following: "Now we want you to give us the doctrine of holiness clear and definite. Our people will be here waiting to hear it; do not hesitate to preach it and preach the biggest Saviour to us that you know of." Now that message heartened us and as the Lord helped us we tried to preach definitely the doctrine, experience and

blessing of holiness of heart and life. We felt the presence of the Spirit from the beginning, souls were convicted of their need and sought diligently the blessing.

If any one desires to know what my texts and themes were during the Convention I will set some of them down as follows:

1. Ezekiel 37:9.
2. Jeremiah 49:8 and 30, Luke 5:4.
3. 1 Thess. 4:3 and 5:23.
4. Matthew 3:11.
5. Exodus 3:1-6.
6. Hebrews 12:1, also verse 14.
1. Joshua 3:5.
8. Exodus 34:29 and Judges 16:20.
9. Matthew 11:12 (closing message).

Preaching to missionaries from many lands and many denominations is quite different from ordinary work. In our first service was a Bishop, in another an English Rector. Some German missionaries were present at all the services. The English predominated in numbers. Some Keswick friends aided greatly in the prayer spirit. A Kansas woman highly educated, who studied in Boston, was among the first seekers. An Irish lady "broke" into the close of one of the meetings with a ringing testimony of victory and I feel sure Karuizawa became to many the Mount of Vision and blessing and power. My experience here, as in China, is that definite preaching is what meets the need. There is a tremendous amount of talking on general themes relative to the godly life and walk, but needy souls require more than that; they need to be shown how to obtain the blessing. Thank God for the old-fashioned Methodist doctrine of entire sanctification. There is nothing like it to lead souls into definite blessing and it works in the foreign field as well as in the homeland.

While we were at Karuizawa we were entertained at the Japan Evangelistic Band Home (British). A number of their missionaries stopped there and we had a wonderful fellowship in prayer. Mr. and Mrs. Wilkinson had charge of the home this summer and we shall never forget their kindness. Mr. Cuthbertson is the Director of the Band in Japan. He is a man richly endowed of God by grace and gift as preacher, singer, leader, and a man of prayer. Mr. and Mrs. George Breathwaite are old-time Quaker missionaries and we shall never forget their kindness to us during these days. Of this Mountain Convention and fellowship we have to say like Peter: "It was good to be there."

Let me add a word here about missionaries and their vacations. The Orient is very trying on the Westerner. In China your life is never safe. In Japan your health is always in jeopardy. They say that Japan has 58 active volcanoes in it. Earthquakes are common. The atmosphere of Japan is very electric and people suffer greatly in their heads. It is said that the average life of the missionary in Japan is only five years. The strain is very great hence the need of letting up in the heated season. Many missionaries take from a month to six weeks' vacation and they go to the mountains greatly. Even there the atmosphere is trying as there is likely to be a great deal of rain. Some seasons have an unusual amount of rain and bad weather. I met Dr. Draper, a Methodist missionary who has spent over forty years in Japan; he looks hale and hearty; he expects to end his days in Japan his adopted country. I have no doubt in his early days he had his trials with the climate but finally became acclimated.

Dealing with souls is impressive work, and to aid others in their struggle for holiness and the deeper things of God is a work which angels may covet. One is overwhelmed

at times with a sense of unworthiness that God should use mortals and not angels in making known the great Redemption. Amiel has well said, "Every soul is an abyss, a mystery of love and pity. A sort of sacred emotion descends upon me, whenever I penetrate the recesses of this sanctuary of man, and hear the gentle murmur of the prayers, hymns and supplications which arise from the hidden depths of the heart. These involuntary confidences fill me with a tender pity and a religious awe and shyness. The whole experience seems to me as wonderful as poetry and divine with the divineness of birth and dawn. Speech fails me, I bow myself and adore."

There is a tremendous difference between Japan and China. The latter is immense, clumsy, careless and at present extremely lawless. Japan is a small country but beautiful, artistic, neat and cleanly and law abiding. Soon as you strike Japan you feel under law. The Japanese are notoriously courteous. A certain writer says: "I like these Japanese country people. The scrupulously neat peasant women, with their hair combed carefully back and their rosy faces were quite attractive. Their intense ceremonious politeness to each other always amused me. Whole family parties would continue bowing to each other for ten minutes on end at railway stations, sucking their breath and rubbing their knees. When they had finished, someone would re-commence and the whole process would have to be gone over again." The Japanese wooden clogs worn by the majority of people make a clatter on the streets corresponding in sound not unlike one hitting a cement walk with his walking stick. In the cities the men dress in foreign clothes to a great extent, but one is constantly met with men dressed in kimonos and skirts. The West and East are constantly knocking together out here.

Religiously and morally, Japan is in a bad condition. One of the Salvation Army chiefs recently published in a Tokyo paper a telling article on immorality in Japan. He showed that there were 11,690 owners of licensed prostitute houses, that there were perhaps 58,000 women in them, and servants and others thus employed would reach probably 87,000. Japan has a licensing prostitution system which is the most wicked of all the nations. There is much agitation against the system among religious workers, also in parliament and probably things will be bettered in the near future.

Japan is now heading up a Million Souls Campaign. Of course there are many "pros" and "cons" respecting it. Some believe these slogans and movements never achieve much. Some suggest that the Church of Japan is in no spiritual condition to care for such a number of souls if they should be brought into it; others believe the movement is a good thing. The head of it is Toyohiko Kagawa, a very godly, self-sacrificing man who has been called the Wesley of Japan. I have not met Mr. Kagawa but I understand he has done an immense amount of religiously social work; he has been put in prison several times for his preaching and gives himself, his time and all that he has for his people and gospel and cause. The government of Japan respects him highly now, though they once imprisoned him, he holds an office in the Social Department of the Government, but refuses to take any salary. He is a great writer as well as preacher and gives away nearly all his income to the poor and needy and the church. His books would yield him a good living, but he gives away his earnings in that line. In these matters he greatly resembles John Wesley, who lived on a little over one hundred dollars a year and gave away all the rest.

A Trip to New York--Some Observations

Rev. W. G. Bennett.

WE left Nashville, Tenn., about June 1st. We had a wonderful trip through the mountains of Tennessee, the Carolinas, Virginia, etc. We viewed the Natural Bridge in Virginia, were at Jamestown, the sight of the first colonial settlement, Washington's birthplace at Mount Vernon, the Capitol, the White House, and many other places of interest. Virginia is literally soaked in blood. Everywhere along the highway we saw tablets marking the different fields of battle. What a fearful price the fathers paid for our national life, and how cheap the modernists are selling it!

From Washington we drove on to Baltimore and Philadelphia, and from there on to Ocean Grove, N. J., where Mrs. Bennett had sung for a number of years and has a host of friends. This is a great Methodist center, and summer resort. They have a daily religious program, where they have the best speakers and singers that can be secured. We had the privilege of hearing Dr. Tindly, said to be the greatest colored preacher in the world, Harold Paul Sloan, and other defenders of the faith.

Extending some fifteen miles each way from Ocean Grove along the beach is Asbury Park, Bradley Beach, Allenhurst, and other noted resorts. Here you see literally hundreds of thousands of pleasure seekers wearing less clothing than savages wear, bathing in the Ocean, promenading the walks, lying in the sand, basking in the sunshine until they are almost as copper colored as American Indians. When the modernists have broken down all respect for law, and the anarchists have piled our beautiful Attics in heaps of debris, these pleasure seekers will have accustomed themselves to go without clothing until living like the aborigines will not be so difficult for them.

From Ocean Grove we went on to New York, where we spent several days viewing the only really great city we have ever seen. We had seen suburban towns like Chicago and Detroit, but New York is a great city. The skyscrapers, the extensive apartment houses extending along the different drives, the parks, drives, museums all impressed us deeply. If New York's religious movements were as substantial as her commercial and social life, she would wield a mighty influence in the world.

I was walking home with George Peguron, who for years has been superintendent of Old Faith Mission. I turned and said to him, "Aside from your mission and a few others like it, where in this great city is any one getting saved tonight?" He looked thoughtful and said, "I don't know."

There is an elderly Episcopalian minister who does considerable personal work and street preaching that is very effective. There is a city evangelistic association that assists in tent meetings and holds street meetings. They came out on Broadway one day at the noon hour. A lone woman blew a wind instrument, a young man in clerical robes led in prayer and introduced an actor who told something of the story of his life. This is a fair sample of our methods for city evangelization at the present time. We have nothing but commendation for any such movement, but it is entirely inadequate to meet the demands, or to demand the respect of a swiftly moving age such as ours is. There are quite a number of holiness churches of different names scattered throughout New York, but I am told they are hampered financially, and the attendance is not large. There are several fundamentalist preachers, Baptists, Episcopalians, and others that are exerting considerable influence, but what of the modernists? Speaking in general terms, they are having their own way. A beautiful cathedral, costing millions is being built for

Harry Emerson Fosdick on Riverside Drive along the beautiful Hudson. They tell me that multitudes are being attracted to his ministry, where they are aesthetically entertained and soothed, while he quietly injects into the veins of their moral nature the poison virus of destructive higher criticism.

Here that most eloquent man, who exerts such a wide influence through his questionnaires in the daily papers of our nation, S. Parkes Cadman, charms his great audiences over the radio and otherwise, and tells the intent listeners part of the Bible is fish and part bones. They are advised to eat the fish and put the bones aside. He leaves them to judge for themselves which is fish and which bones. I suppose anything in the Bible one did not like to swallow could be cast aside as bones. There would not be much fish, I judge, for this pleasure-loving, godless generation.

New York is headquarters for the Federal Council of Churches, an organization so thoroughly committed to the propagation of modernism throughout the church and the world that no well informed person could question their standing on these lines, an organization so thoroughly political in its movements, and so thoroughly in harmony with communism, both in our own country, Europe, and the East, that Representative Arthur M. Free, of California, has demanded an investigation of their political standing. For a long while we have seen that if the philosophy of evolution became general, our civilization must give way to a civilization based upon state rights rather than upon individual rights and personal liberty, but we did not know until recently that in The Federal Council of Churches we have an organization so gigantic that S. Parkes Cadman claims that it can control twenty-two million votes; whose covert purpose it is to bring in what they regard as an up-to-date condition of civilization where the human race can be developed by the survival of the fittest, as they were in ages of barbarism. This means in plain language that sacred marriage rights can be discarded and that only the best specimens of the race shall be allowed to reproduce their kind. In past ages the gathering of the inhabitants from rural districts into the great centers of population has been a precursor of revolution in society. With forty, and in some states, fifty percent of our population gathered into our great cities, the future is certainly ominous. What the outcome will be remains to be seen. If in our great cities there shall come a great revival of Bible preaching, then there might be hope for our civilization, but without this the future looks very dark. The moral breakdown of our women, the widespread disregard for law, the determination of the clergy and educational leaders to force upon unsuspecting multitudes untried philosophies and theories of religion, are all precursors of a coming revolution.

Mr. Rockefeller is giving millions to preserve ancient landmarks of our early national settlements. Mr. Ford is also, we understand, building a museum to preserve antiques of our forefathers. If Henry Ford or John D. Rockefeller would appropriate a million dollars to finance a great campaign of Bible preaching in our great cities, he would be the greatest benefactor of our national life, the most unique philanthropist of all history, and an untold blessing to lost souls.

This scribe writes somewhat in the refutation of modernism, but really the best possible refutation of modernism, and the best defense of the Bible would be a great revival of Bible preaching by Spirit-filled men. I walk the streets of our great cities and seem to hear the roar of bombs, and the crumbling of the walls of skyscrapers; but what of

all this when compared to the tramp, tramp of the multitudes toward the regions of endless night! A child born in New York City would stand little better show of reaching heaven than a child born in heathenism. True the child in New York would have greater light, but also a far greater chance of being poisoned with false doctrine. You cannot make me believe a great and gracious God is indifferent to all this, or that present conditions are a part of his plan for the human race. New York ought to have a revival with twenty-five of the best Spirit-filled preachers in the land, an equal number of chorus leaders the very best, a hundred other Christian workers and musicians all going at the same time and keeping on for a campaign lasting at least a year; and then a campaign in every great American city of like proportions.

Perhaps you have already said this is all a wild, frantic dream, and you are right, if you leave Almighty God out of the equation. You perhaps have thought of the cost and said the great need is the money. No, no, a thousand times no! A vast sum of money without a great spiritual awakening would be only a curse. Our great need is for humble men and women of prayer, who shall cry day and night unto the Lord of harvest, that he will send forth laborers into the harvest.

Prohibition Anvil

Wrecks Hammers.

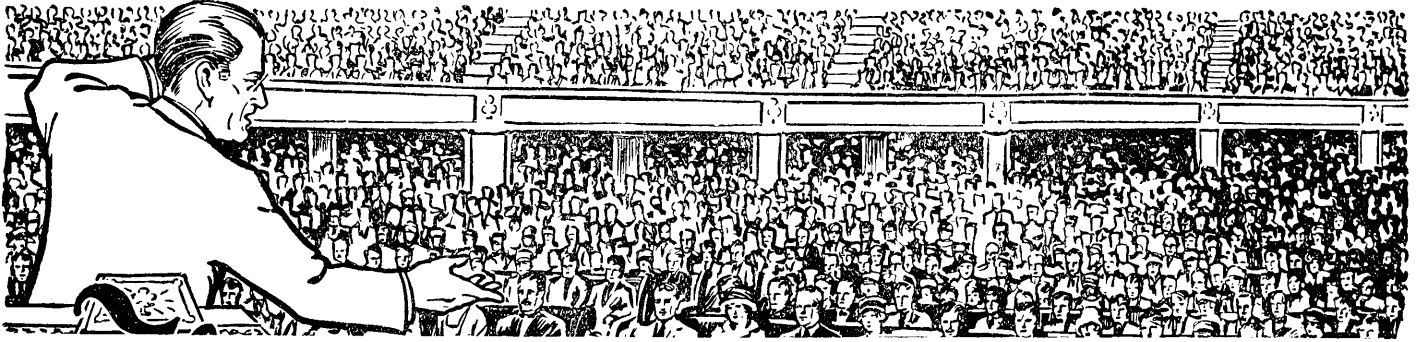
ERNEST H. CHERRINGTON, LL.D., LITT.D.
General Secretary of the World League
Against Alcoholism.

THE prohibition anvil has wrecked many hammers. No other governmental policy ever tried in this country has been so bitterly or so continuously assailed with so little results attained by its assailants. Every weak point in the underlying philosophy of this movement, in the laws expressing it or in the enforcement of those laws has been found, attacked, emphasized by a keenly alert group who are not unaware of the potential prize of billions of dollars which will be made available to the liquor trades if they may once more regain legality.

Every technicality upon which even the flimsiest arguments might be based has formed the basis of suits brought before the courts to test the constitutionality of the Eighteenth Amendment itself and of laws for its enforcement. It would be difficult to find any parallel to the experience which the prohibition laws have thus undergone. The sole result of these repeated legal assaults has been a clearer definition of a national policy now more deeply entrenched in the body of law than before.

The personnel of prohibition has been made the target for unending attacks. When the friends of this cause insisted that men hostile to the principle of prohibition could not with propriety be entrusted with the highly difficult task of its enforcement, they were immediately criticized by the foes of prohibition and sometimes by uninformed friends of the cause. Many men whose whole past records seemed prima facie evidence of their hostility to prohibition were placed in positions of responsibility for its enforcement. When the natural and inevitable thing occurred, then the public spokesmen of the liquor group pointed to the conduct of these enemies of prohibition who were in an official position as though their failure to enforce a law which they disliked

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THE INCREASE OF KNOWLEDGE.

Rev. Wm. S. Bowden.

"Knowledge shall be increased." Dan. 12:4.

THE past century has witnessed an increase of knowledge entirely unparalleled in our world's history. Previously knowledge was confined to the few; now the masses possess knowledge. There is still ignorance enough, but comparing this age with previous ages we are justified in calling this the age of knowledge. After due credit has been given to the past, it remains to be said: "In the last one hundred years there has been more progress in all that tends to domestic comfort, more advancement in science, art, education, and business generally, by means of communication and transit from place to place, than in the three thousand years previous." Neither is this increase of knowledge an accident. It is not only the natural result of previously acquired knowledge put to practical use; it is the fulfilment of the Scripture prophecy—"Knowledge shall be increased."

This language refers wholly to the last days of time. At the time the prophet uttered these words the intercourse between men and nations was greatly circumscribed. But as men are migratory, and a moving, roving, restless spirit has seized the world, men have improved upon the primitive methods of travel. So along with the rapid transit of these last days there has come a great increase of knowledge. It is our contention that this increase of knowledge has come about largely within the last one hundred years. In the next paragraph are some words written by Dr. John Cumming, prophetic student, which bear out the thought in our mind.

"So far these words have been illustrated and fulfilled in every age of the world, and on every acre of the earth. There has always been locomotion in the world; there has always been increase of the great capital of sacred and of secular knowledge. But the words of the prophecy seem to imply that this shall be intensely, singularly, and unprecedentedly the characteristic fact; and that as the world grows older, and the twilight of its setting sun grows dimmer, its progress over the world's area, and its increase in knowledge of all kinds, shall be greater and richer, and more ample than it ever was before."

In other words: The prophecy indicates that there is to be a special age of progress and increase of knowledge, and that the coming of such a period of time is to be an indication that we are in the "time of the end." It is our purpose to mention three fields in which this increase of knowledge is to be especially noted. Other events which mark the "time of the end" fall within this same period of time.

1. Mechanics.

During the past one hundred years there have been more mechanical inventions than during all previous time. What did our forefathers know of the combination reaper and threshing machine? Contrast the hand printing press

of Benjamin Franklin with the modern printing press, turning out hourly over one hundred thousand papers of 16 pages, folded and counted. And then the modern typesetting machine! Sixty years ago the modern typewriter was unknown, and the power spinning-machine a novelty. Consider our modern means of navigation, the steamship, the air-ship, the steam railway, the automobile.

How electricity as well as steam has been harnessed as the servant of man. Interurban travel by trolley car belongs to this period. The first practicable electric railway line was constructed and operated at the Berlin International Exposition in 1870. Behold the world today ablaze with electric lighting! In 1876 at the Centennial Exposition in Philadelphia there were just two primitive electric lighting exhibits. The telegraph dates back to 1844. Now the "mysterious whispering wire" covers the bottom of the sea. If one had ventured the suggestion one hundred years ago that the time was near when New York or Boston could carry on a "fireside conversation" with Paris or London, he would have been deemed a fit candidate for the insane asylum. Samuel Morse endured twelve years of poverty before there was much interest aroused in his telegraphic instruments. Alexander Graham Bell in 1876, at the age of twenty-nine years, received the first patent on the telephone. A year later Thomas Edison brought out the first phonograph; and his patents now run up into the hundreds. The photographic camera dates back to 1840. This increase of knowledge is seen in modern implements of warfare, in modern artillery, in modern battleships, and submarines. Consider that practically all the inventions of the mechanical world which we highly prize today have come within the past one hundred years. Here are a few in addition to those already mentioned: Wireless telegraphy, roentgen, motion picture, radium, chronometer, safety lamp, stereoscope.

2. General Education.

This is a scientific age. Sometimes science is defined as classified knowledge. It is the knowledge of nature reduced to a system. While there is some nonsense which goes under the name of science, there is far more applied science in the world today than ever before. Science has been revealing to man the wonders, the forces, and the wealth of earth, sea and air. Geology has shown the footprints of God in creation. Astronomy shows us the stars.

"Forever singing as they shine,
The hand that made us is divine."

The two inventions, the telescope and the microscope, have made possible great increase in astronomical, biological, and geological knowledge. Archeology speaks loudly: "Thy word, O God, is truth." This period known as the Time of the End has witnessed the introduction and development of popular education. We have the spectacle of a "Nation at School" in the case of Japan, with China and Korea sending students to all parts of the earth to finish their education.

Learning is no longer kept in the hands of the favored few.

Mechanical and scientific discoveries and achievements have brought about a more advanced system of education. The thirst for knowledge is abroad in the world. The youth of fifteen years today has a broader education than his grandfather had at fifty. The fact that he does not always use his education to the best advantage does not do away with the fact that it is an educational age. The mental activities of the age are great. Consider the word "education" in the large sense of including art, culture, ethics, philosophy and literature. Newspapers, periodicals and magazines are multiplied on every hand. The tremendous printing presses of our day are kept busy twenty-four hours in the day, telling us what is going on in the world. "Knowledge shall be increased."

3. Scripture Knowledge.

The Bible has been unchained from the pulpit and given to the common people. No other book has been run through so many editions, and been so widely circulated. As the industrial and business world has been benefited by the mechanical and scientific inventions of the last century so has the church. It has been an age of missionary activity. At the beginning of the past century the Bible was printed in comparatively few languages. There were but few missionaries. There was but little money put into missionary work. Behold today the Bible translated into practically all languages and dialects, missionaries scattered throughout all lands, several hundred mission societies earnestly at work, and money being given with great liberality to the mission fields.

In 1799 the London Religious Tract Society was organized. In 1904 the British and Foreign Bible Society was organized. In 1816 came the American Bible Society. In 1825 the American Tract Society was organized. From that time on the knowledge of God's Word has been spread abroad in an intensified way. When "this gospel of the kingdom" shall have been "preached in all the world for a witness unto all nations, then shall the end come" (Matt. 24:14). The end of the age is surely near at hand. Let the missionary work go on. Let us consecrate to our blessed Lord, for use in his service, our lives, our money, our every talent, and joyfully labor on,

"Till o'er our ransomed nature,
The Lamb for sinners slain
Redeemer, King, Creator,
In bliss returns to reign."

PROPHETIC KNOWLEDGE.

This is the special phase of Scripture knowledge which claims attention. This is not only an age of prophetic fulfillment but also an age of the unfolding of the prophetic Word to the understanding of the people of God. Especially has an understanding of the prophecies of the book of Daniel been increased. The sealed book has been unsealed, and the "wise" (Dan. 12:10) "understand" the import of the words. Speaking of this passage one commentator says: "Many shall give their sedulous attention to

the understanding of these things." Dr. Gill gives this comment: "Many shall be stirred up to inquire into these things. The knowledge of this book of prophecy (Daniel) shall be increased, things will appear plainer, the nearer the accomplishment of them."

Sir Isaac Newton, writing two centuries ago, in his "Observations on the Prophecies," says: "It is a part of the prophecy that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy that it is not understood; but if the last age, the age of opening these things, be now approaching (as by the great success of late interpreters it seems to be), we have more encouragement than ever to look into these things. But in the very end the prophecy shall be so far interpreted as to convince many, for then, says Daniel, 'many shall run to and fro, and knowledge shall be increased.'—Among the interpreters of the last age, there is scarcely one of note who hath not made some discovery worth knowing; whence I seem to gather that God is about opening these mysteries."

God is indeed opening up his prophetic word. While it is one of the signs of the times that ignorance and indifference on the part of the masses of the people toward the prophetic scriptures exists, it is true on the other hand that there is a godly class of Bible students in all evangelical denominations giving their attention with joy to the understanding and unfolding of the prophetic word. While there are those who, in fulfillment of prophecy, are saying, "My Lord delayeth his coming," and, blind to the significance of present events, say, "All things continue as they were from the beginning of the creation," yet there has sprung up from the press in the last few decades a multitude of books which throw light upon the prophetic word. Surely, knowledge has been increased. Prophetic knowledge has been increased.

In one of the last sermons preached by Rev. A. B. Simpson he made reference to the book of Daniel. He took the position that the predicted increase in knowledge was to be seen especially in the awakened interest and better understanding of the prophecies, and especially the prophecies of the book of Daniel. I close the article by quoting one paragraph from this sermon.

"One sign of the impending crisis is the extraordinary interest in prophetic study which marks our time. I remember the time in my own life when we had to go back to Sir Isaac Newton and half a dozen writers for all our authorities on the subject of prophetic truth. The literature was extremely meager and the subject little discussed. I was brought up myself on the old lines of post-millennial doctrine and looked with contempt on the fads and fanaticisms of the Millerites and the people that were looking for a literal return of the Lord. Since the day when God brought it to my attention after he had baptized me with the Holy Spirit, some thirty-five years ago, I have noticed how this subject has absorbed the attention of the spiritually minded men and women, how on every side the seals are being taken from the prophetic scroll, and the light of heaven is falling on the blessed hope. God said to Daniel: 'Seal up the book until the time of the end.' It was to be sealed till the time of the end, and the fact that the seals are being broken and the truth is being made plain and clear is a very solemn sign that the fulfillment must be near."

Good News About the Florida Holiness Camp Meeting.

Since the sending of the item printed in THE HERALD under date of Sept. 25, the Executive Committee held a special season of fasting and prayer that God might not only give us the plans for raising the funds to purchase the Camp Site but also make known his will as to the location and in answer he gave us the plan of The King's Royal Hundred for the securing of funds

and led us to an eleven acre tract one mile south of the corporate limits of DeLand, Fla., on the Florida Main Highway number three direct from Jacksonville to Tampa, at a most reasonable price, and on Thursday, Sept. 26, the Board and friends met and went over it carefully, weighing the property both from a financial standpoint, accessibility and adaptability of the grounds and after a most gracious season of prayer, in which the Spirit came and blessed our hearts, the Board unanimously voted to purchase for cash this site which has 38 good buildings already on it, laid off in streets, and water in every cottage, furniture, electric lights and sanitary provisions on the grounds to take care of all refuse and waste.

The cash is to be paid at the earliest possible moment, but not later than December 15, 1929. The Board with faith in God and the lovers of the blessed old truths of the most wonderful Book, contracted for the grounds and authorized the writer to proceed to raise the money through the plan of The King's Royal Hundred, or otherwise, if some did not want to adopt the Royal Hundred Plan. Anyone reading this who may be interested in The Plan may have full particulars by addressing the Secretary.

The Board proposes to have a good closed-in Tabernacle on these grounds by next camp meeting with dining room and ample facilities for taking care of those who come to spend these ten days with us. The Board also voted to move the date up from February 27 to March 8, to March 6 to 16, so please make note. Anyone desiring a cut of the front of the Camp Grounds may have same by writing the Secretary. Also with same will go details of the grounds and buildings and a list of our workers and dates for next camp meeting. *Praise the Lord!* Folks from many states come to Florida and we want to make this next camp meeting the greatest in salvation and entire sanctification ever held in these parts. Pray, really pray, please, for those who bear this fearful responsibility and write for any information wanted and it shall be forthcoming. Address Rev. E. C. Wills, Secretary and Treasurer, P. O. Box 1944, Orlando, Fla.

Five Things in Christ's

High Priestly Prayer.

REV. A. W. ORWIG.

OF course there are other very important features in the prayer, as recorded in the wonderful seventeenth chapter of John's Gospel. But my purpose is merely a glimpse at a few of the points therein contained.

Presentation. By this I mean to what Christ himself refers, namely, a presentation or the giving of God's word to his disciples, and what he expected them to give to the people. His own language is, "I have given unto them the words which thou gavest me." And again he declares, "I have given them thy word." That is, he gave them the great truths of God as to the divine plan of human redemption. And they went forth and proclaimed the same, and marvelous results followed. Preachers of the present day are commanded and expected to give the people God's words, and not something else. Not a few, however, discourse on many other themes outside of the gospel. People are often merely entertained and amused instead of instructed and fed. I do not say that the preacher may never, in any degree, go outside of the realm of divine truth. But when it is done it should be by way of profitable illustration and application. An eminent preacher said that when he preached philosophy, men applauded; but when he presented Christ, men repented of sin and were saved. When we truly preach the Word we preach Jesus.

Preservation. That is, Christ prayed that his disciples might be preserved or kept from evil. "I pray that thou shouldest keep them from the evil." How very solicitous he was and still is for the welfare of all his followers! He would have them remain in the world for the world's good, but preserved from the evil influences of the world and the power of Satan. We sometimes speak of the keeping power of Christ. He does indeed impart keeping grace to overcome the world, but in a sense we must keep ourselves. That is, we must keep out of sin's paths. Then we can say, with the Psalmist, "The Lord is my keeper." Yea, "the Lord is faithful, who shall stablish you, and keep you from evil."

Sanctification. Jesus prayed for the sanctification of his disciples. Had they not already been sanctified? Not "wholly," as is plainly shown by their unsanctified strife as to "which of them should be accounted the greatest." Hence Jesus prays that they may be sanctified in the sense of being made pure and holy, including their being set apart entirely to the great and glorious work assigned them. God's Word, the Holy Spirit and the blood of Jesus are all mentioned in the Bible as factors in our sanctification or heart purity. And surely the prayer of Jesus that we might be thus cleansed ought deeply to affect us and lead us earnestly to desire and seek the all-important experience.

Unification. "That they all may be one." The disciples were hardly this before the day of Pentecost. But the fiery, refining, unifying baptism of the Holy Ghost on that most eventful day was indeed an answer to Christ's prayer for unity. Veritable type of heaven's own atmosphere! How strongly they were now cemented together in the bonds of Christian love and fellowship. They were now, as never heretofore, "one in Christ Jesus." And it proved a mighty factor in their labors to promote the kingdom of God. Even the heathen were compelled to say, "See how these Christians love one another!" Would to God that this holy, sympathetic oneness prevailed more freely today among all Christians! And of which the apostle Paul speaks, "the unity of the Spirit in the bond of peace," and "in the unity of the faith."

Glorification. "Glorify thy Son, that thy Son also may glorify thee." This was a petition that the Father would now, more than ever, vindicate the Messianic claims or divinity of Jesus. Not, however, for his own sake, but for the glory of God and the salvation of men. God had, indeed, already been glorified in the mighty words and works of Jesus during the three years of his ministry. God would certainly be glorified by the atoning work of his son, Jesus Christ, the last acts or stages of which were now about to be enacted. Among these were the supernatural phenomena during his crucifixion, so that even wicked men cried out, "Truly this was the Son of God." And God was again glorified when Jesus rose triumphantly from the tomb. God was also glorified in the awe-inspiring ascension of Jesus. He was mightily glorified, ten days afterward, in the wonderful outpouring of the Holy Spirit. And soon after this the apostle Peter cried out, to the astonished people, at the healing of the lame man, "The God of our fathers hath glorified his son Jesus." Let us never forget that it was ever the dominating purpose of Jesus to glorify his Father. While foretelling his death in John 12:28, he prayed, "Father, glorify thy name!" And then in the seventeenth chapter of John, fourth verse, he declared, "I have glorified thee on the earth."

And, certainly, it should be our constant aim to glorify God and his son, the Lord Jesus Christ. And we can do it in no better way than by seeking the salvation of souls, and thus imitating Jesus. Our daily lives should tell for the divine glory. Jesus himself said, "Herein is my Father glorified,

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PROHIBITION ANVIL WRECKS HAMMERS

(Continued from page 3)

was an argument against the statute. Evidences of the corruption of weak, inefficient or wet public officials were cited by the wet group—some of whom had sponsored these appointments or at least by their protest against the appointment of convinced friends of the cause had made possible their nomination—as though this were proof of the law's failure rather than the most severe condemnation of the enemies of this policy themselves. Friends of prohibition have not sought the appointment of its enemies to public office, they have not bribed public officials to violate their oaths office, neither does their patronage encourage bootleggers and rum runners. Such law violations as occur, occur among the group opposed to prohibition and not among that tremendous body of American citizens who believe in and observe it.

The legislative arena has been the scene of other assaults. It would require a long catalogue to list the various measures intended to make prohibition unenforceable. Probably every imaginable scheme for modification or nullification or for full repeal of prohibition has been proposed in some legislative chamber in this country. While few of these have gotten beyond the committees to which they were referred, they, none the less, furnished publicity opportunities whereby the wets might suggest to the mind of the people at large an impending overthrow of the prohibition law.

Misleading referenda, straw votes and newspaper polls, often couched in language which did not clearly set forth the issue to the citizens, have been conducted wherever the field seemed most fertile to the publicity experts of the now outlawed liquor group. The fact that many of these referenda had no legal or binding effect made them merely vehicles for advertising purposes for the foes of prohibition. In most cases, the friends of this cause did not participate in such straw votes. This was merely a form of gorilla warfare by which the foes of the Eighteenth Amendment sought to annoy its friends or to divert the attention and activity of its friends and supporters from the real tasks confronting them.

Violations of the law have been exploited in the public press. There is a justification for this law. The fact that such violations are the exception and that the great majority of the American people are not engaged in such violations makes them news in the real sense of the word. Before prohibition, bootlegging and moonshining were so common that rarely if ever did such offenses attain the dignity of first page news. The lawlessness of the unlicensed traffic was commonly ignored. Under prohibition, however, these offenses against the law have a news value which they never had before. Each first page story of this character is an evidence of the naive astonishment of editors that such things can be. However, the effect of the repeated publication of such news, while perfectly proper and, in itself, an evidence of the common observance of prohibition to which these events are exceptions, has a propaganda effect not underestimated by prohibition's foes.

One phase of the strategy of the foes of prohibition is based upon a rather curious reversal of the American idea of fair play. This lies in an immediate and vociferous defense of prohibition law violators whenever there is a contest between them and officers of the law. Ignoring the long list of men who have given their lives in the line of duty as victims to some murderous criminals, such shooting affairs as have occurred between officers and those who resist arrest have been amazingly exploited. The conclusion of these cases is rarely reported. The fact that the courts have repeatedly exonerated

accused officers of the law on the ground that their acts were in self-defense and completely justifiable does not obtain that widespread publicity given to the fact that some officer has defended himself against armed liquor gangsters. No one seriously defends any misuse of fire arms by any public officer, but one cannot ignore the fact that public servants are not intended to be the passive targets of criminals, that armed resistance to arrest is commonly accepted as a serious offense and that innocent citizens are more apt to co-operate with public officials than to take pot shots at them.

The old-time Indian tactics of picking off the leaders has been pursued by the foes of prohibition with sufficient success, apparently, to justify their adoption of these tactics. Many champions of this policy have wearied of the misrepresentations, the slanders, the false charges, the continuous attacks made upon their character or their motives and have withdrawn from the combat. Some have died prematurely because of the stress and strain of the fight. Some have had their reputations so blackened that they despaired of ever being able to establish their actual innocence against the charges which had been "framed" against them. There are martyrs of prohibition as there have been martyrs of every other feature of the program which the Christian Church has supported through the ages.

The morale of the supporters of this social policy has been the focus of countless assaults. In order to weaken their united effort, there has been a flow of insidious propaganda to the effect that prohibition, while a noble theory, was impossible of realization. The fact that its actual realization was easily verifiable by even casual observers did not lessen the insistence on this point by wet propagandists. This movement beginning as a moral crusade and developing into a social program with most important economic bases, was pictured as "purely political" by brewers' advocates who thus attempted to alienate the people of the churches. Could the practically united voice of many branches of the Church be stilled on this question and could the massed influence of many churches be resolved into parochial units, the goal sought by the brewers and the vintners would be easy of practical attainment. Hence, the false insistence that prohibition is not so much a moral problem nor a social problem nor an economic problem as it is a partisan political issue.

The steady anvil chorus rung by the hammers of the foes of prohibition has wrecked many of these hammers but the anvil remains unmarred. One might glance back over the past decade and note the continuous gains registered by prohibition in spite of these assaults, unparalleled not alone for their number but for their violence. It is heartening to those who believe in the theory underlying democracy to note the popular response in this war of sophistries and fallacies. Each year has marked a growth in prohibition sentiment. Each electoral year has marked a decrease in the number of elected public servants who are known to be opponents of prohibition. Each twelve months has marked a renewed insistence upon positive enforcement of the law. Complementing these is a steady development in the observance of prohibition by a people who seem strongly convinced that it is far better to own homes, automobiles, radios, and the other adjuncts of modern life than it is to dwell in slums or crowded tenements where one drowns not alone one's sorrow, but one's wealth and health and happiness in a pail of beer.

IF YOU WANT SOMETHING

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

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY

Some Don'ts For Preachers.

F. LINCICOME.

Don't try to use wit and humor unless you have it, and if you have no sense of humor as a natural endowment you will be wise not to attempt to cultivate it. The preacher who is not funny but tries to be funny is a pathetic figure. He makes every one sorry for him. Simply to repeat a story which has made others laugh, and to repeat it because they laughed, is a melancholy performance.

Don't fail to be a gentleman. To be a gentleman for one man is exceedingly easy, for another tragically difficult. It takes more than fine clothes and good manners to make a gentleman. Too often the thin veneer of good clothes and conventional manners makes the character only the shabbier and more disgusting to the discreet observer.

A gentleman is one who is always gracious but not effusive; who is dignified but not prim; who sees everything but notices nothing which could embarrass; who avoids the words that wantonly open wounds; who, in a word, is invariably kind, and is able to show forth his kindness. A gentleman is the delight of all who know him, and it is somewhat a question with me as to whether a gentleman is made or whether he is born.

Don't over-emphasize one phase of Bible truth at the expense of another. If you do you will hinder the whole range of truth. For the Bible is a unit. Truth is always symmetrical and undue emphasis on one phase of truth destroys its symmetry. I fear many of us have given undue emphasis to the minor truths of the Bible. What we eat and what we wear are of a definite importance in our salvation, but if unduly emphasized they will hinder the whole range of Divine truth. We must learn to distinguish between the essentials and non-essentials of the Bible. I say non-essentials but I hesitate in calling anything that God has considered of enough importance to put in the Bible a non-essential. But I will put it this way. All truth is important, but some truths are more important than others. Jesus said to the Pharisees, you do several good things, but you neglect the weightier matters.

I believe that all truth is equally inspired, but all truth is not equally important. If we lift truth out of its proper proportion we hinder the whole range of divine truth. I believe in a four-fold gospel—justification, sanctification, divine healing, and second coming, but I do not think they are of equal importance in one's salvation nor should they have equal emphasis. In my opinion if we give the four-fold truth its proper emphasis we will give at least ninety percent of our time and energy to the preaching of justification and sanctification and about ten per cent to divine healing and second coming. Heaven is not conditioned upon the view I may hold on the doctrine of the second coming—whether I am a post or a pre-millennialist—heaven is not conditioned upon whether I am sick or well, but it is conditioned upon moral purity.

Grace Before Meals.

The same grace repeated time after time often becomes so commonplace and mechanical that we are prone to forget its real meaning. "Grace Before Meals," is not the product of one mind, but the assembled expressions of many devout servants of God. There is an appropriate grace for every day in the year. This little book has been used very effectively in teaching the different members of the family to say grace. It contains 167 pages, is neatly printed and bound. Price 50c.

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GLEANINGS FROM THE EVANGELISTIC FIELD

DR. RIDOUT'S MEETINGS IN NANCHANG.

Dr. George W. Ridout, of the New Jersey Conference, professor in Asbury College, held meetings in Kiangsi in May, beginning in Nanchang. Many times the altars were crowded with seekers for pardon or holiness, and a large number were converted, including two sisters of the military governor, who attend Baldwin School; over forty new members were received into preparatory membership in the student church, and some had the very glow of heaven on their faces. Some of the young men who have held out for years were converted, and some Chinese lady teachers who had been quite antagonistic to the church were greatly impressed and stopped their opposition; one of these is the daughter of a Chinese district superintendent.

There was opposition on the part of some of the Chinese preachers, who said they liked the sermons but did not like the altar services. These meetings had a note of reality in them which reminded several of us of our youth; we are convinced that there can be instantaneous conversions in China too, and we will never be satisfied again without Pentecostal results. The churches of Asia will be better for Dr. Ridout's coming to us at such a sacrifice this year.

Showers of Blessing in Sienyu.

The revival movement continues to be the outstanding feature of the work here. The stream grows deeper and wider as it flows on. During the last twelve days of March we had with us Dr. and Mrs. George W. Ridout, of Asbury College, Rev. Andrew Gih, who was with us in the Bethel Party last year. Mr. Lin, a gospel singer, and Miss Grace Hwang, Bible teacher, the latter two also from the Bethel Mission, Shanghai.

Our Sienyu preachers, a large number of the Bible women and selected delegates, both men and women from every nation, were in attendance. Dr. Ridout, who is a member of the New Jersey Conference, together with Mrs. Ridout, preached the simple gospel of regeneration and sanctification and they preached it with power. Dr. Ridout often had to get up from his bed of sickness to go to the church and preach, returning to it again after the service. His burning zeal for the Chinese made a deep impression upon them all. There was always a quick response to every altar call. The altar was crowded with earnest seekers. The meetings resulted in many workers being brought into a new and deeper experience. Some were rescued from lives of sin and made over into new men and women and sent back to their charges to begin in earnest the work of rescuing souls. From these meetings groups of revived church members, chiefly official members, have been sent back to form a nucleus in almost every church. The series of meetings gave unquestionable evidence of the presence of the Holy Spirit and resulted in the transformation of many lives.

Growing out of this revival movement there is a movement among the laity to shoulder responsibility in carrying on the work of the church. Hitherto this has been left chiefly to the paid workers.

After the series of meetings at Sienyu City the Ridout Party went to Hinghwa City for a series there. A great blessing resulted to the church there. "Koh Sang" our young official who was greatly blest at Sienyu went on to Hinghwa and did some very effective witnessing in Hinghwa resulting in quite a stir among the teachers and students of the Guthrie Memorial High School.

While the Hinghwa meetings were being carried on by Dr. Ridout the Sienyu workers divided up into three bands and held three meetings in the Sienyu region with splendid results. At one of these meetings while Rev. Na Mo Tai was speaking the Spirit came upon the congregation with great power. An unflinching bent on organizing a band of brigands was convicted of sin and converted. A number of others were converted, the pastor stirred up to a new consecration of his life to a spiritual ministry and the entire membership of the church revived. Following this meeting the pastor and a group of eight members have been going about to adjoining regions witnessing with power to what the Lord has done for them. Once they made an excursion up into the hills taking their rice with them and were used to stir up into new life a small congregation on the hill tops there.

Dr. S. C. Sang, our Conference Evangelist, was loaned to the Amoy church for the month of March and reports from there show that his ministry was blest of the Lord. Since his return he together with his helpers have held six meetings with remarkable results in reviving the local churches.

In all of these meetings we witnessed people under deep conviction of sin, being born of the Spirit and filled with all his fullness. We found that the preaching of the simple doctrines emphasized by the early Methodists work as they did in the olden days if preached by lips burning with a zeal for souls, and were still effective.

During April Bishop Birney held a retreat for all the preachers of the Conference. Rev. S. S. Ding, of the Board of Religious Education and Rev. Harry Worley of Foochow, were present and took part. Bishop Birney gave addresses that stirred the preachers to get down to the business of soul saving in a more earnest way than they had in the past. The closing days of the Retreat "Koh Sang" gave a rousing exhortation and many preachers pledged themselves to go back to their charges and carry on

revival work. Koh Sang is setting a wonderful example in giving all the free time he has aside from his official duties in preaching fearlessly to all. He is being used to lead many into the light.

Dr. Sang has organized a "travelling" Bible School to accompany his party as it goes from place to place holding meetings. At present he has five students. They are being trained in Bible Study and in the practical work of the ministry the emphasis being on soul saving work. The work and study is under Dr. Sang's personal direction. We believe that there are great possibilities in this feature of the work.—W. B. Cole in China Christian Advocate.

REVIVAL AT ASBURY COLLEGE.

The opening of the school year at Asbury College, Wilmore, Ky., is in the past. The student body from all over the world have gone to work. The Institution, true to its purpose, failing on account of his sickness, to secure the services of Dr. H. C. Morrison, nevertheless had Rev. John Thomas, of Chicago, on hand. He commenced his plain gospel sermons on Monday the 23rd, and closed on Monday night the 30th of September. More than forty penitents were at the altar the first night, and it was practically full every night till the close. From 150 to 200 were saved, sanctified or reclaimed. The young people did not get into confusion, nor run over each other, in their zeal to do God's work, but they certainly at times crowded each other. What a thrill it did give an old soldier of the cross to see their bright, happy faces and lithe, quick movements as they worked like beavers for their Lord. A high-browed D.D. might have been a little confused or even turned away in disgust but I do not believe that the Holy Ghost, who was superintending, was the least confused or puzzled, but rightly directed his willing servants and mightily helped them to aid the weeping penitents to throw off the shackles of Satan and to pass through narrow gates into the realm of Christ's freedom.

If the greatest woe that can befall an immortal spirit is to be eternally lost, and the greatest weal is to be eternally saved, then blessed is the man that gets sinners saved even if his method is different from mine, especially if I am, by my method, getting none saved. If I am getting none saved, I am not trying to help my cause, by criticising and condemning those who do, but I am blessing and praising them. Satan has not gotten undisputed control of this old world. This army of young people is going to fight him, not with carnal weapons, but with the whole armor of God. They are going to capture some of his strongholds and make prisoners of many of his soldiers and turn them enthusiastically against him.

May I add that the services were held in the new Hughes Memorial Auditorium, one of the most beautiful audience buildings in the state. Its lights, acoustic properties, two thousand comfortable chairs, and broad speakers' platform, backed by a \$25,000 pipe organ, flanked by seats for more than a hundred singers, make it an ideal place for the large student body to gather. Dr. Akers, pointing to the well arranged altar, said to the audience, who had just been enjoying the splendid music of organ and choir, "This \$25,000 organ is not the main thing in this building, but audience-room, choir loft, organ and pulpit are built around, and are but aids to this altar where penitent sinners may seek their way back to the Father's embrace."

J. W. Harris.

REPORT OF N. B. VANDALL.

Am writing just a short report of my work thus far in this year, and I surely thank God for blessing my message in song and for keeping me busy, and for giving me complete victory over sin.

I think God has been blessing me spiritually, more this year than ever before, and I have no intention of turning back, but intend to keep on with the old-fashioned crowd who believe in full salvation.

My work this year has been varied, starting January 1 at Lancaster, Ohio, with Rev. W. M. Davis, pastor of the Maple St. Evangelical Church, where the "flu" about upset things the first week, but God was with us, and Brother Davis hewed right to the line and souls were saved and sanctified.

Then over into New Jersey, at the West Side M. E. Church in Millville where Rev. D. C. Evans was the good pastor. This was our second trip to that church, and Rev. Evans is known everywhere in South Jersey as a fearless preacher of the Gospel. The "flu" again about upset things. Brother Evans was in bed, sick most of the time, but we did our very best and a few souls prayed through, and on the last Sunday we had a break and about 50 prayed through in one service. Then back to Ohio again with Rev. E. E. Cole at Gettysburg M. E. Church, where we had the delightful privilege of working with Dr. J. W. Carter, of Wilmore, Ky. We had no great results at Gettysburg, but God alone knows the good that was done, for out of the few who prayed through, God may have a Finney or a Moody.

Then up to Coshocton, Ohio, with Rev. Perry, pastor of the Nazarene Church, where we had a gracious revival, and wonderful fellowship. The Coshocton folk are true blue, and Rev. Perry is one of the very finest men in our Church.

Then over to South Bend, Ind., with Rev. D. A. Kaley, pastor of the First Evangelical Church, we did our best but had but little visible results. Next

up to Detroit with the Holiness Tabernacle Association where Rev. Paul Rees is the beloved pastor, and is doing a great work over the Radio, as well as at the Tabernacle. Dr. Joseph Owen was the evangelist there, and beside the good time I had singing to those people, I think I grew about two inches, spiritually speaking, under the messages Dr. Owen gave us. Then over to Chicago with Rev. John Thomas at the N. W. Gospel Tabernacle. And what a fine crowd of folk he has there. Was there only over one Sunday, but had about 1,000 out on Sunday night. Then a big jump to Dixie Land with Rev. C. M. Dunaway in a Nazarene tent meeting in Macon, Ga., under the supervision of District Supt. Oscar Hudson. Between the boys, the wind and the rain, we had a hard time keeping the tent up, but the folk turned out and God blessed. There are no finer folk to labor with than Hudson and Dunaway. Then back north and over the line into Canada to the Ottawa District Camp of the Holiness Movement, Church of Canada, where Rev. John Knapp did most of the preaching for the camp, and God gave us full altars at almost every service. Then back into the States with Freddie Thomas at Bradford, Pa., where Rev. Byron Maybury was pastor. About seventy souls prayed through at this meeting. Then to Sharon, Ohio, camp with Rev. Neese and Teroe. The camp was one of the best in years in every respect. Then back to our old stamping ground at Findlay, Ohio, camp with Dr. C. W. Butler, President of the National Holiness Association, Rev. Glasscock and Rev. William Heslop. Findlay Camp is one of the very best in Ohio and worth any one's time to come to Findlay just to hear the singing. And then the Big Lick Quartet just can't be beat. Then back to Michigan again to the great Hopkins camp where Revs. Jos. H. Smith, T. M. Anderson and Bro. Surbrook did the preaching. The altars were filled time after time, in all about 350 seekers.

At this writing am in a National Holiness Convention at Greenville, Ohio, with the President of the Association, Dr. C. W. Butler. The convention is going fine and the crowds are increasing, and God is blessing the people through the messages of this great Bible Expositor. Pray for me that God will continue to bless and use me for his glory in singing the Gospel.

N. B. Vandall, Song Evangelist.
303 Brittain Rd., Akron, Ohio.

MT. CARMEL CAMP MEETING.

Back in the beautiful mountains of Eastern Kentucky the fifth annual holiness camp meeting of Mt. Carmel School, was held August 23rd-September 1st. Rev. Charles Vincent, of Wilmore, and the writer were the preachers. The music was under the able direction of Sister Vandever, assisted by my son John at the piano. Under the anointing of the Spirit the Mt. Carmel ladies' quartet sang beautiful gospel songs that gave the meeting just the atmosphere essential to victory. These young women would be a blessing to any of our holiness camps, for they know God and he owns and blesses their ministry in a marked way. This was Bro. Vincent's third visit to this camp. He and his family are dearly loved by the people.

These mountain people are a lovable folk. In their veins flow the purest of early colonial blood, and when they start in earnest, how they do go through with Jesus. I have never heard clearer testimonies to the saving and sanctifying grace of God than those given by these dear people. The first person blessed in the camp was a visiting mountain minister. The message of Saturday night put him under conviction for heart purity. Sunday morning in his home he prayed through and came up to the camp with a shining face and a bright testimony. Clearly called of God, this work was established by Miss Lela G. McConnell, in September, 1925. Under her able leadership a \$25,000 school building has been built, that is affording the children and young people of Breathitt county the opportunity of an accredited education. Sister McConnell has gathered about her a noble band of young people to aid in the work, every one of whom is enjoying the experience of entire sanctification. She insists upon this spiritual qualification as a necessary fitness for the work.

At each morning and afternoon service reports were given by these workers, who during the summer had been preaching at the seventeen school-house stations Sister McConnell had established. But answers to prayer, instances of Divine Guidance, special interventions of Providence, and miracles of grace wrought by the Holy Spirit, I have never heard reported by a group of Christian workers. By holy living and bleeding sacrifice these workers have wrought a ministry of love that has won the confidence of the people and they are responding to the gospel message. It is pathetic to hear the people plead with the workers: "Do not leave us. Please stay and help us."

Mt. Carmel School and this schoolhouse station work is a work of faith. The entire support comes in in answer to prayer, for Sister McConnell depends solely upon those "whose hearts God has touched." I know of no place where a cleaner work along old-fashioned holiness lines is being done. Five thousand of God's children who want to support this type of a work ought to rally to this missionary enterprise and give it the hearty support of love, prayer and gifts. Miss McConnell's address is Lawson, Ky. Evangelist Warren C. McIntire.

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(Continued from page 1)

YOUR OPPORTUNITY.

Never before in the history of the world have the forces of evil been so arrayed against the forces of righteousness. Truth and Error are engaged in a conflict which is shaking the foundations of all that is right and good. The precious Word of God is being robbed of its sacred truths which have been the solace and comforts of saints of all ages. Men in high places are tapping the fountain of inspiration, and by a steady leakage, the life-giving stream of our Christianity is becoming shallow and dry.

The empty churches on every hand, the spiritual dearth, the formality and worldliness, the lack of reverence for God's house and his Word, are potent witnesses of the fact that people are dying of thirst, and being led blindly over the precipice of eternal destruction.

Dear Herald Readers, this is a time when the Lord requires every faithful follower of his to be in the thick of the fight; we must form an unbroken phalanx if we would drive back the tides of unbelief that are sweeping the land and hedging up the way of life for wandering sinners.

Realizing our responsibility we are going to make it possible for every Herald reader to have a part in scattering truth as it is found in The Herald, by sending us one or more subscribers on our special liberal offer of 25 cents from now until February 1, 1930. There are many who can put The Herald into four homes by sending us the names with one dollar, and others who can solicit their friends to subscribe for this length of time. Please to act at once, and so help to arrest the onmarching multitudes to death and destruction, by scattering The Herald, with its messages of full salvation, as so many leaves of the Tree of Life for the healing of the nations.

"The Master is come and calleth for thee."
What shall your answer be!

Mrs. H. C. Morrison.

that he atoned for the sins of the people in his sacrificial death upon the cross; they deny that he had a bodily resurrection from the dead. Peter was undoubtedly describing the advanced apostles of the New Theology and that host of unfortunate men and women who are drifting into Unitarianism. They are without doubt fulfilling this prophecy of St. Peter and "DENYING THE LORD THAT BOUGHT THEM."

It is a fearful thought that we have not a few cultured ministers in evangelical churches who today do not hesitate to take a position that robs them entirely of all benefits realized by faith in the atoning merit of the Christ. I cannot see how these unfortunate men can fail to "bring upon themselves swift destruction." I feel within my heart a most earnest protest against their false teachings and at the same time a great pity for their deluded and lost souls.

Follow Peter in his description of conditions which prevail in many sections where these false teachers are making headway. He says, "And many shall follow their pernicious ways." This is quite true. A host of people are being drawn away from saving faith in the Word of God and the Son of God by these suave and polished gentlemen who *privily* have gotten into pulpits and colleges and are overthrowing the faith of multitudes of people.

It is much easier to destroy than it is to create. It may take many years for architects and builders to erect a splendid temple, but an incendiary can put a torch to it in a moment and directly the whole building is wrapt in the red flames of destruction. The average Christian has not made a careful study of the Christian evidences; is not a student of systematic theology; and is not prepared to answer the specious arguments of these false teachers who are leading multitudes of people away from Christ after "their pernicious ways." It is sad beyond all description to think of a man being called by a congregation or sent to preach to a people, whom they believe to be a man of God, a teacher of righteousness, a counsellor and guide in the things of salvation. They trust him; with his flatteries and high claims of scholarship and devotion he gets their confidence and with great shrewdness he gradually leads them away from the faith of their fathers, from the plainly written Word of

God and directly he has them, with conceit and sneers, "denying the Lord that bought them."

Listen to Peter still further. He tells us of these men who will privily bring in damnable heresies, "that many shall follow their pernicious ways." Now listen to the result, "By reason of whom the way of truth shall be evil spoken of." How true this is today in great city churches and schools where these false teachers have won the confidence and following of their congregation. The outside world has been encouraged to speak evil of the way of truth. They have been confirmed in their spirit of unbelief of the Scriptures and rebellion against God. They become blasphemous, lawless, immorality increases, crime breaks out; there is robbery, murder, seduction, divorce, Sabbath-breaking and every species of lawlessness. The rivers of iniquity overflow their banks because up at the fountain, the pulpits and church schools where the great truths of the Bible ought to be proclaimed and the congregations ought to be rebuked for sin, instructed in righteousness, built up in holiness, and made to be salt and light to preserve society and illuminate the pathway of a prodigal world back to the Father's house, falsehood is taught, unbelief is disseminated, the foundations are torn up, the salt hath lost its savor, light is turned into darkness and "THE WAY OF TRUTH IS EVIL SPOKEN OF."

Let Peter describe these fearful conditions a little further. "And through covetousness shall they with feigned words make merchandise of you." How startlingly true! While these false teachers take away from you the Gospel which is the power of God unto salvation, they also almost force you to build up their institutions, to foster their organizations, to make them strong in their places where they defile and pollute the holy waters of truth. "Feigned words"—when they want a collection they are beautifully orthodox; they can make all kinds of promises; they appear to be the champions of the Bible, the heroes of the cross; they are remarkably skillful in "making merchandise of you."

Peter here has given us a startling picture of conditions that exist all about us. It is not worth while for us to try to cover up the sins that shame us and break our hearts

with grief while the youth of the land is deceived, congregations are led away from God and his Word; great salaries are paid to men who have not seen a soul converted to Christ under their ministry in years and yet, they "with feigned words" deceive the people, destroy the faith, and in many instances go boldly and recklessly on without rebuke.

Peter gives us a fearful description of their end. No doubt he tells the truth. It is something awful to contemplate. Hear him. "Whose judgment now of a long time lingereth not and their damnation slumbereth not." Peter, to assure us that no men can be so scholarly, pretentious or exalted that they can escape the judgments of God, calls our attention to the fact that "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Our hearts ache with grief for those unfortunate men who today are diligently engaged in destroying the faith of the people in the Word of God, in Christ as the supernatural Son of God, and the atonement he has made for sin on the cross of Calvary.

We grieve with unutterable sorrow that many young men in theological schools in this nation are being led away by these false teachers; and without fully realizing what they are doing they are "denying the Lord that bought them." May it not be that the teaching of our Lord will be fulfilled in them in that day when they shall say, "Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

The Work of the Lord

Goes Forward.

IN the years past there have been many false prophecies with reference to Asbury College. Not a few of my friends hesitated to give money to the school because they feared when I dropped out the school would backslide and gradually disappear. Some of my friends often made this excuse to me when I solicited financial aid.

This was the boast of the enemy of Asbury College. Some of my students waiting in a depot heard an enemy of Asbury College, a preacher, by the way, say to another preacher, "Asbury College is a one-man school, and when old man Morrison dies, it will soon go out of existence." I have now been sick for almost a year, and the reports which come to me from Asbury are most encouraging.

I was not out in the field of service at all the past summer, yet the enrollment of the school is larger than ever before; two hundred freshmen and more to come. Best of all, I had been engaged to hold the fall revival at the opening of the school, but here I was on my bed in the hospital; fortunately, our Brother Thomas, the Englishman with such a warm heart and strong faith, was in Wilmore and they secured him at once and went forward with one of the greatest revivals ever held in Asbury College. From what I hear, I judge it was a better meeting than if I had held it. Ninety-five percent of the freshmen class are now saved, and ninety-eight percent of the sophomore class are converted, reclaimed or sanctified. Of course the revival was not at all restricted to these two classes. When Brother Thomas was compelled to leave the meeting went on for some days with gracious power.

Another good feature of the situation at Asbury is the fact that Rev. Virgil Moore had just been appointed by the Bishop pastor of the Methodist Church in Wilmore. He is one of the most evangelistic pastors in the

conference, a strong and fruitful preacher in the camp meeting; he graduated from Asbury College a few years ago. He is well acquainted with and much beloved by professors and students, and the people of the community. It certainly looks like our beloved Bishop Darlington was led of the Lord in this appointment.

So I lie here and rejoice and praise the Lord that the College is growing and is greatly blessed in gracious revivals, entirely without me. And so, I have no doubt it will be when this old body is moldering away in the little cemetery at Wilmore. It would be cause for alarm indeed, if the gracious God who planted the school, and has nurtured it, could not find some one to lead the hosts at Asbury when this old man drops out. You may be sure that school with which I have been so closely connected for many years is very dear to me. I could not begin to tell how many revivals I held there during the fifteen years that Brother Hughes was president. The fifteen years I was president I held the revival every year at the opening of the school, with the exception of one or two years, I am not positive which. I have seen the conversion and sanctification of souls at the altars of Asbury College and the church in Wilmore amounting, I suppose, to several thousand, furnishing hundreds of men for the ministry and quite a large number for the mission field. You may be sure as I hear of its growth, splendid revivals, and constant development along all lines, I am rejoiced and encouraged for the future of the school.

I have come down very close to the river several times in this sickness in which I have been in bed twenty-two weeks within the past eleven months. I have felt great concern for Asbury College and THE PENTECOSTAL HERALD; they have been sort of Siamese Twins. Brother Hughes and I located from the Kentucky Annual Conference at the same time, he to found Asbury College and myself to change THE HERALD from a monthly to a weekly. The blessing of God has been upon these agencies for the spread of the doctrine of holiness and an evangelical faith and effort for the salvation of souls. It is wonderful how the Lord has led us along, and the marvelous influences that have gone out through the nation and beyond the seas through these agencies.

You may be sure they have been much in my mind during this long illness. I knew that I was seventy-two years of age before this sickness came upon me, but I did not realize that I was old. I felt such strength, vigor and eagerness in the great work that old age was carried, almost unconsciously, and with great joy. But these twenty-two weeks in bed, rapidly approaching the end of my seventy-third year, have taught me that I need not expect the physical vigor and capacity for labor that I enjoyed thirty years ago. I do not worry in the least over this fact. I do entreat the people who have been the friends of Asbury College and THE PENTECOSTAL HERALD, under the blessing of God, to keep these two institutions of God's good grace going and growing as the decades pass. Your heart would be thrilled if you could see the letters that come to us from people of most all denominations who are blessed with the messages of truth that are carried to them by THE PENTECOSTAL HERALD. I have a very strong faith that through the leadership of Dr. Akers, with his great faculty, under the power of the Holy Spirit, Asbury College will continue to stand steadfastly for the scriptural doctrine of holiness, as interpreted and preached by John Wesley and the founders of Methodism. I believe that long, long after I have departed this life, THE PENTECOSTAL HERALD will continue to carry the good news of full salvation through faith in Jesus. I beg of the great HERALD family to be faithful and to see that the paper grows and goes on with its message until our Lord shall come. It is nearly forty-two years since I felt the call in

the quiet hours of the night to start THE HERALD. The impression was so strong that it seemed like a command. The battle was a long, hard one; it was seven years before the enterprise met its own expenses. I toiled day and night and mortgaged my home. I had some very gracious interviews with my Lord in those days of abuse, ridicule and many false accusations that I could not answer. It was broadcasted that I was trying to split the church, organize a new church and have myself made bishop of another church. Nothing was ever farther from my thought. But some of the most blessed fellowship I ever had with my Master was in those days.

I am propped up in bed dictating this editorial, and I have made it much longer than I intended. My physician, who has been so faithful during these three hospital experiences, believes that I am improving nicely and in a week or ten days may be carried on a stretcher into the drawing room of a train and shipped away to the plains of dear old Texas, where they tell me asthma disappears. Of course, if it is the Lord's will I shall be very glad to get away. I know many of you have prayed for me, and I trust you will continue to do so, and not for my body alone, but that the blessed Comforter, the Holy Ghost, shall be and abide with me in a very gracious way. During the sufferings and weaknesses of this long sickness, one of the great hindrances to my recovery is dreadful night sweats; sometimes the nurse has to change my gown five or six times in one night; but for the last three or four nights we have been doing much better, only changing once or twice. I am thanking God and taking courage. Blessed be his name forever! Your brother,

H. C. MORRISON.

Throw Away Your Crutches.

MRS. H. C. MORRISON.



HE tendency of humanity is to trust in false supports. Somehow, we are inclined to substitute the shadow for the substance, the chaff for the wheat.

We would prefer the twine and

wrapping paper to the merchandise of truth.

Men naturally are religious; they have propensities to worship, but they seem disposed to neglect the "great salvation" and substitute, apparently what seems non-essential, for that which is absolutely indispensable to a true Christian life. It seems that when true religion, with all of its beauties, is presented that we would be eager to accept it, incorporate it into our lives and live a life "hid with Christ in God."

Alas! there is the perverseness of the human heart to consider. In its natural state it revolts from a divine religion and prefers a human sham. Christianity is Christlike-ness, and it is a sad fact that the personal sanctity demanded by the Christian religion is the chief objection to it of the unsanctified mind. Men want religion, they want something to worship, but they want something tangible, something external, something independent of the heart. But the Word explicitly declares that "With the heart man believeth unto righteousness." It is a heart affair, this Christian religion which cometh, not with observation, but by the work of the Holy Spirit in regenerating and sanctifying power.

We lose sight of the fact that with the natural heart we cannot please God. "It is deceitful above all things, and desperately wicked. Who can know it?" It is not subject to the law of God, neither indeed, can be. It is likened to a cage of unclean birds, to a whited sepulcher full of dead men's bones. What a picture of ourselves are the grace of God in regenerating power gets hold of us!

The tendency of fallen human nature is to hanker after the things that please the senses; an appetite that can be satiated with shows, dances, cards, all sorts of pleasures of the godless world, and there is only one way to get rid of such hankerings, and that is by the expulsive power of a new and stronger affection which comes into the heart when self is laid upon the altar of sacrifice, the cross is consumed by the purifying fire of the Holy Ghost, and he takes up his abode in the temple of the human heart. It is heartening to us as we consider the deceitfulness of sin, and the power it has over the human race, to know that there is ONE who is mighty to save from ALL sin, and to keep the citadel of the heart from all encroachments of the evil one.

It would be a new day for the Christian Church if all who profess the name of Jesus Christ would come to realize the obvious necessity of being cleansed from all sin in order that we be Christians who shall really worship God in spirit and in truth. But when men are pressed with the precepts of the Bible and convictions of conscience, that religion, to be saving, must be admitted into the inner nature and become a part of our spiritual being, they persist in reducing it to a diluted form, mixing worldly ingredients with it, so as to destroy its efficacy; or substitute a part for the whole; or displace it altogether by some human device. "Forms and ceremonies" are substituted for the "worship of God in spirit and in truth." As some one has said, "Men make and use substitutes and crutches until they lose the use of themselves, and become permanently stiff and deformed as Christians. They are weaklings afflicted with a chronic feebleness. They live and die in a state of spiritual decrepitude."

Reader, if you are using crutches to support your feeble faith, throw them away and lean upon the everlasting arms of an unshaken faith in the cleansing blood, and see how much better your spiritual travelling will be.

FIVE THINGS IN CHRIST'S HIGH PRIESTLY PRAYER.

(Continued from page 5)

that ye bear much fruit." And he also said, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." And the apostle Paul exhorts thus: "With one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Let us not seek our own glory, as many seem to do. This is dishonoring God instead of glorifying him. And let us not be unduly concerned about good feelings or the comforts of religion. These will come spontaneously, more or less, as we endeavor to glorify God. A man once said to his pastor, "I have prayed a long time for the comforts of religion and have not found them." "Pray that God may glorify himself," was the reply. Ah yes, that is infinitely more important. In doing so we shall share not only the joy of Jesus, but some day his glory. He prayed that we "may behold" his glory. "And that will be glory for me."

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OUR BOYS AND GIRLS

THE LITTLE MAID'S AMEN.

A Story of Faith.

A rustle of robes as the anthem
Soared gently away on the air—
The Sabbath morn's service was over,
And briskly I stepped down the
stair:
When, close in a half-illum'd corner,
Where the tall pulpit stairway came
down,
Asleep crouched a tender, wee maiden,
With hair like a shadowy crown.

Quite puzzled was I by the vision,
But gently to wake her I spoke,
When, at the first word, the small
damsel

With one little gasp straight awoke.
"What brought you here, fair little an-
gel?"

She answered with voice like a bell,
"I tum, tos I've dot a sick mamma,
And want 'oo to please pray her
well!"

"Who told you!" began I; she stopped
me:

"Don't, nobody told me at all,
And papa can't see tos he's cryin',
And, 'sides, sir, I isn't so small;
I's been here before with my mamma,
We tummed when you ringed the
big bell,
And ev'ry time I's heard you prayin'
For lots o' sick folks to dit well."

Together we knelt on the stairway
As humbly I asked the Great Power
To give back her health to the mother,
And banish bereavement's dark
hour;

I finished the simple petition
And paused for a moment—and
then,

A sweet little voice at my elbow
Lisp'd softly a gentle "Amen!"

Hand in hand we turned our steps
homeward:

The little maid's tongue knew no
rest,

She prattled and mimicked and car-
olled—

The shadow was gone from her
breast;

And lo! when we reached the fair
dwelling—

The nest of my golden-haired
waif—

We found that the dearly loved moth-
er

Was past the dread crisis—and
safe!

They listened amazed at my story,
And wept o'er their darling's
strange quest,

While the arms of the pale, loving
mother

Drew the brave little head to her
breast.

With eyes that were brimming and
grateful

They thanked me again and again—
Yet I know in my heart that the
blessing

Was won by that gentle "Amen."

—The Gospel Expositor.

Dear Aunt Bettie: Will you please
give me a little room on your Boys
and Girls' Page? This is my first
letter to The Herald and I hope to
see it in print. I enjoy reading The
Herald very much. Who has my
birthday, March 18? I am fifteen
years of age. I have medium brown
hair and fair complexion. I received
my eighth grade diploma and I am
now ready for high school. I am a
Christian and belong to the Method-
ist Church. I like to go to Sunday
school. If any of you cousins near my
age would like to write to me, I will
be very glad to get your letters and
do my best to answer all letters I re-
ceive.
Wilma Margrave.
Norris City, Ill.

Dear Aunt Bettie: Will you let a
Florida girl join your band of coun-
sins? I am fourteen years old, a
freshman in Dade City high school. I
belong to the Methodist Church. I go
to Sunday school every Sunday. I
love my teacher. I have three sisters
and one brother. We are great chums
but I can beat him playing checkers.

I drive mother's car to take music. I
like to drive; it is such fun. Mildred
Bonin, I think I must be your twin,
except in name. I am five feet, three
inches tall. I weigh 113 pounds, have
medium brown bobbed hair, blue eyes
and am a brunette. My birthday is
March 28. If I have a twin please
write to me. Who can guess my mid-
dle name? It begins with C and ends
with E, and it has seven letters in it.
I hope Mr. W. B. is car riding as I
hope to see my first letter in print.
Anna C. Vernon.
Rt. 1, Box 68, Dade City, Fla.

Dear Aunt Bettie: Will you make
room for a little Kentucky girl? I
am ten years old and in the eighth
grade. I have brown eyes, light hair,
and dark complexion. My mother
takes The Herald and I read page ten.
She has been taking it about twenty-
five years. I haven't seen any letters
from Kentucky, so I thought I would
break the silence. This is my first
letter to The Herald. Who ever can
guess my middle name I will send
them a card. It begins with J and
ends with T, and has five letters in it.
Eloise J. Stephenson.
Rt. 2, Carlisle, Ky.

Dear Aunt Bettie: How are you
and all the cousins? I have written
to page ten of The Pentecostal Herald
twice this spring and summer, but I
guess Mr. W. B. got them both as I
did not see them in print. Mama
takes The Herald and we prize it as
the very best paper we get, and we
get nine papers. I read The Herald
from cover to cover, but best of all
I like page ten. I wonder how many
of you cousins are Christians? I am
not a Christian but hope to be some
sweet day. I am twelve years old.
My birthday is Jan. 24. I have me-
dium brown hair, blue eyes and have
light skin. I am four feet, six and
one-half inches tall and I weigh 72
pounds. I am in the sixth grade at
school. Have I a twin? If so, won't
you please write to me? I will send
any one my picture if you will only
write to me. I want to correspond
with lots of girls near my age. I will
answer all the letters I receive from
boys or girls. Please print this let-
ter, Aunt Bettie, for I am so lonesome
as my mother is bed-fast and has been
for two months. She can't walk a
step. I am so afraid of Mr. W. B. that
I will now close hoping to see this in
print.
Lillian Berkley.
Spring Lick, Ky.

Dear Aunt Bettie: This is my first
letter and I certainly hope to see it
in print. I want to surprise my moth-
er and father. I am thirteen years
old and am a Christian. My father is
a Methodist preacher. He has taken
The Herald for several years and I en-
joy it quite as much as he does. I
have a tan and white pony and a po-
lice dog for pets. I have written to
one of my cousins and will be glad to
write to more. Ruby Pickard, I guess
your middle name to be Nell, and
Freda Miller, I guess your name to be
Ruth. Well, I had better close before
Mr. W. B. wakes from his nap.
Ruth Pritchett.
Box 618, Stonewall, Okla.

Dear Aunt Bettie: It has been about
a year since I wrote you last. I love
to hear from boys and girls of my
own age who live in different states.
I am afraid I neglected some of my
interesting correspondents. I was
graduating from high school last year
and was so busy that I could not find
time to write. But I will have plenty
of time to answer all letters I receive
now. If any of you cousins want to
take a tour which is well worth while,
just visit Wisconsin. Nothing could
be more beautiful than her hills, riv-
ers and lakes. The dolls of the Wis-
consin River are undoubtedly the most
beautiful. I wonder if the rest of the
cousins heard from Mr. Lawrence
Bird of Dalton, Ga. He is a poor,
bed-ridden invalid and is entirely de-
pendent upon charity for his support.
His address is Rt. 6, Dalton, Ga. I'm
sure he would appreciate any contri-

butions from the cousins who could
send him anything. I guess I'd better
cut my letter short and leave space
for some one else. Ruby Oleson.
822 Cleveland St., Beloit, Wis.

Dear Aunt Bettie: I love the good
old Herald and always enjoy reading
it and writing to the Boys and Girls'
Page. I have written to page ten
since I was old enough to write a let-
ter, and really, Aunt Bettie, you will
never know how many interesting
friendships have been formed through
your efforts to have a page for the
young folks. I have received lots of
nice letters from the cousins and to
the ones I failed to keep up the cor-
respondence with let me say it was
not because I didn't enjoy your letters,
but I just couldn't answer them all,
especially after I went away to school.
I did write to some of you but I know
there's no fun in writing letters when
no answer comes to them. When I
wrote last (about a year ago) I told
some of the many changes that had
taken place in my life since I had
written before, but this time I shall
not tell them because they are so nu-
merous that I fear my letter will
grow so long that there will be no
more room for the other cousins to
have their letters printed, but this
I will say, that I am still trusting Je-
sus. He is more precious than all the
world to me. I love him with all my
heart, and my whole heart is fixed in
him and his wondrous love. I'm go-
ing through with Jesus. In these last
days when the world is going mad
over pleasures, and worldly things we
need to put all our trust in Jesus,
stand true and watch and pray. I ex-
pect to be in meetings in a short while
as a worker, singer, and player. Will
those who know the Lord pray that
I shall be useful in the Lord's work,
and that I shall be strong and courag-
eous. After being out in the world
among all kinds of people I find that
it means a lot to stand true when
others do not understand what it
means to serve the Lord and to know
him as a personal Savior, but he is
able to keep us if we will only trust
him. I must stop now and give some-
one else a chance to talk. If anyone
cares to write to me I will try to
answer their letters for I enjoy the
fellowship of God's children even if I
don't meet them personally. Aileen
Pigg, if you see this write to me. I
would love to know where you are
and how you are getting along. May
God bless all the cousins and the
many Herald readers, is the prayer of
your Herald cousin.

Luella Waller.

Rt. 1, Box 82, Carthage, Tenn.

Dear Aunt Bettie: Will you please
let a little Louisiana boy join your
band of boys and girls? I am eight
years old. My birthday is March 27.
Who is my twin? I am in the second
grade. I have one little brother. For
pets, I have a little white dog, and a
little pig. All you cousins write to
me.
Cecil Blanton Hoffpauir.
Box 13, Indian Bayou, La.

Dear Aunt Bettie: Will you please
give me a little room on page ten to
thank every one who sent me papers
and tracts, and the little picture cards.
The little children enjoyed them be-
yond words. I will accept more if any
one feels led to send them. I always
give them out with a prayer. I feel
sometimes like it's a very little, but
when I stand before the judgment I
want to hear my Savior say, "She
hath done what she could." I live on
a rural route. The roads are rough
and it's several miles from here to the
churches, so we get Bro. G. C. Hesson,
a Nazarene preacher, to come and
preach in the schoolhouse. He is a
good man and preaches the word in
the beauty of holiness. I belong to
the M. E. Church, South. Oh, how I
wish all the Methodist preachers
would preach and teach and live Bible
holiness like Dr. Morrison and like the
Wesleys taught it. Praise God, there
are a few still standing true in these
awful days. Truly, I believe Je-
sus is coming soon. All who read this
pray that you will be ready when he
comes. Get ready now if you are not
ready and try to win some one else,
for the harvest truly is great and the
reapers are few. Read Matt. 9:37, 38.
I am thankful I can say I am praising
God for his saving, sanctifying and

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less name forever. Pray that God
will have his way in my home and
neighborhood. I will close with love
to Aunt Bettie and all The Herald
family.

"Follow peace with all men and
holiness, without which no man shall
see the Lord." Heb. 12:14.

"Therefore be ye also ready; for in
such an hour as ye think not the Son
of man cometh." Matt. 24:44.

Mrs. L. J. Waller.
Rt. 1, Carthage, Tenn.

Dear Aunt Bettie: A little girl
from Alabama would like to get ac-
quainted with children all over the
United States and I have found a
good way if you will only print this
letter. My uncle, Rev. Lon Fleming,
from the west is visiting us and he
takes The Pentecostal Herald. I en-
joy reading it very much, especially
page ten. I am four feet, three
inches tall, have dark brown eyes,
brown curly hair and fair complexion.
Weigh 75 pounds. I finished gram-
mar school last term, and will be so
glad when I can enter high school. I
am not a member of any church but
certainly do like to go to church and
Sunday school. We have prayer ser-
vices in our home every Thursday
evening at 7:30. I enjoy that very
much. There are so many people serv-
ing the devil instead of our Lord Je-
sus Christ, who died for us all. If the
devil's angels would just stop and
think of what the consequences will
be to what they call joy and happi-
ness, they would change their way of
living and live a life that would bring
them real joy and happiness that
would be eternal. But those that are
going astray will enter into a place
of everlasting punishment, won't it be
awful? I'll say so much if I don't
hush until Aunt Bettie won't print
it, but excuse me and let me say this:
I have a birthday June 13th. My age
is between ten and thirteen. The one
who guesses my age I will write to
them, and if I have a twin I will
send them my picture.

Mabel Catherine McInish.
Box 295, Wetumpka, Ala.

Dear Aunt Bettie: Will you let a
little Wisconsin girl join your band of
boys and girls? Mother takes The
Pentecostal Herald and I enjoy read-
ing page ten. I am eleven years of
age. My birthday is February 18.
Have I a twin? I am in the seventh
grade at school. I go to Sunday
school every Sunday I can. See if you
can guess my first name. It begins
with V and ends with A. It has eight
letters in it. I have two sisters and
one brother. I would like to see this
in print.
V. Myers.
Bloom City, Wis.

Dear Aunt Bettie: May I join your
happy band of cousins? I am a little
boy ten years old. I live in the coun-
try. I am in the third grade. Lloyd
Matthew, I guess your first name to
be Oscar. Am I right? Who can
guess my first name? It begins with
L and ends with N, and has six let-
ters in it. My birthday is June 7. All
you cousins write to me.

Bryce Hoffpauir.
Box 13, Indian Bayou, La.

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FALLEN ASLEEP

WOODWARD.

Joel Woodward passed to his reward Sept. 3, 1929, at the home of his daughter, Mrs. Emma G. Roberts. A good man, a loving, devoted father has gone home to be with loved ones, who have gone on before. He was born Oct. 16, 1837, in Mason county, near Germantown, Ky. Was converted and joined the Salem Methodist Church near Germantown in young manhood. He was united in marriage to Elizabeth J. Stiles, near Germantown, March 22, 1864, by Rev. Ephraim Cole, and permitted to love, honor and cherish and walk by her side 60 years and 6 months, she having gone on 5 years ago to await his coming.

To this union were born eight children; four preceded their parents in death. Those remaining are A. W., A. H., and E. A. Woodward, and Emma G. Roberts. After the death of our mother, father came to live in my home. He was such an inspiration, always happy and cheerful, looking on the bright side of life, and how we did enjoy hearing him sing the good old Methodist hymns of his childhood. Just a few days before his going, he sang: "Am I a soldier of the cross." I said: "Surely you are." Had he lived until Oct. 16, 1929, he would have been 92 years old. While his body gradually weakened, he was happy in the knowledge of soon being with departed loved ones. He often talked with me about his going home and said he was anxious and ready to go, that he had made his preparations years ago, and hadn't a doubt about his acceptance with God. Such a wonderful testimony. May his mantle fall on us children.

The funeral services were held on Thursday, Sept. 5, at 3 P. M., at my home, conducted by Rev. C. H. Greer, pastor of Epworth M. E. Church, South, Lexington, Ky., of which he was a loyal member, assisted by Rev. J. P. Strother, and was laid to rest in the Lexington cemetery.

His daughter,
Emma G. Roberts.

SELLE.

Robert L. Selle, D.D., was born in Stanley Co., N. C., Jan. 13, 1865, and died at Rogers, Ark., Sept. 2, aged 64 years, 7 months and 3 days.

He leaves a wife, one daughter, Mrs. T. D. McCoy, of Little Rock, and three sons, Willard Ayars and John Wesley at Memphis, Tenn., and Robert Mallalieu. Robert Mallalieu is a minister of the gospel, pastor of Riverside Park, Methodist Church in Indianapolis, Ind.

Mr. Selle was converted when fourteen years of age. Early in life he was called to the ministry. He never doubted the call. When nineteen years old he united with the Blue Ridge Annual Conference and was licensed to preach and admitted on trial, and was ordained Deacon in 1886. He attended school at Grant University in Chattanooga. He preached forty-four years and served many charges very successfully in the several conferences to which he belonged.

He was pastor in San Antonio, Tex., Great Bend, Kan., Little Rock, Ark., Nowater and Newkirk, Okla.; was District Evangelist on the Guthrie district and Alva district in 1921 and 1922. In 1923 and 1924 he preached at Shidler, Okla., and 1925 at Tustin, Calif. In 1926 he came to Rogers, Ark., where he served until his death. He was District Superintendent nine years. The last district was Little Rock.

In addition to writing many beautiful hymns he has written eight books.

He was elected delegate to the General Conference which met at Los Angeles in 1904 and in the same year he was given the honorary degree of Doctor of Divinity from the MacLennansville Institute, Tennessee.

He was married to Minnie D. Ayars at Malvera, Ark., June 24, 1890. She died in 1919. She was a beautiful character.

In 1921 he married Sara E. Doebler, a Deaconess and Evangelist in the Methodist Episcopal Church. Mrs.

Selle was ordained Elder in 1927 by Bishop E. L. Waldorf at Guthrie, Oklahoma.

Funeral services were held at Rogers, conducted by G. W. Martin. Also service was conducted by C. E. Chaple at Little Rock, Ark.

MIXON.

Irene Mixon departed this life to be at rest with God, Sept. 29, 1929, at her home in Crowville, La. She was born July 14, 1918. Though her stay with us was brief, memories of her fragrant life linger near, reminding us whether our stay be long or short in this valley of tears, that we can leave behind us bits of loving kindness, smiles and cheer, guiding some fellow pilgrim to Christ down through the path of years. She did not slip into her last sleep unaware. She told her father she was "going home." Why weep, bereaved loved ones, she has gone to her last peaceful, undisturbed sleep, with the draperies of her

couch about her and is lying down to pleasant dreams.

She leaves her parents, Mr. and Mrs. E. E. Mixon, three sisters, Chlorine, Helen and Lessie, one brother, E. E., Jr., besides a host of relatives, playmates and friends who mourn her passing, but who, by the grace of God, expect to greet her in heaven to abide with her forever.

Dr. Charlie Weir, of Winnfield, La., conducted the funeral services. His message was directed to the living with a solemn warning to make preparations to meet death with victory. She cannot come back to us, but what a sweet comfort we have that we can go to her.

The remains were laid to rest in Sanders Cemetery, near Winnfield, La., Sept. 30, 1929, awaiting that morning when the dead in Christ shall rise and we who are alive and remain shall be caught up together to meet the Lord in the air.

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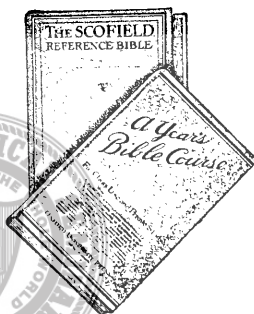
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Pentecostal Publishing Company, Louisville, Kentucky.

SUNDAY SCHOOL LESSON

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

Lesson V.—November 3, 1929.

Subject.—Respect for Rightful Authority. Mark 12:13-17; Rom. 13:1-7; 1 Peter 2:13-16.

Golden Text.—Let every soul be subject unto the higher powers. Rom. 13:1.

Introduction.—Intelligent beings, no matter how good they may be, must live in obedience to law. One may go further, and say that everything and every being in the entire universe exists, or has its being, either in obedience to law, or it is an outlaw. God himself lives in perfect accord with the laws of that eternal code which is but the expression of his own nature. We find it expressed in such statements as these: "God is love;" "God cannot lie;" "I am the Truth." Justice and mercy are emanations of his being. God never violates any of these great fundamental laws. In fact, he cannot violate them, for that would be to do violence to his own nature.

The same thought is true with all finite beings and things. Chemical elements must exist in obedience to their own laws of being. The microscopic microbe has no other mode of existence. The flowers bloom in the same way. The grain growing on the wide planes of the Dakotas and the luscious fruit in our orchards are as strictly obedient to law as the myriad stars that grace the heavens. All animate nature, including man, either obeys or violates law. Men and devils are the outstanding outlaws of creation. The latter are wandering stars of light, that have broken through the limitations and laws of their being, and are now reserved in bondage unto the darkness of everlasting damnation. Men are outlaws on earth, traitors against God, already condemned to everlasting destruction, but with a call to repentance and a promise of mercy and pardon ringing in their ears from the very heart of God. Jesus Christ, God's own Son, has made atonement for our sins, that makes pardon and regeneration and entire sanctification possible to every lost child of Adam.

The difference between heaven and hell is the difference between obedience and disobedience. The difference between civilization and anarchy on earth is of a like nature. Were there no disobedience to law in New York there would be no sin in that city, and New York would be as good as heaven. "Man's inhumanity to man makes countless thousands mourn." Sin is at the bottom of all earth's woes. Clean out all sin and its results, and earth will once more become a paradise. The angels of God would hover over the place, and the Devil would be out of a job. Thank God that blessed day is on the program of the future.

Comments on the Lesson.

Jesus had aroused the anger of his enemies by the parable concerning the man who had rented his vineyard to some dishonest husbandman who had refused to pay the rent, and had beaten his servants, and had killed his son. They understood his application of the parable. God was the rich man; Jesus was the Son; they were the farmers. No wonder they were angry.

13. Pharisees were the strictest religious sect of the Jews. They were separatists—spiritual exclusives in their own opinion. Not much is said of the Herodians. They were a group of ecclesiastical politicians who made

it their business to side with the Pharisees in all of their plots against Jesus. Their name indicates a bad connection. To catch him in his words.—Speech would be better, as the word is singular in the original. They could find nothing against his conduct; so now they set a trap for him, as they would for some wild beast. Picked, shrewd men are sent to watch for some little slip in his words that might be so construed as to condemn him. Never has the devil so out-deviled himself as in dealing with the Son of man.

14. This verse cannot be surpassed for keen, Satanic hypocrisy. Almost every word in it spells out the lie lurking in their hearts.

15. He, knowing their hypocrisy.—He "needed not that any should testify of man: for he knew what was in man." Why tempt ye me? Why do you test me? Why do ye try to deceive me? Bring me a penny.—A denarius—a "Roman silver coin worth about twenty cents."

16. Whose is this image and superscription.—Caesar's image and Caesar's name. They were using Caesar's money, and were therefore under obligation to his government. They were caught at their own game.

17. Render to Caesar the things that are Caesar's, and to God the things that are God's.—They would catch him; but he has caught them. These are the wisest words ever uttered concerning our obligation to Divine and human governments. Jesus spoke a whole civil code in a single sentence—just ten words in the original, including articles.

Rom. 13:1. Let every soul.—No one is exempt from obedience to law. The higher powers are officers appointed to execute the law. God is the Author and Sustainer of all good laws; and he commands obedience to human laws. We may repeal laws by duly constituted methods; but outlaws and traitors talk of annulling laws.

2. Shall receive to themselves damnation.—This possibly refers to the punishment administered by civil governments; but one who maliciously violates the laws of his country can hardly hope to escape hell hereafter. God is upholding law. Verses 3 and 4 are clear enough.

5. Subject, not only for wrath, but also for conscience sake.—We must obey law not simply for fear of punishment, but because we have a conscience that demands right living. It is twofold.

7. Render therefore to all their dues.—This parallels so closely the Master's own words, that one almost looks for quotation marks. It is not only the basis of all good government, but of all good conduct on the part of intelligent beings.

1 Peter 2:13-16. If that were the philosophy of a mere fisherman from the sea of Galilee, men would build monuments to his memory. The words may be Peter's; but the thought belongs to him who knows the needs of all men. How splendid is the teaching: We are free; but we must not use our liberty to accomplish unlawful ends. Those who are pure in heart are the only really free souls in the universe.

Bargains: On page 13 you will find some real bargain offers.

EVANGELISTIC AND PERSONAL.

J. W. Carter: "Had good meeting at Agra, Kan. A number blessed and about thirty additions to the church. Rev. Russel G. Strong, the pastor, who is now in Asbury College for the last year, was full of good works during the meeting and contributed largely to its success. I am anxious to be kept busy preaching a full salvation. Can be reached by letter or wire at Wilmore, Ky."

Dr. T. M. Hofmeister is now conducting a campaign at Huntington Park Tabernacle, Los Angeles, Calif. The altar was filled, the first appeal made by the evangelist on Wednesday evening of the first week. Dr. Hofmeister will spend this winter on the coast. He can be reached at 4021 Lennox Ave., Inglewood, Calif.

At the close of a meeting which Guy W. Green held for the First Presbyterian Church of Borger, Texas, September 19-29, the pastor, Rev. David Rees-Jones, wrote:

"Borger Presbyterianism has taken a great step forward as the result of the enlistment campaign conducted here by Guy W. Green, of Kansas City, Mo. Much publicity has been given to an outbreak of lawlessness that occurred here recently. Borger is not utterly devoid of a sense of righteousness. Neither is the community destitute of upright citizens. Fifty-six of Borger's leading men and women, including a few children, united with the Presbyterian Church on Sunday, Sept. 29, 1929. A never-to-be-forgotten sight it was when these persons pledged allegiance to the Lord Jesus Christ at the morning service in a crowded church. On all sides there is nothing but praise for Mr. Green personally, for his methods and for his messages. The civic clubs greatly appreciated the privilege of hearing him. The high school pupils, after hearing him at their chapel hour, crowded the church one evening. Of a truth, Mr. Green is different. His worth-while, constructive work builds up the church." If you are interested in the kind of a sane, constructive meeting you naturally would expect from a former business man and editor who holds two university degrees and who built up in a great city the largest men's Bible class in his denomination, write Guy W. Green, 1322 E. 30th St., Kansas City, Mo.

DELTAVILLE, VIRGINIA.

My dear Madames Row and Mingle-dorff:

May I add a little to what you both have written, as I feel the great necessity for your timely articles? I would like to say that as long as professors of holiness dress and act as if they had an unmanageable itch to mimic or follow the "flapper" (as they are called) by changing the modest black hose for light silk ones of all colors that the flapper wears, and shortening their dresses until they are half to the knees and more, it will be a difficult task to approach the worldly and the young concerning their extremes.

We are following hard after them, and certainly they are bright enough to see that we have the same spirit concerning those things, as they.

For the most part we professors will not bob our hair, but have long ago abandoned the simple modest way of the saints of other days and have conformed to the pulling over our ears and foreheads and smearing and net-

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ting our hair until we seem to be well inoculated with the fever of conformity to this sinful and adulterous generation. I, for one, am in hearty sympathy with all you say and would suggest that we start on this outrage at the correct end, for as long as the worldling can put the slam on the holiness professors they cannot see our sincerity. I am,

Yours for righteousness,
Mrs. E. J. Moffitt.

ALL-DAY HOLINESS MEETING.

The Miami Valley Holiness Association of Dayton, Ohio, will hold its annual Thanksgiving Day meeting in the Pilgrim Holiness Church at Arcanum, Ohio, on Thursday, Oct. 28; opening at 9:30 A. M.

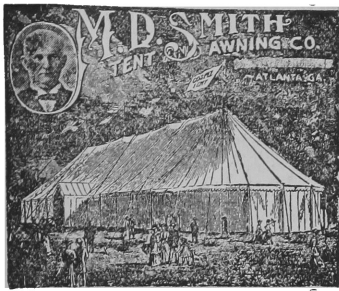
A number of ministers (pastors and evangelists), singers and a host of God's holy people are expected to be with us. A great day is anticipated. A gratis light lap lunch will be served at noonday to all present, and you are cordially invited to meet with us in this Holy convocation.

J. L. Kennett, President.

HIS RAINBOW.

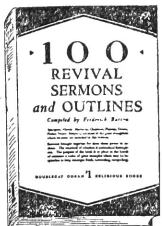
Sadie Louise Miller.
Taylor University, Upland, Ind.

Storm clouds lower,
Thunders rumble in the west.
But up above the cloud
Is brightest blue;
And after rumbles cease,
And each dark cloud has blessed
The earth with copious shower,
Will come a bow of brilliant hue.
So every dark and stormy hour
Is crowned with peace;
For I am sure that He
Who owns the earth and me
Hath but allowed
Just what is best.
It is the only way He brings to view
His rainbow of resplendent hue,
Pushing its way from Heaven's glory
through
A storm-washed sky of blue.



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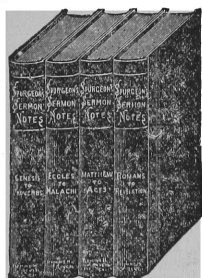
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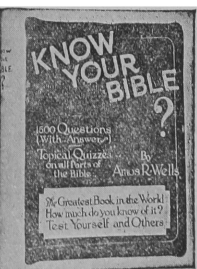
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HUMAN NATURE.

When you study human nature
'Tis amusing, you'll agree;
And whether men grow worse or better,
Is a mystery to me.

We have good men, and great men,
And bad men by the score,
We have men, who only want their share,
And men who strive for more.

One man says, "I won't help the cause,"
Another says, "I will,"
One man runs up a big account
Another pays his bill.

One man is father of his home,
His neighbor is a curse;
But there's a way to aid reform,
Don't try to make him worse.

If we, by chance, might come across
A pal that's down and out;
Just show him where he's missed the way,
'Twill bring a change about.

There's friends around us every day
On whom misfortune laid
A withering hand, they have no heart
To try to make the grade.

They are not crooks, they only lack
The pep encouragement lends;
Shall we stand back? They need our help,
So let us all be friends.

If you will only look ahead,
So plainly you will see
The paths we travel lead into
The same eternity.

God made it so, that we might help
The weaker ones along;
If we refuse to give them aid,
We get His plans all wrong.
Nannie Belle McRae.

SINNING AGAINST LIGHT.

Rev. H. F. Pollock.

One of the greatest of all crimes in this crime-ridden age of ours is the crime of sinning against spiritual light. God has given us, in our day alone, much more than enough light to save the entire world from its sin. But we have rejected the light of His Word until today we are in the midst of a maddening maelstrom of human lives destined to utter destruction on the rocks of the lowest barbarism and savagery. It is not enough to merely say that we are in the midst of moral and spiritual chaos, but the rate at which we are traveling is so terrific that we will very soon wake up and come to our senses in the regions of the damned, and that without remedy! The destruction of our present-day civilization would not be a new thing in history. Israel, the chosen of God, through rejection of light, was banished and suffers to this day. Greece, ancient world center of art and philosophy, through rejection of the light, dropped into oblivion. Rome, once mistress of the world, through rejection of light, died and has long since been buried. And we today are on the same road. Well might we stand in amazement and wonder if humanity will ever wake up. The matter cannot be smoothed over nor evaded by our self-deceived complacency over our modern attainments and philanthropies. There are many things today to which we may point and plead progress, but the mockery hurls itself back into our faces by the stubborn fact that we have forgotten God and missed the way of salvation. O.

BARGAINS IN BIBLES

An opportunity to save money on Christmas gifts. The stock is very limited on these items, hence the offer is good only during October.

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Large Type Red Letter Bible

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that preachers of today were transformed into Old Testament prophets and John Baptists, taking for their text "Awake thou that sleepest, and arise from the dead; and Christ shall give thee light."

This is not scarecrow business. It is but looking squarely at the naked truth, rugged though it may be. Why waste time patting ourselves on the back in our mutual admiration societies when precious immortal souls for whom Christ died are hastening on to everlasting destruction!

Ye who are Christ's true followers, be ye thus minded: Take unto you the Sword of the Spirit with greater determination than ever before. Sanctify the Lord Jesus Christ in your hearts. Put on the whole armor of God. And above all, take the shield of faith, wherewith ye shall be able to quench

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all the fiery darts of the wicked. God has called us to be soldiers in the great war against sin and Satan. Fear not, for the God of battles is with thee. The victory is sure. Christ shall reign till he hath made his enemies his footstool. Amen and Amen!

To you precious souls, who have not yet been saved, be ye thus minded: Put on the Lord Christ. Cast down your own stubborn resistance to his will. Surrender to him NOW while you may, for the door will some day be forever closed to you. You cannot escape Christ. "Whosoever shall fall on this stone (Christ) shall be broken"—his own resistance to God's will must be broken, and God's will embraced and followed. "But on whomsoever it shall fall (those who sin against light), it will grind him to powder." Which Will You Take?

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CALLIS, O. H.
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CANADAY, FRED.
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Almena, Kan., Nov. 24-Dec. 6.

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Ottawa, Mich., Nov. 3-17.
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(Bladenburg, Ohio)

DICKERSON, H. N.
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Delmar, Dela., Oct. 14-27.
Harrington, Dela., Oct. 28-Nov. 10.
Indianapolis, Ind., Nov. 17-Dec. 1.

DORN, REV. AND MRS. C. O.
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DUNAWAY, C. M.
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Tampa, Fla., Oct. 27-Nov. 10.
Ft. Wayne, Ind., Nov. 17-Dec. 1.
Ottawa, Kan., Dec. 2-22.

DUNHAM, ROYAL E.
(416 East 9th, Hutchinson, Kan.)

DUNKUM, W. B. AND WIFE.
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Oakley, Kan., Oct. 13-Nov. 3.

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Greentown, Ohio, Nov. 17-Dec. 1.

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FLEMING, BONA.
Winchester, Ind., Oct. 21-Nov. 3.
Grand Rapids, Kan., Nov. 10-24.
Hutchinson, Kan., Nov. 26-Dec. 8.

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McDonald, Pa., Nov. 3-17.
Oneonta, N. Y., Nov. 24-Dec. 8.
Darby, Pa., Dec. 12-22.
Collingswood, N. J., Jan. 1.

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Freeman, S. Dak., Oct. 29-29.
Wauneta, Neb., Oct. 30-Nov. 10.
Denver, Colo., Nov. 11-14.
Wichita, Kan., Nov. 17-Dec. 1.

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Columbus, Ohio, Nov. 24-Dec. 8.

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GREEN, JIM H. (And Sunny South Quartette)
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GRIMES, E. G.
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Freeport, Ill., Oct. 29-Nov. 10.
Rock Island, Ill., Nov. 17-Dec. 8.
Hillsboro, Ill., Jan. 5-26.
State Line, Ind., Feb. 2-March 1.

GROGG, W. A.
(418 24th St., West, Huntington, W. Va.)
Van, W. Va., Oct. 20-Nov. 3.
Dunbar, W. Va., Nov. 10-Dec. 1.

HAERR, ERNEST J.
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Williamsburg, Ind., Sept. 29-Oct. 13.

HAINES, FLOSSIE.
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HAMPE, J. N.
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HAMES, J. M.
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Lyndonville, N. Y., Oct. 14-Nov. 3.
Rome, N. Y., Nov. 4-24.
Westminster, S. C., Dec. 2-15.

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Harland, Ind., Oct. 10-27.

St. James, Minn., Oct. 31-Nov. 17.
Jonesboro, Ind., Nov. 24-Dec. 15.

HENRICKS, A. O.
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Pittsburgh, Pa., Oct. 28-Nov. 17.
Seattle, Wash., Nov. 24-Dec. 8.
Inglewood, Calif., Dec. 12-22.
Pasadena, Calif., Dec. 23-31.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)

HORN, LUTHER A.
(Mobile, Ala.)
Montgomery, Ala., Oct. 15-27.

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Indianapolis, Ind., Oct. 17-Nov. 3.

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(Wilmore, Ky.)

JOHNSON, RAY N.
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Camden, N. J., Oct. 20-Nov. 3.
Penns Grove, N. J., Nov. 4-17.
Pennsville, N. J., Nov. 18-Dec. 1.
Trenton, N. J., Dec. 1-15.

JOHNSTON, A. H. AND WIFE.
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JONES, LUM.
(630 W. 9th St., Ada, Okla.)
Portland, Ore., Oct. 13-27.

KENNEDY, ROBERT J.
(Singer)
(2315 Moders Ave., Dallas, Texas)
Strong City, Kan., Oct. 20-Nov. 3.

KENDALL, J. B.
(1127 Richmond Road, Lexington, Ky.)

KINSEY, MR. AND MRS. W. C.
(450 So. West 2nd St., Richmond, Ind.)
(Evangelistic Singers)
Sharonville, Ohio, Oct. 13-29.

KIRKPATRICK, H. M.
(709 Carlyle St., Akron, Ohio.)

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)
Wallston, Mass., Sept. 1-Nov. 1.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Lewistown, Pa., Nov. 3-13.

LEWIS, JOS. H.
(Wilmore, Ky.)
Mt. Carmel, Ky., Oct. 24-Nov. 4.
Open dates.

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)

LIDDELL, T. T.
(6121 Ellis Ave., Chicago, Ill.)

LINN, REV. JACK AND WIFE.
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LINCIONE, F.
(412 W. Jefferson St., Gary, Ind.)
Seattle, Wash., Oct. 27-Nov. 10.
Tacoma, Wash., Nov. 11-24.
Cleveland, Ohio, Dec. 1-15.

LONG, J. L.
(Patrickburg, Indiana.)
Worthington, Ind., Oct. 13-28.
Bowling Green, Ky., Nov. 3-24.

LOPER, J. NORRIS. FRY, WILBUR H.
(Stratton, Miss.)

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOVELESS, W. W.
(London, Ohio)
Ligonier, Ind., Oct. 8-27.

LOWELL, B. A.
R. A. Root, B. F. Moss, Jr.

LUDWIG, THEO. AND MINNIE E.
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McBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)

McGHEE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)
Roscoe, Ohio, Nov. 3-17.
Upland, Ind., Nov. 21-24.

McKIE, MARK B.
(Holt, Michigan)

McNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
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MAWSON, RUSSELL K.
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(Song Evangelist, Greensburg, Ky.)

MILLER, JAMES.
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Colfax, Wash., Oct. 18-Nov. 3.

MINGLEDORFF, O. G.
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MUSICAL WHITES.
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Highland Park, Ill., Oct. 20-Nov. 10.
Barrington, Ill., Nov. 11-24.
Open dates, Dec. 1-24.

NATIONAL HOLINESS ASSOCIATION.
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Ottawa, Canada, Nov. 5-10.
Rochester, N. Y., Nov. 26-Dec. 4.
Moers, N. Y., Dec. 8-8.
St. Louis, Mo., Dec. 31-Jan. 5.

NORRBERY, JOHN.
(1001 Cooper St., Camden, N. J.)

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Boaz, Ala., Oct. 23-27.
Williamsport, Pa., Nov. 3-24.
With Dr. C. W. Butler, Nov. 26-Feb. 2.
Houghton, N. Y., Feb. 18-March 2.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Burtonville, Md., Oct. 27-Nov. 10.
Clarksburg, Md., Nov. 11-24.

PATZSCH, EDDIE E.
(Song Evangelist)
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POLLITT, S. H.
(Amelia, Ohio)

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(1049 King Ave., Indianapolis, Ind.)
Monticello, Ky., Oct. 27-Nov. 10.

SEED, LAWRENCE.
(Damascus, Ohio)

SEID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)

RICE, LEWIS J.
(Mail address, 2023 Troost Ave., Kansas City, Mo.)
Spring Hill, W. Va., Oct. 21-Nov. 3.
Louisville, Ky., Nov. 10-24.
Richmond, Ky., Dec. 22-Jan. 2.

HIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Mich.)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. F.
(321 Bellevue St., Wilmore, Ky.)

ROBERTS, C. PRESTON.
(713 College Ave., Des Moines, Ia.)

ROOD, PERRY.
(Middleport, Ohio.)
Boone, Iowa, Sept. 23-Oct. 27.
Olney, Ill., Oct. 29-Nov. 10.

ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE.
(Morrliton, Ark.)

RUTH, C. W.
(1428 E. Washington St., Pasadena, Calif.)
Warren, Ohio, Oct. 25-Nov. 3.
Wollaston, Mass., Nov. 7-17.
Twin Falls, Idaho, Nov. 24-Dec. 3.
Buhl, Idaho, Dec. 5-15.

SAMUELS, MR. AND MRS. JOHN F.
(Evangelistic Singers)
(Atlanta, Ind.)
Laplata, Mo., Oct. 21-Nov. 3.
Dearborne, Mo., Nov. 4-17.
Galt, Mo., Nov. 18-Dec. 2.
Humphries, Mo., Dec. 3-20.
Teatersburg, Ind., January, 1930.

SANFORD, E. L.
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SHELHAMER, MRS. JULIA A.
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SPARKS, BURL.
(Song Evangelist)
(Seymour, Ind.)

SPELL, C. K.
(Kirbyville, Tex.)

SURBROOK, W. L. AND WIFE.
(Kingswood, Ky.)

SWEETEN, HOWARD W.
(Ashley, Ill.)

TEETS, ODA B.
(Anurora, W. Va.)

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

UTHE, W. F.
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(416 S. Broadway, Watertown, S. D.)

VANDALL, N. B.
(303 Britan Rd., Akron, Ohio)

(Song Evangelist)
Johnstown, Pa., Oct. 13-Nov. 3.
Glassboro, N. J., Nov. 10-24.

VANDERSALL, W. A.
(Findlay, O.)

VATHINGER, M.
(Upland, Indiana)
Salisbury Center, N. Y., Oct. 20-Nov. 10.
Scio, N. Y., Nov. 24-Dec. 15.

WELSH, H. W.
(Olivet Ill.)

WELLS, KENNETH AND EUNICE.
(Taylor University, Upland, Ind.)

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)

WHITCOMB, A. L.
(221 Euclid Ave., Long Beach, Cal.)
Danville, Ill., Oct. 13-27.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Marion, O., Oct. 13-Dec. 1.
Anderson, Ind., Dec. 5-22.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)

WILLIAMS, FRED G.
(Brentwood Heights, Los Angeles, Calif.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)

WISEMAN, P.
(910 Bank St., Ottawa, Canada)

WOOD, E. E.
(729 John Street Jackson, Mich.)

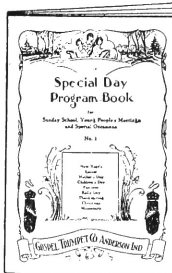
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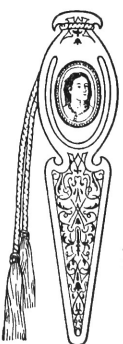


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"MEMORIES."

Nannie Belle McRae.

I.

I have just a simple story,
That I wish to tell to you;
It's about my home in Dixie,
And my mother fond and true.

II.

I have roamed America over
And to foreign lands I've gone;
But this thought was ever with me
That, some day, I'd wander home.

III.

After years—my steps turned homeward
And I hastened on my way;
To the shrine of fondest memories,
I shall ne'er forget that day.

IV.

The old home nest was empty,
And all the birds had flown;
Father, mother, sister, brother,
No one answered—all had gone.

V.

As I wandered to the nursery
In the twilight shadows dim;
Standing there in bowed silence
Came the words of this old hymn.

VI.

"Rock of Ages cleft for me,
Let me hide myself in Thee;
Let the water and the flood,
From Thy wounded side which
flow'd,
Be of sin the double cure,
Save from wrath and make me
pure."

VII.

To the little bed-room chamber
Where I used to run in glee;
Kneeling there—ask His protection,
While mother crooned—"Abide with
me."

VIII.

Into another room I entered,
Far the dearest one of all,
But it seemed so bare and empty,
Not a picture on the wall!

IX.

This was mother's room, where often
She read that dear old Book,
While I, with toys and tops and mar-
bles
And thru' story books would look.

X.

Mother never seemed despondent,
And when tempests fierce would
blow
She would croon—"How deep the wa-
ters
But they cannot overflow."

XI.

Oh, my sins they came before me,
A burden far too hard to bear;
I had wandered far from Jesus
And from mother's tender care!

XII.

Angels waft this blessed message
To my mother up above—
That my steps were guided home-
ward
By her wondrous mother love.
"Tell mother I'll be there
In answer to her prayer.
This message guardian angels
To her bear:
Tell mother I'll be there,
Heaven's joys with her to share,
Yes, tell my darling mother
I'll be there."

NOTICE!

I'm making up my slate for fall and winter meetings. Any pastor or committees desiring my help in an old-fashioned Holy Ghost revival where souls pray through to real victory, you may reach me by letter or by wire at 1219 W. Del St., Evansville, Ind. I go for freewill offerings of the people.

C. C. Davis.

REQUESTS FOR PRAYER.

A reader of The Herald earnestly desires the prayers of its readers for her former pastor's wife, who is in the hospital, that she may be restored to health, if it be God's will.

Will the dear prayer circle pray for our little boy, that he may grow strong and get well without an operation.—Praying Mother.

Mrs. D.: "Please to pray that God may remove a tumor in my body without an operation."

R. Q. R.: "My wife was operated on about a year ago for cancer and claims that she has been helped, but seems to have quite a bit of trouble. She feels she cannot live long unless she gets help from the Lord, so we earnestly request prayer for her healing."

"Please pray for my husband who for years has been a church member, but knows nothing of an experimental salvation; also my son who has once known God but is backslid."

Rev. H. F. Y.: "We kindly solicit the prayers of the praying people through The Pentecostal Herald in behalf of our revival meeting in Magnolia, Ia., from October 20 to November 3."

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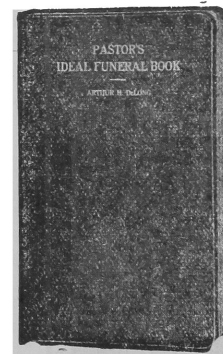
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This song is becoming very popular in many sections of the country. We have the following letter from George H. Timmons, of Columbus, Ohio:

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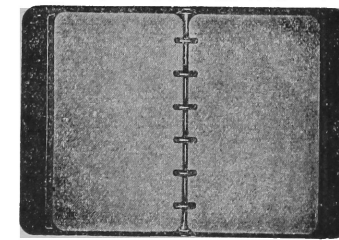
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PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KENTUCKY.

PENTECOSTAL HERALD

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Mrs. H. C. Morrison, Associate Editor

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THE LAW INSUFFICIENT.

By The Editor.

IN the eighth chapter of Romans Paul is seeking to teach the Jews that, while the law of Moses is the law of God, and is good, that the mere keeping of the law is not sufficient. In fact, human nature is in such a sinful state that it simply in, and of, itself cannot keep the law; hence the necessity of Christ, whose power and grace can so destroy the flesh, or sinful nature that, through faith in him, the keeping of the law becomes possible.

The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be. In the very nature of the case it is bound to be rebellious; but by faith in Christ this flesh life may be crucified, this carnal nature eradicated, and then one comes under the domination and reign of the Holy Spirit, when obedience to law becomes natural and the soul's delight.

In other words, the Lord has set up standards of life, or laws that govern the hearts and lives of men, which standards are in harmony with holiness. God's standards demand pure thinking, unselfish and righteous living. They are made and intended for man, but man in a fallen state cannot comply with them. There is something in man, naturally, that does not love God or his laws, and in the nature of things, he is bound to fall into disobedience and violation of God's laws.

But God gave his Son to make atonement for the sins of men, and by faith in him the heart is renewed and cleansed from all sin. There is power in Jesus' blood to eradicate the fallen, sinful nature, to purge out and destroy the envious, carnal mind and give the soul full deliverance and complete victory. Sin is gone, the old man is gone, and the new man is lifted into a state of purity of heart where it is now just as natural for him to keep the law of God as it was natural for him to violate that law. When, after the flesh, he minded the things of the flesh, now that the flesh, or carnality, is destroyed, the Spirit of God dwells in him and he minds, desires and does the things of which the Spirit approves and loves.

The Jews were self-righteous. That was the rock on which they split. Their claim was that they needed no Christ to atone for their sins, to change their natures, to cleanse their hearts and make them pure. They said, "We keep the law. The law of Moses is good enough for us." We have many people just like those Jews today, full of self-righteousness and conceit who believe they can get along without an atonement for sin. They tell us we need no regeneration, that they keep the law, observe certain rules of living, they do not need to be cleansed from sin, that they were born pure. They are deluded and must perish.

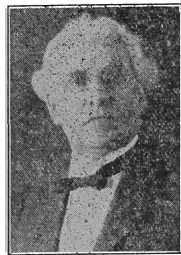
It is plainly declared in God's word that, "What the law *could not do*, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death." In the face of such declarations it were far safer to appropriate the cleansing blood, than to stumble into eternal torment trusting in one's own righteousness.

"Then let us sit beneath his cross,
And gladly catch the healing stream;
All things for him account but loss,
And give up all our hearts to him:
Of nothing think or speak beside:
My Lord, my Love, is crucified."

Monthly Sermon.

AN EXHORTATION AND A PROMISE.

Text: "*Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*" Col. 3:2, 3, 4.



The exhortation and promise contained in the text are very comprehensive. It goes to the very root of Christian life, and the glorious hope of the coming of our Lord, and the reward which is vouchsafed to those who are dead to the world, and are living the life hid with Christ in God.

The Apostle would guard those who have entered into the mysteries of this blessed life against becoming entangled with the things of the world, of coming to love the things of time,—material things—rather than the things of the Spirit, which are eternal. We appreciate the importance of the exhortation when we remember that, however devout, consecrated, and separated from the world we may be, yet we have a physical life, a body which must have food, clothing, a place of residence, means of conveyance from place to place, provisions for education and intellectual development.

If men live long, there comes a time when they are not productive; often they are afflicted with disease and in need of nursing and care in their old age. In view of these facts, it is quite natural for them to desire to make some provision for their families, in case of death before their children are of age

and competent to provide for themselves. Any man is solicitous for the comfort of his wife if he should, because of infirmities or death, cease to be able to supply her material wants.

All of this calls for industry, economy and wise investment. With a large per cent of the human race, life is an almost unending battle for bread. It is remarkable the number of good, industrious people in the world who, if deprived of labor for sixty days, by sickness, a strike or lock-out, would be in actual distress for the simplest necessities of life.

This physical life, with its natural wants, becomes urgent and complicated. It of necessity raises questions of political economy, governmental policies, treaties with neighboring nations, traffic and trade, manufacturing, transportation and distribution. The whole question of labor and capital enters into the matter of food, clothing, and housing in a very practical way. There is danger here that the devout Christian have his mind drawn to material things, his attention absorbed with the matter of physical life, and neglect the culture of his soul and watchful care that his affections are not set upon temporal things.

The possibility and hope for the luxuries of wealth on the one hand, and the fear of meager poverty and want on the other, comes to disturb the minds of men. They become intensely interested with the economic problems of life; the hope for wealth and the fear of poverty often develops in them a covetous spirit and they become schemers, money lovers, exacting, dishonest, hard masters and bad payers. The Apostle understood the danger to which Christians are subject; he realized that the physical man must soon perish, that directly we shall have no need of temporal things; that the spiritual man will live forever; the real man can never die; that his needs must go with him into the eternal world. Hence the exhortation, "Set your affections on things above, not on things on the earth."

In this material age, we have great need of caution at this point. Perhaps there has never been a time in the history of the human race when there was more wide-spread and eager desire for money, and those things which it will secure, than at the present time. A high state of civilization is fraught with peculiar dangers. The savage was content to dwell in a cave or a hut made of bark and thatched with brush. He lived by the chase, could eat flesh of his wild kill raw. If game failed him, he could exist on roots, nuts and berries. He clothed himself with the skins of the animals he killed for food. When he traveled, he walked, rode his pony or his ox. He paid no rent, no fire insurance, no taxes; he received no bills from the butcher, grocer or dry-goods man. He received no note from the tailor or laundry

(Continued on page 8)

TRAVEL NOTES AND REMARKS.

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



As I write this article on board ship in the South China Sea bound for Singapore, we are reminded that we are saying good-bye to China, and after nearly twelve months of evangelism in China, Japan and Korea, our faces are turned towards Malayasia and then India. What a year it has been! We came to spend three months and have been held nearly twelve. So many doors were open, so many calls; such opportunities for gospel preaching and evangelization as we have never experienced in all our ministry, and work enough ahead of us if we stayed, to keep us going in China alone for the next three years. From far away Yunnan to Manchuria calls are heard but we have engaged long since to give some time to the Straits Settlement, to India and other points that we most reluctantly said "good-bye" to China, and to Bethel, our headquarters, with the hope that with the good providences of God meeting us and overtaking us we may return to China and give a longer period of service. Of this matter after more prayer and waiting on God we may speak to THE HERALD readers later on.

I think I will put in this article a few random reflections on China as a whole.

China is unquestionably one of the modern problems in the science of government. It has a population so large as to be almost inconceivable—400 millions. It was a Nation before the days of Abraham and Moses. When Egypt, Assyria, Persia, Greece and Rome were in the limelight making all kinds of blotches upon the pages of history China was serenely carrying on and nobody knows much about it. Its great wall worked effectively for many ages to keep out the barbarian and the foreigner! Its Emperors ruled serenely under the impression that they were the favored sons of Heaven and all other people were lower breeds. If an ambassador from another Nation desired audience with the Emperor it was only upon condition that he kow-towed, thereby acknowledging China's superiority; all other nations being but dust and ashes. Perhaps more is due to the British than to any other nation for effecting a work of disillusion in China. One has said that the British "first won the right to be regarded as human beings and not as hairy savages in China and France (in the forties) was the first to force Peking to remove the ban upon the propagation of Christianity."

I was reading recently about a Chinese Warrior in the olden days who was ordered to resist an invader and protect a city. When he found the odds against him and there was no hope he fled to a mountain near by and wrote a poem! This illustrates the Oriental and ancient way of doing things, but today the Chinese are not writing poems. They are writing in large letters upon history's page. The day of disillusion and awakening has come to China and it is like a giant wakened up after a very long sleep and not in a very good humor. Some one says that China "is simply hysterical at this stage with self-complacency and contempt for the foreigner." The country is simply reeking with Communism and the anti-foreign feeling at times scarcely knows no bounds.

In Shanghai the other day I met a missionary from Fukien Province who told of the necessity some of them were under of fleeing for their lives as the Communistic forces were coming that way endangering property and lives. August 1st was a day fraught with peril. It was feared the "Reds" would bring on riot and disturbance, and in Shanghai the police and military forces were keeping on the alert. We had our headquarters in the Chinese City but as we had

to take steamer to Japan August 2, we deemed it wise to go down to the Concession and we had our trunks taken down ahead of us and we put up at the Missionary Home not far removed from the British and American Consul, so that if trouble ensued, rioting, strike, etc., we could manage in some way to get our luggage to the ship and we could get away safely. However there was no uprising; no riot; everything went along as usual.

Some would say in view of present eruptive tendencies in China what's the use of sending more missionaries there? Now the facts are China is one of the very neediest and ripest of mission fields and it is now in this time of transition and the moulding of a new Republic that China needs the gospel and all the Christian impact possible. She needs Bible and Gospel and Church and Sunday School and Christians to hold her steady and to impart ideals which her heathen religions cannot give. Well has Bishop Oldham said:

"For this is a religion which cannot enter any man's experience without creating in him a high sense of the sacredness of his own personality. He may be a humble coolie of China or a peon of Mexico, or a despised pariah in India, but let the liberating wand of Jesus' power but touch him and at once he begins to see new values in his personality and to demand a new degree of respect for that personality. Is he not also a son of God and a spiritual child of Abraham? Is he not an immortal of transcendent value and is he not the object of love and care of the King of kings and the Lord of lords?"

As one travels in the East, especially by sea, he finds that the British are everywhere in this part of the world, and on the whole it must be admitted that they have done more to open up the Orient to civilization (such as it is) and to trade and commerce, travel, education and religion than any other people on the globe. Certain things always go with the English, and among them Prayer book and the Sabbath day. On board a British ship when Sunday comes everybody is reminded of it because there will be Divine service at 11 o'clock in the Cabin, and if there is no clergyman on board the Captain or Purser will read the service. On our Sunday out between Hong Kong and Singapore the Captain sent word to me requesting that I take the service, which I would have done, but the storm at sea on that Sunday had put the majority of the passengers in a state of body and mind not conducive to church going so the service had to be given over.

A good story is told by Lord Hamilton in one of his books about a Welshman and a Scotchman, both of whom were running for a political office. A wit said of them, "Well, if we get the Welshman he'll pray on his knees all Sunday and then prey on his neighbors the other six days of the week; whilst if we get the Scotchman he'll keep the Sabbath and any other little trifles he can lay his hand on." It must be conceded, however, that the Britisher is a skilful manager and generally can find a way out of any difficulty and that successfully. John Bull has been often called a blunderer but he generally blunders to a successful conclusion. The story is told of one of those British Generals in Ireland during the Fenian uprising of 1867. He had captured about three hundred Fenians in a skirmish at Tallagh about 20 miles from Dublin. How to escort so many prisoners into Dublin was a very grave question with his limited force. Lord Strathnairn suddenly got an inspiration; he had every single button, brace button and all cut off the prisoners' trousers. The poor Irishmen had perforce for decency's sake to hold their trousers together with their hands and it would be a mighty hard matter for those fellows to run a yard under such distressing

handicaps. Suffice to say they arrived at their destination reporting no runaways. Let me tell now a little different story:

In the Old World many customs prevail unknown in the new. In England there was a profession known as "Chimney Sweeps;" soft coal being in use so much there it was necessary to have the chimneys swept frequently. Those men carrying on the business had little boys with them whom they sent up the chimney to wriggle and creep up as best they could by digging their bare toes into the crevices and working their elbows and knees alternately. These little fellows would be almost stifled by the foul air and showers of soot and sometimes would tumble to their death. There was a good woman, Mrs. Montagu, who left a sum of money to give these boys a holiday and a picnic once a year. The story of why she did it is thrilling. She lost a little boy by kidnapping; all attempts to find the boy utterly failed. On the first day of May the chimney sweeps arrived to clean the chimneys of the Montagu home and one of those boys was sent up to his horrible task. Somehow he lost his way in the network of flues and emerged in a different room to the one he had started from. As he came in the room something struck him as familiar and a half forgotten chord was struck in his brain, he turned the handle of the door of the next room and found a lady seated there. Then he remembered! Filthy and soot stained as he was, the little chimney sweep flung himself into the arms of the lady with a cry of "Mother." It was Mrs. Montagu's long lost kidnapped boy. No wonder that in her will she remembered the chimney sweep boys!

The British have a manner of speech which is unlike that of any other people, and these days when nearly all we hear comes from English lips we are struck by the fineness of their speech and their diction.

They are not, however, quite as fulsome as the following. A story is told of one English family who acquired the habit of addressing each other in Johnsonian English. They were engaged one day in the sports when the eldest daughter said to one of the guests, as they were following the hounds: "Pray let us hasten to the summit of yonder commanding eminence where we can, with greater comfort to ourselves, witness the further progress of the chase."

We have some Texans on board. We have not tried out that sentence on them, but one would not have to guess very long as to how they would express themselves. On the whole I think Americans in their haste have not given much time to correct expression or elegance of language. They are too ready to adopt slang and everything else "for short."

A Britisher tells of travelling from Calcutta to Ceylon along with a number of American ladies who were engaged in Missionary work. When they got within a hundred miles of Ceylon the ladies began quoting from the missionary hymn of Bishop Heber's:

"What though the spicy breezes
Blow soft o'er Ceylon's isle."

They asked the Captain in their keen appreciation of the poetry how far out to sea the spicy breezes would be preceptible. The Britisher became mischievous and went to the Steward and asked for some nutmegs and cinnamon; he grated the nutmegs and pounded the cinnamon up and then with one hand full of each he walked slowly up and down the deck in front of the Americans; soon the cry went up: "the spicy breezes." "I got a delightful whiff just then, who would have thought that they would have carried so far out to sea!" No doubt these folks went home and declaimed eloquently upon the spicy odors of Ceylon! As one

travels in the Orient the odors are anything but poetical. A witty writer has said that the national air of China is not sung but sprayed.

The East easily conjures up before the western mind the idea of aromas sweet and wonderful and the Bible has much to say about myrrh and sweet smelling things.

When one strikes the East the contrasts are so unspeakable! The most unspeakable poverty and the most amazing opulence! The most wonderful modesty and the most atrocious immorality! The most entrancing scenery, the most appalling living conditions, sordid and abominable! But, thank God, whatever Christianity touches it ele-

vates and cleanses and sanctifies. Well has Dr. John Mason said:

"Christian graces are like perfumes; the more they are pressed, the sweeter they smell; like stars that shine brightest in the dark; like trees, the more they are shaken, the deeper root they take, and the more fruit they bear."

A GOLDEN OPPORTUNITY.

Rev. G. Arnold Hodgkin.



HERE is a stretch of country in South Africa, some sixty miles in length, and ranging from one to five miles in width, which is called by the English, The Reef, while the Dutch term is The Rand. This portion of territory is in reality a low lying chain of hills, or rather a winding elevation which is little above the surrounding country, but which rises very near to six thousand feet above the level of the sea. On this narrow strip of country are situated several flourishing towns, and the one city, Johannesburg, which has a white population of around two hundred thousand, while the native population reaches the same figure, if not more.

Johannesburg is the very center of the great African gold mining region, being situated somewhere near the center of the Reef. It is one of the most up-to-date and thriving cities in the world. A typical street scene with the thronging white population jostling each other on the crowded thoroughfares, the very modern stores, shops and bank buildings, and the endless stream of automobiles (nearly all American make), remind one of a busy and modern American city. One has difficulty to realize that he is actually treading the streets of an African city. The scenes are so far removed from what is spread before the gaze everywhere in the outlying districts, that the sensation is of having sailed for many days across a wide ocean to another and entirely new nation.

The great and all-absorbing industry of the Reef is gold mining. There are no less than seventeen great mining companies operating along the area from the west end of the Rand, at a place called Randfontein to the east end of the district the town of Springs being close to the eastern extremity. This district is called the Witwatersrand Gold Fields. The output of gold is enormous and exceeds the imagination. The mining companies have, up to the end of 1928, milled about seven hundred million tons of ore, and have recovered gold therefrom to the value of one thousand million pounds sterling or five billion dollars. During last year the mining companies produced gold to the value of forty-two million pounds, or two hundred and ten million dollars. This was well above half of the output of gold in the entire world.

According to figures given in a brochure, put out by the Transvaal Chamber of Mines, we get the following quotation. They say, "Day and night the reduction works and treatment plants of the Witwatersrand are busily engaged in the crushing of ore and the recovery of gold contained in it. Each year they deal with twenty-nine and one-half million tons of ore, and produce over nine million ounces of gold, worth approximately forty-two billion pounds sterling; which means that in the twelve hours from dusk to daylight, and during the time when the Rand is asleep, the reduction and treatment plants produce gold to the value of fifty-seven thousand, five hundred pounds sterling."

When we made, with friends, a visit to one of these mines, we were permitted to hold in our hands 800 ounces of gold bullion in ingot form, worth about fifteen thousand dollars. The officials who showed us every courtesy, seemed most happy to permit an

American to handle some of their yellow treasure.

The question might be asked, Why interest ourselves, as Christians, in this colossal output of earth's riches? The answer is easy. It is this, As in all great industries, there must be employed, many thousands of natives, as well as white men. Passing by, for the moment, the white men who are thus employed, we turn our attention to the natives. There are at the present, something like three hundred thousand young men from all parts of South Africa, and even from Central Africa, employed in the gold mines of the Rand. They are here separated from their families. They are transported to the mines by the mining companies, and are living in the native compounds. These are situated along the Rand, and number one hundred and twenty. Each compound accommodates from three to six thousand men. Here the men live, and here they manifest to each other, the sort of spirits they are; and their natures range from the wickedest heathen to the most devout Christian, who has been led by some missionary or Christian worker, to Christ, either at his home, or since he came to these parts.

The great importance of reaching these men of Africa with the gospel may be seen from the fact that each man represents practically a native kraal or home, with anywhere from five to forty inmates. If one of these workers on the Rand, then gets truly born again, and proves faithful, when he returns to his kraal filled with the love of God, his influence for Christ will reach as far as that of half a dozen saved women. This is from the relative social position of men and women in Africa. The man is the ruler and the one of great importance, while the women are little or nothing more than the slaves and pawns of the men. If a woman is a Christian, she must yet obey her husband in all things. Sometimes the lot of the Christian woman is most deplorable. Custom backs up the husband in his heartless tyranny, and there are few laws as yet to emancipate her from her abject slavery. There are many women who would be saved, but for the fact that they are so brow-beaten by their cruel lords and are such slaves to these lazy tyrants, that they dare not take the step. There are many who do and who are able to stand, but their lot is surely unenviable, and sometimes almost unendurable. There have been incidents, however, where the wife who has been transformed by the grace of God, has been able to pray such conviction upon her spouse, that he has been won to Christ. These cases have, from what we can gather, been few and isolated.

When a man finds God, it is entirely different. The women and children who have been accustomed all their lives, to render obedient servitude, are not difficult to lead in the right path, just as they have been led in the wrong way. There are exceptions to this rule, true, but we speak now of generalities.

It is true that the men are more difficult to win to Christ than the women are. Drunkenness and licentiousness run riot. What else could be expected when opportunity for all manner of debauchery are so universally afforded? The tragedy of it all is that the white man has made such a shameless con-

tribution to drunkenness and debauchery of the native, just for the sake of shekels. The best efforts of the societies that seek to uplift the native are thus sadly neutralized by conscienceless individuals who pander to the depraved tastes of the black man, for a sordid gain. Add to this the fact of the naturally darkened heart and mind of the heathen, with all of his inherent cruelty and wickedness, and we have set before us something of the situation that exists along the Rand. The Christian worker or missionary has to face these things everywhere. They are among his chiefest difficulties. They are recognized and taken into consideration by all who are engaged in the work of salvation of the heathen of Africa.

But, says some one, "Are not these discouraging aspects of the work destined to make the work difficult and uninviting?" If we look alone at the discouraging aspects, yes. If there were no encouraging facts, we might well be inclined to discouragement. But, it is not so. There are many proofs why the work of saving the men on the Rand is both a success and fraught with wonderful opportunity.

In the first instance, we may remark that there is an evident boredom among native men on the Rand, despite all the clap-trap and fuss, which are indulged in by heathen people in general, to find pleasure and satisfaction for the soul. The native dances, which are so much practiced by the African heathen, are an example. When one enters the compound, he hears the beating of the drums, on every hand. If we look carefully, we are able to detect an ennui and listlessness among the many, while those who are engaged in the dance are few, in many instances. It is true that when a great dance is put on, to which the white people come, as to a show, then there is great excitement, and the natives are all aglow with the frenzied feeling which causes them to dance until they fall from exhaustion. But, for the most part, when the men are not at work down in the mines or at the mills; or when they are not engaged in some other task of their own, they lie around on the ground, or sit idly, and seem to be anything but happy with the pleasures afforded them in the compounds.

In the second place, there is the native's innate desire to see anything new or novel. The missionary coming in with his workers, the sound of the gospel songs, or the appearance of the some "Umfundisi" from over the sea, having a novel effect upon the mind of the native, never fails to arrest his attention. The sons of Ham are innately curious, and many a hard heathen sinner has been won to Christ, who came to see the missionary and hear what he has to say, because his curiosity was aroused.

Again, we have, above all and more important than all else, the power of God to touch the heart and mind of even the darkest heathen soul. Where men can be called together to hear the truth, and where they stay to listen, especially those who have not been hardened by having heard often and rejected, there is always the possibility that those who sit in darkness and in the shadow of night, may be won for Christ, because the gospel is the power of God unto salvation,

(Continued on page 6, col. 3)

MY LORD AND MY GOD.

Rev. Mark Guy Pearse.

St. John 20:28.

HE has not entered into the mystery of the blessed life who has not learnt to say this with all the strength of mind and heart—"My Lord and my God." We must know Christ the Lord as our own, our very own, taking him all to ourselves. My Lord, in perfect fitness and correspondence to my nature and my wants. My Lord, in the constancy of his presence with me, and in the completeness of his help. My Lord, in the fulness of his claim upon my love and faith and service. My Lord, in my appropriating him, having and holding him as wholly mine. Let us muse upon this until the fire kindle—how the gracious Lord comes to each of us in the distinctness of our character, and in the separateness of our circumstances, and teaches us each to say, "My Lord and my God."

What have we until we have learnt to say this?

Think of Thomas the disciple, the apostle, —Saint Thomas, if you will; yet so long as he stopped short of this, his high position and privilege availed him nothing. We envy him his knowledge of the Lord—the look, the tones, the manner, the words, the doings—all were vivid in his mind, yet all these memories only confused and bewildered him as he looked back upon them. He knew all about Jesus, but that knowledge left him lonely and despairing. He moved as in a dream, with all things wrapped in mist. His soul put forth trembling buds of hope—and then an icy fear swept over him and all was dead again. Alas, poor Thomas, a little to be blamed perhaps, yet wholly to be pitied! Ah, are there not today hosts of men and women like him? Men and women to whom Christ is only a Christ that *was*; they treasure his history, but they never know his presence. He is a memory, a text for endless sermons, a name on which to rest our creeds and theories. And such a knowledge leaves them as it left Thomas—in loneliness, in fear, haunted ever with doubt and failure.

But think of Thomas after this experience. He has put forth the finger and touched the wound-print. He has thrust his hand into that sacred side. Then all the heart leaped up and cried, "My Lord and my God." Joyful assurance like a tide swept and surged about his soul, filling every crevice and cranny with triumph. Every perception, every faculty of the mind, was filled and satisfied by that vision of the Lord. "My Lord,"—not dead,—himself, and now so much more than he was before. He has overcome death. He has proved himself triumphant over chief priests and Roman soldiers. He has conquered the powers of darkness; and now his great love, stronger than death and mightier than the grave, brings him back into the midst of his mourning disciples. My Lord, what cannot he do! Now every hope lives again; now is every dream and desire of the soul made possible. All within him was filled and thrilled and fired by the possession of such a Saviour. And all that this precious Lord is the disciple holds as his own—my Lord and my God.

Now that is where the Lord seeks to bring each one of us—right up to the point of this glad possession. Until we get there our religion cannot but be a sickly, sunless thing—little more than a fear and a failure. But think of the wealth of blessedness that is ours when the heart can say, "My Lord and my God." Not a dead Christ, not a memory, not afar off, but the Saviour *mine*—more close and intimate and constant than any other can be. My Lord, revealing himself to me as I need to know him. My Lord, gathering to himself by the constraint of his love all my love as his own; teaching me to find the brightness of his presence in all the com-

mon things of life; teaching me to bring all these common things into his service. My Lord, by such amazing proofs and pledges of love. My Lord, that I may find a heaven of rest in his care, a heaven of activity in his service, a heaven of joy in his presence. That is what the Lord would be to us.

In Christ there is the perfected humanity which makes him one with every man.

Think how we differ amongst ourselves. Think of differences of race, of nations; think of social differences; think of the infinite variety there is in character. Difference in stature is a measure of inches, but who can measure the difference in souls? Here are possibilities of such heights and depths—of endurance, of devotion, of love, of hatred, of cruelty; the soul can soar beyond the loftiest mountain peak and sit in heavenly places with Christ Jesus, or here and now it may sink away down into such depths that no nethermost hell is deeper or darker or hides more dreadful secrets than the soul may do. How are we shut away from each other! how few we ever know, and how few know us! Now and then we foreigners and strangers meet with someone who speaks our mother-tongue. We understand them at once, instinctively, and they understand us. Then there is fellowship. Fellow—it implies fitness; co-response—it answers to us; and some inner door of the heart is opened. But in Jesus Christ is the completed human nature that is broken up and divided amongst us. He is the blessed Fellow-man who fits us every one. He understands us perfectly and answers to us. He comes to each of us as none other can ever come, saying, "I am *thy* Friend, *thy* Brother. I understand thee, and can come and be at home with thee in the innermost chamber of thine heart." Here nationality is lost—there is neither Jew nor Greek. Here social distinctions cease to divide—there is neither bond nor free. Here external conditions vanish—there is neither circumcision nor uncircumcision. Here natural divisions no longer separate—there is neither male nor female.

Look at Christ in contact with individual cases. Take, for instance, the case of the disciples, and see how he led them one by one to himself. They were very unlike each other. Thomas and Peter were as wide asunder as the poles—Peter, swift, impulsive, rash; Thomas, slow, hesitating, and doubtful. And Peter must have often thought Thomas dreadfully reserved. Yet each could come to say perfectly, "My Lord and my God." Then there was John, looking into the heart of things and seeing them at a glance. How different from Philip, who needed to have things made very plain before he could see them at all! Now look at the all-wise Master dealing with these, bringing them each one to himself just according to their separate characters.

Take another illustration of this truth—that wherever Christ went he made every sufferer feel that he could do exactly what each needed. At once, instinctively, every needy one felt—"He can help *me*;" and each came to know him as my Lord, my Friend, my Healer.

Here is the leper; a hopeless case, if ever there was one. Incurable, and much more than that, making the sufferer to be abhorred and dreaded. But a passing glimpse of that face, the sound of that voice borne on the breeze, was enough. All within him felt that here was the very help he wanted. Watching his opportunity, he springs from his hiding-place and falls at the Master's feet. "If thou wilt, thou canst make *me* clean."

Once, and only once, there came one with some doubt; with a word of hesitancy, as if not quite sure that Jesus could help him. It

was the case of the man who went to the disciples before he found Jesus, and who got his heart chilled and his faith dimmed by their failure. He spoke with a faltering—"If thou canst do anything." At once Jesus took his "if" and put it where only it ever can be—in us, not in him: "If *thou* canst believe."

Again, see how the Lord deals with the two who come before us in this chapter—Mary Magdalene and Thomas. In the one case that is expressly bidden which in the other case is expressly forbidden. She who would touch, must not. He who would not, may. Look at the two cases. Mary Magdalene lingers in the garden, blinded by her grief. There before her stands the risen Lord, but she thinks it is the gardener. If the Saviour cannot reach her heart in one way, he will seek another; and if the eye know him not, he will appeal to the ear. He speaks to her with the old familiar tone of love. "Mary!" At once she is at his feet with joyful adoration. "My Master!" "Touch me not," said Jesus. "I am not yet ascended to my Father." It meant the tenderest care for her—as if he said: "Already at my going thine heart has been broken; and now to know Me again in any bodily presence will be only to renew thy grief. Wait until I ascend to my Father; and then when the Holy Ghost is given, thou shalt know Me in a deep, abiding, spiritual union that shall never be broken." But to Thomas the word is—"Reach hither thy finger: stretch forth thine hand." He is of another material; that bodily contact shall help the spiritual union. Then as the finger rested on that wound-print, and as the hand was laid against that sacred side, all his soul exulted in conscious possession of the risen Saviour—"My Lord and my God!"

Do not think that all this was possible for those early disciples and for those sufferers of old, in some easier way than it is for us today. Do not think for a moment that this conscious personal possession was made easier by his bodily presence. Far otherwise. Then Christ stood in a crowd, observed by many eyes; shut off by some distance from even those nearest to him; passing occasionally out of the midst of those who were most intimate with him. But the work of the Holy Spirit is much more directly a separate and personal work. Now no longer in the crowd, now no more as one of many, is Christ made known to us. He comes to us, away, alone, and by ourselves—"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." A presence possessed by us as my Lord is now the very promise that he waits to fulfil to each of us.

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The "Gospel" of a Union Seminary Student.

HAROLD PAUL SLOAN, in the Essentialist.

ONE day on a train in the middle West the writer fell in with an engaging young man, who had just finished his first year in Union Theological Seminary. His background was a Methodist College. He was an attractive youth, with a friendly way, a remarkable frankness, and an evident desire to do good. A conversation developed between us, which lasted for several hours. At its close the writer set down such parts as he could accurately and vividly remember. They are reproduced here, immediately after the student report on Liberalism, as an evidence of the truth of those findings.

Editor: You expect to preach this summer, what will be your Gospel?

Student: Socialism. We expect by high ethical teaching and example to achieve substantially an ideal world in less than a hundred years.

Editor: How does Christ come in? How do you regard him?

Student: He was a human being, better than the rest of us. I think Ghandi is very much like him. I would like to discuss with you the similarity between Ghandi and Christ. Don't you think they are very much alike?

Editor: I know something about Christ, but very little about Ghandi. I am not able to discuss the resemblances of this great Buddhist teacher to Jesus. You discuss it. I will be interested to hear you.

Student: Well, I guess I can't discuss it either, for I do not know much about Ghandi myself.

Editor: What do you believe at Union about the Virgin Birth?

Student: We don't believe in it. We magnify science, and the idea of virgin birth is biologically objectionable. Besides we know where the story of Jesus' Birth came from.

Editor: That is interesting. Where did it come from?

Student: Oh, the idea of virgin birth was common in Jesus' day. Lots of pagan heroes were supposed to have been virgin born.

Editor: Won't you mention one of these supposedly virgin born heroes?

Student: I can't. I do not remember any one in particular, but I know there were lots of them.

Editor: You are mistaken. There are none at all.

Student: Why I know better. There were lots of them. I read a book about it.

Editor: No, there were none. There were persons who were supposed to have been born as a result of cohabitation between the gods and women; but there were no pagans who were supposed to have been virgin born. Justin Martyr pointed out the distinction between these coarse pagan stories and the New Testament records of Jesus' Virgin Birth some eighteen hundred years ago.

Student: I never heard anything about that. I will have to look up what I was taught and see just what the facts are.

Editor: What do you believe about the Resurrection of Jesus?

Student: We do not believe that either. A resurrection from the dead is unscientific. Resurrections do not happen.

Editor: How do you think of God?

Student: As an unconscious finite will, immanent in the universe, working out his unconscious purpose. Your idea of God is anthropomorphic.

Editor: I am glad you used that word. It is a familiar word in Liberal circles, and I am anxious to know just how they are using it. What do you mean by anthropomorphic?

Student: Manlike, of course.

Editor: Yes, but manlike how? You do

not suppose that Christians think of God specially as having hands and feet, do you?

Student: No.

Editor: Then what do you mean? Do you mean that Christian thinkers are anthropomorphic because they think of God as being a trinity of personalities?

Editor: You have been splendidly frank, and I have enjoyed talking to you. Will you answer me one other question? Why do Liberals so generally refuse to answer questions, and seek to avoid interviews where their exact views would be discovered?

Student: It depends upon what questions are asked them.

Editor: I recently asked a group of Liberals, including some of your professors, a set of questions dealing with the Deity of Christ, his bodily Resurrection and Virgin Birth, the authority and inspiration of the Bible, and such matters, and every one of them refused to answer me.

Student: Of course they did. I would have refused to answer you too if you had written me. We do not want the people to know that we deny these beliefs because we are afraid they would not like us, and that their resulting hostility toward us would embarrass us in our positive message.

Editor: You have no original positive message. Liberalism is only a negative criticism. Your ethical teachings you share with Historic Christianity. Christianity had already changed the face of history before Liberalism had ever been thought of. The civilization of the Roman Empire was an egoistic civilization. It was a system of power and tyranny. The Church changed this by preaching the Resurrection Life and Atoning Death of Jesus Christ. The ethics of Jesus which you stress were not the energy of that transformation. They were and are rather a guide in the self-expression of the new life begotten in men by the Holy Spirit when they believe upon Jesus at the point of his divine self-manifestation in the Resurrection, and of his Atonement on the Cross. I like to summarize the changes which the preaching of Jesus and the Resurrection made in pagan civilization by listing the ten major abuses of that age which Christianity has abolished.

Student: I recognize the historical truth of your statement about the influence of the doctrine of the Resurrection in primitive Christian preaching. Give me that list of ten great abuses which this preaching abolished.

In further support of the student statement that Liberalism and Historic Christianity are two divergent religions, two totally different philosophies of life, we append a letter from another young man, who heard Professor Fosdick during his recent appearance at Princeton, and who afterward, in company with another student, saw him in a private interview. I have two independent accounts of this address and interview, one by each of these young men. Each made his statement freely and imposed no limitations upon me in connection with it.

June 29, 1929.

Dear Brother Sloan: Over a month ago you wrote to me regarding the questions we asked Dr. Fosdick the night he was at Princeton. I will attempt to answer the questions you ask of me and perhaps give you a little bit more. I took notes on his lecture and then at the after meeting in Murray-Dodge Hall.

Dr. Fosdick said nothing about the birth of Christ that night. As to the resurrection, here is what he said, "I have grave doubts about the resurrection of Christ. If we had the original of the last chapter of Mark, it would be better. Mark first, then Matthew, Luke and John. I believe Christ is alive."

Then the third question which you asked me about, he did not refer to the miracles of Christ at all during the evening.

Then as to the Deity of Christ, here is what he said, "I do not believe in the previous existence of Christ, but that the love, etc., does and did exist in God. Logos came

from pagan sources." In other words, Dr. Fosdick does not believe what John wrote when he quoted Christ as saying, "Before Abraham was, I am."

As to his lecture on the purpose of the ministry Dr. Fosdick mentioned Christ three times and Jesus twice. The gospel was not mentioned once.

Dr. Fosdick advises the students that the best way to prepare for the ministry is to take courses in philosophy, economics, and the basic sciences.

He did not refer to Bible study whether private or in class.

I have some more notes of his if the above are not enough. You have a right to quote any of these statements and I will certainly back them up.

Yours Sincerely.

There are two truths here that earnest Christian men need to ponder most seriously.

First, the student statement that Liberals do not want the Christian world to know how much of historic Christian truth they deny. A young man one year in Union has already definitely grasped the fact that it is important to conceal one's true position. Here is the explanation of the striking fact that not one Liberal answered the questions sent out to Liberals and Evangelicals at the beginning of this year. It is amazing that a movement which boasts that it is an ethical advance, and that claims to give central place to the Sermon on the Mount should allow itself to be so ethically compromised. The fact is Liberalism dare not be fully honest.

Second, the student conclusion that Liberalism and Christianity are two different religions. This is literally true. The two systems have a totally different historic background, a totally different psychology, and even a different metaphysics. Liberalism is no more Christianity than Mohammedanism or Buddhism.—*Western Recorder*.

May I Receive the Holy Ghost?

S. D. GORDON.

THE meaning of the question should be kept clear. Of course the Holy Spirit is in every one *creatively*. This is so *regardless of our consent*. It is his Creator-presence within that keeps us alive. (Job 27:3, 32:8, 33:4; Psa. 104:29-30; Acts 17:28-29; Daniel 5:23, (last clause).)

In a deeper meaning he is in every one who trusts Christ as a Saviour. (John 3:5-8). He comes in when we open the door of our lives to Jesus our Saviour. He comes in *by our consent, through our opened door*, and is free to do much more than the mere creative touch requires. He creates the new life within us, the Spirit life, the Christian life.

The real meaning commonly associated with the question is this: May I receive the Holy Spirit *in his fullness*, to dominate all my life, and my service, with his wondrous presence and his resistless, fragrant, gentle power? The question refers in reality not merely to his presence within, but to his freedom of action in us and through us, with our active consent and co-operation. May I?

Well, that depends. It depends on him, and it depends on me. *It depends on him*, because he won't come in if he is not wanted. He won't come in if the house of my life is made disagreeable or offensive to him.

It depends on me, because he can't come in except through the door I open to him from the inside. It depends *most* on me, because he wants to come in. He is eager to. He asks to be allowed to come. If I haven't yet definitely opened the door to him, he is waiting now, eagerly waiting, on my front

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"THE GREATEST OF THESE."

B. F. DURLING.

IN considering the "Greatest Thing in the World," the question naturally arises, "What is the nature of that 'Greatest Thing!'" While many doubtless, have it as an experience, in defining it some might have great difficulty.

May we not say, love is that element which God breathed into man in that creative act by which he was made a living soul? God is love in its highest, infinite sense. Man was created in his image. May we not suppose that even in his wrecked, natural condition, man would retain some measure of that image? In the complete restoration of that image, the original perfect love will be regained.

While there may be difficulty in defining this great element, it may be easier to note some of its effects. As in the case of electricity, definition may be difficult. To note effects may be far easier.

As to the effects of love, one is its great power to attract. Thus it becomes a mighty bond of union. This is especially true in the spiritual realm. This finds fit illustration in the material system, where Gravitation is the mighty bond holding the starry universe in a unity wherein millions of worlds move with a faultless rhythm.

So in this higher spiritual realm love is the divine gravitation. Thus is to be realized that oneness of discipleship which Jesus so much desired when he prayed, "That they all may be one," even as he and the Father were one.

It is the nature of love to crave love in return. How true this is in the family relationship. It seeks to find a resting-place in a reciprocating heart or hearts. The only perfect resting-place for a human heart is in God. It may seek that rest elsewhere, but it will be in vain. It was created with a capacity so abysmal, that nothing less than its Creator can satisfy its craving. True, God has so constituted the human heart that it can find what may be termed a secondary rest in other human hearts. This may be especially true when those hearts are filled with divine love. No one knows love in its highest sense if he have not this blended love, the human and the divine. When a home is founded upon that, if it be the real thing, truly it becomes the symbol of the home celestial. The true earthly and the heavenly home are both founded upon love.

Nor this alone, but Jesus designed that love should unite all his earthly followers into one great family, a spiritual family here on earth. While this may be compatible with some denominational lines yet the spirit of Christ-like love should oversweep all such lines. The fact that we are Presbyterians or Baptists, Episcopalians or Methodists should be submerged in the great sea of divine love. All are one in the great love. The great Father-Heart without distinction is pouring the divine tides through every welcoming heart. How sweet, how satisfying, how eternal the great element in which we live and move! As the great sea pours its tides upon the shores, so the divine sea laves waiting hearts, yea, even upon closed hearts, they come beating, beating in wooing tenderness.

Not only does God give his love, but also he desires love in return. It is said that the more noble one's nature is the greater is the hunger for the return of love. What then must be the craving of Jesus for the love of those to whom he has given himself. It is a matter for astonishment that any would withhold from him the tribute of a deep affection.

Indeed the love which one has for him who has been so much to us, should lead one to dedicate to him all one's being and posses-

sions. We owe it not only to him but to ourselves as well. Only thus can the noblest character be attained. Our powers need the transforming touch of God to reach their highest. Otherwise the inevitable drift will be to evil.

In the case of ambition, if this be not under the dominion of love, then selfishness is certain. Effort will center in self and too often it will be at the expense of others.

Even the opposition to evil if it be not tempered with love may degenerate into censoriousness. Our benevolent disposition needs love lest it be moved not by compassion and sympathy but by the praise of men.

God's pure love has power to transform the nature. Beautiful in many respects as Nature's gift of love may be, it needs the transforming power of God's great love. Much as one may owe to Nature's gentle gift, still it is not sufficient to grapple with the inborn evils which inhabit the natural heart. It may appear to accomplish some surface work, but behold, somewhere else the evil breaks out with increasing power.

Nothing save the power of him who created man can create him anew in divine love. Well did the great preacher speak of the "Expulsive Power of a new Affection." God dwelling unhindered within the soul is needed to prepare one for life here and hereafter. Nothing less will be sufficient.

There comes to us now the thought, that while God dwells in our hearts, we dwell in God's heart. Oh, marvelous thought! and yet the Word says that our life is hid with Christ in God. It also speaks of Christ's dwelling in the Bosom of the Father. Ah, how rich are these suggestions. To what heights will divine love carry us. Looking in thought far down the ages as they make their flight through the abyss of Eternity, to what strength and sweetness will this union of the divine and the human grow! What will be the height and depth, the length and breadth of our Father's love! And it will be endless. Oh, Eternity, how wonderful that thought! And still more wonderful our divine Father whose love is forever enfolding us. Oh, love divine brought down from Heaven to us in the heart of Jesus, be ours forever and ever. Then will our love grow into an eternal adoration.

God's Searchlight.

W. M. ZIMMERMAN.

Search me, O God, and know my heart; try me, and know my thoughts. And see if there be any wicked way (way of pain) in me, and lead me in the way everlasting. Psal. 139: 23, 24.

Verses 1-7 acknowledge God's omniscience or his universal knowledge. Verses 7-18 his omnipresence or his being everywhere present. If God knows everything and is everywhere present, then he is the One who is qualified to search hearts.

I. *David requests God to search him and not some one else.* Many want the "other fellow" to be searched, but David was one at heart, who requested an inventory of what he had on hands. "Let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. 11:28. *Search me, O God, and know my heart; try me, and know my thoughts.* And see if there be any wicked way in me; and lead me in the way everlasting.

Dr. Adam Clarke says: "David needed to offer this prayer, while filled with indignation against the ways of the workers of iniquity; for he who hates, utterly hates, the practices of any man, is not far from hating the man himself. It is very difficult 'To hate the sin with all the heart, and yet the sinner love.'"

II. *How does God search the heart?* Time and space would fail us to tell how God searches one when in solitude, or in adversity, in sorrow, or in serious thought, in noble aspiration, in memory perhaps of better days that are past and gone. Add to this

the effect of his Word, which is a discernor of the thoughts and intents of the heart, and being applied by the Holy Spirit, who sends the truth home with overwhelming power.

In 2 Sam. 11:27, we read, "The thing David had done displeased the Lord." When anyone is condemned by his conscience for anything that cannot bear the light of heaven, it is "God's searchlight" striving to get the sinner to go down before God until the eclipse has passed away and joy and light take its place.

The church at Corinth were babes in Christ, but were yet carnal," as evidenced by their strife. How many churches are like this only the pastors know too well! Strange it is that they will not let God remove the "wicked way" that is within them.

The margin has it "Way of pain." That sinners have an evil heart that is a "way of pain" we know, but does this apply to God's people? No! Then we should expect to find peace, joy, love and co-operation. You answer, many professing holiness are like the Pilgrims who sought religious liberty then became persecutors themselves. We answer, all such are deceived. Perfect love as described in 1 Cor. 13, is the gauge that tells whether we are up to the standard or in today's language, we have a "flat tire."

The Negro Spirituals are songs sung by the colored people and are very popular. One is entitled "Standin' in the Need of Prayer."

1. "Not my brother, nor my sister, but it's me, O Lord,

Standin' in the need of prayer:" (lines repeated)

Cho. "It's me, it's me, O Lord, standin' in the need of prayer." (lines repeated)

2. "Not the preacher, nor the deacon, but it's me, O Lord," etc.

David felt *his own* need, and that is the burden of the above song.

"I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in sackcloth and ashes." Job 42: 5, 6. Job must have had a vision of his own need when he uttered these words.

"And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi; and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:3.

Will the reader make David's prayer his own and allow God to make him the man his heart tells him he should be? Amen!

(Continued from page 3)

here, as in all the world. God's power seems to be outpoured in a most wonderful way upon those who are giving their lives for the heathen, while many of those who are staying away when they might and should come, are dry, and fail to have the power of God upon them. There is no need or room here for a ministry that is tainted with a spirit of commercialism, nor is there room or place for mere pulpitiere, eloquent though they may be; but there is room and great need for men filled with the Holy Ghost, and who will come without the promise of a dollar, and win these black men to Christ.

Last, but not the least, we have the example of the power of God to save, in many of these African men, who are so transformed by the power of God that their lives are a wonder to all. We have looked into the shining faces of men who have been saved through the efforts of compound missionaries, and who are standing like Gibraltar for God and holiness. Their lives count in a most remarkable way. Their influence is felt all through the compounds; and their example is most wholesome.

These, and many other infallible proofs, tell us that there is in the gold mining region of South Africa, a golden opportunity for some men to come and pour out their souls in Holy Ghost preaching, and in importunate praying, to win a host of priceless ebony jewels for the crowning day.

GLEANINGS FROM THE EVANGELISTIC FIELD

FROM THE BATTLEFIELD.

We are happy to report that the year of 1929 goes down on record as one of the greatest and most fruitful years in our nearly thirty years of evangelistic labors. We have held nineteen revivals and camp meetings during the year, witnessing over twelve hundred souls saved, reclaimed and sanctified and scores cast their lot with the church. Have held fifteen Rescue Rallies, conducted fourteen Sunday school Rallies; raised many poundings for the pastors, conducted Missionary Rallies and raised many hundreds of dollars for churches and camps. Have been treated with the kindest consideration by churches, pastors, camp meeting committees and the generous public. We return next year, late in July and first of August to grand old Ft. Jessup camp, Many, La., then to that famous old camp of Bonnie, near Mt. Vernon, Ill. This is one of the great camps of Illinois.

We love God and scriptural holiness, the same doctrine and experience that Godbey, Morrison, Huff, Ferguson, Pickett, Hughes and a host of that type and others who have out-stripped us in the race of life. Our slate for winter, spring and next summer is filling, and we solicit correspondence to our home address, Box 918, B:thany, Okla. We must have greater revivals, promote holiness, build the church, win souls and extend his kingdom in all the earth. Yours and his in the fullness of the blessing,

Allie and Emma Irick.

FROST BRIDGE CAMP, MISSISSIPPI.

The Frost Bridge camp meeting was held in August, beginning on Friday 16th, and closing Sunday 25th. Services were in charge of the Rev. Don Householder, of Los Angeles, Calif., and the music conducted by Prof. John H. Furbay and Mrs. Furbay, of Taylor University, Ind. Both evangelist and musicians did a splendid work and the interest manifested by the people was greater than we have witnessed in a decade. We were blessed with good weather which gave neighboring communities an opportunity to attend, and made the Sunday crowds unusually large. An encouraging number of souls found salvation, a few were reclaimed, and still others received the blessing of sanctification.

Bro. Householder and Bro. Furbay are able and zealous workers for the cause of Christ, and we feel that we have been accorded a gracious privilege by having been in a meeting with them. We hope, with God's help, to materialize certain plans for the enlargement of the tabernacle before the meeting of another camp. The future is bright and we are looking forward to years more fruitful still.

Campground Committee.

REPORT OF R. P. MARSHALL AND WIFE.

Since our last report we have assisted in three meetings; two last month and one this month. The first was with the Cumberland Presbyterian Church in our home town. This was a good meeting, but with small visible results. The next was with the Presbyterian Church of Russellville, Ky., where we were associated with Col. Guy Green, of Kansas City.

After attending the Louisville Conference, we rushed to Plaquemine, La., to assist W. E. Thomas in a meeting with the local Methodist Church. A more unpromising situation we never saw. The city was 95 percent Catholic, and the poor, struggling Protestant churches had about given up, and gone into a state of formalism. Never in the history of the town had there been a real revival. As always there were difficulties, but the last week of the meeting saw the tent filled every night and the outside lined with Catholics who were afraid to come in. As to visible results, fourteen joined the church and many came forward for prayer. Bro. Thomas gave some splendid sermons and handled several tight situations with unsurpassed diplomacy and Christian spirit.

Our next meeting will be with Bro. Thomas at Central City, Ky., where we will assist our good friend H. H. Jones and his splendid people. Pray for us there.

REPORT.

It has been some time since we have given a report of our revival work in the field. Our first tent meeting this summer was in West Indianapolis. The Lord gave us a good meeting and about 35 souls found God. The writer had charge of the singing and Mrs. Shaw did the preaching. We found some old-fashion Methodist people there who stood by us and helped push the battle.

From there we went to Mt. Hope Camp in Kentucky. Our co-workers there were Rev. T. P. Roberts and daughter of Wilmore, Ky. Brother Roberts is a good preacher and we worked together just fine, this being my second camp with him. We had one of the best camps that had been there for years, and the last Sunday a crowd of three thousand people, and a number of souls found God in the pardon of sin.

Our next meeting was at Dalesburg, Ky., in a Tabernacle with the Pilgrim Holiness people, where Rev. S. R. Mattox is pastor. We learned to love the people there and the pastor stood by us and we thank God for good Christian people like Bro. and Sister Mattox. We also got acquainted with their District Supt. Brother Simpson. Thank God for men like Bro. Simpson. We need them in the field.

Next we went to Oak Woods Tabernacle, for ten days. There we had to push the battle alone but God gave us victory. Four souls found the Lord and they want us back there next year.

We are now in Covington, Ky., in P. H. Church in a revival. Big crowds and some have found the Lord here. We go Sunday to Maysville, Ky., for a two-weeks' meeting with Rev. Carpenter, pastor. Then on to Tollesboro, Ky., and on and on. Pray for us. We need your prayers. If any church or mission is in need of a revival you can write us at this address, 1062 Division St., Indianapolis, Ind.

Blish R. and Mary Shaw.

GREENSBURG, KENTUCKY.

This has been a great year for me. I was called to Portsmouth, Va., in March; we had a gracious meeting there with the good pastor, S. W. Phillips. The battle was hard but God gave us a great meeting.

From there I was called to Benson, N. C., to the First M. E. Church. Dr. Jerry M. Glenn was the evangelist, and I am sure that I have never met a more lovable man. I have never met any better people any place than I did in Benson. God's power was wonderfully manifested there. Pastors would make no mistake in calling Dr. Glenn for a meeting. From Benson, I went to Wallins, Ky., where we had a great time. God's Spirit came in mighty power and many souls were saved or sanctified.

My next call was to Indian Springs to the great Southern Holiness camp meeting. Dr. Owen and Dr. Paul of Taylor University were the evangelists. I had the time of my life singing and praising God with the Indian Springs folk. From here I went to Normal, Ill., camp meeting with Dr. C. B. Fugitt and Dr. A. L. Whitcomb. I could report other meetings that were most gracious and victorious. I am now in the Nazarene Church of Atlanta with Dr. C. H. Babcock as evangelist. I go from here with Dr. Babcock to Collingswood, N. J., in the First M. E. Church. Pray for me.

Yours for Jesus,

E. C. Milby.

KINGSWOOD CAMP AND ASSEMBLY.

Some weeks ago I gave 21 reasons why you ought to attend the Kingswood Holiness College Camp Meeting and the Kentucky District Assembly. Now that that Camp and Assembly is history, it gives me pleasure to report that we were surely justified in asking you to be with us. All our 21 reasons came true save two or three and those were unavoidable. But the dear Lord more than made up to us all that seemed to be a loss.

Bro. Chas. Stalker could not be here because of the death of a relative. The Lord mightily anointed our dear Brother Seth C. Rees, our General Superintendent, and strengthened him physically for the occasion. His messages were with demonstration and with power. Great altar services followed these sermons of truth.

Rev. Andy Dolbow is a cyclone of fire and power. His shouts and testimonies were so used of the Lord that at times the saints were swept in to holy ecstasies of joy. At one time the glory so swept the camp that for more than one hour the saints wept, shouted, laughed, danced and ran for very joy. Those who experienced this hour of holy rapture will not soon forget it.

This Camp and Assembly were the largest ever held in this District. Brethren were here from Delaware and Maryland on the East, California on the West, Florida on the South, New York and Michigan on the North. The visitors who were not Delegates to the Assembly enjoyed the Business Meeting in the morning. It was our first trial combining the two and it worked beautifully. We hope for greater things next year. One of the enjoyable as well as very helpful features of this Camp were those very instructive "Chalk-Talks" by our beloved Editor, Rev. W. C. Stone. Every Church should have Bro. Stone come and give these talks. They are helpful to old and young.

Thursday afternoon was Foreign Missionary Service, and it was one of the best we ever attended. The melting, tender power of God was in evidence. Each speaker seemed at his best. The offering exceeded anything ever given here—over \$3600.00 in cash and pledges.

Friday afternoon was Orphanage Service. The platform was filled with nearly 60 orphans and the workers. The children sang and quoted Scripture, testified and shouted until the entire audience was moved to tears and then to shouts of joy. Again the saints gave with joy—about \$1200.00—and the promise of a new pair of shoes for every boy and girl in the home. Oh, that every Pilgrim could have been in this service.

On Sunday the morning service was given over to Kingswood Holiness College, our President, Rev. Walter Surbrook in charge. It was a timely service. A large number of new and old students were on hand to take part. The offering came to about \$1500.00. This, with the offering for the camp expenses, made a total offering taken during the camp of over \$7000.00. Praise the Lord! But best of all, precious souls sought God throughout the entire camp.

All this making the very best camp we have ever had at Kingswood. Why not plan to be here next year?

Chas. L. Slater.

BROTHER BUCK'S REPORT.

After my stay in Pen Hande, Texas, for three weeks, I was privileged to meet Wm. Lambeson, formerly from Michigantown, Ind. He was wonderfully converted 33 years ago, and his family followed him. Twenty-two years ago he moved his family to Spring Lake, Tex. I met this brother five years ago and found him still smiling. A short time ago I went to his home at Plainview, and for hours we had a heart to heart talk, and he kept saying, "Oh, I am so glad the holiness people ever came to my town." Nine years ago his wife was called home to receive her crown. Through all these years he was always ready to meet you with a smile. Just one week after this visit, he had a stroke and never regained consciousness for three days. He then passed on to be with Jesus. He leaves three daughters and one son to mourn their great loss, although blessedly reconciled to the will of God, because they knew he was prepared to meet his God. I bless God that the holiness people die well. I laid his dust to rest, bade it goodbye, and hurried to the Charleston, Ill., camp. Here I met Brother D. C. Shearer, Dist. Supt. for the first time in nineteen years. I was delighted to meet him and his wife and learn of the great work they are doing. About twenty-five years ago I found him at New London, Ind., a very dry Quaker, but through the operation of the Holy Spirit, he became an "Earth-Quaker." The Lord bless him more and more, and his good wife included. Amen.

After this trip I shall take a flying trip to White Haven, Pa., for five weeks to line up for my winter campaign. I preached one night in the M. E. South, at Plainview, Texas; more than fifty rushed to the altar. Oh, the hungry people for holiness. When I left them, this Scripture came to me, "My people do perish for the lack of knowledge." How can we reach them? Don't abuse these people, but let us pity them.

Yours for holiness.

A. D. Buck.

CHARLESTON, WEST VIRGINIA.

We are glad to report precious victory through the Blood of Jesus. Since last February God has been graciously with us in eight meetings. During these meetings, except the last, I have had the help of a precious brother, Rev. Howard Gothrie, who now has left me to attend Bible School.

Our first meeting was with the Pilgrim Holiness Church at Ann Harbor. God was there. While it was largely a revival within the church, we feel it was profitable and trust the church there was helped. We believe some definite and lasting victories were won. Bro. Morningstar, the pastor, and his good people stood by and supported loyally in every way.

From there we went to Three Mile, West Va., uninvited, but led by God. We were heartily received. It was pioneer work. God gave victory. A small Pilgrim Holiness Church was organized, about \$800 pledged for a church building and the building is now under construction.

Our next two meetings were with the Household of Faith Mission people at Pt. Pleasant, West Va., and Oak Hill, Ohio. At both places God gave some very definite and positive victories. These good folks gave us every Christian courtesy. We trust we may have been helpful to these churches.

With the Nazarene Mission at Lansing, Mich., our meeting was small but not futile. We had some victory and trust the meeting was a stepping stone to a church that will do things for God. Those carrying the burden there are few but self-sacrificing. It is a new and needy field but promising.

We turned to Three Mile, West Va., for a tent meeting in June, to find the church moving onward and upward. The devil was arrayed but we had a good little meeting. Next we went near Elkview and there found some real saints and God gave us a good meeting and folks in the Fountain.

At present I am with the Pilgrim Holiness people in a tent meeting at Charleston, W. Va. God is blessing. The pastor, O. W. Barnes, and the church in the majority, are standing faithfully by. This is a hard battle but victory is appearing. We claim it. We are expecting a number more to pray through before the meeting closes.

We haven't had any "landslides" in all our meetings, but believe some have settled for Eternity to go with God. Would like to see crowds seeking God but praise him for the few who really pay the price.

C. D. Finch.

Grace Before Meals.

The same grace repeated time after time often becomes so commonplace and mechanical that we are prone to forget its real meaning. "Grace Before Meals" is not the product of one mind, but the assembled expressions of many devout servants of God. There is an appropriate grace for every day in the year. This little book has been used very effectively in teaching the different members of the family to say grace. It contains 167 pages, is neatly printed and bound. Price 50c.

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man asking him to drop in and settle account. There was no threat to cut off the gas, turn off the electricity or come and take the telephone out of his house. The changes in the styles, high prices for spring, summer, autumn and winter hats were unknown to him and his family. Silk stockings had not been discovered. He was not out a nickel a year for newspapers, magazines, school-books, the latest novels, or the recent translation and abridgements of the New Testament. When there was a death in his family there was no doctor's bill to settle. He bought no lot in the cemetery. He had no daughters in high-priced colleges. He paid no fines for drunken, rollicking sons, in order to keep them out of prison and save the respectable name of his family. He was at no extra expense for the entertainment of aristocratic week-end visitors. He had no temptation to mortgage his bark hut in order to buy a finer automobile on a credit than that owned by his brother-in-law. All of these things come in unending procession and ever-increasing numbers with advanced civilization.

The civilized man wants a house, if possible, a mansion. He wants food, the best of it, in vast variety, gathered from many countries and climes. He wants clothing, comfortable, elegant, and changes for a variety of temperature and occasion. He wants his table covered with papers, magazines, illustrated weeklies, and the latest books. He wants a library filled with thousands of volumes. He wants his house decorated with art. There must be expensive furniture, soft carpets, beautiful grounds, ornamented with shrubbery and flowers.

The civilized man wants to educate his children to the best advantage. He wants to travel; if possible, must see the world. He is not satisfied with the supply of his needs. He has intense desires for things he does not need. He is in great danger of becoming corrupted with ambitions and extravagant desires. He would have a winter home in southern climes radiant with sunshine, and a summer home in high mountains, in northern regions. Heavy expenses pile up for the civilized man. Bills flow in upon him in great numbers at the first of every month. Much of the time he is driven like a slave with the lash of his desires and those of his family. He gets his heart and thought fixed

on things on the earth. He has no time for meditation, for prayer, for hiding away in communion with his Lord. He hurries from his home to places of business, from his business to places of pleasure, from plenty to extravagance, extravagance to luxury, from luxuries to intemperance, from intemperance to dishonesty, and on and on to the strangling of every spiritual impulse. He is swallowed up with worldly longings and lusts.

He may have made a profession of religion. He may be a church member. He perhaps makes contributions, possibly large contributions, for the support of the church, but he knows nothing of the life hid with Christ in God. His affections are set upon the things of the world. If he was ever converted, the holy fires which once burned upon the altars of his heart are extinguished. He walks in darkness. He becomes a doubter. He is the easy victim of false teachers. He is glad to give up the old faith in the Bible that called for a righteous life. He listens with eager attention to those who deny the Virgin Birth of Christ. He is glad to believe that he is evolved from the animal and is on his way up to something larger and better than, somewhere in the distant millenniums or millions of years, his posterity may attain to a wonderful state of unselfish goodness. He rejoices when you tell him there is no hell, he need not fear death; there is no holiness, he need not hunger and thirst after righteousness; that there is in him no old man of sin to be crucified, no new man of regeneration to be sought with all his heart. He becomes dead in trespasses and in sins and his dead conscience makes little or no protest against selfishness, covetousness, the trickery of trade and commerce, the over-reaching of his fellows, the grinding of the poor, the mad race for wealth and its false promises of contentment.

It is not strange that in a world like this even ministers of the Gospel should become ambitious for place and power in the church, large salaries, high sounding degrees and to love to be greeted as Rabbi in the market places. They, too, with all others in the Christian Church who are seeking to make their way to heaven, need to be exhorted to set their affections on things above, not on things on the earth. The Apostle uses strong language here, and most suggestive. He says, "For ye are dead, and your life is hid with Christ in God." This is a very strong figure of speech. They were not physically dead. They still lived and moved among men, but they were supposed to have crucified worldly ambitions, inordinate desires for wealth, luxury, and all those temporal things which administer to appetites, and passions which govern the carnally-minded.

They had passed through a strange and gracious process which destroys sin, and of course with it sinful ambitions and desires for those things that administer to the gratification of a sinful nature. They were living a hidden life. They were sheltered in the cleft of the Rock of Ages. Their longings and desires went out to their Lord. He was their desire, the delight of their souls. The Apostle says, "He is our life." He calls attention to the fact that Christ will appear in glory, that he will come again in great triumph and that those who are dead to sin, whose lives are hid in him will appear with him in his glory. He calls our attention to a most gracious Christian experience—dead to the world, its passions, its desires, its pursuits. They are industrious, to be sure, economical, thrifty, but all the time recognizing their stewardship, that we are laboring, not with selfish and carnal motives, but for our Christ and our fellowbeings, and that we are kept separated from the world and on the tiptoe of a joyful hope and anticipation of that greatest of all days, and most glorious of all hours, when our Lord shall appear and we shall appear with him in his triumph and glory.

We do not believe that there is any greater stimulant to a whole-hearted consecration, a life of self-sacrifice and devotion, of separation from every phase of worldliness that is tainted with wickedness, than that we should stimulate our enthusiasm, strengthen our faith, and fan the fires of holy love within our hearts with the thought of the great fact that our Lord Jesus shall re-appear on earth; that he will surely come, that he will come in glory and power, and if he should tarry until we have experienced the great change called death, we shall come with him. If he should come before our physical dissolution, we shall be changed and caught up to meet him.

Faith in these coming events, and the hopes and joys which they inspire, wield a powerful influence to draw us away from the desires and affections for the things which perish, the mere material, and tremendously influence us to set our affections on things above, to hide ourselves more completely from the turmoil and strife of the world and the snares of the wicked one. It is our privilege to have Christ indwell us and, by faith, to dwell in him, and to wait with earnest prayer and joyful service until the temporal things shall perish and the eternal things—the treasures which have been laid up in Heaven—shall be brought out into undiminished joyful uses, while the ceaseless ages roll. Let us heed the Apostle and set our affections on the high things, things entirely above and outside of those things that perish with the using, that cannot administer to the satisfaction of the soul or bring us into closer and more intimate fellowship with him in whom our lives are hid, until we have the inexpressible joy of appearing with him in his glory.

Improving Slowly.

My two former sicknesses and confinements in the hospital so exhausted my health resources that I find that recuperation this time comes very slowly. I am quite better of the disease, but so very weak. I am hoping very much to be able, in a couple of weeks, to be carried to the train and sent away to Southwest Texas, where they assure me the dry, warm air, and almost constant sunshine, is the very best remedy for asthma. I am sorry to be calling the attention of the readers to myself, but many people write asking for information of my condition, and I take this method to inform them of my improvement. I have been able to sit up thirty minutes for several mornings, and yesterday and today was wheeled out in a rolling chair to the sun parlor. This has been encouraging to me. I thank you for your prayers. My nurse says that she is quite sure that prayers have been heard, for at least twice, I have appeared to be as near death as any patient she has ever nursed who did not die, and that both times I rallied and came back, she believes, in answer to prayer. I am grateful to these praying friends, and trust they may continue to mention me at the throne of grace. May God's will be done.

Your brother,
H. C. MORRISON.

The Passing of Dr. W. P. Harvey.

On September 29, in Louisville, Rev. W. P. Harvey, D.D., of the Baptist Church, passed away. He was 88 years of age.

Many years ago, when I was starting the publication of THE PENTECOSTAL HERALD, and meeting with very strenuous opposition, I was fortunate in making the acquaintance of Dr. Harvey. We would meet often in our travels; he was at that time the business manager of The Western Recorder. He was a man endowed with unusual business knowledge, especially in religious papers. I frequently went to him with my problems and he was the best counsellor I had in those stormy days. He always manifested a genuine interest in my work, and I loved him very dearly.

When I came home from Florida last spring, and missed him from the streets I enquired about him many times, but was unfortunate in not finding any one who could tell me where he was. How I should liked to have visited him on his sick bed. He was a great Baptist, but he had brotherly love for Christian people of other denominations. I shall always cherish a memory of his friendship and kindly counsel to me in the days that are gone, and hope in the not so distant future, to meet him in the Father's House.

H. C. MORRISON.

SUFFERING FOR JESUS.

MRS. H. C. MORRISON.



WE were reading "The Call to Prayer" recently, and in it was an account of the capture of one of our dear Asbury boys, H. C. Wesche, a doctor by the way, and the looting of the home of another one of our Asbury boys, Mr. Supernois. Miss Fern Tillman, recently returned to China from a furlough, during which time she was our nurse at Asbury College, was making her home with the Supernois family, and while they were on a trip to the mountains, everything they had was taken by the robbers, so when they returned "their house was left unto them desolate."

We were glad to learn that after about a month Dr. Wesche was liberated without any hurt, but the furnishings of the Supernois home have not, and cannot be entirely replaced, for they had some things that were very dear to them, which cannot be restored.

In another "Call to Prayer" there is an interesting letter from Bertha Warner, one of our Asbury girls, who has been in China for some time. I might say here for the encouragement of those who have invested in Asbury College, that we have some 106 of our young men and women on the foreign fields spreading the gospel of a full salvation. Asbury's products speak for her wherever they go. Miss Warner writes under the head, "Our Crying Need," which we print below, knowing you will read it with keen interest and prayerful solicitude:

OUR CRYING NEED.

BY BERTHA WARNER.

The other afternoon it was my privilege to take a hurried trip to Yangku where Miss Kortemeier and Miss Mitton are located. This was my first visit to that place; consequently there were many things of interest to me. I have been especially eager to see the Henry Clay Morrison Memorial Chapel. The building is brick and one of the nicest chapels we have and my heart rejoiced to see it.

All the time I was looking around at the building my thoughts kept turning to the man—Henry Clay Morrison. I thought of the number of times I have heard him in Chapel at Asbury College, the few times I have sat under his ministry at camp meetings, of his articles in THE PENTECOSTAL HERALD. I could almost hear him again calling out to the sinners in no uncertain tones, "Repent ye! Repent ye!" and hear his faithful warning to believers, "Without holiness no man shall see the Lord." My heart just naturally cried out, "Oh, how much we need a CHINESE Henry Clay Morrison today." A young man such as Dr. Morrison was with the zeal and love for souls that he had then and has carried through these years; a man with unflinching faith and courage though pressed by many foes; a man with holy boldness who will dare to proclaim the Truth; a godly man who can lead and feed his flock; a man who will stand out-and-out for God and his Word, because modernism or atheism is also creeping into China; a LEADER—the Chinese people are naturally not leaders—only God can make a Chinese into one by filling and baptizing him with his own

Spirit. We have no greater need in China today. Our missionaries have been crying out for years for just this kind of a preacher as no doubt every true missionary all over China has been also. Doubtless Dr. Morrison will never see China again, but oh, that some young Chinese man might tarry until he is imbued with the mighty presence of God in a similar measure as Dr. Morrison has had through all these years and then that the Spirit of God might give to him also a like vision of lost souls among his own people.

Probably hidden away in some little corner of this world there is some person who has taken time daily to pray, and pray through, for Dr. Morrison. Perhaps this is the reason he has remained the great tower of strength that he has. I am wondering if God does not want to use someone, who will read these lines, to pray until the Henry Clay Morrison will be found in our midst and then keep on praying for him until his years of labor are at an end. This kind of a memorial cannot be purchased with your money, but can be obtained by your prayers.

Let me say in closing that my heart has been blessed and helped as I have thought upon these words "Unto you therefore which believe he is precious." 1 Peter 2:1. Jesus became unspeakably precious to my heart when I gave my life to him and believed him for my personal salvation, but I find that day by day as I believe him for bigger and bigger things he grows more and more precious.

Florida Holiness Camp Meeting.

The camp meetings held by the Holiness Association at Orlando, Fla., have been a gracious success from the very first. They not only have a good attendance from the community and many towns in the surrounding country, but quite a number of tourists, devout and earnest people, have attended, sympathized with and encouraged this work.

Up to this time, the Association has not been able to build, but have been using tents, and visitors have been renting rooms in the suburbs of Orlando. The brethren now have a most remarkable offer for very excellent property in the town of DeLand, Fla. From what they write to me the grounds are well located, quite accessible, and already have a number of buildings, cottages, in all, I believe, some thirty-eight structures on the ground, with water, sewerage and lights installed. They have been offered this property for \$10,000. The parties owning it, want cash. It is really a great opportunity and the brethren are seeking pledges to be paid by the middle of December. I understand quite a number of people have pledged themselves to give \$100. I believe it is an excellent investment for the spread of Christian Holiness. In these trying times, when unbelief is so broadcast, societies are organizing and actively trying to destroy faith in the Bible in a most aggressive and blasphemous way, and modernism is cooling off the zeal and sowing the seeds of doubt broadcast in the churches, those of us who believe in full salvation by faith in our Lord Jesus Christ, ought to do what we can to promote and spread abroad a gracious revival of salvation from all sin. Here is an opportunity, and a very rare one, to establish a permanent holiness camp meeting in Florida, where through the years, the full gospel may be preached and multitudes may find regeneration, reclamation and sanctification. Let any one who sympathizes with this great work notify Rev. E. C. Wills, P. O. Box 1944, Orlando, Fla., that they will become responsible for what ever sum they are willing to donate to this splendid opportunity for the spread of Bible holiness.

Faithfully your Brother,

H. C. MORRISON.

The husbandman is never nearer to the tree than when he is pruning it.

MAY I RECEIVE THE HOLY SPIRIT?

(Continued from page 5)

door-step, for me to open the door so he can come in.

The question is, *may I?* not *can I?* That throws the question back on me. That means, is it in my *power* to? And it certainly is. Not *shall I?* That throws it back on my *purpose*. And surely it will be my eager purpose to when I know how eager he is, and how much his presence, cultivated and unhindered, means. But *may I?* That means, is it *possible* for me? Is he willing to come into my life? And he certainly is, as eager to come in, as Jesus was eagerly willing to die for me.

Who is this Holy Spirit? He is Jesus' other self; Jesus' successor down here. (John 14:16-21, with numerous parallels.)

What does he *do*? He does *in* us what Jesus did *for* us, and is *doing* for us. (John 14:16-21; Acts 2:46-47.) Jesus died for our sins, to free us of them. The Holy Spirit makes us actually free from the power of sin. Jesus taught us to pray. The Holy Spirit puts the spirit of prayer within us. Jesus bids us help and win men. The Holy Spirit gives us a longing to help others. Jesus taught us to be perfect. The Holy Spirit makes us long for *purity* and actually makes us pure in heart, and increasingly pure in life. And so regarding the Book, and so on through all phases of Christian experience.

How do I receive the Holy Spirit? The answer may be put in many ways. Here is one simple answer: John seven, thirty-seven to thirty-nine, gives four words that stand for four steps, four simple steps, though one may go through them without analyzing and counting. Four words—"glorify," "thirst," "drink," "believe."

"Glorify" means *enthroned*: they glorified Jesus in Heaven on his return there by enthroning him. We glorify him in our lives by enthroning him as Master, actual Master, in all one's habits and life. This is the real battlefield, at the start, and then to *keep* him enthroned.

"Thirst" means *intense desire*. There must be in the intense desire for his full indwelling. Are you thirsty? (Isaiah 44:3, 35:6-7; John 4:13-14).

"Drink" means *take*. When the simple (but decisive, radical) act of enthroning is done then say to him, "I drink, I take, I now accept." And then add to your prayer, "I thank thee, I thank thee for coming in." Now that is settled. The Holy Spirit comes in at once in his fullness when the door swings open to him.

"Believe" means *expect*. As you go your common round, as the need comes, the emergency, the temptation, the opportunity, expect, expect his gracious power to meet the need. And he will. He never fails.

How shall I *KNOW* he has come in? There'll be inner evidence. Are you hungry for his power? That itself is an evidence of his presence within. Have you a desire to pray? Do you wish you could pray better? Do you long to understand the Book better? Does it draw you away for a reading? Do you long to be pure in heart? Do you earnestly want to overcome temptation? Have you an eager desire to get others to know Jesus? to help them? Is there a deep-down desire to please Jesus? These and the like are all evidences of the Holy Spirit's indwelling. (Galatians 5:22-24; Ephesians 5:9).

How can I have his fullness in a *greater measure*, constantly increasing and uninterrupted? Take a bit of quiet time off alone daily with the Book, listening, meditating, sitting quietly in his presence. This is giving him the fresh touch to reach and train and help. Underscore "quiet," mind, spirit, heart *quiet*; no straining after something; just holding one's self open. Make it the simple, dominating purpose to please him in everything. Always give him the benefit of the doubt. And when in doubt, *don't*.

OUR BOYS AND GIRLS

ADVENTURING IN GOODNESS.

Five boys stood on the street corner plotting mischief. They had nothing to do and it was Saturday and spring-time, and the call of the adventure was in the blood.

"Let's sneak down the street and ring the doorbell of Widow Jones. She hates that worse than poison," said one of the gang.

"Oh, that's too easy," said another. "Let's bum transfers and ride all day in the elevated trains."

"Nothing doing," said a third. "I'd rather raid the fruit stand of old John. He's too lame to catch us and his apples are all polished up."

The fifth boy now turned to the rest. "Listen, fellows," he said, "I ain't any better than the rest, but I got an idea. Miss Jackson said yesterday that there is more fun in an adventure in goodness than in anything else. She knows an awful lot and besides she's pretty. I'd like to try it just once."

"Oh, go on," said the first boy. "We ain't got time for that kind of stuff."

"Well, I don't know," said the third, "If there's fun in it we should worry. But what will we do?"

The fifth boy was equal to the demand.

"I got it all thought out," he said. "You know old Mrs. Sampson. Well, I saw her trying to cut up a load of kindling. What do you say we go get axes and cut it up for her and pile it in her cellar, too, and when she offers to pay us we'll all say: 'No, Mrs. Sampson, we don't take nothin'. We was just loafin' around, so we thought you might like a lift.'"

"It's a go," yelled the boys, and each one ran in a different direction for an ax. They were back in a moment, and a little later Mrs. Sampson straightened up her tired old back to look at five boys armed with axes standing all around her.

"Bless us!" cried the old lady. "What do you want?"

"Nothin'," said the first boy. "Just thought you might need some help."

"I can't hire you," said the elderly woman.

"Nobody can," said the second boy. "We're doing this for you just because we want to."

A half hour later five boys stood at Mrs. Sampson's door. The wood was all chopped and carted in.

"I can't believe it," said the old lady, with tears in her eyes. "I never see the beat of it."

"It ain't nothin'," said the fifth boy. "We were just adventurin' in goodness."

"God bless you," said Mrs. Sampson as she watched them walk away. "Here comes a policeman," yelled the first boy.

"Who cares?" said the second boy. "He ain't lookin' at us," said the third boy.

"It's great to know that he is a friend of ours," said the fourth boy. "Adventuring in goodness is the real stuff," said the fifth boy.

—From the "Journal of Education."

Dear Aunt Bettie: Thank you very much for printing my letter in The Herald. May the Lord bless you and the cousins. We are now in Sohag in the midst of our busy cool season's work, after a few weeks' rest at the sea during the extreme heat. We have over eighty enrolled in our school so far, and I teach in all the three rooms and give the class in the yard Bible lessons. I spend most of my time in the little folks room, teaching them the Arabic alphabet and Arabic number writing and give them Bible stories and a verse to learn three times a week. It is very interesting work. Two little boys are Moslems, and they have learned the verse I have taught them so far—1 John 4:11. I have taught them the stories of Moses and Samuel. In the big girls' room, I have classes in Genesis, Matthew and Luke. I give English lessons also, but enjoy teaching the Bible classes best.

It is of the Sunday school I wish especially to speak this time. Most of those who come to school and a

few others attend it. We give them lessons from old charts that are sent to us, and in the past we used to give them Sunday school cards that were sent us from America, but we have not had any for a long time. These children love cards so, and even grown people, for most of them are very poor and live in mud houses. They often paste the cards on the walls for pictures to adorn their humble dwellings. When we have cards for them they come to Sunday school better. Please cousins, try to gather some bunches of cards and send me right away, putting on the packages, "printed matter," so there will be no customs to pay. Also charts and old scripture calendars can be used. Pray for us, and try to send some cards right away.

Beulah Bassett.
Sohag, Upper Egypt.

Dear Aunt Bettie: May a South Carolina girl join your happy band of boys and girls? I have dark brown hair, blue eyes, fair complexion, weigh 123 pounds, am five feet, seven inches in height. My birthday is June 17th. Have I a twin? Am eighteen years old. I am a Baptist, go to Sunday school and church every Sunday, except when I am not sick. Our pastor has gone on a vacation to West Virginia. His name is Rev. W. S. Bradshaw. If anybody ever loved a preacher it is Mr. Bradshaw. I hope Mr. W. B. is in the pantry eating cookies. I hope to see this in print, for it is the first letter I ever wrote to you. Whoever guesses my middle name I will write to them. It begins with a C and ends with A, and has four letters in it.

Bernice Brinson.
Alcolu, S. C.

Dear Aunt Bettie: How are you and all of the cousins? Will you leave a chair for a Florida cousin to come in and join the happy throng? I suppose you will want to know something about me first of all. I am five feet, two, and weigh 109 pounds. I have light, bobbed hair and light complexion. I am in the ninth grade. I go to the Nazarene Church and Sunday school. My birthday is December 12 and I am thirteen. Have I a twin? If my twin will write to me I will answer the letter. I have one sister and four brothers. We live near the ocean. When we are at the beach we can see the ocean liners going back and forth. Have any of you cousins ever ridden on one of these ocean liners? I have. I went from New York to Key West. I have a little puppy for a pet and we call him Tip-py. How many of you cousins have been to Florida? We are trying to get a home in Wilmore, Ky., so all of us children can attend Asbury College. Before I close I am going to ask you a riddle. What great man's initials are the same as a nickname of a former President? Anybody who can answer this please write to me, and all of you who cannot write to me also and I will answer it for you. I hope to see this in print as it is my first letter to The Herald. If it is in print I will write again. With love to Aunt Bettie and all of the cousins.

Ernestine Rex.
231 S. E. 4th Av., Ft. Lauderdale, Fla.

Dear Aunt Bettie: Would you let a little boy join your happy band of boys and girls? I am twelve years old and in the seventh grade. My grandmother takes The Herald and I enjoy reading it. I want to see my letter in print. I will have to quit.

John Edward Spencer.
Engelhard, N. C.

Dear Aunt Bettie: They say that there is always room for one more, so there must be room for a girl from Ohio. I am in high school and have been for some time. In our high school it seems that no one loves Jesus, and they laugh at us because we uplift the blood-stained banner of Jesus. For the past two years I have been going about from place to place telling others of Jesus. In three or four years I want to be a missionary. As I have no friends that are Christians I wonder if some of the cousins

of mine won't write. My birthday is on April 15. Do I have a twin? I have one sister who is younger than I. I play the piano for different meetings. I also sing some. Cousins, please write to me because I would love to have both the boys and girls to write to me. I am five feet, six inches tall, and have dark hair. I guess Viola Melon's name to be Beatrice. James Roy, the middle verse of the Bible is Psalm 118:8. The Bible contains 773,693 words, 31,102 verses, 1,189 chapters and 66 books. I think that's correct.

June Ballard.
305 Ross St., Steubenville, Ohio.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I am thirteen years old and am in the eighth grade at school. My mother takes The Herald and I sure do like to read page ten. My birthday is September 5. Have I a twin? Freda Hiller, I guess your name to be Ruth. Ruby Pickard, I guess your name to be Nell. Am I correct? I go to the Methodist Church. Our pastor is Rev. A. D. Houghlin. I sure do like him fine. I go to Sunday school every Sunday I can. My Sunday school teacher is my mother. Well as my letter is getting long I will close hoping to see my letter in print.

Sarah Shaw.
Rt. 4, Paris, Ky.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band of boys and girls? I am ten years old, am in the sixth grade, have dark brown hair and blue eyes; my weight is 72 pounds. I have three brothers and two sisters. If any of the cousins wish they may write to me. My sister, Audra Clark, wrote a letter, so I thought I would write one too.

Eloise Clark.
Pinch, W. Va.

Dear Aunt Bettie: Please slip over and make room for a little North Carolina girl. I am twelve years old and in the seventh grade at school. My mother takes The Herald and I enjoy reading page ten. Who can guess my middle name? It begins with L and ends with N, and has seven letters in it. Wava L. Fulmer, I guess your middle name to be Lorene. If so, write me. Please put this in print as this is my first letter.

Mary L. Scarboro.
Avon, N. C.

Dear Aunt Bettie: Will you let a little Avon girl join your happy band of boys and girls? I have black hair, blue eyes and light complexion. My mother takes The Herald and I enjoy reading page ten. My middle name begins with L and ends with G, and has four letters in it. Who can guess it? My birthday is Feb. 5. Who is my twin? Please write to me and I will answer all the letters I get. Please put this letter in print.

Fannie Scarboro.
Avon, N. C.

Dear Aunt Bettie: Here comes a new cousin. I would like to join your happy band of girls and boys. I have never written to The Herald before but I would like to see my letter in print. I sure do like to read The Pentecostal Herald. I am a little girl from Tallula. I have black hair and eyes. My birthday is May 8. Have I a twin? If so, please write to me.

Gladys Woods.
Box 173, Tallula, Ill.

Dear Aunt Bettie: I have been a reader of The Herald for a number of years and think it is a fine paper. I am five feet tall, have dark brown hair (not bobbed), gray eyes and fair complexion. My age is between twenty-five and thirty. My birthday is July 2. The cousin guessing my correct age I will send a snapshot. My hobbies are reading and needle work. I am a member of the Christian Church. Cousins from the North, East, South and West all write and I will answer all letters received.

Edna Jones.
Rt. 3, Bellefontaine, Ohio.

Dear Aunt Bettie: Will you let a Georgia girl join your happy band of boys and girls? My mother takes The Herald. I enjoy reading page ten. My birthday is Jan. 30, and I am fourteen years old. I am about five feet, six inches tall and weigh about

J. H. DICKEY

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115 pounds. I have bobbed hair, light hair and fair complexion. I go to school at Pine Chapel and am in the seventh grade. I go to Pine Chapel Church and Sunday school. I am the secretary of our Sunday school. I enjoy it very much. I live on the farm. I am saved and a member of Pine Chapel Church. I have three brothers and one sister. One sister is dead. I would be pleased to hear from any of the boys and girls.

Lucile Stifton.
Rt. 2, Rescaca, Ga.

Dear Aunt Bettie: Will you allow me to jump into your jolly band for the first time? I surely will enjoy it. The letters are so interesting in The Herald. I want to tell you what a jolly time I have. I go to school every day. My school has begun. We sure have a good teacher; her name is Miss Mae Newman. We go to Mount Victory School. I have been going to school eight years and in the eighth grade. My deskmate is Evie Glen Rush. Now, you can open your eyes and imagine how I look. I weigh 108 pounds. My hair is light brown. I have fair complexion with blue eyes. I'm fourteen years old. My birthday is April 20. Can you find my twin? I have one sister and no brothers. I sure enjoy music. I also like to cook, sew, climb, ride horses, but best of all I like to read letters, so if anyone ever sees this in print, I would sure like to hear from them.

Edrie Meador.
Rt. 1, Trammel, Ky.

Dear Aunt Bettie: Will you let a little West Texas girl join your happy band of boys and girls? About five years ago I had an accident which deprived me of my sight and I go to school at Austin, Texas, five hundred miles from my home. I come back home at Christmas and father and mother visit me in the spring. So you may guess that I grow very homesick in the term of school. I am a Christian and hope that I may do something to promote the kingdom of God on this earth. We and some of our neighbors went to church at Childress and had dinner at the park and played an hour or two before returning home. I can play the piano and enjoy playing very much. I am promoted to the sixth grade. I was twelve Sept. 12. Have I a twin? If I have please write to me. Who can guess my middle name? It begins with V and has eight letters in it, and ends with A.

Lucile V. Garrison.
Box 24, Tell, Texas.

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FALLEN ASLEEP

COTTENGIM.

In memory of our darling little girl, Michia Imogene, daughter of Mr. and Mrs. K. Maurice Cottengim, who fell asleep in Jesus, Sept. 12, 1929, age 5 years, 8 months and 22 days, following an operation for appendicitis. Funeral services were held in the home at Winchester, Ky., by Brother Crockett, of the M. E. Church, South. Interment in Winchester Cemetery. No more on earth will we hear the sound of her sweet voice, but we are assured that she will be waiting with outstretched arms in glory for mother, daddy, little brothers and all of her loved ones. As young as she was she had faith in Jesus. Just a few days before she died a friend stayed with her while her mother went to the train to meet her father. They were gone longer, I guess, than she thought they ought to be and she asked her to pray to the Lord to bring them safely back. When they would start on a trip she would ask the Lord to take care of them. She was so afraid of storms. She would say to me, "Mama, pray to the Lord to save us." She leaves to mourn her loss, mother, daddy, two little brothers, Ralph and Jackie, two grandmothers, and two grandfathers and many friends.

"A loved one from us is gone,
A voice we loved is still;
A place is vacant in our home,
Which never can be filled."

While our hearts are sad at the passing of our dear little Imogene we know her suffering and pain are over and our heavenly Father had need of her in a better world. We will only think of her as safe in the arms of Jesus, and her going will only make heaven dearer and help us to live closer to God, and have the assurance of meeting our darling again in the land where we'll never grow old.

Her loving grandmother,
Mrs. Y. Chewning.

SETTLE.

We wish to announce the death of our beloved brother, M. G. Settle, who passed away Sept. 29, 1929. He was born near Bloomfield, Mo., and as he grew to manhood united with the Congregational Church and lived a devoted Christian. He was married when about twenty years of age, and was the father of two girls; he reared eleven orphan children who loved him like a father.

Brother Settle was married three times; he leaves a wife, one daughter and a number of friends to mourn his going. His death is a great loss to the church to which he belonged, as well as the neighborhood in which he lived. We feel sure that he has exchanged the old rugged cross for a crown and is enjoying the fruits of his labors. He was laid to rest in the Dogwood Cemetery on September 30. Rev. Manard preached the funeral sermon.

A Friend.

GAINES.

J. B. Gaines, son of Ira and Effie Gaines, was born near Frankfort, Ky., August 18, 1909; was taken ill with appendicitis, July 31. He was taken to St. Joseph's Hospital, Louisville, Ky., August 5, and was operated on August 6. He departed this life Aug. 11, just at daybreak, Sunday morning, making him nineteen years, eleven months and twenty-three days old.

He was converted and united with the Methodist Church, Charlestown, Ind., Feb. 7, 1929. While at the hospital he renewed his covenant with his Lord and died a triumphant Christian death, shouting and praising God and asking and receiving the promise of his loved ones who were present to meet him in heaven. One of the many good things he said was when he called his mother and told her good-bye, and said, "Tell all my friends good-bye, and tell them they will find me beyond the golden gates." Then he sang the chorus of the song, "God be with you till we meet again."

He is survived by his wife, two sons, Henry B., and Willie, his mother, father, three brothers, Clarence, Paul C., and Robert Francis, two sisters Florine and Pearl, and a host of

friends and relatives. He was a kind father, a devoted husband and a true friend. The greatest consolation that we loved ones and friends have is to know that he has gone to be with Jesus and is now at rest.

Funeral services were conducted by his pastor, Rev. W. H. Wooldridge, which was thought by all to be a wonderful service. J. B. raised his hand and pointed toward heaven saying, "The Lord is my shepherd, I shall not want." Such words by one departing this life makes it easy for a spiritual minister like this pastor to preach a funeral sermon.

His wife,
Lillie Gaines.

WANTED, A PREACHER. (At Hardscrabble Charge)

Rev. H. G. Wedding

Our Church wants a preacher, a preacher of fame,
Not too fond of sensation; nor too prosy and tame.

But one who has learning, devotion and skill,
And can live on a pittance will just fill the bill.

We feel in our hearts, we can justly expect,
He shall not be too young to command our respect.

Nor yet do we want one decrepit and old,
But one who will add to the strength of the fold.

The pastor we're seeking, and hoping to find,
Must be active, and earnest, and helpful, and kind.

Nor too conservative—fond of the past,
Nor yet too progressive, too daring or fast.

The success of our Church on the preacher depends,
So we trust he will know how to win hosts of friends.

He must not be frivolous, vapid or light,
Nor yet be so solemn our souls to affright.

There's one fault that all of our pastors have shown,
They expected that part of the time was their own.

But we have a right, for the money we pay, (\$500.)
To call for their service, by night or by day.

In fact, we are waiting and hoping, some day,
An angelic pastor, may wander this way;

Who can live, work and suffer, yet never complain,
If sometimes he fails, all his dues to obtain.

Quite humble and meek, not puffed up with pride,
Nor greedy, nor selfish, nor dissatisfied.

But thankful to take what the Church may afford;
Knowing patience is ever its own best reward.

REQUESTS FOR PRAYER.

Will The Herald family please join with me in prayer for the salvation of my two sons, one who has recently lost his wife.—An Anxious Mother.

Pray mightily for a son that has threatened suicide.

C. H. and M. C. VanValkenburgh: "Will you please pray at once for our finances? It seems very necessary

that we sell our property at once or very soon or lose what we have. Business conditions are very poor and it

will have to be God to undertake in our behalf, but we believe he can work and none can hinder."

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SUNDAY SCHOOL LESSON

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

Lesson VI.—Nov. 10, 1929.

Subject.—World Peace through Mutual Understanding.. Isa. 2:2-4; Acts 17:22-28; John 4:20, 21.

Golden Text.—They shall not hunt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. Isa. 11:9.

Introduction.—It will be impossible to write satisfactory notes on this lesson. The three passages are so jumbled that anything bordering on a consistent connection among them is out of the question. The passage from Isaiah refers to the Millennium, when it will be gloriously fulfilled. In its fuller and more remote sense, it may refer to the glories of the renewed earth after the final judgment. The passage from the Acts and that from John refer definitely to this present age.

At first blush, one would suppose that every one would like to see peace on earth; but that is not true. Multitudes believe in war and love it. The World War taught us some lessons that we shall not soon forget. Destruction of life and property was so great, and the burden of debt left upon the nations is so heavy, that most of them prefer to wait awhile before engaging in another war. Another dread hangs over the nations: The implements of war have become so terrible that none but the foolhardy care to face them. Perhaps we should even be thankful for these fearful things that keep nations from going to war.

Of course, ideal peace among nations must come through good will and mutual understanding; but the morning star that is to usher in that glad day is yet below the horizon. We should, and we do, thank God for every sincere effort that is being made to avert war. Every lover of God and men must rejoice for every good treaty and for every peace pact among nations. Disarmament would be a blessed thing, could it be accomplished; but it cannot come in a day nor a year. Big military organizations will die hard. Men who promote them cannot be easily persuaded to surrender their prestige and their fat salaries.

Moneyed men, as a rule, do but little fighting; but they manage to make millions out of war. They are not likely to cry for peace as long as war will multiply dollars. Many of them will oppose international peace.

One of the hardest influences to combat is the war spirit that has for ages cursed the world. She has made heroes out of her military men. Monuments have been erected to their memory; and they have been lauded as the truly great men of earth. If wars are to cease, there must be a change in public sentiment. We must erect our monuments to great teachers and preachers, to scientists, and statesmen, to worth-while writers and noble philanthropists. These must become our heroes. The entire trend of current history must cut a new channel. Our school histories must be rewritten. Our children must be led to find their ideals of manhood and womanhood in nobler things than battlefields and shattered battleships. We must learn that there is more honor in the plain garments of the civilian

than in the foppery of brass buttons and red tape.

Disarmament is our hardest battle. As long as nations prepare for war they will have war. No boy ever learns to box, who does not wish to test his skill. Men who always keep fishing tackle on hand are sure to fish when opportunity can be found. Preparedness will demand war forever more.

One thing will stop war forever: Take all the fight out of men. Nothing else will. Thank God, the day is coming when righteousness and peace will rule the world; but not now. God's glad day is in the future. When the High Priest comes out of the bridal chamber of the skies and Satan is shut up in the abyss for a thousand years, then will be universal peace among the nations. Then will they "beat their swords into plowshares, and their spears into pruninghooks," and "learn war no more." Glad day; happy day. May God speed its dawning.

Comments on the Lesson.

2. In the last days.—These words are indefinite. They undoubtedly refer to a period far distant from the days of Isaiah. The first verse of the chapter refers them to "Judah and Jerusalem," but possibly only as the center of action. The mountain of the LORD'S house.—Here we have the symbol of God's kingdom. In the top of the mountains.—In that day Jehovah's kingdom will dominate all things. All nations shall flow unto it. Jerusalem will be the world's center of attraction.

3. Many will say.—Note the words which follow. They tell why the multitudes will be going to Jerusalem. Something tremendous is going to take place in that city, for "out of Zion shall go forth the law, and the word of the LORD from Jerusalem." This is a millennial prophecy.

4. He shall judge among the nations.—Jesus shall rule all nations. He shall rebuke them for their bad living; and "they shall beat their swords into plowshares, and their spears into pruninghooks." In that glad day there shall be no more war; for by his express command the nations will learn war no more. Let us mitigate its horrors all we can; that is right and proper; but wars will never cease until Jesus comes back to earth to reign over men.

That is all millennial. Now we turn to matters that concern the current age. Acts 17:22. Paul.—The great apostle is on one of his missionary journeys and is preaching in Athens. Mar's Hill.—Sometimes called Areopagus. It was the seat of a great court whose members were known as Areopagites. It was there that Paul met the learned men of Athens, and delivered to them his celebrated speech. He was very adroit, but does not seem to have made much impression upon his hearers. Too superstitious.—The language is rather complimentary: "Very religious."

23. Beheld your devotions.—The objects of your worship, meaning their idols and shrines. TO THE UNKNOWN GOD.—They had no name for that one. In Greek the designation was simple: Agnostotheos.—They were so religious that they had more idols than names. Paul took this one to be the true God, and declared him

unto the Areopagites—rather a bold thing to do.

Verses 24 and 25 are clear without comment; but verse 26 needs some. Why the word blood should be in our English text I do not know. It is not in the best Greek versions. Its presence weakens the text. This is literal: "And hath made of one every nation of men." That "one" was the original Adam. I am inclined, from this verse, to think that God never purposed that the different races should mix and intermix, as they are now doing. It breeds race trouble.

28. We are his offspring.—Paul is quoting from some Greek poet. His language is the essence of culture and politeness. His purpose was to win a hearing for the gospel; but as one reads his elegant speech, there comes a conviction that, possibly, he was just a bit too smooth. In other places, where his preaching was more jagged, he had far better success. Real sermons must come with a certain blunt boldness. The Holy Spirit is back of us.

John 4:21. Ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.—The Samaritans thought their sacred mountain was the proper place of worship, and the Jews thought Jerusalem was the proper place. I suppose Jesus is trying to tell this woman that one place is as good as any other, if one's heart is right toward God.

EVANGELISTIC AND PERSONAL.

The First Methodist Church of Lewisburg, Ky., Roy R. McDowell, pastor, held special meetings, Oct. 2-13, under the leadership of Guy W. Green, layman of Kansas City, Mo. The meeting was the most successful held by the church in many years. There were fourteen additions.

Mr. M. S. Shiveley, 328 E. Breckenridge, Louisville, Ky., is available to assist in meetings where a song leader is needed.

Rev. John E. Hewson, 127 N. Chester Ave., Indianapolis, Ind., has some open dates for fall and winter that he desires to give to any one desiring evangelistic assistance. Brother Hewson is an earnest preacher of the gospel and a soul winner.

Dora Geil: "Since the death of my companion, Paul Geil, I am continuing in the evangelistic work with Miss Lillian Hasselbring as helper. We recently closed a good meeting at Bloomsburg, Pa. We both sing, Miss Hasselbring plays the guitar, and I preach as God leads. We are open for dates and those wishing to get in touch with us may address us Frankfort, Ind., general delivery."

Rev. W. A. Vandersall is slated for a revival campaign at Lansdale, Pa., Nov. 17 to Dec 2. He is open for meetings in the east or anywhere. Address him 1208 North Cory Street, Findlay, Ohio.

Rev. Jos. H. Lewis, of Wilmore, Ky., has been appointed Conference Evangelist of the Kentucky Conference of the M. E. Church. He is making up his slate for the coming conference year and is open for calls. As not many meetings are held in Kentucky during the winter months of January to April, he will accept calls outside of his state. The past year has been a busy and a successful year for Bro. Lewis. He has held eighteen

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series of meetings, in which many were saved or sanctified. His address is Wilmore, Ky.

Prayer is requested for the fall revival meeting at Mt. Carmel Academy, (Baby Asbury) in Breathitt Co., Ky., Oct. 24. Jos. H. Lewis, of Wilmore, Ky., will be the evangelist. Will you pray for the meeting?

Rev. L. Reep, Wilmore, Ky.: "I am ready to help any preacher in his revival for the salvation of souls, and also to send The Pentecostal Herald to any persons who feel they cannot spare the money for this great soul saving paper. Dr. Morrison's weekly paper has been the means of saving many, yes thousands, of souls by reading this good paper."

MY BIBLE.

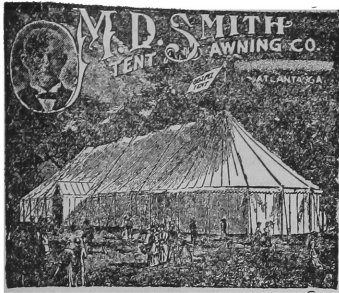
We've traveled together,
My Bible and I,
Through all kinds of weather,
With smile or with sigh!
In sorrow or sunshine,
In tempest or calm,
Its friendship unchanging,
My lamp and my song!

We've traveled together,
My Bible and I,
When life had grown weary
And death e'en was nigh;
But all through the darkness
Of mist or of wrong,
I found it a solace,

A prayer and a song!

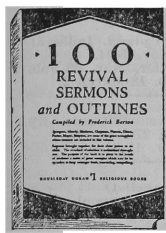
So now who shall part us,
My Bible and I?
Shall isms or schisms,
Or "New lights," who try?
Shall shadow for substance,
Or stone for good bread,
Supplant its sound wisdom,
Give folly instead?
Ah, no! my dear Bible,
Exponent of light!
Thou sword of the Spirit,
Put error to flight;
And still through life's journey,
Until my last sigh,
We'll travel together,
My Bible and I.

Raymond Browning.



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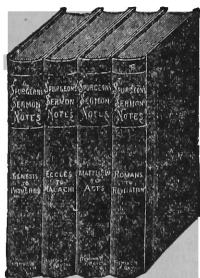
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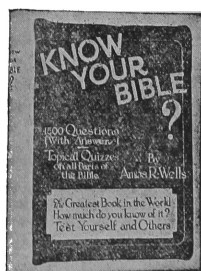


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WHAT JESUS IS TO ME.

I'll sing what Jesus is to me—
My happy soul cannot refrain;
He died from sin to make me free,
My joy was purchased by His pain!
O, Day of Days! O, glorious Dawn,
When Christ, "the Lamb of God,"
was born!
All heaven above,—all earth below,
To Him let ceaseless praises flow!

Deliver from my sin and shame,
My dear Redeemer is to me;
A "Cleansing Fountain," praise His Name!
"Refiner" from all dross, is He.
He is "my Rock"—my "Safe Retreat"—
My Shelter from the storm and heat;
My faithful "Shield and Buckler," too,
And He's my "Great High Priest," so true.

Once, Jesus seemed to me,—somehow,
That formless "Root out of dry ground,"

But fair and "comely" to me now,
Since in me doth His "grace abound."

Now He's the spotless "Lamb of God,"
Who shed for me His "precious Blood,"

Who all my being doth control—
The blessed "Bridegroom of my soul!"

He is the "Rose of Sharon" sweet—
The "Lily of the Valley" fair;
The "Bread of Life," which all must eat

Who would, with Him, His kingdom share.

He's my "Exceeding Great Reward,"
The "Tree of Life," "my Lord, my God,"

Of whom my soul delights to sing—
"The Holy One," "Our Coming King!"

—F. S. Sprague.

Springfield, Mass.

WANTED to hear from some one who writes music for gospel songs.
R. Lang, 233 Lafayette St., New Albany, Ind.

YOUNG PEOPLE, ATTENTION!

The Annual Convention of the Young People's Gospel League, a national organization of holiness young people, will be held Nov. 22-24, at Taylor University, Upland, Ind.

The aim has been to have the General Convention consist of necessary business and reports with the major emphasis upon the deepening of spiritual life and the empowering of the Holy Spirit. Rev. Paul S. Rees will be the main speaker of the Convention. Though only a young man, he is one of the leading preachers of today. Dr. Peter Wiseman, outstanding Canadian Holiness leader, Miss Anna McGhie, nationally known young people's worker, and other well-known speakers will address the Convention, giving inspiration and leading the young people into the deeper truths of his Word.

The discussion groups and business sessions will enable the Holiness young people from various parts of America to talk together about the problems they are facing, the plans they are making and the progress attained, in the advancement of his work.

We covet an interest in your prayers that his entire will may be accomplished in and through this Convention and the entire organization.

Taylor University has extended the magnanimous invitation of free enter-

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Has beautiful blue black morocco binding with overlapping edges, size 5 1/2 x 7 1/2, with a good clear readable agate type, pronouncing, a large number of full page illustrations. Stamped in gold. We are offering them, while our supply lasts, at \$1.00 each, postpaid.

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Darby, Pa., Dec. 12-22.
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Sligo, Pa., Nov. 11-24.
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GRIMES, E. G.
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Freeport, Ill., Oct. 23-Nov. 10.
Rock Island, Ill., Nov. 17-Dec. 8.
Hillsboro, Ill., Jan. 5-26.
State Line, Ind., Feb. 2-March 1.

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Williamsburg, Ind., Sept. 29-Oct. 13.

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Rome, N. Y., Nov. 4-24.
Westminster, S. C., Dec. 2-15.

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Seattle, Wash., Nov. 24-Dec. 8.
Inglewood, Calif., Dec. 12-22.
Pasadena, Calif., Dec. 23-31.

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Penns Grove, N. J., Nov. 4-17.
Pennsville, N. J., Nov. 18-Dec. 1.
Trenton, N. J., Dec. 1-15.

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Nampa, Idaho, Nov. 17-24.
Caldwell, Idaho, Nov. 26-Dec. 8.
Ontario, Ore., Dec. 12-22.

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Mt. Carmel, Ky., Oct. 24-Nov. 4.
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Seattle, Wash., Oct. 27-Nov. 10.
Tacoma, Wash., Nov. 11-24.
Cleveland, Ohio, Dec. 1-15.

LONG, J. L.
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Worthington, Ind., Oct. 13-26.
Bowling Green, Ky., Nov. 3-24.

LOPER, J. NORRIS, FRY, WILBUR H.
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LONG, J. OWEN.
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(Harrisonburg, Va.)

LOVELESS, W. W.
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Laurelville, Ohio, Nov. 1-17.

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Moers, N. Y., Dec. 8-5.
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Williamsport, Pa., Nov. 3-24.
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Olney, Ill., Oct. 29-Nov. 10.
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North Vernon, Ind., Jan. 5-19.
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ROOD, DWIGHT A.
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Buhl, Idaho, Dec. 5-15.

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Laplata, Mo., Oct. 21-Nov. 3.
Dearborne, Mo., Nov. 4-17.
Galt, Mo., Nov. 18-Dec. 2.
Humphries, Mo., Dec. 3-20.
Teatersburg, Ind., January, 1930.

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(Song Evangelist)
Johnstown, Pa., Oct. 13-Nov. 3.
Glassboro, N. J., Nov. 10-24.

VANDERSALL, W. A.
(Findlay, O.)

VATHINGER, M.
(Upland, Indiana)
Salisbury Center, N. Y., Oct. 20-Nov. 10.
Scio, N. Y., Nov. 24-Dec. 15.

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(221 Euclid Ave., Long Beach, Cal.)
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WILDER, W. RAYMOND.
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(Wilmore, Ky.)

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Marion, O., Oct. 13-Dec. 1.
Anderson, Ind., Dec. 5-22.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)
Mackville, Ky., Oct. 14-Nov. 3.

WILLIAMS, FRED G.
(Brentwood Heights, Los Angeles, Calif.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)

WISEMAN, P.
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C. F. Wimberly.

THE MIRACLE IN BLACK.

Since my article under the above title appeared in The Herald, I have been bombarded from every nook and corner of the land—asking questions—as to where, when, who, etc. Some of them have been thoughtful enough to enclose a stamp; but many more have not. I am busy, every hour in the day—and part of the night. I wrote this story exactly as it happened. So, for self protection, I will say, that it happened in Jacksonville, Fla., in December, 1927. The parsonage was the Springfield Church, in that section of the city. There were two other preachers present and the wife of one. Since then, a new preacher occupies this parsonage, and I have heard nothing about "Ruby" since then. I have no explanations further than I first wrote. C. F. Wimberly.

SESQUICENTENNIAL OF SUNDAY SCHOOLS TO BE OBSERVED BY ENTIRE WORLD.

One hundred and fifty years ago, in a little cottage of Gloucester, England, there was launched one of the greatest youth movements of history—a quiet meeting at a round table destined to be of more far-reaching influence than the children's crusade.

It was the first organized Protestant Sunday School—a daring social venture of Robert Raikes, an obscure editor of Gloucester who, in 1780, organized the little class which was the beginning of one of the largest and most powerful organizations in the world.

Today the membership of the Sunday Schools of the world numbers more than thirty millions. The organization is taken so much as a matter of course in modern Christian civilizations, and plays so vital a part in the national and international education of youth, that its beginnings are not always considered.

But on the sesquicentennial of the founding of that first Sunday School, in June, 1930, delegates from three continents will gather in Toronto to do honor to Robert Raikes in a ceremony of dedication of a great bronze statue of that famous layman.

At the same time, a similar heroic statue will be erected and dedicated at Gloucester, near the site of that historic dwelling in which the first Sunday school was held.

Both statues are in replica of the now famous one which stands guard over the Thames on the embankment at Victoria Gardens, London. The original was erected on the 100th anniversary, a gift from the school children of England, who in tribute to Robert Raikes, raised the money for the great bronze figure by the subscription of pennies.

Scholars, religious teachers, students and laymen from all over the world will gather in the Canadian city to do honor to Robert Raikes when the statue is dedicated in June, on the occasion of the convention of the International Council of Religious Education.

The Toronto statue is the gift of J. L. Kraft, noted philanthropist and business man of the United States, treasurer of the International Council of Religious Education. Mr. Kraft, who is a native of Canada, has been a staunch supporter of Sunday schools all over the world, and is at present superintendent of a large Sunday school on the north shore, in Chicago.

The city of Toronto, by vote of the City Council, will furnish the site for the statue, the base, and the care of the statue in perpetuity.

That first Sunday school of Gloucester, which numbered less than a score of boys, was undertaken by the socially-minded editor in 1780 because of his intense interest in those countless children of his city who were adrift on the streets throughout the Sabbath day. Child labor in England was a common sight in his day, and the social conditions among poverty-stricken youth were deplorable as the prison conditions which Robert Raikes decried in his "Gloucester Journal." In that day, a Sunday school was a radical departure from the methods of most who were interested in "social uplift." Prison and reform schools more and more labor, were the usual answer to the crying problem of the youth of England.

After months of careful planning of a possible Sunday school organization

for boys, Robert Raikes drew his proteges from off the streets and taking them to the little cottage where he had his offices, set them to the study of English and of the Bible.

His initial classes were so successful that he founded a similar school for girls three years later.

From the first organization, Robert Raikes expanded the organization. He engaged several woman teachers in various parts of the city to hold Sunday morning classes in their homes. He himself secured the membership of these classes, sending children to the nearest neighborhood school for instruction in reading and Bible history.

The social experiment proved so successful in the suburbs and city of Gloucester, that other influential men in the city undertook similar organizations. In less than a quarter of a century, Sunday schools were established in almost every section of England.

It was in 1780 that Robert Raikes made his first experiment. In 1786 it was estimated that 250,000 children were receiving instruction in Sunday schools.

From that beginning rose the first Sunday School Society, in 1785. And in 1803 the first Sunday School Union was formed in London, largely through the efforts of Robert Raikes, followed by the organization of similar unions throughout England.

These first schools, because of the social nature of their inception, united secular with religious education. The schools which rose from them in Scotland were almost entirely of a religious nature however.

In the years immediately following Robert Raikes' experiment, Sunday schools were established in Scotland, Ireland, and America. The Protestant Sunday school as it exists today on the continent of North America was established by the Church of England in Halifax, Canada, 1783; next in Philadelphia, in 1790, when thirteen persons met to organize the movement.

The growth of Sunday schools in all Protestant churches throughout the world was rapid and all-enveloping until today the organization has branches in every country, in every civilized community, of the world.

WALKING WITH JESUS.

If I constantly walk in the way I should go,
If I search for the truths God would have me to know,
If I follow each day in the path Jesus trod,
It would lead me at last to the City of God.

Though my talents be few, naught of greatness I do,
I am trusting in Jesus and he'll take me through.
Oh, the promises many of joys yet untold
Of that home yet awaiting with streets of pure gold,
Of a Savior that's waiting to dry every tear,
If we travel the highway of holiness here.

'Tis a pathway so free from all worldliness here,
But to each trusting heart 'tis a pathway of cheer.
There's a peace and a joy that the world cannot bring,
And our Lord we adore as his praises we sing.

Mrs. B. D. Chance.

I LOST THE WORLD

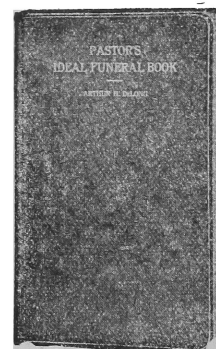
This song is becoming very popular in many sections of the country. We have the following letter from George H. Timmons, of Columbus, Ohio:

"It surprises me how your music is taking here. Just think, Brother Lillenas, that I, a man of 80 years of age, am singing and my voice is just as pure as when I was thirty, and my singing partner here is 68 years of age. Last Sunday night we used your song, 'I Lost the World and the World Lost Me.' We were encored twice. I don't think you have ever composed its equal for baritone and tenor."

"Yours respectfully,

"George H. Timmons."

This song can be secured in "Special Sacred Songs No. 3," price 60c. Order from Pentecostal Publishing Co., Louisville, Ky.



EVERY Pastor Should Have This IDEAL Funeral BOOK
214 Pages

BY A. H. DELONG.

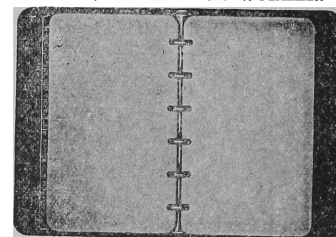
A ready aid for pastors of all denominations. Contains Scripture Selection, Topics, Texts and Outlines, Suggestive Themes and Prayers, Quotations, Illustrations, Form of Service, etc. Over fifteen hundred suggestive themes and texts for every possible occasion. This book will enable you to get up an appropriate funeral service for any occasion in fifteen minutes of time.

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Louisville, Ky.

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FOR PASTOR, TEACHER OR WORKER.



This is one of the thinnest, lightest, most convenient book of the kind on the market. Very flexible. Size 5x8, 100 pages, either ruled or blank sheets, bound in flexible Morocco leather binding.

Regular price, \$2.35. Our special price, postpaid, with fillers, \$1.60. Extra package of fillers, 35c.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Ky.

"THE FIRST SOPRANO."

By Mary Hitchcock. Pentecostal Publishing Co., Louisville, Ky., price \$1.00.

The story is gripping. It is a powerful plea for the deeper things of God in our religious life. A fashionable Episcopal Church with a paid choir and as a first soprano, the daughter of one of the wealthy members. She was rarely gifted. She loved music and the people were entertained by her singing. The Rector was a man of culture but not deeply spiritual. He saw nothing wrong in the formalism and worldliness that was eating out the vitals of his church. A visiting Rector with a deeply spiritual message that stressed religious worship for the glory of God led the First Soprano to examine the motive behind her captivating music and lo, the glory of God had no place in it. She was singing because she loved to sing and the people loved to hear her. A revolution was wrought in her life and in that of her skeptical brother. It is a most forceful plea for more spirituality in our worship and lives. Once into the book it is hard to lay it aside till finished. I wish it might have a million readers. M. P. Hunt.

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Most Complete Bible

Just the Bible for the home for family use, most helpful for the teacher or pastor, very attractive for the old folks, a good study Bible for the student.

26 SPECIAL FEATURES.

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2. It is bound in the unbreakable back, which is the weak place in most Bibles.
3. It has a beautiful quality of white opaque Bible paper.
4. It has 32 pages of attractive halftone illustrations.
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13. The Old Testament and the monuments.
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15. The tabernacle: its materials, its structure and its contents, with their symbolic meanings.
16. Harmony of the four gospels, making a wonderful study on the life of Christ.
17. The parables and miracles of the Old and New Testaments.
18. The names, titles and characters of the Son of God.
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24. Four thousand questions and answers (121 3-column pages of these).
25. Complete Bible Concordance.
26. Fourteen maps in colors with index to same.

Specimen of Type.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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Our special price, postpaid **\$4.00**
Your name in gold, 50c extra.
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THE BINDING.—Genuine leather with overlapping edges, and very flexible.

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HELPS.—4,500 revised questions and answers, a complete Bible concordance, 14 pages of maps in colors, Hebrew, Phoenician, Greek and Latin alphabets.

THE SIZE.— $5 \times 7 \times 1$ in. thick, weight 20 ozs. Stamped in gold on back and backbone.

THE PRICE.—This Bible is a good value at \$4.50. Our special price, postpaid **\$2.75**
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Same Bible as above, without the helps. Keratol binding, red edges. Price, \$4.00.

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It is self-pronouncing.
It is printed in long primer type.
It is bound in Persian Morocco.
It is silk sewed, guaranteed not to break in the back.
It is leather lined to edge.
It is printed on fine India paper.
It has references, concordance, maps.
It has silk headbands and marker.
It is $8\frac{1}{2} \times 5\frac{1}{2}$ inches, weighs 22 ozs.
It is only 15-16 of an inch thick.
It is sold regularly at \$10.20.
Special Price, postpaid \$7.50
It will last a lifetime, ordinary use.
Improved thumb index, 50c extra.
Name lettered in gold, 50c extra.

SPECIMEN OF TYPE

THE LORD is my shepherd; "I shall not want."
2 He maketh me to lie down in

Same style as above bound in extra fine binding that will last 20 years with ordinary care, for \$10.00.

Red Letter Text Bible

Clear black faced minion type. Christ's words in red. Moody's Bible Study, Harmony of the Gospels, great periods of Bible history, prophecies, warnings and promises, dictionary of scripture proper names, maps, etc. Morocco with overlapping edges, stamped in gold. Size $5\frac{1}{2} \times 8\frac{1}{2}$ in. thick. A regular \$3.00 value that we are offering for **\$1.50**

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Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold, red under gold edges.

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7. The death of Moses.
8. How to study a Bible Character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies to the Bible.
18. Golden verses of the Bible to be committed to memory.
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20. Bible manners and customs.

Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this \$2.50 Bible, postpaid, for **\$1.50**

Same style of Bible as above, keratol binding, red edges and not overlapping, 90 cents.

Red Letter Illustrated Combination Teachers' Bible

Words of Christ in red. Revised Version in foot notes.

Complete Bible helps, history, geography, and customs in Bible times. 40,000 references, concordance, maps, etc.

Fine Morocco binding, overlapping edges, lined to edge. Large, clear bourgeois type, self-pronouncing, round corners, red under gold edges, many beautiful colored illustrations, making it attractive for young and old.

Regular price, \$6.50.
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Index, 50c. Name in gold, 50c extra.

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The Home Bible for daily devotional reading. A superb record, and 17 maps, printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word.

It takes the place of a family Bible. Bound in a splendid quality, flexible morocco, stamped in gold. Regular

agent's price, \$6.50.
Our price, postpaid, **\$3.00**

SPECIMEN OF TYPE.

The book of the generation
Je'sus Christ, the son of Da' the son of A'bra'h-am.

Your name in gold, 50c extra.
Same style as the above in genuine leather binding with overlapping edges, special price, \$5.00.

Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 ozs., is $\frac{5}{8}$ of an in. thick, and size $4\frac{1}{2} \times 6\frac{3}{4}$. It has very readable minion type, splendid Morocco binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient.

Our special price, postpaid **\$2.95**
The same Bible as described above, with a complete Bible concordance. **\$4.25**
Special price
Your name in gold on either of the above, 50c extra; index, 50c extra.

Vest Pocket Testaments

Beautiful little New Testaments that are printed in clear nonpareil type on thin Bible paper.

Very compact, may be easily carried in the pocket.
No. VP8—Artificial leather, limp, gold titles, round corners, red under gold edges. Price, postpaid **50c.**
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Old Folks' Testament and Psalms Illustrated

Very large, clear, pica type—the largest type to be had in a convenient size book. It is bound in black cloth, stamped in gold and has 24 full-page illustrations.

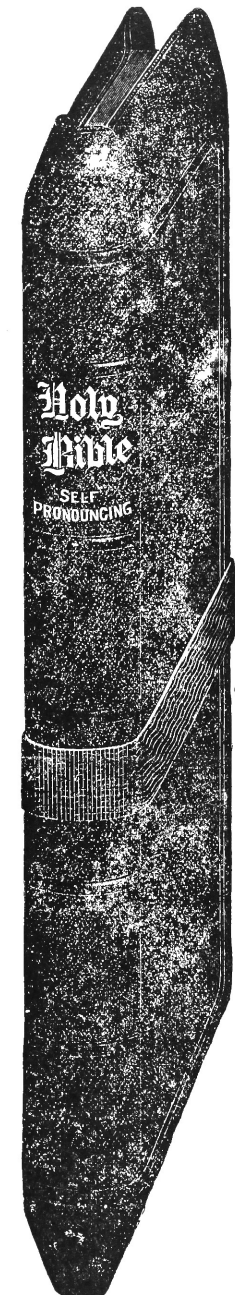
The Lord's Prayer is beautifully printed in colors as a frontispiece. It is pronouncing, has key to the pronunciation of proper names; dates or times of the writing of the different books. The Lord's Prayer is illustrated with 8 pages of pictures. This Testament is especially suitable for old folks or small children, and is fine for home worship.

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This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement.

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A light weight small size Bible that you can slip into your pocket. Just the thing to take to Sunday school or Church.

It weighs only seven ounces, the size is $3\frac{3}{4} \times 5 \times \frac{7}{8}$ inch thick, center column references, bold faced pearl type, fine Oxford India paper, bound in a beautiful piece of smooth calf leather. Attractively stamped in gold on side and back, gold edges, silk headbands and marker. Extra special value. Price **\$2.00**

PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KENTUCKY.

PENTECOSTAL HERALD

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Mrs. H. C. Morrison, Associate Editor

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THE WORD OF GOD SHALL ABIDE.

By The Editor.

THERE is, and will continue to be, a mighty host of evangelical Christian people in the world who believe the Bible is the inspired, infallible Word of God. They believe the great truths the Bible teaches; they sought and found the Christ the Bible reveals and, having trusted in him for salvation, they have experienced the forgiveness and peace the Bible promises.

The salvation of the Christ revealed in the Scriptures, Old Testament and New, is no longer to them a mere doctrine, dogma, theory or creed. It is a demonstrated fact, a gracious experience, a daily life. They have found the Lord Jesus and they know him; they have found in him a Saviour who gives them full assurance of salvation.

Those who have found the Lord Jesus in their searching of the Scriptures, have also found that he sets his seal of approval upon the Old Testament Scriptures. To believe in Christ is to believe his words and teachings; and to believe the teachings of Christ is to believe in the inspiration of the Old Testament. They believe the men who wrote the Scriptures were inspired by the Holy Ghost. When they wrote the truth from the mind of God, it was his infallible Word. When they wrote down historical records, or the sayings of bad men, they were inspired to make those records correct. The men who uttered the words and performed the deeds they put to record may have been very wicked men, but there were reasons why God wanted their deeds and words sent down to the rising generations and he inspired holy men to make an absolutely correct record of the events related in the Holy Scriptures.

The Word of the Lord will abide. Jesus gives us full assurance that *the heavens and the earth may pass away, but his Word shall not pass away.* His words endorse and fasten down forever the words of prophets, and priests, and kings, and soldiers, and peasants, and good and bad men and women, as we find them recorded in the Old Testament. The destructive critics cannot destroy the faith of multitudes of people in the infallibility of the Holy Scriptures. They are at war with God. Somewhere, sometime, they will all go down in defeat. We have often thought of that communication to Joseph and Mary who had fled with the young child, Jesus, into Egypt: "They are dead which sought the young child's life." Men become very quiet and inactive when they die. We have noticed this for years and so it has been with the enemies of Christ and of the Bible. They die, but the Word of God abides and our Lord Jesus rides on to victory.

The final outcome is secure. Jesus shall reign until he hath put all enemies beneath his feet. The Word of God cannot pass away. The clamoring voices of the skeptical multi-

tudes will eventually be silenced, but the sad feature of the situation lies in the fact that multitudes of people are being deceived, their faith is being destroyed, and their souls will be lost. There is nothing quite so tragic as an immortal soul wandering about the earth, who has lost faith in the Holy Scriptures and in the deity and saving power of our Lord Jesus Christ. We are not able to understand what kind of heart or conscience is possessed by those people who seem to delight in drawing their fellow-beings away from their faith in the Holy Scriptures and the Lord Jesus as a personal Savior. Undoubtedly, such persons must meet an awful doom in the day of judgment.

This May Be My Last Appeal For Asbury College.

I hope it will not be my last appeal, but I will soon be seventy-three years of age. These twenty-four weeks on the sick bed in eleven months have cut very deeply into all of my physical resources. I am improving and hope to make the start for western Texas in the very near future. I hear very encouraging reports with reference to the southwestern climate of Texas for asthmatic trouble and I am very hopeful of results if I can get into that region.

The thing which most deeply concerns me is the type of men who will preach the gospel. At the close of this, and the coming of the next generation, I believe that the preaching of the pure gospel, as we find it in the holy Bible, by wholly consecrated, cleansed and Spirit-filled men, will solve our problem and save our nation. I do not believe anything else will. It does seem to me that, above all things, God's messenger should be filled with the Holy Spirit.

One of our very greatest needs is a Theological Seminary where young men under the instruction of devout and profound scholars, who are sanctified, Spirit-filled men, shall receive their seminary training after graduating from college. We have organized and set up such a seminary at Asbury College and it is doing excellent work. Our teachers are all graduates of great universities and have had years of experience, and every one lays emphasis upon the Wesleyan doctrine of holiness and evangelism. The men turned out from this school have not received any taint of modernism, but have been well prepared to meet with, and combat, successfully, the various false teachings that, in the church and out in the world, are so fatal to an evangelistic, redemptive gospel.

This year we have in the seminary a great increase of students, twice as many college graduates as we had last year, besides some two hundred students in Asbury College who

are taking Bible studies under the seminary faculty, preparing themselves for the ministry.

We are in great need of money to assist the young men who want to take their theological course in Asbury. All churches have to assist in the education of their young preachers. The way to spread scriptural holiness throughout the nation and around the world, and carry forward that type of evangelism that brings regeneration to sinners and the perfecting of the saints, is to prepare and send forth into the world a well trained, Spirit-filled ministry.

I am sure there are thousands of people who read THE HERALD who are deeply interested—in these times of aggressive skepticism and much teaching in many pulpits which produces doubt, rather than regenerates men—in the education of a soul-winning ministry. I desire, with all my heart, that we may secure funds to help earnest young men who feel their call to preach, in their preparation for their lifework, at the Asbury Theological Seminary.

My dear friends, may I plead with you, with all my heart from my sick bed, to give us a helping hand in this hour of need and wonderful opportunity. If we had the financial aid we could continue to double the number of college graduates who want to be taught in a seminary that stands true and strong for the Wesleyan teaching of Christian Holiness. Earnest, honest, fearless preachers, with the spirit of perfect love, who will give the people the gospel which is the power of God unto salvation, is the greatest need of our times. Some of our readers could make a good large contribution to this fund, others less, and a multitude could give us from one to five or ten dollars.

Let's make a Thanksgiving Offer to God for the gift of his Son, for the blessed gospel and what it has done for us. I beg you in the name of our blessed Lord to have your offering ready by Thanksgiving Day. Send it to our financial secretary, Rev. Guy Wilson, Wilmore, Ky. He will acknowledge same, and we will see to it that it is administered with caution and economy to the very best advantage. Do not send any of this Thank Offering to Louisville, as wife and I will be at that time, the Lord willing, far away in Texas. Send it, as suggested, to Brother Wilson and he will at once write you an acknowledgment of your gracious gift. Please say that it is for the education of young men preparing for the ministry or mission field.

I sat up a full hour this morning and felt little or no fatigue. The doctor gives me leave to sit up both morning and afternoon, including a few steps, for which we are profoundly thankful.

Faithfully your Brother,
H. C. MORRISON.

"Today if ye will hear His voice, harden not your hearts." Hebrews 3:15.

"GOD FIRST!" THE STORY OF A MAN OF GOD.

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



In a previous article I mentioned that, in my boyhood days, I was stirred by the story of the "Cambridge Seven" who gave up their ambitions of a worldly sort and answered the call of the mission field as it came through Moody and Hudson Taylor, and went out to China, penetrated into the interior where a missionary was unknown and did exploits for God. Mr. Hoste, who was one of them, is now Chief Director of the C. I. M. work in China; recently I had a delightful visit with him.

I have just finished reading the Life of Bishop W. W. Cassels, the first Bishop of Western China, and in this article I shall pass on to my readers some of the good things which I found in this inspiring book.

In the first place, it may strike my readers as strange that the China Inland Mission should have a place for a Bishop. I was surprised myself till I learned that it was the policy of the C. I. M. to assign certain sections of the field to certain denominational groups who worked under their Mission. To Szechwan they sent an Episcopal group of missionaries, those who came out from the Church of England, and they had liberty to develop their mission work along their own lines, provided the work of the Lord was really done; and truly this was done in a most faithful manner in the diocese of Bishop Cassels, who was a faithful minister of Jesus Christ; of him it was said: "His work, to which he constantly remembered God had called him, was the passion of his life. He had no hobbies; his great objective was the evangelization of the district over which he had been set. Nothing must crowd evangelization out."

Bishop Cassels was a graduate of Cambridge University where he took his B.A. in 1880. He was for a while connected with All Saints Church, South Lambeth, London, where the greater call came to him.

The Moody and Sankey meetings in England in the eighties stirred the land from one end to the other and mighty meetings were held at Oxford and Cambridge. It is generally true that with every real revival there comes also a great outburst of missionary zeal.

Hudson Taylor was always very particular as to the class of men who went out in his C. I. M. work. He was such a man of prayer that he virtually *prayed* the right men out to the field and the Cambridge Seven was God's answer to his pleading. A great sensation was aroused all over Great Britain and a wave of enthusiasm swept over the churches. The farewell meeting of the "Seven" was held in Exeter Hall, London, and, despite the rain and storm that swept over the City that night, Exeter Hall was crowded to its utmost capacity.

Dr. Findlay once said: "Ah, it was no easy march, no holiday pageant, the coming of the Son of God into this world of ours. He came to save sinners. Not to help good men—this were a grateful task; but to redeem bad men—the hardest work in God's universe. It taxed the strength and devotion of the Son of God. Witness Gethsemane! And it will cost his church something, more haply than we dream of now, if the work of the Redeemer is to be made effectual and the travail of his soul satisfied."

When Mr. Cassels sailed for China (Remember he was a missionary ten years before he was made a Bishop) he had his luggage so marked that there was no mistaking the master passion of the man. In bold black capitals he had had printed in red on large labels the two words "GOD FIRST," and these were conspicuously pasted on all his belongings.

It was said of him: "God First." It was

this that constrained him to leave England, and it was this that was henceforth to dominate his whole life. And nothing dulled the edge of this devotion. Forty years of toil in a pagan land amid untoward conditions, tested but never quenched this first love. To the end he was always keen and ardent, never lukewarm.

When they landed in Shanghai Mr. Cassels was profoundly moved by the enormity of the work: "We felt more than ever," he wrote, "that nothing but a mighty outpouring of the Spirit of God can be of any use."

The Cambridge Seven held meetings in the Shanghai Cathedral and something very extraordinary happened; their testimony and message were so powerful that the Rector in charge, a British Chaplain, was gloriously converted. He publicly acknowledged that though he had in the past honestly sought to do his duty, and had, he believed, preached the truth as he then knew it, he had never until that day been able to commit his own soul wholly to the Saviour's care, and now he had come into a new experience, a new life. Such words from the British Chaplain came upon Shanghai almost like a thunderbolt and produced a great impression.

Notwithstanding the conversion of the Chaplain, and many other evidences of God's power, Mr. Cassels was not satisfied. He wrote: "When we were on board the steamer coming up to Tientsin we were all stirred up to spend our time in prayer for the deepening of our spiritual life and the outflowing of God's Holy Spirit upon us. We felt that the work at Shanghai had in a measure failed, owing to our want of spirituality, holiness and power. . . . We were constrained to humble ourselves very low before our God and to plead for inward purity as well as for power. . . . We saw, too, how much was contained in what is called 'the promise of the Father,' the great gift of the Holy Spirit, not in the measure in which he is given to all Christians, but in the fulness which was promised by our Lord and in which he was received often after a period of waiting by the early church."

When the time came for Cassels to penetrate into the interior he was ready; he was accompanied by Beauchamp. They had had only three months language study when they departed four days distant from their nearest missionary neighbors. Of course they had difficulties with the language as well as with the people. In the midst of it he could sing: "How oft in the conflict, when pressed by the foe,

I have fled to my refuge and breathed out my woe;

How often when trials like sea billows roll,
Have I hidden in Thee, O Thou Rock of my soul."

In the midst of it all he could say: "But now he has indeed once again brought me out into a wealthy place. I do not think I ever had such visions of his love and his glory."

A stranger in a Chinese village, or town is going to be the object of the most unceasing curiosity. The people crowd upon him before he is up in the morning and do not leave till the last thing at night.

Next we find Mr. Cassels starting out alone for his lonely station at Paoning—the place to which he is to give nearly forty years of labors—his only companion in this long march being a Chinese boy.

Speaking of Szechwan—his province—he writes: "What idol worship, what superstition! What careful observance of idolatrous rites! What magnificent temples! What crowds of priests! What tinkling of bells and chanting of prayers! What burning of incense and candles, paper money and all the rest of this heathen paraphernalia. But in

proportion as the work is more difficult the triumph of grace will be more glorious."

Mr. Cassels was married to an English missionary lady in 1887 and bringing home his bride to such an interior far away station was no small undertaking, as a white woman had never been seen there before. No sooner did the news leak out of the arrival of his wife than crowds, overwhelming crowds, almost terrifying crowds, surged into the premises both to the danger of the people and the property. Instead of a restful home to bring his young wife after fifteen weeks of travel, endless crowds fill the yard and the house and from early morn till late at night they are beset by prying, inquisitive people so that there is no privacy and no refuge from prying eyes.

In the midst of all we hear him say: "We must advance upon our knees." "I feel more and more that next to obeying the Master's command to pray that laborers may be thrust out into the harvest fields, the important thing to bring before the Lord unceasingly is that the converts from heathenism may be kept and built up and filled with the Holy Ghost."

This idea of advancing upon our knees was very faithfully adhered to by Mr. Cassels. Every week had a day of fasting and prayer in it.

After eight years of the most strenuous labors for God in new territory where he broke new ground and opened up the gospel ministry among a people hitherto untouched by it, he has an opportunity for a furlough. During these years he writes, "I cannot remember that I have been confined to bed for one single day. I have traveled thousands of miles, and not one hair of my head has been hurt, and if you ask about the matter of provision, here again God has done exceeding abundantly; not one thing failed."

The consecration of Mr. Cassels to the Bishopric took place during this furlough. He was made Bishop of Western China at Westminster Abbey, London, Oct. 18, 1895, the Archbishop of Canterbury presiding. One week after found him sailing for China, and after his arrival he begins a letter which he sends to his Missionaries with these words: "I am but a little child." "Jesus called a little child unto him and set him in the midst." "A little child shall lead them."

It was said of Bishop Cassels: "He was extraordinarily shy. It created a barrier which he felt much more acutely even than the rest of us. He was very humble. I had heard his humility spoken of long before I met him, but to work with him for three years was to see what real humility was."

Perils by land and water were constantly his lot. Once going down the river with his wife and five children, his ship struck a rock in mid stream and speedily sank. A small ferry came to their rescue and they were saved. Another time going through the Yangtze rapids the vessel struck a rock while going full steam ahead. The Bishop and twelve missionaries stood in the stern of the vessel while the bow was sinking. Some of them jumped overboard, others were rescued by lifeboats. In this shipwreck the Captain was drowned. Of course all their goods and clothing were lost.

Bishop Cassel's heart was constantly crying out for increase of souls and a revival of God's grace. In 1909 the revival wave which struck Korea began to touch Chinese shores and in February, 1910, special meetings were conducted looking toward a revival. The Bishop reported the following:

"The striking feature of the Mission was that the spirit of conviction fell on the people from the very first. . . . An irresistible wave of prayer with confession of sin fell on the congregation. This became intensified day by day and reached its climax on Wed-

nesday. The spirit of conviction was most deep and widespread. It fell on all classes alike, literate and illiterate, young and old, chiefly on the men, but the women did not escape. I do not know whether one was most prostrate with shame at the terrible frailty of even the best Christians or filled with wonder at the marvelous power of the Spirit of God to lead men to make such confessions. Many promised reparation of various kinds and not a few sums of money have been paid back."

His labors until the end were abundant. During one of the years when Revolutionary disturbances were all over China he was on the road exactly one hundred and eighty-five

days. Midst all the terrific strain of those troublesome days in China when no life was safe he could say with Paul: "We are pressed on every side yet not straitened, perplexed yet not unto despair, pursued yet not forsaken; smitten down yet not destroyed; always bearing about in the body the dying of Jesus that the life of Jesus may be manifested in our body."

In 1918 he writes: "Lawlessness, corruption and Civil War still prevail in China, and from a political point of view the outlook is darker than I have ever known it. But as I look around I discern many causes of deep thanksgiving: wide open doors and no lack of opportunities for telling out the gospel

message; evangelistic campaigns, revival meetings are being attended by most useful and sometimes remarkable results."

After an illness of some ten days Bishop Cassels died Nov. 7, 1925, and in eight days after Mrs. Cassels passed away. They were both buried from the Cathedral of Paoning and they rest from their labors of forty years in that far off country. When they went to Szechwan forty years ago such a thing as a Christian church was unknown; when they died there were over 150 preaching stations; over ten thousand converts had been baptized; there were nearly one hundred preachers, besides Bible women and other lay workers.

BROTHER BROWNING'S LETTER.



HIS afternoon it suddenly dawned upon me what a long time has elapsed since I wrote anything to THE HERALD family, so I came at once to my typewriter and began this letter. It is awkward for me to write and somewhat painful because nearly three weeks ago I came home from preaching and the Devil had a nice little trap set for me and I walked right into it. One of the children had taken the light out of the hall upstairs and someone else had left the door open that leads down the back stairway. Before I knew what was wrong I had fallen headfirst down the stairway and banged my head against the refrigerator in the kitchen and in addition to numerous bruises had broken a bone in my left elbow. Dr. McClure, a dear old Presbyterian physician, who attended me congratulated me on being able to make that descent without breaking my neck. Fortunately, my right arm is in good shape and I can use it for just twice as many gestures when I get warmed up to my preaching. Whenever some kind of trouble overtakes me I preach a sermon on Romans 8:28: "And we know that all things work together for good to them that love God, to them that are the called according to his purpose," but this time I seemed to have a premonition that trouble was on the way so I got in the first lick on the Devil and preached that sermon in a tent meeting at Delaware, Ohio, just a few nights before the accident.

Perhaps it will not be amiss for me to say to my friends that at present I am pastor of the First Church of the Nazarene in Columbus, Ohio. In a little less than a month I will finish the first year of my pastorate. It seems a bit odd that a man should be twenty-eight years a local preacher and spend twenty-two years of that time in the evangelistic field before becoming a pastor, but that is my experience. The transition has been novel and yet not so difficult as I had imagined. Perhaps one of the reasons is this that my church has allowed me the privilege of doing some revival work. Last February it was my privilege to conduct a fruitful revival in the Eastern Nazarene College, of Boston, Mass., and also during the summer it was my privilege to preach in camp meetings at Ellis, La., Eaton Rapids, Mich., Romeo, Mich., and our own camp meeting which is held just six miles north of this city. By the time this letter reaches you I shall probably be preaching in the Brooklyn Holiness Camp Meeting in New York.

One other thing that helps to keep me happy and satisfied in this pastorate is a radio service that I conduct each Sunday afternoon over WAIU. This is a work of faith which the Lord laid on my heart about the first of March. While this is not one of the greater broadcasting stations we have listeners two hundred miles away who get the messages clearly, and within a radius of two hundred miles of this city there are many millions of people. While radio audiences are not usual-

ly very responsive we do get some beautiful letters occasionally telling us of the blessings received through these services. As a result of one appeal over the air I got a splendid radio for Evangeline Reams' Rescue Home and another for Miss McConnell's school down in Breathitt county, Ky. Just as soon as I can get a couple of days off from my work I want to take the set down to Mt. Carmel and have the privilege of seeing something of the wonderful work that is being done for the mountain boys and girls.

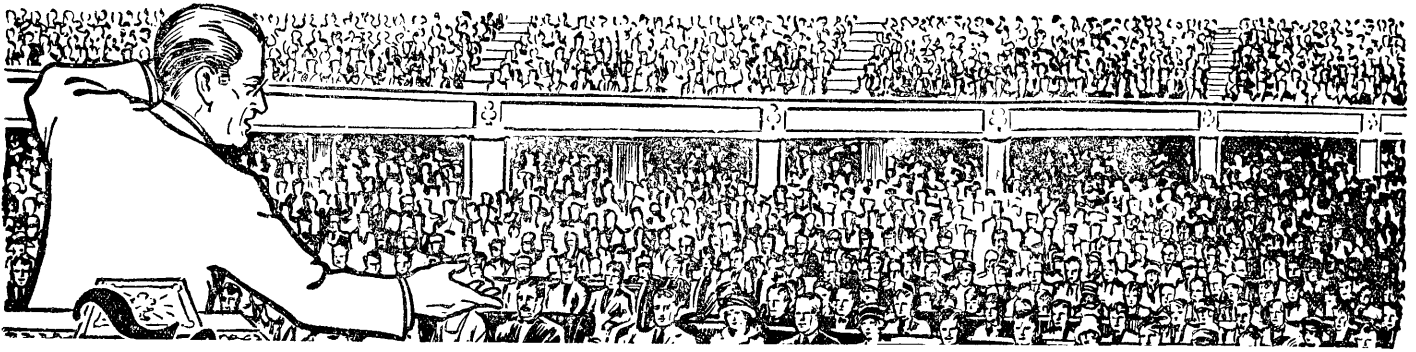
Last June wife and I took our four children and drove from Columbus to Nashville, Tenn., in one day. We spent the night at Trevecca College, that beautiful and living monument to the memory of Brother McClurken, where we were cordially entertained. Early next morning we got started on that wonderful concrete highway that leads to Memphis, Tenn., and before dark we had reached the home of my brother-in-law, Leslie Sturdivant, at McCrory, Ark. We rested one day and then made trip next day to the home of my wife's people near Shreveport, La. There I left the family and took the train for the camp meeting at Ellis, La. This was a trip that will long be remembered. Brother Ed. N. LeJeune, an old Asbury boy, who was reared in that county and had been wonderfully converted from Roman Catholicism, had invited me to preach in the very camp where he was sanctified just a few years ago. Catholicism has a terrific grip on that part of Louisiana but the type of Christians that have been won to the cause of holiness makes one feel that we must do more for that section of the country. Among other unusual believers I wish to mention Sister L. J. Coco, of Marksville, La. This gentle, cultured woman was formerly a Methodist and the wife of a courteous and lovable Catholic merchant. One Sunday they were attending the service in the Methodist Church when Mrs. Coco noticed an elderly white-haired gentleman who looked like a minister sitting in the congregation. She inquired about him and found that he had been sent down there by the Southern Methodists as a missionary to the French Catholic people. She invited him to dinner and tried to make things as pleasant as possible for him. After the meal was over Mr. Coco excused himself and left the house and then old Brother Robidoux said, "Daughter, do you know that it is possible for a person to be saved from all sin?" Then he told her to get her Bible and he showed her the promises and there in the parlor of her own home Sister Coco, a formal Methodist, entered into a radiant and conscious experience of heartfelt salvation. Later on she and a dear friend, Mrs. Joffrion, visited God's Bible School in Cincinnati and both entered into the experience of sanctification. Not long after this Sister Coco's husband died in the faith. Since then this devout woman has felt the call of God and has gone into neglected fields in Louisiana teaching and preaching the gospel in her quiet but effective way and the Lord has

signally honored her labors. At present she has as a co-worker, Miss Ella Ruth, a Taylor University student, who sings the gospel with beauty and unction. Sister Coco visited the Holy Land recently, and in her talks to the young people she uses the lantern slides of scenes in Palestine in a most effective way. We are praying that the Lord may open the way for some of our holiness evangelists to visit southern Louisiana. It is a beautiful country with its broad fertile rice fields, forests with great trees and trailing mosses, and beauty and romance aptly described in Longfellow's Evangeline. I found in the Ellis Camp Meeting some faithful souls who were sanctified years under under the preaching of Dr. Morrison and who were sending their children to Asbury College. Some of these young people will be preaching the gospel of full salvation when our beloved Henry Clay Morrison is walking with the redeemed along the flower-strewn banks of the river of life.

My stay in Louisiana was all too short. I took the train for Shreveport early Monday morning and a brother-in-law, Leon Lafitte, met me and drove me out to my wife's old home near Stonewall. There I found her sick in bed and not one of our four children was well. Chills and fever and boils had come to spoil the visit. However we besought the Lord for help and three days later we were able to start for home. It was raining that morning and the outlook wasn't very bright, but we knelt on the porch for the final season of prayer and we left my sister-in-law and her children and my Catholic father-in-law and Catholic brother-in-law all weeping. When I think of it now I have the heartache to go right back down there and start a revival. Who started this everlasting hurrying business any way? Well, if anybody who reads this ever holds a revival at Stonewall I shall be glad to pray for him and help contribute. As we journeyed back towards Arkansas we struck some very treacherous roads and came near being overturned twice, but the Lord preserved us and we got back to McCrory about three o'clock on the morning of the fourth of July. I celebrated by staying in bed most of the day. Two more days of travel landed us in Columbus and by the time we were rested our camp meeting on Moore's Road began. Unble Buddie and William Heslop and wife and B. H. Haynie and I were the workers. Prof. Messer led the singing. Brother Messenger, of Chicago, gave the prophetic messages. This was my third time to be in this camp and it was by far the most fruitful one that we have had here.

The next day after the Columbus camp meeting closed I went to Eaton Rapids, Mich., and remained a week. Paul Rees and Joseph Owen were there during the early part of the camp and then Joseph Smith and Col. Brengle arrived and remained until the close. Eaton Rapids camp was at flood-tide

(Continued on page 6)



OVERCOMING THE WORLD

Rev. A. H. M. Zahniser.

"For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith."—1 John 5:4.

WE see from the Scripture just quoted, what is, and ought to be, the result of regeneration—a real born-again experience in grace. It is the intellectual, moral and spiritual conquest of the world. Yea, the victorious conquest of the world.

The term *world* is used by the sacred writers in a variety of meanings. Without going into the discussion concerning the different original words so translated, the meaning can usually be quite safely determined by its connection. It is sometimes used to mean (1) The habitable world, as we know it, the earth. (2) Then too, it sometimes refers to the great mass of humanity, the inhabitants of the world considered together, or as a whole. (3) And, also with reference to, the present order of time or existence, this world. (4) Then again, it refers to the future state and existence—the world to come. (5) And sometimes it seems to refer to all the kingdoms and powers subject to Rome in our Savior's time, or, to all the earthly powers and kingdoms of the world at a particular period. Luke 2:1. (6) To the close of the Jewish dispensation, and its reference to or type of the final consummation. Matt. 24:3; and, finally, (7), it is used to signify the prevailing corrupt sentiment, disposition and practices of men, generally. The spirit, customs and manners of the majority rejecting Christ, and his salvation. It is in this last sense, principally, that it is used in the scripture we are now considering. It, however, in a spiritual sense, may be taken comprehensively. For what does he not overcome and gain who succeeds in God's sight and service? "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." (2 Cor. 2:14).

By *victory* we mean the gaining of superiority in any conflict, or competition; the defeat of an enemy in combat or battle, conquest, triumph; it is the opposite of defeat.

It is possible to have the victory. *A victorious life is our blessed privilege!* "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

Whatsoever or whosoever. He that is born of God is born for God and his service and glory, is born for a better world; and for a fuller and higher life than that enjoyed or known by the unregenerate. He that is born of God is furnished with such arms and weapons as will enable him to defend himself against all his foes, and to conquer. "For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world: even our faith."

Faith is the cause or means of victory. It is the instrument, and furnishes us with suitable weapons, with heavenly artillery by which we are able to quench all the fiery

darts of the wicked one. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Cor. 10:4).

WHAT IT IS TO BE AN OVERCOMER.

It is to rise superior to our foe or contestant; to be lifted above the obstacles in our way; to get beyond or pass over successfully any and all danger points and places. To be a come-over. Just to climb right over everything the cruel enemy piles in our way; or fly across it. Sometimes we may fly, see, Isaiah 40:31. Then again we must walk and climb. But the climbing is safe and the victory sure, when we are in the narrow way of life, and going forth in the name, and at the command of the chief captain of the race. In Revelation 11:12, we read: "And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Then in the twelfth chapter and tenth and eleventh verses, of the same book, "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down which accused them before our God day and night. And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death." After speaking of the sting caused by sin; and of the dread and terror of death, and the grave that has come as the result of sin, the inspired Apostle Paul exclaims, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:57).

WHAT IT IS WE MUST OVERCOME.

Our scripture passage says, "Overcometh the world." Yes, the world; but this means much. If we are to overcome the world we must overcome its Captain and Leader, the Prince of the power of the air; the Accuser of the brethren, already mentioned, Satan, our wicked and wily foe. His tricks are many and mean. He has a special "pick on" the redeemed. He seems to have particular spite at the children of God, who are the objects of his love and care. Seeing he cannot injure God himself, he is bent on doing his best, or worst, to destroy his children. When he fails in their destruction, he tries to torment and harass the saved and sanctified subjects of God's grace.

We must overcome the spirit of the world. The spirit that now worketh in the children of disobedience. "Be a snob," Prof. Robt. E. Rodgers of the Massachusetts Institute of Technology, is quoted by the press, as saying to a class of graduates. But the book of inspiration says, "He that showed thee, O man, what is good; and what doth the Lord thy God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." (Micah 6:8). "Gentle, showing all meekness unto all men," writes Paul. (Titus 3:2). While Saint Peter, giving the ladies directions, how to appear like holy women, says, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel;

but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

We must overcome the world in its customs, maxims and fashions. The world says, "You may as well be dead as to be out of fashion." The Bible teaching is, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2). Christians are not to be in bondage to the foolish notions of proud people. The show and sham and shame of modern fashions have disgraced and cursed many. We are shown that the world is actively antagonistic to the children of God. "Marvel not, my brethren, if the world hate you. We know we have passed from death unto life because we love the brethren," our author tells us in the third chapter of this epistle. He had been impressed with the prayer of the Divine Master, in which he said, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world." (John 17:14-16).

Saint John has already shown what he believed constituted worldliness, and what the Christian attitude toward it should be. He wrote, "Love not the world, neither the things that are in the world: If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (1 John 2:15-17).

WHO THEY ARE THAT OVERCOME THE WORLD.
"Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." Dr. Adam Clarke says, "The neuter *all* is here used as gathering together in *one*, under the category of 'born of God.' The whole mass of the born of God conquer the world." Or, whosoever, as some copies have it, and no doubt this expresses the meaning to us now, as the very next verse makes it personal. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" It is an individual conflict with each one of us. Yet there is also a united effort. It may be predicted of all the born again people of God; and it may be declared concerning each one that has experienced the new birth. But only the born again—the born of God, can successfully cope with the situation, and rise superior to all worldliness and all moral and spiritual enemies.

THE MEANS BY WHICH WE MAY OVERCOME THE WORLD.

"Our faith." This text says *our* faith. The faith must be personal and inwrought. It must be in our Lord Jesus Christ: for he is the true and sure Conqueror. In and by

faith we are united to Christ and stand fast in him in an holy contempt of the world and all its opposition. But faith works by love. Our love to, and for, God and Christ, shed abroad in our hearts by the Holy Spirit, so draws us away from the world and its charms, that the separation becomes a joy instead of an hardship. Salvation affords a pleasure that is pure and satisfying. Sinful pleasures lose their charm. The overcoming believer says, "Far from my heart be joys like these."

By faith, the heart is sanctified and purified from the sensual lusts, passions and principles that hold sway and dominate the worldling. Immediately after the prayer referred to in which Jesus presents his disciples to the Father, with the declaration that they are not of the world, and prays that they may be kept from the evil in the world, he adds, "Sanctify them through thy truth; thy word is truth." (John 17:17). As to the process by which this is done we read in Acts 15:9, "Purifying their hearts by faith."

Faith receives and derives sufficient strength and virtue from its object, the Son of God, to conquer all the frowns and flat-teries of the world. "Looking unto Jesus." "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds?" Going forth in faith, we will not mind the scoffs and sneers of the world. We all must bear the cross, but we look forward to wearing the fadeless crown.

Faith lays hold upon gospel promises and gospel grace and obtains the indwelling power and presence that is greater than all that is in the world. Faith looks beyond the bounds of time and sees an invisible world at hand, to which this world is not worthy to be compared, and into which it tells the soul, so possessed, it must keep ready to enter. Here is the testimony of Paul, "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." (2 Cor. 5:5). No wonder he continues, "Therefore, we are always confident." And he tells us why, "For we walk by faith." Faith in God produces confident living, and a blessed hope for the future. The Master warns us, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." (Luke 21:34).

It is the genuine Christian that is the true conqueror of the world by faith. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" With a violence of faith and the works such faith produces, the believer overcomes all difficulties. He becomes a real hero. Read the list given in the eleventh chapter of Hebrews. See what others have done through faith in a living, unchangeable Christ, and take courage. Then sing with Charles Wesley,

"Urge on your rapid course,
Ye blood besprinkled bands;
The heavenly kingdom suffers force;
'Tis seized by violent hands;

"See there the starry crown
That glitters through the skies;
Satan, the world and sin tread down,
And take the glorious prize.

"Courage! your Captain cries,
Who all your toil foreknew,
Toil ye shall have, yet all despise,
I have o'ercome for you.

"The world cannot withstand
Its ancient Conqueror;
The world must sink beneath the Hand
Which arms us for the war.

"This is the victory—
Before our faith they fall;
Jesus hath died for you and me;
Believe, and conquer all!"

"How shall we escape, if we neglect so great salvation?" Hebrews 3:2.

The Sinful Soul, Young or Old, Shall Die.

BISHOP W. A. CANDLER.



HE prophet Malachi foretold the coming of a period of blessedness in which God's messenger would by his powerful ministry "turn the heart of the fathers to the children and the heart of the children to their fathers"; and he warned the people that by the influence of such a turning of hearts would be averted an hour of calamity when the Lord would "smite the earth with a curse." (Malachi 4:6).

We seem to have come upon a time when spurious prophets are seeking to turn the hearts of children from their parents, and teach the youth of the land to trace all their wrong doing to their mothers and fathers, thereby relieving themselves of any sense of condemnation for their sins.

Some of the stock sayings of these patrons of youthful folly and apologists for youthful immorality are such as these: "The young people of today are as fine in every sense of the word as any generation that has preceded them"; "Youth is the product of heredity and environment and they are what their parents have made them"; "If father and mother do not behave, how can their children be expected to do better?" "What is left for modern youth to respect and reverence?"

Now there are grains of truth mixed up in this demagogic flattery of youth; but these grains are miserably compounded with hurtful errors and confusing contradictions.

If the young people of today are so very fine and are at the same time the product of their heredity, how can it be said that their fathers and mothers are so awfully bad? Did sorry parents produce such fine progeny? Whence came all this juvenile fineness?

It is quite true that home life has suffered the loss of some most sacred elements, such as the family altar and the habit of regular attendance upon the services of the Church. This loss cannot be overstated; it is nothing less than a fearful deterioration of life which, if not corrected, must lead speedily to grave social disorders, and in the end to national disasters.

But the youth of today have had no small part in pulling down the family altars of the land and in treating all religious services with contemptuous indifference.

Much of this evil influence has fallen upon them in the schools from which the Bible is excluded and in which text-books, filled with rankest materialism, are used. All this tide of evil flows on during all the days of the week and carries away on its current many boys and girls of immature minds and unstable moral convictions.

Meanwhile "the movies," which are "schools of vice," make their daily contribution to the demoralization of children and youth.

Along with these demoralizing forces there go popular forms of conversation, in which piety is identified with puritanism, and in which shallow minded talkers pour forth the cant phrases of the worldly, such as "I do not believe in long-faced piety" and "I believe in a happy religion," etc. As a matter of fact such people do not believe in any religion whatsoever, but do rather clamor for a life of religionless pleasure-seeking. St. Paul describes their sort as "lovers of pleasure more than lovers of God." (1 Tim. 3:4). Nevertheless, their senseless sayings fall as seeds of evil in young minds all too ready to give heed to such godless stuff.

It cannot be denied that another factor in the demoralization of the children and youth of today is the disposition of many parents to shift upon nurses, day school teachers,

and Sunday school teachers the burden of the rearing and instructing of their offspring. "Business" and "society" occupy their minds, leaving small room for the loving care of children. Thus the home is disintegrated and destroyed.

These several currents of evil are not disconnected; they are parts of one devouring stream, carrying on its bosom old and young alike to the most fearful destruction at last.

They issue from the springs of self-indulgence which always overflow in periods of opulence and luxury; and which submerge the highest principles of right and the holiest things of life in a turbid tide of selfish vanity.

But these swift currents of wrong cannot be arrested by telling the youth of the land that they are fine and blameless, and that their parents are the evil-doers who are responsible for the ruinous things now so prevalent and potent. That sort of prattling preaching to the youth of the nation will only accelerate the speed with which society is hastening to destruction.

There is a vast increase of crime among the youth of the land, and it is worse than useless to try to deny the fact. "Flaming youth" is setting fire to the moral supports of our social system and the national life. And a young man, or young woman, who is old enough to commit crime is old enough to be held responsible for being a criminal; and no extenuation for the offenses committed can justly be drawn from the faults of the parents.

The sensible thing to do, if we would check this wild wave of criminality, is to call both parents and children, old and young, to repentance.

We have had quite enough of pulpit petting of wayward youth. We need now some serious preachers who will cry with Ezekiel, "The word of the Lord came unto me, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." (Ezek. 18:1-4).

Ancestral virtue is not transferable, and ancestral vice cannot explain or extenuate the sins of sons. Every one, whether young or old, must bear the blame of his own wrong doing, confess his own guilt, and repent for his own sin; for all are free-agents, who know right from wrong. No one can shift his own responsibility for his acts backward upon his parents or forward upon his posterity. Sin is peculiarly a personal and individual matter. "The soul that sinneth it shall die."

In this awful matter of sin there is no place for weak sentimentality or the idle vaporings of "behaviorism." All men know they are free. Upon this fact, firmly fixed in the universal consciousness of mankind, rests all government in earth and in heaven. The denial of it means anarchy and disorder. Before the stainless majesty of the moral law every soul must bow in reverent subjection. Rebellion against it means that crime will run riot in the universe.—*South-ern Christian Advocate*.

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For a child from 7 to 12 years old. It is handsomely bound, has an attractive jacket, presentation page, is beautifully illustrated in colors, printed on enamel paper in a beautiful dark blue ink, large, regular old folks type. Eighteen Bible stories are interestingly told, beginning with "Noah and the Ark" and ending with "Jesus Before Pilate." A little 10-year-old girl stepped into our office just a few days ago, picked up a copy of this book and was soon lost in it, the stories were so interesting. Give it for Christmas. Price 60c.

BROTHER BROWNING'S LETTER. (Continued from page 3)

this year. There was hardly a barren altar service and it was remarkable to see what numbers of people prayed through to victory. Brother Joseph Smith was at his best in preaching and dear old Col. Brengle just simply captured the hearts of the people by his simple and unctuous messages. One day I said, "Brother Smith, you ought to write a book entitled Fifty-Five Years In Canaan." His eyes twinkled and he replied, "No, I am going to wait and write one on Seventy-Five Years In Canaan." Another day when we were talking, Col. Brengle told us how he happened to write his famous books on holiness. Some ruffian threw a brick at him and hit him on the head and he was confined to the hospital for eighteen months. While in the hospital he dictated the articles which later composed the book entitled "Helps To Holiness" which has been translated into twenty languages and has gone around the world. The old gentleman smiled and said, "If there had not been a little brick there would not have been a little book." He also told us that one day before his wife died she took that brick and painted on it these words from Genesis 50:20, "But as for you, ye thought evil against me; but God meant it unto good."

At the close of the Eaton Rapids camp meeting Brother E. O. Rice, who is now treasurer of the Oriental Missionary Society, carried me in his car to camp meeting at Romeo, Mich., about forty miles north of Detroit. There it was my privilege to be associated with Rev. Joseph Owen, president of John Fletcher College, and Rev. Chas. Babcock who is one of the greatest preachers of the Holiness Movement. The singing was led by Brother and Sister Shank. These good people can often sing the folks up to shouting ground when the preachers are not able to get them there. This camp meeting was attended by large congregations and while it was not quite so fruitful in visible results as the one at Eaton Rapids it was nevertheless a fine camp and I enjoyed the fellowship of some beautiful saints many of whom represent the fruits of labors of Dr. W. G. Nixon who, before his death, was for many years the great champion of holiness in Michigan Methodism. On the camp grounds at Romeo there is a huge granite boulder weighing several tons that has been rolled out on the edge of the slope overlooking the tabernacle and to one side of it has been fastened a bronze plate with an inscription to the memory of this fallen hero. His son Lloyd, who led the singing at Eaton Rapids, is growing sweeter and richer in grace as he grows older in the ministry, and may some time in the near future take the place of leadership in the ranks of the holiness people that was once accorded his sainted father. The Lord bless him and make him the worthy son of a great sire.

Some time when my friends happen to think of me breathe a prayer for me that God may use me in this situation. Here in a city of more than a third of a million people I am the only preacher who is preaching full salvation over the radio. Just a few churches in this great city stand for holiness. If Jesus were to come to Columbus and catch away his saints I wonder often if there would be more than a thousand, apart from the babies and little children and mentally irresponsible people, who would be in that number. Just a few blocks from our church is the great Ohio State University with a few more than ten thousand students enrolled. A little handful of choice, beautiful young people come in to worship with us from time to time but most of those students don't know we are in town. Indeed, from the way they act, most of them do not seem to know that there is a God. Sometimes I feel like walking out into the street and screaming to these great hurrying throngs and try to arrest their attention long enough to tell them

about God and duty and destiny. Each week about twelve hundred people read my weekly church letter which sometimes contains two thousand words. Tens of thousands hear me preach over the radio and also hear full salvation songs by our choicest singers. We pray and invite and advertise,—and in our regular services people get blessed and shout. In spite of all these things we do not have large congregations. Not many people seem to want to go the way of holiness. My mind runs back to the time when I was first saved and felt that the Lord had called me to preach. I knew little about preaching and so little about the Bible that one day in a sermon I had Daniel in the fiery furnace. The word sanctification was not in my vocabulary. Nobody had ever preached it to me. In spite of all these weights people used to crowd the churches to hear me down in the country in Tennessee and weeping souls would fall into the altar straw and hear from heaven and shout the victory. Holiness people everywhere, my heart breaks over the deadness and barrenness of our preaching today. A few precious souls here and there are snatched as brands from the burning but millions and millions and millions go laughing and reveling and dancing down to black fires of endless torment. Can we not, will we not gather our strength and our faith for another assault on the mighty resources of divine grace and beseech God to stand once more in the midst of his people and let us once more arrest the serious attention of this mad generation?

Yours in the love of God forever,
RAYMOND BROWNING.

Romans 8:28.

Revivals and Human Duty.

REV. WINFRED R. COX.



It is interesting to observe how God adheres to his plan in saving men. He is none the less changeable in this respect than in his holy character. The trend of Modernism is in the direction of disregarding the Divine laws of redemption and to make man his own redeemer, thus attempting to set aside the only way by which man may be saved.

The angelic hosts (except those who rebelled with Satan) have always obeyed the Divine commands and would be delighted to receive the orders of taking the Good News to the children of men; but this is business delegated to men only and it is theirs to carry out. Ever since the days of Pentecost, especially, God has ordered and honored the efforts of men in the salvation of his fellows. The angel who told Joseph to flee into Egypt with the child Jesus, could have handled Herod or protected the child Jesus, but human agency was to be employed to protect the Divine Life. The angel who appeared to Cornelius could have delivered the message that Peter preached to him, but this would have encroached upon the rights and privileges of human servants; so the order was "Send men to Joppa."

It is notable, in observing how ready Divine operations are, when human hands have done the work which God has assigned them. It has been well said, "Man's extremity is God's opportunity." It is very seldom we meet God at the top of the flour barrel. The prophet's visit to the widow was when she was baking the last cake. When the four men let the palsied man down through the roof and lay him before the Master, was pronounced the time for Divine operations. When the stone was rolled away from the door of the sepulchre, there was given opportunity for the Master to say "Lazarus, come forth."

Have I clarified the fact enough to now say, God is waiting on us to do the work

which he assigned to human hands in the saving of men? Are we ready to admit that the speed of the church is slowed down by human delinquency; that revivals of old-time religion would spread with more fire and fruitfulness if we—his divinely appointed agencies—would do the part which is ours? These burning facts should be allowed to weigh heavily upon our hearts. The religious conditions about us are enough to cause the setting aside of days of fasting and prayer that we may qualify more nearly with the commission of spreading the Good News.

Our duty is more than to merely get people saved. Wesley said, "It means more to retain the grace of God than to obtain it." This also means that more capability is required in helping men to retain the grace of God than to get them to obtain it. Is it not true that more real effort is being put forth to get men saved than to aid them in keeping saved?

There is much which may be done along this line, but one thing is worthy of mention and which is clearly set forth in the raising of Lazarus and included in the instruction of the Master, "Loose him and let him go." After he died, human hands prepared him for burial, applying the grave-clothes, etc. But when he came forth alive and responsive to the Lord's command, he was still "bound hand and foot and grave clothes about his face." Anybody knows such conditions would greatly hamper one in many ways; but Jesus said, "Loose him and let him go." Who is to loose him? The ones who put them on him. Human hands are to take them off. They put them on.

What does all this symbolize? If a man curses, commits murder, lies, steals and is a sinner, we say he is dead spiritually and common sentiment labels him as such; but when he gives up all his sins, comes to God and receives the life-giving touch which regenerates his soul, he is alive and is saved. He is a child of God, is in the family of God and is now worthy of confidence and to be received into the church. The grave-clothes must now be taken off. No longer is he to be condemned or charged of the sins which he formerly committed; they are forgiven and since God has forgiven him, we must also and no longer hold against him the wrongs which he did while he was a sinner.

It is wonderful how the Holy Scriptures declare a man free, who has received God's pardoning grace. We are told that God "removes our sins from us as far as the East is from the West and remembers them no more forever." Paul informed the Corinthian Church that if they forgave one of the wrongs, he also forgave him, lest Satan would get an advantage, for we are not ignorant concerning his devices. (2 Cor. 2:6-11). From where does one get the right to take a cruel pick and dig out from under the blood of Christ, sins which have been thus covered? If God grants pardon and sets one free, then we as Christoans should be like him to the extent that we will obey the command, "Loose him and let him go."

Rich or Poor.

There may be about you some people who are so rich they would not subscribe to THE PENTECOSTAL HERALD, and some who are too poor. What do you think of sending them this gospel message, weekly, from now until February 1, at a cost to you of only 25c each? It might be the means of leading them to Christ, or into a richer Christian experience.

Little Children

Enjoy the Children's Page in THE PENTECOSTAL HERALD, and if you would reach their parents, it might be a wise step to send THE HERALD addressed to the child. They will find the Children's Page and the older folk will get their message also. You can send it from now until February 1, at a cost of only 25c.

GLEANINGS FROM THE EVANGELISTIC FIELD

REPORT OF EVANGELIST W. W. LOVELESS.

My last revival was in Groveport, Ohio, with the Church of The Nazarene. The membership of this church is small, the building small, and there was some difficulties in the church, but in spite of all this, God gave us a big little revival. Most of the difficulties were adjusted during the revival, and 25 seekers came to the altar, counting repeaters, and fourteen were saved and six sanctified. Five good, bright converts united with the church. Some of the others who were saved or sanctified were already members of the church, but had gotten their eyes off of God and their duty, and were backslid. We feel sure that the church was in far better condition when the revival ended than when it began, and if everybody will mind God there is a bright future for Groveport Church.

Members of the Lancaster Nazarene Church, and Parson's Avenue Nazarene Church of Columbus came in and helped fight the battle with us, and we are very grateful for their assistance.

Rev. Triphon G. Kaparoff is the pastor of this little church, and I can say I never worked with more devoted and congenial people than this good pastor and his wife. Brother Kaparoff is a native of Macedonia, the country where St. Paul once received an urgent call to "come over and help."

I am now engaged in a Home Missionary Campaign in Ligonier, Ind., on the Nazarene District superintended by Rev. J. W. Montgomery. We are not getting hold of the people very fast here, but we see omens of victory, and are encouraged to press the battle on. More later.

COATESVILLE, PENNSYLVANIA.

We have just had a very fine evangelistic campaign at Coatesville, Pa. The services were held in the Olivet Methodist Episcopal Church, which has a membership of 1800. A large number were won to Christ and the church through the Home Visitation and the Evangelistic Meetings. Several were received into the church yesterday.

November 3rd we have a union campaign in Lock Haven, Pa. Several churches will unite in the combination method: the program includes one week of preparatory mass meetings for the church, followed by one week of Gospel Home Visitation, and then one week of Evangelistic Meetings. In eleven campaigns with the combination method there have been 3,100 decisions for Christ and the church.

We now have an open date beginning December 1st for 15 or 22 days. Shall be glad to send you terms and plan or any other information you may desire. Reply postal enclosed. With best wishes for a good year, I remain, S. B. Goff.

REPORT OF THE GADDIS-MOSER EVANGELISTIC PARTY.

At the West-side Church of the Nazarene at Decatur, Ill., with Bro. N. B. Jensen, pastor, the Lord gave a gracious revival. The church was praying and expecting and throughout the campaign stood nobly by us. The large building was well filled and despite some rainy weather attendance was remarkable. Great conviction came upon the unsaved and at first call the altar was filled and from that on to the closing service there were many seeking God. The children's meetings in the afternoons were well attended and enjoyed and the Sunday school on the last Sunday was turned into an evangelistic service bringing thirty-two young folks to the altar of prayer. God dealt with souls throughout the campaign in a very blessed manner and there were some unusual cases of old-fashioned victory. We were informed of some definite results from the noonday shop meetings.

A great Sunday School Rally on the second Sabbath under the splendid leadership of Dr. West, their efficient superintendent, brought a record attendance of 429. This church has had a remarkable growth under Bro. Jensen and his good wife who are beautiful spirits and much loved by their appreciative flock. A fine love offering was given the pastor the closing night and an abundant remuneration gladly given our party.

We are now at Fargo with the new, but live Nazarenes, and they act like they just would have victory in the name of Jesus.

PHENIX CITY, ALABAMA.

We closed last night a great revival meeting under a great big tent, and we have never had a better meeting during my ministry in this section of Alabama. The preaching was done by Rev. Luther A. Horn, of Mobile, Ala., our own Conference Evangelist, and his strong, Godly sermons were to the edification and salvation of many. We erected the tent on the lawn of our beautiful new Trinity Methodist Church, in one of the best locations in this city of a population of about 17,000; then Columbus, Ga., is just across the river with a population of about 60,000, and our congregations were large and from these two towns with large delegations coming to us from other towns. Brother Horn was at his best, and the Lord met with us in his mighty power and eternity alone can tell how much good was really done. We only received about sixteen into the church but our membership was given a new vision of a greater work they may do for him. Hundreds were blessed at the altars, and Sunday we had a regular pentecost. Old settlers said that no meeting in the history of Phenix City had had such an effect upon the city during the last twenty years as this. Brother Horn says that in all his travels he has not found

a more attractive church than our new building here. We realize far better than we can express, that this great church building has come in answer to faith. There are no rich people in our church, but our church property here is estimated to be worth \$100,000, and we feel with such a wonderful church building, and our people having been baptized and refreshed with God's Spirit, that we are facing better days.

May God's blessings rest and abide upon Dr. Morrison and all the readers of The Herald.

J. M. Truett, P. C.

CLAY CITY, KENTUCKY.

We have been busy most of the summer and have seen some glorious results. We recently conducted a three-weeks' meeting at Raceland, Ky., with the Rev. H. D. Harris. Raceland is midway between Russell and Greenup. The C. & O. R. R. is now building, I was told, the largest railroad shops in the world at Raceland. It is a hard field but we found some of the finest people that we have ever met and the result of the meeting was satisfactory to the pastor, church and community. The pastor is a fine character, splendid preacher and loved by all. We were entertained in the beautiful new home of Mr. and Mrs. Forte, the postmaster, and they certainly did their job well. Fine people. There were many blessed, converted, reclaimed and united with the church a few outstanding characters.

We are at this writing assisting the Rev. P. S. Elam, at Clay City, Ky. The crowds are large and interest deep. This is a very interesting church to me as Clay City was the first place I ever attended a conference, and the first Bishop I had ever seen, Bishop Morrison, and he made a profound impression on me as a boy preacher.

We are filling our slate up for winter and spring.

J. B. Kendall.

Home address, Lexington, Ky.

REPORT OF BRO. PYUN AND SR. LI SARIWON, KOREA.

Bro. Pyun is praising God for his unchangeable love and goodness during another month and because he has been blessed and kept by the power of God. He says that even though he is an insufficient one God has worked through him and has done a work in the hearts and lives of others.

God's blessing has been upon Bro. Pyun as he has visited the homes of the Christians and dealt with them according to their spiritual conditions and needs. The older and more established ones he only plans to visit once in two weeks but the new converts and seekers he endeavors to visit two and three times a week. They are very independent upon this spiritual help and Bro. Pyun is always anxious to go to them in the fullness of the Spirit so as to be made as great a help and blessing as possible. Labor conditions in Sariwon are very bad indeed, there being at the present time about 70 percent of the laboring class without work and from 15,000 to 20,000 families living on an income of forty sen a day. Under such conditions the Christians have many trials and temporal difficulties, but Bro. Pyun is glad to report that they are living in victory, trusting God for the supplying of their needs. Praise his Name!

An epidemic prevailed in Sariwon this month which caused great suffering and many deaths, but in a miraculous way the lives of all the Christians were preserved and Bro. Pyun feels like praising God especially for this. How blessed it is to abide under his shadow and under the cover of his wings. The daughter of one of the Christians, Bro. Pek, was taken down with this plague and death seemed certain. She fell into an unconscious condition and for four days could take nothing to eat. In spite of the darkness that hung over the home the parents kept their trust in the Lord and Bro. Pyun visited them twice each day and held on in earnest prayer for healing even though, humanly speaking, it seemed impossible. One day Bro. Pyun went in the room where she was and took hold of her hand and felt her pulse. It seemed that life was ebbing away but still Bro. Pyun trusted and held on to God. The family gathered into the room to see her pass away and prayed that God would be with her spirit as she left the world, but praise be unto God, he performed a miracle and within three hours of the time when the last prayer was prayed she sat up and asked for something to eat. Before that night had passed she smiled and stood on her feet, perfectly whole. Hallelujah! Bro. Pyun says they witnessed the kind of a miracle performed by Jesus himself on Jairus' daughter and Peter's mother-in-law. Praise God his power is the same!

One of the new seekers this month was a very wicked man known throughout the community as the chief of the drunkards. He is an official of a certain office and lived with a concubine. However, in spite of the hardness of his heart the Spirit dealt with him and caused him to abandon his life of sin and seek the Saviour. He has been truly regenerated and is now a changed man—a new creature in Christ Jesus. Praise God!

Another new seeker is a woman who lives near the church and who for a long time had opposed the Christians. She has repented of all her sins and found the Saviour. Praise God! Another who had persecuted the Christians, a Mr. Kim, was convicted this month and has begun to come to the church and seek the Lord.

Sr. Li praises God for health and protection during the hot season and because he has been with her and has given victory in her work for him.

She is glad to report a good spiritual condition of the Christians. One family removed to a village about six miles away but they are continuing to attend all the church services. There is a church of another denomination right across the road from where they live but they prefer to come to their own church where they can hear the full gospel preached. A family who moved to Sariwon from another place have begun to attend, and seem very earnest. And still another family who moved to Sariwon from Pyeng Yang have voluntarily begun to attend our church. They are very zealous and are preaching to their neighbors.

The workers have divided Sariwon into three districts and have appointed leaders of each district who visit the Christians in their district and who lead a prayer meeting somewhere in their district each Friday night. God is richly blessing this work.

One day in personal work Sr. Li met a very superstitious family, one to whom she felt that God had sent her to make Jesus known. She saw the skin of a dog hanging in front of the door so made this her subject of approach, asking what this was and why it was there. They said that they had done this to prevent the god of disease from entering the home. There were many idols in the home to whom they sacrificed continually. Whenever they had any meat or anything special they always gave the idols some first. They lived in constant fear of the idols, and were afraid to even speak freely for fear of incurring the wrath of the gods. Sr. Li told them how she had once been an idol worshipper but now she had found the true and living God and they were greatly influenced. The young lady in the home took Sr. Li into her room and wanted to know more about this, and decided to follow Jesus Christ. Please pray for the salvation of this needy family.

Please keep much in prayer for the work at Sariwon and for Bro. Pyun and Sr. Li.

The Oriental Missionary Society,
Shanghai, China.

A REPORT FROM THE FIELD.

For some time I have intended giving a brief report of my meetings but have been so busy have not taken time. To give a report in full would take too much space, so I shall just touch the high points.

Starting the first of June, Mrs. Lewis and I began at Key Street Church, Princeton, W. Va., with Rev. A. S. Clear, pastor. Dr. W. M. Morrell, pastor of First Church, Princeton, whom we helped in March, did the preaching. This was a very successful meeting and one thing delightful was the fellowship of these brethren. The Holston Conference met at Princeton a few years ago and Dr. H. C. Morrison gave the evangelistic addresses, which linger yet in the hearts of the people. The influence of his ministry contributed to this meeting.

From there we went to Delanco, N. J., Fletcher Grove camp meeting, where we met devout followers of God. Our co-laborers were Ray N. Johnson and F. Lincicome. Never has it been my privilege to labor with two finer spirits. Bro. Johnson has no equal to his experience and age. The future holds great promise for this youthful evangelist. Bro. Lincicome is unsurpassed when it comes to delivering a full and complete gospel. Many times the service was swallowed up by waves of glory and shouts of victory. Am happy to say that they invited us back for the following year.

From there we rushed to Mt. Olivet, Ky., to join our good friend and brother, O. H. Callis, in the Penn Grove camp meeting. With his fearless spirit and tactful manner he preached as few men do. It was our pleasure also to meet and become acquainted with his godly wife and beautiful little daughter, Laura Woodson, who can sing like a nightingale. Mrs. Callis generously assisted in the services with her violin.

Leaving Mt. Olivet early Monday morning, we all five rushed to Centerville, N. J., to join my brother, Rev. W. H. Lewis and assist him in a two-weeks' campaign. This was a very hard meeting but fruitful.

Leaving New Jersey, Mrs. Lewis and I turned Southward to help C. O. Dorn at Sumter, S. C., in a camp meeting. Here Rev. J. R. Parker did the preaching in a fearless and effective manner which resulted in many conversions. Mrs. Parker was also present and rendered valuable aid in prayer and personal work.

Fig. N. C., was our next stop in the Ashe County Camp Meeting. This year marked great progress in the history of the camp. We had people visiting us from nine states. Rev. C. M. Dunaway was the principal speaker and was at his best. We also had with us Rev. C. O. Dorn, Rev. Chas. Williams and Rev. W. H. Lewis, who brought us helpful messages. The closing days Hon. W. D. Upshaw came by and brought us two wonderful messages. It was our good fortune to have the Phifer Sisters of Sumter, N. C., with their musical instruments, who captivated the people and contributed greatly to the spiritual welfare of the meeting.

From Fig. we turned back to South Carolina to join Rev. S. E. Ledbetter in two meetings near Sumter. Bro. Ledbetter preached with unction and a burdened heart. Never have we been treated with more courtesy and hospitality than in this grand old state.

M. V. Lewis.

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Will You Help Us?

We propose to send THE HERALD to all new subscribers for twenty-five cents until February 1st, 1930. This is a very liberal offer, and cannot bring us directly any financial gain. Our object is to place the paper for a number of months into the hands of people who are not acquainted with it, with the hope that we may be able to bring them into more vital relationships with our Lord Jesus. We believe that THE HERALD carries a scriptural, vital message that will have a very gracious effect upon those who read it from week to week.

We receive letters from every quarter of the country and frequently from overseas from people who rejoice and thank God for the blessing that comes to them through the reading of THE HERALD. This greatly encourages us. We are longing, under the guidance and help of the Holy Spirit, to be able to pass out the true Bread of Life to all people who read the pages of this paper, to interest them more deeply in the teachings of the Holy Scriptures, to bring them to see the fullness of the atonement made by our Lord. We are longing to help the people into the great, glorious experience and life of full salvation.

We earnestly appeal to all of our subscribers to help us at this time; interest your friends, get their subscriptions. As you know, the price from now to February 1, 1930, is only twenty-five cents. Inform them that each week the paper will contain a sermon from some able minister of the Gospel, that we are discussing in these columns the most vital questions of Bible doctrine, religious experience and Christian activity, that we are preaching Jesus, the Son of God, the Saviour of men, who died and is alive forevermore, whose mighty power and inexhaustible resources of life make possible the salvation of all men from all sin who may here and now repent and believe for pardon, or consecrate and believe for the cleansing which is provided in his precious, all-atoning blood. Come and help us in this good work. Help your fellow-beings. Help your Lord to bring the news of his redemption to a lost world. Help us to sustain and carry forward the great good work in which we are engaged. Get a blessing for yourself by making yourself a blessing to your fellow-beings. This is your interest as well as ours, and it is with your co-operation that this

great idea can be carried to success. The loyalty of our friends has never been questioned; our sincerity in our work has never been doubted, we are sure. Let us co-operate in this campaign to scatter full salvation literature over the land, and thus you will enjoy the blessings which shall attend our efforts.

Our evangelists, like the pioneers of old, are entering the "unexplored" regions, proclaiming the blessed truth of full salvation for all men from all sin, and meeting with good results. But ask any of them what would have been accomplished had their evangelistic tours been preceded by holiness literature and the people presented the truth and the community prepared to receive the preaching of it? They would answer, in one accord, that they would have labored under more pleasant and encouraging environments, and that their efforts would have been far more largely rewarded. Thus we can appreciate the importance of sending holiness literature to eradicate prejudice and prepare hearts for the preaching of full salvation. You know THE HERALD, that it stands in the open, fearless in its purpose, radical in its principles, and reasonable in its declarations. Thousands owe their present state of grace directly or indirectly to THE HERALD. But we need you to help us get THE HERALD to the people. It can be done! It will be done! Let each of us prove our worth, and have our name recorded as one who helped in this great and noble work.

An Interesting Statement From Dr. Fosdick.



would like the readers of THE HERALD to read a statement recently made by Dr. Fosdick.

"I am a modernist. I am not attacking knowledge and I am making no cheap and easy retreat to mysticism. The problem of adjusting one's religious thinking to the modern scientific world-view has been my personal problem and in a sense it always will be, and I would not abate one jot or tittle of emphasis upon its significance.

"But I have watched liberal churches grow sophisticated, absorb their religious energies in theological adjustments, spend their time informing the world how up-to-date they are, become intellectually complacent, lose out of their religion all the passion of an ethical adventure and the deep resources of dynamic spiritual power, until they were not worth to the community what it cost to run them. May God save us from any such inglorious anticlimax!"

Dr. Fosdick makes it clear that he is a modernist and expects to remain so. We doubt if the Doctor is correct when he says he is "not attacking knowledge." There is quite a bit of what is supposed to be knowledge in the history of the Church, the doctrines of the Bible, and the gospel, which has been a tremendous power in the world, which he does attack.

Dr. Fosdick denies the pre-existence of Jesus, his Virgin Birth, his Godhead, and his resurrection. There is a tremendous amount of teaching with reference to these great scriptural truths that is most valuable knowledge, that he has set himself to drive out of the thinking, faith and life of the people. With his attitude toward Jesus Christ, I do not see how he can regard the church as the Church of Christ. With the plain teachings of the Bible with reference to the Christ of prophecy, of the Gospels, and the Epistles, which Dr. Fosdick denies, he has no right to claim to be a Christian. He has no faith and, in the nature of things, cannot have faith in Jesus Christ for the forgiveness of sins. He is logically forced to believe that Christ's claim to pre-existence, to the

glory he had with the Father before the world was, and the oneness he had with God, from whom he came, and to whom he was to return, were false claims. He cannot worship and believe for salvation in the Christ of the Bible.

In describing the liberal churches which have lost their spiritual power, and "are not worth their upkeep," it may be that Dr. Fosdick is describing the church of which he is pastor far more than he thinks. A people who will employ for their pastor a man who claims that Christ had no existence before his birth, was not of virgin birth, never performed a miracle, and had no resurrection—they are not Christian people. They may claim to be, and may think they are. They may do many good works, in a way, but they cannot endorse Dr. Fosdick's views by calling him to be their pastor, and be worshippers of the Lord Jesus, devout people in communion with the Holy Spirit.

Preachers cannot endorse Fosdick and be true to the Christ he rejects. The poor man is blinded with his own conceits, and must repent of the fearful sin of denying the Godhead of Christ, and his saving power, or he will find at last that the door is shut. Is it possible that Dr. Fosdick, or any one else, can believe that Christ was a mere human being and his wonderful claims to being one and equal with the Father, were false, and yet, he has power to forgive sins, and is a being worthy of the devout worship of mankind?

It is quite impossible for any man to take the attitude toward Jesus and the Holy Scriptures that Dr. Fosdick has taken, and be a Christian man. He is at war with the best knowledge of all human history. He is at war with the prophets who predicted the coming of Jesus. He is at war with the apostles who wrote the Gospels and the Epistles. He is at war with all the great teachers and preachers of the past who have gone forward preaching the Godhead of Christ, the redemptive power of his death upon the cross. He is at war today with all the true evangelical forces that are seeking to save a lost world through the atoning merit of the blood of Christ shed upon the cross. He is at war with God. Any man who denies the Deity of Jesus Christ, and his eternal oneness with the Father, and the redemption he wrought upon the cross for the human race, is at war with the Holy Trinity and the saving truths of the gospel. He has sown the seeds of doubt in thousands of hearts. He has quenched the faith in countless young people. He has offended many little ones. It had been better for him to have had a millstone bound about his neck and been cast into the deepest sea, than that he should have lived and made the war he has made against gospel truth, and the evangelical forces that bring men to repentance and saving faith in Jesus Christ.

The Scriptures speak of the stone which the builders set at nought, but became the head of the corner, then declares, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

H. C. MORRISON.

A New Editor.

The Way of Faith, published at Columbia, S. C., has always been a paper carrying in its columns great love and faith. It has always exalted Jesus Christ, high over all powers of evil. The management of this paper has been fortunate in securing for its recent editor Rev. John L. Brasher, a man of superior education and natural gifts. At his best, he is one of the most powerful preachers I have heard. He will put into this paper profound thinking on the great essential truths of the gospel. This editorship will give him an opportunity, while pastor, to speak the saving truths of the gospel to a host of readers. May God bless him, graciously, in this new channel of the service of his Master, and the

readers of the paper he edits. While the paper is published in Columbia, S. C., the Editor's office is in Boaz, Ala. Brasher is a man that you have to know a bit to understand the deep channels of his devotion to his Saviour, and his love for his friends. He is one of the most delightful men to take a long walk and talk with in the woods between the services at a camp meeting, that I have ever known. Somehow, I get closer to a man, and understand his intelligence, his faith, his devotion—the real inward man—better in a long walk and talk in the quiet woods, than any other way. A few times I have had this very delightful privilege with John Brasher. May God greatly bless him in this new field of his labors. H. C. M.

The Passing of Brother Hyde.

I do not know when I have been more shocked and grieved over the death of a beloved brother than that of Rev. E. L. Hyde, of New Jersey. I had known Brother Hyde for more than a quarter of a century. He was one of the most cheerful, hopeful, zealous evangelists I ever knew. I think he held some eighty revival meetings in the City of Philadelphia. There was great demand for his services. There was simplicity, clearness and winsomeness in the manner and the message of the Lord as he gave it to the people, that drew a great number of souls to the repentance and saving faith in the Lord Jesus, and a multitude of God's children into the blessing of sanctification through the precious blood of our Redeemer, which cleanseth from all sin.

Brother Hyde used to be a most delightful and useful brother at the Mountain Lake Park camp meeting. He was frequently put forward to take the collections to finance the camp, because of his wonderfully kind spirit and good humor. One of his greatest works was done at Ocean Grove, N. J. For years, he had charge of the holiness meetings in a certain hall set apart for that purpose. He was able to present the message with such a shining face, and such a spirit of love and sympathy, that he drew the people to crowd the hall where he held his daily holiness meetings, and great numbers would gather at the altar and receive the sanctifying power.

He will be held in loving memory, not only among the multitudes who were blessed by his ministry, but by multitudes of preachers with whom he labored and associated. I never heard any person speak one word of criticism against Brother Hyde.

A few years ago he delivered the course of lectures on Evangelism at Asbury College and seemed to win the love and admiration of all the people. Dear Beloved Brother has gone from us, but we shall know where to find him. We extend to his family our warmest sympathy and pray that God may comfort them in their bereavement.

H. C. MORRISON.

A Faithful Servant of the Lord Jesus.

I have read with deep regret of the death of Rev. R. L. Selle. He was one of the most devout and industrious pastors I ever knew. He could not be satisfied without the conversion of sinners and the sanctification of believers. He was a pastor who constantly looked after the needs and interests of his people. I held more than one meeting with him when he was pastor, and was with him in several camp meetings. He was a Christian gentleman of high order, as well as a devout Christian and earnest preacher. He often contributed to the holiness papers and frequently his enraptured mind ascended into the realm of poetry, and he wrote some very excellent poems. I can hardly call to mind any man in my knowledge who was a more zealous worker for the salvation of his fellowbeings. He was a great believer in the Wesleyan doctrine of entire sanctification, claimed the experience, and illustrated in his

life the testimony he gave. I have no doubt but he is now in Paradise in the enjoyment of his Lord and many souls who were blessed under his ministry. It is with a degree of sadness that we recognize the fact that we shall see him no more in the flesh, but we rejoice in the hope of meeting him among the blest in the home beyond the skies. Let all of us who knew and loved Brother Selle gird ourselves afresh and press the battle faithfully until we shall have finished our course and through the infinite mercy of God, the cleansing of the blood of Christ, and the guidance of the Holy Spirit we, too, shall go to join the holy family in our Father's house on high. H. C. MORRISON.

TWO ORDERS OF CHRISTIANS

MRS. H. C. MORRISON.



O one who half way observes, it is a demonstrated fact that there are two classes of Christians in the church. There are many "professors" of religion, but we fear that there are fewer "possessors."

It used to be in olden times, in the days when it was difficult to get into the church, and as difficult to remain in the church, that any one who was a member of the church was really considered to be a "born-again" Christian. We recall the days of our childhood when the minister stood up in the pulpit to preach, we expected to hear such trumpet sounds of the gospel note that we should have been keenly disappointed had it not been so.

The old-timers preached mightily on sin, hell, judgment and heaven, until you felt you would sink into the bottomless pit forever if you did not "flee from the wrath to come," and usually, after such a sermon, there were many who left the hog-pen of sin and turned their steps back toward the father's house.

Those were great old days! Days of power, of conviction because of sin, of a sense of God as his Spirit moved and worked in the hearts of men and women. I am thankful that I lived in those blessed days of gospel preaching, of the declaration of the power of the blood, and the mightiness of Christ to save and keep from sin.

The old-time minister of the gospel commanded the respect and confidence of the people. I recall that when the "circuit rider" would come to our home—and he usually made our home his headquarters over the fifth Sunday—that we all stood in awe, because we felt a man of God was in our presence. Some of us youngsters had been out on a frolic one night, and while we were gone the pastor came, and when we were told that he was at our home, I felt ashamed and embarrassed to meet him the next morning, for fear he would ask where I had been.

But somehow, that state of things does not seem to prevail in the times in which we are living. Young people can boastfully defend the dance, mothers and fathers can play cards, attend all sorts of worldly amusements and "live as the world," generally, and seem to think it matters little to any one whether they are worldly or spiritual. They represent one class of Christians, so-called, and are a hurt to the church and a stumblingblock to the young people.

But we are thankful that, even in these days of unbelief and loss of faith, in these days when the blessed Book is being discarded and torn to pieces for the opinions of men who are not illuminated by the Spirit of God, that some of us can know that we have "passed from death unto life," and have the consciousness of having been "twice born." And while we see much that distresses and grieves us, we "know whom we have believed, and are persuaded that he is able to keep that which we have committed unto him against that day." I rejoice that I came un-

der the power of the gospel and found the peace that passeth all understanding.

"I came to Jesus as I was—

Wearied, and worn, and sad;

I found in him a resting place,

And he hath made me glad."

Reader, to which class do you belong? The "professor" or the "possessor?" Wesley said, "I am inclined to think that whosoever finds redemption in the blood of Jesus has then the choice of walking in the higher or the lower path." Then he adds, "Will it be a little thing to have a lower place than you might have had in the kingdom of your Father?" Worth thinking about!

100 Books Free.

We have a little book entitled "The Lost Christ," which is a most remarkable sermon preached by the noted Gipsy Smith, and it was so effective that in many places he was requested to repeat the sermon, in one instance, four or five times. The price of it is 35c.

To the first 100 persons sending us one good reason of not over 50 words length, "Why Good Books Make the Most Appropriate Gifts for Christmas," we will send a copy of "The Lost Christ," postpaid, free of charge. These must be in this office not later than Nov. 30, 1929.

Address your "Reason" to The Pentecostal Publishing Company, Louisville, Ky.

Attention!

When the new dormitory for girls was erected at Asbury College, it was thought to be large enough to take care of all of our young ladies for years to come, but this year's influx of co-eds has overflowed the dormitory at the very beginning of school, necessitating placing the Bethel Academy girls in a dormitory to themselves.

They are nicely taken care of and are quite eager to make their new domicile attractive. One of our needs in this building is a piano and it has occurred to me that if any reader of THE PENTECOSTAL HERALD has a piano in good repair, which could stand continued service, and which could be donated for this new dormitory, it would greatly enhance the pleasure of the girls who reside there and would supply a real need.

If any other reader feels prompted to send a check for the furnishing of a cozy living room this also would answer an imperative need and would complete the interior equipment of the dormitory.

Should this appeal interest any reader, kindly notify Professor Geo. B. Burkholder, Principal Bethel Academy, Wilmore, Ky.

That Young Man

In your community who needs the gospel, might be reached if you would have a copy of THE PENTECOSTAL HERALD mailed to him, personally, every week from now until February 1. It would cost you only 25c to try it.

Help Some Boy to Find Christ

This Christmas. Just at this time we have gotten hold of one of the most attractive Testaments, just the thing for a boy to carry in his pocket. There is a place for the name and address; three pages devoted to telling one How to Become a Christian; then two songs, one "Carry Your Bible," and another, "Jesus is a Friend of Mine." The music is written with the songs.

There are a number of attractive colored illustrations, and for a small Testament, the type excels any we have seen for clearness, which makes it easy to read. The chapter numbers are in figures, and the binding is a beautiful dark green imitation leather.

This is just the Testament for a Christmas gift; it is so attractively gotten up that a boy just cannot resist reading it. The price is only 50c.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

OUR BOYS AND GIRLS

DETERMINATION.

Dear Boys and Girls: I have written a big word to begin my letter to you. Some of you little ones may have to spell it and ask some one what it means. You all will need it often in your lives. It may be this cool morning some boy or girl will feel like staying in the warm bed longer instead of getting out in the cold, but you said, "I must get up right now for breakfast will be ready before I get there," and you had to have determination to say "I will get up right now." So when you were ready for the good warm food you were glad you did hustle up. When you know what you ought to do have determination to say "I will." But if there is something bad that you know you ought not to do but you would like to do just say, "I will not." That is good determination. If you do a wrong thing that is a bad determination. A girl was asked to go with a party where she was not sure it was right to go, and her mother was not there to tell her if it was right to go, and as she was not sure about it she said, "No, I will not go." So be sure a thing is right before you do it. A boy is asked to smoke a cigarette but his mother has told him not to learn that habit for it is wrong. Don't do it. Learn to say no when wrong things tempt you. Be sure you are in the right then go ahead.

With love to you all and Aunt Bettie.
Yours truly,
Mary Hudson.

Dear Aunt Bettie: I've been thinking for some time I would write to your page and when I read Miss Beulah Bassett's letter of Sohag, Upper Egypt, that you had printed in *The Herald* of August 14th, it encouraged me to try to say a few words to *The Herald* cousins in way of encouragement, for it is like you said, "We never know what may be done through page ten." For I feel sure God's all-seeing eye is upon page ten, and he sees and knows all that is being said or done. It is like the song that says "Every step that you make this great eye is awake, there's an eye watching you." This great eye is God. Yes, cousins, God knows it all. There is nothing hid from him. He knows all we do, think or say; he knows the very intent of our hearts. Praise his holy name. O, I shall never forget my wonderful experience of salvation. Early on the morning of October 15, 1912, God rolled the burden of sin from my heart. I do praise and thank him for salvation. Since then God has given me a deeper experience by baptizing me with the Holy Ghost. O how I magnify the name of Jesus; he's a wonderful Savior to me. I wouldn't turn away from him for all the world, yea, ten thousand worlds like this. I'm poor and needy, so far as this world's goods are concerned, yet I'm satisfied and contented with Jesus. I want to be more and more like Jesus. Cousins, I have four children living, one girl and three boys, and they are not all saved. Will you and Aunt Bettie join me in prayer that they all shall be saved and filled with the Holy Ghost, and that God will use them somehow, somewhere in his vineyard? It is my heart's desire and prayer that God will use my entire family in some way to win souls for Jesus, and make them willing and glad to suffer for Jesus' sake. I'm so glad today I have the assurance of eternal life. As time rolls on, opportunities fewer, and eternity nearer, I'm thanking the Lord I'm nearer Heaven. Dear Aunt Bettie and dear Bro. Morrison can never know the inspiration they have been to me through the pages of *The Herald*. I'm unable to find words to express it. God bless you both. May the Lord strengthen Bro. Morrison both physically and spiritually that he may be able to continue in his work. I enjoy so much page one By The Editor. Every word is loaded with truth. Thank God for the few who don't handle his word deceitfully and who fear God rather than man. Cousins, I will be glad to read in page ten your testi-

monies of what the Lord has done for you. May God bless you every one. I want to meet you in Heaven sometime. I will be glad to receive letters from any one who cares to write.

Your Sister in Christ,
Mrs. W. T. Walker.
Rt. 1, Box 166, Arcadia, Fla.

Dear Aunt Bettie: So often have I wanted to write to you and tell you how I enjoy your writing in *The Herald*, one of the best papers I ever read. I always look for your pieces first and enjoy them so much. I am a shut-in with rheumatism; am 77 years old, and enjoy *The Herald* so much. Hope Bro. Morrison may be spared many years to do his good work. Am glad to say "His grace has brought me safe thus far, and grace will lead me home." Your admirer,

Mrs. B. F. Copeland.
Grantville, Ga.

Dear Aunt Bettie: I hope you will let me join your happy band of boys and girls. I am thirteen years old and in the first year of high school. I have brown curls and dark brown eyes. My birthday is November 3. I am a Christian and would like to hear more about this little band if any of the cousins would care to write to me. Mary Woolums, I think your middle name is Elizabeth. Freda Hiller, I think your name is Ruth. I hope to see this letter in print.

Uletta Thompson.
508 Broadway N. Buhl, Idaho.

Dear Aunt Bettie: I have written several letters before and have never seen them in print so thought I would try once more. My father takes *The Herald* and I surely do enjoy reading it, especially page ten. I go to Sunday school and church every Sunday. I have about a mile to go. I am thirteen years old and my birthday is Nov. 26. Have I a twin? I have been a Christian for only a short time, but I surely wouldn't give it up for all the world has to offer. I was saved under the preaching of Dr. John Owen and sanctified under Dr. Mingledorff. The camp ground is only a short distance from my place, being a half mile. It is named after Bishop Asbury. We have a nice tabernacle and in it the meetings are held. I have heard Dr. Morrison preach and think he is a great preacher. I am sorry to see that he has been ill. I have two brothers and two sisters, one of which had a letter in *The Herald*. They are all Christians. My parents, grandparents and nearly all of my uncles and aunts are also Christians. One of my grandfathers, who was ninety years of age and was a great Christian, passed on to the other side just last week. I want your prayers that I can be a better Christian. As this letter is getting long I will close. I also want others to write to me.

Paul W. Slagay.
Washburn, N. Dak.

Dear Aunt Bettie: I hope I will be admitted for a short time. I had a letter printed on page ten last December. I received lots of letters, books and some money. I wrote to several but was unable to answer all, so I hope all that did not get a reply will accept this as one. I am confined to wheel chair and bed all the time and am so nervous I can't hardly write. I thank you all, and will be glad to hear from you again.

Your cripple friend,
Owen J. Pickens.
Waterloo, Ala.

Dear Aunt Bettie: I am wondering if there is room for a new visitor? If so, I would love to tell the little folks of my experience when I was only a little girl, and hope it will help some little girl or boy to let Jesus come first in their lives. It came to me as a great question like this—that I must love God above everything. I answered the question immediately but not in God's will, for I said I can love God above everything except my mama and papa, (the idol of most every child's heart). That same question continued to come time and

again, and I thought God unjust, for it seemed impossible for me to love God the best, even better than that love I had for my earthly father and mother. But one day I read a letter on the Children's Page, and the writer said, "If we love God more than we love father or mother, then we could love father and mother with a greater love even than we could before." Isn't that great? When I read this I said if that is the way, sure I can love God the best. As soon as I answered in his will, there was a flash of joy that filled my soul which I did not understand just then, but I knew that the question was settled. May God bless Aunt Bettie and the cousins.

Mrs. B. H. Smith.

Dear Aunt Bettie: I am wondering if there's room for a Texas girl to join your happy band of boys and girls. If so I would like to join. I haven't much to say for I am sending a riddle which will take up a right smart of room. This is a Bible riddle and I expect all of the cousins to try their luck at guessing it.

A Bible Riddle.

God made Adam out of dust,
But thought it best to make me first;
So I was made before the man,
To answer God's most holy plan.

My body God did make complete,
But without arms or hands or feet.
My ways and acts he did control,
But to my body gave no soul.

A living being I became
And Adam gave to me a name.
I, from his presence then withdrew,
And more of Adam never knew.

I did my Maker's law obey,
And from them never went astray.
Thousands of miles I go in fear,
But seldom on the earth appear.

For a purpose wise which God did see
He put a living soul in me,
A soul from me my God did claim
And took from me that soul again.

For when from me that soul had fled
I was the same as when first made,
And without hands, or feet, or soul,
I wander on from pole to pole.

I labored hard by day and night,
To fallen men I gave great light.
Thousands of people young and old,
Will at my death great light behold.

No right or wrong can I conceive,
The Scriptures I cannot believe,
Though my name therein is found,
They are to me an empty sound.

No fear of death doth trouble me.
Real happiness I shall never see,
To heaven, I shall never go,
Nor to the grave, or to hell below.

Now, when these lines you slowly read,
Go, search your Bible with all speed,
For that my name is recorded there
I honestly to you declare.

Now, everyone of you cousins get to work and answer this riddle. Please write to page ten and give your answer.

If I see this in print I will come again. I would surely like to see this in print to surprise my parents. I will close and give others room to write.

Annie T. Browning.
Box 354, Frankston, Texas.

Dear Aunt Bettie: Would you move over and let a little Kentucky girl join your happy band of boys and girls? I am ten years of age and in the fourth grade. My birthday is April 2. Have I a twin? If so, write to me. My mother and father take *The Herald* and I enjoy reading page ten. Who can guess my middle name? It begins with B and ends with E, and has seven letters in it. I go to Sunday school every Sunday. I belong to the M. E. Church. Father and mother are Christians. We have family prayer each day. I pray God may save my big brother and sister. I say my prayers every night. I ask the prayers of *The Herald* family that my mouth may get well.

Rena Locker.
Rt. 5, Nicholasville, Ky.

Dear Aunt Bettie: Please may I join your happy band of boys and girls? I wrote a long time ago, but so far I have not seen my letter in print. Well, I hope I'm not disap-

J. H. DICKEY

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To avoid errors write or print clearly

pointed this time. We have been getting *The Herald* for a long time, and I have made many good friends through it. The other day I gave Glen Williams' address to a girl friend of mine, and she has written to him, in hopes that he will correspond with her. I would be pleased to hear from some of the boys and girls who are seventeen and over. All those that can please send snaps of themselves. I am a keen collector of stamps, picture post cards, snaps, and fancy letter paper. If any of you cousins could help me in any of these, I would be so pleased. Don't forget now cousins, but let your letters fly o'er the ocean to

Rupalic Ruth Singh.

Wellesley G. H. School, Naini Tal.
U. P., India.

Dear Aunt Bettie. Will you let a little Virginia girl join your happy band of boys and girls? I am fourteen years old, my weight is 115 pounds. I have gray eyes, red hair and fair complexion. We don't take *The Herald*, but Mr. Jackson does and he lets us read it. I am a member of the Christian Church. I go to Sunday school every Sunday. My Sunday school teacher is Mr. Garnet Kirby. My birthday is April 28. Have I a twin? Who can guess my middle name? It begins with H and ends with L, and has five letters in it. Will some of you boys and girls write to me? I will answer all letters received. I hope Mr. W. B. is out fishing when my letter arrives.

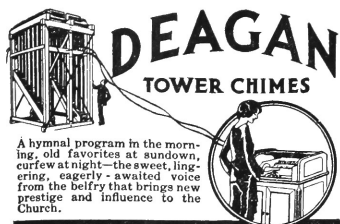
Hazel Cain.
Galax, Va.

Dear Aunt Bettie: I am coming from the Hoosier state to join your happy band. I am a girl twelve years old and in the eighth grade at school. My birthday is March 24. Have I a twin? Who ever guesses my middle name I will write to them. It starts with C and ends with E, and has nine letters in it. My grandfather takes *The Herald* and I always read page ten. My mother is dead. My father is married again. I have been saved about two years. I have two brothers but no sisters. We stay with our grandfather and grandmother. Please do not let Mr. W. B. read this letter as I want it printed.

Dorothy Strimple.
Rt. 3, Box 103, Milan, Ind.

LITTLE CHILDREN

Enjoy the Children's Page in *The Pentecostal Herald*, and if you would reach their parents, it might be a wise step to send *The Herald* addressed to the child. They will find the Children's Page and the older folk will get their message also. You can send it from now until February 1, at a cost of only 25c.



A hymnal program in the morning, old favorites at sundown, curfew at night—the sweet, lingering, eagerly-awaited voice from the belfry that brings new prestige and influence to the Church.

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FALLEN ASLEEP

REV. EDWIN L. HYDE, D.D.

A most impressive service over the remains of the Rev. E. L. Hyde, D.D., was held in the Pitman M. E. Church, Tuesday, October 15, at 2 P. M.

The church was thronged with friends from Philadelphia and Pitman and vicinity, who came to pay tribute to a man whose life and character had made such a wide-spread impression through 45 years of faithful ministry.

Dr. John G. Wilson read the sentences on entering the church, members of the Pitman Rotary Club acting as pall-bearers. Dr. Belting announced the opening hymn, "Faith of Our Fathers." Prayer was offered by Dr. M. E. Synder, of Ocean Grove, N. J. "When They Ring Those Golden Bells," a favorite of Dr. Hyde's, was then sung by the soloist, Miss Stoney. Dr. R. H. Crawford read the first lesson. Dr. John Watchorn read the second lesson. Dr. George M. Broadhead announced the hymn, "O Could I Speak the Matchless Worth."

Dr. C. L. Gaul read the resolutions of the Philadelphia Preachers' Meeting concerning Dr. Hyde's wonderful record as follows:

On Friday last there closed the earthly life of a true prophet of God. He was called of the Holy Spirit to the sacred work of the Christian Ministry and aptly specialized in the field of Evangelism.

He gave the earlier years of his service for Christ in Holiness Christian Church. Since 1917 he has been a recognized evangelist in the Conference and Area.

A sturdiness of faith in Christ and in the Gospel of full redemption was the source of his strength. He called men to repentance with winsome pathos and earnestness. He led believers into the richer experiences of things spiritual and incited them to intenser service for the Master.

His wide range of travel is marked by distinct advances of the Kingdom of his Lord and ours. The Holiness meetings under his direction at Ocean Grove were a blessing to multitudes who thronged to hear his interpretation of the truth. This field at Pitman is fairer because he led and labored here.

The Conference, where he had his loved fellowships, mourns the close of his career.

The Ministers' Meeting of Philadelphia and vicinity of October 14, 1929, charges us to make proper appreciation of this servant of Jesus Christ and to convey to his bereaved family its sincerest sympathies.

Thompson N. McKinney, President.

Charles S. Mervine,
George J. Burns,
Richard Radcliffe,
C. Lee Gaul, Chairman.

Dr. Wilson announced the reason of Dr. Boswell's absence. He was detained by illness. Addresses were made first by Dr. Geo. W. Henson, who dwelt tenderly upon the calling of Edwin L. Hyde as an Evangelist. He "preached the Word" and "rightfully divided the Word of God."

This is the highest calling which can come to any man. He was always on the outlook for illustration to brighten up the Word of God. Wherever he went he was the pastor's helper. He had peculiar tact and extraordinary common sense.

Dr. Henson was followed in an address by Dr. T. W. McKinney who said in part:

"May I speak a word for my friend? I shall miss him much. He was well-started on his way as a Christian. He knew he had passed from death unto life. He was true to the historic faith. He held the confidence and esteem of his brethren. He had a keen sense of humor. He was a master of assemblies. I have never toiled with any man who could conduct an after meeting with such consummate success as could he. How shall we face the future?"

Dr. Wilson followed Dr. McKinney with a brief but touching address. He said in part:

"The beautiful, fragrant flowers we gather in the garden of heart-love. We love him for what he was. His life had something of the love and passion of Jesus. Edwin Hyde knew Jesus Christ. That is the secret of the life that he lived. He was an intimate friend of Jesus. What a joy it was to have intimate fellowship with Dr. Hyde."

Dr. Belting made the closing prayer and benediction was offered by Dr. Munhall. The interment was made in Hill Crest Cemetery, contiguous to Pitman.

LET US NOT FORGET.

Few people are so fortunate as to have practically every task they have begun finished when their summons comes, but in a large measure this was true of our sainted sister, Rev. Minnie L. Roberts who left us a little over six months ago. For twenty-seven years her tireless hands had toiled on and on; by the time one task was well on its way to completion another was well begun; but even with this constant moving, she had few uncompleted tasks. However, there were a few, perhaps God permitted it to be so, that he might have something to link us on to this great work that she was having to lay down.

When the first line relative to the "Unfinished Task" was read, I am sure that it was with you, as with me, "By God's Grace," I said, "I will help complete the work," and that resolution is still dominant in my soul today. I am still working and planning as to how I can help finish the work that she had begun. I am finding several avenues through which I believe most of us can work, if our hearts are enlisted, and I believe they are. No one could have ever visited Rest Cottage in her day and not in some way be unmoved by the same great burning passion to help those who are so helpless, the unfortunate girl.

Soon after her "Home-going" it was decided to make one of the "un-finished tasks" a memorial to her memory, not that she needed such, for she has them by the thousands all over this great land of ours, but that those who should come to the blessed institution in the years to come would see and come under the influence of the holy life, "She being dead yet speaketh." I speak of the laundry building that she had so much desired to build and equip with modern laundry equipment. Up to this time wherever the matter has been presented there has been a generous response in pledging to this work, but these are the days of the year when there are so many calls coming in that we are in danger of forgetting Rest Cottage with her large family to be cared for, and even the pledge that we made for so noble a work. Bear with me, while I urge that we do not forget this noble work so unselfishly started by our dear sister, and even in these strenuous days do our very best to bring up our pledges to the MEMORIAL and then add a little bit for "Current Expenses."

May I mention one thing more I would like for you to do for Rest Cottage? By all means put Rest Cottage on your prayer list and daily pray that God will bless and enable our precious Brother Roberts and his noble band of co-laborers to keep the light ever burning for every wayward daughter that desires to get back to a life of purity. Then, you can give as God has given to you, but you say that you have nothing to give of any consequence, but you have a neighbor who has, so pray that God will open the eyes of that neighbor to the needs of this great institution, and incidentally drop a word here or there relative to the work being done, and an occasional Rescue Messenger put

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Matt. 25:40.

O. F. Hatfield.

THE WHITE ROSE.

Rev. Gaston R. Coyner.

My soul leaps up when I behold
A rose that God has given;
Its pure, white petals give me joy
And peace akin to Heaven.

I plucked one just the other day,
I breathed its sweet perfume;
Then felt God fill my heart with love,
And all the dross consume.

Oh, I some day in Paradise
Will live with God's own Son;
Where roses bright will bloom for aye,
And I'll pick many a one!

REQUESTS FOR PRAYER.

A Reader: "Please to pray that a prayer may be answered if it is God's will, also that I may live close to him every day."

A Mother: "Please to pray for my daughter who is converted but is quick to lose her temper. Pray for me that I may be drawn closer to the Master."

"Please pray for us that our home may not be sold. I can't bear the thought of losing it after living in it for 24 years."

A Friend: "Please to pray for my wife who has a nervous breakdown."

Mrs. W. I. B.: "Please pray for my son and family."

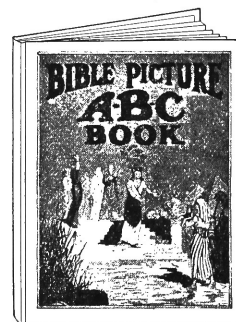
O. A. M.: "Please to pray that my husband, who has been a terrible sufferer for over 25 years, may be healed."

Wanted. To hear at once, from any one owning (in good condition) the book, "Life of John Inskip," who would consider selling same, or if not, would be so kind as to lend the book to me, as it is out of print. Good care is guaranteed, no children to handle it.
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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson VII.—Nov. 17, 1929.

Subject.—Living with People of Other Races. Acts 10:9-15; Acts 10:30-35; Gal. 3:28, 29.

Golden Text.—Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. Acts 10:34, 35.

Introduction.—Perhaps there is no more difficult matter among men than this. Race prejudice is intense. It is much more marked between some races than between others. During the Methodist Centenary in Columbus, Ohio, some years ago, I had a fair opportunity to study this matter. There were present many students of both sexes out of various races and nations. It was quite common to see American boys associating on equal terms with girl students from Japan, China, Korea, and other lands. Two of the most popular girls with American boys were not of the white race: one was a full-blooded Indian girl from Oklahoma, and the other a bright little Miss from Japan. With one exception there was a pretty general social mixture among those young people, and all seemed happy in their associations with one another. That one exception was made toward negro students. Not one time did I see any social relations between a young person of that race, of either sex, and one of another race of the opposite sex.

Being at that time a teacher of Sociology in Asbury College, this matter was, to me at least, of no small interest. Why should the negroes be discriminated against as if they were not even members of the human race? After observing this state of affairs for some days, I met a gentleman who was from that part of the U. S. that has so long fulminated against the South because of her not entering into social equality. After calling his attention to what was going on, I asked him for an explanation. His reply was: "I believe the thing is born in us." I do not believe that is true, for little children show no such race prejudice until it has been instilled into them by their elders. In many quarters, and for long ages, there has been a strong prejudice against the Jews. This has often been charged to the fact that their race was responsible for the murder of Jesus Christ. No doubt this has weighed heavily with many people; but the Jews may find the trouble nearer home than that. Many things have militated against them: (1) Their own race exclusiveness; (2) their religious exclusiveness; (3) many of their business methods are proverbially reprehensible; at least, such has become the common belief of their Gentile neighbors; (4) there is a conviction among the best Gentiles that they will not pull to the top when a community is working for the highest standards; (5) they have always considered themselves better than Gentiles. The words of Jesus are appropriate here: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

I am dreading with a delicate subject; but I am dealing with it in the fear of God. We can get much light on the subject from the prayer of our Lord in the seventeenth chapter of

John. In that prayer he is asking that his Church may be made perfect in one as he and the Father are one. Here is the one and only remedy for race adjustment. If men will not permit the Father to answer the prayer of his Son, race prejudice and race hatred will last till the crack of doom. Mind you, nothing less than entire sanctification for the entire race of man is going to kill this devilish monster.

I have written as best I can in the short compass allowed me. You may make any further application that may occur to you. If any one can turn light on the subject, I shall be glad to have it.

Comments on the Lesson.

Read the context from the beginning of this chapter down to the lesson to get the connection; and as you read keep in mind the bitter prejudice of the Jews against the Gentiles. Possibly no caste prejudice of India could surpass it. Then remember that the Romans were ruling the Jews; and that, for that reason, they were possibly the most hated of all Gentiles. Get the full picture before you, or you will miss the import of this lesson.

9. On the morrow.—The day after Cornelius started them to Joppa. Upon the housetop.—Their houses were flat on top, and much use was made of that part of the home as a private retreat, and as a sleeping place on hot nights. The sixth hour was noon.

10. He became very hungry.—That was natural, as people in that land seldom ate before midday. Fell into a trance.—I suppose this was divinely superinduced, and, therefore, miraculous. God prepared him for the message about to be delivered.

11. Saw heaven opened.—No one knows what this was. This entire scene is a portrayal of a spiritual vision. The Jewish law divided animals into clean and unclean; and now God uses all sorts of animals in this vision to teach Peter that all men are of the same stock as himself. Peter was to learn that Gentiles were as good as Jews. He had lived a strict life—had never eaten the flesh of unclean animals, nor had he ever associated with Gentiles; but all must change. There were no longer any unclean animals. Peter must henceforth associate with Gentiles on an equal basis. It was a hard lesson, but he learned it after Paul rebuked him severely.

Acts 10:30-35. The scene of our lesson changes. Peter has entertained in the home of Simon the tanner down at Joppa the men sent by Cornelius; and they have made the return trip to the house of the centurion at Caesarea. Verses 30-33 give us the statement that Cornelius made to Peter upon his arrival. It contains nothing that needs comment. But the next two verses are a revelation. Peter had learned much during the last few days. He had made a discovery that many church people seem unable to comprehend. Peter had found a household of converted Gentiles. But how about the little brother who says: "If you don't come through my church door, you can't get to heaven?" God is not looking for people who can pronounce shibboleths, but for such as are pure in heart and clean in life. Peter's mission to the household of Cornelius was not to get them converted (they

were saved already), but to get them sanctified through the baptism with the Holy Ghost. That work, by the grace of God, he accomplished.

Gal. 3:28, 29. Here we have Paul's broad statement concerning the oneness of God's people. Jesus prayed for this. Nothing, save entire sanctification can produce this; but that can, and does produce it. I am now working in my sixth holiness camp meeting for this season, 1929. In these meetings I have worked with sanctified people belonging to about a dozen different denominations; but there has not been a misunderstanding nor a jar from start to finish. I am satisfied that these blessed people could work and pray and rejoice together for a thousand years without so much as a ripple of disturbance. With them the high priestly prayer of our Lord has been answered. They enjoy a holy oneness with God and with one another.

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Prohibition and highway transportation are the two major reasons for the great prosperity of the United States, so Harvey S. Firestone, the well-known tire manufacturer of Akron, told members of the Boston Chamber of Commerce at a luncheon meeting recently. Mr. Firestone said he favored the Eighteenth Amendment and urged business men and the public to enforce and support the law.

Mr. Firestone outlined the radical change for the better, particularly in industry, under prohibition. There was not, he said, the same contentment in factories nor the happiness and uplifting conditions among the workers before prohibition as there is today, and there is no question that conditions have been greatly improved by prohibition.

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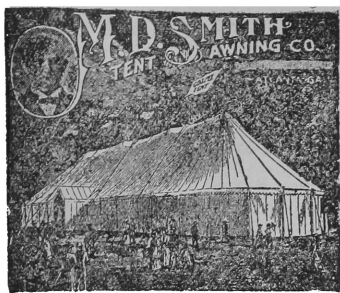
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S. H. Pollitt: "Just closed a good meeting at Mt. Vernon, Ky. Saw thirty-five or forty bright professions of conversion and sanctification; the church greatly revived. Begin at Berry, Ky., the 27th. Let us have the prayers of the readers of The Pentecostal Herald."

News from Bro. Jack Linn, who recently broke his arm in an accident, tells us that he is fast on the way to recovery. He will begin his work in New Philadelphia, Ohio, Nov. 3. He has a few open dates for the winter. Mrs. Linn travels with Bro. Linn as song leader and soloist. They may be addressed at Oregon, Wis.

Evangelist J. L. Glascock has an invitation to hold a meeting in Camas, Washington and prospects for holding other meetings between Cincinnati, O., and Camas, but has some open dates not yet taken which he would be pleased to give to any persons desiring his services in evangelistic work. He could zigzag north or south between the two places above named so as to accommodate those who would wish to secure his services. Persons desiring to correspond with him relative to dates should address him, 1350 Grace Ave., Cincinnati, Ohio. He desires to start this campaign about the first of November, but could make some variations to suit parties for their meetings if they will write him promptly.



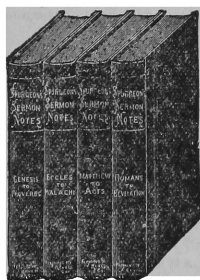
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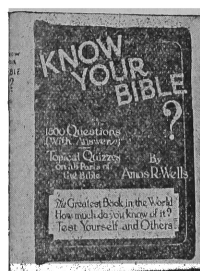
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ONE ACCORD.

Acts 2:1; 4:24.

One of the conditions of God's mighty working in any church or assembly is for that company to be in one accord. In fact, the word in the original does not mean simply to be of one mind and purpose, but it means of the same mind. The Holy Spirit has so moved and melted all hearts and desires that they have become the same. The mind, desire, purpose have been given by the Holy Spirit. It is his mind moving through us.

The word in the original means more than simple agreement; it has in it the potentiality of an active movement like that of a rushing mighty wind. The word has in it the

intense zeal of sacrifice. In addition there is such a flame as one sees burst forth in times of intense anger or wrath.

Nothing bad is in this "one accordness" or same mindedness which was given on the day of Pentecost by the illuminating, purging, purposeful Spirit, swept by a flame of sacrificial love from the burning heart of God.

It was all attuned and intensified by the days of waiting, sanctified by their sorrow for a Lord that had been crucified, and then arose and disappeared in the heavens. It was steadied by the promise of the Father. It was increased in geometrical proportion by the wonderful united harmony of the hundred and twenty perfectly attuned hearts gathered together in that upper room. There was the depth of thirty-three years of sorrow, expectation, solicitude, surprise of the mother after the flesh. There was the sweetness and heroism of other of the women. There was the great-heartedness of a Peter who had denied and wavered, but was now getting in him the strength of the rock. The sons of thunder were there tuning in to the love and patience of the Lamb. Thomas' despondency and doubt gave the minor notes before but now were converted and covered with the major notes of sacrifice in the fulness of faith and victory.

All the hundred and twenty instruments were tuned together; they rushed together; they wrestled together; they flowed together; they burned, glowed and blazed together till the massive gates of heaven swung wide open, and the supernatural Spirit and Divine Dove of God came down, bringing the secret of life, light and love and sat upon them and demonstrated the might of weakness, the power of love and the wisdom of unworldliness.

Martyrs were made, mountains were crossed, seas were sailed, hearts were made new. Life, death, resurrection and glory came down. Say not "one word" as, simply speaking the same words, or thinking the same thoughts. That is too frigid a phrase to express a flame of fire. Say rather the witchery of love, angelic, human and divine with its secrets of spiritually atomic and divine power was released. The redemption purchased by the cross came down, the sparks from hammer driving nails and spear piercing heart let out the secret of life and power for all worlds and all time.

I looked for a lion and found a lamb; I looked for an eagle and found a dove; I looked for the proud of the earth and found the humble; I looked for the mighty engines of war and found a voice, a tongue of fire. I looked for great things of nature and found great things of grace. I looked at my birth and lo! a new birth. I looked at an old creation but now a new creation. I had seen the greatness of natural life and now I saw the greatness of its death. The corn of wheat had died alone, now it was to live again in infinite harvests.

O my soul, be clothed with this mighty personal plenitude and potentiality! Tarry in faith, receive by faith but tarry till thou art all attuned by this heavenly supernatural divine personal endowment. All things are possible with thee. Dare to believe it and God will reveal it. He is waiting to do greater things than ever. His mightier Coming draweth nigh. His almighty Spirit has to struggle and travail in thee to bring it to pass. Tarry till all this is revealed in thee, and

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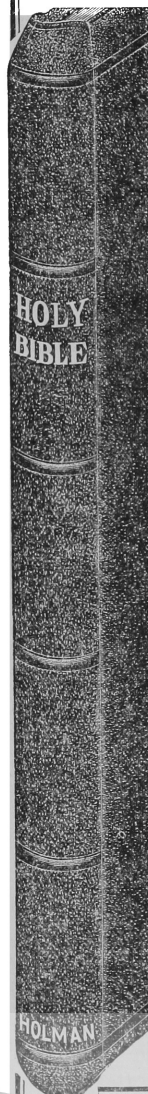
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| ² I thought it good to shew the signs and wonders ^b that the high God hath wrought toward me. | ^a ch. 3. 4; 6. 25. |
| | ² Chald. <i>It was seemingly before me.</i> ^b ch. 3. 26. |

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through thee. His will be the glory and the power and dominion and thine will be the joy and even the ecstatic bliss of one who beholds his wondrous working.

Let companies of intercessors, and whole churches and assemblies of

churches be thus attuned and on fire with God and there will blaze forth not merely a return of old Pentecost but the larger mightier Pentecosts which are promised in God's Word in connection with the consummation of the age.—Rev. C. H. Pridgeon.

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BAIRD, C. E.
(399 Haywards Ave., Rochester, N. Y.)

BELEW, P. F.
(Olivet, Ill.)

BENNARD, GEORGE.
(Hermosa Beach, Calif.)
Van Nuys, Calif., Nov. 27-Dec. 18.
Hermosa Beach, Calif., Dec. 20-Jan. 1.

BEYLER, A. E.
(413 North Plum St., Plymouth, Ind.)

BOWEN, E. E.
(Lansing, Mich., Rt. 4)

BOWMAN EVANGELISTIC PARTY.
(Lewistown, Ill.)

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

BREWER, GRADY.
(Evangelist Singer and Pianist)
(Highfalls, N. C.)

BRYMER, ROBERT.
(Yamhill, Oregon)

BUDMAN, ALMA L.
(Muncy, Pa.)
Open date, Nov. 17-Dec. 15.
Norwalk, O., Dec. 26-Jan. 19.

BURTON, C. O.
(Delmer, Ky.)

BUSSEY, M. M.
(224 W. Palm Ave., Monrovia, Calif.)

CAIN, W. R.
(615 So. Vine St., Wichita, Kan.)

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)

CANADAY, FRED.
(810 W. North Ave., Pittsburgh, Pa.)

CAREY, A. B.
(Beacon, N. Y.)

CARTER, HAROLD S. O.
(Pequea, Pa.)

CARTER, JORDAN W.
(Wilmore, Ky.)

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Centerville, Kan., Nov. 3-17.
Almena, Kan., Nov. 24-Dec. 6.

COLLIER, J. A.
(1917 Cephus Ave., Nashville, Tenn.)

COPELAND, H. E.
(Oskaloosa, Iowa.)

COX, F. W.
(Lisbon, Ohio)

COX, STEUBEN D.
(1249 N. Holmes St., Indianapolis, Ind.)

CRAMMOND, PROF. C. O. AND MARGARET.
(815 Allegan St., Lansing, Mich.)
Ada, Mich., Nov. 19-Dec. 1.

CROFT, CHARLES H.
(1802 E. Maple, Enid, Okla.)

DARNELL, MRS. ESTHER BROWN.
(Evangelistic Singer and Personal Worker)
(1209 7th Ave., Charleston, W. Va.)

DAVIDSON, OTTO AND WIFE.
(Bladenburg, Ohio.)

DAVIS, J. W.
(Singer.—Center, Tex.)

DICKERSON, H. N.
(2008 Newman St., Ashland, Ky.)
Harrington, Dela., Oct. 28-Nov. 10.
Indianapolis, Ind., Nov. 17-Dec. 1.

DORN, REV. AND MRS. O. O.
(Sumter, S. C.)

DUNAWAY, C. M.
(216 N. Candler St., Decatur, Ga.)
Ottawa, Kan., Dec. 2-22.

DUNHAM, ROYAL E.
(416 East 9th, Hutchinson, Kan.)

DUNKUM, W. B. AND WIFE.
(1333 Hendon St., Louisville, Ky.)
Oakley, Kan., Oct. 13-Nov. 3.

DYE, CHARLES.
(4 Bundle Ave., Piqua, Ohio)

EDWARDS, J. R. AND WIFE.
Mt. Vernon, Ohio, Oct. 24-Nov. 10.
Greentown, Ohio, Nov. 17-Dec. 1.
Lindsey, Ohio, Dec. 6-22.

EDIE, G. L.
(Song Evangelist)
(Arlington, Ohio, Rt. 1)

EISLEY, A. N. AND WIFE.
(Black Lick, Pa.)

EITELGEORGE, W. J.
(Song Leader and Soloist)
(1107 Lawrence Rd. N. E., Canton, Ohio.)

ELLIS, MARY HUBBERT.
(704 N. 63rd St. West Phila., Philadelphia, Pennsylvania.)

ELSNER, THEO. AND WIFE.
(739 St. Mark Ave., Brooklyn, N. Y.)
Columbus, Ohio, Nov. 10-24.
Rochester, N. Y., Dec. 1-15.
Charlotte, N. C., Jan. 5-19.

FAGAN, HARRY L.
(3219 Cedar Ave., Cleveland, Ohio.)
(Blind Song Evangelist and Pianist)

FLEMING, JOHN.
(Ashland, Ky.)
Akron, Ohio, Oct. 29-Nov. 10.
Binghampton, N. Y., Nov. 13-24.
Owasso, Mich., Dec. 1-15.

FLEMING, BONA.
Grand Rapids, Kan., Nov. 10-24.
Hutchinson, Kan., Nov. 26-Dec. 8.

FLEXON, R. G.
(Glassboro, N. J.)
McDonald, Pa., Nov. 3-17.
Oneonta, N. Y., Nov. 24-Dec. 8.
Darby, Pa., Dec. 12-22.
Collingswood, N. J., Jan. 1.

FLORENCE, L. O.
(Wilmore, Ky.)

FRANKLIN, EDNA M.
(Rt. 5, Maysville, Ky.)

FRASER, R. G. AND WIFE.
(Evangelistic Singers)
(Piedmont, Okla.)

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)

FRYHOFF, A. J.
(277 N. Warren Ave., Columbus, O.)
Pamona Mills, N. C., Nov. 3-17.

FUGETT, C. B.
(4512 Williams Ave., Ashland, Ky.)
Elkhart, Ind., Nov. 3-17.
Bloomington, Ind., Nov. 18-Dec. 1.
Carthage, Mo., Dec. 8-22.

GADDIS, TILDEN H.
(4805 Ravenna St., Cincinnati, Ohio)
Waukena, Neb., Oct. 30-Nov. 10.
Denver, Colo., Nov. 11-14.
Wichita, Kan., Nov. 17-Dec. 1.

GALLAHER, M. R.
(110 S. 14th St., Salem, Oregon)

GALLOWAY, H. W. AND WIFE.
(Del Norte, Colo.)

GLEASON, REV. AND MRS. RUFUS H.
(607 Marion Ave., S. W., Canton, O.)

GLENN, J. M.
(Young Harris, Ga.)

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)

GKEEN, JIM H., (And Sunny South Quartette)
(Box 200 Connelly Springs, N. C.)

GREGORY, LOIS V.
(Vanderford, Pa.)
Callensburg, Pa., Oct. 28-Nov. 10.
Sligo, Pa., Nov. 11-24.
Brockport, Pa., Nov. 25-Dec. 22.

GRIMES, E. G.
(112 E. Portland Ave., Vincennes, Ind.)
Freeport, Ill., Oct. 23-Nov. 10.
Rock Island, Ill., Nov. 17-Dec. 8.
Hillsboro, Ill., Jan. 5-26.
State Line, Ind., Feb. 2-March 1.

GROGG, W. A.
(418 24th St., West, Huntington, W. Va.)
Dunbar, W. Va., Nov. 10-Dec. 1.

HAERN, ERNEST J.
(329 Glenn Ave., Springfield, Ohio.)
West Jefferson, O., Nov. 8-24.

HAINES, FLOSSIE.
(13708 Claiborne Ave., Cleveland, Ohio)
(Evangelist and Children's Worker)

HALLMAN, MR. AND MRS. W. R.
(534 E. 80th St., Chicago, Ill.)

HAMPE, J. N.
(No. 7 Gaskill St., Mt. Washington Sta. P. O., Pittsburgh, Pa.)

HAME, S. J. M.
(12 N. Maude St., Greer, S. C.)
Westminster, S. C., Dec. 2-15.

HARRIS, E.
(Song Leader and Children's Worker)

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

HARDESTY, S. P.
(Song Evangelist and Cornettist)
(Lynn, Ind.)

HAWK, M. R.
(711 Center Ave., Butler, Pa.)

HARVEY, M. R.
(Cherryville, N. C.)
Ashboro, N. C., Oct. 25-Nov. 10.
Cherryville, N. C., Nov. 17-Dec. 22.
Open dates.

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, O.)
St. James, Minn., Oct. 31-Nov. 17.
Jonesboro, Ind., Nov. 24-Dec. 15.

HENRICKS, A. O.
(1438 E. Washington St., Pasadena, Calif.)
Pittsburgh, Pa., Oct. 28-Nov. 17.
Seattle, Wash., Nov. 24-Dec. 8.
Inglewood, Calif., Dec. 12-22.
Pasadena, Calif., Dec. 23-31.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)

HORN, LUTHER A.
(Mobile, Ala.)

HOWARD, FIELDING T.
(198 Timberlake Ave., Erlanger, Ky.)

HOOPER, L. S.
(Tionesta, Pa.)

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Newton, Kan., Oct. 27-Nov. 10.
Ada, Okla., Nov. 17-Dec. 1.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)

JOHNSON, ANDREW.
(Wilmore, Ky.)

JOHNSON, RAY N.
(19 E Madison St., Collingswood, N. J.)
Penns Grove, N. J., Nov. 4-17.
Pennsville, N. J., Nov. 18-Dec. 1.
Trenton, N. J., Dec. 1-15.

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)

JONES, LUM.
(630 W. 9th St., Ada, Okla.)
Parma, Idaho, Oct. 29-Nov. 10.
Nampa, Idaho, Nov. 17-24.
Caldwell, Idaho, Nov. 26-Dec. 8.
Ontario, Ore., Dec. 12-22.

KELLY, WILLIAM.
(Greenup, Ky.)
Open dates.

KENNEDY, ROBERT J.
(Singer)
(2315 Modera Ave., Dallas, Texas)

KENDALL, J. B.
(1127 Richmond Road, Lexington, Ky.)

KINSEY, MR. AND MRS. W. C.
(450 So. West 2nd St., Richmond, Ind.)
(Evangelistic Singers)
Osceola, Ind., Dec. 1-15.

KIRKPATRICK, H. M.
(709 Carlyle St., Akron, Ohio.)

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Lewistown, Pa., Nov. 3-13.

LEWIS, JOS. H.
(Wilmore, Ky.)
Open dates.

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)

LIDDELL, T. T.
(6121 Ellis Ave., Chicago, Ill.)

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)
Seattle, Wash., Oct. 27-Nov. 10.
Tacoma, Wash., Nov. 11-24.
Cleveland, Ohio, Dec. 1-15.

LONG, J. L.
(Patrickburg, Indiana.)
Bowling Green, Ky., Nov. 3-24.

LOPER, J. NORRIS, FRY, WILBUR B.
(Stratton, Miss.)

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOWE, R. K.
(Wilmore, Ky.)
Open dates.

LOVELESS, W. W.
(London, Ohio)
Laurelville, Ohio, Nov. 1-17.

LOWELL, B. A.
R. A. Root, B. F. Moss, Jr.

LUDWIG, THEO. AND MINNIE E.
(772 E. Birch Ave., St. Louis, Mo.)
New Rockford, N. Dak., Nov. 14-Dec. 1.
Jamestown, N. Dak., Dec. 1-15.
Woodbine, Kan., Jan. 5-19.
Clovis, N. Mex., Jan. 22.

MARRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Lexington, Ky., Nov. 24-Dec. 1.
Lindsey, Calif., Dec. 8-22.

MCGHEE, ANNA E.
(284 S. Firestone Blvd., Akron, O.)
Roscoe, Ohio, Nov. 3-17.
Upland, Ind., Nov. 21-24.

McKIE, MARK S.
(Holt, Michigan)
St. Catherine, Ont., Nov. 4-17.
Williamston, Mich., Nov. 18-Dec. 1.
Open dates, Dec. 2-15.

McNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MARSHALL, R. P. AND WIFE.
Central City, Ky., Nov. 1-21.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MATHIS, I. C.
(2823 Troost Ave., Kansas City, Mo.)

MILLER, REV. AND MRS. F. E.
(Lowville, N. Y.)

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)

MILLER, JAMES.
(1115 N. Holmes Ave., Indianapolis, Ind.)

MINGLEDORFF, O. G.
(Blackshear, Ga.)

MUSICAL WHITES.
(Box 204, Highland Park, Ill.)
Highland Park, Ill., Oct. 20-Nov. 10.
Barrington, Ill., Nov. 11-24.
Open dates, Dec. 1-22.

NATIONAL HOLINESS ASSOCIATION.
Ottawa, Canada, Nov. 5-10.
Rochester, N. Y., Nov. 20-Dec. 4.
Moers, N. Y., Dec. 3-8.
St. Louis, Mo., Dec. 31-Jan. 5.

NORRERY, JOHN.
(1001 Cooper St., Camden, N. J.)

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Williamsport, Pa., Nov. 3-24.
With Dr. C. W. Butler, Nov. 26-Feb. 2.
Houghton, N. Y., Feb. 18-March 2.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Burtonville, Md., Oct. 27-Nov. 10.
Clarksburg, Md., Nov. 11-24.

PATZSCH, EDDIE E.
(Song Evangelist)
(624 Oak St., East Liverpool, O.)

POLLITT, S. H.
(Amelia, Ohio)

QUINN, IMOGENE.
(609 N. Toledo St., Indianapolis, Ind.)
Peerson, Mich., Nov. 12-24.
Grand Rapids, Mich., Nov. 24-Dec. 8.

RAYL, C. H.
(Evangelistic Singer)
(413 E. 25th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(1049 King Ave., Indianapolis, Ind.)
Monticello, Ky., Oct. 27-Nov. 10.
Miami, Fla., Nov. 19-Dec. 30.

REED, LAWRENCE.
(Damascus, Ohio)

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)

RICE, LEWIS J.
(Mail address, 2923 Troost Ave., Kansas City, Mo.)
Louisville, Ky., Nov. 10-24.
Richmond, Ky., Dec. 22-Jan. 2.

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Mich.)

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)

ROBERTS, C. PRESTON.
(713 College Ave., Des Moines, Ia.)

ROOD, PERRY.
(Middleport, Ohio.)
Olney, Ill., Oct. 19-Nov. 10.
North Vernon, Ind., Jan. 5-19.
Ravenswood, W. Va., May 11-25.
Pomeroy, Ohio, July 1-13.

ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE.
(Morrliton, Ark.)

RUTH, C. W.
(1928 E. Washington St., Pasadena, Calif.)
Wollaston, Mass., Nov. 7-17.
Twin Falls, Idaho, Nov. 24-Dec. 3.
Buhl, Idaho, Dec. 5-15.

SAMUELS, MR. AND MRS. JOHN F.
(Evangelistic Singers, Atlanta, Ind.)
Dearborne, Mo., Nov. 4-17.
Galt, Mo., Nov. 18-Dec. 2.
Humphries, Mo., Dec. 3-20.
Teatersburg, Ind., January, 1930.

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)

SCOUTEN, REV. BURTIS.
(Lake Como, Pa.)

SHAW, BISH R. AND MARY.
(1026 Division St., Indianapolis, Ind.)

SHANK, MR. AND MRS. R. A.
(Pasadena College, Pasadena, Cal.)

SHARROW, C. E. AND NEVA B.
(1322 W. Monroe St., Decatur, Ind.)

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist, Seymour, Ind.)

SPELL, C. K.
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SWEETEN, HOWARD W.
(Ashley, Ill.)

TEETS, ODA B.
(Aurora, W. Va.)

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

UTHE, W. F.
(Singing and Preaching Evangelist)
(416 S. Broadway, Watertown, S. D.)

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Glassboro, N. J., Nov. 10-24.

VANDESSAIL, W. A.
(Findlay, O.)
Lansdale, Pa., Nov. 17-Dec. 2.

VAYHINGER, M.
(Upland, Indiana)
Salisbury Center, N. Y., Oct. 20-Nov. 10.
Scio, N. Y., Nov. 24-Dec. 15.

WELSH, H. W.
(Olivet, Ill.)

WELLS, KENNETH AND EUNICE.
(Taylor University, Upland, Ind.)

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)

WHITCOMB, A. L.
(221 Euclid Ave., Long Beach, Cal.)
Danville, Ill., Oct. 13-27.

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Marion, O., Oct. 13-Dec. 1.
Anderson, Ind., Dec. 5-22.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)

WILLIAMS, FRED G.
(Brentwood Heights, Los Angeles, Calif.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)

WISEMAN, P.
(910 Bank St., Ottawa, Canada)

WOOD, E. E.
(726 John Street, Jackson, Mich.)

WOERTENDYKE, JAS. H.
(2825 Troost Ave., Kansas City, Mo.)

THE GOLDEN RULE FOUNDATION.

"The Golden Rule Foundation" is an agency through which the principle of the Golden Rule can be applied to the alleviation of suffering and for the general welfare of mankind. The Foundation operates under a charter granted by special act of the state of New York.

Purpose.

While the purpose of the Foundation as stated in the charter includes: "Soliciting and receiving contributions to a fund or funds and administering such funds or funds in the spirit of the Golden Rule for the welfare of mankind throughout the world," its present efforts are directed chiefly toward meeting the needs of underprivileged children both at home and abroad.

The Foundation Seeks:

1. To conserve for the benefit of underprivileged children the organization and momentum of the Golden Rule Sunday movement as developed through six annual observations in many countries.

International Golden Rule Sunday was originated by Near East Relief in 1923. President Coolidge repeatedly stressed the international significance of the movement. Noted educators and religious leaders of every faith have recognized educational and spiritual values even greater than financial campaign values.

When Near East Relief, in anticipation of the close of public campaigning June 30, 1929, announced that the Golden Rule Sunday Campaign of 1928 would be the last for the benefit of the children of the Near East, there was a general consensus of opinion that the movement should be conserved for the benefit of needy children throughout the world.

Near East Relief officially says:

"The observance of Golden Rule Sunday has been referred to an independent Board of Trustees, incorporated as The Golden Rule Foundation, and will be continued on behalf of other underprivileged children. Near East Relief has no official connection with this new corporation but bequeaths to it its heartiest good will."

2. To keep before the public the facts of child welfare and other needs, and to urge the universal applicability of the principle of the Golden Rule to meet such needs in co-operation with existing educational, religious and social agencies.

3. To provide a Foundation to receive and hold in trust bequests, legacies and other gifts to be administered in accord with the wishes of the donor and in the light of changing conditions, thereby rendering to the average citizen a service similar to that which the larger private foundations render their founders.

4. To apply to philanthropy some of the principles that investment trusts apply to industrial securities. To its founders, patrons and members it provides a diversified and flexible investment in philanthropy based on investigation and analysis of needs combined with a continuous study of changing conditions and needs.

Sources of Income.

On the second Sunday in December, "International Golden Rule Sunday," people of every nation and religion are asked to unite in a practical expression of the Golden Rule. It is a recognition of the eternal and universal obligation of the strong to help the weak, of the prosperous to share with those in need.

One of its distinctive features is a "Golden Rule Dinner," the substitution of a very simple meal for the usual Sunday dinner. Coming between Thanksgiving and Christmas, those two red-letter days associated with abundance, rejoicing and good cheer, its purpose is to quicken the imagination and lead to a practical application of the Golden Rule in behalf of those who have no harvests and for whom there can otherwise be no Christmas joys. Gifts vary with the intensity with which the needs of the underprivileged are visualized. The minimum gift is the difference between the cost of the frugal Golden Rule Dinner and that of the usual Sunday meal. The equivalent of one day's income is suggested as a standard gift.

Gifts may be designated by the donor and will be transmitted in full. An appreciable percentage of the money given will be allocated to approved child welfare projects in the United States.

Foundations and individuals who contribute to this fund are recognized and recorded as follows:

\$5,000 or more Founder
\$1,000 or more annually..... Patron
Between \$100 and \$1,000 annually

Sponsor
\$100 annually Sustaining Member
\$50 annually ... Contributing Member
\$25 annually ... Co-operating Member
\$10 annually Member
\$5 annually Associate Member

Persons contributing to the Founders' Fund or becoming members are entitled to all the publications of the Foundation and to all the facilities of the Department of Research, Information and Survey.

One Hundred Per Cent to Constructive Philanthropy.

One hundred cents of every dollar contributed to the general funds of the foundation will go to investigated and approved constructive philanthropy, without deduction for campaign, collection, or administration expenses. All designated funds will be transmitted in full according to the expressed wish of the donor. Such expense as may be involved in the general work of the Foundation or Association will be met from the specially contributed Founders' Fund and membership dues, full audited accounting for which will be rendered to the founders and members.

THE MIRACLE IN BLACK.

Since my article under the above title appeared in The Herald, I have been bombarded from every nook and corner of the land—asking questions—as to where, when, who, etc. Some of them have been thoughtful enough to enclose a stamp; but many more have not. I am busy, every hour in the day—and part of the night. I wrote this story exactly as it happened. So, for self protection, I will say, that it happened in Jacksonville, Fla., in December, 1927. The parsonage was the Springfield Church, in that section of the city. There were two other preachers present and the wife of one. Since then, a new preacher occupies this parsonage, and I have heard nothing about "Ruby" since then. I have no explanations further than I first wrote. C. F. Wimberly.

RICH OR POOR.

There may be about you some people who are so rich they would not subscribe to The Pentecostal Herald, and some who are too poor. What do you think of sending them this gospel message, weekly, from now until February 1, at a cost to you of only 25c each? It might be the means of leading them to Christ, or into a richer Christian experience.

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Pentecostal Pub. Co.,
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It is only 15-16 of an inch thick.
It is sold regularly at \$10.20.

Special Price, postpaid **\$7.50**
It will last a lifetime, ordinary use.
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SPECIMEN OF TYPE

THE LORD is my shepherd; "I shall not want."
He maketh me to lie down in

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Clear black faced minion type. Christ's words in red. Moody's Bible Study, Harmony of the Gospels, great periods of Bible history, prophecies, warnings and promises, dictionary of scripture proper names, maps, etc. Morocco with overlapping edges, stamped in gold. Size 5x7½x1½ in. thick. A regular \$3.00 value that we are offering for **\$1.50**

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It takes the place of a family Bible. Bound in a splendid quality, flexible morocco, stamped in gold. Regular

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the son of Ā'brā'hām.

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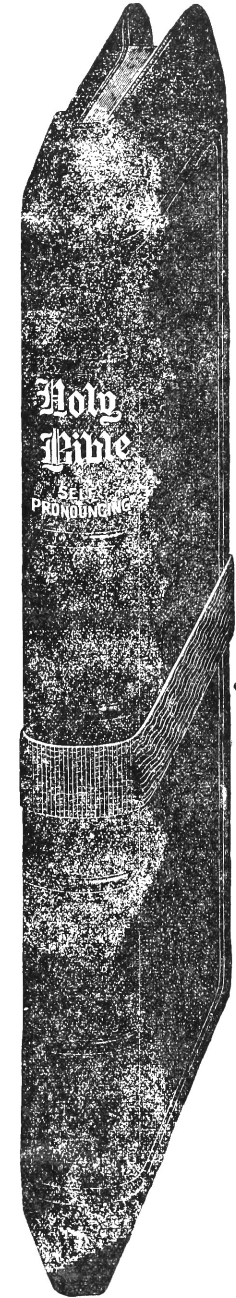
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PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KENTUCKY.

PENTECOSTAL HERALD

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THE PASTOR'S RESPONSIBILITY. By The Editor.

WHEN God calls a man into the ministry he evidently sees in that man qualities and capacities to guide his people into fields of truth, to build them up in grace and all the qualities of Christian character, to instill into them sound doctrine that will not only save them but make them instruments in the hands of the Lord to be used for the salvation of others, and to protect them against the ravages of all false doctrines, unbeliefs and fanatisms that, like prowling wolves, would scatter, rend and destroy the flock of God. The responsibility, like the honor of being thus called and appointed of God, is one of the greatest that can be laid upon a human being.

The pastor must know his people; he must live among them and be in close and sympathetic touch with his flock. It will be a great advantage if he can call them all by name, and the more he knows of their family connections, past history, business occupations, social relationships, dispositions of mind, temperamental inclinations, plans, purposes and spiritual state, the better. As the physician must know the patient to treat him successfully; as the teacher must know his students to instruct them wisely; as the general must know his soldiers in order to march and fight them successfully, so the pastor must know his people in order that he may be prepared to feed them upon appropriate spiritual food, guard them against yielding to temptation, encourage them in good works and develop all their powers and capacities for the service of the Master.

Resist every temptation to neglect pastoral visiting. No man has sufficient scholarship or can preach with enough brilliancy and eloquence to make up and atone for the neglect of pastoral work. If the pastor would benefit his people with his pulpit ministrations he must enter into the life of his people; he must know their temptations, sorrows, burdens, needs, hopes and fears. In a word, he must have that knowledge and acquaintance with his people that cannot be had in any way but through pastoral work, face to face and heart to heart conversation and confidence. This life is a life of burdens and sorrows, and there are few people, indeed, who have not some trouble they would like to confide to some friend in whom they have implicit confidence; in whose wisdom, counsel and spiritual insight they can trust. This friend should be the devout and godly pastor.

A pastor to be successful must have the confidence of his people. They must believe in his intelligence, piety and faithfulness. They must feel that they have a pastor to whom they can go for counsel and advice in matters of business, education, marriage, family troubles as well as the secret and inner conflict of their own hearts. The pastor must have spiritual illumination and dis-

I BELIEVE IN THE LORD JESUS CHRIST.

I believe every word that the old prophets uttered with reference to the Coming, the Person and Work of the Lord Jesus Christ. I believe every word written in the Gospels and Epistles about our Lord and Saviour. I believe every claim the Lord Jesus made for himself. There is not a shade of question in my mind about his pre-existence, about his Virgin Birth, about the miracles he performed, his sacrificial death and bodily resurrection. I rejoice in this faith. There is not a question on my mind with reference to his power to save his people from sin, here and now, through his cleansing blood.

I believe that his Godhead, majesty, power and glory are entirely beyond human conception. If the world could have him preached in the power of the Holy Spirit as he is, we would soon have a very different world. In the evening of life, I only wish I had served him better. I trust in him, worship and adore him with all my heart, and call upon all the people that read this paper, to give themselves, unreservedly, with an unhesitating faith, to him for pardoning mercy, sanctifying grace and uttermost salvation.

Your brother,

H. C. Morrison.

cernment that will enable him to look deep into the heart life of his people; never with mere curiosity; that would be unchristian and vulgar; but always that he may understand how to apply the helpful, purging and healing power of the Word of God.

The pastor must guard with great care against any sort of tendency to gossip among his people, carrying from one family to another any hint of the family affairs and secret heartaches and sorrows which have been confided to him. You can see at once the propriety of this suggestion. You will soon learn that you must be upon your guard against certain characters who are found in almost all congregations who will seek to draw from you information about matters of which they have no right to know. In the pastorate you want to be very careful in the selection of your confidential friends. Learn to bury many things deep in your own heart. It is best neither to talk with or listen to busybodies. It is remarkable how such people can twist a man's statements, enlarge on them and make it appear that he has said things entirely foreign to his thought or the facts in the case.

To be a truly successful pastor—and I do not now allude to mere popularity and promotion—but success in that higher and better sense in winning your people away from worldliness and helping them out of doubts and prejudices and bringing them into the deeper and richer experiences of God's grace, and developing them into strong and useful men and women in the service of the Lord. In leading them into full consecration and perfection of faith, purity and love, requires so much wisdom, patience, longsuffering and toil that you would become utterly discouraged, but for the fact, that the Lord who has called you to this great work has promised to be with you always in the work.

REV. BUD ROBINSON.

REV. Bud Robinson will hold a more unique place in history than either Lorenzo Dow or Peter Cartwright. The population of the country has greatly increased and the means of travel are so much better than in their day, that he has been able to touch vast multitudes far beyond what either of these men had an opportunity to preach to. He has also had a more definite message. Everywhere he has majored on holiness. Bud has been a thorough believer in the Wesleyan interpretation of the Holy Scriptures on entire sanctification, as a second work of grace; and he has lived in a period when this Bible doctrine and Christian experience have been under very general discussion, and the people who have heard him, knowing his attitude, have been prepared to receive his message. Thousands have gone to hear him who were hungering and thirsting after full salvation and have been enabled, under his ministry, to receive the blessing. Others have gone through curiosity, and many in a good spirit to hear a man of very limited education, and very remarkable insight into the Scriptures, and a most interesting manner of delivery. We do not think many people ever went to hear Bud Robinson preach, even among those who were prejudiced, who went away without believing he was a most devout and earnest Christian, and that he spoke the truth with reference to the two great works of grace—regeneration, bringing in the new man, and sanctification crucifying and casting out the old man.

It would seem that Bud Robinson is a providential man, raised up for a special work. Some years ago, when he and a number of others were turned out of the church, or had their license taken from them as local preachers, fully believing Methodist doctrine, they could not join other churches. If they had they would have met with strong opposition to their preaching entire sanctification. It was in this way that a new organization became necessary, and several little organizations of churches sprang up in various parts of the nation. They were making some headway, but laboring at great disadvantage. Finally, they wisely got together and organized themselves into the Nazarene Church. Here Bud Robinson found a home and a marvelous opportunity to preach full salvation, without hindrance, up and down the nation.

Lying in bed while sick, I have been reading his life recently published by the Nazarene Publishing Co., Kansas City, Mo. The latter part of the book consists very largely, too largely, in fact, with naming his trips and places where he preached, rather than giving more of his unique philosophy and very interesting interpretation of Scripture. But

(Continued on page 8)

SOME NOTES AND NEWS.

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



Banditry is very prevalent all over China and it amounts almost to a reign of lawlessness instead of law. In a previous article we told of our purpose of going to the headquarters of the National Holiness Association in Shantung. Our ticket was purchased and with Mr. Troxel we were to start off on Monday morning at the close of the Bethel Bible Conference. On Sunday a telegram came that the bandits had captured the city. Since then word came to us that Dr. Wesche and Woodford Taylor had been carried away by the robbers and held as hostages till they—the robbers—got certain concessions from the government. Later, word from Mr. Troxel tells us that both missionaries have been released and have arrived home all well. Fortunately during this reign of terror the women and children of the N. H. A. had been taken to Pei-teh-ho near Peking. The N. H. A. missionaries are in the midst of banditry, famine conditions, etc., and will need greatly the prayers of God's people in these days of stress.

We had the pleasure of greeting Paul Rader as he arrived in Shanghai, Aug. 26, just as we were departing for Singapore and India. He looked to be in fine condition physically and is ready for four months' service in different parts of China. He began his meetings at Martyr's Hall, Shanghai, Sept. 4th, speaking there in the afternoon at 5 P. M., and in one of the churches at 7:30 P. M. His schedule is being worked out by Mr. Jeffrey of the Christian and Missionary Alliance and Mr. Leland Wang, one of the foremost Chinese evangelists. China has a hungry heart for the real gospel and we believe Mr. Rader will find a great response to his gospel messages.

Great dissatisfaction has been expressed by the Fundamentalists among the missionaries about the sending out of Canon Streeter to lecture and preach at the Missionary Alliance at Kuling and other places and to lecture in the schools. We heard the Canon in one of his twenty minutes sermon in Shanghai. It was a very disappointing affair truly! He is regarded as a considerable modernist. Of course he will be acceptable to the modernists and there are plenty of them, but I predict wherever he goes he will sow doubt and not increase faith. It is strange how men with big titles will get a following though they have no message and are absolutely devoid of inspiration. Strange that Paul Rader should come to China the same time as Canon Streeter. It would be an interesting event to witness a debate between those two or to have them on the program in the same meeting. You can depend upon it that it would be Paul Rader who would do the cannonading. While the Canon would be getting ready Paul would be ready to call for mourners! Well, China needs Paul Rader with his fiery messages whilst it does not need any more titled, doubt breeding modernists.

Dr. Mary Stone and Miss Hughes at Bethel have had to forego any holiday or vacation this summer because of the need of careful watching of the Nationalists in their educational program which requires Registrations and the considerable annulling of Bible and Religious Instruction in the schools and other handicaps. Bethel is both evangelical and evangelistic and all its work has just the one object—Salvation and Evangelization. If the Missionaries as a whole had stood united and solid for Bible and religion as paramount in all the Mission Schools the difficulty would have been overcome long since, but so many stood ready to compromise and bow to the image Nebuchadnezzar had set up that in the early stages the cause was practically lost! Some

SAYINGS FROM THE EAST.

"Rotten wood cannot be carved."—Confucius.
"When the rulers are without piety and the people without learning, destruction is imminent."—Mencius.

"Illusion is brief but repentance is long."

"When God is about to confer a great office upon a man he first embitters his heart and mind with suffering, wearies his sinews and bones with toil, starves his body, exhausts and impoverishes him and opposes and confounds his undertakings. Thus he stimulates his ambition, hardens his resolution and supplies his deficiencies."—Mencius.

"The palace an orgy of lust! The countryside a hunting preserve! Intoxicating drink! Lofty roofs and carved walls! These have ever been the prelude to ruin."—Shu King.

In the days of the Ming Dynasty of China a Chinese author tells of a magic carpet: "A ship of the red haired barbarians came to one of the ports begging permission to trade. This being refused, the strangers begged to be allowed the use of so much ground as they could cover with a carpet for the purpose of drying their goods. Their petition was granted and taking the carpet by the corners they stretched it until there was room for a large body of men who, drawing their swords, took possession of the city."

Moral: Give the Devil an inch and he will take a foot. Permit sin a foothold and it soon takes possession.

Missions rather than sacrifice Bible and Christian instruction have closed their schools. Bethel is watching and praying that their work may go steadily on and that all departments may open as usual in the Fall.

Whatever the School outcome may be Bethel is putting forward a wonderful Evangelizing program for the Fall and Winter and expects to send out five Evangelistic Bands in various parts of China. One Band is scheduled to spend three months in far-away Manchuria, and wherever the Bethel Bands go the full gospel and old-time revivals go.

SOME FIELD NOTES.

We have recently returned from evangelistic meetings held in Central China. We spent nearly five weeks in two of the chief cities where there are many educational institutions and large churches. Some of the gatherings were held in connection with District Conferences which were attended by ministers, Bible women, missionaries and workers from all parts of the province. We preached twice daily to very large gatherings and these meetings were also attended by students from the colleges, high schools, Bible schools, etc. The old Gospel of free and full salvation was witnessed to by the Holy Spirit and when we made the altar calls, it was not an uncommon thing to have throngs come forward immediately. We believe that many found God in converting, restoring and sanctifying power while a great many of the workers received new visions of the Gospel and fresh baptism of power.

In one of the cities great interest developed in the girls' school and many sought the Lord. One series of meetings was held in a tabernacle corresponding very much to the type of building used in the camp meetings in the U. S. A. The crowds came twice a day, notwithstanding the great heat, and a good percent of the congregation was made up of soldiers and students from the Government schools. It was our joy to see some of these at the altar, seeking the Lord.

In one series of meetings we found very unspiritual conditions existing among the Chinese preachers and of course we met with considerable opposition as we carried on the old-fashioned revival meetings in their midst. Some of them evidently were thinking of the work of the ministry too much along intellectual and social lines, and they were expecting that in our Conference addresses, we would favor them with address-

es along popular lines, instead of revival lines. We feel that our call to China was not to lecture, but to preach the full gospel and to call sinners to repentance and believers to Holiness. We have adhered to that work all through the nine months in Asia. At the close of this meeting of which we speak, some of the ministers expressed their dissatisfaction in saying that Dr. Ridout could preach nothing but Sin, Salvation and Sanctification. We were really glad for this testimony because it gave us a little bit of assurance that we had not departed from the lines of work which God sent us to do in China.

After the Conference was over, we spent a few days down in two of the city churches located in the very heart of the city. There we had an opportunity of proving out the power of the Gospel among real heathen people, those who do not come to the churches and who probably never heard the Gospel before. At some of these services where the doors were wide open, the crowds were so dense that they not only filled every seat, but filled the aisles right up close to the pulpit. Often in preaching interruptions would occur, but we would break out in singing some familiar old song, the tune of which the Chinese Christians would know, and thus get their attention back again and resume the message. At the close of preaching, the invitation would be given and always quite a number would stay to the after meeting to be shown the way of salvation.

We are now again in Shanghai engaged in special meetings at Bethel where every day large numbers of students, nurses, etc., are seeking the Lord in each service. We are lecturing daily also at the Bible School and in a very little while, the Summer Conference will be on in Shanghai, which will be attended by preachers and people from various parts of China. Then we get ready for Japan, where we have two engagements, the principal one being the Karuizawa Conference which is a very large summer conference for missionaries. After that Conference we shall take steamer for Singapore, where we shall be engaged most of September. Then we take steamer for Calcutta, India, where our first Indian engagement will be in Yeotmal, Berar, India Oct. 17-22. We shall probably be in India preaching at various points for two or three months. We have engagements in Palestine and Egypt which will be in the early part of 1930, and then we move on towards Prague in Central Europe, where we shall be engaged in special evangelistic services, then go on to England where we shall fill several engagements. We suppose we shall hardly get back to the United States until June, 1930, in time for the camp meeting season.

"One Christmas"—

Not a "Santa Claus" Christmas, but a Christmas which revealed to a whole family the Christ. A Christmas time when the father of the household so touchingly told of God's gift to the world that the children wanted in turn to give the best they had to the Master. The older son, like Isaiah, heard the voice of the Lord, saying, "Whom shall I send?" and answered the call to missions to far away Africa with "Here am I, send me."

This is an intensely interesting and most touching story—one calculated to stir the heart of the Christian and bring the unsaved to Christ. Any one will enjoy it; if you want to bless a class of boys and girls, a friend or some member of your family, invest in as many copies as you can use. Price 50c, or 12 copies for \$5.00. The book is beautifully bound in red Christmas binding, with the title and the wise men stamped in gilt.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

TESTIMONY OF THE METHODIST FATHERS.

Rev. C. V. Fairbairn.

PART I.

ONCE more the church festival of Whitsuntide, or Pentecost, has been observed by Roman Catholics, Episcopalians, Lutherans, and a few others. But, sad to say, to many Protestants the day and the event mean so little that many know neither the day nor the month upon which and in which it falls. And yet, without a Pentecost there had never been a Christian Church; and without the Holy Spirit, who upon the day of Pentecost was inaugurated to the Administratorship of this dispensation, and the blessed experience, which his coming made possible for the individual believer, there is and can be no truly Apostolic or Christian Church today.

Amongst those who will observe the day, some will merely recall the historical event, making no attempt whatsoever to relate this to present-day Christian experience. Others will attempt such application, telling their hearers, in the face of an abundance of evidence to the contrary, that this was the time and place of the disciples' regeneration. Others, while admitting the conversion of the believers prior to this, will preach that this was a second, definite blessing, but one without any reference to a cleansing of the heart, merely power for service. Others will teach the same, but will add that the evidence of this baptism will be in the recipient's speaking a few words in an "unknown tongue." Others will declare that this second blessing did relate to heart purity, even involving purity as well as power. And still others will declare just as emphatically, albeit unscripturally, that the disciples were regenerated during the earthly ministry of Jesus; that they were sanctified wholly somewhere, somehow, sometime between his resurrection and ascension; that Pentecost introduced a third blessing, the anointing with power for service.

We believe that the blessing of God follows his own very truth. We believe that he does signally bless with true success those who declare and stand for his truth. And we know that the old world has never, since the days of the apostles, witnessed such Divine endorsement, such saving, sanctifying power, as that which sealed and accompanied the great Wesleyan revival, which gave rise to the Methodist Church.

Since this is the case; since history records no such manifestation of divine approbation, in modern times, of any other interpretation of the Pentecost, as that which crowned the earnest efforts and preaching of the Methodist fathers, would it not be of profit for us to discover, if possible, what Mr. Wesley and his compeers believed and taught regarding the meaning of Pentecost? Or in other words, what did the Methodist fathers believe the baptism with the Holy Ghost meant to the individual believer? What did it do for him? What was the significance, experimentally, of receiving the gift of the Holy Ghost?

LET THE METHODIST FATHERS SPEAK FOR THEMSELVES.

"The ground of a thousand mistakes," says Mr. Wesley in *Christian Perfection*, "is, the not considering deeply, that love is the highest gift of God,—humble, gentle, patient love: that all visions, revelations, manifestations whatever, are little things compared to love. It were well you should be thoroughly sensible of this. The heaven of heavens is love. There is nothing higher in religion; there is in effect, nothing else. If you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, 'Have you received this or that blessing?' If you mean anything but

more love, you mean wrong; you are leading them out of the way and putting them upon a false scent. Settle it, then, in your heart, that, from the moment God has saved you from all sin, you are to aim at nothing but more of that love described in the thirteenth of the Corinthians. You can go no higher than this, till you are carried into Abraham's bosom."

According to Mr. Wesley, this wonderful experience is the product of the baptism with the Holy Ghost, the gift of the Holy Ghost, and greater than all other gifts. This is evident from his comment on Matt. 3:11: "He shall baptize you with the Holy Ghost and fire." Says he: "He shall fill you with the Holy Ghost, inflaming your hearts with that fire of love which many waters cannot quench. And this was done, even with a visible appearance as of fire, on the day of Pentecost."

Says Dr. Adam Clarke on the same passage: "He (the Holy Spirit) is represented here under the similitude of fire, because he was to illuminate and invigorate the soul, penetrate every part, and assimilate the whole to the image of the God of glory. It is surely true that fire as we know it materially has destructive and purifying aspects as well as warming, inflaming, and illuminating."

In his *Portrait of St. Paul*, Mr. Fletcher, speaking of the same scripture, says: "He shall introduce a more spiritual dispensation, and administer a more efficacious baptism: for he (Jesus) shall baptize you with the Holy Ghost and fire, shedding abroad those gifts and graces which shall penetrate and purify your hearts, as metals are penetrated and purified by material fire."

"Now the apostle cannot mean here (John 7:38) that the miracle working power of the Holy Ghost was not yet given," says Mr. Wesley. "For this was given: our Lord had given it to all the apostles when he first sent them forth to preach the gospel. But the Holy Ghost was not yet given in his sanctifying graces, as he was after Jesus was glorified. . . . And when the day of Pentecost was fully come, then *first it was* that they who 'waited for the promise of the Father' were made more than conquerors over sin by the Holy Ghost given unto them."—Vol. I, *Sermon XI*, sect. 11.

"At that day ye shall know that I am in my Father, and you in me, and I in you." For 'if any man' love me, he will keep my words, and my Father will love him, and we will come to him, and make our abode with him.' John 14:16, etc. Which," says Mr. Wesley, "implies such a large manifestation of the Divine presence and love, that the former (manifestation) in justification is as nothing in comparison of it."

Perhaps no one understood Mr. Wesley, his life and teaching, more fully than did the sainted Fletcher of Madeley. In *Checks to Antinomianism*, Vol. I, Mr. Fletcher says: "I have now finished my sketch of Mr. Wesley's doctrine, so far as it has fallen under my observation during above sixteen years' particular acquaintance with him and his works. . . . In a word, he thinks that God can so 'shed abroad his love in our hearts, by the Holy Ghost given unto us' as to sanctify us wholly, soul, body, and spirit: and enable us to 'rejoice evermore, pray without ceasing, and in everything give thanks.' And he is persuaded that he who 'can do far exceeding abundantly above all that we can think or ask,' is able to fill us with 'the perfect love which casts out fear,' that we being delivered 'out of the hands of our enemies,' may have 'the mind that was in Christ,' and be, in our measure, 'as he was in the world': He the stock of the tree of righteousness, and we the branches, 'having our fruit' from him

'unto holiness' and 'serving God without fear in true holiness and righteousness all the days of our life.' This he sometimes calls *Full Salvation* . . . or the 'glorious liberty of the children of God,' sometimes 'a being strengthened, established, and settled;' or 'being rooted and grounded in love;' but most commonly he calls it *Christian Perfection*."

From these special gems we readily see that Mr. Wesley certainly believed that the *Pentecostal gift of the Holy Ghost was more than merely an endowment with power, even that it involved a marvelous work of grace, producing such a glorious result in the soul, as he saw fit to term "Full Salvation."*

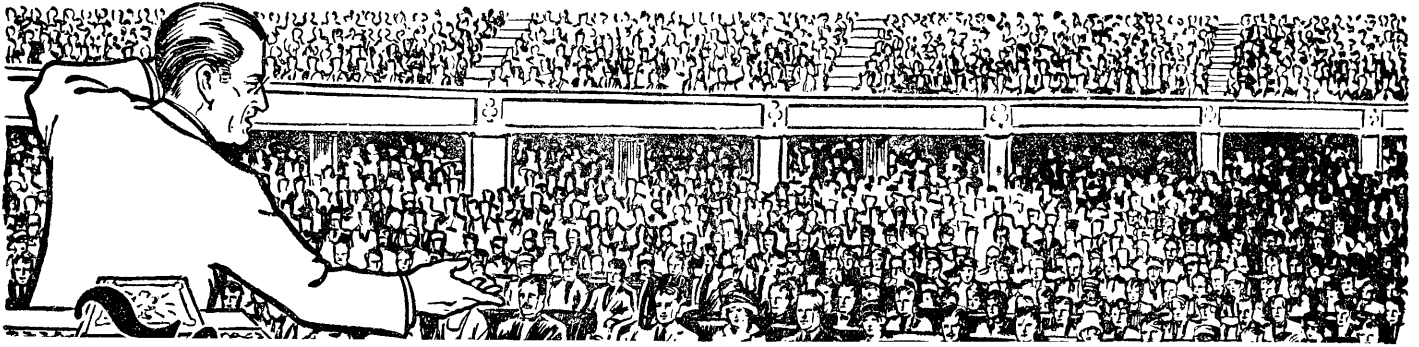
In the chapter "Christian Perfection Defined," of his *Last Check*, Fletcher says: "We frequently use, as St. John, the phrase 'Perfect Love,' instead of the word 'perfection,' and understand by it the pure love of God, shed abroad in the heart of established believers by the Holy Ghost, which is abundantly given under the fulness of the Christian dispensation." In chapter, "An Address to Imperfect Believers," Ib., he says: "If the sprinklings of the Spirit were sufficient, under the Jewish dispensation, to raise the plant of Jewish perfection in Jewish believers, how much more will the outpourings of the Spirit raise the plant of Christian perfection in faithful Christian believers! And that this revelation of Christ in the Spirit, as well as in the flesh, these effusions of the water of life, these baptisms of fire, which burn up the chaff of sin, thoroughly purge God's spiritual floor, save us from all our uncleannesses, and deliver us from all our enemies; that these blessings, I say, are peculiarly promised to Christians, is demonstrable by a cloud of New Testament declarations and promises:—(which he proceeds to give)."

And again. "After having prayed the Father to sanctify his disciples through the truth firmly embraced by their faith, and powerfully applied by the Holy Spirit, he adds, 'Neither pray I for these alone, but for them who will believe on me through their word.' . . . Our Lord could not pray in vain: it is not to be supposed that the Scriptures are silent with respect to the effect of this solemn prayer, an answer to which was to give the world a specimen of the power which introduces believers into the state of Christian perfection: and therefore we read, that on the day of Pentecost, the kingdom of God, 'righteousness, peace, and joy in the Holy Ghost,' began to come with new power." And from his writings at this place, we catch his inference, that the "glorious baptism, or capital outpouring of the Spirit, carried the believers further into the kingdom of grace which perfected them in one."

And yet again. "When our faith shall fully embrace the promise of full sanctification, the Holy Ghost, who kindled so much love on the day of Pentecost that all the primitive believers loved, or seemed to love, each other perfectly, will not fail to help us to 'love one another' without sinful self-seeking; and as soon as we do so, 'God dwelleth in us, and his love is perfected in us.'" "And if one outpouring of the Spirit, one bright manifestation of the sanctifying truth, so empties us of self as to fill us with the mind of Christ, and with pure love, we are undoubtedly Christians in the full sense of the word." "How unscriptural and irrational is it to suppose, that, when God fully baptizes a soul with his sanctifying Spirit, and with the celestial fire of his love, he cannot in an instant destroy the man of sin, burn up the chaff of corruption, melt the heart of stone into a heart of flesh, and kindle the believing soul into pure seraphic love."

(Continued)

"Seek ye the Lord while he may be found."



THE LAST SERMON.

Preached by Sam Jones.

(After preaching this remarkable sermon he started for his next appointment, but died that night on the train. Let every reader of these lines take due warning.)

He that being often reprov'd hardeneth his neck; shall suddenly be destroyed, and that without remedy. (Prov. 29:1).



HE bare announcement of this text is enough to bring every one of us to our feet with this question: "Unto whom does God speak in those fearful words? Unto whom does God address himself in that fearful language? There are hundreds of people who ought to announce the fact, and that is, 'Surely God means me, for I have been often warned, I have often been reprov'd and have often heard his Word. Surely he means me.'"

I announce strictly a fact when I say there have been more sudden deaths in the last twelve months of this world's history than any year since the evening and the morning of the first day of this world's life. More men in the last twelve months have suddenly gone into the presence of God than in any twelve months in all the world's history. You hardly pick up a leading daily newspaper in the United States that there is not from fifty to 5,000 persons that have been swept away suddenly and have come into the presence of God. By earthquake, by fire, by tidal waves, by accidents on railroads, by storms at sea, by apoplexy, by paralysis, by heart failure; day by day the register has gone way up; and, mark my words, just as God gives the warning to men so is that proportion of sudden death multiplied in all the earth. More men have hardened their hearts and more men have been swept into the presence of God, and as you hear me tonight I shall recall illustrations of these fearful facts that lie back in my brain and which have been gathered from all parts of the country.

I want to say to you that I have preached to thousands and tens of thousands of people who have been swept suddenly and awfully into the presence of God soon after my voice died out in their ears. I was preaching at the memorial meeting at Nashville, Tenn., some years ago. On the second Tuesday night, Captain Ryan, a man who owned all the steamboats along the river, came forward and asked to be prayed for. Shortly one of the pastors walked up to my side and said, "Mr. Jones, that man, Captain Ryan, is the most wicked man in this city and a very great sinner." That night Captain Ryan was converted, and he walked up to me after the service and said, "I want you to come to my house and I want you to see my wife and children." I answered, "I cannot come before a certain date." He said, "I will come for you on that day." On the morning of the day arranged he was at the service, and after the service we got into a buggy and rode up to his splendid home. When we got out of the buggy he introduced me to the mayor of the city and three of the captains of boats which he, himself, owned; also to

lawyers and other influential men of Nashville.

Presently Mr. Ryan's wife walked in and I was introduced to her, and after a few moments of conversation, she said, "Now, gentlemen, dinner is ready." As we crossed the hall into the large dining room, the captain took my arm. "Mr. Jones," he said, "not one of these four men are religious and I want the last one of them brought to Christ." He put me at the head of the table. The mayor of the city sat directly on my right and at his side was one of the captains. Immediately on the left side were the other two captains—four great, big, stalwart men. I addressed my conversation right to those four men, pressing Christianity and the question of religion on them with all the force I could, incidentally mentioning the fact that within twelve months there would be sudden deaths among those sitting at the table.

After the meal was over we parted and not one of the four men were Christians or came to the meetings. I had not been away from Nashville three months until the steamboat captain who sat next to the mayor on my right hand side walked up to his home one day and when his feet struck the front porch of his home he fell with a heavy thud and was dead when his wife and children reached him. Not three months more had passed when the man who sat on my left, just as he stepped on to his boat and as the boat started to move off, fell on his face and never spoke another word. Not two months more had passed when Captain Ryan sent me a paper from Nashville in which I noticed that the steamboat captain who sat second to my left went suddenly into the presence of God. A few days later I saw where the mayor of the city had been out hunting, and when loading his gun the gun went off, putting the whole load of shot into his head. He fell forward and never breathed another breath; and before I had been away from that town twelve months those four stalwart men had all been suddenly called into the presence of God.

"He that being often reprov'd and hardeneth his neck shall suddenly be destroyed and that without remedy."

I was preaching at a Tennessee camp meeting a few years ago and we were having great crowds there. On a certain day a young man who had been in the back of the tent standing up while I was preaching (and I was "saying things" that night) turned on his foot with an oath on his lips and said, "I have had enough of that." He went out and went towards the railroad station. There was a freight train passing at the time which was going about eight or ten miles an hour. That young man grabbed at the side irons on the side of the train, lost his grip and rolled under the wheels and was in the presence of God almost before I was done speaking.

I was preaching at Gainesville, Miss., some years ago. There were only a few days left in the meeting and I said to the men who were helping: "Let us all get down to work." Next morning Pastor Brown came up to me and said that he had passed two saloon-keep-

ers on the street that morning as he was coming down and had asked them to close up their saloons and come down and hear Sam Jones. They said, "Does Jones think that we can close up our business and go down to hear a man like him talk?" I mentioned this incident in the meeting and said that two saloonkeepers of that town had cursed on the street and said they could not close up their places of business to hear the Word of God. I said, "I have seen doors closed with black crepe tied on the door knob; they had better look out."

The next morning I left Gainesville one of the saloonkeepers who had said this came down-town in the early morning to open his saloon, and just as he unlocked the door and pushed it open he fell in the doorway and lay there dead when the first policeman came around on his beat that morning. Dead before his wife and children could say "Good-bye!" Mr. Brown sent me a marked copy of the paper a few days later which said that the other saloonkeeper went up to his home and fell on the floor as he was going in and was dead when his wife got to him. There was black crepe on the doors of those two saloons, and, mark my words, there are men in this town that are cursing the meeting and cursing on the street, who will be suddenly struck down. I am not a prophet nor the son of a prophet, but you will have deaths in this town that will startle it before the last day of this very month. Mark that! God hath said it. There are people in this town that are turning against God and despising his mercy, some of them in the last sixty days of their lives, and every time you turn your back on God and walk off from his mercy you are refusing the greatest offer that a man can ever have.

"He that being often reprov'd and hardeneth his neck shall suddenly be destroyed and that without remedy."

Years ago a corps of civil engineers came to a little town in a valley in Pennsylvania and went up into the mountains and examined the dam which controlled the waters of the stream which flowed down into the valley. They came back to the valley and said to the people of the town, "That dam is unsafe. The people in the valley are in constant danger." The people said to them, "You can't scare us." That fall the men came back to the valley and examined the dam again and said to the people in the valley, "We warn you people again, you are in danger every hour." They laughed at them again and said, "Scare us if you can." The men went up again in the spring and warned the people again, but the people said, "That is a chance. We have been hearing that so many times. Scare us if you can."

It was not fifteen days later, that a boy with his horse on the dead run came down into the valley shouting, "Run for your lives! The dam has gone and the water is coming!" The people only laughed at him; but he did not wait to hear their laughter: he went on down the valley still shouting the warning. In a very few minutes the dirty water came, and in less than thirty minutes

after the water struck the town Johnstown was in ruins with more than 3,700 of those who had been in the town in the presence of God. You have been reprov'd many a time yourself, and frightened many a time yourself and you sit out there and say, "Scare me if you can." "Get me by frightening me if you can." But on God's judgment day you will run and call for the rocks and mountains to hide from God's just fire your little soul. God gets closest to the man who is honest with his own soul and is in need of Christ. God help you to pray about this, "I am not to be frightened into Christianity."

"He that being often reprov'd and hardeneth his neck shall suddenly be destroyed and that without remedy."

It is an awful thing to die, anyway, but to die without a moment to pray, without a moment to counsel the wife, without a moment to talk with the children; but to be struck down suddenly.

I don't know when I shall die or where I may go down, whether in a railroad wreck, in storm at sea, and I might even go down on a wagon or I might drop dead with heart failure; I don't know how I shall die, but I know I prefer to die easily. I know I deserve to die suddenly. I may be taken with a stroke of paralysis and would have to be carried to the train and from the depot up to the old home where I can live for years, into the room where I have sat and talked hours at night with my wife and children. I would suffer and linger there for days talking to them about the responsibilities that would rest upon them when I was gone, about right living, and, when the last day would come and the last night would come, and the doctor had packed up his stuff and gone; wife and children would stand around my couch and I would bid them live good lives; at the last moment I would turn to my wife and speak the last words of my heart to her and bid her be faithful to the end; I would kiss them all good night and go home as happy as any school boy ever went home from school; but to die suddenly and without preparation, without a word of counsel to the wife, without a word of comfort to the children, without a moment to utter anything to this world. "Cut him down, why cumbereth he the ground?" God help me to go home easily.

"Suddenly destroyed and that without remedy?" How we look to remedies here. Millions of dollars are spent in patent medicines, doctoring and all that sort of a thing and it shows how men dread death and how they lean upon remedies and how they look to remedies to heal and remedies to effect the cure; but "without remedy." The saddest hour that I ever saw was after ten weeks of suffering and hard work, when my wife was very sick. That night the doctor came to me and said, "I now break to you the saddest news that ever fell on human ears. Your wife cannot live." I looked at the doctor and said, "Doctor, do you mean it?" He said, "The symptoms now say that remedies are useless." I went into the upper chamber of my home and turned my face toward God and said, "O Lord Jesus Christ, who raised Lazarus from the dead when he had been buried four days, and said, 'Come forth, Lazarus,' and he stepped forth and drew the napkin from his jaws and the grave clothes off him and walked home with his sisters; keep the words that you spoke that day and spare my wife." She lives today, cured by that only remedy of God.

The day will come to you, father, mother, man and woman, when your doctor will pack up his medicines and go, and when every instrumentality shall leave; mark my words, and you will turn your eyes toward humans and human instruments and they will say, "There is no remedy." Then is the time when that man or woman shall turn his eyes from human remedy to God and God shall sit upon his throne and say, "No remedy." There is no remedy in either human or in-

strumental power and there is no remedy in Heaven for that poor fellow. "He that being often reprov'd and hardeneth his neck shall suddenly be destroyed and that without remedy."

The Nature of Temptations Peculiar To the Sanctified.

REV. E. E. SHELHAMER.



TEMPTATIONS and vile imaginations will be presented to the mind of the purest soul, but they can be repelled and resisted. They can lodge and remain only at the consent of the will.

With the sanctified soul, temptation becomes effective at that point where "resistance as a means of preserving integrity first becomes necessary." This point is generally at that juncture where something is presented through the medium of the senses, especially adapted to gratify some natural appetite or apparent human need, as in the case with Eve, or Jesus. The satisfying that appetite "within certain limitations fixed by the law of God is sinless." But the moment resistance becomes necessary in order to preserve innocence and fidelity, then that same fixed law forbids the thing presented, and to yield in desire, or action is to transgress.

Satan has to change his tactics with sanctified souls. Formerly he came and found within that which he could lay claim to, but now "he cometh" and findeth "nothing." As a rule he does not, on approaching a clean soul, propose a sinful act, for he well knows that such would detect in a moment his cloven foot. There is nothing within to which a sinful solicitation can appeal.

"Desire to sin is not essential to temptation. The dominion and desire to sin is removed in regeneration, and ability is given the regenerate soul to live without sin, although there are weak points. Entire sanctification, the climax of Christian character, removes the tendency to sin, by destroying carnality, the prolific source of all actual sin; and right here is seen the difference between the liability to sin, and the power to sin.

"An individual may have power to do a thing that he is not liable to do. For instance he has the power to become a drunkard, and yet, the probabilities are he will never become a drunkard, however often or severely he may be tempted; and so on other lines."

It is incorrect to say that regenerated souls have carnal desires. They may have carnal tendencies, but these can only hatch out into desires at the consent of the will. The will is in full harmony with God as long as grace predominates. It is likewise incorrect to say that sanctified souls have involuntary desires. There is no such thing as involuntary desires. There are involuntary carnal principles within the unsanctified, but these never become desires, until they first receive the endorsement of the will and that moment they incur guilt.

Well then, if there are no voluntary or involuntary responses that can be appealed to, where does the link break between a state of holiness and depravity? We believe it is at the point where the soul through incessant pressure weakens, and yields in spirit though not outwardly.

Hence, Satan must work through a physical or unsuspected channel. True, he will batter against the outside, and suggest outlandish things. He does this, not with the hope of his yielding, but to torment and accuse. He would not be a devil if he did not do this.

He is likened in the Scriptures unto three things, viz.: "a roaring lion," "an angel of light," and an "accuser of the brethren." As a roaring lion he frightens more souls than in any other way. When he fails here, he often succeeds as an angel of light, in deceiv-

ing. This is his most successful scheme on ministers and such as are capable of spreading error.

But when he fails here,—then he sets in for a life-long siege to accuse, perplex and bring to bear against that soul the infernal pressure of hell.

The temptations peculiar to the sanctified are more fiery and diabolical, but of shorter duration than against other souls. Seeing there is nothing within, as in the unsanctified that will consider for a moment a plausible suggestion, therefore whatever the devil desires to accomplish, he must do quickly.

Another kind of accusation peculiar to the sanctified is that of magnifying their faults. They are not perfect in judgment or wisdom, but in love and obedience. They are not faultless even though God said they should "be preserved blameless." Often those who are envious, expect more of them than God Almighty does, and more than they pretend to profess. Sometimes they do things they are very sorry for, such as a hasty transaction, an unthoughtful statement, zeal that drove some seemingly honest soul away, or something else that was not the best thing to do or say under the circumstances.

Upon reviewing it, the Spirit magnifies and makes it look serious indeed, for their good in the future. Now, Satan, who has been eagerly watching every move, takes advantage of the reproof of the Spirit and comes in like a flood, and causes them to feel the more deeply mortified and humiliated. Perhaps someone will add fuel to the fire by reviewing and telling a new discouraging feature about it.

At such seasons Satan takes a special fiendish delight in sneering in the face of the already chastened soul. He is pleased if such will look at it from one of two standpoints: either mourn over it and become despondent, rather than believe God to yet overrule it for the best, and perhaps get glory out of it; or on the other hand, rather than quickly and humbly make acknowledgments, becomes reckless and independent about it. Right along here is where more than one has lost his hold upon God and become carnal again.

Another point at which Satan is well pleased, is when he sees a sanctified soul pressed down with cares and responsibilities—even though they pertain to the spread of the gospel. If he sees that a soul is determined to keep clean and balanced, then he will be pleased if that soul will do one of two things: either through exposure and zeal for the lost, overwork, until his health is impaired; or, if he is able to become more aggressive and irresistible, allow his mind to become overburdened, so that much of his time in secret prayer is spent in pleading for the removal of obstacles rather than for souls. In short, he is so encumbered with secular affairs and responsibilities that he cannot be all he might be in soul-saving; and to this extent Satan is pleased. "Many a man's spirituality has been buried in the grave of his activities."

Satan often tries to counterfeit God's disapproval and bring a feeling of guilt and condemnation upon the conscientious soul. Often shallow holiness professors are his best instruments against the truly sanctified. He hates such with a more deadly hatred than all others, because they live so near the throne and have such influence with the King. Thus he works with unfatiguing effort, howling after them until they outstrip him and sweep through the pearly gates.

Little Children

Enjoy the Children's Page in THE PENTECOSTAL HERALD, and if you would reach their parents, it might be a wise step to send THE HERALD addressed to the child. They will find the Children's Page and the older folk will get their message also. You can send it from now until February 1, at a cost of only 25c.

THE BOOK OF BOOKS.

DR. L. R. AKERS, Presidnet of Asbury



In this age of "latest things" and "best sellers" it is the novel or bizarre that catches the attention of the masses. However, it is well for us to remember that the most modern news is not the last work of fiction, with the ink still damp from the press, or the night edition of the penny Post, lurid with headlines. The most up-to-date book in the world is one of the oldest books—it is the Bible. It is essentially a present-day Book because it contains every man's biography. Some one may say, "Biographies are written about poets and kings and statesmen, not about ordinary folks." Yet the story of man's life is written and inscribed in the world's greatest volume; and it is told along with the lives of kings and priests, warriors and statesmen, prophets and patriarchs.

This Book is the mirror of the human soul. Each man finds his counterpart within its pages. As he reads its thrilling narratives of human life crowded with temptations, struggles, defeats, and victories, with its sobs of sorrow and shouts of joy, with its passion and pain, his own heart whispers, "This is the story of myself," and he wonders at the divine revelation which lays bare his innermost soul.

Over and over again the same tragedies of life occur. The morning newspaper apparently giving the latest information is in reality only a reprint of Moses and Elijah, or of Daniel and Paul. There may be a slight difference in incident and environment, but none in the moral meaning or substance. How much farther have we got than Adam and Eve, contentment and discord, innocence and guilt? Not an inch. Cain still murders Abel. Abraham still journeys to Canaan looking eagerly for that land of milk and honey. Men are anxiously trying to find their way back into Eden, to get by the cherubim and the flaming sword, to enjoy again its trees and flowers, fountains and perfumed bowers. How to get back to that garden has been the problem of the ages.

As the plumed knights of old journeyed forth in quest of the Holy Grail and found it not, so men vainly seek this elysium because sin has blinded their eyes to the vision of the true and beautiful.

No indeed! We have not outgrown the Bible. There are thoughtless and superficial folk who speak of this Book as being out of date. Even some in the ministry have become so progressive, as they think, that they must discard the Bible and seek newer and more sensational themes, but these men are only clever swindlers deceiving themselves. A diet of froth and fudge soon satiates, and if continued, nauseates. It is difficult to find a substitute for bread, and so far nothing has been discovered so satisfying to the human soul as this heaven-sent "Bread of Life." There are times when a congregation will even turn from such fascinating themes as Eugenics, Sociology, Socialism, Pragmatism, etc., to listen with interest to the story of the Cross, or hear a sermon on Sin and Its Penalty, or even to enjoy such an old-fashioned theme as Heaven and Its Blessedness.

The Bible has no revelation to make to unbiblical minds. There are some who have read this Book with their eyes, but not with their hearts; they have turned its pages, but missed its treasures. Approaching the volume with skeptical minds and irreverent hearts, it became a sealed Book to them, and there was no beauty in it that they should desire it.

However, to the lowly and contrite heart

it was a well of water in a barren desert, or as bread and meat to the famished soul; to him in darkness it became a lamp unto his feet and a light unto his path. All the needs of human life with its complexity and perplexity may be supplied from this inexhaustible storehouse.

The Bible is the Book universal. Text-books are for the scholar, Blackstone for the lawyer, Materia Medica for the physician, theology for the minister, but the Bible is humanity's Book. It is not written in Hebrew, Greek, or English, but in the language of the human heart.

Islam has the Koran, China the sayings of Confucius, Greece her Plato, England Shakespeare, Italy Dante, America Emerson, but the Bible is the world's Book—belonging to all nations.

Not somebody's air, but everybody's air; not somebody's sky, but everybody's sky; not somebody's sun, but everybody's sun; not somebody's Book, but everybody's Book.

How shameful the teaching that the Bible should be accessible only to experts, how needful it is to king and peasant alike! This Book should be snatched from the hands of the priests and put into the hands of the people.

The Bible is the Book for all time. Not the "I was," but the "I Am," is the author of the Book, and because he is the changeless One, the same yesterday and today and forever, the Bible is not only the Book for today, but for tomorrow and forever. This Book is not out of date, but ahead of the times, and countless centuries must elapse before man can measure up to its standard of life with its fullness of blessing.

The trouble with society is, not that it has outgrown the Book, but that with flagging step it has failed to keep pace with this Great Guide to human progress.

Let us, then, with the Aladdin's lamp of study and the magic ring of prayer find in this Volume of volumes our treasures of mind and heart.

Let it also become our armory, and from its bountiful stores may we gird ourselves, putting on the whole armor of God that in the long and bitter struggle over the city of Man's Soul the radiant angels of God, marching and counter-marching on the plains of Paradise, shall shout the paeon of victory, and, catching up their sweet voiced harps like the sound of many waters, sing the song of Moses and the Lamb. And as the glorious symphony of praise swells and resounds amid the fretted arches and lofty domes of that heavenly city, God's battle-scarred veterans will come marching home bearing the trophies of victory, and there to meet them will be One like unto the Son of God, and he with his pierced hands will open wide the gates of his eternal city that they may have an abundant entrance in. "Eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him."

Hungry Folk.

Has it occurred to you that there might be one or more persons right at your door hungry for a gospel message? Why not send them THE PENTECOSTAL HERALD every week from now until February 1? It will cost you only 25c.

Dont's For Preachers.

BY REV. F. LINCICOME.

Don't try to get on without replenishing. Replenishings of the Spirit may be needed where there has been no defilement.

The auto does not need repairs every time it is run into the garage. It may need oil, or gasoline, or water, or air or perhaps a spark plug. The holy soul may be sensible of a spiritual exhaustion, when it feels no sense of condemnation. A fire may be low, and need stirring, and not be entirely out.

Our capacities are finite, and our measures of grace are expended, through trial and test

upon one hand, and by service and trust upon the other hand. Thus our souls are enlarged, as we walk and work and worship in the Spirit. And this enlargement makes demand for such refillings of the Spirit as are found in Acts 4:31, yet such replenishings are neither recoveries nor new baptisms.

Don't try to do the maximum of work on the minimum of prayer. Service without unction is impotent. How much more effectual our work would be if preceded by more prayer. Our singing, praying, preaching, and testifying count but for little only as God assists. Our mightiest attempts apart from the help of the Holy Ghost is impotent, while our feeblest effort with the aid of the Holy Ghost is omnipotent.

It is not for us to try to see how much more we can do for God than we are doing but to see how much more of God we can get in what we do. For it is God in the service that counts.

If we would be effectual we must be much with God. I have seen the significant words somewhere which convey a great truth, "To be little with God is to be little for God."

A group of ministers in a ministerial meeting in New York City sometime ago confessed they had been trying to do the maximum of work on the minimum of prayer. When a test was put on that large body of men by asking how many of them prayed one hour a day only a very few responded. When asked how many prayed fifteen minutes a day only a small number arose. When it came down to five minutes a day they all arose. After they all sat down one of the latter arose again and said: "I am afraid I have lied for I am not sure I spend five consecutive minutes in prayer each day." Brethren in the ministry, how many minutes are you spending each day in prayer? Would you have to say if the test were placed on you that you are among those who are trying to do the maximum of work on the minimum of prayer?

Old Person or Shut-In.

There are doubtless one or more such persons in your community and you could brighten their lives and possibly lead them to Christ or into a deeper religious experience, by sending them THE PENTECOSTAL HERALD weekly, from now until February 1, 1930, for only 25c.

A Miracle in Black.

I have tried to reply to the many letters coming to me from all over America, concerning the little black child in Jacksonville, Fla., and I sent a notice to THE HERALD. I have recently investigated the case, and have learned that some colored people have taken the child, and left the city. She spoke in some of the churches after the interview of which I wrote. Ruby would now be nearing her fifth birthday; but her whereabouts are not known to me. This much I have learned, which will be of interest to the readers of THE HERALD—Ruby was found on the city dump where she had been abandoned by her mother, and this old darky found her covered with ants, and cared for her. To me, it was the most remarkable thing I have ever known, aside from things revealed in the Word. Little Ruby, the black, abandoned waif, was one of God's miracles of these "last days." No reader of THE HERALD would welcome information about her more than I would. This writer shall not be surprised to see more of such wonders as we approach the final crisis.

C. F. WIMBERLY.

Needy People.

You will find all about you some folk in the need of the gospel message, and you will doubtless be surprised how readily they would read a paper addressed to them personally every week from now until February 1. It will cost you only 25c.

GLEANINGS FROM THE EVANGELISTIC FIELD

SYCHAR BOARD MEETING.

Putting aside for the present other considerations in regard to Sychar let us notice in this report the result of the annual meeting of the Board of Control which was held at the home of E. H. Oberholtzer, on Camp Sychar grounds on Tuesday afternoon, October 15. Every member of the Board was present and the following action was taken relative to the work next year.

Two new members were elected to the Board, both of whom are well known to most of Sychar attendants. Rev. W. L. Mullet, of Akron, Ohio, who so ably conducted the singing at the Young People's tabernacle two years ago, and who will have the direction of the singing at the main tabernacle the coming year, was elected as ministerial member of the Board, and Bro. L. J. Minard of Mount Vernon, whose smiling face and genial Christian personality has endeared him to the Sychar family, was elected to a place on the Board as lay member. All the other members of the Board were re-elected so that the Board as constituted is as follows:

Rev. C. L. Lewis, of New Washington, Ohio, who for so many years has stood at the head of the Board as its President will continue in that capacity for another year. He will be supported in his work by Rev. H. E. Williamson, of Marion, Ohio, as Vice-president; Rev. E. E. Shiltz, of Geneva, Ohio, and Rev. J. J. Adams, of Sycamore, Ohio, will again be found at the Secretary's office acting in the capacity of Secretary and Assistant Secretary respectively. All requests for information regarding the camp should be directed to these brethren at the addresses given above.

William Kathary, the genial Superintendent of the dining hall, was again selected to preside over the affairs of the dining room, kitchen and grocery as well as re-elected to serve in the important office of Treasurer.

Rev. C. T. Goodwin, of Wooster, Ohio, was named Auditor, and also Secretary-Treasurer of the missionary work of the camp. Brief mention was made concerning the service and work of the Sychar Missionary Movement in a former letter, and of which more anon. Suffice it to say now that it was very inspiring and effective as to immediate results.

H. E. Oberholtzer was appointed as Superintendent of Grounds to fill the vacancy caused by the sudden passing away of O. F. Skeen on the camp grounds last year during the camp. Bro. L. J. Minard the new member of the Board was named as Assistant to Bro. Oberholtzer.

William Kathary, H. E. Oberholtzer, and L. J. Minard were elected as the Board of Trustees. Rev. H. E. Williamson and Rev. J. J. Adams were selected to serve as the Book-stand Committee; Rev. E. E. Shiltz, William Kathary and H. E. Oberholtzer constitute the Purchasing Committee, and Rev. C. L. Lewis, Rev. C. T. Goodwin and Rev. H. E. Williamson were again named as Executive Committee.

With all departments of the work fully organized and a full force of workers selected and engaged we are even now looking forward to another great camp which will be held, God willing, on the old grounds August 7 to 17, 1930. The following force of workers has been retained:—Platform evangelists, Rev. E. Hilton Post, Rev. Raymond Browning, Rev. Joseph Owen. Song leaders, Rev. W. L. Mullet for main tabernacle, and Rev. H. M. Campbell for Young People's tabernacle; Young People's Worker, Miss Anna McGhie; Children's workers, Miss May Gorsuch and Mrs. H. E. Oberholtzer; Pianists, Mrs. Harry Maitland and Mrs. H. E. Williams; Rev. H. A. Guiler and wife will have charge of the Ring Meetings. With this force and prayer and effort we should succeed.

H. W. Middleton, Camp Reporter.

MRS. E. STANLEY JONES' LETTER.

Many of you have asked us to tell you something of our school, of how the boys live and what they do. Someone suggested that the enclosure, or walls of our "Compound," was to keep the boys from running away. But they little knew our boys! If a ball falls on top of a fifteen foot dormitory, a boy jumps for some projecting edge on a verandah, digs his bare toes into some tiny crevice, clings to a cornice and before I have found my voice to forbid such a dangerous stunt he is on the roof top and preparing to descend in like manner.

This enclosure is a protection, in a way, from thieves. Still they do get in. One night there was a rattling among the brass plates. Some of the little boys sleeping near, jumped up and in the dim moonlight could discern the figure of a man. They ran for him and he ran for a bamboo pole he had placed slantingly against the wall. As he tried to climb it, they snatched at his legs but they were well greased and slippery. Then one jumped and caught the loin cloth in which he had tied the plates. It loosened and came down with a clatter but the man escaped. The next morning the boys proudly displayed their spoils. One dirty old loin cloth and a bamboo pole.

No, our wall will not keep determined bodies in or out. But it is the custom for Indian homes to have an enclosure and our flock would not feel at home without it.

The dormitories are very simple. Three long rooms, with large arches instead of doors. No furniture, except the little iron beds strung with rope and little wooden or tin trunks belonging to boys who are rich enough to own them.

The dining room is a large covered verandah

where the boys sit on the floor for meals. Their dishes consist of one brass plate each. Every boy fills his plate with water for a drink before eating and washes it and puts it away in a rack after eating.

Indians eat daintily with their fingers so there is no need of forks and knives and spoons.

Twice a day is eating time. Most of the boys before coming to us have had but one scant meal a day. But now we give them two and try to give them enough to satisfy their hunger. Every morning they get three or four of the whole wheat pancakes and a plate of lentils or vegetables cooked with oil and spices. Every evening they get a plate of rice with a spoonful of curry gravy. Sometimes, as a special treat, they each have an onion or a lump of brown sugar or a guava or half a lemon from our garden.

They do all their own work and are divided into five divisions, each containing about twenty boys of all sizes and ages in charge of an older boy selected by the whole body of boys. One division cooks, another sweeps, another pulls the water, another gathers and cuts the wood, and another keeps the compound clean. They change work every week so they do not get tired of always doing one kind of work. Of course every boy has six hours of school work, too, but I cannot take time to write of that now.

Many friends who support boys here have asked what they could send them. A new edition of the vernacular hymn book is on the press and I know of nothing that would make a boy quite as happy as a brand new hymn book. It would be used not only for church services but daily for morning prayers in school and evening prayers in the hostel. A whole Bible would add to their joy, for even before boys learn to read they love the Book and keep it carefully wrapped in cloth when not carried proudly to the services of the church.

A dollar bill tucked in an envelope would come safely and get both Bible and Hymn Book and leave a little for pocket money. I could give the few old ones to preachers to give away.

As usual we are a very much separated family, Eunice in Boarding School, Mr. Jones preaching in first one city and then another and I keeping the flock at Sitapur. But we look forward to a reunion at Christmas. Life is not always easy but I know trials are not confined to the Mission field.

And now, with St. Paul, we "give thanks to God always for you," and we pray "that in everything ye may be enriched in HIM." Mrs. E. Stanley Jones, Sitapur, India, U. P.

GOD'S SPIRIT AT WORK.

It has been a long time since we have reported any meeting to the readers of *The Pentecostal Herald*. A peculiar twist or two in our makeup makes it a difficult matter for us to report our own meetings. However, we have decided to report two meetings, one held in Wisconsin, and the other held in Michigan. The first one we are reporting in this letter, the other one later, for we are awaiting developments at the last place.

Nearly four hundred miles north of Chicago, on the southern shore of Plum Lake, is the town of Sayner, and also a little "community" church with very strong, old-fashioned Methodist leanings, with Brother and Sister Ernest Alton, firm and staunch believers in the old doctrine of sanctification and holiness, in charge. On the part of these faithful saints of the Lord, it is wholly a work of love. After missing a couple of railway connections and hitting a storm on Lake Michigan, we arrived at Brother Alton's home at 8 A. M. Sunday morning, and an hour later, faced our congregation. It was fair in size, and we were aware of its good will, and soon became aware of its spiritual condition. Honestly professing holiness without its possession, and regeneration, they were living on the ragged edge, or were backslidden. Much the same everywhere, brother.

For two weeks we preached the Word, but our congregation remained obdurate and immovable, although many wept. We made but three altar calls, short ones. We still firmly believe that it is "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." No evangelist cares to travel fourteen hundred miles without seeing some one find God. Early on the last Sunday morning, we laid the whole matter before the Lord, confessing our own inability and failure. He sent Brother Alton and your humble servant a mile away to the home of George Erdman. We found Brother Erdman a very sick man indeed, and suffering very great pain and helplessness. A specialist had failed utterly. The specialist, however, had arrived and was awaiting the arrival of his servants. We, children and all, gathered around the suffering man, and all prayed. Then we anointed him, and went our way. An hour later, Brother Erdman entered the Sunday school with his little family. His cup was boiling over. He couldn't keep still. "There was none to deny."

In the service that followed, we preached a short sermon on "The Holy Spirit." At the close, we knew the work was done. So well did we know it, that we laid our watch before us and then gave the congregation ninety seconds to decide, and awaited results. It was a finished work. They all came. In twenty minutes they were all through. Little puddles of tears on the benches and chairs where they knelt attested to their sincerity. To God be all the glory!

W. E. Lytle, Lawyer-Evangelist.

Troy, Ohio.

We are glad to have such a fine report from our friend, Brother Lytle, and trust the Lord may keep

him busy in his whitened harvest field of wasting grain. He has suffered much for his convictions, but the Lord has turned his sufferings out for the furtherance of the gospel. Dr. and Mrs. H. C. Morrison.

HOLLOW ROCK CAMP.

If records are correct, and we do not have reason to doubt them, Hollow Rock has the distinction of being the oldest camp in existence. Services on these sacred grounds have been held for a period of over one hundred years. Under the present Interdenominational Holiness Association was held this year the 59th annual meeting for the spread of Scriptural Holiness. Many spirit-filled men and women have spoken on the platform and thousands having heard the call of God to Holy living have knelt at the altar of prayer and wept and prayed through to victory and have gone back to their homes and churches to live and shout and shine for God until he has called them to himself in glory.

The camp committee had planned wisely in their selection of workers for this year. The preachers were Revs. John and Bona Fleming and C. W. Butler, D.D. Brother John Moore led the chorus in song and sang a number of beautiful gospel solos, all of which were enjoyed and many souls found help in his messages in song. Miss Edwina Wilson of East Liverpool, and Prof. Robert Troupe of the same city, were the accompanists. Mrs. Edith Mackey Smith was in charge of the children's meetings while Miss Janie Bradford of Washington, Pa., took care of the spiritual interests of the young people. Every part of the services of the camp were properly cared for.

The attendance was excellent. The Spiritual fervor was never more keenly felt than during this meeting. Sinners were converted, believers were sanctified wholly, backsliders reclaimed and the saints were edified, and built up in the most holy faith. The spirit of agonizing prayer was never greater; the leading of the Holy Spirit never more direct and the shout of new born souls frequently filled the heart with joy. The preaching of the Word by Bros. Fleming and Dr. Butler was pungent and true to the line. All in all it was surely a wonderful meeting. But it is now a matter of history, but the fire of the Holy Spirit is still burning. Praise the Lord and while we rejoice in the old time gospel let us pray, plan and work for the meeting announced for 1930 that it may still be better even than the one of which we are writing.

Please do not wait until the camp committee call for prayer, but begin now while you are reading this article and continue daily until the camp opens again next year. God will wonderfully bless and enrich your soul. You will be already prayed up and able to push the battle for God and lost souls ere the first hymn is announced. In this day of compromise on the part of so many professing Christians we must stand true to "the faith of our fathers" if we expect to gain the crown which is laid up for us in glory.

Yours in His name and the best interests of Hollow Rock.

I. D. Anderson.
Toronto, Ohio.

AMONG THE HILLS OF NORTHERN TRANSVAAL.

G. Arnold Hodgkin.

It was the good fortune of the writer and his wife to accompany Rev. and Mrs. D. B. Jones on an automobile tour to the Northern Transvaal, and to take some part in a Missionary Convention, which was held under the auspices of the Hepzibah Faith Mission. We had met the leader of this deeply spiritual work in Africa, Bro. I. E. Dayhoff, while he was on a trip to America a few years ago, and had a short season of blessed fellowship with him. It was a real treat to meet him again, and to work with him and his band of mission workers, for a few days in this convention on the new mission station in the Transvaal.

Firstly, what shall we say of the trip with our dear friends, Mr. and Mrs. Jones? It was one of the most delightful motor car trips of our lives. Every moment was enjoyed as we both went and came. Whether we were driving along the beautiful South African highways or taking lunch by the wayside, we could wish for nothing better in the way of recreation and Christian fellowship, than those happy hours with these friends and workers for Christ.

Again, what can we write concerning the Convention and workers? Time and space would fail us here to speak of all those whom we met among the workers. But we can say that they are all deeply impressed in the affection of our hearts. The process of impression was neither difficult nor tedious. There we were, all working and praying for souls and the outpoured blessing of the Lord, and the harmony was most marked. We had come from America, England and Wales. We represented several different churches or societies. And yet, all walked in the light of John seventeen.

The blessing of the Lord was manifest from beginning to end. There were times when we felt the surge and power of the presence of God, and our hearts were melted like wax before a blaze. The natives seemed to feel the power and blessing for they sat and listened to the gospel story and we are sure some really turned to the Lord.

How good it is that the holiness missionaries can have Conventions like this one, where they may meet together and enjoy a time of refreshing from the Lord. May there be many more like this one in the Transvaal.

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(Continued from page 1)

these chapters tell you of his runs and jumps from place to place, and it is well understood that, wherever he stopped for one sermon or two, for a three to five days' convention, the crowds were there and Bud preached to them the fullness of the salvation of our blessed Lord and Saviour. In this way, he has been invaluable to a new and struggling church which has no modernism in its ministry, and where preachers and people hold up the Lord Jesus as mighty to save to the uttermost.

It has been my privilege to be very closely associated with Bud Robinson in the early years of his ministry, and to meet with him on many fields of the battle of love for souls as the years have gone by. He, like myself, is growing old, and I hope those who need him so much, and love him so well, will not work him to death, and that he may be kept for a good number of years to bear witness to the cleansing, sanctifying power of Jesus' blood.

He has written a number of very interesting books, and if the Lord tarries, centuries after his death he will be spoken of, as Lorenzo Dow and Peter Cartwright, as one of the most unique and interesting and devout preachers that has ever appeared in the American pulpit. The very fact that he is so utterly unlike any other minister that our country has ever produced will preserve his memory and make him and his ministry interesting down the stream of time. It is to be hoped, after he passes, some man who knew him well, and associated with him much, will write his most interesting history.

H. C. MORRISON.

My Dear Friends.

There is no greater need in this world to-day than a host of well trained men in the ministry, who are entirely free from modern destructive criticism, well educated, God-called, and Spirit-filled. I am begging you, with all of my heart, to make a Thanksgiving donation to our Theological Seminary at Asbury College, Wilmore, Ky.

This department of the school has developed wonderfully, but we do need quite a sum of money to assist devout, poor young men to prepare for the ministry. Do not ignore our needs, or forget the time. Whether it is a thousand dollars or one dollar that you have to give us, send it in a few days be-

fore Thanksgiving to Rev. Guy Wilson, Wilmore, Ky., and he will report its receipt. Send nothing to THE PENTECOSTAL HERALD. If I am living, I am planning to be somewhere in Texas. I love, with all my heart, this message of full salvation from sin through our blessed Redeemer, and I long for it to be preached and broadcasted over all this land and around the world. That, and that, alone, is the reason why, lying here in bed, I make this earnest appeal to the great HERALD family.

H. C. MORRISON.

Asbury College a World College.

There is a sense in which Asbury College is a world college. Its students come, not only from practically every state in the Union, but from many foreign countries. Its graduates go out as pastors, evangelists, missionaries and teachers, around the world. We have 106 missionaries scattered over the earth in South America, Costa Rica, Japan, Africa, Sumatra, Philippine Islands, Portugal, Szecho-Slovakia, Cuba, Korea, China, and Mexico.

It is a world college in the sense that practically all parts of the world look to Asbury for help; her representatives are carrying the message of salvation to the ends of the earth. In my travels I have been surprised at the large number of parents who are eager to send their children to Asbury College for their education. They give as their reasons for this desire, that they are appalled at the infidelity abroad in the land and the skepticism that is being taught in many of the schools. They very wisely desire that their children shall be educated without being robbed of their faith in the Bible as a revelation from God, and their trust in Jesus Christ as a personal Saviour.

They believe their children will not only be rooted and grounded in an evangelical Christian faith, but they believe they will be in the midst of good, healthful surroundings, where their bodies will be protected, and their souls nurtured in the things that are spiritual.

Many parents have had opportunity to observe the graduates of Asbury College and see that they have a purpose in life, that they are striving for something worth while, and that they have capacity for leadership. The students that go out from this college are its very best advertisements. Parents judge that such fruit must grow on a good tree. All of these and other reasons which might be enumerated, account for the fact that hundreds pass by many schools in all parts of the country to get to Asbury College.

H. C. MORRISON.

Send The Herald to Young Preachers.

We receive many letters from persons who say that someone has been sending them THE PENTECOSTAL HERALD, and that they are very grateful for the paper and desire to have it come to them permanently; that they wish to subscribe. Give us a devout, consecrated, Spirit-filled young ministry and we shall be able to preserve the integrity of the Church, and carry forward the work of world evangelization. Give us a ministry tainted with the new theology, the spirit of destructive criticism, the spiritual life of the Church at home will die; we will send false teachers into the mission fields, the work of regeneration and the baptism with the Holy Spirit in sanctifying power will disappear, faith and reverence will leave the earth and the curse of God will come upon us in war, bloodshed and ruin.

We think that thousands of HERALD readers know some preacher in whom they can afford to invest 25 cents. Send his name and address at once and we will send him THE HERALD until February 1. The probabilities are that he will then become a subscriber. If the reader should not know of a young preacher, if they will send us the money, say from one to five dollars, or even one, and we will furnish the name and address. Do it

now, and thus help to get the truth of full salvation and other vital messages before the people. Let us hear from you at once.

H. C. MORRISON.

The Duty of The Watchman, MRS. H. C. MORRISON.



HE most solemn and awful charge ever committed to mortal, is that which is entrusted to the minister of the gospel. Yet, we fear it, like many other sacred responsibilities, has become ordinary simply from the fact that it has been the common medium through which the Lord has designed that the world should know of its atonement that was made for it on Calvary.

In speaking of the watchman on the walls of Zion, the Lord said to Ezekiel, "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." We see from this passage that the minister should be in such vital touch with God that his messages would come direct from headquarters; receiving "the word at my mouth," said the Lord; then he is to be the go-between, the mouthpiece of the Lord, warning them for him.

Oh that a minister of the gospel would always feel this vital connection, this divine responsibility, the issues that are at stake when he stands before a congregation of never-dying souls and claims to be the messenger of the Lord. It has been said that every man who calls himself a preacher of the gospel of the Son of God ought to hold his ministry as the first thing in all of his life and service, otherwise he not only cannot be true to his mission, but he cannot win men to Christ. Here all the ambassadors of Christ may well afford to bare their heads and remove their shoes, remembering they are standing upon holy ground.

Dr. Joseph Parker, of London, looking at what men should be and do under the power of his presence, said: "No power but the Holy Ghost could take a man through those regions—Jerusalem, Judea, and to the uttermost parts of the earth. The man who has been baptized with water only, will choose his own parish and sphere of labor and circle of operation, but the man in whom is the burning of the Holy Ghost, will say with Wesley, 'My parish is the world,' and will be constrained by the love of Christ to go out anywhere." Then he adds, "Lord, help us to receive the Holy Ghost that we may do our best."

In speaking of ministerial supply, Bishop Candler said, "You get an indefinite gospel with more qualifications than substance, and a real man does not care to go forth to preach it. It may be that we are developing a sort of system of scribism, that is everlastingly concerning itself with little minute matters of secondary importance and losing the grip on essential things. I am inclined to think that in Paul's time there was division existing with regard to the gospel which he felt was the power of God unto salvation. And now you find a good many men qualifying and limiting in various directions until it does not grip old men or young men. They become largely the announcers of the numbers of the musical program on Sundays. That will not call men or hold them. In Protestant worship the central thing is the proclamation of definite gospel truth. When we get the idea that everything may be true, we bring forward by implication that everything may be false. For my own part, I will not undertake the burdens and responsibilities of the ministry, if I have to go forth with a gospel that is uncertain as to what it means, or whether men need it or not. The world needs it, and it is absolutely indispensable to this world; and that being true, God

lays his hand on men who must go and tell it. Two things have come out of revival hymns and preaching. And when you do not have those great movements of grace that lift men up to heights where they will rejoice in God and feel confident by reason of their relation to him, you do not have preachers. The man must, like the prophet, see Jehovah in his temple, high and lifted up, before he answers, 'Here am I; send me.'"

Oh that we might have an army of preachers like our great founder, John Wesley, who went everywhere, and all the time preaching a full gospel to those in the open air, in halls, in the byways, and even from his father's tombstone. His open-air work was the foundation of our great Methodist Church, yet we find very few of our modern ministers who have faith enough in this method of work to even hold occasional meetings.

Who will be the Wesleys, Whitefield, and Finney, who will make the pages of the twentieth century Methodism glow with the gospel torch of a full and free salvation? Moody and Spurgeon are gone, but who is *at this time* in the real heat of battle winning souls to such an extent that their names will go down in history as the greatest soul-winners of their day? Why do we have to look back to what *has been done* to encourage our faith? Why may we not look at what is *being done now*, that the army of the Lord may be quickened to a pace that will mean the speedy evangelization of this prodigal world. Let us, as preacher and people, follow the Captain of our salvation back to the upper room, and there get on the gospel harness, and in touch with the divine current that will make us mighty to the pulling down of the strongholds of Satan. Then shall we go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

E. STANLEY JONES' LETTER.



wrote you last in June. The story of what happened between June and the first part of August can be quickly told.

Apart from one series of addresses, given mostly to the hundreds of missionaries in the hill station of Landour, I spent the time in finishing up my new book. I went to a lonely Himalayan lake-side and there in the undisturbed quiet I finished it. The title is to be "The Christ of Every Road," with a sub-title, "A Study in Pentecost." The publishers say they will rush it through and get it out before Christmas.

Then I went down to the plains and spent four days at home with Mrs. Jones before taking the road again. Sitapur was hot so I succeeded in carrying away with me, as a road companion, a good case of prickly heat. My first place was Agra. I was to be there only a few days as an introduction to a later series. The principal of the great Christian College there felt that he did not have sufficient command of the situation to launch a campaign to win the non-Christian students to Christ as he was new as principal. But he was eager to get hold of the staff and Christian students. I had one day of retreat for the Christian staff. Many entered a new life, so they said. I had wondered if I could have Round Table Conferences with the non-Christians after publication of my last book. Agra was a test. We had one with the Christian and non-Christian staff at the College and it worked wonderfully. They told me afterwards that they had never opened up to each other in this way before. Our hearts burned within us as we talked about him in the way. As usual the non-Christians were hazy or skeptical. It seems that apart from Christ men's lives do not light up with a living glow. He is the light of the world. Two nights I spent some hours with the students, allowing them to ask me questions. It was

great to open yourself for questions believing that your case was good and that things would hold together. They do with Christ as the Keystone of the arch of your thinking.

Agra was just a preliminary skirmish, the real battle was to begin when I got to grips with a city in a prolonged series. The real battle began at Nasik. This city is an orthodox city and one that I had not visited before. Here resides a Shankarachariya, one of the four leaders of orthodox Hinduism. It was here that he received Miss Miller, the American girl who married the ex-maharaja, into caste Hinduism. The feeling was that, with this opening of the door, there would be a landslide into Hinduism from Westerners. The situation was militant. We had the largest theater of the city for the meetings and it was filled. One night at the close of the address when I was answering questions a local doctor in a very heated way said, "How is it that you come from America to preach to us when in your hotels there are signs up: 'Chinese, Indians, dogs and cats not allowed?'" The cats made me suspicious. I asked him for his facts. He telegraphed for them but I have not had a reply yet. But apart from the mixed-up information there is enough truth to make it sting.

By the way it is amazing how the East is looking at us more keenly than ever. They are quoting Judge Lindsay's statements about the sexual looseness of youth in U. S. A. against the passage of the bills to raise the age of marriage from 12 to 15 years. Judge Lindsay has also furnished the ammunition for replies to Miss Mayo. Yesterday at question time I was asked about the questionnaire sent to 1400 ministers in the U. S. A. regarding their religious beliefs. This was quoted by a Hindu from a vernacular paper to prove that Christianity was losing its hold upon the West. Thus the world is a whispering gallery.

At Nasik I had three solid hours of questioning and they would have gone on if we had not had to stop from sheer exhaustion. At this place I had an interview with the Shankarachariya and urged him to allow converts to stay in their Hindu homes. Now they are put out. He agreed. It is an important step for if they are allowed to stay in their homes, as in China, then we will have large numbers of the educated classes coming over.

Poona was the best place so far. It has six colleges and is a center of intense nationalism. The chairman of the first night, the leading nationalist of the Marathi country, Mr. Kelkar, began the series by these words: "There is not one of us who would not like to meet Christ. But we cannot see him, therefore we have to have interpreters. The speaker is an interpreter of Christ so we listen with eagerness to his interpretation." It broke open the whole situation for me. From the very beginning there was an eager interest. I had been told that Poona was not interested in religion, that it was too taken up with nationalism to listen to religious lectures. But the hall was packed night after night with people sitting in the windows, on the floor, in the aisles and standing everywhere. At the close of each address I would let those go who wanted to go and then the rest would stay for questions. We would go on for several hours with these questions. One youth sent up twenty pages of questions. When I balked at this appalling manuscript of questions he blandly said, "Then answer the first six pages!" I found that he had copied these questions from a book published by an American publisher! But on the whole the questions were first-hand and living and connected with real problems. The last night I urged only those to stay who wanted to face the questions I had raised rather than to ask questions. About two hundred Hindus and Moslems stayed. It was a very great hour as we bowed in prayer in this after-meeting and faced the Living Christ. "To think that you could get Hindus

and Moslems to do that in Poona—it was a miracle," said a missionary at the close.

The first meeting in Poona was a reception at the school of Miss Sorabjee, an Indian Christian lady whose clear witness for Christ is a living force in Poona. She had gathered the elite among the Parsees and the Hindus and the power of the Living Spirit was in that very first meeting. Several real conversions came out of it—one a brilliant Parsee woman.

I spoke in several of the non-Christian colleges to large crowds of eager students. I stayed with the brothers of the Christian Ashram while there. The Ashram is built on the principle of simplicity combined with a passionate Christian devotion. The brothers, European and Indian, live in little cells about five feet by seven. They wear sandals, dress in Indian home-spun, eat in Indian style with the fingers, have a sunrise meeting each day, keep silence until 9 A. M. and also from after dinner at night to bedtime, have no money, live in a brotherhood of worship of Christ and work for men. The atmosphere was joyously Christian. I loved it. I felt utterly at home. It made me very eager to hasten the establishment of our Ashram in North India. We hope to have it going by the Spring.

Between Poona and Sholapur I spoke to the 700 women in Pandita Ramabai's old place, Kedgaon. What hallowed associations were there. The touch of that sainted woman is still on the place. At Sholapur the spiritual struggle was tense. The theater was full and the atmosphere was electric. A doctor, who had led the mill strikes, and a Sadhu headed the opposition at the question time. On the last night when I spoke to the packed theater on "My Personal Religious Experience" the interest was tense. The living Spirit gripped them, so much so that these leaders were frightened and when the European chairman asked to be excused at the question hour, they got the crowd to vote the sadhu to the chair so he could upset what I had said. I brought the whole manoeuvre into the open, made them ashamed of it and before the meeting was over we were more deeply face to face with Christ than if this maneuver had not taken place. It was a boomerang that hit the hitters. The next day I answered questions for nearly six solid hours and at the close one of the chief opponents said that they had only one request to make when I came back next time and that was, "that more time be allowed for questions!"

I am a very happy man. To my very finger tips I love this struggle for the soul of a people. It has the feel of a real battle in it. I would not be elsewhere for worlds. Rev. Paul Braisted, who is my colleague for six months, has done excellent service with small groups of students and others. I am grateful for the help that you give us in prayer. I am certain that India is facing things in a new vital way. If some of you would like to know how you can help us financially please write me and I will be glad to tell you where we can use money for the vital purposes of the Kingdom. Thanks to you who are helping.

E. STANLEY JONES,
Sitapur, U. P., India.

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We have a little book entitled "The Lost Christ," which is a most remarkable sermon preached by the noted Gipsy Smith, and it was so effective that in many places he was requested to repeat the sermon, in one instance, four or five times. The price of it is

To the first 100 persons sending us one good reason of not over 50 words length, "Why Good Books Make the Most Appropriate Gifts for Christmas," we will send a copy of "The Lost Christ," postpaid, free of charge. These must be in this office not later than Nov. 30, 1929.

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OUR BOYS AND GIRLS

HE WANTED TO LEARN.

More than a hundred years ago a stout, freckle-faced, awkward boy of eighteen years, dressed in a ragged waistcoat and short breeches, without stockings or shoes, rapped one evening at the door of a humble cottage in northern England and asked to see the village schoolmaster. When that person appeared the boy said, very modestly, "I would like to attend your evening school, Sir."

"And what do you wish to study?" asked the teacher, roughly.

"I want to learn to read and write, Sir," answered the lad.

The schoolmaster glanced at the boy's homely face and rough clothes scornfully, and said, "Very well, you may attend; but an awkward, bare-legged laddie like you would better be doing something else than learning his letters." Then he closed the door in the lad's face.

This boy was the son of the fireman of a pumping engine in a Northumberland coal mine, and was born one hundred and forty-eight years ago—on June 9, 1781, to be exact. His birthplace was a hovel, with clay floor, mud walls, and bare rafters. When he was five years old he began to work for his living by herding cows in the daytime and barring up the gates at night. As he grew older he was set to picking stones from the coal, and after that to driving a horse which drew coal from the pit. He went half fed and half clothed.

When he called at the school-house he was plugman of a pumping engine and, though he knew nothing of reading or writing, he had studied the engine until he had a complete knowledge of the machine. He was able to take it apart and make any ordinary repairs.

Not discouraged by the advice given him by the schoolmaster, he made application and attended the evening school. At the end of about two years he had learned all this school could teach him. He conceived the plan of constructing a steam engine. It took him a long time, but at the age of forty he had made several engines, and was known as a successful energetic engineer, and was called upon to build long and difficult lines of railroad.

But his locomotives were too slow; he wanted them to run faster. He proposed to build one that would run at the rate of twenty miles an hour! Everybody laughed at him. Some thought he was crazy. One gentleman, who considered himself very wise, said to him: "Suppose you invent an engine capable of running nine or ten miles an hour, and suppose, while it is running, a cow should stray upon the track. Will not that be a very awkward circumstance?"

"I should think it might be very awkward—for the cow," he answered.

Well, he succeeded in making his locomotive, and at a trial which took place near Liverpool it attained to the unheard-of speed of fourteen miles an hour! By making certain improvements this same engine, the Rocket, was made to go at the speed of thirty miles an hour. People laughed no longer, but admired.

He was invited as a consulting engineer to foreign countries, and wealth flowed upon him. Philosophers sought his friendship and his king offered him knighthood. But he preferred to remain plain George Stephenson. That is the name of this "awkward laddie," who became the inventor of the locomotive.—Sel.

Dear Aunt Bettie: Here I come again for just a little chat with the cousins. I've taken *The Herald* for several years, and sure enjoy it from cover to cover. I enjoy Dr. Morrison's good writing, also his wife. I have been bedfast over thirteen years. I have written two letters that were printed and received presents, such as books, papers, money, stamps, tracts, phonograph records, candy and enjoyed them all. I hope and pray the Lord will reward all dear readers who remembered me. I hope some will

see this who will send me anything to help a poor sick girl pass time off. I enjoy reading good literature. I have much to thank the Lord for, and the best of all is a home beyond this world of sorrow and affliction. I am ready to say farewell to this vain world of sin and sorrow at any time. I hope to get a letter and card shower from every State in the union. I can't go to church or Sunday school like other girls, can't sit up, and suffer all the time; anything to help my long, lonesome hours would be a great kindness.

Mattie L. Aycock.
Rt. 1, Hartselle, Ala.

Dear Aunt Bettie: Will you open the door a wee bit so a little girl can slip in and join your corner of boys and girls? I am a little country girl living on a farm. I am five feet tall and weigh 102 pounds. I have black hair and black eyes. I enjoy going to Sunday school. I have been teaching the beginners in the Mount Tabor Church. I live on a farm ten miles from Charleston, W. Va. I have two sisters and three brothers. I have a darling little baby brother. I am thirteen years old. I like music, but I can't play. I hope I shall get letters from your boys and girls. I love to write and I will answer every letter I get.

Audra Mae Clark.
Lynch, W. Va.

Dear Aunt Bettie: I sure do enjoy reading page ten. I am a little girl from the northeastern part of Alabama. I have brown eyes, sandy hair and a fair complexion. I am five feet high and weigh ninety pounds. Ruth Hiller, I guess your name to be Flora. Maxine Williams, I guess your name to be Edith. If the names are correct remember you are to write me. My first name starts with A and ends with E. The one who guesses it I will send them my picture. I am twelve years old; my birthday is October 14. Who is my twin? If I have one please write to me. Ruth, remember if I guessed your name you are to send me something. I hope Mr. W. B. is feeding his chickens when this arrives.

A. Mavis Rice.
Rt. 1, Wedowee, Ala.

Dear Aunt Bettie: Will you admit me to your happy circle again? I have written to *The Herald* before, but it was several years ago. Aunt Bettie, how are you and the cousins getting along? How many cousins take lessons on the piano, violin, or cornet? I take piano lessons and I have a sister who takes violin lessons. Who can guess my age? It is between ten and fifteen. I am five feet, three inches tall, and weigh 103 pounds. I have light wavy hair, fair complexion and blue eyes. Mary E. Baird, I guess your middle name to be Elizabeth. Bessie Campbell, I guess your middle name to be Nona. Ruth E. Steely, I guess your middle name to be Elaine. Who has my birthday, May 28?

Eva Jones.
P. O. Box 81, Foley, Ala.

Dear Aunt Bettie: Today is my first time to discover your page in *The Herald*. My mother takes *The Herald* and enjoys it very much, and I shall enjoy reading the letters of the boys and girls of other States. I am ten years old and in the fifth grade. My birthday is March 3. I guess Thelma Easton's middle name to be Elaine. I would like for someone to guess my middle name. It begins with I, and ends with E, and has five letters in it. I want to know if I have a twin. If so please write me. I hope to see my letter in print because this is my first attempt.

Eleanor I. Bracewell.
51 N. Warren St., Atlanta, Ga.

Dear Aunt Bettie: Please let an Oregon girl join your band of girls and boys. I live in the beautiful Rogue River Valley. Pears are the principal crop raised, although they raise nearly everything here. Mother has taken *The Herald* for several years, and this is the way we read it. After supper when the chores are all done all seven of us gather in the

front room and mama begins on the front page and reads the dear old *Herald* through. But mama has been sick for quite a while so I read page ten anyway. I have light hair, blue eyes and fair complexion. My age is between seven and sixteen. Elda Hilton, I guess your name to be Fannie. Bessie Campbell, I guess your name to be Nina. Can some of you tell me what name was spoken in heaven and then there was silence for half an hour? I hope my Texas kinfolks read this. I am a Nazarene girl living for Jesus. As this is my first letter I hope to see it in print.

Edna M. Knowles.
Rt. 4, Box 52, Medford, Ore.

Dear Aunt Bettie: It has been quite a while since I have written to you, so I thought I would write and let you know that I am still one of your members. Aunt Bettie, you sure have been writing nice letters and stories. I think all the cousins enjoy reading your letters, that is the first thing I read in *The Herald*. I still go to Sunday school and church every Sunday. The superintendent of our Sunday school is Mr. C. O. Hundley. Everybody likes him fine. Our pastor, Rev. Jolly Harper, is a young man going to College, and we pray and hope he will be a great man as Dr. H. C. Morrison some day. I wish all of you cousins would write to me for I love to receive letters from Christian boys and girls.

Ethel Young.
Church Point, La.

Dear Aunt Bettie: I just know you'll let another Tennessee girl join your happy band of boys and girls? I was sixteen June 17. I am five feet, six inches tall, have brown curly hair, fair complexion and bluish-grey eyes. The thing I like most is reading Christian literature and the Bible. I certainly do enjoy reading *The Pentecostal Herald*. My dear aunt took it for me as a Christmas present and I think it a precious one. I am a Christian and belong to the Southern Methodist Church. Of all earthly things I love it is sweet-natured Christian friends. I go to Sunday school every Sunday and I have a very dear teacher, Mrs. Lillie Roadman. We think our pastor, Faye G. Gibson, a heaven sent preacher of the gospel. My hope is, to always live for Christ and be a shining light for him in the world. Hoping to hear from all the cousins, both girls and boys. Kindest regards.

Phyllis Calfee.
Rankin, Tenn.

Dear Aunt Bettie: Here I come again. But I am in Missouri this time instead of Kansas. I live in the country on a farm. My mother, brother, and I are at my grandparents. My mother takes *The Herald* as I have told you before. I wrote about one year and a half ago, and my letter was printed, and I thank Aunt Bettie a lot for printing it. I am thirteen years young now, and in the seventh grade. We think *The Herald* is a wonderful paper. It is so wonderful that we can read about Rev. Ridout's great meetings over in the foreign countries, and hear of so many souls being saved in his meetings. I was converted a year ago, May 10. I love to live for Jesus. I will close with love to Aunt Bettie and the cousins.

Julia Ross.
Rt. 2, Rich Hill, Mo.

Dear Aunt Bettie: I sure enjoy reading the good old *Herald*. I read almost every line in it every week. I have been disappointed every time for awhile because I have been looking for my letter in print which I wrote a few months ago, but I guess Mr. W. B. got it. I am a Christian. I have been saved over a year and later sanctified in a revival held at our church. I sure enjoy living for Jesus. I attend two Sunday schools every Sunday and I am the primary teacher and secretary of our Methodist Sunday school and the beginners' teacher of our Union Sunday school at our schoolhouse. I sure enjoy teaching my classes and I haven't missed one time teaching them this year and God is blessing and building up in numbers rapidly. I serve as President and a member of the program committee of our Epworth League. I am seventeen years old. My birthday is June 24. Have I a twin?

Elizabeth L. Cavin.
Darrington, Miss.

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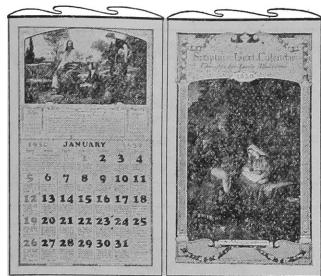
Dear Aunt Bettie: I have been looking through all our old *Heralds* we have gotten for the last year and I decided to write to you. I am five feet, four inches tall, weigh 117 pounds, have light brown hair and blue eyes. I was fifteen years old Sept. 13. I wish that some one near my own age would write to me. I will answer all letters received. My father is pastor of the Garnett Holiness Mission. We have prayer meeting Wednesday nights, Sunday school and preaching Sunday morning, Young People's Meeting and preaching Sunday night. We live on a farm ten miles from Garnett. Aunt Bettie, I am trying to be a Christian, but know I am not where I ought to be. I ask you and all the cousins to pray for me.

Alice Kramer.
Rt. 6, Garnett, Kan.

Dear Aunt Bettie: Is there a bit of space for a little Kentucky girl to join your jolly band? As my first letter was not in print I will write again. I go to school every day. The name of the school is Mt. Victory. I am in the seventh grade at school. Who can guess my first name? It begins with C and ends with S, and has six letters in it. I was born in 1919. My birthday is August 15. Have I a twin? If so please write to me. I like to go on a picnic. I like to ride horseback. I want all the cousins to write to me. I will answer all letters I receive. I am four feet and four inches tall, have brown hair, blue eyes and fair complexion. I am nine years old. I have a little Bible of my own. It has all the chapters in it. Love to Aunt Bettie and all the cousins.

Gwendolyn Newman.
Trammel, Ky.

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FALLEN ASLEEP

IN MEMORIAM.

My precious mother, Mrs. Annie Mercer Albright, was called home to heaven at noon, Oct. 9, 1929, on the 13th anniversary of the death of her youngest son, Harry. She suffered a stroke of paralysis, March 17, 1927, while in St. Petersburg, Fla. We brought her home to Carrollton, Ohio, Oct. 6, 1928, and she lingered till above date, never regaining the use of herself. She suffered intense pain part of the time, and had to lie in one position the two years and almost seven months. In all that time she never once murmured or complained, but always had a sweet smile for everybody.

She was converted at an early age, and so well converted that she never backslid; joined the Methodist Episcopal Church, remaining a faithful member till death. She received the blessing of sanctification in 1892 at old Hollow Rock camp meeting. She walked and talked with God continually, never having a break with him.

She was born in Unity, Columbiana Co., Ohio, Jan. 27, 1844, and at the age of seven years drove with her parents in the old style covered wagon to Indiana where they cleared woods and built a log cabin home. She was the youngest of fourteen children, and the last survivor. The family returned to Ohio when she was about fifteen, and on Feb. 6, 1862, she united in marriage to John W. Albright, at East Fairfield, Ohio. He preceded her in death April 15, 1905. To this union was born eight children, five of whom preceded her to her heavenly home. Two died in infancy. Her son Charley was killed in an automobile accident Oct. 14, 1910, at Sebring, Ohio. On the morning of Oct. 9, 1916, she found Harry had slipped off to heaven. Elmer (better known as Dick) was taken to glory suddenly from Wilmington, N. Y., camp meeting (where he and his wife Tillie were workers) July 2, 1918. Three children survive, viz: Firman, of San Diego, Calif., Percy, of St. Petersburg, Fla., and her only daughter, the writer. She also leaves 14 grandchildren and 22 great-grandchildren to mourn her loss.

She was a wonderful mother. She knew no idleness, besides her care of the home and family, having a natural talent for art, she adorned the homes of her friends and loved ones with many beautiful paintings.

The heritage she has left us is priceless, that of a pure, holy, saintly life, in which could be found no flaws.

Luella Albright Henderson.

CARMICHAEL.

Mrs. P. T. Carmichael died Sunday, Oct. 6, 1929, at one o'clock at the family home, 1102 South Park Ave., Tifton, Ga. Mrs. Carmichael passed away quietly, as if going to sleep, in the manner in which she had said she wished to die.

Mrs. Carmichael was Miss Elizabeth Tignor Fambrough, daughter of Rev. W. N. Fambrough, and was born in Coweta Co., near Senoia, on March 11, 1859, being in her seventy-first year. She joined the Methodist Church in August, 1871, and had been a faithful member and true Christian since. She was prepared to meet her Lord. A week before her death she looked at the picture of her parents and said they were beckoning her home, spoke again of going to her heavenly home last week, and on the morning before she died remarked to a granddaughter that it was the day she was to die.

She was married to Mr. Carmichael on December 16, 1875, in Coweta county. They came to South Georgia, Dec. 11, 1902, and located seven miles south of Tifton, where they lived a number of years; from there moved to Lenox for a few years, from there to Woodbury for awhile and to Tifton about four years ago and had made their home here since, except for what time she spent visiting her children and relatives.

The family have a host of friends throughout this section who will be greatly grieved to learn of the death of Mrs. Carmichael. Her funeral was held Oct. 9, 1929, being conducted Tuesday afternoon by Rev. C. C. Smoak, her pastor, and assisted by

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Rev. Leonard Cochran, of Stonewall, Ga., who paid a most eloquent and impressive tribute to the departed mother. Rev. W. E. Towson also was a participant. The pallbearers were Rev. J. W. Tyson, Dr. W. A. Rowan, N. O. Allen, S. A. Martin, J. D. Browning and H. J. Vernon, all who were Mrs. Carmichael's close friends. A quartet composed of Mrs. J. J. Golden, Mrs. Claude Williams, Mrs. W. T. Baker and I. W. Myers contributed the vocal and instrumental talent for the occasion. At the cemetery Bro. Smoak and Rev. W. D. Raburn offered prayer and the quartet sang a hymn.

All the children were present except T. A. Carmichael, of Austinburg, O., who was unavoidably detained. She is survived by her grief-stricken husband and seven children, thirty grandchildren and two great-grandchildren, two brothers and one sister.

Mrs. Carmichael reached the age of three score and ten living to be older than either of her parents or brothers and sisters.

H. C. Carmichael.

THAT YOUNG MAN

In your community who needs the gospel, might be reached if you would have a copy of **The Pentecostal Herald** mailed to him, personally, every week from now until February 1. It would cost you only 25c to try it.

REQUESTS FOR PRAYER.

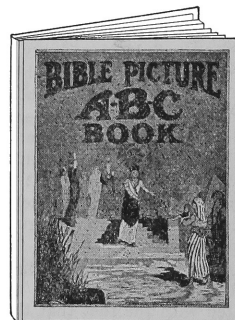
A Reader of **The Herald**: "I am writing you for special prayer for my daughter who has something the matter with her stomach. Please pray for her healing and the saving of her soul."

H. C. Smith: "Please pray for my wife, Mrs. H. C. Smith, who is in the State Hospital at Patton, Calif.; also pray for Mrs. J., that she shall be well in body and live as close to God as she wants to. Pray for me that I shall believe and trust God as I want to and as God wants me to."

Mrs. J. B.: "I am sending a special request for you to join me in prayer that the trouble in our home be blotted out and pure love fill our hearts for each other, that husband and I be happy and useful in our Master's cause. We are both Christians. Oh! pray earnestly. An anxious heart."

A Herald Reader: "Please pray for me that I might overcome evil influence and live a perfect life. Pray that we might have the privilege of church in our neighborhood. God's people are drifting away and souls all around us are going to hell. Pray earnestly that I may do my duty."

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SUNDAY SCHOOL LESSON

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

Lesson VIII.—November 24, 1929.

Subject.—The Higher Patriotism.
Jonah 1:1-3; 3:1-5; 4:5-11.

Golden Text.—And hath made of one blood all nations of men for to dwell on all the face of the earth. Acts 17:26.

Time.—About B. C. 860.

Places.—Palestine and Nineveh.

Introduction.—Was there ever a Jonah? Some of the critics tell us there was not. They affirm that this book is only fiction. But in 2 Kings 14:25 Jonah is mentioned as a historical character. He is the same Jonah that we meet in this prophecy, "the son of Amittai. . . Of Gath-he-pher." Jesus Christ is good authority with all wise men, save a few of the more erudite critics; and in Matt. 12:38-41 he confirms the story of Jonah—both his incarceration in the fishes belly and his preaching in the city of Nineveh. He refers to him again in Matt. 16:4, and in Luke 11:29-32. Either Jesus was mistaken, or falsified, or the story is true. I take the last view. I believe Jesus knew what he was talking about. Jonah lived; although stranger than fiction, the little book that bears his name is history. I am reminded of a Salvation Army lassie who told an infidel that she believed the story of Jonah and the whale, and that she intended to ask him about it when she got to heaven. The infidel said: "Well, suppose you don't find Jonah there?" She answered: "Then you may ask him." That infidel could have "kept silent in seven languages," had he known them.

We shall not realize that Jonah had any patriotism at all, unless we are acquainted with the fact that the city of Nineveh was the capital of a mighty nation, Assyria, and that there was great danger lest that nation should completely overrun all Israel. Jonah did not want Nineveh to repent; he did not wish God to forgive and spare her. For the safety of his own people, he would have rejoiced to see Nineveh burned out with a rain of fire and brimstone from heaven.

Yes, Jonah was a patriot; but his patriotism was no bigger than Palestine and his own people. If Jehovah would bless and care for the Jews, the Gentiles might all go to the bow-wows for ought he cared. No thought of "the Higher Patriotism" had ever moved his soul. Was he a bad man? No, he was a good man; but he was a narrow man. What a sectarian he would have made. If you do not belong to my "set", you have my ill will and my curses. So human, and so modern. It is time for the world to get out of swaddling garments. God has many good people all over the earth. It may almost kill some of us to realize it, but He loves others as well as he loves "us."

Surely you do not mean to say that God would not rather see a poor old cornfield negro plunge into hell than to see the cultured daughter of the rich land owner go there; surely you do not believe that God would not prefer the damnation of a miserable Indian outcast to that of a rich bon ton in New York City; surely you would not tell us that God loves pagan negroes in the jungles of Darkest Africa as well as he loves cultivated Frenchmen and Americans. Yes, that is exactly what I mean to say. And "The Higher Patriotism" demands

that we be Godlike, and love our neighbors as we love ourselves.

"The Higher Patriotism" is a glorious standard. I am tempted to term it a bewildering utopian dream. It reminds one of the old negro who said that some white men were talking too much about what ought to be and what ought not to be, but were not paying sufficient attention to "what am." "The Higher Patriotism" is what God and some good people want, and what bad people and some good people do not want. It is not the negative Golden Rule of China lying dormant in literature: it is the positive Golden Rule of Jesus Christ living and ruling in international relationships. It is a fine standard to work for; and, thank God, we are feeling a bit of its peace and joy between outbursts of war here and there. It is great comfort and rest between spells of booming guns and bursting shells. But its full glory will be millennial. Then we shall love one another, and "learn war no more." We shall be our brothers' keepers.

1. The Word of the Lord.—Those old-time prophets received their messages direct from Jehovah. I am glad they give him full credit for what they say.

2. Go to Nineveh.—That was no small appointment for a man with no salary, no church backing—nothing but a cheap suit of clothes on his back. Nineveh was a great heathen city sixty miles in circumference, and containing an immense population wholly given to idolatry. Its wickedness was a stench in Jehovah's nostrils.

3. But Jonah rose up to flee to Tarshish.—No missionary work for him. He was bound for Spain. He would hide from the presence of the Lord. Would he? No. He would go down to Joppa, and take ship on the Great Sea; but he could not escape the All-seeing Eye. Out in the Mediterranean he would meet God and settle accounts in a fish's stomach. Maybe it was a poor place for an altar service; but it was the only sort that suited Jonah. And when Jonah got through at the altar he was ready for the second section of our lesson in chapter three.

2. Arise, go unto Nineveh.—No chance in the appointment. Jonah should have been thankful for that second call. Some have lost the second by refusing the first. Jonah might have worried himself about a suitable sermon for that great city; but Jehovah relieved him of that task: "Preach unto it the preaching that I bid thee." Some more of us need to hear that.

3. So Jonah arose and went unto Nineveh.—One can almost see his strides. No more fish for him: he was tired of it. He had mastered one great big word: Obedience. Obey God, and all else will be well for all worlds.

4. Yet forty days, and Nineveh shall be overthrown.—He was in a hurry—no time to hunt for a boarding house. He could sleep on the street. No time to waste looking for some big hall in which to preach. As soon as he was inside the city gate, he began to deliver Jehovah's message. I wonder if something of that sort is not needed now.

6. The people of Nineveh believed God, and proclaimed a fast.—I am inclined to believe that Jonah did some

great preaching. His sermon was short, but it cut to the quick, and the people of that great city went down in genuine repentance. Even the king put on sackcloth and sat in ashes. God had mercy, forgave their sins and spared their city. "A broken and a contrite heart, O God, thou wilt not despise."

4:5. So Jonah went out of the city.

—The preaching was finished and the altar service was soon ended. All vice was soon ended. All the mourners, except Jonah, had been comforted. He, poor fellow, erected a little brush arbor to keep the sun from burning him, and wanted to die. May God help us poor preachers, for all the Jonahs are not dead.

6 and 7. A gourd vine and a worm.—That is not accurately quoted, but it gives the sense. By God's help the vine grew and shaded Jonah for a day; but by God's help a worm cut it down that night. Jonah got mad, and fussed, and "wished in himself to die." God's time had come. Jonah was a poor student; but he must learn his lesson in "The Higher Patriotism." Human beings in sinful Nineveh were better than a gourd vine. If Jonah wanted mercy for his vine that cost him nothing, surely God should be merciful to a big city of helpless people. Jonah had his lesson. We hope he profited thereby.

EVANGELISTIC AND PERSONAL.

Dr. O. G. Mingledorff will, D. V., spend most of the coming winter in evangelistic work in the far Northwest, beginning November 17 at Lewiston, Idaho, and going on into Washington State. Persons wishing to communicate with him will please address him at South Bellingham, Washington, care Rev. A. O. Quall.

Dr. T. M. Hofmeister, evangelist, closed a four-weeks' tabernacle campaign at Huntington Park, Los Angeles, Calif. He spoke at the Training School, and met Dr. McLaughlin, Editor of The Christian Witness, whom he had not seen for fourteen years. Dr. Hofmeister's western address is 4021 Lennox Ave., Inglewood, Calif.

The meeting at Praise, Ky., was a success. Thirteen saved and sanctified, and nine joined the M. E. Church. Rev. H. G. Murrel is the pastor.—Rev. Wm. Kelley, Conf. Evangelist of M. E. Church.

"Revival Blessings" by Rev. Geo. W. Ridout, published by The Pentecostal Publishing Co., is superbly worthwhile. I enjoyed its every page. It is at once informing and inspiring. It is calculated to set the fires a burning. Get it and read it.—M. P. Hunt.

MY DUTY.

Delaune Daniels Mason.

If I can only keep the faith,
As Paul in days of old,
If I can only stand the test
And prove myself as bold
As Daniel in the lions' den,
And Stephen when they stoned him,
I'll hear "Well done, thou faithful one,
Now you may enter in."

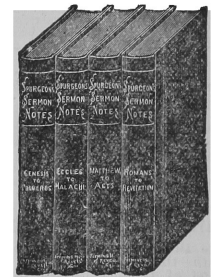
What joy these words will bring to me
If I can be but true,
And all along the way of life
Good things for others do.
But I must surely keep the faith
And walk the narrow way,
Redeeming time, and pressing on
Until that blessed day.

Gospel Tents

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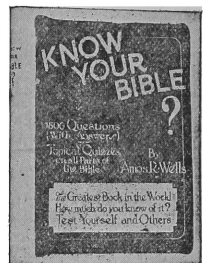


My Sermon Notes

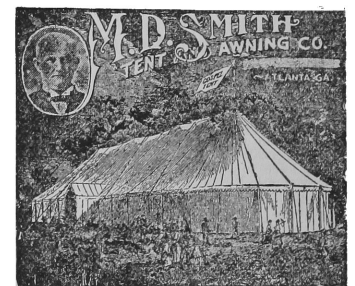
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- "Tell Them All to Meet Us."
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- "Lord Thou Art Questioning."
- "The Master of Harvest is Calling."
- "There is no Friend like Jesus."
- "My Heart says Yes to Jesus."
- "Some One is Waiting."

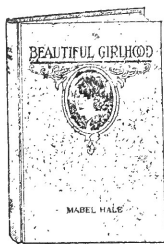
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Children and Young People

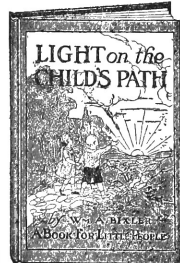
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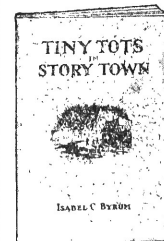
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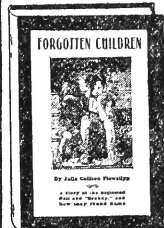
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(1209 7th Ave., Charleston, W. Va.)

DAVIDSON, OTTO AND WIFE.
(Bladenburg, Ohio.)

DAVIS, J. W.
(Singer.—Center, Tex.)

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Indianapolis, Ind., Nov. 17-Dec. 1.

DORN, REV. AND MRS. O. O.
(Sumter, S. C.)

DUNAWAY, C. M.
(216 N. Candler St., Decatur, Ga.)
Ottawa, Kan., Dec. 2-22.

DUNHAM, ROYAL E.
(416 East 9th, Hutchinson, Kan.)

DUNKUM, W. B. AND WIFE.
(1858 Hemlock St., Louisville, Ky.)

DYE, CHARLES.
(4 Bunde Ave., Piqua, Ohio)

EDWARDS, J. R. AND WIFE.
Greentown, Ohio, Nov. 17-Dec. 1.
Lindsey, Ohio, Dec. 6-22.

EDIE, G. L.
(Song Evangelist)
(Arlington, Ohio, Rt. 1)

EISLEY, A. N. AND WIFE.
(Black Lick, Pa.)

EITELGEORGE, W. J.
(Song Leader and Soloist)
(1107 Lawrence Rd., N. E., Canton, Ohio.)

ELLIS, MARY HUBBERT.
(704 N. 63rd St. West Phila., Philadelphia, Pennsylvania.)

ELSNER, THEO. AND WIFE.
(780 St. Mark Ave., Brooklyn, N. Y.)
Columbus, Ohio, Nov. 10-24.
Rochester, N. Y., Dec. 1-15.
Charlotte, N. C., Jan. 5-19.

FAGAN, HARRY L.
(3219 Cedar Ave., Cleveland, Ohio.)
(Blind Song Evangelist and Pianist)

FLEMING, JOHN.
(Ashland, Ky.)
Binghamton, N. Y., Nov. 13-24.
Owasso, Mich., Dec. 1-15.

FLEMING, BONA.
Grand Rapids, Kan., Nov. 10-24.
Hutchinson, Kan., Nov. 26-Dec. 8.

FLEXON, R. G.
(Glassboro, N. J.)
Oneonta, N. Y., Nov. 24-Dec. 8.
Darby, Pa., Dec. 12-22.
Collingswood, N. J., Jan. 1.

FLORENCE, L. O.
(Wilmore, Ky.)

FRANKLIN, EDNA M.
(Rt. 5, Maysville, Ky.)

FRASER, R. G. AND WIFE.
(Evangelistic Singers)
(Piedmont, Okla.)

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)

FRYHOFF, A. J.
(277 N. Warren Ave., Columbus, O.)
Pamona Mills, N. C., Nov. 8-17.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Elkhart, Ind., Nov. 3-17.
Bloomington, Ind., Nov. 18-Dec. 1.
Carthage, Mo., Dec. 8-22.

GADDIS, TILDEN H.
(4905 Ravenna St., Cincinnati, Ohio)
Wauneta, Neb., Oct. 30-Nov. 10.
Denver, Colo., Nov. 11-14.
Wichita, Kan., Nov. 17-Dec. 1.

GALLAHER, M. R.
(110 S. 14th St., Salem, Oregon)

GALLOWAY, H. W. AND WIFE.
(Del Norte, Colo.)

GLEASON, REV. AND MRS. RUFUS H.
(607 Marion Ave., S. W., Canton, O.)

GLENN, J. M.
(Young Harris, Ga.)

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)

GREEN, JIM R., (And Sunny South Quartette).
(Box 200 Connolly Springs, N. C.)

GREGORY, LOIS V.
(Waterford, Pa.)
Sligo, Pa., Nov. 11-24.
Brookport, Pa., Nov. 25-Dec. 22.

GRIMES, E. G.
(112 E. Portland Ave., Vincennes, Ind.)
Rock Island, Ill., Nov. 17-Dec. 8.
Peoria, Ill., Dec. 15-Jan. 5.
Hillsboro, Ill., Jan. 5-26.
State Line, Ind., Feb. 2-March 1.

GROGG, W. A.
(418 24th St., West, Huntington, W. Va.)
Dunbar, W. Va., Nov. 10-Dec. 1.

HAER, ERNEST J.
(329 Glenn Ave., Springfield, Ohio.)
West Jefferson, O., Nov. 8-24.

HAINES, FLOSSIE.
(13708 Claiborne Ave., Cleveland, Ohio)
(Evangelist and Children's Worker)

HALLMAN, MR. AND MRS. W. R.
(1534 E. 80th St., Chicago, Ill.)

HAMPE, J. N.
(No. 7 Gaskell St., Mt. Washington Sta. P. O., Pittsburgh, Pa.)

HAMES, J. M.
(14 Maude St., Greer, S. C.)
Rome, N. Y., Nov. 4-24.
Westminster, S. C., Dec. 2-15.

HARRIS, E. J.
(Song Leader and Children's Worker)

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

HAWK, M. R.
(711 Center Ave., Butler, Pa.)

HARVEY, M. R.
(Cherryville, N. C.)
Cherryville, N. C., Nov. 17-Dec. 22.
Open dates.

HENDERSON, REV. AND MRS. T. O.
(221 N. Professor St., Oberlin, O.)
St. James, Minn., Oct. 31-Nov. 17.
Jonesboro, Ind., Nov. 24-Dec. 15.

HENRICKS, A. O.
(1498 E. Washington St., Pasadena, Calif.)
Pittsburgh, Pa., Oct. 28-Nov. 17.
Seattle, Wash., Nov. 24-Dec. 8.
Inglewood, Calif., Dec. 12-22.
Pasadena, Calif., Dec. 23-31.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)

HORN, LUTHER A.
(Mobile, Ala.)

HOWARD, FIELDING T.
(198 Timberlake Ave., Erlanger, Ky.)

HOOVER, L. S.
(Tionesta, Pa.)

HUNT, JOHN J.
(Rt. 3, Media, Pa.)

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Ada, Okla., Nov. 17-Dec. 1.

JACOBSON, H. O.
(830 Minnesota St., Portland, Ore.)

JOHNSON, ANDREW.
(Wilmore, Ky.)

JOHNSON, RAY N.
(19 E. Madison St., Collingswood, N. J.)
Penns Grove, N. J., Nov. 4-17.
Pensville, N. J., Nov. 18-Dec. 1.
Trenton, N. J., Dec. 1-15.

JOHNSTON, A. H. AND WIFE.
(Song Evangelists)
(800 Princeton St., Akron, Ohio)

JONES, LUM.
(630 W. 9th St., Ada, Okla.)
Nampa, Idaho, Nov. 17-24.
Caldwell, Idaho, Nov. 26-Dec. 8.
Ontario, Ore., Dec. 12-22.

KELLY, WILLIAM.
(Greenup, Ky.)

KENNEDY, ROBERT J.
(Singer)
(2315 Modera Ave., Dallas, Texas)
Hutchinson, Kan., Nov. 10-24.

KENDALL, J. B.
(1127 Richmond Road, Lexington, Ky.)

KINSEY, MR. AND MRS. IV. O.
(450 So. West 2nd St., Richmond, Ind.)
(Evangelistic Singers)
Osceola, Ind., Dec. 1-15.

KIRKPATRICK, H. M.
(709 Carlyle St., Akron, Ohio.)

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)

LEWIS, JOS. H.
(Wilmore, Ky.)

LEWIS, M. V.
(Song Evangelist)
(Wilmore, Ky.)

LIDDELL, T. T.
(612 Ellis Ave., Chicago, Ill.)

LIESER, S. H.
(623 W. State St., Newcomerstown, Ohio)

LINN, REV. JACK AND WIFE.
(Oregon, Wis.)

LINCICOME, F.
(412 W. Jefferson St., Gary, Ind.)
Tacoma, Wash., Nov. 11-24.
Cleveland, Ohio, Dec. 1-15.

LONG, J. L.
(Patrickburg, Indiana.)
Bowling Green, Ky., Nov. 3-24.

LOPER, J. NORRIS, FRY, WILBUR H.
(Stratton, Miss.)

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)

LOWE, R. K.
(Wilmore, Ky.)

LOVELESS, W. W.
(London, Ohio)
Laurelville, Ohio, Nov. 1-17.

LOWELL, B. A.
(R. A. Root, B. F. Moss, Jr.)

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
New Rockford, N. Dak., Nov. 14-Dec. 1.
Jamestown, N. Dak., Dec. 1-15.
Woodbine, Kan., Jan. 5-19.
Clovis, N. Mex., Jan. 22.

McBRIDE, J. B.
(112 Arlington Drive, Pasadena, Calif.)
Lexington, Ky., Nov. 24-Dec. 1.
Lindsey, Calif., Dec. 8-22.

McGHEE, ANNA E.
(280 S. Firestone Blvd., Akron, O.)
Roscoe, Ohio, Nov. 3-17.
Upland, Ind., Nov. 21-24.

McKIE, MARK S.
(Holt, Michigan)
Williamston, Mich., Nov. 18-Dec. 1.
Open dates, Dec. 2-15.

McNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos Street, Houston, Tex.)

MARSHALL, R. P. AND WIFE.
Central City, Ky., Nov. 1-21.

MAWSON, RUSSELL K.
(Singer and Pianist)
(202 N. Lexington Ave., Wilmore, Ky.)

MATHIS, I. C.
(2623 Troost Ave., Kansas City, Mo.)

MILLER, REV. AND MRS. F. E.
(Lowville, N. Y.)

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)

MILLER, JAMES.
(1115 N. Holmes Ave., Indianapolis, Ind.)
Moscow, Idaho, Nov. 6-24.
Pottlatch, Idaho, Nov. 27-Dec. 15.
Webster City, Iowa, Dec. 29-Jan. 12.

MINGLEDORFF, O. G.
(Blackshear, Ga.)

MUSICAL WHITES.
(Box 204, Highland Park, Ill.)
Barrington, Ill., Nov. 11-24.
Open dates, Dec. 1-22.

NATIONAL HOLINESS ASSOCIATION.
Rochester, N. Y., Nov. 26-Dec. 4.
Moers, N. Y., Dec. 3-8.
St. Louis, Mo., Dec. 31-Jan. 5.

NORBERRY, JOHN.
(1001 Cooper St., Camden, N. J.)

OWEN, JOHN F.
(Taylor University, Upland, Indiana)
Williamsport, Pa., Nov. 3-24.
With Dr. C. W. Butler, Nov. 26-Feb. 2.
Houghton, N. Y., Feb. 18-March 2.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Clarksburg, Md., Nov. 11-21.

PATZSCH, EDDIE E.
(Song Evangelist)
(624 Oak St., East Liverpool, O.)

POLLITT, S. H.
(Amelia, Ohio)

QUINN, IMOGENE.
(4009 N. Third St., Indianapolis, Ind.)
Peerson, Mich., Nov. 12-24.
Grand Rapids, Mich., Nov. 24-Dec. 8.

RAYL, C. H.
(Evangelistic Singer)
(413 E. 28th St., Huntington, W. Va.)

REDMON, J. E. AND ADA.
(1049 King Ave., Indianapolis, Ind.)
Miami, Fla., Nov. 19-Dec. 30.

REED, LAWRENCE.
(Damascus, Ohio)
Springfield, Ohio, Nov. 17-Dec. 1.
Colliers, W. Va., Dec. 2-22.

REID, J. V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)

RICE, LEWIS J.
(Mail address, 2923 Troost Ave., Kansas City, Mo.)
Louisville, Ky., Nov. 10-24.
Richmond, Ky., Dec. 22-Jan. 2.

RIGGS, HELEN G.—BONINE, GRACE O.
(Vandalia, Mich.)
Lansing, Mich., Nov. 17-Dec. 1.
Minden City, Mich., Dec. 3-16.

AMHERSTBURG, O., Jan. 19-Feb. 2.
Grand Ledge, Mich., Feb. 5-23.

RING, O. F.
(724 9th Ave., New Brighton, Pa.)

ROBERTS, T. P.
(321 Bellevue St., Wilmore, Ky.)

ROBERTS, C. PRESTON.
(713 College Ave., Des Moines, Ia.)

ROOD, PERRY.
(Middleport, Ohio.)
North Vernon, Ind., Jan. 5-19.
Ravenswood, W. Va., May 11-25.
Pomeroy, Ohio, July 1-13.

ROOD, DWIGHT A.
(Vermontville, Mich.)

RUSSELL, MAE.
(Morriton, Ark.)

RUTH, C. W.
(1428 E. Washington St., Pasadena, Calif.)
Wollaston, Mass., Nov. 7-17.
Twin Falls, Idaho, Nov. 24-Dec. 3.
Buhl, Idaho, Dec. 5-15.

SAMUELS, MR. AND MRS. JOHN F.
(Evangelistic Singers, Atlanta, Ind.)
Galt, Mo., Nov. 18-Dec. 2.
Humphries, Mo., Dec. 3-20.
Teatersburg, Ind., January, 1930.

SANFORD, E. L.
(202 Engman Ave., Lexington, Ky.)

SCOUTEN, REV. BURTISS.
(Lake Como, Pa.)

SHAW, BLISH R., AND MARY.
(1026 Division St., Indianapolis, Ind.)

SHANK, MR. AND MRS. R. A.
(Pasadena College, Pasadena, Cal.)

SHARROW, C. E., AND NEVA E.
(1322 W. Monroe St., Decatur, Ind.)
New Paris, Ind., Nov. 3-24.

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)

SPARKS, BURL.
(Song Evangelist, Seymour, Ind.)

SPELL, C. K.
(Kirbyville, Tex.)

SURBROOK, W. L. AND WIFE.
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SWEETEN, HOWARD W.
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(416 S. Broadway, Watertown, S. D.)

VANDELL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Glassboro, N. J., Nov. 10-24.

VANDERSALL, W. A.
(Findlay, O.)
Lansdale, Pa., Nov. 17-Dec. 2.

VAYHINGER, M.
(Indianapolis, Indiana)
Salisbury Center, N. Y., Oct. 20-Nov. 10.
Scio, N. Y., Nov. 24-Dec. 15.

WELSH, H. W.
(Olivet, Ill.)

WELLS, KENNETH AND EUNICE.
(Taylor University, Upland, Ind.)

WHITE, MR. AND MRS. PAUL.
(Singing Evangelists and Musicians)
(Box 204, Highland Park, Ill.)

WHITCOMB, A. L.
(221 Euclid Ave., Long Beach, Cal.)

WILDER, W. RAYMOND.
(Song Evangelist)
(Wilmore, Ky.)

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Marion, O., Oct. 13-Dec. 1.
Anderson, Ind., Dec. 5-22.

WILCOX, PEARL E.
(Song Evangelist)
(Stockport, Ohio)

WILLIAMS, L. E.
(Wilmore, Ky.)

WILLIAMS, FRED G.
(Brentwood Heights, Los Angeles, Calif.)

WIREMAN, C. L.
(717 Scott Blvd., Covington, Ky.)

WISEMAN, P.
(910 Bank St., Ottawa, Canada)

WOOD, E. E.
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WOERTENDYKE, JAS. H.
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To a hut where a "Sally" served doughnuts and coffee.

"Come in!" cried the Chaplain, "We'll sing, 'Come to Jesus!'"

Then low murmured one with an agonized conscience,

"Jesus Christ is not here: this is Satan's dominion!"

Prince of Peace, Son of God, He would never forgive us

For shedding the blood of men made in His image,

He could never forgive us."

Then answered the Chaplain,

"Into hell He descended and preached to lost spirits,

Showed His hands and His feet and His side, with the wound-prints;

Prayed, 'Father, forgive them, the soldiers who pierced me'—

Come to Jesus! He's here. He forgives and He's saying,

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Let us devoutly celebrate Armistice Day!

Marcus D. Buell.

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There's not a pleasure I would seek
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From hour to hour He fills my soul
With peace and perfect love;
While rich supplies for ev'ry need
He sendeth from above.

The joys which this vain world bestows

Have lost their charm for me;
Once I enjoyed its trifles too,
But Jesus set me free.

Its joys will perish in a day,
Its pleasure quickly fly;

Its mirth like mist will pass away,
And all its honors die.

He stilled the angry tempest's power,
Which raged within my heart;

And bade each sinful passion there
To speedily depart.

Yes, Jesus is my all in all,
He satisfies my soul,

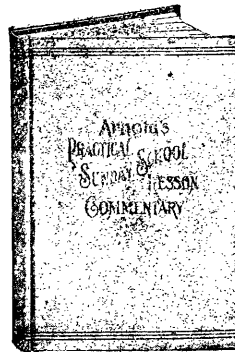
For me He died on Calvary,
And now He makes me whole.

Yes, Jesus, is my Saviour dear,
My Rock, my strength, my Song,

My Wisdom and my Refuge safe,
To Jesus I belong.

He is my Advocate with God,
My Way, my Life, my Light,

My Great Physician and my Friend,
My Guide by day and night.—Sel.

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PEOPLE ARE HEART HUNGRY.

By The Editor.

WE are hearing much today in the political and social world about conservatism and progression. It is entirely possible that conservatism becomes a sort of idolatry, worshipping of the past, a holding on to a thing simply because it is old. On the other hand, progression may be a catch word of the demagogue, a talisman to arouse the whoop and anger of the mob.

There is a class of people in the world whose conduct has produced character and conditions that breed discontent and longing for change. They do not understand that what they need is a change of heart, a change of nature; they think that it is possible for the legislature of the state, or the congress of the union to enact laws that will make them happy, contented and comfortable. In this they are sadly mistaken. Of course legislation may powerfully affect society for good or evil, but a man's peace and happiness depend upon his proper adjustment to his Creator and his inward state of mind.

We are in danger that conservatism go to sleep, and let opportunities pass by unimproved; at the same time we are in danger that progression goes mad and runs over opportunities. These things are worthy of consideration in the religious as well as in the political world. Preachers are in danger of becoming conservatives, of moving forward backwards, facing in the wrong direction, thinking, talking, preaching and living in the past. Other preachers are in danger of throwing away all that is old as if it were worthless and, like the Athenians, being constantly on the chase for "some new thing," hence the "new thought," the "new theology," the "new nothing."

The conservative will plow and cultivate last year's cornstalks with a sort of hope that he will be able to gather another roasting ear, but with a feeling if he should not, his time is well spent; that the old stalks ought to be respected for their good service in the past. The progressive will lay off his coat and chop down a well and faithful apple tree that has borne good fruit for many years, and is full of promise for the future, simply because it is old. The matter of great importance is, that we shall learn to distinguish between last year's cornstalks and fruit trees in good bearing.

There is no doubt we have some preachers who are too conservative; they are backing into the future; they are too quiet and easy; they fail to arouse the people, awaken the mind, stir the conscience, provoke thought, agitate and move things forward. Such men are an incubus; they hinder the work of the Lord; they encumber the church; they occupy places and consume time that might be used to gracious advantage by men who would do something. We have others who boast that they are progressives; they are constantly seeking to supplant the old doc-

A VOICE FROM THE LONG AGO.

I am not afraid that the people called Methodists should ever cease to exist in Europe or America; but I am afraid lest they should only exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case, unless they hold fast both the doctrine, spirit, and discipline which they first set out. Methodism is only plain scriptural religion, guarded by a few prudential regulations. The essence of it is holiness of heart and life; the circumstances all point to this. If even the circumstantial parts are despised, the essential will soon be lost. And if ever the essential parts should evaporate, what remains will be dross.—John Wesley.

trines and old methods with something new. The class meeting is given up for social gatherings and entertainments. The prayer meeting is turned into a short lecture to empty pews, and the altar of prayer, with its repentance, tears, agony of soul, confession of sin, and new birth, by the power of the Spirit, is substituted with a human resolution, a mere walk-up-and-give-your-hand to the preacher. This is not progression; it is trifling with the hungry souls of the people; it is handing stones to those who cry for bread.

The old doctrines of Methodism are vital. There is the eternal power of God in them to save a lost world. There are no new truths in the kingdom of heaven; there may be a deeper insight into truth, a broader view and firmer grip upon the things of God and the soul, but the truths proclaimed by Moses and the prophets, Jesus Christ and the Apostles, John Wesley and the founders of Methodism are as unchangeable as the nature of God himself. The people are hungry for the old truths of Methodism and, unless faithfully preached, our Methodist sheep will wander and straggle and starve under the new fallacies and follies. Let us stand faithful and true to the great doctrines that brought us into existence and have made us a mighty people in the world.

We would not for a moment intimate that the people called Methodists have a corner upon any truth of God. We are glad to know that there are shining examples in all churches of great faith in the fulness of the atonement, and the freedom and perfection there is in the salvation of Jesus. At the same time it causes us unutterable grief to see Methodist people turning up their noses at the great old doctrines which form the foundation stones upon which the superstructure of Methodism stands.

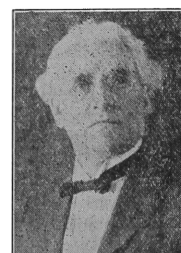
"Thy word is everlasting truth;
How pure is every page;
That holy Book shall guide our youth,
And well support our age."

Thy Word is truth, Thy Book is truth,
Truth that abideth, and can never cease,
Calling with winning voice to age and youth,
Calling to peace! —Selected.

Monthly Sermon.

SAVING BY LOSING.

"He saved others; himself he cannot save.
If he be the King of Israel, let him now come
down from the cross and we will believe."
Matt. 27:42.



The civilization which the life and teaching of Jesus Christ has brought into the world has made many changes entirely unnoticed by the casual observer.

Today when it becomes necessary to take the life of a criminal in order to protect society from the ravages of crime, the quickest and

most painless means are used. It was not so before the life of our Lord in the world illuminating the minds of men and introducing into justice a bit of compassionate mercy toward the most dangerous members of society.

Before the coming of Christ the representatives of the law sought the slowest and most painful methods in the execution of criminals. Men delighted in the sufferings of those whom they adjudged unworthy to live. Perhaps there never has been invented so painful a method for the execution of men as that practiced by the Roman Government, namely, the cross.

The victim, perhaps, in strong and robust health was nailed upon a cross. The nails were driven into the hands and feet, those extremities farthest from the vital organs of the body. In this position the cross was set up in some public place, and became the object of the scoff and ridicule of the public and was thus made an object lesson and warning to any one who was disposed to rebel against or interfere with the laws and reign of the Emperor of Rome. Thus unprotected under the beating sun, falling rain, or winter winds the victim hung, bled, suffered the most excruciating pain and often lingered for many hours before relief by death.

Today before execution the vilest criminals are treated with great kindness and courtesy. Their friends are permitted to visit them. The minister of the Gospel, or the priest of the church, comes to offer them repentance and saving faith in the Lord Jesus. They are marched to execution with every kindness, and science has been called upon to produce death as sudden and painless as possible.

We doubt if there was ever more savage hatred in the hearts of men against any victim than that manifested by those high churchmen who, with their false accusations

(Continued on page 8)

Gospel Travel Notes From the Equator.

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



I am beginning this article at Singapore, Straits Settlement, in the Malay Peninsula. This is one of the most intensely interesting parts of the world we have yet visited. Singapore stands as a gateway between Europe and the East. It has been spoken of as the "Crossroads." It is the half-way station around the world. It stands within nine degrees of the Equator. It is about the size of Seattle and has over two million Chinese in it, about ten thousand Europeans, many thousands from India, and of course, the Malays themselves run into other thousands.

At Singapore those multitudes of the yellow and brown races are enjoying the fruits of civilization of the white man. Here are Chinese millionaires and Indian "wells offs," and Malay people with money, automobiles, and property and it all came about through British Colonization and rubber, tin, coconut and pineapples, etc. But if it had not been for the white man, jungles would be where rubber estates are, and the tiger and the crocodile would still be running eating stands.

Let us just put in here something about Australia. This country carries the white man idea too far—they will admit only the white man. Now in this Oriental country it is next to impossible for the white man to do the drudgery, and the Chinese and Malay and Indians do it because they are used to it. They can stand the heat better than the white man, hence Australia has great stretches of country, barren and unfruitful. If they would open their gates to the Chinese coolies they would develop immense resources.

On the streets of Singapore and in the public buildings all races are to be met with—dark-skinned Arabs and Hindoos, and Parsees, the Chinese, the Malay, the Japanese. They come from Bombay and Madras, etc., in India, from Amoy, Canton, etc., in China, from Siam and Bangkok and all parts of the world.

Sir Stamford Raffles, a far-sighted Englishman, founded Singapore when it had a population of 150 people. Five years after the British flag floated over it it grew to a city of ten thousand. Raffles died in England in 1824, a most depressed and unhappy man. For years his grave was neglected and forgotten. If his spirit could come back to Singapore now he would find a city of nearly three million, with one of the greatest harbors of the Orient. It is the sixth largest port in the world, with fifty steamship lines using it. Its temperature is wonderful, and it is the same, practically, all the year round. The glass in the day time keeps in the eighties; at night it is always cool. I was reading, while in Singapore, of New York sizzling with heat at 94, while here it stood at about 80! at night, 70. This is the only country where I have seen Chinese and the Malays bringing their children to school and calling for them in automobiles. One Chinese millionaire I heard of who recently bought a \$20,000 Rolls Royce car; he was once a student in the Methodist Mission School; he is now a rubber king in Singapore.

American Missionary work in the Malay Peninsula began in the early days of Bishop Oldham. It will be remembered that he was a Government Surveyor in India in the days of William Taylor. He was truly converted and gave up his profession to become a missionary of the cross. He came to Singapore in 1886. An alumnus of the school he founded tells about Bishop Oldham in the following words:

"It is a pretty story. On the 1st of March, 1886, Rev. W. F. Oldham, pastor of the Meth-

odist Episcopal Church in Singapore, opened the Anglo-Chinese School at No. 70 Amoy Street with thirteen (13) pupils. From that day onwards he never let the grass grow under his feet. In the year 1888, he was able to report an average attendance of 250 pupils. Through the liberal and substantial help given by certain Chinese gentlemen, he acquired that beautiful property known as 'Bellevue' and in the year 1891 he was able to announce the opening of a Boarding School where 'the boarders were to sit at the same table with the Principal and the Resident Masters' and 'the English language alone was allowed.' Knowing, as we do, the position which our Alma Mater holds in the sphere of education in Malaya today, we, the old boys, who have so much to be thankful for, cannot possibly fail to appreciate the energy and ability of the man who founded the Anglo-Chinese School.

"He was undoubtedly a born educationalist and the history of our school is indeed a tale of educational enterprise which must command the universal admiration of every one who has the cause of education at heart.

"The name of Dr. Oldham is one which must be perpetuated in this country and it is up to those of us who had the privilege of meeting him on his recent visit to Malaya to see that steps are taken early to establish a fitting and lasting tribute worthy of the illustrious founder of our Alma Mater.

"May the good God spare his life for many more years to come and enable him to watch with gratification the growth of this school."

I think it was at Singapore that Bishop Oldham was led into the deeper life of holiness; he felt the need for himself and for his people and he held a service with that in view and was one of the first to bow at his own altar as a seeker. An epochal event happened in his own personal experience that day, which he has never lost. The holiness people all over the world are always happy to hear Bishop Oldham's messages. The work which he started in Singapore has grown to immense proportions. There are now over 4,000 students in the schools and ten or a dozen congregations of Methodists of various nationalities and an Annual Conference. We have been holding evangelistic services in the Tamil Church, but the congregation has been made up largely of Chinese who understand English, so that we did not have to preach through interpreters. In fact, yesterday (Sunday) was the only day I preached through interpreters. I preached at 11 A. M. to the Amoy Chinese, at 2 P. M. to the Japanese. Wife preached at 11 A. M. also to the Chinese through interpreter. I preached at night in English to a congregation made up greatly of Chinese young people, many of whom are either graduates or students in the Mission schools.

A rather interesting thing about the Japanese who are starting up a work at Singapore. The laymen who is taking a very intense interest in this work is Dr. K. Tsutada, a Dentist. He has a large family and two of his sons, like himself, deeply devoted to God and his kingdom. Rev. W. E. Horley, who is one of the District Superintendents, told me that Dr. Tsutada was one of his boys in his school years ago. Behold the fruitage! This former student is now one of the Doctors of Singapore and is heart and soul in the work of holiness and evangelism among the Japanese. The Doctor speaks English perfectly and interpreted for me as I preached a holiness message from Isaiah 35:8, 9.

As we came out of church one Sunday night we saw ahead of us a great procession lighted up with flaming torches. It was a Hindoo "something" and one could see in that demonstration the East in embryo. Most of the men had nothing but cotton coverings

around their loins; of women there were but few because in Hindooism the men seem to do the religious work. In the midst of the procession were several images, but the one that seemed to have the largest place was a large gilded Peacock and he was so heavy that it took 30 or 40 men to carry him. A band was playing a very inharmonious air while the torch-bearers gave light all along the procession. The Standard Oil Company was in evidence in an ox cart and a fellow went around pouring oil on the torches making them blaze up with fury. Now to us, this procession had a lesson. Wife had been preaching to the young people on the baptism of fire; I had been preaching on the great mission of the Church—the salvation of souls. Here was a great mass of heathens being moved by a great emotion and symbolizing something in their religion by the burning of torches. The sad thing about us Christians is the absence of fire and holy emotion. We do not wave the flaming torch of testimony as we should, and religious emotion has been tabooed and too much of our religion sinks down to the professional, the inanimate, the "safe and sane." The heathens have their enthusiasms! The Christians have their forms! We need to have lighted again by some Luther or Wesley or Booth or Inskip the flaming torch of a new religious experience and passion.

Wife and I have put in a strenuous week in the Singapore schools and churches. Over four thousand young people are enrolled in the Methodist schools of Singapore. We spoke in the mornings, afternoons and sometimes, evenings, in the chapel services to different groups. Twice have I spoken to 500 among the Senior classes, then we have spoken to other groups of 300 less or more. At the Tamil Church, Short Street, I preached at night in English to Chinese and Tamil who understood English. From 5 till 6 we held a meeting distinctly for Christians for the promotion of holiness, which was attended by missionaries, pastors, church workers, European, Chinese, Indians, and Japanese. Our evangelistic program was planned by Rev. W. E. Horley, M. E. Dist. Supt., and at first our meetings were held in the chapel of the Coleman Street School, which was a capacious building and quite central, as was supposed, but it did not work and we moved to the Tamil Church, on Short Street, where more people attended and where there was real revival interest. The meetings were largely attended by the Chinese who understood English, and to me it was a great relief as well as a great joy to be able to preach in my own mother tongue.

Again we found the message of full salvation accepted with open heart by the people, and after preaching, when the invitation would be given, there would be many responses. This was most noticeable among the young men. They seem to have a hungry heart and the more searching and close the message the more they seemed to enjoy it. On Sunday night, Sept. 15, as we closed the meeting upwards of forty raised their hands for prayer and then in the after meeting about twenty-five or more came to the altar and confessed their faith in Jesus. A singular event occurred in connection with two young men; they were deeply convicted and went out with the crowd but the Spirit moved them so that they had to come back to the church; they came forward at the close of the altar service and gave themselves to Christ. No one can tell what that may mean to those young men. The Spirit of God moved so deeply in that last meeting that it seemed too bad to have to close the revival but we had to be 250 miles farther up the Peninsula on Monday so as to begin a meeting at Kuala Lumpur, the capital city of the Malay States.

We try to remember the Sabbath day to keep it holy. Some suggested that we go out by the Sunday night train, 8 P. M., but we do not believe in Sunday trains at home or abroad, so we preferred to travel all Monday and go straight from the train to the meet-

ing that evening. It was well that we so decided. Our closing service began at 5:30 and it was nearly nine o'clock before we left the church. If we had taken the Sunday night train we would have had to hurry through the closing meeting and leave the church at

7:30 without any altar service or after meeting, and who knows but what in that after-meeting some one got saved who will meet us on the Resurrection morning to tell us that if it had not been for that after meeting their soul might have been lost.

TESTIMONY OF THE METHODIST FATHERS.

Rev. C. V. Fairbairn.

PART II.

IN Chapter XXII, of Christian Theology, printed as a separate tract, entitled "Entire Sanctification," by Holiness Movement Press, 480 Bank St., Ottawa, Canada, in 1903, Dr. Adam Clarke says: "To be filled with God is a great thing; to be filled with the fulness of God is still greater; to be filled with all the fulness of God is greatest of all."

Third Blessing theologians interpret Clarke as teaching, that "To be filled with God," is *first blessing*; "To be filled with the fulness of God," is *second blessing*; "To be filled with all the fulness of God," is *third blessing*. But on page 21 of the same pamphlet, Dr. Clarke makes himself plain. "By the 'fulness of God,' we are to understand all the gifts and graces which he has promised to bestow on man in order to his full salvation here, and his being fully prepared for the enjoyment of heaven. To be filled with all the fulness of God is to have the heart emptied of, and cleansed from, all sin and defilement, and filled with humility, meekness, gentleness, goodness, justice, holiness, mercy, and truth, and love to God and man."

On Acts 1:4, says the same theologian: "As every pious soul believing in the coming of the Messiah through the medium of the sacrifices offered up under the law, was made a partaker of his death, so every pious soul that believes in Christ crucified is made a partaker of the Holy Spirit. . . . It is by the Spirit that sin is made known, and by it the blood of the covenant is applied; and indeed without this the want of salvation cannot be discovered nor the value of the blood of the covenant duly estimated. How properly do we still pray, and how necessary is the prayer, 'Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy name through Jesus Christ our Lord.' On Acts 1:5: 'John baptized with water, which was a sign of penitence in reference to the remission of sins, but Christ baptizes with the Holy Ghost for the destruction of sin, the illumination of the mind, the consolation of the heart. . . . The Holy Spirit (was given) to illuminate, regenerate, refine, and purify the heart.' Again on Acts 2:38, he says: 'Ye shall receive the Holy Ghost by whose agency alone the efficacy of the blood of the covenant is applied and by whose refining fire the heart is purified.' On Acts 6:5: 'Full of the Holy Ghost, saved into the spirit of the gospel dispensation; and made partakers of the Holy Ghost by which the soul is sanctified and endued with those graces which constitute the mind of Christ.' And on Acts 15:9: 'The purification of the heart by the Holy Spirit was the grand object of the religion of God and . . . the Gentiles had received this without circumcision.'"

On page 25, of the pamphlet mentioned before, "Entire Sanctification," Clarke says: "As there is no end to the merits of Christ incarnated and crucified; no bounds to the mercy and love of God; no let or hindrance to the almighty energy and sanctifying influence of the Holy Spirit; . . . we may ask and receive, and our joy shall be full." On page 30, same pamphlet, published 1903 by the Holiness Movement: "Be so purified and refined in your souls by the indwelling Spirit, that even the light of God shining into your

heart shall not be able to discover a fault that the love of God has not purged away." "Ye shall be perfect, as your Father who is in heaven is perfect" (Matt. 5:48). But what does this imply? Why, to be saved from all the power, the guilt, and the contamination of sin. This is only the negative part of salvation, but it has also a positive part; to be made perfect—to be perfect as our Father who is in heaven is perfect, to be filled with the fulness of God, to have Christ continually dwelling in the heart by faith, and to be rooted and grounded in love, . . . What a glorious privilege! And who can doubt the possibility of its attainment who believes in the omnipotence of God, the infinite merit of the blood of atonement, and the all-pervading and all-purifying energy of the Holy Ghost?"—page 31, ib.

And now for a strong quotation. "What a change! and what a blessing! What then is this complete sanctification? It is washing the soul of a true believer from the remains of sin; it is the making one, who is already a child of God, more holy, that he may be more happy, more useful in the world, and bring more glory to his heavenly Father. Great as this work is, how little, humanly speaking, is it when compared with what God has already done for thee! But suppose it were ten thousand times greater, is anything too hard for God? Are not all things possible to him that believes? And does not the blood of Christ cleanse from all unrighteousness? Arise, then, and be baptized with a greater effusion of the Holy Ghost, and wash away thy sin, calling on the name of the Lord."—page 48, ib.

On Acts 2:4, Benson, in his Commentary, says: "They were all filled with the Holy Ghost—That is, all the one hundred and twenty, as appears from verse 1. At the time of this wonderful appearance, this whole company were abundantly replenished with both the gifts and graces of the Holy Spirit, not only in order to their own salvation, but also and especially to qualify them to be Christ's witnesses to mankind, both Jews and Gentiles, according to his promise, Ch. 1:8. They were filled with the graces of the Spirit, and were more than ever under its sanctifying influences; were now holy, and heavenly, and spiritual; more weaned from this world, and better acquainted with the other. They were more filled with the comforts of the Spirit, rejoiced more than ever in the love of Christ, and the hope of heaven, and in it all their griefs and fears were swallowed up."

William Carvosso, the Cornishman, Wesleyan class leader for fifty years, testified: "Just at that moment a heavenly influence filled the room; and no sooner had I uttered or spoken the words from my heart, 'I shall have this blessing now,' than 'refining fire' went through my heart, illuminating my soul, scattered its life through every part, and sanctified the whole.' I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin. I cried out, 'This is what I wanted. I have now got a new heart.' I was emptied of self and sin and filled with God."

In relating his experience, Benjamin Abbot said: "I found it was the will of God even our sanctification. I soon hungered and thirsted for full salvation." At family prayers the Spirit of God so came upon him that he thought he would die; the place was glo-

rious because of the presence of the Spirit of God. The cry of his heart was, "Come, Lord, and sanctify me, soul and body!" That moment the Spirit of God came upon him in such a manner, that he fell flat to the floor, and lay as one strangling in blood, while his wife and children stood weeping around him. He said, "I had no power left to lift hand or foot, nor yet to speak one word; I believe I lay half an hour, and felt the power of God running through every part of my soul and body, like fire consuming the inward corruption of my fallen depraved nature."—An Exchange in Holiness Era, May 25, 1927, from Herald of Holiness.

Some fine paragraphs are to be found in Village Sermons, by Rev. George Burder, a blind Methodist preacher, 1752-1832. "We do not plead for infallibility, or knowledge of future events, or ability to know anything not revealed in the Bible. It is for the sanctifying influences of the Spirit we plead. The apostles and the first Christians received from the Spirit not only miraculous powers, just mentioned, but also light in their understandings, conviction of sin in their consciences, and faith and love in their hearts to Christ' They 'purified their souls in obeying the truth through the Spirit.' The Spirit was the earnest of their heavenly inheritance; and all their holy tempers, affections, and actions, are called the fruit of the Spirit. Corrupt nature is just the same now as it was then, and needs the same power to change it." "The Spirit of Christ is called the 'Spirit of holiness;' for he is the author of that holiness without which no man shall see the Lord. Believers are chosen to salvation through sanctification of the Spirit and belief of the truth." "The tongues were of fire. Thus the prophecy was fulfilled, 'He shall baptize you with the Holy Ghost and fire.' O, Celestial Flame, come and sit upon us also; enlighten our darkness, purify our affections, consume our corruptions, and fill us with Thyself."

Rev. Amos Binney, in his Theological Compend, on page 128, in speaking of the terms used to express Holiness or Sanctification, among others, uses the term, "The Baptism of the Holy Ghost." This is a testimony indeed to what Methodist Theology teaches.

Rev. W. B. Pope, in Christian Theology, Vol. III, on Entire Sanctification or Perfect Love, says: "The Spirit is imparted in his fulness for the entire consecration of the soul to the Triune God, the love of God, having its perfect work in us, is the instrument of our deliverance from indwelling sin."—page 50. Again on page 52, he says: "The Spirit of God, as the Spirit of perfect consecration, is poured out upon the Christian Church." Once more, on page 53, "There is no limitation of the Spirit's office in the reproduction of the Christly character in us. It was the lesson of that day, the Spirit's elect symbol was fire. First, he appeared as the Shekinah glory, without a veil, diffused over the whole church, and then resting upon each. The light which touched every forehead for acceptance entered as fire each heart, and they were all filled with the Holy Ghost: filled literally for the time being; and, if we suppose that indwelling permanent, we have our doctrine substantiated. That in this there may be continuance, we are taught by St. Paul, 'Be filled with the Spirit.' Last-

(Continued on page 6)

SEVEN FLOODS OF HOLY SCRIPTURES.

Rev. J. T. Larsen.



HE average reader would commonly believe that there is only one flood recorded in the Holy Scriptures, namely, that which is found in Genesis 6-9. This may be the only first world-flood of water which destroyed all except eight souls, but not the only flood in the Bible.

I. The Flood of Satanic and human sin.

Sin began when Satan rebelled against God in heaven and there was a warfare between God and his angels and Satan and his angels.

Satan lost his dominion, which some have thought was over the original creation on the earth. (Jer. 4:20-22, Isa. 13, Gen. 1:1-3). Satan hated God's new arrangement of Adam as the head of a new race. Satan sought to corrupt the first pair of this new race. After Adam and Eve were placed in the garden of Eden, they were given commands as to maintenance of the garden, the trees which they could touch and those trees, "the tree of the knowledge of good and evil," whose fruit they could not take. (Gen. 2:17). But the violation of this command came very soon when Satan tempted Eve and she fell through pride and desire while Adam fell deliberately. They were transgressors and sinners both by action and by nature after that time. "All have sinned and come short of the glory of God," is God's verdict. Consider the millions of sins committed by all the race since that time, proving that mankind is depraved in nature and character. "The wages of sin is death." "Be sure your sin will find you out." "The soul that sinneth it shall die." These are the words of God concerning sin, whose issues have flowed like a flood down through the centuries. It still flows onward regardless of laws of God and man, and any civil restrictions to prevent its flow.

II. The Flood of Water in Noah's Time.

This was the second flood and a direct judgment upon the first flood of sin, which was then corrupting the whole human race, Noah and his family excepted. Noah was warned of God to prepare an ark. He obeyed God because he believed God's Word. After one hundred and twenty years the ark was finished. "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." (Gen. 7:1). The animals and fowls of every kind came into the ark. When all were safely within the ark, God closed the door of the ark. Then it rained for forty days and nights. God made doubly sure to punish every sinner with death because of man's awful sin. The waters descended about twenty-two and one-half feet above the highest hills, and the mountains were covered. Noah and family were saved and safe. The ark floated about for five months, for "the waters prevailed upon the earth one hundred and fifty days." (Gen. 7:24). But it was a total of one year and eleven days before Noah and the animals could go forth out of the ark on dry ground. (Gen. 7:11, 8-14).

Thus ended the awful flood of water, and God placed his rainbow in the sky that there would never again be a flood over all the earth to destroy the human race by water. This was God's covenant with Noah and the succeeding generations. Noah walked with God and found grace in the eyes of the Lord. He did not live and walk like other human beings. In a sense it was an unspeakable mercy of God not to allow the other corrupted millions to live, for they would have corrupted all other succeeding generations. The ark was a type of Christ in whom there is safety and salvation. In the world there is no safety for the curse of God is upon the earth, the law-breakers, and the unredeemed. Are you safe in Christ or are you still without him? If you are without Christ you

are still unsafe. You are saved by being in Christ, even as Noah was within the ark. Will you believe God's promises and obey him by entering into right relationships through Christ? Will you let Christ stem the flood of evil to which your heart is heir, even like the rest? Noah accepted God's only remedy for escape. Will you accept Christ, God's remedy for sin?

III. The Flood of God's love for all mankind. God has always been a God of love, although he has been obliged to punish sin because he is just and righteous. His love extended to all mankind, ever since man was created. In the Old Testament God showed his love for Adam and Eve by making coats of skin for them; and by caring for them and all their descendants in a physical sense. He showed his love for Noah and his family. If others had believed God's command and promises to Noah, they would likewise have repented and found forgiveness with Noah in the ark of safety; but they refused the offer of free grace unto salvation and were eternally lost!

Still God loved Noah and his descendants. Due to the people's sinful folly in the building of the tower of Babel, God must confound their language and scatter them over the earth. Still he loved them! He chose Abraham to become a father and leader of a new nation which was later called Israel. Throughout all their history of nearly four thousand years, God loved Israel even when they backslid and sinned.

When God allowed their enemies to come upon them, it was only to chasten them and lead them back to himself through repentance and confession of sin. When God caused them to go into captivity for seventy years, he loved them still and later brought them out of it. When they were under the Roman rule before and during Christ's first coming to earth, God loved them, and, "So loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." Herein we see the great flood of God's love which flows from eternity past through all eternity! Even when Israel had sinned in Old Testament times, God had promised them the Redeemer—the Christ—who was to be their King and Messiah.

The Jews hated Christ without a cause, crucified him with the assistance of other Gentiles. Truly Israel suffered for this sin of rejecting of Christ. In A. D. 70 the Roman General, Titus, took Jerusalem and over one million Jews were put to death. But God loved them still! He sent the Holy Spirit at Pentecost to convince them and the Gentile nations of sin, and to offer them free salvation through the blood of the crucified One, who was risen and ascended, even the Lord Jesus Christ.

For nearly nineteen centuries God has sought in love and mercy to lead men back to himself—"For the Son of man is come to seek and to save that which was lost." (Luke 19:10). For all these long centuries God's love has been taught, preached, proclaimed, and sung in almost every nation and tribe. The Word of God reveals the true and living God. It reveals the only true and living Saviour. It reveals the only true way to prepare for heaven. It gives the only remedy for sin—the blood of Christ. It shows the danger of sinning against the knowledge of God's love and commandments. Yet men have rejected God, Christ, the Spirit, with the combined exercise of mercy of the Blessed Trinity! In the Old Testament times Israel rejected God as Father and Creator, nationally. The heathen knew not God except in an expression of Jewish testimony toward them at times. The Jews rejected Christ in the New Testament, because of his sinless life, his high standard, and their unbelief.

They also rejected the Spirit's witness at Pentecost, grieved him, and even blasphemed him! The Christ came to reveal God visibly. They said: "This is the heir, let us kill him!" The Spirit came to reveal Christ to men's hearts, in all love and tenderness, exceeding that of a mother's love. He brings men to conviction, confession, and repentance for sin. But if he is rejected, how can anyone be convicted? That is one reason why Jesus termed ascription of the works of God to Satan to be blasphemy against the Spirit. (Matt. 12:31, 32).

IV. The Flood of Jesus' Blood for man's sin. God sent Christ as a love-gift to the world. He was God's Christmas gift to the world. "There was no room for Christ in the inn," yet he grew to perfect manhood, physically, mentally and spiritually. He was God and man in one person, yet separate and distinct in two natures. He came to reconcile man to God by his death on the cross. He came to justify God in freely justifying guilty sinners (Rom. 3:24-26). He came to vindicate God's righteousness and suffer for man's sin, and a broken law. In order to be able to do this judicially and actually, Christ was virgin-born and conceived of the Holy Spirit. He was a perfect, sinless, and powerful Savior,—deity and humanity combined in one Person. He must come in human flesh and die to put to death sin, and be victor over death for us.

After his marvelous and miraculous ministry of healing the sick, ministering to the needy, forgiving sins, raising the dead, casting out devils, and preaching the Gospel to the poor, and arranging for the founding of the Church, Christ was betrayed, unjustly tried and condemned; ignominiously crucified and buried. There flowed from his hands, feet, brow, and side, blood and water; for he died of a broken heart it is said, according to the science of natural laws, in comparison with the Scriptures. This flood of blood means cleansing, healing, forgiveness, pardon, and salvation unto the uttermost.

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

"The dying thief rejoiced to see,
That Fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

"Without the shedding of blood there is no remission of sins." From this flood of shed blood of Christ flowed two succeeding floods which will be mentioned:

V. The Flood of God's Grace through Christ. Man has never, and will never be saved by any personal and meritorious works. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast (Eph. 2:8, 9)." "The grace of God that bringeth salvation hath appeared unto all men. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his Grace, we should be made heirs according to the hope of eternal life" (Titus 3:4-7). Here we observe the grace of God in Christ because of the love and kindness of God. Here we may see the regenerating process of the Spirit, enabling us to have a changed heart and life. Here we have salvation by the operation of the whole Trinity, Father, Son, and Holy Spirit. There is grace for salvation, grace for victory, and grace for singing, service, and joyfulness.

There is also grace for the rightful per-

formance of service for God without and within the Church. There is grace to enable us to be kept in spite of any human infirmity unto eternal life. There is also grace for suffering and patience in times of testing and trials. If you lack grace it is because you have not drawn nigh, nor attempted to receive power for Christlikeness and entered into his victory. There needs to be an abiding faith in his benevolence in answer to our love, our faith, our prayers, and our living in close communion with him. The fault of any lack may be yours, not God's.

The flood of God's grace has never ceased to flow from all eternity, since Christ's death upon the Cross, and will finally blend and end in the eternal glory for his saints. "My grace is sufficient for thee; for my strength is made perfect in weakness."

VI. The Flood of Salvation. This flood is the natural outcome of the flood of God's grace and Christ's blood. "In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his Grace." (Eph. 1:7). This flood has never ceased to flow for the chief of sinners since the pouring out of Christ's blood, and since the shedding forth of the Spirit of God at Pentecost. What a marvelous day it was for all the world, especially the Church! Although so long ago, his Spirit and life has never been exhausted. We may now have salvation from the penalty of sin, the power of sin, and the pollution of sin. "For by grace are ye saved through faith." "So great salvation!" (Heb. 2:4). This means salvation free, full, final, and forever, from sin and its consequence, and an entrance into the provided Home above. Death, penance, human atonements, or morality cannot be a Saviour from sin. Christ died, arose, ascended on high that he might shed forth the grace of God for the sinner and fill him with the Holy Spirit. "I have been saved, am being saved, and shall be eternally saved." It all depends upon God's Son, not any man. It is accomplished in the heart through the Spirit, by faith in his Word, and a willingness to let the flood of salvation come in! He ever lives at the right hand of God to make intercession for us and for the saints of God.

VII. The Flood of Hell-fire. There is necessity of punishment for sin. Throughout the Bible hell-fire is referred to as "Sheol," "Hades," or "the lake of fire." The latter may be termed the literal hell mentioned in Rev. 19:20, 20:10. Christ warned of everlasting punishment, Mark 9, Matt. 25:41-46. Christ died to save us from the results of sin, which is a flood of hell-fire. If we reject God, Christ, the Spirit, the grace, the blood, the salvation, and refuse to forsake sin, we may expect nothing less than "everlasting fire, prepared for the devil and his angels." This is a solemn warning. Hell will exist as long as sin exists. Hell is the wages of sin—a living death! The beast and the false-prophet had been in the lake of fire 1000 years and were not then destroyed! (Rev. 19:20, 20:10).

"God is not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). It should be very hard for anyone to go to hell over mother's prayers and tears, over an open Bible, over sound sermons, over much literature spread abroad, over the entreaties of pastors and teachers, and over the dying Son of God on the cross! How can you do it? God must have a place for sinful, lawless, and wilful persons in the life to come. Why reject Christ and go to that place?

Christ said there was such a place. God has established it by decree, and millions will unfortunately go there to verify the fact. But none need go there unless they neglect so great a salvation, and reject so great a sacrifice of blood for their sins.

Which flood do you choose, the flood of sin, of love, of grace, of blood of Christ, of salvation, or the flood of hell-fire? Just as surely as the flood came in Noah's time, so in spite

of scoffers, judgment will come and those outside of Christ will be forever lost and will "depart into everlasting fire prepared for the devil and his angels." Choose this day which one you will serve: Satan or Christ, sin or righteousness, and whether you will finally enter Heaven or hell! It depends upon your choice and willingness to seek his offered salvation and be saved by grace and blood today!

A Fine Opening at Taylor University.

At the time of the opening of our holiness schools I was confined to my bed and did not know much of what was going on, but I am glad to note that Taylor University has not only a great faculty, but one of the largest student bodies in its history, and work is going forward on a very spacious auditorium, which will take good care of the crowds that gather at Commencement and other occasions. This will be a very great addition to that growing institution. May the blessing of God rest graciously upon the president, and upon all the work wrought in Taylor and by its graduates who go out to the ends of the earth.

H. C. MORRISON.

That Thanksgiving Offer.

I beg your pardon for coming at you again with a reminder of that Thanksgiving Offering I am asking you for, for the Theological Seminary at Asbury College. I certainly would not continue to urge this matter if it were not so important. We need it so much, and it will be such a help to dear young men who have been saved and sanctified in our camp meetings, in our tent meetings, and the highways and hedges where the holiness people have borne witness, wept, prayed and rejoiced, and rescued many a big, brawny fellow from sin to Christ, have led him on into the Canaan of perfect love and whom God has called to preach. He needs the training that he can receive from our Theological Faculty, every one of them well trained and wholly sanctified, and deeply devoted to this work.

A few days ago, a splendid young man, a graduate of one of the first colleges in all the South, had started to one of the large theological seminaries, thoroughly tainted with modernism, decided to come by Asbury and look over the situation. He was not only delighted, but powerfully impressed, and said, "This is the place for me." He enrolled at once, and I have no doubt will go out, by and by, with a great message of full salvation.

I am waiting and praying to see what you will do. Help us, beloved, it is the work of the Lord.

H. C. MORRISON.

P. S. I want ten thousand devout and holy women who read this paper, to join me in prayer to stir up the people to make a very generous offering at Thanksgiving, for the support of our Theological Seminary at Asbury College.

H. C. M.

A Time of Great Grace and Power.

I had hoped to gather strength to attend the meeting of the Pilgrim Holiness Church at Kingswood College. I longed to meet, and hear once more, the gospel message from my dear old friend, Seth C. Rees. When the time came I was quite unable to go. I read with interest of the wonderful meeting of this body at Kingswood, Ky. I rejoice that in these times of great spiritual dearth God has people who are preaching full redemption from sin through the sufferings, death, resurrection and intercessions of our blessed Lord and Saviour Jesus Christ.

It appears from reports that the Holy Spirit was there amidst of the people in gracious power, regenerating, and sanctifying souls, for which we give praise. I have not been able to visit Kingswood since the days of Brother Hughes, but that school is evi-

dently growing and the place has become a center of great spiritual blessing. May the Lord continue to bless that school and send out from there men and women fully saved, Spirit-filled, to preach and witness to the power of Christ to save to the uttermost.

H. C. MORRISON.

Why You Should Give Books for Christmas.

The world is full of cheap, trashy books, and children and young people readily get a taste for them. Unless better ones are provided, how are they to know that the others are not so good? It was Channing who said "Books are the true levellers. They give to all who will faithfully use them, the society, the spiritual presence of the best and greatest of our race."

Besides the great money waste, toys are given today and gone tomorrow; a lot of candy and its like unfit the physical man; in numbers of instances money is spent for other luxuries which boys and girls do not need and which are not best for them in the building up of character.

The problem of this speedy age is to keep the home life contented, and we know of no better way than to invest in books which interest both parent and child. In this way many happy evenings are spent reading around the family fireside. We have in mind at this time one mother who reared a family of four boys, who said she had never had an anxious moment about those boys, that she always knew where they were, and that she attributed their loyalty to and love for home to the fact that from babyhood they had been supplied with good, wholesome reading matter.

Books enlighten, they interest and entertain; they build character. It is the easiest thing in the world to discern between two persons as to which one reads, and reads the right kind of literature, and which one does not. The one who reads is, almost without an exception, bright, intelligent, cultured, and an inspiration. The one who does not read is stupid, unable to talk on any subject worth while.

Make your Christmas gifts count for the upbuilding of character and give books this Christmas.

But you ask, where may I secure the right kind of books? We suggest the following, which we have looked into and know to be interesting, helpful and appropriate:

"The First Soprano," price \$1.00, for any one from 12 to 50 years of age.

"Boys Who Made Good," price \$1.00, for boys from 12 to 20.

There are four other books in this series equally as good:

"Overcoming Handicaps," \$1.00.

"Stories of Grit," \$1.00.

"Blazing New Trails," \$1.00.

"Heroes of Peace," \$1.00.

"Ideals for Earnest Youth," \$1.00, for boys or girls from 12 to 20.

"Beautiful Girlhood," \$1.00, for girls from 14 to 21.

"John Wesley the Christian Hero," 75c, for boys or girls from 10 to 20.

"Dwight L. Moody the Soul-Winner," 75c, for boys or girls from 10 to 20.

"Grandmother's Lily," "Arabella's Hen," "Harry the Newsboy," 35c each, for children from 6 to 12.

"Tiny Tots in Story Town," "Our Darling's A B C," 35c each, for children from 2 to 6.

Hurlbut's Story of the Bible, \$2.00.

Egermeier's Bible Story, \$2.00.

Aunt Charlotte's Story of the Bible, \$1.00.

The above 3 books are suitable for reading in the home. The Pentecostal Publishing Company can furnish any of the above mentioned books.

TESTIMONY OF THE FATHERS. (Continued from page 3)

ly, as a tongue, the symbol signified the sanctification of the outward life of devotion to God and service to man. Hence there is no limit to the Spirit's consecrating grace. 'I sanctify myself that they also might be sanctified.'

On page 201, "Steele's Answers," we find the question: "What right have we to teach that Spirit-baptism is for purity? Where in the gospel did Jesus declare this?" In his reply, Dr. Daniel Steele, that eminent Methodist, holiness theologian, son-in-law to Rev. Amos Binney and reviser of Theological Compend, says: "I wish everybody who desires to have his New Testament illuminated with an arch light would study Bernard's Progress of Doctrine, in which it is shown that the great practical, experimental truths are left in the gospel as tiny seeds to be fully developed after Christ's ascension, such as the atonement, justification and sanctification, and the purifying work of the Holy Spirit. He said very little about the gift of the Holy Spirit as a Person till the day before his death when he confined his remarks to the positive works of the Spirit, witnessing, teaching, illumining, strengthening, gladdening and giving to the believer a manifestation of his bodily absent Master. He omitted the negative and smallest part of his work in the heart, the subtraction of depravity. Sanctification is to the fruits of the Spirit what house-cleaning is to the house-furnishing. It is requisite to comfort and health, but is by no means ornamental. Moreover, before Pentecost the best of the apostles were not prepared to receive this negative office of the Spirit. They were so saturated with ceremonialism that they deemed themselves holy, if they observed the Levitical code. The Spirit himself must create in their minds the idea of inward holiness as necessary to Christian discipleship. Before such preparation the prediction of the purifying work of the Spirit would have puzzled and perplexed the disciples. May not this have been one of 'the many things' Jesus did not tell them because they were not able to bear them, but which the Paraclete would unfold to them? This he did chiefly through St. Paul. See Rom. 6:6, 18:22, 1 Cor. 1:30, 2 Cor. 7:1, Gal. 2:20, Am. R. V., 5:24, Eph. 4:22-24, Col. 3:9, 1 Thess. 5:23, 3:11."

Says Dr. W. B. Godbey, on Acts 11:44-48: "In the midst of Peter's sermon, his appreciative audience, responsive to the Holy Ghost, received by faith the simple, wonderful truth. Therefore the glorified Saviour, who honored the faith of the one hundred and twenty at Jerusalem on the day of Pentecost, now graciously verifies the sanctifying faith of this audience, pouring out on them, as on the Jews, the gift of the Holy Ghost, i. e., the Holy Ghost himself, whom Jesus gives when he sanctifies us."

"The purging away of the carnal nature of a regenerated believer is wrought through the merits of Jesus' blood by a mighty distinct, and gracious baptism with the Holy Ghost. He is a mighty purger. His baptism is likened to fire; fire is a great purger, illuminator, and heat producer. The figure of fire is used in connection with the promise of the baptism with the Holy Ghost. St. Peter commenting on the blessing received at Pentecost, bears witness that the one hundred and twenty were purified. It seems childish and puerile that man should try to make it appear that the baptism with the Holy Ghost is not for cleansing, but simply for empowering. Purity is power. God wants purity. Sin is the work of the devil. Jesus came to destroy his work. His blood cleanseth from all sin, and the Holy Ghost in this gracious baptism, through the merits of Jesus' blood, cleanses the believer's heart and sets up the kingdom of God in the heart. The baptism with the Spirit in his fiery, purging power is the crucifixion and casting out of that carnal nature which is enmity

against God; the purifying of the heart and the setting up of the kingdom of God within the soul."—Editorial, "What is Bible Holiness?" Dr. H. C. Morrison.

"At the first Pentecost, the law of God was given, engraven on tables of stone. At the memorable Jerusalem Pentecost, by the baptism with the Holy Ghost, that law, which was originally engraven on tables of stone, was written on the minds and hearts of the disciples. To have God's law written on the heart is to attain to God's ideal of holy character. The baptism with the Holy Ghost is God's method of writing that law on our hearts, thereby conforming us to the image and character of his Son. This is sanctification, holiness, perfection of Christian character. This is the great distinguishing promise concerning the Holy Ghost dispensation. Jer. 31:31-34."—The Holy Spirit, A Study, pages 76, 77, by Bishop W. T. Hogue.

From these multiplied quotations from Methodist Fathers, both of the past, the recent yesterdays, and the present, we see that Methodist theology has ever taught and Methodist experience has ever been Pentecostal Sanctification.

God's Commands and Promises.

REV. A. S. HUNTER.

God has given us many "exceeding great and precious promises." By them we may "be partakers of the divine nature." He has also given us many commands, and the realization of the promises is conditioned on obedience to the commands. This is a truth that is sometimes overlooked.

This is especially true in dealing with penitent sinners. Well meaning and sympathetic workers are prone to quote God's promises, assuring the seeker of God's love, mercy and grace, and urge him to believe the promises. "Step out on the promise" is a favorite saying, and it is the right thing, when the seeker has reached that point.

Many times, seekers need to be shown God's commands, rather than his promises. God will surely do his part, when the conditions are met. The penitent must become wholly obedient to God in heart before he can, by faith, claim the promises. Dealing with seeking souls is a most delicate and critical thing. Often it becomes necessary to probe into the heart for hidden idols, in order to really help the seeking soul. There may be a secret disobedience, scarcely discerned by the person himself, and he must be shown. Hold up before him the mirror of God's Word, including his commands, and the Spirit will show him the hidden thing.

A man had been seeking God's pardoning grace for some days, and was in great darkness and distress. He went to the pastor's home for counsel and prayer. They knelt together, and the man tried to pray, but with poor success. The faithful pastor asked him about that wheel of fortune, with which he had been making a dishonest living. After some hesitation, he vowed to destroy it. He did more. He carried the wreck two miles to the church, and there publicly burned it in one of the big heating stoves. The pastor was too wise to "promise" him anything until he obeyed God.

At Ephesus, "many that believed" had kept back their books on sorcery, and were practicing that. The incident of the seven sons of Sceva alarmed them. They saw then that there could be no compromise with God, and they "came and confessed and showed their deeds"—they had been doing wrong. They also burned their books.

Don't try to make it easy for seekers. Let them know God's requirements, and obey them. Give them the commands as well as the promises, and let them know that obedience precedes faith. When they square up with the commands, there will be little difficulty about believing the promises. Better to do a little work thoroughly, than much shoddy work. Remember, there is a fire-test coming, to try every man's building, "of

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what sort it is," whether "gold, silver, precious stones," or "wood, hay, stubble." You do not want your building burned. God the Father will inspect your field of labor, and "every plant that my heavenly Father hath not planted, shall be rooted up"; and you do not want that.

All the above applies equally to seekers of holiness. "I surrender all" belongs before "I'm out on the promise."

Help Some Boy to Find Christ

This Christmas. Just at this time we have gotten hold of one of the most attractive Testaments, just the thing for a boy to carry in his pocket. There is a place for the name and address; three pages devoted to telling one How to Become a Christian; then two songs, one "Carry Your Bible," and another, "Jesus is a Friend of Mine." The music is written with the songs.

There are a number of attractive colored illustrations, and for a small Testament, the type excels any we have seen for clearness, which makes it easy to read. The chapter numbers are in figures, and the binding is a beautiful dark green imitation leather.

This is just the Testament for a Christmas gift; it is so attractively gotten up that a boy just cannot resist reading it. The price is only 50c.

Heaven's Way.

Supposing, then, that God should smite you with afflictions without, and with temptations within, and should leave the soul, so far as consolations are concerned, in a state of entire aridity? Do, then, I would say, what God requires you to do, and suffer what he requires you to suffer; but in everything be resigned and patient. With humility of spirit, with a sense of your own nothingness, with the reiterated breathings of all ardent but peaceful affection, and with inward submission and quietness, you must wait the return of the Beloved.

In this way you will demonstrate that it is God himself alone and his good pleasure which you seek, and not the selfish delights of your own sensations. Leave what is past in oblivion; leave what is to come to the decisions of Providence; and devote to God the present moment—a moment which necessarily brings with it God's eternal order of things, and in everything excepting sin is a declaration of his will. By casting ourselves into the simple presence of God, in the exercise of faith, we shall find instant supplies of strength for our support. This was the succor sought for by David. "I have set," saith he, "the Lord always before me; because he is at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh shall also rest in hope." And it is said in Exodus, "The Lord shall fight for you, and ye shall hold your peace."—Madame Guyon.

"If our religion is not true, we ought to change it; If it is true, we are bound to propagate it." —Selected.

GLEANINGS FROM THE EVANGELISTIC FIELD

SITAPUR, INDIA.

I should like to keep the friends of the Hardoi-Sitapur district in close touch with the work, in general, and from time to time will give each one a more intimate glance at the particular worker who has been made possible by the support sent.

Since taking over this district I have found it impossible to send many personal letters, and this is the first general letter since Dr. and Mrs. Titus left the district to take charge of the Badaun district. It was very unfortunate that soon after my transfer, word came that Mrs. Hollister, whose husband had been appointed to succeed me in the Kumaon district, was ill with pneumonia. Instead of being able to really take over my new work, I am still in charge of my hill work, and as this is the hot season on the plains, I have given most of my time to Kumaon. From September I hope that I can give undivided time to my new work. Sitapur district is one of our oldest districts and has been neglected. For many years, it was a part of the Lucknow district, and the city of Lucknow so often claimed the major attention of the Superintendent. Since becoming a separate district, there have been many changes of Superintendents. And now, with our forces depleted, it has been asked to share the time of a Superintendent with Hardoi. Also within the bounds of the district is the civil district of Kheri, with more than a million people.

In May, I visited all of the principal centers of the work, and met most of the workers. In Sitapur and Hardoi, I held quarterly conferences. I found that in the short time that the Tituses were in the district they had given great impetus to the work. Like most of our older fields, much needs to be done for the Christian communities, which have often lapsed into old customs. Many of our Christians are from the lowest castes and do not have the background needed. Surrounded by heathen influences, largely unsheltered, deprived of the privileges of schools because of poverty, one marvels at the progress that has been made by some of these people of the depressed classes. We have 31 paid workers and 9 retired workers in the 11 circuits. Two men give their whole time to the sale of Scriptures, and one worker spends his time among the educated classes who come to an Institute in Sitapur, kept up through the kindness of Dr. Stanley Jones. From July, a University graduate enters our evangelistic work. Most graduates have in the past entered schools or Government offices, but this young man, a son of one of our preachers, wishes to give his life to the evangelistic work. One of the greatest assets of this district is that Sitapur has been the home of Dr. and Mrs. E. Stanley Jones for twenty years, and their devotion to this district, of which he was once the Superintendent, and to the Boys' School for which Mrs. Jones has given years of her life, have been the great influence that has kept alive the Christian work there during years of changing personnel.

I enclose the last report of my work in Kumaon partly because the time spent there these last few months had been intended for Hardoi-Sitapur, and more particularly because I am sure that you are interested in all fields of labor which our Church has entered, and which is for the advancement of His kingdom. It is my prayer that this letter may be the beginning of an acquaintanceship which shall ripen into a partnership in which we shall share the joys and disappointments of service for him in one of the most needy fields of the North India Conference.

Yours sincerely,
E. M. Moffatt.

BELFORD, NEW JERSEY.

"Surely goodness and mercy has followed me all the days of my life."

We left Jacksonville, Fla., May 6. Kingswood, Ky., Holiness School was the first stop. We had a splendid time with those students. What a noble set of young men and women, out and out for God. Went to Seymore, Ind., where I found Charley Walter, the sanctified engineer, running the fast train from St. Louis to Cincinnati for twenty years, shouting all along to line. I found him in an unconscious condition, but while he waited for the chariot, he would throw up his hands, and with a loud voice would say, "Sin has no more dominion over me." Hallelujah! He passed over victoriously.

I stopped over in Indiana, my old battleground for twenty-six years; absent for nineteen years, thought I was entirely forgotten, but to my happy surprise they came for thirty to fifty miles. Oh, what a time of refreshing it was!

I hastened on to Texas for five weeks; had a great time. Then to Charlestown, Ill., camp; here I found Bro. C. Shearer, P. E. He was a dry Quaker twenty-eight years ago, but got saved and sanctified, and God surely is blessing his labors.

I came to White Haven, Pa., for four weeks. From there I came to Belford, N. J., a water front of New York Bay, the city being in sight. It is the dumping ground of the city in the summer season. I opened up a campaign and forty came to the altar the first call. It surely was a Pentecost. Lutherans, Methodists, Jews and Catholic came to God. Hallelujah!

This ends my summer campaign for 1929. I expect to be home, Green Cove Springs, Fla., for Christmas, D. V. Oh, the need for an old-fashioned revival over this land of ours! Modernism, cold theology and a sinning religion have damned the world. God hasten the day when we can hear the

old song ring out its call: "Oh, mourners in Zion, how blessed are thou." I say "Back to your tents, oh Israel," and on your knees. Amen.

A. D. Buck.

PENSACOLA, FLORIDA.

Rev. R. J. Hasken, of Pensacola, Fla., one of the General Evangelists of the Alabama Conference of the M. E. Church, South, recently closed a very successful revival at Double Springs. His preaching is of the highest order, clear-cut, forceful and in the power and demonstration of the Holy Spirit. He preaches a full gospel, salvation from all sin, purity of heart and holiness of life. He rings true to Wesleyan interpretation of the Scriptures upon which our great Methodism is founded.

Those desiring the service of a master-builder on the walls of Zion should engage this great and good man. His sermons on "The New Birth," and "God and His Law," should be preached in every pulpit in America. Keep this good man busy.

Fraternally,
Grady Aldridge, Pastor.

MOBILE, ALABAMA.

Just closed in Mobile Nazarene Church the greatest real revival that Mobile has seen in many years. Hallelujah! The little church we were enabled, under God, to plant here last fall is making good under their much loved pastor, Rev. F. O. Bell.

These are the most perilous times this poor old earth ever witnessed. The Scriptures are being rapidly fulfilled right before our eyes. The worst symptom of all is the loss of vision, even by numbers in the distinctively holiness churches. No vision means no burden, no prayer no glory. God pity us!

Rev. O'Harra was invaluable in mighty prevailing prayer and shouts of praise. We now go to California to rest all through November. God forever bless all The Herald force.

Devotedly,
Fred St. Clair.

ANDREW JOHNSON'S EVANGELISTIC REPORT.

We will adopt the multum in parvo plan of report and give a brief account of eight revival meetings in one write-up. This will save both time and space and yet scatter the good news from the far-flung line of old-time gospel evangelism and let my friends know that I am busy in revival work.

1. The first meeting of the season was held under a tent at Templeton, Pa. Bro. Earl A. Moore was manager. He has secured workers for five years in tent service at Templeton and thus planted holiness in the town and community. We had a hard pull in this campaign, but witnessed a degree of victory.

2. Hickman, Ky., was next in order. Rev. J. B. Mackey, pastor of the West Hickman M. E. Church, South, secured us for this meeting. It was held in a tent. Large crowds came and souls were blessed and a real revival spirit broke out and is still in evidence.

3. Penhook, Va., camp was next on the calendar. Here we had a great time with fine hospitable holiness people. Rev. W. J. Craddock of the Virginia Conference, is the moving spirit in this splendid Institution. He has a number of excellent people associated with him in the work. Good crowds came and heard the gospel truths expounded. Many were helped in their religious experience. Some fine preachers attended the camp. Prof. Glen Oldaker and wife, of Culpepper, Va., conducted the singing. They are fine and took well with the people.

4. Mt. Lookout camp near Lima, Ohio, came next. Here we met some of the salt of the earth. Rev. Ray C. Dotson, of Alger, Ohio, is president of the camp. He is a strong young pastor and was a special favorite of the late and lamented Bishop Henderson. In this camp we had the honor and privilege of working with that choice preacher, Rev. E. E. Shelhamer. Beyond the shadow of a reasonable doubt Shelhamer can preach the closest and most searching sermons of any evangelist in the field. God has peculiarly gifted him along this digging line of soul-saving preaching. Mrs. E. E. Shelhamer led the singing and conducted the children's services. She also is a fine preacher and a gifted writer. We had a fine camp meeting. Our good friend, Dr. Aaron S. Watkins, who is pastor of one of the Methodist Churches in Lima, attended the camp. He is a great platform lecturer as well as strong gospel preacher.

5. Beverly, Ohio, camp came next. This was the first camp meeting ever held in the town. It was a great success. The committee will have another meeting next year. Rev. S. M. Firestone, an old Asbury boy, who is still true to the cause of full salvation, is pastor in the town and helped to engineer the launching of the camp. We were royally entertained at his hospitable home high on the hilltop overlooking the town and the historical Muskingum River. Here we met Rev. Paul Moore of Beacon, N. Y., who was back in Ohio on a visit. He threw himself into the camp and worked like a conquering hero for its success.

The music was led by Mr. and Mrs. Emmett Wright, of Trinway, Ohio. They sure did make the music ring in the good old-fashioned way.

6. Millersburg, Ky., was next in order. Rev. H. C. Martin, pastor of the Methodist Church, invited us to help him wind up the Conference year and to proclaim the gospel of salvation to his people and the

town in general. Mrs. Johnson sang special solos and assisted in the meeting. Bro. and Sister Martin gave us cordial entertainment in the Parsonage. For the brief time we were there we had a good meeting. In connection with this campaign we attended a few sessions of the Kentucky Conference which met at Winchester, Ky.

7. We next went back to Hickman, Ky., and held a meeting in the First Methodist Church of which Rev. R. P. Duckworth is pastor. The music was led by Rev. M. C. Yates, pastor in the Tennessee Conference. Many detractions in the town and on the Mississippi River made it difficult to have a sweeping revival; but much good was accomplished anyway. Hickman has a splendid people who still have a touch of the old-time Southern hospitality.

8. Our last meeting to report at this time was back in eastern, mountainous regions of old Kentucky at a place called Fogertown. The services were held in the big gymnasium of the High School. My assistant in this revival was the indefatigable, heroic warhorse of evangelistic and home missionary fame, the Rev. Charles B. Kolb, of Elgin, Tenn. My! what a wonderful worker is Bro. Kolb. He knew how to handle the mountain people and is a great mixer in any community. He is the man who sent the boys down into Tennessee who got the World-war hero, Alvin York, converted. Rev. Kolb is a great preacher. He has recently swung out again into the evangelistic field. He ought to be kept busy in this line of work for which he is peculiarly adapted and spiritually equipped. We had a great time at Fogertown. Some bright students of the school were converted and joined the church. We are working to build a Tabernacle near there on Terrill's Creek. Our Uncle, Bob Johnson, deeded a tract of land at the junction of three counties for this purpose. Pray that this work may succeed. Any amount of donation for this cause would be well spent.

We thank God, take courage and press on in the fruitful field of evangelism.

Yours in Christ,
Andrew Johnson.

COATESVILLE, PENNSYLVANIA.

We have just had a very fine evangelistic campaign at Coatesville, Pa. The services were held in the Olivet Methodist Episcopal Church, which has a membership of 1800. A large number were won to Christ and the Church through the Home Visitation and the Evangelistic meetings. Several were received into the Church on the last day of the campaign.

We now have an open date beginning December 1st for fifteen or twenty-two days. With best wishes for a good year, I remain.

S. B. Goff.

NOTICE!

At the recent session of the Alabama Annual Conference of the Methodist Episcopal Church, Dr. J. L. Brasher, who for two years has been pastor of the First Methodist Episcopal Church, Boaz, Ala., returned under the appointment of his Conference to the evangelistic field.

We believe this news will be welcomed by a great host of Dr. Brasher's friends scattered up and down the country. Brother Brasher went in to the pastorate after a number of years of exacting work as President of John Fletcher College. His energies had been much depleted and his health seemed precarious. We are glad to inform our friends that there has been a return of strength and a complete recovery to health. Dr. Brasher is strong in body, alert in mind, rich in experience and capable of the best work of his life in his chosen field of evangelism.

Already our brother is being sought by people in different sections of the country. He certainly should be kept busy. Let all those who have thought of him in relation to revival campaigns get in touch with him at once. As long as he has open dates, we are sure he will do the very best he can for the brethren, and are also sure that his leadership and ministry in revival campaigns, in church, camp meeting, or convention will be a great blessing.

Faithfully yours,

Joseph Owen,
Pres. John Fletcher College, University Park, Iowa.

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(Continued from page 1)

and frantic cries, brought about the crucifixion of our Lord Jesus. They wagged their heads, mocked, ridiculed, and, in the language of our text, boasted that, although he had saved others himself he could not save. To this boast, they added the challenge, "If he be the king of Israel, let him now come down from the cross, and we will believe."

To fully appreciate something of the humiliation and suffering of our Lord we must remember that those who believed in and loved him were standing in hearing of this challenge and looking upon his sufferings. It is quite reasonable to suppose that this challenge of his enemies awoke some hope within their hearts. They would naturally reason—What a splendid opportunity to reveal his true character. If he will now come down from the cross, they have promised to believe. They will be compelled to do so. They could no longer doubt if, with the power he calmed the sea, opened the eyes of the blind and raised the dead, he should at once in the presence of the multitude lift himself off of the instrument of his torture and stand healed and whole in the midst of his enemies.

No doubt Jesus could have come down from the cross. More than twelve legions of angels stood ready to come to his rescue. Jesus could have saved himself, but he could not save himself and save others. In order to save a lost world he must lose himself. He must not only submit to the false accusation of the Jews and the cruel power of the authorities of Rome, but he must appear to be a failure to those who loved him best. That was the bitterest dregs in the cup of his sufferings. Those who believed in, loved and followed him, must look upon what appeared to them to be defeat and failure. Why not come down from the cross, rebuke and shame his enemies, and by this splendid act establish beyond all question his claim to divine kingship?

Up to this time the disciples had failed to get a true conception of the character and ministry of Jesus. They were believing that he was the Messiah of Israel, the coming King of prophecy. Now, to all appearance, his claims have been false. He is not what he had appeared to them to be. They turn away in unutterable sorrow and defeat. Although the Lord had spoken to them of his resurrection they had failed to understand

or get any real conception of this great event which was so soon to follow.

It occurs to me there is a very deep and practical lesson for us to learn just here. The teaching is that if we would save others we must lose ourselves. It seems that selfishness is the supreme thing in human nature as we find it. Nothing is more common among human beings in every class of society and all conditions of life than the seeking after self, to own, to control, to dominate. These are the things that have characterized mankind throughout the history of the world.

The supreme thing in the religion of the Lord Jesus is the crucifixion of self, is the death of this strange principle that loves and advances and exalts, praises and delights in self. Men become so intoxicated with self that they are always claiming and putting down to their credit every possible good deed; not only so, but they seek to give themselves credit for the good deeds of others. There is nothing more common than that men should climb upon the labors and good results of humble, toiling souls and proclaim themselves the architects of great structures into which they never laid a brick or drove a nail.

It is the purpose of the salvation of our Lord Jesus to crucify this old selfish nature and bring us into a life of unselfish, boastless, humble service. In other words, we must die to self if we would live the Christ life and bring life to others. The religion of Jesus is a religion of self-sacrifice. It involves the death of Christ to bring it into the world. It involves death to self on the part of those who would keep it a living, active force to bring life into the dead.

It will be remembered that some persons, supposed to be women with a degree of human compassion, had prepared and kept for such occasion a drink, a mixture of vinegar and myrrh. This concoction produced a kind of stupor in the victims who were nailed upon the cross. It was a sort of anesthetic and brought numbness into the body and thus dulled the agonies of those subjected to this cruel method of death.

We read that this mixture was offered to Jesus. It was pressed to his lips, but at once recognizing its character he would not receive it. One of the records says, "When he had tasted thereof he would not drink." Jesus utterly refused to ease the pangs of the cross. He would drink the cup of his sufferings to its bitterest dregs. What a blot it would have been on the white pages that record his life, ministry and death, if he had permitted himself to be so drugged that he would have been unconscious and hung there in some sort of drunken stupor. Had he done this it would have darkened all the shining glory of his life, teachings, suffering, and death.

Had he done this, he would have been incompetent to commend his mother to the care of his beloved John. He could not have capped the climax of all his loving forgiveness of men by praying, "Father, forgive them; they know not what they do." Had he done this, the dying thief would not have seen in a drugged, unconscious Christ hanging limply upon the cross a Redeemer mighty to save sinners to whom he cried, and not in vain, for mercy. Those immortal words of Christ to this penitent thief which have gone ringing through the centuries and around the world, bringing hope to the hearts of countless multitudes of miserable sinners—"This day shalt thou be with me in Paradise"—would never have been uttered.

This drugging of ourselves has become quite common. This side-stepping real suffering for our Lord. A sort of religious timidity that manages to get by without the reproach of the Cross. We have had a kind of religious concoction prepared that avoids the heartbreak of repentance, the excruciating pains of the new birth, the fiery heat of sanctifying power, and manages to claim all the benefits of the atonement here and

hereafter without any cross. No rugged wood, no sounding hammer, no piercing nails, no gaping mob, no ridiculing ecclesiastics. May it not be that we can so manipulate the mixture of deadening drugs that we can avoid the cross, get the praise of the mob and the approval of the high priests, but are we really dead? Have we paid the price? Has the old man been crucified? Have we gone down into the sepulchre of obscurity with our Lord and been raised up in purity of heart to live lives of holiness?

Has there not appeared among us a species of timid holiness, a people who would dodge the persecution and reap the benefits of a great religious movement in the world? Are there not some who choose the time and place for testimony, who give so uncertain a sound that even the chief priests have no accusation but rather commendation. Are we not in danger of drugging ourselves to all suffering of Christ for humanity, of bringing ourselves into a sort of state of indifference to human suffering and sorrow, to feed ourselves extravagantly and use a bit of drug on our salad to make us forget the hungry, to clothe ourselves with extravagant comfort and carry a little vial in our pockets to take a sort of nose whiff to deaden ourselves a bit when we meet gaunt nakedness on the street or the backwoods country road? I am wondering if two-thirds or three-fourths of our church members today are not taking enough of the drugs of indifference to enable them to get through life without suffering any real sacrifice for Jesus and humanity, any real reproach for the sake of the Cross, any real privation for a lost and sinful race of human beings in their ignorance, poverty, dirt and rags as they stagger toward the brink of death and fall headlong over the abyss?

Would God that we divested ourselves of all drugs; that we took our cross with the full meaning of its reproach and suffering; that we become intensely sensitive to all the sorrows of a lost world; that we groaned out in intercessory prayer unutterable sorrows for lost mankind. May the Holy Ghost bring us into the mystery of some sort of participation in the sufferings of Jesus so that we may know something of death to selfishness, so that we may fully awake to the great truth that, if we save ourselves we cannot save others, but if we lose our lives in humble, holy service we may find them again in those redeemed by the power of Christ through our instrumentality. May God's Spirit teach us the profound and awful meaning of the Cross, the deep and marvelous lesson of losing our lives, here and now, that we may find them yonder in the future radiant and glorious in the salvation of others.

Down in Texas.

The readers of THE HERALD know that, for some time, I have been trying to get out to Texas with my bronchitis and asthma with the hope for health. All of my physicians expressed the belief that it would be good for me to get out into the pure air of the Texas plains. The nurse at the hospital had walked me up and down the hall once a day for about three days, and I got out of bed at eleven o'clock and they lifted me on to the train, and into a drawing room car, with my wife, on the dear old L. & N. for Memphis. We had to change cars there, but a prominent official, with several redcaps, met us there, put us into a rolling chair and soon had us in a drawing room car on the Missouri Pacific, with beds already made down, for Ft. Worth, Texas.

The colored porter on the L. & N. from Louisville to Memphis took such good care of me, with such a kind heart, that when we parted at Memphis, I told him if it was slave days I would buy him, set him free, and hire him for life. It amused him very much. He was a Baptist, and I believe had the love of Christ in his heart.

By the way, these colored porters on the Pullmans are a wonderful set of men. This is especially true in the Southland. In all my years of travel, north and south, I have not come in contact with more than a half dozen porters who have not been courteous and quick to render a bit of service. For the most part, they are gentlemen bound in black. "Oh," you say, "they are looking for a tip!" Very well, it's a shame when they render their service with such promptness and courtesy, that they fail to get their tip.

Every one was kind to us on the way, and after a pretty rugged night on the train, we reached Fort Worth the next day about 2 P. M. The wheel chair got me to a cab and we were soon comfortably located in the Westbrook Hotel, where you will get as fine accommodation, and as good food for the least money, as any place I know of in the wide west. I was quite fagged out and rested here a few days.

My beloved Brother J. T. Upchurch came over and took charge of us. We found out that it was snowing in Northwest Texas, and entirely too cold for me to go out on the plains. So Brother Upchurch figured us out a trip to the Rio Grande Valley, a warm climate, near the Mexican border. It took us another day and night on the train to get to this beautiful Valley. I laid down almost the entire trip and got here very much exhausted. We are in the beautiful little city of Weslaco in the great orange and grapefruit district, only six miles from the Mexican border, some 74 feet above sea level. Brother Upchurch came with us, arranged everything, found us a good room at a reduced rate in an excellent hotel and comes in several times a day to see how we are getting along. He is looking about for some good quiet family where we can get board after I gather strength enough to get out.

It is very warm here. My cough seems greatly relieved and I am hoping to improve after I get rested from my 1500 mile journey. Brother Upchurch is staying over for a few days to see how I get on and render me any assistance he can. My debt of gratitude for his kindness can never be paid. I feel as if the Lord gave him to us in this time of our great need.

Some of the Lord's sanctified people who take THE PENTECOSTAL HERALD, have located us, been in and prayed with us, and brought us a fine lot of delicious oranges and grapefruit. So we praise the Lord and take courage.

H. C. MORRISON.

BACK TO CHRIST,

MRS. H. C. MORRISON.



WE remember seeing a cartoon "Back to Christ," which represented a preacher seated in his library, with books galore at his command. He was poring over Darwin, Spencer, Huxley and other "scholars" from whom he hoped to learn real truths, as they were authentic (?) on the important questions of the day. In a corner on a shelf, covered with cobwebs, were the standards which support and defend our holy faith, and alongside of them the Bible, the antiquated volume which is out of date and discarded because so many errors (?) have been found in it. As we studied the cartoon, and pictured the tired, dissatisfied look upon the preacher's face, we could but have a feeling of commiseration for one so utterly blinded by the god of this world, as to leave the one Book, the law of God, and vex his muddled brain over what men, who are so very far away from the truth, have to say.

We venture the assertion that this cartoon does not exaggerate the situation in many quarters today. God's book, with many, is a back number, and if studied at all, it is with

the purpose of detecting its supposed defects, and to set up the judgment and opinions of men whose egotism is so prominent, that they fail to see good in anything, but what they are the authors of. We may say what we please about the hindrances of the church, the cause of the prevailing apostasy, and the rapid gait with which the powers of darkness are moving in this world, but to our mind, there is no one who is a greater enemy, and is doing more harm to the cause of Christ, than those high in authority who sit in judgment on the Holy Scriptures, discarding that which condemns themselves, and seeking to improve that which would exalt them in the eye of man. The following taken from the *Literary Digest* gives us some idea of which way the wind is blowing and should bring us to serious reflection and prayerful consideration.

"A protest, west and east—west as far as San Francisco, and east as far as London—arises against the 'new worldliness.' By this is meant the appropriation of the material benefits of Christianity with a repudiation of all or nearly all of its vital meanings. 'The modern world,' says the *California Christian Advocate* (San Francisco), 'has no need of the atonement of Christ, no need of his intercession, no need of his regenerating grace. It insists that humanity is essentially all right.' 'It is not too much to say that a diametrically opposite conception of what religion ought to mean has for some time past been dislodging the old summons to prepare for eternity and the revealed faith of the things invisible,' says the *Church Times* (London). 'In fact, it is only the visible things with which, it would seem, Christianity ought to concern itself—the amelioration of the external conditions of human life on earth.' 'The modern world sneers at the idea of universal sin. It has no place for penitential tears, no need of heart-cleansing by the Spirit of God. It has no doctrine of personal salvation because there is nothing to be saved from.' So writes the editor of the *California paper*, moved like his conferee in London by the recurrent Advent season. He goes on to analyze the modern conception of Christ as an altruistic and humanitarian conception, leaving out all the higher conception, of his real mission to the world. Thus:

"He came to save the world from sin. It is because the church insists on the reality of sin, the need of redemption, the need of repentance, the need of regeneration, of inward purity, of absolute surrender to Christ, that the modern world seeks to discredit the church. The modern world objects to being condemned. The modern world has taken up the hallucination that sin is not a reality. Sin being discredited, the whole fundamental idea of Christianity is changed. Christ is no longer a Savior, because no Savior is needed. Christ to the modern world is largely a temporary convenience. The modern world wants the missionary to civilize the cannibal, so that trade may be extended. Christian civilization demands the products of the factories, hence Christianity is a good thing.

"The modern world sees that somehow railroads, telegraphs, telephones, new houses, new streets, new furniture, new clothes, are demanded where the Christian church sets up the cross, and hence it says it believes in Christ. It does not believe in the missionary who insists upon protecting the weak against the strong. It believes in the 'survival of the fittest.' We have never met an individual with a working Christian experience, born of God, born of love, who was opposed to the church. An inadequate, a temporary, a sheer commercial idea of Christ naturally opposes the deeper, truer meaning of the church.

"The Christ the modern world is now insisting on is a fictitious Christ. Such a Christ has no authority over the conscience. He is the Christ of civilization, a great captain, or chieftain of the industries of the

world. Christianity with the modern world is another name for prosperity. Christ is an impersonal something working toward material prosperity, enlarged personal comfort, a principle restraining your neighbor, conferring special privileges on yourself. This is a time when personal leadership amounts to but little. Any notion which appeals to selfishness and self-interest will run like a forest-fire. People do not ask for a moral reason for a course of conduct. Will it pay? is the paramount question in the modern mind. The modern world has deceived a good many saints calling prosperity Christ."

While it is true that the "modern world" has a standard set up by which to gauge Christianity, does it follow that the ministers of the gospel are to lower the standard to meet the opinions and demands of a godless world?

Nay, verily. The law of God was given for all men of all ages, and the salvation purchased by the Redeemer of the world, is to be had on the same conditions today as it was when Nicodemus went to Christ and asked the way into the kingdom, "Ye must be born again." And "Except a man be born from above, he cannot see the kingdom of God." Yet, in the face of this burning declaration from the mouth of the Son of God, through whom and by whom are all things, there are those who would place salvation upon the humanitarian plane, and make it a matter of serving our fellowmen, and not to love God with all the heart, soul, mind and strength, first, then our neighbor as ourself. This is Confucianism, pure and simple, dealing only with the temporal side of the question, for which no Christ is needed, and leaving out the all-important matter of the sin problem, the very thing Christ came into the world to adjust.

That person spoke truly when he said, "The gradual shifting of the central interest of existence from heaven to earth, from the divine will to human wishes, has tended to make life a desolemnized and common thing. It is an abuse of terms to assert that the concentration of care and compassion upon mundane needs is making this world more sacred. It results rather in that materialistic vulgarity of mind upon which a reason like Advent breaks with a disagreeable shock."

We believe the shortest route, and the quickest solution to the problem of the world's prodigality would be for the ministers to get a real burning experience of salvation from all sin, themselves, then the gospel would be the theme of their preaching, and Christ would be lifted up who would draw all men unto himself. "Preach the word," was Paul's admonition to Timothy, not politics, social service, prize fights, or any such worldly topics. People get these out of the newspapers, and too much of them, but when they go to the house of God, they want the bread that cometh down from heaven, and the water of life. Let us pray for our ministers, that they may be men who are dead to everything but the will of God, men who are so busy seeking the lost sheep on the mountains of sin, that they do not have time to run off on the sidetracks of modern skepticism and infidelity. Men, who like Paul, can say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

With mercy and with judgment

My web of time he wove,

And aye the dews of sorrow

Were lusted with his love.

I'll bless the hand that guided,

I'll bless the heart that planned,

When throned where glory dwelleth

In Immanuel's land!

—Samuel Rutherford.

OUR BOYS AND GIRLS

THE FIGHT THAT PROVED NOTHING.

Raymond Browning.

Our old school teacher, "Sawney" Webb, used to tell the boys that fight never proved anything. "For instance," he said, "suppose some one calls you a liar and you knock him down, does that prove that you are really honest? If so, suppose that in the fight that fellow knocks you down then that proves that you lied." Then in a kindly way the old philosopher used to plead with his students to cultivate self-control and to try to settle their differences without anger. This advice struck me very forcibly some years later when I had charge of a boys' preparatory school and had to face that same problem. This incident happened.

One day I heard an unusual noise in the dormitory and I ran upstairs to find that two young men were engaged in a furious fist-cuff and a crowd was swarming into the room. My first move was to order all the non-combatants out of the room and then seeing that the fighters were pretty evenly matched I walked out and closed the door. There really isn't much enthusiasm in fighting when there are no spectators. Soon a lull came in the proceedings and then the murmur of disputing voices; then one of them said, "Professor, may we have some water to wash our faces?" I went back in the room and sat down and waited until the excitement was all past and the boys had cleaned up pretty well. Aside from minor scratches and bruises, Jones had an ear torn and Clarke had an ugly bruise just beneath one eye on the point of his cheek. After listening to both sides of the story I said, "Now you boys thought that a fight would settle your differences and it hasn't done it. Clarke, suppose you could see Jones lying in a coffin tomorrow, would you be proud of that wound you made on his ear?" He hung his head a moment and said, "No, sir, I would be ashamed of it." Then I asked, "Jones, if you could see Clarke lying in his coffin tomorrow would you like to call the boys around and show them that ugly bruise you put on his cheek?" "I'd be mightily ashamed of it, Professor," he replied. I said, "Life is uncertain. Stranger things than these have happened. Now, I want you boys to shake hands and be friends and love each other. Will you do it?" Without a moment's hesitation they gripped each other's hand and walked out of the room together.

A few mornings later in my chapel talk I felt led to talk to the boys about the conversation between Christ and Nicodemus. A revival was in progress in one of the village churches and the boys seemed interested and some had been to the altar for prayer. At the close of the talk a young man came forward weeping and asked me to pray for him, and hardly had he knelt when some others came and we turned the chapel service into a revival and, if I remember correctly, seven young fellows were brightly converted. We then had a testimony service and it was a heavenly time with us. It was so wonderful that without any signal or announcement this season of refreshing had suddenly been sent from the Lord right down into our schoolroom. The last boy to testify was Clarke. He was a tall, straight, handsome athlete, just eighteen years old and weighed a hundred and sixty-five pounds. The bruise on his cheek was dark and ugly, but his face was shining. He said: "Professor, I haven't lived just like I ought to all the time, but today I feel like I am a Christian and I want you to pray for me that I may hold out faithful to the end." I looked at my watch and said, "Boys, we promised you a half holiday today and it is just half-past eleven o'clock. You may go now." They rushed from the room whistling and laughing, and in a few minutes were on their way to a picnic at Panacea Lake which was just a few miles away.

It was just eight minutes past four, for my watch filled with water and

stopped, when I heard somebody scream and saw Clarke struggling out in that lake and plunged in with my clothes on and tried to get him. Another teacher came to help me but Clarke caught him and dragged him down and came near drowning him. He finally managed to break loose and came up and I held his head above the water until a boat came to our assistance, but before we could locate Clarke's body and get him out life was gone. How strong and handsome and lovable he seemed that morning when he said, "Pray for me that I may hold out faithful to the end" and did not dream that the end was just four hours and thirty-eight minutes away.

We carried him back, laid him in the schoolroom where only the day before he had sat reciting his Latin lesson. The schoolboys moved about like ghosts and all the usual noise and merriment was gone. Next morning we took him to the train to begin that sad journey to the village home where father and mother and the younger children were waiting, the schoolboys filed by the coffin for a last glimpse of their dead comrade. That big bruise was still on his cheek. I saw Jones come to the door and turn back. He seemed to dread to look into that coffin. Again, he came, and again. Finally, he gathered courage and came and bent down over the casket and went out sobbing like a little child. The quarrel had been settled and the wrong had been forgiven, but I believe in that moment he would have given his right hand to be able to take back that cruel blow.

Dear Aunt Bettie: Will you please admit me into your band of boys and girls. I wrote a letter once before and saw it in print so I thought I would write again. I received many nice letters from the cousins, and enjoyed getting them very much. I will tell a little something about myself as you cousins might have forgotten by now. I am twenty-five years of age, and my birthday is Sept. 25. I have dark hair and dark eyes. In this section where I live are quite a few orange groves. I have a small grove of my own and enjoy working in it very much. How many of you cousins enjoy fishing and hunting? I do. I live near the famous Indian River, and I can go fishing and hunting there often. I would like to correspond with the boys and girls near my age. I hope Mr. W. B. is out hunting when this letter arrives. So you cousins please answer this soon.

John Ragin.
Shiloh, Fla.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I have written to The Herald before, but it has been some time. I enjoy reading The Herald and also page ten. I think The Herald is a good religious paper for everyone. How many of the cousins like to go to Sunday school and church? I do and enjoy going. I belong to the M. E. Church. Our pastor is Bro. Winters. I have two sisters. My birthday is June 17. Have I a twin? If so, please write. My father takes The Herald. I would like to hear from some of the cousins. Hope Mr. W. B. is out working in the garden when this arrives.

Allene Lockard.
Woodrow, Ky.

Dear Aunt Bettie: I am just sitting here listening to the wind and thinking so many things, and a little thought came creeping into my mind and kept growing until lo and behold! I was thinking of every one of you. I wonder how many of the cousins think I'm a wonderful "promiser" but not much "practicer." Forgive me, please, I didn't realize what I was promising when I said I'd answer all, but will make a promise to this effect: I'll answer all who send postage stamps. To those who asked for a snapshot, I wish to say that I'm sorry I couldn't send one but will give a description instead. I am five feet, five inches tall, have brown hair and eyes

and am not pretty of face, but I want my soul to be always beautiful to behold. God sweetly saves, sanctifies, satisfies and keeps me now. I must say good night and pleasant dreams ere Mr. Waste Basket arouses and brings my visit to an untimely end.

Mildred Florence.
S. R. 3, Cynthiana, Ky.

Dear Aunt Bettie: This is my second letter to The Herald. My first one was not in print. I suppose Mr. W. B. got it. I have dark blonde hair, blue eyes and fair complexion. I am sixteen years old and a Sophomore in High School. I would like very much to hear from some of the cousins. Hope to see this letter in print.

Marguerite Price.
Box 55, Beebe, Ark.

Dear Aunt Bettie: I surely do want to join your happy band of boys and girls. I have only read a few numbers, and I sure do like them. I hold a better Sunday school attendance record than any one in my town. If I have good luck when August comes rolling around I can say I haven't missed a Sunday in nine years. I have blue eyes, light hair and fair complexion. I am fifteen years old. My birthday is June 16. Have I a twin? Who can guess my middle name? It begins with I and ends with E, and has five letters in it. I hope some of the cousins write me. I will answer all letters received. I have already written to some of the cousins and received answers.

Gladys Karriek.
414 So. Madison Ave., Irvine, Ky.

Dear Aunt Bettie: Who will write to a lonely little boy? Mother has been sick for such a long time and can't talk and read to me now as she used to do. I have no brothers or sisters and daddy has work so far from home. Father and mother are Salvationists. Papa was an officer in the Salvation Army for awhile; he loves little girls and boys so much but had to give up the work in the Army as he is getting too old and mother being sick. I ask you cousins to pray for her to be healed, if it is the Lord's will. Please write to me.

Robert Meador.
Rt. 1, Cohutta, Ga.

Dear Aunt Bettie: Will you slip over and let a little Kentucky girl have a seat with your happy band of boys and girls? My mother has taken The Herald for about three years, and I enjoy reading page ten very much. I am nine years old, four feet and four inches high, have brown hair and fair complexion. I have a Bible of my own and I read in it every day. It has the New and Old Testaments in it. Who can guess my first name? It begins with C and ends with S, and has six letters in it. I would be glad to get a letter from any of the cousins. I will answer all letters I receive. As this is my first letter to The Herald I hope to see it in print. With love to Aunt Bettie and all the cousins.

Gwendolyn Newman.
Trammel, Ky.

Dear Aunt Bettie: Having been some two years since I have written for page ten, so much in love with The Pentecostal Herald, with a godly love in my heart for you and Bro. Morrison, I feel that it is the will of God that I write for page ten today. I am saved and sanctified wholly at this writing. Am thanking God for victory over the world, flesh and the devil. I enjoy most of the letters on page ten, but will have to say I enjoy the spiritual sermons of God's anointed best. Have just read "The Will of God" by Rev. J. C. Boone in May 8th issue, and I think it is wonderful. Readers of page ten, you that are Christians, read it again. I did not get to go to our Sunday school this morning, so missed Sunday school and Class meeting. Thank God for the old-fashioned Methodist class meeting. I wish that the Methodist Church (North) that I moved my membership from, had still the class meeting. They have outgrown it? Just think, three churches in a very small village about two miles from where I live, Methodist, North, Baptist and Dunkard and I have never heard a holiness sermon in them in my life, a real holiness sermon, and I have lived here

J. H. DICKEY

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all of my life, forty-two years. I am thankful for The Pentecostal Herald. Have taken it for several years and to me it is getting better. Am thankful to God that he helped me to place it in several homes and one particular home, it has borne much fruit, and I am sure it gave light in others. To my young friends who are Christians and write for page ten, keep the blessing of God in your soul through earnest, fervent prayer and never fail to witness for God. To my unsaved young friends who write for page ten, who have big plans for your future life, remember God says "Seek first the kingdom of God and his righteousness and all these things shall be added unto you." To all the brethren in Christ, I would say,

"Let us walk in the pathway of duty Let us work till the close of the day, Then we shall see the great King in his beauty,

When we've gone the last mile of the way."

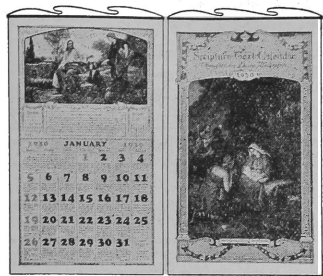
Listen, boys and girls, when you want to buy a new book just look over the list as usually given in The Pentecostal Herald and I'm sure you will be delighted. Prove me now and see. I am going to get the book, "Two Tramps," for my boy and then two boys will read it. Tell Bro. Morrison I'm glad God is giving him back his strength.

D. M. Baldwin.
Smithboro, Ill.

HUNGRY FOLK.

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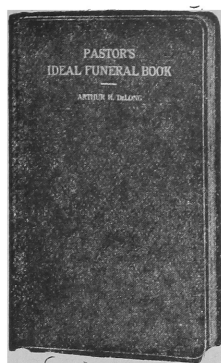
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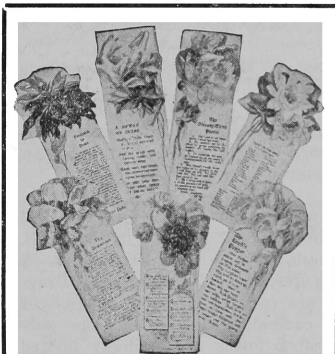
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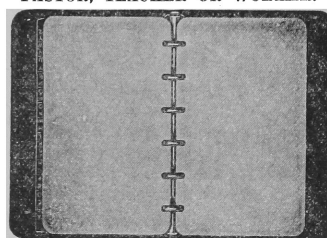
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Revivals!

Revivals!!

Revivals!!!

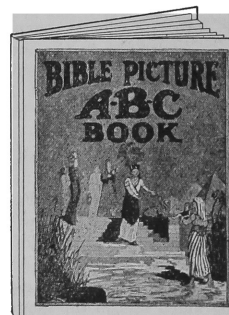
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SUNDAY SCHOOL LESSON

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

Lesson IX.—December 1, 1929.

Subject.—The Christian Home in a Modern World.—Luke 2:40-52.

Golden Text.—Honor thy father and mother. Eph. 6:2.

Introduction.—A Christian home is a beautiful institution. It is a heaven in miniature. An ideal Christian home is composed of a Christian husband, a Christian wife, and a group (the larger the better) of well trained Christian children. Poodle dogs and pet cats cannot take the place of children in a Christian home. A Christian home is more than a haven of rest. It is not a negative, but a positive entity. It is more than a covent from storm and strife; it is a power-house from which currents of sacred influence are constantly passing to bless the world.

A Christian home is buttressed with eternal truth. The Bible is its foundation rock. In such a home the Holy Trinity is believed in and honored in daily worship, in prayer and songs of praise. It has secret closets that are wireless telephone stations to glory. Messages are constantly ascending to gladden the heart of God, and answers are sweeping back to rejoice the inmates of the home.

A Christian home is ruled by a beautiful angel whose best name is Love. She has a coterie of helpers whose names are Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, and Temperance; and, in dark hours, another bright angel called Hope, comes in to lend her aid. Even the little children get acquainted with these blessed spirits and fall in love with them. Such a home is like a flower garden where one breathes the aroma of roses and violets and forget-me-nots.

Christian homes do not produce worldlings. As well expect butterflies to eat oak leaves. Such homes do not send out their young people to dance, play cards, run to the movies, and such other worldly amusements. Children who are well fed at home do not chew rocks and eat dirt on the streets.

Christian homes must be well supplied with good literature, and utterly devoid of that which is bad. Few of the papers and magazines now published are fit to enter a home of any sort. Better put poison in baby's milk, and have done with it. The damage will be much less in the long run. All tainted books must be taboo.

All truly Christian homes are free from tobacco. Their inmates neither grow, give away, sell, nor use that deadly poison. Nor do they indulge in the use of any other deadly habit-forming drug. They find their rule of life in 1 Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

A Christian home is dedicated to God, and is therefore like heaven: "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." One may enter such a home at any hour in the year, and search it from garret to cellar, look under the beds, into the closets, ransack trunks and suit cases, but he will never find an ounce of contraband liquor, a deck of cards, or any other gambling device.

Out of Christian homes go clear-headed, pure-hearted, clean-handed

young men and young women to bless their fellowmen. They are beacon lights along the rocky shores of time. They are the moral and spiritual bulwarks of the world. Without them the nations would sink.

I hear a protest: "You have put the standard too high." But I have done no such thing. I know there are exceptions on both sides; but I am describing the "Simon-pure" Christian home. Nor am I willing that any one should be permitted to pass counterfeit coins for genuine, nor highly concentrated carbon for diamonds.

America is not resting upon her government in Washington City. She is resting upon the homes of the nation. Make these clean and strong; and the nation will be clean and strong. Make the homes unclean and weak; and the nation will become unclean and weak. If there is to be no Bible study, no family worship, no Christian songs, no sacred Sabbath in our homes; but on the contrary, if our homes are to be cursed with the smoke of a hundred billion cigarettes a year, if our young people are to go half-naked, and run to the devil through the dance, the card-table, the salacious movies, and every other infernal thing that is spewed out of hell, this nation must fall.

A Christian home in America today is as beautiful as heaven. Thank God, there are still many such in the land. Our prayer should be: "O God, multiply their number a million fold."

Comments on the Lesson.

I do not suppose that we are, in this lesson, to study the Christ child in particular, but the home in which he grew up. He is not so much a reflection of the home as the home is a reflection of Him. No place can be a Christian home, unless he is its head. We know little about his mother Mary and his foster-father Joseph, except as we see them through his light. In that light the little carpenter shop in Nazareth becomes luminous with unearthly splendor, and the peasant home glows with heavenly beauty. The angels of God camped all over that place, and constant streams of glory and blessing were coming down from the celestial world. He walked the streets of his little city amid cohorts of angels that outshined all that the prophet's servant saw upon the mountain heights. Men saw it not; but there was a supernatural splendor about the humble peasant home, that surpassed all the gorgeous glory of Solomon's costly temple. A greater than Solomon was there. The King of earth and heaven sat on his mother's knee clothed in the holy beauty of Deity. Take him into your home; make him the head of it, and you will have a heaven on earth.

I do not know how to comment on this lesson verse by verse. As I read it, I see nothing in it, save the Christ child. His beauty is so marvelous, that I lose sight of Joseph and his mother. The learned doctors of the law shrink into pigmies, and I wonder if they are really there at all. I look into his glorious face, and remember that old Dr. Lovick Pierce of Georgia used to say that when he got to heaven he wanted to sit down near the throne, and look at him, and admire and worship him for a thousand years before he even took time to look for his son George, the Bishop.

I am sorry some preachers have mutilated this beautiful picture by trying to preach from it little sermons about "losing Jesus." The Holy Spirit put no such trickery into the passage. Go elsewhere for texts on backsliding (there are lots of them in the Book); but let this heaven-touched Christ picture alone. Look through it, and see the heaven-born glory of the humble Nazareth home, if you can. It is all there. Invite him into your home:—Clean out the place from shingles to cement floor; brush down all the cobwebs; wipe the dust off the furniture; clean the windows; throw the skeleton out of the closet; set the table; put fresh flowers in the vases; set the table; put the family Bible on the center table; turn the whole establishment over to his control, and you will have "A Christian Home in a Modern World." Hallelujah!

NATIONAL HOLINESS CONVENTION AT MOOERS, N. Y.

The National Association for the Promotion of Holiness will hold a national convention in the First Methodist Episcopal Church, Mooers, N. Y., beginning Tuesday, Dec. 3rd and closing Sunday evening, Dec. 8th. Dr. John Owen, of Taylor University, Upland, Ind., and President C. W. Butler, of Cleveland, Ohio, will be the preachers. Rev. A. J. Fryhoff will have charge of the singing throughout the Convention. Services morning, afternoon, and evening each day after the opening service. We urge everybody who possibly can to attend this "Feast of Tabernacles," Dec. 3-8, 1929. Kindly write the pastor if you are coming so he can arrange for your entertainment.

Rev. Clyde R. Summer,
Pastor, Mooers, N. Y.

ANNOUNCEMENTS.

Rev. W. E. Thomas is engaged in a meeting at Central City, Ky., with the pastor, Rev. H. H. Jones, assisted by R. P. Marshall and wife, musical directors. He has an open date for December 1.

Andrew Johnson, Wilmore, Ky., will be in a revival meeting in the M. E. Church, Cave-in-Rock, Ill., Nov. 10-22 with Rev. A. N. Hicks, pastor. Prayers are requested for the success of this campaign. People in the surrounding towns are cordially invited to attend.

Rev. and Mrs. Jack Linn, the Lord willing, will be in Florida and the Eastern Southern states this winter. They invite correspondence from those who would like their services as evangelists and singers. Address them at Oregon, Wis.

ALL-DAY HOLINESS CONVENTION THANKSGIVING DAY.

The Epworth Camp Meeting Association (which camp grounds is two miles north of Murphysboro, Ill., Rt. 13) will observe Thanksgiving with an all-day meeting and basket dinner. If the weather is favorable services in the Tabernacle; if too cold we will go into the church and spread our table in the cottage on the ground. Rev. F. V. Harwood, of Kentucky, will be the principal speaker.

Curwen Henley, Pres.
J. W. Deterline, Sec.

THE SECOND BLESSING.

Mark 8:25.

Blinded by sin is every man
Until he comes to know
Jesus who passes 'long the way,
And how he loves him so.
I beg you seek the Savior now,
He surely is your friend;

Your eyes shall be opened through faith,

Ye shall be born again.
Yet clearly see ye not the Christ
Who for your sins hath died,
'Till he touches the eyes again
And ye are sanctified.

O won't you seek this blessing, friend?
Enjoy the road you plod;
Rejoice and sing and at the end,
Plainly ye shall see God.

Carl S. Smith.

TAYLOR UNIVERSITY

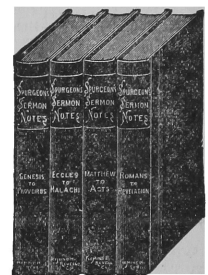
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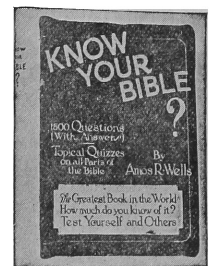


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Children and Young People

Beautiful Girlhood

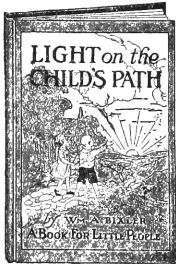


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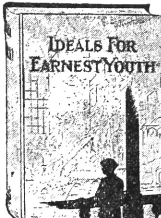
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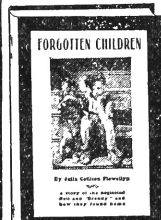
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The type in this book is so large and so well spaced that each word stands out boldly, making it easy and really a pleasure to read. All the difficult words are pronounced.

It has the chapter numbers in figures, with the books of the Bible printed on corner of page, making it self-indexing.

It is printed on a very fine white, opaque Bible paper and has the references, a beautiful Family Record, maps in colors, with a beautiful colored frontispiece and presentation page.

It is bound in black morocotal, stamped in gold, and has the brown burnished edges. Size 6 x 9 x 1 1/4 in. thick and weighs a little less than 3 lbs.

On account of the Bible having such an easy-to-read type, one can really get more out of the Scriptures.

SPECIMEN OF TYPE

•Blind men healed. ST:

son of Dā'vid, have mercy
.28 And when he was con
the house, the blind men c:

Our special net price
for this fine book is... **\$3.00**



Scholar's Bible

THE SIZE—5 x 7 x 1 in. thick, weight 20 ozs., which makes an ideal size Bible.

THE BINDING—Genuine leather, small, fine grain, linen lined to edge, stamped in pure gold on side and backbone. Very flexible.

THE TYPE—Large, clear, easy-to-read nonpareil, self-pronouncing, chapter numbers in figures.

THE PAPER—Very thin white, opaque Bible paper, durable, with silk headbands and marker.

ILLUSTRATIONS—16 full-page Bible pictures in 8 colors; 32 full-page pictures in 1 color. Frontispiece, presentation page and family record.

HELPS—4,500 revised questions and answers; tables of time, weights, money and measures. A complete Bible concordance. 14 pages of maps in colors, with the Hebrew, Greek and Latin alphabets.

THE PRICE—This Bible is a good value at \$3.50. We are offering it postpaid for..... **\$2.50**

Or, with the patent thumb index and name in gold for..... **\$3.00**

The same Bible as described above, with the words of Christ printed in red, at an additional cost of only 25c.

Bibles for Christmas Gifts

Every Bible on this page is the King James Version

PENTECOSTAL PUBLISHING COMPANY, Louisville, Kentucky

THE CHILD'S BIBLE



Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold, red under gold edges.

It has a very clear, readable agate type, is self-pronouncing, chapter numbers in figures. Size 3 1/2 x 5 1/2, only 7 1/2 of an inch thick and weighs 11 ozs. It contains twenty choice helps.

1. The books of the Bible in rhyme.
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3. Finding great things in the Bible.
4. How to read the Bible through.
5. The treasures of the Bible.
6. How to study a Sunday school lesson.
7. The death of Moses.
8. How to study a Bible character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies to the Bible.
18. Golden verses of the Bible to be committed to memory.
19. A study of the Holy Land.
20. Bible manners and customs.

Every child should own a Bible, and this one is ideal. Regular catalogue price, \$2.50. Our special net price, postpaid, **\$1.50**

Same style of Bible as above, keratol binding, red edges and not overlapping, 90 cents.

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Very large, clear, pica type—the largest type to be had in a convenient size book. It is bound in black cloth, stamped in gold, and has 24 full-page illustrations.

The Lord's Prayer is beautifully printed in colors as a frontispiece. It is pronouncing, has key to the pronunciation of proper names, dates or times of the writing of the different books. The Lord's Prayer is illustrated with 8 pages of pictures. This Testament is especially suitable for old folks or small children, and is fine for home worship.

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Same as above with words of Christ in red, price, \$2.20.

Jewel Testament



Fine Morocco binding, overlapping edges, India paper, silk sewed, largest type in a little book, size 2 1/2 x 4 1/2 x 3 1/2 in. thick; weighs less than 3 ounces. Fits the hand and vest pocket. It is self-pronouncing, contains the Psalms.

Price, **\$1.50**

5 copies for \$6.00.

Most Complete Bible

For the Home, For the Teacher, For the Family, For the Pastor, For the Old Folks, For the Scholar, For the Study

(25 SPECIAL FEATURES)

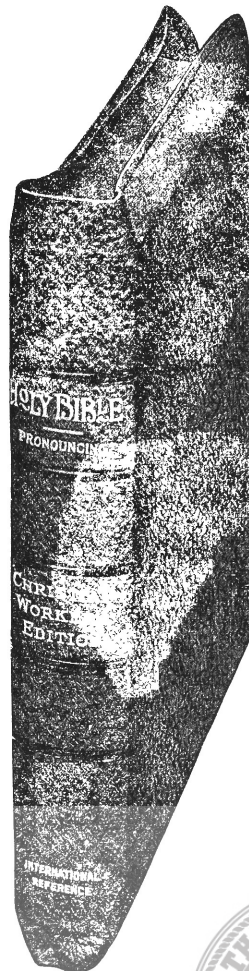
1. Fine genuine leather binding, with overlapping edges, stamped in gold on back and backbone.
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9. Chapters numbered in figures.
10. Sixty thousand references and marginal readings.
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The regular catalogue price is \$6.70. Our special price, postpaid, **\$4.00**

Patent thumb index, 50c extra.

Your name in gold, 50c extra.

This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement.



AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, I

Each copy packed in a box, wrapped inside and out. The above Bible is the very best value that we know of in the way of completeness, large type, durability, neatness in size, and all the attractive features for Bible study, for the price.

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1000 Special Testaments

They are bound in black cloth, have red edges, are vest pocket size, well printed on good paper, and we are offering them at 15c each, or \$1.20 per dozen, postpaid.

The Illustrated New Testament

Bound in beautiful cloth with inlaid picture on cover, stamped in gold, has large, clear blackface type, with a large number of illustrations printed in many colors, size 4 1/4 x 6 1/2. Price \$1.00, or \$9.00 per dozen, postpaid. On entering the office, Dr. Morrison picked up one of the above described Testaments and was so attracted with its style and readability that he wanted one himself.

Pentecostal Publishing Co.
Louisville, Ky.

Enclosed \$..... for which send me items checked above.

Name.....

Address.....

REQUESTS FOR PRAYER.

O. T. Sparkman: "Please pray for me to be healed of my afflictions for which I have had a year or more."

Mrs. B. D.: "Please pray for my husband who for years has been a church member, but knows nothing of an experimental salvation. Also, my son, who has once known God but is backslid."

J. M. N.: "A reader of The Herald earnestly desires the prayers of its readers for a sick sister whose mind is partially unbalanced, that she may be restored to health if it be God's will."

Mrs. B.: "Please pray that I may be saved and healed, and my husband also may be saved, and give up tobacco."

W. G.: "Please pray that I may be healed, and for financial aid that I may be able to meet my obligations that I may be free to do greater work for the Master."

Mrs. B. B.: "Will The Herald readers please pray for a son that is away from God; also, a brother that knows not Christ."

...se pray with me
...get well without
an operati...

Prayer Book

...is printed on flexible
...ations are prayers,
...and inner. The
...s. It makes a very
...book to give to babies and
...others and babies
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...only 15 cents.

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These are tales of young men who, though facing hopeless looking situations, laid their plans and put on the battle that brought victory. Their game is worth watching, and you will feel like cheering when the seemingly invincible handicap is licked by sheer determination that would not give in.

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BY FANSY.

Nine well illustrated chapters that are interesting and helpful for young people. This is a triple cord twisted from three-fold strands. Three families, three children have told the tale. Three times three friends have told the tale.

Neatly bound in board. Price 50c.

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"Your head is going wrong. Rain only comes from above; you cannot get showers from below," said the South Sea Island chief when the white man began to dig a well during a terrible water famine. And the natives were astounded when fresh water came seeping into the rude well. This book will give you the interesting details.

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How John Became a Man

BY ISABEL C. BYRUM.

A real Western story. Tells how a man grew up among wicked surroundings, became dissatisfied with such a life, turned to God, and later became an efficient missionary. A true story.

96 pages. Cloth, 50 cents.

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Stories concerning the lives of great men and women. These short narratives are events that are particularly interesting to the youth, and written as such. Entertaining and educational.

Cloth bound. 160 pages. 75c.

THE BEAUTY OF HOLINESS.

By Rev. G. W. Ridout.

This book is prepared especially to help people lead a holy life. It takes up the sevenfold beauty of the Christian life. It is the only book of its kind for holiness people. Price 75c.

PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

Inexpensive Gifts

For those who want to give to a large number of persons and are looking for helpful, and at the same time inexpensive gifts, we suggest the following:

The Lost Christ, by Gipsy Smith, 35c or 4 copies for \$1.00.

Heaven's Christmas Tree, 25c or 5 copies for \$1.00.

The Nightingale of the Psalms, 25c or 5 copies for \$1.00.

The Christmas Child, 25c or 5 copies for \$1.00.

Mary of Bethany, for Girls, 25c or 5 copies for \$1.00.

Celluloid Bookmarks, assorted, 7c or 75c per dozen.

Scripture Text Calendar, 30c or 4 for \$1.00.

Scripture Text Mottoes, 10c or 12 for \$1.00.

Bronze Bookmark, 15c or 12 for \$1.50.

Prince of the House of David, cloth, 35c, or 3 for \$1.00.

The Girl Who Found Herself, 50c, or 3 for \$1.00.

Our Darling's A B C Book, 35c, or 4 for \$1.00.

Tiny Tots in Story Town, 35c, or 4 for \$1.00.

Good Stories from the Good Book with mystery pictures, 30c, or 4 for \$1.00.

Testaments, cloth binding, 10c; imitation leather, 25c.

Bibles, cloth binding, 50c, 75c, and \$1.00.

Bibles, imitation leather, with overlapping edges, 75c.

Our Christmas Tides, by Theodore L. Cuyler, cloth 50c, or 3 for \$1.00.

Scripture paper book marks, with tassel, 40c per dozen.

Scripture paper book marks, illustrated, 20c per dozen.

Daily Food, assorted titles, tiny edition, 25c each.

Silk woven book marks, scripture text, 25c each.

Baby's Bible A B C, 7c each, or 60c per dozen.

Norka Books, Kraft Leather, size 2 1/2 x 3 1/2. Phillips Brooks Selections, special 10c each, or \$5.00 per 100.

Let Us Smile, special 10c each, or \$5.00 per 100.

Success, special 10c each, or \$5.00 per 100.

My Dog, special 10c each, or \$5.00 per 100.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

Bible Hero Story Books

These books are printed in large type, have illustrations, a colored frontispiece, are bound in boards, size 6 x 3 1/2 inches, 64 pages each. The titles are:

The Story of Jesus 30c

The Story of Joseph 30c

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100. \$3.00 per doz., assorted

They will make attractive gifts for children from 6 to 12 years of age.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

One Hundred Revival Sermons and Outlines

Compiled by Frederick Barton

Spurgeon, Moody, Maclaren, Chapman, Pierson, Broughton, Dixon, Parker, Meyer, Simpson are some of the great evangelists whose sermons are included in this volume.

Published at \$2.50
Special Price \$1.00
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PENTECOSTAL PUBLISHING COMPANY
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BY

DR. THOMAS W. SHANNON.

Perfect Manhood. Cloth \$1.00
Perfect Manhood. Paper50
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Perfect Girlhood. Cloth75
How to Tell Story of Life. Cloth75
How to Tell Story of Life. Paper40
Guide to Sex Instruction. Cloth 1.50
Sponsoring, or Ethics of Unmarried20
Single Standard of Eugenics75

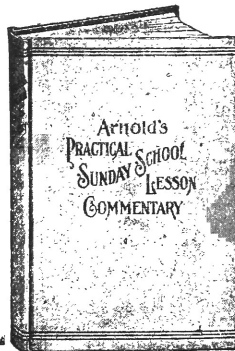
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PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

A Joyous Christian

The leading character in the story "The First Soprano" becomes such a happy Christian that her brother who was an unbeliever, seeks her happiness and finds Christ. The two together are very happy in their new experience and they win others through their solicitation and influence. The book has a missionary story that is worth the price of the book to any one; also one or more love affairs. It makes the most attractive and helpful Christmas book to be had on the market this year. It may be had of The Pentecostal Publishing Company, Louisville, Kentucky, and the price is \$1.00.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

Arnold's Practical Commentary



BY REV. BURTON J. VINCENT, A.B.

A commentary for the masses. It has four clearly printed pages for each lesson, as much as most teachers have time to peruse. It contains: 1. Home Readings. 2. Lesson Text. 3. Golden Text, Practical Truth, Topic and Outline arranged as a responsive exercise. 4. Time. 5. Place. 6. Introduction. 7. Commentary. 8. Plain Teachings. 9. Questions. 10. Discussion Topics. 11. Lesson Illustrations. 12. One Missionary Minute. 13. Sidelight from Science. 14. Practical Applications. 15. The Lesson in Picture. 16. Lesson Plans for the Adult and Senior. Intermediate, Junior, and Primary Classes. 17. Maps. 18. Bible Dictionary.

Arnold's Practical Commentary has a field all its own. It is orthodox. It is reverent in spirit. It is an exponent of evangelical faith. It is practical in its teaching principles. It is spiritual in its influence. Its plans and suggestions are not so verbose as to be a temptation to the teacher to become mechanical, but rich enough in suggestions to point the way for the teacher of vision and originality to set at the Master's feet with his class.—Bishop G. W. Griffith.

Arnold's Practical Lesson Commentary is deservedly one of the most popular Sunday school Commentaries upon the market today. It presents in convenient form choice material upon the lesson. The concise and suggestive teaching plans for each department of the school are a valuable feature.—Dean Olmstead.

Arnold's Practical Sunday School Lesson Commentary is a favorite among Sunday school workers. The issue for 1930 fully sustains the splendid reputation it has enjoyed in the past, and those who purchase it will find that it ranks with the more expensive lesson commentaries on the market.—The Free Methodist.

Price: Cloth, \$1.00, postpaid.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

Christmas Program Material.

PARAMOUNT PLAYS AND PAGEANTS FOR CHRISTMAS

Three plays and three pageants selected as especially fitting and delightful for the Christmas Program. The titles of the plays are "The Spirit of Christmas," "Christmas of Olden Times," and "Christmas Helpers." The names of the pageants are "Visions of the Guiding Star," "And It Was Noised Abroad," and "Tidings of Joy." This is a 1929 publication and Price 25c each.

THE HALL MACK SERVICES.
A series of services for the Sunday School Christmas program as follows: "Blest Bethlehem," "While Shepherds Watched," "The Gift of Gifts," "Messages of Good Will," "Christmas Classics No. 15." Price of each program, 60c a dozen, \$3.25 for 50. A sample set of 5 for 35c.

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Recitations, exercises and songs for children. Price 25c.

WHITE GIFTS FOR THE KING PROGRAMS.

At His Throne—A Christmas Giving Pageant with Candle Lighting Service.

Marian's Vision. Price 15c each.
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White Gifts for the King Selections No. 1. Price 25c.

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PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

Juvenile Booklets

An absolute novel in juvenile colored booklets. Each book has six colored pages beautifully colored covers with insert picture. Board covers. Size 4 1/2 x 8 1/2.

Old Testament Stories 15c
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50c for the set of four.

A UNIQUE GIFT BIBLE



The Basket Weave Binding

No matter how many other Bibles your friend may have—one of these new Oxford editions will be sure to please. The antique calf cover has a basket-weave pattern grain, and an art silk lining. The cover has overlapping edges and a button clasp. Has pure gold over red edges, and silk book-mark. A splendid gift Bible.

Specimen of type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better

Nos. 03255x With 5000 center column references. \$5.50
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The Pilot's Voice

BY ISABEL C. BYRUM.



This highly profitable story of a wayward boy is written in a manner that holds the rapt interest of all who read it. It will restrain its youthful readers from going astray, or if they have already done so, will pilot them back into the safe harbor of right-living.

This is a true story written with an analogy of a voyage. It will entertain the boys and girls and at the same time will impress them with a good lesson.

224 pages. Cloth, 60c.

Favorite Library.

These books have about 190 pages, good type, good paper, a large number of full-page illustrations, frontispiece in many colors, bound in full cloth with a picture in colors; also a colored jacket, illustrated. The titles are:

The Story of the Bible for Young People 50c
Child's Life of Christ 50c
Black Beauty 50c
Pilgrim's Progress 50c
Aesop's Fables 50c
We offer the above 5 books postpaid for \$2.00.

Wee Books for Wee Folks

Each book is beautifully illustrated with full-page colored illustrations, has large, clear type in words of one syllable, beautifully bound, with a nice jacket in colors; size 4 1/2 x 5 1/2. The titles are as follows:

Wee Folks Life of Christ 40c
Wee Folks Black Beauty 40c
Wee Folks Bible A B C Book 40c
Little Prayers for Little Lips 40c
The Story of the Angels 40c

These books are suitable for children from 3 to 10 years of age. The size and attractive way in which these books are gotten up make them have a strong appeal to every child.

Heroes of Peace

Imagine having a leg cut off without being "put to sleep," yet that is the way it was always done until a young doctor, horrified by the agony all about him, worked out a way to make surgical operations painless. This book tells his story. And be sure to read about the fellow who made it possible to save folks from horrible death when bitten by mad dogs.

Cloth Bound. Price \$1.00.

Stories of Grit

His father shot the boy's eyes out—an accident, of course—but after the doctors got through with him he determined that it would make no difference, he would work out his ambition. With heart-breaking difficulty he struggled on until he became a high government official. And you will want to read about that other boy who landed here without money and unable to speak English, yet forced his way up until nationally known and admired.

Cloth Bound. Price \$1.00.

Tiny Testament Free!

This Testament is beautifully bound, printed on fine Oxford India Paper, with a very large type for a small book, a number of full-page colored illustrations with numerous helps in the way of songs, How to Become a Christian, etc. The size is only 2 1/2 x 3 3/4 x 5 1/2 in. thick, and weighs 2 1/2 ozs. We are offering this beautiful Testament free to any one who will sell 5 packages of our Christmas post cards.

Pentecostal Pub. Co.,
Louisville, Ky.

Please send me 5 packages of Christmas post cards. I promise to sell them at 20c per package within 10 days and send you \$1.00, for which you are to send me as premium the Testament mentioned above. If I should fail to sell any or all of the cards, I will return them to you.

Name

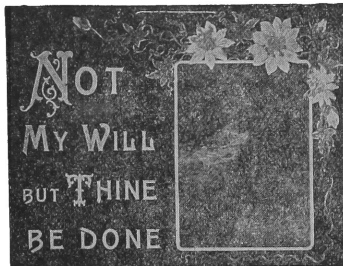
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Art Velvet Mottos

They add beauty and refinement to the walls of any home, and are also appropriate for office, schools, churches, etc. The different styles and sizes are arranged to fit any place on your walls. These mottos breathe an atmosphere of Beauty, Purity, and Truth. Each motto is corded, ready to hang up.

Christ's Passion Series

Size, 10x13 inches. Corded.
Price, 50 cents.



TEXTS.
No. 5515—Not my will but thine be done.
No. 5516—Even Christ pleased not himself.

Home Blessing

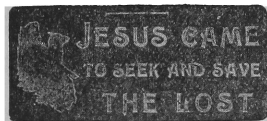
Size, 10x13 inches. Corded.
Price, 50 cents



No. 5501.
The crown of the home is godliness.
The beauty of the home is order.
The glory of the home is hospitality.
The blessing of the home is contentment.

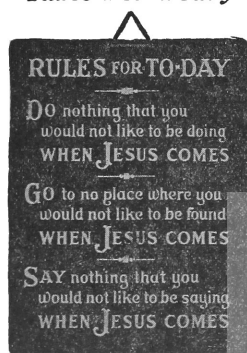
The Lost Sheep Series

A pretty motto with a very effective design showing a little lost sheep resting on a cliff. The rich red and green velvet background gives it a striking effect.
Size, 4½x10 inches, 25 cents.



TEXTS.
No. 5120—Jesus came to seek and save the lost.
No. 5121—Seek the Lord while he may be found.

Rules For Today



No. 5402—A striking motto for the home, gives excellent advice for every day. Ivory white letters on Art Velvet cardboard. Size 10x12 inches. 45 cents.

Christ The Head

A favorite text printed on the new art velvet cardboard. The white lettering on the red and green cards produces a striking effect. Size, 10x12 inches.
Price, 45 cents.



TEXT.
No. 5401—Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation.

Bible Jewel Series



Every one will admire this series. Text No. 5235 is ornamented with a panel in colors showing two little children in prayer at mother's knee. No. 5136 shows Christ the Good Shepherd leading a flock of sheep with a lamb in his arms.
Size, 4½x10 inches.
Price, 25 cents. Corded

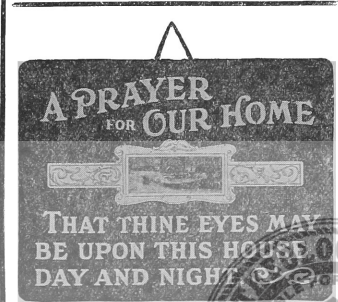
TEXTS
No. 5135—Pray one for another.
No. 5136—The Lord is my Shepherd.

Christ's Coming Series

It is richly embellished with an artistic cluster of white and green hand-colored passion flowers stamped on the red velvet cardboard. Texts in white enamel letters.
Size, 10x13 inches. Corded. Price 50 cents.



TEXTS.
No. 5517—Jesus shall so come in like manner.
No. 5518—I will come again and receive you.



No. 4014. Size 10x13. 50 cents.
A Prayer for Our Home. That Thine eyes may be upon this house day and night.

Sunday School Reward

Set of twelve art velvet reward cards that appeal to the children. Inexpensive; high quality—an innovation in the Sunday school field.

No. 50. Price per set, 75 cents.
Sold in sets of 12 only.



Heart Shaped
Love One Another.
He Careth For You.
Give Me Thine Heart.

Cross Shaped
Christ is Risen.
He Died For You.
Draw Nigh to God.

Star Shaped
Come Unto Me.
My Best For Christ.
Rejoice in the Lord.
Shield Shaped
I Will Watch and Pray.
Be of Good Courage.
Serve Him With Gladness.

Home Series

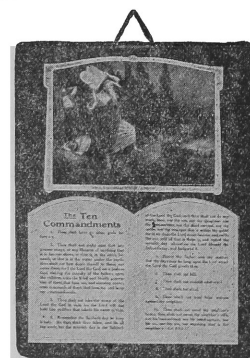


This motto is embellished with a spray of attractive flowers around a panel showing a quiet country scene in the foreground of which stands a cozy cottage.

The scene and text are both expressive of home sentiment.

Size 6½x12 ins.
Corded.
Price, 40 cents.

TEXTS.
No. 5326—Home Sweet Home.
No. 5327—God bless our home.



No. 4011—The Ten Commandments.
A startling realistic picture of Moses breaking the inscribed tablet of stone while beholding the Sons of Mammon worshipping the Golden Calf.

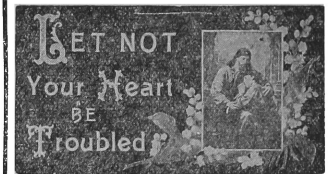
Size 10x13 inches. Price, 50 cents.

No. 4010—The Twenty-Third Psalm.
This, said by many scholars, to be the finest poem in the entire Bible, is printed in large, clear type beneath a picture which carries out the sentiment of the Psalm. The wide branching trees, the peaceful cottages and the still waters beyond all lend an air of peace and tranquillity.

Size 10x13 inches. Price, 50 cents.

Lily-Of-The-Valley Series

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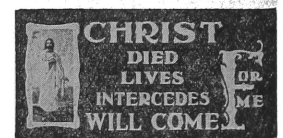
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FACING FACTS. By The Editor.

THERE are two great facts that we ought to face and think about: Eternity! Immortality! There is no way to get around the fact of eternity and immortality. Eternity is before us, and we are immortal. We march together on an unending road, up or down.

When the billions of years have passed we still have our personal, conscious existence. An eternity stretches its ceaseless cycles before us, and on we go into a bottomless pit of darkness, or a topless heaven of life and glory. There is no greater folly than that immortal beings should dismiss from their minds their own ceaseless existence and fail to devote themselves to preparation for that great beyond which never ends.

When we read the Bible, with its laws, its severity, its records of punishment of the wicked, its mercies, the love of God, the sacrifices of Jesus Christ to save the lost, the gift of the church, the call of the ministry to lift up the voice of God through the earth, calling men to salvation, and then see droves of people brought into the membership of the church without conviction for sin, without repentance, without regeneration, without forsaking their worldly lives; the preacher wetting his hand in a bowl of water and patting them gently on the head, giving them the right hand of fellowship, it does not look much more like Bible salvation than the Catholic idolatry and worship of plaster-paris images in South America. It does not look quite so bad; it is surrounded and helped with a better civilization, but so far as redemption from sin, denying one's self and taking up the cross and following Christ, it is a miserable farce; it is deceiving souls.

The Methodist Church used to contend tremendously with sinful men and women, that they must repent; they must forsake their sins; they must separate themselves from every form of worldliness that was hurtful to spiritual life. They must be "born again." They must consecrate themselves and press on for a glorious experience, the crucifixion of the old carnal nature, and the perfect love of God shed abroad in the heart. The Holy Spirit set his seal upon this preaching. The power of God came down, and men noted for wickedness, drunken brawlers, disturbers of the peace, blatant infidels, were smitten with the power of God, born of the Spirit and became witnesses of Christ and pillars of strength in the churches with which they united.

The talk about the days of revivals having passed is cant. It is, I am about to say, a lie against the Holy Ghost. He is here in our world to perform the offices for which he was sent. He is just as able to convict of sin as he ever was. He uses the sword of the Spirit to divide asunder the sins which plague the soul; and that sword of the Spirit is the Word of God from the tongue and lips

IF WE KNEW

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointments,
Understood the loss and gain—
Would the grim eternal roughness
Seem, I wonder, all the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly
Knowing not life's hidden force,
Knowing not the fruit of action
So less torpid at its source;
Seeing not amid the evil
All the golden grains of good
And we'd love each other better,
if we only understood.

Could we judge all deeds by motives
That surround each other's lives;
See the naked heart and spirit
Know what spur the action gives,
Often we should find it better,
Purer than we judged we should,
We should love each other better
if we only understood!

Could we judge all deeds by motives,
See the good and bad within,
Often, we should love the sinner,
All the while we loathe the sin.
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

—Author Unknown.

of a holy ministry, touched, illuminated and burning with a live coal of divine fire. Let the ministry consecrate themselves, be cleansed by the blood of Jesus, filled with the Holy Ghost, and turn themselves loose as the ministers of the Almighty with a tremendous message against sin, and a great heart plea for salvation, and we'll see revivals. All this cant and falsehood about the days of revivals being passed will be hushed up and disappear.

Was the world ever more wicked than it is now! Did unbelief and every phase of skepticism ever flourish more than at the present time! Did we ever have more Sabbath desecration! Was there ever more lewdness, shameless nakedness and vulgarity, profanity, and wickedness of every sort, than we have now! We boast of education, but are not the educated in open rebellion against God! Are they not setting his Word aside! Are they not violating our prohibition and other laws! Are they not rioting in pleasure and pastimes which are contrary to spiritual growth! Are they not attacking the inspiration of the Holy Scriptures and leading the people astray from God! Will they not go naked and doomed to the Judgment Day as helpless and hopeless as other sinners! Will they not need to be called to repentance and to be regenerated as truly as their fellow-beings who may not use as good grammar in their conversation, or handle their knives and forks as accurately at their meals! I doubt if there are any people on this continent more rebellious against God, more indifferent to his laws, and more contemptuous of the Christ, than a very large percent of

our educated people. Many of our universities are centers of skepticism and irreverence. No class needs deep, pungent repentance, glad surrender to God and regeneration more than our educated people.

These preachers who are telling you that the days of revivals are passed, who ridicule the heartcries and tears of penitent sinners, calling it "sob stuff," are traitors. They can't be ignorant of the fearful wickedness of the times. Ought not people who have spent their lives in rebellion against God and in violation of his laws, repent? Does not their wickedness call for tears of sorrow? Rich men who have oppressed the poor and made their fortune by all sorts of dishonest dealing, been the betrayers and seducers of girls, wronged and taken advantage of their fellows—they need to weep! Let the preacher show them the wickedness of their hearts, the demands of God, the coming judgment and an eternity of torment, and they will bow their heads and their broad shoulders will shake with penitent emotion. The preachers of this country ought to awake to their responsibility. They should remember the Bible teaches that if they fail to discharge their duty, the blood of the lost will be required of them. We need to bring intelligently to the consciences of the people living in these United States the facts of eternity, immortality, repentance, the new birth, and a life of consecration to God and devoted service to humanity.

LOOKING INTO THE FUTURE.

NEVER in the history of the world has there been such general effort to educate all the people. It certainly is unfortunate for any human being to grow up without instruction that will enable them to read, to know something of past history, to become acquainted with the great men who have left written records behind them. Most of all, to be deprived of the privilege of reading the Word of God for themselves.

Here in our homeland of the United States we have, for sometime, been having a real revival of effort to reach and teach the illiterate. Any state is, and ought to be, ashamed to have within its borders a large percent of people who are unable to read and write. The remarkable improvement in the high schools of the southland is quite noticeable. The public school buildings are large, handsome, and well adapted to the purposes for which they are constructed. Our public high school architecture is better than that of our universities a half century ago.

There is a most commendable desire to educate the girls of the country. Most any father and mother feel if their daughters are

(Continued on page 8)

MESSAGES FROM GREAT SCHOLARS.

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



Paul uses the term schoolmaster in relation to the law. Gal. 3:24, "The law was our schoolmaster to bring us unto Christ."

We have had many schoolmasters in life's training and drilling. As we look back upon school days we find some outstanding teacher or teachers whose lessons and messages burned their way into the deeper strata of our being and thought.

Among my schoolmasters in my student days none made a deeper impression upon me than Austin Phelps, D.D., of Andover—not that I ever attended his classes, but his books how great were they! How grateful I am that in those good old days of orthodoxy his books were in the Course of Study. I have recently been reading his book entitled "My Portfolio," in which he discusses in his usual illuminating manner such subjects as the pastorate, creeds, amusements, preaching, missions, prayer, etc. It shall be my purpose in this article to pass on to my readers some of his great words upon those great subjects.

Writing on the Pulpit and Calvinism he makes a strong case when he says that it produced many giants. Speaking of such preachers as Knox of Scotland, South of London, Chalmers of Edinburgh, Edwards of Northampton, Hopkins of Newport, Davies of Virginia, Alexander of N. Y., Albert Barnes, of Philadelphia, Beecher of Boston, and Dr. Griffin, he says: "They were men of the Pauline stamp of intellectual coin. They were productive of profound religious awakenings. They created, and what is more, controlled such awakenings in the interest of thoughtful piety. This they did by their union of a rousing eloquence with a solid thinking power. *They illustrate magnificently the practicability of uniting great hearts, with great intellects, deep feeling with deep thinking, intellectual conquest with the Baptism of the Holy Ghost.*"

Now let us stop a moment at this point to remark that in our day a number of our intellectual preachers (so called) evidently consider it beneath them to stick to the gospel in their preaching. If they take a text it is but to use it as a clothes peg upon which to hang the tawdry garments of their own eloquence or modern thinking upon. I have read a great deal of modern sermon literature and I regret to say that it is a rare thing nowadays to read a gospel sermon from any of the "advanced" thinkers of this age. Their sermons are little else than literary efforts or intellectual essays or philosophical dissertations.

Dr. Phelps, speaking of the "passing racket" and the "harpings of a few skeptical minds that our faith is defunct and our theology obsolete, says that it reminds him of Robert Southey's answer to a flippant critic who declared that the "Edinburgh Review" had crushed Wordsworth's "Excursion." "Crush the Excursion," said the brother poet, pointing to the mountain back of Wordsworth's home, "You might as well try to crush Skiddaw!" So we say to those dapper critics of the theology and of the pulpit which are built into our history, "As easily crush Skiddaw!" Yes, the "strength of the hills is his also."

Speaking of the preaching of Albert Barnes the great preacher of Philadelphia, Dr. Phelps says, that Albert Barnes was thoroughly possessed with the spirit of the early revivals of New England. His preaching was always *expectant of revivals*. His preaching disturbed his worldly church members. A lawyer said, "I must go where I can enjoy my religion; Mr. Barnes makes me feel that I haven't any." Hearing him preach, a member of his church said: "I was

convicted of sin as I had never been before. I saw that my old hope was a false one; and oh how I hated the man for so breaking up my peace! If I had had any doubt of my lost state, the enmity of my heart to him was enough to undeceive me. I would have dismissed him in a week, if I could; but I dared not say a word, the people loved him so, and so I fumed and raged carrying hell within me, till the grace of God broke me down. I owe my soul to Albert Barnes."

"His pulpit was burdened with no self-contradictions, no flings at creeds, no ranting about character as opposed to theology, and no fogs which muddle hearers as to what he did believe."

The following pen picture of Albert Barnes in action in his Philadelphia pulpit will interest my preacher readers. Theme of the sermon was: "The love of God in the gift of a Savior." He showed that salvation originated in the love of God; then, that it was the grandest expression of love of which a finite mind could conceive; and finally, that it was planned and executed for the world. In the first two thirds of the discourse, he interwove argument and illustration, and emotive appeal, and most tender soliloquy, till the whole house was hushed and many eyes were swimming at the thought of the love of an Infinite Heart for a lost soul. The inherited faith, and the matured convictions, and the personal experiences of his hearers, were all committed to swell the current of sympathy with the preacher, which evidently held the assembly fast. Every eye was fixed upon him; every breath was mute; the very children looked up, awed by the presence of an unseen power, as his mellifluous voice rolled out like the vibrations of a bell his sonorous and swelling periods. Then when the still excitement, which nothing else produces like the preaching of the gospel, seemed to be at its height he lifted up his eyes, and glancing around till every corner of the house seemed as if penetrated by the light of God's countenance, and summoned to hear God's words with the single sharp perpendicular blow of the right-hand he said, "And I love to feel and will feel—it makes me love the gospel more and the Saviour more—that Christ died not for chattels and farthings; he died for souls, for men, for immortal minds . . . He who makes an arrangement by which any class of men is excluded from the gospel invades the prerogative of God, prohibits what he commands, and exposes himself to the wrath of the Almighty! Any system of things on earth which prevents the fair promulgation of the gospel is a violation of the arrangements of Heaven and will sooner or later meet the curse of the Most High." (He was denouncing slavery).

"The effect was of a singular sort," says Phelps, "such as I have never witnessed before or since in a magnetized assembly. There was no outcry, no springing to the feet, no speaking, . . . but the stillness suddenly deepened like the silence of the elements which precedes an earthquake, while a weight like that of an Atlantic tidal wave seemed to roll in as if engulfing every man, woman and child! For a moment we all seemed to lie there buried deeper than ever plummet sounded!"

THOUGHTS ON IMMORTALITY.

Dr. Phelps tells of a dying Captain in the Civil War asking, "Does heaven begin at once?" He then added: "I shall soon know all about it," and fell asleep.

A saintly person who for years did not know a painless hour, when asked what his most vivid conception of heaven was, replied: "Freedom from palpitation of the heart." Another said, "One thing I know; whatever else is before me, I am going out

of this worn out body to be shut up in it no more forever."

In immortality we shall have,

1. An enlarged range and an augmented intensity of mental powers.
2. The soul's natural dominion over material things will be grandly developed.
3. An intensified consciousness of personal identity.
4. A new sense of the personality, the perfections, and the friendship, of God.

Said Dr. Candlish on his death-bed, "I have no overpowering emotions, but I have a great faith."

Dr. Phelps on the Creeds of the Church and the Doctrines of Grace.

"They are not matters of Philosophy. They are revealed facts. If one of them is compromised or denied they all sooner or later suffer. A believer in one of these matured and standard denominational creeds of the Church has no right so to use the liberty of individual interpretation as to throw out, or to obscure, any one of these structural statements. He has no right to claim that he accepts the creed 'for substance of doctrine' if he rejects any one of them."

"The church has the right to say that I shall not shelter my denial under cover of her creed, and claim therefore her fellowship and endorsement. The consensus of the Church Universal to the few central facts of the system of grace lifts them out of the range of individual liberty in interpreting the creeds which contain them. I have no right to use my liberty of interpretation to their destruction. There they stand, stamped with the impress of ages of Christian belief. There they must stand forever to all who would use those creeds as the expression of their faith and the passport as religious teachers to the confidence of mankind."

Dr. Ridout in the Orient.

Those of our readers who have failed to follow Dr. Ridout in his marvelous evangelistic work in the Orient have been unfortunate. I doubt if there have been any such revivals held by a visitor from this country as he has been holding, since the days of Bishop Taylor. Great crowds of the various churches have attended his ministry, and missionaries and native people in large numbers have been blessed at the altar of prayer, definitely regenerated and sanctified.

Dr. Ridout expects to return to the United States in time for the camp meeting season next summer and will be glad to give his services to any camp desiring them. He will not only have a camp message of full salvation, but he will have a wonderful message with reference to the blessing of God in the Orient, the open doors and the ready response of the pagan people to the gospel. I most heartily commend our brother to the camp meeting committees. He will have a message that we need to hear. The Lord has wonderfully used him in spreading Christian holiness among many pagan people. Our prayers follow him. His wife is with him and is efficient and abundant in labors. May the Lord bless and use them in India as he has in China.

Faithfully yours,

H. C. MORRISON.

Evangelistic Itinerary of Dr. and Mrs. Ridout in India.

- Ahmedabad, December 4 to 13.
- Baroda, December 17 to 22.
- Sanjan, December 23 to 29.
- Bangalore, Dec. 31 to Jan. 7.
- Madras, Jan. 8 to 16.
- Bombay, Jan. 18.

MILITANT HOLINESS.

Rev. Joseph H. Smith.

THERE was fighting after they entered Canaan. Those were Spirit-sealed believers at Ephesus whom Paul led into God's armory and bade them invest themselves with the "whole armor." And those are victor's crowns that Christ promises to the Overcomers in Revelation. Holiness is not only *worship* as of Abel, and *walk* as of Enoch, and *work* as of Noah, it is *warfare* as of David. Paul, that sample Christian—pattern for us all in closing his career, spake not only of a sacrifice he is ready to offer, and of a course he has finished; but of a *fight he has fought*.

Much of our warfare is defensive. The make-up of our armor suggests that. To the one aggressive weapon: "the sword of the Spirit," there are at least three that are defensive: the "helmet," the "breast-plate" and the: "shield." And when the apostle is urging us to full equipment thus, it is that we "may be able to *withstand* in the evil day." Earlier in the Epistle he advises us that "the days are evil." And this suggests times of siege and of conflict as of war. We are still close enough to the days of the great World War, to readily recall what sort of days they were—their jeopardy, their disorder, their distress, and the death and desolation that ensued. Well might such be called "evil days." And somehow with a sort of universal and dispensational extension this inspired apostle attaches this feature to the days in which we are to live the Christian life. "The days are evil."

"Ne'er think the victory won,

Nor lay thine armor down.

The fight of faith will not be done,

Till thou obtain the crown."

Possibly here in Ephesians 6:13, where "the evil day" is mentioned, a certain *battle day* is in mind. For though all is time of siege and the forces are ever *at war*, there are *seasons of special conflict*, which may well be likened to *battle days*. These special combats come alike to the individual Christian, who may be having a fierce fight right now while his brother sitting by him knows nothing about it, and also to the Church as a whole, when in a generation Christianity is subjected to an attack and onslaught or an assault, like some of the warfare the Philistines waged against God's people of old. And every loyal subject of Christ's Kingdom must be in readiness to fight the battles of the Kingdom as well as his own personal frays. There is an *holy patriotism* as well as a holy piety. When Paul announced that he had "kept the faith," we venture he meant that not only had he kept it in his own bosom, but he had kept it in the church. And it was not until "after his departure" he predicted that grievous wolves would enter to destroy the flock.

Mighty forces are arrayed against the "seed of the woman." Forces that surpass all those of "flesh and blood." Not only are these "the rulers of the darkness of this world," but in the high (or heavenly) places of religion and revelation or super-thought, they operate and militate as forces of "spirit wickedness." These, we must note, are inimical and militant attitude toward the Christ and Christianity. Not a few of the Lord's men and ministers are occupying themselves mostly in effort to offset or down hell's power as the rulers of the darkness of this world, and hence their reformation, civilization, legislation and humanitarian propagandas; and much credit may be claimed by the Church of Christ for its banishment of slavery, and restraint of various vices, and relief of many distresses for which Satan and the darkness of the world were responsible. But it rests upon us who have the seal of the Spirit, and who are "set for the spread

of holiness over these lands," to wrestle with "Spiritual wickedness in high places." And that to the "casting down of imaginations and every high thing that exalts itself against the knowledge of God."

In our day forces inimical to Christ, forces that are anti-Christ in an aggressive sense, have largely succeeded in enlisting the reasoning powers of men against the faith once delivered to the saints. Our children are attacked at school, our professors are faltering in the universities, our preachers are trembling in their pulpits and hoisting flags of truce. Church governments seem unable to conscript their men for warfare against error, and it requires such as have had the vision of the King in his glory, and whose lips have been touched with the live coal from God's altar, and whose sin has been cleansed and their iniquity purged to be ready to say: "Here am I; send me." Holiness waits not to be conscripted; but *volunteers* for Christ in the warfare of its day.

Satan's aggression against saints and the church is mostly in the realm of thought, of doctrine and of faith. Then error opens the door to vice. See how covetousness, fornication, and idolatry follows the doctrine of Balaam and Jezebel. (See Revelation Ch. 2 and 3). And no doubt the great growth of crime in our land, of looseness in society, and worldly and questionable practices in the church life of our day, is largely due to our failure to "*withstand*," in this time of battle, against the truth of Christ.

Nearly all the charges made against the five of the seven churches in Revelation which Jesus found not perfect before him, concerns the admission of *false doctrine*, like those we have referred to; and all of these errors and evils the Lord traced to Satan—speaking of his "synagogue," and his place of "dwelling," etc., and the like. From the beginning of time the old serpent's chief battle field against God and humanity has been in what we would call Theology, or the realm of truth concerning God and human responsibility. Hear his assumptuous statement to Eve in the garden of Eden, and that in contravention of what God had declared of himself in them. So in Timothy 4:1, we are advised that the departing of some from the faith have, through the seducing spirits, accepted the "*doctrines of devils*." Satan, as a war measure may counterfeit Inspiration; and posing as an "angel of light," he makes promises of great "*Freedom of Thought*" and at the same time, by his seducing agents—(for error propagators whether in Christian Science circles, or in University classrooms are masters in arts of blandishment, and sophistry) are entrapping the mind in tangles and snares, in fetters of wrong thought, from which few ever again get free.

These high and wicked powers hold *councils of war* against the saints. This is what is signified by the "gates of hell." The gateways of those strong ancient cities, were the seat of their princes; and there they formulated their policies and programs, and their military plans. Christ's language on this line indicates his recognition of purpose, and plot, and propagandas of the kingdom of darkness against his people, his church, and his name—and himself. And while, with the sword of the Spirit, we are called to execute much aggressive warfare in casting down the towers of vain imaginations and vicious reasoning which Satan has built in place of the revealed truth of God, we are nevertheless ourselves to be well panoplied against the wiles of the wicked one, with which he still hopes to destroy our souls. Truth, he can never destroy; but many that once had the light of truth he has beguiled and damned. The "gates of hell shall not prevail" against the Christ, the Son of God; but "we must contend earnestly for the faith

once delivered unto the saints," for "the Just shall live by faith," and "if any man draw back," the writer to the Hebrews says, it is "*unto perdition*."

Our warfare then is for our lives, and for the lives of those we love. A warfare for home and native land in the kingdom of the Lord Jesus Christ.

Mark, then, well the *fighting posture* enjoined in Ephesians 6:18, 19, and this both for ourselves and the leaders or generals in the army of the Lord: "Praying *always*, with *all* prayer, and supplication *in the Spirit* and for *me*. . . that I may open my mouth boldly to make known the mystery of the gospel."

Why You Should Give Books for Christmas.

The world is full of cheap, trashy books, and children and young people readily get a taste for them. Unless better ones are provided, how are they to know that the others are not so good? It was Channing who said "Books are the true levellers. They give to all who will faithfully use them, the society, the spiritual presence of the best and greatest of our race."

Besides the great money waste, toys are given today and gone tomorrow; a lot of candy and its like unfit the physical man; in numbers of instances money is spent for other luxuries which boys and girls do not need and which are not best for them in the building up of character.

The problem of this speedy age is to keep the home life contented, and we know of no better way than to invest in books which interest both parent and child. In this way many happy evenings are spent reading around the family fireside.

Books enlighten, they interest and entertain; they build character. It is the easiest thing in the world to discern between two persons as to which one reads, and reads the right kind of literature, and which one does not. The one who reads is, almost without an exception, bright, intelligent, cultured, and an inspiration. The one who does not read is stupid, unable to talk on any subject worth while.

Make your Christmas gifts count for the upbuilding of character and give books this Christmas.

But you ask, where may I secure the right kind of books? We suggest the following:

"The First Soprano," price \$1.00, for any one from 12 to 50 years of age.

"Boys Who Made Good," price \$1.00, for boys from 12 to 20.

There are four other books in this series equally as good:

"Overcoming Handicaps," \$1.00.

"Stories of Grit," \$1.00.

"Blazing New Trails," \$1.00.

"Heroes of Peace," \$1.00.

"Ideals for Earnest Youth," \$1.00, for boys or girls from 12 to 20.

"Beautiful Girlhood," \$1.00, for girls from 14 to 21.

"John Wesley the Christian Hero," 75c, for boys or girls from 10 to 20.

"Dwight L. Moody the Soul-Winner," 75c, for boys or girls from 10 to 20.

"Grandmother's Lily," "Arabella's Hen," "Harry the Newsboy," 35c each, for children from 6 to 12.

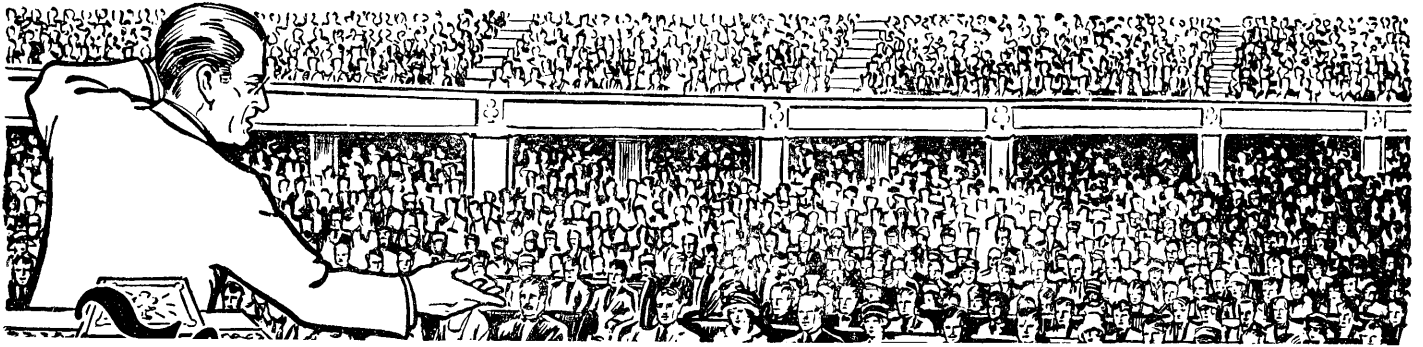
"Tiny Tots in Story Town," "Our Darling's A B C," 35c each, for children from 2 to 6.

Hurlbut's Story of the Bible, \$2.00.

Egermeier's Bible Story, \$2.00.

Aunt Charlotte's Story of the Bible, \$1.00.

The above 3 books are suitable for reading in the home. The Pentecostal Publishing Company can furnish any of the above mentioned books.



GOD'S EAGLES.

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange God with him." (Deut. 32:11, 12).

NOW we are going to talk about eagles—God's eagles. In the first place how does God make his eagles? Moses says that God has several stages in the process of making a spiritual eagle. The first thing, he stirs up the nest; as an eagle stirs up her nest, so the Lord stirs the nests of the people out of whom he designs to make eagles.

The eagle builds a large nest on the mountain crag, or in the highest tree that it can find, a great nest of sticks, and then it lines that with wool, skins of the animals which it destroys—rabbit skins and goat skins and sheep skins—making it soft; and the young eagles get fat and lazy. So when the time comes for the young eagles to fly, they are not disposed to get out of their nest, just like people exactly. So the mother bird with her bill picks out every soft thing in the nest and throws it outside and lets the eagle down on the sharp briars and thorns and sticks, and so the young bird is uneasy; it tries to find a soft spot and cannot find it. It gets on this side of the nest and there is a stick, and on that side there is another stick, and it cannot sleep, and it gets so miserable and unhappy that finally it is willing to get out and go somewhere else.

This is God's method with those who are going to be his eagles. God stirs the nest of every true saint. It may be the home life that God stirs and takes away the soft lining, takes away the property, takes away the loved one, the father, mother, sister, brother, husband, wife, parents or children. He stirs the church nest, makes things unpleasant and disagreeable, so that we find no peace or rest in the home church. He stirs up the neighborhood and digs away the soft things and the pleasant things, and the nice things and makes life miserable, so that we are perfectly willing to move out and go anywhere or any place, north or south, to some other neighborhood, some other surroundings. He stirs up our theology, our notions, our opinions, our beautiful dreams, and all kinds of crucifixion come.

All the apostles had their nests stirred, and all the patriarchs and all the reformers and all the evangelists and all the pastors in some way or other have had their nests stirred,—the social nest or the family nest, or the church nest. In some way or other God stirs the nest and lets us down on hard things that draw the blood, that make us ache, that make us suffer. And so, friends, this is the way that God works and is working. Go back twenty-five, thirty or forty years and see how you were fixed; look at the change in your life from then to now; see how God has taken all the props from under you—that church, that preacher, that Christian, that piece of property. God took away the props until you lay down on hard rocks,

thorns and briars. He tore up the nest. That is God's method.

God not only stirs the nest of his saints, but he fluttereth over them. When God allows trouble, sorrow, poverty and desolation to come to us, and we are sad, and weep and cry and look down to find something to lean upon, then God flutters over us—the sound of wings. God does it to draw attention to himself, to get us to look away from him, to look away from the coffin and the grave, and the old house, and the deserted farm, and the departed friend, and when God can get our attention, then there comes a change. The mother might flutter all day long, but the young birds would never look up while lying on a sheepskin or a rabbit skin. But when it is all thorns and briars and sticks, they look up.

The next thing God does is, spreadeth abroad his wings. God unfolds his magnitude, his attributes, his majesty, his might, his power, his glory. I shall never forget when we lost everything we had, after trying to save a little for twenty odd years. Everything was swept away, and we were two thousand dollars in debt without a dollar to pay it with. Then God began to reveal himself to us, and my wife said one day, "I believe God is a living God." We all say that we believe that, but I never knew what it meant until he began to spread abroad his wings. When God shows you the amplitude of his providence, the unspeakableness, the greatness, the vastness of his resources, it is a revelation to your soul. You have read it and believed it all your life with the intellect, but that doesn't count like it does when God shows you the magnitude of his grace.

The eagle spreads abroad her wings, and then the young bird sees that the mother is larger than the nest; and when God shows us the resources that he has, and that these resources are larger than all our needs for body and soul and spirit, for time and eternity; when God shows us that more than we need is, in God, provided for us, what a sense of assurance comes into our souls! When I had not a dollar on earth—only fifteen cents—and a family to support, I felt just as safe and safer than I do now. I felt that Almighty God was just as able and willing to help me as though I had a million dollars. The nest was gone, everything was gone; but God showed me his long wings, "He spreadeth abroad his wings." Are you an orphan? Is your husband dead? Is your wife dead? Is your mother or father dead? Are you poor? Are you hated? Are you cast out? Are you ostracised and minimized and undersized? Are you perplexed? If you will get your eyes on God and God alone, you will not have a care, you will not have an anxiety. All we need is to see God. "Spreadeth abroad her wings." When God comes to a soul and begins to unfurl his attributes, unfurl his inexhaustableness, and draw the vision of the soul away from briars and thorns and rocks and distress and sin and everything on earth or in hell, and you begin to see God and let God unfold himself to your soul, oh, what a wonderful epoch that is!

The next step: "She taketh them and bear-

eth them on her wings." The first is, stir the nest, tear it all to pieces. That is what God did to the Christian Church in Jerusalem. He stirred their nest, and they went out everywhere preaching the gospel. They never would have gone fifty miles if God had not stirred their nest in Jerusalem. He stirred the nests of Luther and Wesley and Whitefield, and my nest. What for? To make us go. The mother bird will spread out her wings from tip to tip and lay them right flat down, and the young eagle will step from the briars and thorns and sharp sticks, and climb up on mother's wings. It is only a step from the sharp sticks to mother's soft wings, and it will step out and put its claws in her wings and hold on to her feathers, and when she begins to shake her wings, it takes a stronger hold. The little bird can look back and see the tree and the nest, but around and around the mother goes in the clear blue sky, and after she has soared one thousand, two thousand, three, four, five thousand feet, she will give a sudden lurch, and off falls the little bird, and oh, how it tumbles and rolls, and puts out its wings and beats the air, and the mother bird watches, and when that young bird is about half way down to the earth, she shoots with the accuracy of a bullet and gets the bird, and around and up she goes; and that thing is repeated until that little bird knows how to fly.

So God stirs our nest, and we weep and sob and cry,—money gone, friends gone, church gone, nobody loves me; then Jesus Christ stretches out one great wing, and we begin to take hold of him, and then he moves out and up and away. My, my! it is a regular holiness camp meeting. When the Lord has taken us about five thousand feet high, he gives a lurch. "My! Oh! What shall I do? I thought I was sanctified; I thought I was going to heaven, and now it seems to me that my religion is gone. Down, down, down; the devil will get me." God is watching from the skies, and when we get almost down, he shoots under us and bears us around and around, higher and higher, until we get to where we have learned the lesson. "Why, Lord, forgive me. I was leaning on my sanctification; I was leaning on the camp meeting; I was leaning on what You had done for me. Now I see, Lord, I dare not lean on anything in this world, not on my feelings and shouts and blessings; not on what You have done in the past, but I must trust You and live by faith." When we get there we learn to fly. Lean on the Lord and him alone. That is God's way to make us eagles.

Then God can turn us loose in a thunder storm or at midnight, or on a cold winter day with the wind blowing forty miles an hour. The eagle has been known, in a storm where the wind blew sixty miles an hour, to set his face right in the face of the blinding storm and beat his way like a sailing ship right against the storm. God teaches us how to fly, and how to go through storms and keep alive and pressing on, willing to live by faith, to trust God for soul and body, to trust him for all things.

God stirs the nest and makes you fly, Then you begin to weep and cry;

His hand has failed and down you go,
With naught in sight but rocks below.

A dreadful sight and fast the fears
Take place as all hope disappears:
Oh, how you miss the downy nest
But God has stirred it for the best.

He knows your lack of faith and trust,
He knows how for vain things you'd lust,
He knows you'd lean on men and creeds,
And would not to his Word take heed.

So from your nest he picked the down,
Left naught but thorns and briars around;
Then gladly you stepped on his wing,
And to this thought you'd always cling.

But still on this you could not grow
The ways of God to fully know;
'Tis time to exercise *your* wings,
And get the faith that launching brings.

So quick he lurches, down you go,
And help you cannot see nor know;
Then to your wings you swiftly take,
While fears increase your heart to break.

Far down, down, down, you swiftly go
Until you're near the rocks below;
Then quick beneath your trembling frame
He darts: you're safe from care and pain.

This lesson he repeats quite oft,
Until you learn to soar aloft
Above all troubles, trials and waves,
Until you learn Christ *always* saves.
—Selected.

ASBURY COLLEGE.

THE FIFTY NEEDIEST STUDENTS.

IF the readers of THE PENTECOSTAL HERALD could sit at the business manager's desk in Asbury College, and day after day read the piteous appeals that come from young men and women from all over this country, and indeed from many parts of the world, asking for some way whereby those without money and without any prospects of aid can obtain a college education, under holiness auspices in order that they may be fully equipped to go out to preach the gospel of full salvation to a dying world, as God has called them to do; I am sure that the money would pour in to such a degree that we could say to every such young man or woman, "Come to Asbury. Those interested in the spread of the gospel have provided for you, and you will be seen through your four college years."

A woman writes from the mountains of Tennessee: "Since I have for some years enjoyed the experience of sanctification, it is with the utmost grief of heart that I find my children growing up without proper educational advantages. I have four sons. As small children they responded to my teaching and prayers; but now as they are growing up, being naturally active and of course wanting company their own ages, they are finding as companions certain young men in the neighborhood who are bootlegging and engaged in many vicious pursuits. I feel I must get these boys in Asbury College where they will be with companions who know and love God; where holiness is being preached, and where there is a great spirit of prayer over the entire campus. Can you not find some way whereby they can work their way through school? I am a widow without resources, but I would be willing to live in a barn or chicken house, if I could only see my boys through Asbury College."

A letter from a private in the British Army in India: "I have but recently been saved and sanctified and now feel that God has called me to preach the gospel. Asbury College has been recommended to me and I write to inquire whether there is any help

for me to get through. It will cost me heavily to come to America and my resources are small."

A letter from a preacher friend: "There is a young man in my church who has been beautifully sanctified. He feels now that God has called him to special Christian service. He is under a serious physical handicap as a result of an accident which prevents him from doing ordinary work. Yet his character is such that I feel he must have the advantage of a college education at Asbury."

It is not only letters. This year there arrived a fine young man whose father is at the head of a holiness mission work in the South. His father is on a strictly faith basis. The work is but beginning. It is interdenominational in character and the monetary return is the slightest. This young man came in this fall and said: "I feel that I must have my college education in order that I may be ready to preach the gospel of full salvation. My life is wholly yielded to the will of God. I am willing to do anything, but I literally have no money beyond the \$10.00 registration fee for my room. I am willing to do any work if you will give me a chance to enter."

A statement from one coming in to register at the beginning of this year: "Because I was left an orphan in very early boyhood, I had few educational opportunities. For the last seven years I have been preaching the gospel, and now realize that I must have a college education to give my best service in this field. I started for school with a little money saved up, but my wife was taken with a serious illness which called for hospital treatment, and I have landed here without money. I must have six years, two years in the academy and four years in college. Is there any way that you can help me to enter?"

A statement: "I have been going to a very worldly college where every influence against Christian living is rampant. This summer through the influence of an Asbury graduate I was led to the altar in a camp meeting and was converted. I feel now I simply must not re-enter my former college with all the influences against my new found experience. At the same time my conversion was so recent that I have saved no money. I have enough work at the other college town to pay all my way through. I have been self-supporting, since I was thirteen when my father died. Can you not let me enter and earn my way? I have nothing to pay down."

Asbury College is not yet equipped to furnish industrial work in such an amount that young people can earn their total expenses. Everyone of proper character and an ambition to get a college education is given an opportunity to earn a part of their expenses. It is probably not wise that the entire expenses be earned while studying, for this is a severe handicap. A college student's earning capacity is usually very low. They are classed as unskilled labor very properly, and it is obviously impossible to work six or eight hours per day, and at the same time attend classes and devote the proper time to study and preparation, to say nothing of the all-important time required for chapel, prayer meetings, revival services and special preaching and evangelistic events throughout the college year.

The fund which we need is a revolving one. The students borrow money, and as they are out earning money, return it to be re-loaned again and yet again.

We need a large fund for this purpose; but I am making an appeal now for Asbury's fifty neediest students, at present in college, who must have a specified sum to finish the year. We can well use \$10,000 at once for this purpose. If the subscriptions to the fund were in excess of that amount, it would enable us to write to some who have applied for aid and to whom we have been unable to say, "Come on" because we have not the money to help them. Some of these last are indeed worthy of your assistance. Will you

not respond to this appeal and see to it that Asbury's fifty neediest students shall be assured, that they can complete the year which they have begun by faith? What a wonderful investment it is to send out young men and women filled with the Holy Spirit, fitted with a splendid college education, to spread out in the pulpits, and missionary posts, and the evangelistic work, to carry the preaching of holiness to the world. May we suggest that you make a response now while God puts this upon your heart? It is the aim of Asbury College that every young man and woman fully surrendered to God's will who applies for a college education shall have that education; and lack of money shall not interfere.

W. W. CARY, Business Mgr.

Just What Your Daughter Needs.

It is well in selecting presents for our children to know what is best for them, and we are taking the liberty of telling the mothers who read this paper of a wonderfully attractive book that has sold by the thousand. The title is as attractive as the book—Beautiful Girlhood—and the contents of the book are such as will bless and encourage your girl in her struggles through those transitional years from girlhood to womanhood. Many of our girls do not *do* because they do not *know*; this book treats of the various phases of a girl's life that will help her to mature into a bound in blue cloth, with extra cover, has splendid, readable print, and sells for only \$1.00. Do not fail to order this for your beautiful, modest, noble woman. The author says, "This little book is born of a desire to help and encourage our girls who are struggling with the problems that come up in teens." Such topics as "Character Building," "A Sunny Disposition," "Sincerity," "A Christian," "Choosing a Lifework," and other equally interesting subjects are treated in this opportune book. The book is beautifully daughter, or niece, or other young women friends you may have, and it will be sure to please and profit. MRS. H. C. MORRISON.

EXPLORING THE BIBLE.

By Frank E. Gaebelein.

In one of the most remarkable contributions to the popular and at the same time thoroughly cultured and rational study of the Bible in our generation, Mr. Gaebelein has combined real scholarship, good writing, thorough acquaintance with the latest researches, and university atmosphere and attitudes of today, with a conservative, evangelical faith that rests the whole case on the immovable foundations of the Rock of Ages, and the inviolable integrity and inspiration of that Word of God which "cannot be broken." It is amazingly rich in what it actually gives the reader. It answers innumerable questions that are constantly arising in practical Bible study. A Bible class might well spend a winter studying this entire book, chapter by chapter, and such a class would find it one of the most unusual and fascinating studies they had ever had, no matter how familiar they might think they were before with the Bible. The discussion of "Inspiration," in Chapter III, is thorough, convincing, and satisfying. There is nothing vague, or indefinite, or "up in the air," about the book. It is so delightfully practical, practicable, and concretely useful in its working suggestions for studying the Bible for oneself. Such a chapter as "Seven Guiding Principles for Bible Study" is immensely valuable; the ordinary student can readily memorize these seven principles, and will find them useful for the rest of his life. The fresh and thorough exposition of the great Covenants of the Bible, from page 120 to page 147, make a contribution to Bible study that is worth its weight in gold. The book is marked by sanity and restraint. It is not overdone. It is positive, but not dogmatic. It is not oracular. But it leaves the reader in not the slightest doubt of what the author believes, and why he believes it. The author has handled wonderfully well the historical sketch of the Canon, about which most Christian people are densely ignorant, and concerning which there is so much misunderstanding among the rank and file. The study of the significance of certain numbers in the Scriptures is convincing and satisfying, and does not make the mistake, so often made in this connection, of carrying things too far and forcing conclusions that are untenable. The book is easy to read, delightfully profitable, and one that has been tremendously needed. Price \$1.50.—S. S. Times.

Order of Pentecostal Publishing Co., Louisville, Kentucky.

The Best Witness Testifies.



VANGELINE Booth, Commander of the Salvation Army in the United States, has lifted her voice on the subject of Prohibition, joining her sentiments to those of Bishop Manning, Dr. Cadman and other Church leaders of note in this country. Her message is directed to the public through the Anti-Saloon League to make clear the stand of the Salvation Army in the contest now raging between those who favor a bone-dry nation and those who would bring about the return of light wines and beer through a modification of the Volstead Act.

AMERICA HAS SOLVED THE DRINK EVIL.

"The Salvation Army was born under a lamp-post in London more than half a century ago," said Miss Booth, "mainly because there existed rum shops spreading misery, suffering and poverty among the masses, and now after all these years of hard fighting to protect the home, emancipate neglected children and wipe from our national escutcheon the disgrace of all the evils arising from drink, it is good to find that the people of America have come to a correct judgment concerning the drink evil. It is unthinkable that the country will ever return to the deadly saloon system and a resumption of liquor vending.

WHAT ABRAHAM LINCOLN SAID.

"This verdict was anticipated many years ago when Abraham Lincoln wrote:

"Of our political revolution of '76 we are all justly proud. In it was the germ which vegetated, and still is to grow and expand into the universal liberty of mankind.

"Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed; in it more of want supplied, more disease healed, more sorrow assuaged; by it no orphans starving, no widows weeping; by it none wounded in feeling, none injured in interest.

"And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both these revolutions that shall have ended in that victory!"

THE SALVATION ARMY KNOWS.

"Surely it will be conceded that the Salvation Army knows something about the evils of strong drink. My revered father who founded the organization, began his life's work of salvaging men and women in and about the bars of saloons of England. It was to combat the degradation and vice which are inevitable consequences of liquor drinking, that he fought to rescue souls in the slums of big cities. From that day to this, with ever increasing vigor, the Salvation Army has held rigidly to its purpose and it feels it had a great deal to do with the enactment of prohibition in America.

"It is an illogical thing to say that because a new law has not worked like magic, it is best to cast it aside and return to the original state of vice which because of its awfulness prompted the enactment of that law. Such a thing would make civilization march backwards. It is rather the duty of the citizen, the state and the government, to find ways and means to make the law work out its unquestioned benefits to humanity, and if anyone says it cannot be done, that person sure enough is the one who cannot do it. But it can be done. It is being done.

"Enemies of the Volstead Act waste their time when they try to tell organizations like the Salvation Army that national prohibition will not work, or that it is impractical and more vicious in its application than the effect of unbridled public drinking. As a matter of fact, vast changes have come about since prohibition and to undo them would be

to strike a blow at every fireside and every industry in this country. If prohibition has lifted up a new element of rum-drinkers who can afford to pay bootleggers' prices for immature or poisonous liquor, then indeed it is but a passing condition that must soon disappear. If it is now an indoor sport among those who can afford to throw away their money, to carry flasks, give cocktail parties and flout the prohibition law as a matter of amusement, then it is but the clatter of teacups in the boulevards that is distracting the public, and has nothing to do with the humble side streets and the great open spaces which make up the real America, because of their overwhelming majority.

DRUNKEN MEN ARE GONE.

"Why try to tell the Salvation Army that the park benches are crowded with drunken men as they were before prohibition when we used to gather them in on Thanksgiving Day, for example, and fight to salvage them? They are gone. The benches still remain, but the occupants are not drunk any more and are climbing upward to better things while the public rushes by all unheeding. Why try to tell us that workingmen spend their wages before their families can get the money for food, and that men beat their wives and children as in the old days? It simply is not the case.

"It is true that the work of organizations for human betterment and for the alleviation of suffering everywhere, goes on apace, but it is not because of any liquor issue. Prohibition changed many phases of our work but as a matter of fact released us so far as the saloon harvest of wreckage was concerned, so that we could redouble our efforts on other problems. Orphans and door-step babies still abound; young women, thrown against the world unfairly, still require help; old men and women still reach the day when they cannot work and we must sustain them; but the cash balances in your savings banks, the percentage of families that are now owning their own cottages, the crowded condition of our public and private schools, and even the fact that about twenty million automobiles are propelled around the country today, all refute the statement of the drink advocate who says that crime has been increased, secret drinking more widely spread and children inspired to break all laws, because prohibition is here. With prohibition gone you would have a third less savings in the banks, half as many cozy and independent homes, and one-tenth the radio sets, one-fourth the automobiles. The money tied up in those things came from somewhere. It came from the channel which hitherto led to the pockets of the brewers, distillers and grog-shop keepers.

DRINKING A FAD OF IDLE RICH.

"Find me one industrialist of importance in this or in any other country who will say he prefers to have his employees drink liquor, rather than remain in sobriety—it cannot be done. And the employees are not clamoring for liquor as the agitators would have the public believe. The workingman is not interested in liquor. When the saloon closed he became interested in his family, in the education of his children, in the acquirement of a home and in the attainment of those fundamental things that make life most attractive. It is the man and woman higher up, who do not have to work for the money they can produce for the bootlegger, who are doing the drinking and the talking.

"I can even see if the idle rich persist in making a sport of the prohibition law that the day may come when the boulevardiers, vastly in minority, may have to be salvaged out of their attractive places for secret drinking and rescued if possible by the Salvation Army and other agencies for relief, just as the poor saloon victim used to be. In that event the sober, busy and progres-

sive working classes will automatically become the aristocrats of the day and society, so called, will be turned upside down in its system of organization. Those trying now to repeal the law against liquor are wasting their time. That law was gained at too great a cost in years of toil and struggle, sacrifice and suffering to be lost to a handful of noisy bootleg patrons, backed of course by the old time rum investments.

LAW WILL STAND AS CHURCH HAS STOOD.

"The prohibition law will stand just as the Church has stood and still stands. Both have received many assaults. Sobriety, personal or national, is not an evil.

"There is no issue of human rights or liberty to be considered in the prohibition matter at all. There is a law against murder, and it would hardly do to say that because the wanton taking of human life is looked upon with disfavor and forbidden by statute, the rights and the liberty of the public have been violated. That is all rubbish. Liquor is harmful when used for beverage purposes and everybody knows it. Open up the gate for light wines and beer, and you have a new type of saloon with the old-time harvest of misery, cruelty, poverty, suffering and crime, full upon us again. Regulation is impossible, if by that is meant public drinking where nobody can get drunk and spend money for rum which ought to be spent on the home.

BILLIONS AT STAKE IN FIGHT FOR BEER.

"Probably many billions of dollars are at stake in the present fight to bring back light wines and beer. If the liquor were to be given away, instead of sold for a profit, the backers of the movement to modify or repeal the Volstead Act would disappear over night. That shows clearly why the fight is now on. Prohibition is a success and because of that fact the fight is on to upset it. Enforcement hurts somebody's financial interests. It always does. This government can enforce prohibition if it will and the way it can do so is to let the present boulevard and drawing room fad die out, then calmly and without any fuss deal with the law breakers just as those who murder or indulge in any other such forms of 'human liberty' are dealt with."

Help Some Boy to Find Christ

This Christmas. Just at this time we have gotten hold of one of the most attractive Testaments, just the thing for a boy to carry in his pocket. There is a place for the name and address; three pages devoted to telling one How to Become a Christian; then two songs, one "Carry Your Bible," and another, "Jesus is a Friend of Mine." The music is written with the songs.

There are a number of attractive colored illustrations, and for a small Testament, the type excels any we have seen for clearness, which makes it easy to read. The chapter numbers are in figures, and the binding is a beautiful dark green imitation leather.

This is just the Testament for a Christmas gift; it is so attractively gotten up that a boy just cannot resist reading it. The price is only 50c.

The Illuminated Bible Story Book

For a child from 7 to 12 years old. It is handsomely bound, has an attractive jacket, presentation page, is beautifully illustrated in colors, printed on enamel paper in a beautiful dark blue ink, large, regular old folks type. Eighteen Bible stories are interestingly told, beginning with "Noah and the Ark" and ending with "Jesus Before Pilate." A little 10-year-old girl stepped into our office just a few days ago, picked up a copy of this book and was soon lost in it, the stories were so interesting. Give it for Christmas. Price 60c.

GLEANINGS FROM THE EVANGELISTIC FIELD

SYCHAR'S MISSIONARY SERVICE.

One of the most outstanding services of Sychar camp for the season of 1929 was the annual Missionary service which was held at the two o'clock hour on Wednesday, Aug. 14. Brief mention of this service was made in a previous letter, but now a little more in detail.

After a very inspiring season of congregational singing in which those old standard numbers, "The Call for Reapers" and "Rescue the Perishing," were sung, Rev. C. L. Lewis led us to the throne of grace. Then the Misses Wilcox and Budman sang "Follow Me" with such spirit and unction that the whole congregation was deeply moved.

Rev. C. T. Goodwin presided and introduced Miss Ford, missionary to Africa, who spoke briefly, but with such power and earnestness that all were deeply impressed. Miss Ford brought to our attention the fact that out of the great population of Africa only nine out of every one hundred are touched in any way by the gospel; that one-third of these are Roman Catholic; that of those remaining under Protestant influence one-third are modernist; and that of the two-thirds remaining who are fundamentalist in belief only about one-third of these teach holiness. So that in all only about one in every one hundred are reached by holiness evangelism. These facts should cause us to prayerfully consider our duty towards the holiness missionary movements now being carried on in the foreign fields.

Miss Ford is returning to Africa as an interdenominational missionary to preach holiness to the teeming millions who have never heard of Jesus, of whom there are two hundred millions in the Tanganyika district alone. The prayers of the Sychar people will follow Miss Ford as she returns to Africa.

Following Miss Ford's address Prof. and Mrs. Wells sang beautifully and with such feeling, "I wonder if I have done my best for Jesus," that we all were constrained to take an inward look and to ask ourselves that question.

The main address of the afternoon was that of Miss Leona Aggola who represented the National Holiness Association and its work in China. Space forbids an extensive report of Miss Aggola's message, for it was indeed a message coming direct from the field in China. The outstanding facts of Miss Aggola's address were that the field served by the National Holiness Association is an inland district 81 miles away from a railroad. She also pictured the awful condition of the people there,—heathenism having no music, no song, no Sunday, no schools, no physicians, nurses, or hospitals, no institutions for the unfortunate, nothing but darkness, helplessness and sorrow, and all without hope.

The people subsist on nearly nothing, eating soup prepared with chaff, having a fire only occasionally, and almost continually cold and hungry. This condition has existed since the time of Abraham until about nineteen years ago when the National Holiness Association entered this field with the gospel.

Miss Aggola emphasized the three main points of contact with the people, viz., Tracts, Chapels, and by Tents. Through these three agencies the gospel is being carried to the two hundred millions in the area fifty miles square, and for which Dr. Woodford Taylor whom Sychar people support on this needy field is responsible for sixty-five thousand. Miss Aggola is supported by a Dakota Camp and goes back gladly and enthusiastically to her work soon. She concluded with a fine tribute to the character and work of Dr. Taylor whose work and support is understood and sponsored by Sychar people.

One of the unique features of this service was the offering which is an annual event, the proceeds to be directly applied to the work of Rev. Woodford Taylor, of whom we have already written. This year no public canvass or collection was taken. It was suggested by Rev. Goodwin that it be made a subject of special prayer and that pledges be made on cards which were furnished. On their way out of the tabernacle these pledges were deposited in receptacles at the doors. No begging, no haranguing, just a prayerful consideration and a following of the leading of the Spirit of God. The result justified the method for a total of \$684 in cash and pledges was received which afterwards was raised to about \$800.

The most touching and perhaps the greatest feature of the service was the altar service. Rev. Goodwin, under the inspiration of the Holy Spirit, we are sure, gave an earnest appeal for volunteers to the foreign field, and very quietly, and with perfect understanding of the issues involved, thirty-two young people deliberately bowed at the altar definitely dedicating themselves to the foreign work, whenever and wherever the Spirit should open the way. No undue pressure or urgency was exerted, but these young people quietly and one by one stepped out in definite consecration to the missionary work. It was surely a beautiful and impressive scene. We felt as if we were in the very presence of heaven itself.

After a wonderful season of prayer led by Miss Aggola and Rev. Goodwin, Miss Anna McGhie the worker among the young people, and under whose ministry many of these young people found salvation, closed the service with a few excellent and appropriate remarks, and Dr. George Bennard, the author of "The Old Rugged Cross," dismissed us.

We were loath to disperse and felt as we imagine Peter, James and John felt upon the Mount of Transfiguration when they said, "Let us build up here three tabernacles and abide here." May we witness

many more such inspiring, uplifting, fruitful services.

Rev. H. W. Middleton,
Camp Reporter.

AWAY OVER IN LOUISIANA.

I attended the South Georgia Conference held at Columbus, Ga., last November. Before the conference began I was in the city of Columbus preaching the Gospel in the North Highland Methodist Episcopal Church. After preaching at this church a week we went to the Nazarene Tabernacle on Rose Hill. The tabernacle was a temporary headquarters for the Nazarenes while their fine church building there was being constructed. Brother Huff is the pastor of the Nazarene folks in Columbus and is doing a fine work.

While in Columbus we had the privilege of speaking over the radio. It was "something new under the sun" for me. I took for my text, Acts 2:4, "And they were all filled with the Holy Ghost," and spoke on the "Fullness of the Holy Ghost." I was invited to speak again the following Sunday night. I gladly accepted the invitation and took for my text Pilate's great question, "What shall I do then with Jesus who is called the Christ?" Mrs. Hysell sang, "They led him away to be crucified."

Since the first of this year I have been in meetings in Kansas, Georgia, Kentucky, Louisiana and West Virginia. I have not kept account of the seekers, but have seen many bow at the altar of prayer for pardon or holiness.

At present I am at Gibsland, La. Gibsland is in the Northwest part of the State. We are supplying the Gibsland charge until conference which is to be held at LaFayette, beginning Nov. 20. The Lord has blessed us since coming here and we have seen not a few bow at the foot of the cross seeking pardon, reclamation or sanctification.

I earnestly request the prayers of all who may read these lines to pray for me that I may be used of God in bringing many precious souls to our Wonderful Redeemer.

Rev. Harvey B. Hysell.

REPORT OF JOS. H. LEWIS.

For three years we have been very busy, as Conference Evangelist of the Kentucky Conference of the M. E. Church. Last year we held seventeen series of meetings. Since conference two good meetings have been held. The first at Baldwin, near Richmond, Ky., where ten were saved and five sanctified. The other was held at Mt. Carmel Academy (Baby Asbury) in Breathitt Co., Ky. Here about thirty were either saved or sanctified. Eternity alone will tell the complete story of the labor of love and the results of the sacrifice of Miss Lela G. McConnell and the six faithful, consecrated workers associated with her in that fine missionary work there. That work is one of the finest and yet the most daring faith venture I have ever witnessed. God is mightily setting his seal upon the work of the school.

Will you pray for this great work of the Lord in the mountains of Kentucky, and for me, that God may use me mightily in the days ahead.

Joseph H. Lewis.

TAMPA, FLORIDA.

Rev. C. M. Dunaway has just closed one of the most spiritual and successful revivals ever held in the First United Brethren Church here in Tampa. Many were reclaimed, saved and baptized with the Holy Ghost. People who had been in the church for years confessed that they had never been saved, though they thought they were all right. The pastor and a few of his consecrated people had been praying for a year for just such a meeting and the Lord gave the "exceeding abundantly above" results. Only eternity will reveal the results of a meeting of this nature. Rev. Dunaway is safe, sane and sound in all of his work. He is fearless and regards not the person of man. Any one really wishing a revival will make no mistake in calling this man of God.

W. D. Mitchell, Pastor.

REPORT OF MEETINGS.

From Sept. 29 to Oct. 13 we assisted the First Evangelical Church of Stockton, Ill., in a revival meeting. The pastor, Rev. J. F. Van Evera, a fine man of God and a contender for the faith, did the preaching. We had charge of the music and young people's work, and assisted the pastor in his calling on the sick and shut-ins bringing them the gospel in song. Bro. Van Evera's messages were freighted with the truth of the Gospel and it was evident that the "Gospel is the power of God unto salvation to every one that believeth." There were between fifteen and twenty who knelt at the altar for either salvation or consecration, the majority of whom were blessed.

On Sunday, Nov. 10, we closed a three-weeks campaign with our home church, the First Evangelical Congregational Church, of Highland Park, Ill. Our co-laborer for the first two weeks was Evangelist D. E. Luttrell, of Chicago. He is a very fine preacher and has a great God. His sermons were convincing and compelling. Due to a pre-arranged engagement, Bro. Luttrell had to go on to another meeting, so the pastor, Rev. C. G. Unangst, preached the last week, alternating with a few outside speakers.

Our young people's work here was very successful. The outstanding feature was the splendid program which was given at the close of the campaign.

Gospel songs and choruses as well as many scripture passages were given by the youngsters to the delight of the large attendance for the occasion.

About fifty seekers responded in this meeting. Whole families were saved; young people were saved; older people were revived. Many were the testimonies of blessing and help received. Plans are already being made for a similar meeting for 1930, and there is a desire to have us to again assist in the music and young people's work.

Besides these campaigns we have done some work at the jail of our county, singing the gospel and telling the story of Jesus and praying with the prisoners and pointing them to the Lamb of God which taketh away the sin of the world. On another occasion we gave an hour's program of sacred music at the great Government Hospital near Great Lakes, Ill. This program was greatly appreciated by those ex-service men who hear so much worldly music, and so little about Jesus.

We are at present engaged in a campaign with the First Evangelical Church of Barrington, Ill. The pastor, Rev. J. W. Davis, who has recently accepted the office of Superintendent of Men at the Moody Bible Institute, Chicago, is doing the preaching. We are in the midst of a great Visitation Campaign, going out into the byways and compelling them to come. Our young people's work here bids fair to be a great part of this meeting, having started with an enrollment of 210. God is working.

We have a few open dates which we would like to fill with churches wishing help along the lines which we have been describing. Anyone wishing to correspond with us may address us at our home address which is Box 204, Highland Park, Ill.

The Musical Whites.

INTERDENOMINATIONAL HOLINESS CONVENTION.

The fourteenth annual Brooklyn Interdenominational Holiness Convention met according to previous announcements Nov. 1 and closed Nov. 10. The situation was good and close to the great marts of trade. Rev. W. Nichols, pastor of the Bond Street Presbyterian Church, was very courteous to the people and was glad to have an opportunity to serve the convention again as he had done years ago.

Rev. John Brasher, evangelist from old Alabama, a Methodist Episcopal minister, and Rev. Raymond Browning, Nazarene evangelist from Columbus, O., together with Col. Brengle of the Salvation Army, made up the main speakers daily. Rev. A. L. Whitcomb, of the Free Methodist Church, was unwell and could not attend. He was the invited help from the Free Methodist Church.

Rev. Brasher is a great preacher. Rev. Browning is a forceful personality and his descriptive powers are splendid. Col. Brengle is always interesting and sweet as heaven itself. Mrs. Thomas had charge of the 9 A. M. Fellowship Meetings daily and our sister is a real Bible teacher of prominence being also a returned missionary from Korea. Rev. Alvin Young was in charge of the music, besides he is a superior soloist. He was assisted by Mrs. Elsie Davies, Mrs. Florence Miller, these two sisters have very superior voices and are altar workers for God and his cause. Mrs. John Norberry presided at the organ and piano with ability. Brother Cooke gave fine talks at 1:30 P. M., twice during the convention on Prophecy and was so well liked that it is very probable that he will take the whole time next year from 1:30 P. M. to 2:30 proving his thesis that has gripped him for thirty-five years.

This great convention was born in the heart of our dear Sister C. H. Cooke fourteen years ago. Sister Cooke is the Corresponding Secretary of the Convention and has spent her money and given her time to this work for all the years. Surely God has been with her and her corps of workers over the land mightily for many souls have been saved and sanctified during these meetings. She has maintained a Tuesday afternoon prayer meeting at Atlantic Avenue fourteen years in the Salvation Army Tabernacle, which place is called the Power House for the Interdenominational Holiness Convention.

The kitchen was presided over by three spiritual Free Methodist women from Rochester, N. Y. The cooking was pronounced as near perfect as could be. Great love was expressed to Sister Mary E. Magee, who had charge of the culinary department for her ability to secure the best meats, vegetables and fish in the market and at the most reasonable prices.

On Thursday night, Nov. 7, the writer was appointed to hold an all-night prayer meeting consisting of a division of time for relay praying from 10 P. M., to 12 midnight and from 12 midnight until 2 A. M., and from then to 4 A. M., the last watch closing at 6 A. M. Some of the praying saints remained through the four watches. We have never heard such intercession in all our life before. Surely God heard and many souls were saved and sanctified during the Convention. All glory to God for giving us this marvelous, spiritual, and especially happy convention.

Rev. H. W. Hodge.

IF YOU WANT SOMETHING

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

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(Continued from page 1)

prepared to teach school their sustenance is sure and that they have secured a good place in society. It were better from a financial standpoint for a man to leave his daughters well educated and prepared to earn a good living in teaching, than that he should leave them without education and quite a sum of money.

The advancement of female education in the United States in the last quarter of a century is quite remarkable. There are not only female schools giving very great advantages in higher education, but young women are now admitted to most all of the great universities, and are proving themselves quite equal to their brothers in mastering the various branches of study in higher education.

It has occurred to me, and I have been thinking for sometime of the possible menace there is in higher education for women. I must not be misunderstood. I have never spoken, voted, or taken any part in any sort of effort to hinder the advancement of women to all the opportunities and privileges enjoyed by men. It must be remembered, however, that one of the very highest services that women must perform for society and the progress of civilization, is the reproduction of the race, and it is quite noticeable that women who, after graduating at the colleges, who seek degrees in universities, and become eager for the larger knowledge which is obtained in special studies and science, and other branches of learning, and extensive travel abroad, are very likely not to marry. Many of them devote themselves most worthily to teaching or social service for the general uplift of society.

Highly educated women in our universities who are so equipped that they can easily support themselves, do not need to marry in order to secure a livelihood, and after they have spent some years in the universities, they will not marry the type of men that they would have married when graduating from college. There is one thing of which we may be sure—highly educated women, if they do marry a little late in life, have very small families, one or two children, perhaps, and frequently, none at all. Those who are best equipped, perhaps, to take care and guide the physical, mental and spiritual life of children, in many instances, have no children, and if any, only one or two.

Some time ago I was preaching in a large city church with a most excellent pastor. One day, while in conversation, he said to me, "I find that in my church there are fifteen couples of well educated, well-to-do, excellent families who have been married some two to fifteen years who have no children." He said "they attend, and take an interest in church affairs. Of course, they are making no contribution to the enlargement of the Sunday school, and are not raising sons and daughters to take their places in the Church of God." He said, "I am asking myself where this church will get its membership in the future when some of my finest people, in some regards, are not rearing any children to carry forward the work of God in the church after they have passed away." It is hardly to be supposed that this was an isolated case. He had taken pains to number, and knew, personally, such families.

No one must accuse me of objecting to the higher education of the women of our country, but it is perfectly safe to say that the young women who graduate from college when they are from nineteen to twenty-two or three years of age, are much more likely to marry, raise and train large families of children, and give to the church and nation a fine type of man and womanhood, than those women who go on to the universities and seek the higher education. Of course, we want university-trained women in our colleges, and they are excellent teachers, and most of them maiden women. They have never married and the strong probabilities are, they never will.

Looking into the future, while the whole trend of our American idea is to give our young womanhood the benefit of university training, as the generations pass what will be the outcome? For instance, if our excellent Anglo-Saxon women of these United States educate themselves up to a point where they either will not marry, or if married, do not intend to be encumbered with children in seeking the enjoyments of their intellectual life, who will bear the children that will populate this nation, two or three centuries from now, if our Lord should tarry?

There are two classes of people you may count upon for large families: First, our colored population. The women of the colored race are usually equipped with physical strength; they bear large families; they are affectionate. The humblest colored mother is seeking to give her children at least, a primary education. Second, the emigrant population, especially those from Southern Europe who have little education before coming to this country, have large families. They delight in children. So, as we look into the future we are wondering what the color of the population of these United States may be within a couple or three centuries? If our Anglo-Saxon daughters seek higher education and refuse to reproduce our race—the Anglo-Saxon race—will gradually pass away, and without any sort of exaggeration, we can conceive of a period, not so far distant, in this country, when the colored race and those physically vigorous peoples from Southern Europe who have come among us and are so prolific, will be the dominating people of these United States.

I may add, also, that most all of our great universities are dominated with the evolutionary idea of creation. They are skeptical. Teachers and students have largely lost faith in the inspiration of the Scriptures, the Deity and redemptive power of Jesus Christ. These centers of skepticism are a menace to the spiritual life of our nation. It is becoming popular for one to be very liberal in his religious views. The young women who attend these institutions are drifting away from the evangelical faith which saves from sin.

I suppose some of my readers will think there is no ground to justify the suggestions I have offered; and, to tell the plain truth, I

am not lying awake at night worrying over the situation, but have been trying to look a bit into the future and ask myself in quiet moments, what sort of a population this country will have with the present drift of things, a couple or three centuries from the present time. There is one thing of which I feel perfectly sure: its dominating population will not be of Anglo-Saxon blood.

THE WATCHTOWER.



HERE is a department in *The Nashville Christian Advocate* under the above heading, signed "The Watchman." When I can get hold of the *Advocate* I always read with interest, what he writes. He is a well posted man and has a very broad view of what is going on in the world. His reasoning, comments and conclusions, are very suggestive, and I have found it interesting to myself, to try to guess who he is. I have not been able to settle positively on any man, and yet, I am of the opinion that I could name him.

In October 18th issue, he begins his observation as follows: "The American Legion in its national convention the other day, gave a fresh kick to the football of investigation of lobbying, which President Hoover put in play not long ago. These youthful ex-soldiers even went so far as to draw a list of organizations which they think ought to be investigated. It is a rather curious list, at that, ranging from the Federal Council of Churches of Christ in America, to the Association for the Advancement of Atheism. Just what those two bodies might be supposed to have in common, will strike the casual reader as a bit puzzling."

Long ago, I came to the conclusion that the man on *The Watchtower* is a very liberal modernist. I may be mistaken, but his general tone leads me to believe that he is modernistic to the core.

Is it not true that the Federal Council of Churches of Christ in America is under the leadership and direction of rank modernists? Are not Fosdick and Cadman among its high priests? If so, may there not be a closer relationship between this organization and the Association for the Advancement of Atheism, than the Watchtower man has been able to discover? This organization of atheism denies the Bible account of creation. Do not many of the leading men in this Federal Council deny the same? This atheistic organization denies the Virgin Birth of Christ. So does Fosdick, and Cadman recognizes him as a full brother. This atheistic organization denies that Christ ever performed any miracles. So does Fosdick. This atheistic organization denies that Jesus rose from the dead. So does Fosdick. And he has a very large following among the Federal Council of Churches. This atheistic organization is set to destroy the faith of the people in its faith in the Holy Scriptures. Are there not many men connected with the Federal Council of the Churches who are not most successfully engaged in that horrible business, and have not they a tremendous advantage over the atheistic organization because of the fact that they are supported by the church, and preach their heresies from the pulpit? In many instances, men like Cadman, Fosdick, and their ilk, are ploughing the ground for the atheistic sowing of the seed of unbelief and blasphemy. Aren't they cutting logs for the atheistic mill? In truth, is not this atheistic organization an effort entirely unnecessary, and a waste of time and energy? Let the modern skeptics go on with their false teaching until they have captured the universities, the colleges, the high schools, and the churches, and when the people come to believe that the Old Testament is folklore, and the New Testament is such

fiction as Fosdick makes it out to be, will there be any need for an atheistic organization to destroy the church, to blast the home, and damn the world? All such teachers as Fosdick, Cadman, and their host of little followers, can do the work of destroying all evangelical Christian faith more successfully than the atheistic association. I should be glad to see these skeptical teachers smoked out of their holes and brought before a committee of the United States and made to tell in plain words, the infidelity and unbelief they have in their hearts, and preach from their pulpits, and teach in their schools.

If the churches of this country, in its ministry, schools, and homes, were faithful and true to the Holy Bible and the blessed Christ who is so mighty to save from sin, we would need to have little fear of the atheistic society. But these modernistic preachers and professors are more in harmony with a phase of atheism than they would like to confess. They are broadcasting the seeds of unbelief; they are destroying the faith of the finest youth of the land. They are sending into eternity multitudes who, long ago, have given up the Bible and surrendered their faith in Jesus Christ. They have produced conditions in thousands of churches in the various denominations where a true revival of religion, with deep repentance and regenerating power, is almost impossible. These high-salaried skeptics in our pulpits are far more guilty and dangerous to the churches, the homes, and therefore, to stable government, than this atheistic association.

Exploring the Bible.

A STUDY OF BACKGROUND AND PRINCIPLES,
By Frank E. Gaebelstein, A. M.

Dr. Gaebelstein is well known as a careful and devout Bible student. He has written a most excellent book. I sincerely wish it could have been placed in my hands when I was on my first circuit. It would have been immensely valuable to me. That does not mean that it cannot be read with interest and profit in middle life and old age.

Dr. Gaebelstein stands tremendously for the divine inspiration and trustworthiness of the Bible. The book is well worth the price and time it takes for its perusal. A large percent of the people who read the Bible in a fragmentary way, and accept it as the Word of God, have little, or no knowledge of the Book, how it came to us, and the tremendous power it has over the lives of those who read it carefully and follow its instructions with devout obedience.

The thoughtful reader may disagree with the author in some of his statements, but it would be a stupid person who would refuse to read any and all books if he could not agree with all the writers may have to say in the discussion of the various subjects under consideration. I commend this book very highly. It can be had of The Pentecostal Publishing Company., Louisville, Ky. It is handsomely bound and contains 195 pages. Price \$1.50.

H. C. MORRISON.

Two Books for Girls.

Young people of our country are reading, and reading much that is of no intellectual and moral benefit, but just the reverse. It is not worth while to undertake to keep them from reading, but the wise thing to do is to place in their hands books that attract and entertain them and, at the same time, prove beneficial by inculcating good impulses and high ideals of life. We have been most fortunate in securing two books that entertain, instruct, and elevate the thought and desires of those who read them. The first I mention would make a beautiful Christmas present to any girl, is "The First Soprano," by Mary Hitchcock. She gives the remarkable conversion of a young woman who was a very talented singer in the choir of a great city church, of which she was a member. A plain, earnest minister came to the church and preached a few sermons which revealed

to her that she was not a Christian, and she was in great distress. She found no encouragement, but opposition, among her church friends, but she was finally graciously converted and led her infidel brother to Christ. And so the story goes. I think most any girl who gets hold of this book will read it with interest and, possibly, a spiritual awakening that will be of great value. It is beautifully bound in cloth, printed on good paper, contains 187 pages. Get this book both for the girls and boys of your family. Make a Christmas present of it to some girl who needs to be brought to serious thinking about her soul's salvation.

Beautiful Girlhood, by Mabel Hale, is a very interesting book of short chapters on many subjects of great importance for girls growing up. It is written directly to, and for, girls. It is attractively bound, and has suggestions all along the line of a girl's life to womanhood, her associates, boy friends, etc. Every chapter in it is interesting and suggestive. It, too, would make a nice Christmas gift for a girl, a good book to have in a family where there are several girls who will read something, and should be furnished with something good to read. These books may be had of The Pentecostal Publishing Co., Louisville, Ky., for \$1.00 each. I commend them because I believe they will be of real value to any girl who may be so fortunate as to read either, or both, of them.

FACTS AND EVIL SPEAKING.

MRS. H. C. MORRISON.



THE following incidents remind us of the frailties of human nature; how prone we are to see the objectionable and lose sight of the real beauty which glows in the unselfish devotion of those who count it a privilege to serve. We wonder if this party ever found out the mistake he had made in thus wrongly judging the faithful missionaries who denied themselves that their guest might have the best. May the Lord flood our hearts with that love that "thinketh no evil," that "hopeth all things," and that "never faileth." How different this spirit from that which Paul manifested when commending the Philippians that their care for him had "flourished again;" and lest they might think he was complaining, he said, "Wherein ye were also careful, but ye lacked opportunity."

Friends, we need to get where we do not demand so much attention, and then we will not feel the slights when they come; and if a little kindness should be dropped along the way, it will come as one of those sweet surprises which we did not expect, and which we feel that we did not deserve, so we will be that much ahead. Blessed is the person who does not live to be ministered unto, but who lives to minister, and counts it a privilege to serve unnoticed by any eye save that of his Lord and Master.

Some one has said that the test of leadership is the readiness to be invisible. The rudder is under the water during the voyage, and is not seen by the passengers. If it were chiefly to be seen, its guiding power would not amount to much. Until we learn not to care whether we are observed of men or not, we shall never become as effective in leadership as we might. The great forces of nature work chiefly without attracting attention. But the following is the point we wanted to get before you:

"A man traveling in a far-off part of the world came to a place where there were missionaries. All travelers expect missionaries to be hospitable, whether they themselves believe in missions or not. This man was no exception. He accepted the friendly invitations of the missionaries, to lunch with one, dine with another, and so on. They, on their

side, spared no pains to make their guest comfortable. Their fare was very plain. But they clubbed together and, for the visitor's benefit bought some ham, which was an expensive luxury in those parts. Wherever the visitor went for a meal, the ham was sent there for him. He enjoyed it very much. But he did not understand their hospitable strategem. He thought they all had quantities of ham in their larders; he went home and talked about the extravagance of the missionaries, who lived every day on the most expensive food.

"Another visitor accepted a missionary's hospitality in another spot. The missionary household went without butter themselves habitually; but enough butter for the guest was placed by him at every meal. He ate it. He never noticed that nobody else had any; and so he, too, went home and criticised the luxuries that missionaries have.

"Yet the facts in the case were facts. One traveler did have ham at the missionaries' tables; the others did have butter. Evil-speaking may follow facts. The trouble is, it usually doesn't have all the facts, or anything near all. More than that, it puts the wrong construction on the facts, and so makes them false in their bearings. These two incidents, reported lately by one who knew, show the risk we run of slandering others by saying unkind things based, apparently, on fact. The only safe rule is to put the kindest construction possible on facts, and when they seem beyond favorable construction—why, then keep that golden silence which all the ages have taught wise men to praise."

The First Soprano

Is the title of a very interesting story combining an entrancing narrative of human interest with a moral background of convincing merit. It shows the emptiness of mere formal church worship without having the spirit of worship, and points out the compensation a young woman received by a whole-hearted surrender to God. It is a story that will charm and captivate the young people, and will be read with interest by older members of the family as well. It is beautifully bound in dark blue cloth, with extra cover of green and gold, and put up in an attractive red box, just what you want to contain a Christmas present. You will never regret ordering this book. Price \$1.00 of Pentecostal Publishing Company.

MRS. H. C. MORRISON.

"One Christmas"—

Not a "Santa Claus" Christmas, but a Christmas which revealed to a whole family the Christ. A Christmas time when the father of the household so touchingly told of God's gift to the world that the children wanted in turn to give the best they had to the Master. The older son, like Isaiah, heard the voice of the Lord, saying, "Whom shall I send?" and answered the call to missions to far away Africa with "Here am I, send me."

This is an intensely interesting and most touching story—one calculated to stir the heart of the Christian and bring the unsaved to Christ. Any one will enjoy it; if you want to bless a class of boys and girls, a friend or some member of your family, invest in as many copies as you can use. Price 50c, or 12 copies for \$5.00. The book is beautifully bound in red Christmas binding, with the title and the wise men stamped in gilt.

Grace Before Meals.

The same grace repeated time after time often becomes so commonplace and mechanical that we are prone to forget its real meaning. "Grace Before Meals," is not the product of one mind, but the assembled expressions of many devout servants of God. There is an appropriate grace for every day in the year. This little book has been used very effectively in teaching the different members of the family to say grace. It contains 167 pages, is neatly printed and bound. Price 50c.

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY

OUR BOYS AND GIRLS

A LIVE DOG, A DEAD LION.

"You told us about the dog and the lion." This I have frequently heard from school children, in reply to my question as to what I said when last I addressed them a year or two before: for I often use this Bible text in school talks,—"A living dog is better than a dead lion;" it gets their attention, it stays with them. Eccl. 9 is full of striking truths. But "What's the idea?" asked a young minister meeting me on my return from a school visit. Yes, why am I, a long-time preacher with many "irons in the fire," seeking the schools? Ministers having no such inclination miss much: the most fertile soil for good seed! Children's friendship, confidence, love: While the children themselves are poorer for want of the minister's spiritual talks. Too many children hear no gospel preached; others not even in Bible school. For years my compelling urge has been to bear a message to such children, specially those of the rural schools. It has proved a most satisfactory service. Love, the one direct road to their hearts; sympathy for them in troubles, which to them are as real as to adults, wins a like response.—"Their pleasures mingle sometimes with tears." Since the advent of autos, and dis-use of rural churches, Sunday visiting is the habit, thus denying church advantages to thousands of worthy children. For this reason I have made school visitation a permanent duty, not to preach a sermon, nor yet to ignore my spiritual mission to children, hence this Bible text. The very fact of a minister's presence, relates, in a child's mind, to things divine: instance, while still new in a certain town, I met a pretty three-year-old child, singing to herself. "What a beautiful little girl, and pretty song!" so saying I gave her a penny: on being asked at home who gave the penny, she replied—"I don't know his name, but he was from church." For adaptation I put the dog and lion in conversation:—

Dog—"I wish I were you, king of beasts, with your stately step, fierce eye, and tremendous roar."

Lion—"But I wouldn't be you, little weak cur, kicked around, no account, can't scare anything but a rabbit."

But after a hunter's bullet brings down the lion, the little dog happens along, and seeing the lion's big hulk lying on the mountain side, speaks again:—"I want to take back what I said awhile ago; I don't want to be you now, for a living dog is better than a dead lion. I can run and bark a little, but you can't roar at all." If the lion could speak it would say,—"I'll take back what I said too; I said I wouldn't be you, but I would now; for you can chase a rabbit, but I can't even scare a mouse: as little as you are, I'd rather be a living dog than a dead lion."

What a lesson to children of the value of their own little lives. A boy wished he could be a certain king, with castles, wealth, and a good time, but on hearing of the king's hospital experience, changed his mind, saying, "I would rather be my little self." I remarked to school children—"How rich you are," to which a lad replied, "I have no money in the bank;" but when asked what he would take for an eye or finger, shook his head to every offer, refusing all the money in the state, found himself so rich that no amount could buy him out. As in Whittier, "Let the million dollar'd ride, while you walk by his side, but you have what his millions cannot buy." The richest man in America in his day, (named reserved) starved to death. Able to purchase choicest foods, yet could not eat after he got it. Watching some laborers working in the rain for a dollar per day he remarked, "I would give all my wealth for their appetite for supper, and to sleep like they do tonight." What a new perspective to children of wealth, physical, mental, moral, spiritual, evolves out of this one text. Following my nature bent, to the hills, forests, and birds that sing there, the

flowers that bloom there, the little animals that live there; attracted by every tree, stump, and rock, with every rural sight and sound, and drawn irresistibly to the rural schools found there, fitting well into nature's setting, as if ordained of God to dwell together, I have only to dip into my heart and write,

"Fond memories hover in thy air,

For dearest of all are the children there."

To these rural children I gravitate with my messages to children, as the bird to its climate. To this I add spiritual literature, my poem "School Children," picture, "Little Brown Church," a school motto, and my tract on "An Ice Cave" here in Edgewood, Iowa, which attracts many tourists in summer. Withal these lovely children are fortunate, for here, undisturbed by distractions of modern city life, which crowd and mar the child mind, they study in quiet, learn their lessons mid the simple arrangements of nature, and are normal, intelligent, and happy. I am glad to have known so many of them; they have enriched my life beyond words, and I would urge others to enter this open door of school visitation, where welcome and uniform courtesy greet the caller.

T. Richardson Gray.
Edgewood, Iowa.

Dear Aunt Bettie: Will you let a little girl from Illinois join your happy band of boys and girls? I am nine years old and in the fourth grade at school. My father is a Free Methodist minister. I go to Sunday school every Sunday. Anyone who can guess my middle name, I will write them a letter. It begins with F and ends with S, and has seven letters in it. Adele Ferris, I guess your middle name to be Nell. Rubie Broxton, I guess your middle name to be Frances. Am I right, girls? Boys and girls, please write to me. I will answer all letters I receive. I hope Mr. W. B. doesn't get this letter. Helen F. Zahniser.
318 E. College Ave., Greenville, Ill.

Dear Aunt Bettie: Will you let a little Kentucky boy join your happy band of boys and girls? I am ten years old. I am in the fourth grade. My birthday is November 4. Have I a twin? Who can guess my middle name? It begins with A and ends with L, and has five letters in it. My aunt takes The Herald and I enjoy reading page ten. I go to the Methodist Church. I go to Sunday school most every Sunday. My Sunday school teacher's name is Mrs. Bessie Dunn. I like her fine. I have two brothers, one is thirteen years old and one is seven. As this is my first letter to The Herald I hope to see it in print.

Shelby A. Kiper.
McDaniels, Ky.

Dear Aunt Bettie: Will you let a little Florida girl join your happy band of boys and girls? I am eight years old and will be in the fifth grade at school. I made two grades last year. I go to Sunday school almost every Sunday. My mother is my teacher. We go to the M. E. Church. I am blessed with Father and mother. I live on a farm eight miles from Madison on the new Blue Spring road. Two of my cousins live with us; their names are Willie and Ila McCullough. Aunt Bettie, I think The Herald is the best paper I ever read. Daddy has been taking it about ten years. I have dark hair, brown eyes and a medium complexion, weigh 61 pounds. I am the only child. Grandmother lives with us but she is visiting in Florida. My middle name starts with F and ends with E, and has six letters in it. Best wishes to Aunt Bettie and the cousins. I hope to see my letter in print as this is the first.

Ruby F. McCullough.
Rt. 1, Box 129, Lee, Florida.

Dear Aunt Bettie: Will you let a little Ohio girl join your large band of boys and girls? I was ten years old June 19. Have I a twin? If so, write to me. I go to country school and am in the fifth grade. We open

our school by reading the Bible and repeating the Lord's prayer. My mother takes The Herald and I enjoy reading page ten very much. I have one sister older than I. Who can guess my first name? It begins with A and ends with S. It has four letters in it. Who ever guesses it I will send them a picture of myself. I have blue eyes, brown hair, and a fair complexion. Elma L. Caley, I guess your middle name to be Lois. As this is my first letter to The Herald I will say good-bye till another time. Hoping to see my letter in print.

A. Evalyn Mahaffey.
Rt. 5, West Union, Ohio.

Dear Aunt Bettie: I am a little boy seven years old. I have brown eyes and brown hair. My birthday is September 19. I am in the third grade at school. I go to Sunday school most every Sunday. As this is my first letter to The Herald I hope to see it in print.

Russell Kiper.
McDaniels, Ky.

Dear Aunt Bettie: This is my second letter. Mariam M. Burris, I guess your second name to be Minnie; if I am right don't forget your promise. I am glad to hear that Jesus has healed Dr. Morrison, and I hope that he will be able to go to his meetings. I read your story of the "Drummer's Dream;" it was certainly a good and true story. I go to the Methodist Church in pretty weather but we live on mud roads so we cannot go to church when it is bad weather. The more I read page ten the better I love to read it. I will answer all the letters I receive. I would also like to have snapshots of as many of you as can send me one. I hope that the scrapbasket is away when this letter arrives because I would like to see it in print.

Avis Mahaffey.
West Union, Ohio.

Dear Aunt Bettie: Will you let a Mississippi girl join your happy band? My mother takes The Herald. This is my first letter to it, and I hope to see it in print. I have dark brown hair and eyes with a true brunette's complexion. I am five feet, five inches tall and weigh 113½ pounds. My birthday was May 3. The cousins who are my twins please write me. I was thirteen my last birthday. I belong to the Methodist Church, and go nearly every Sunday. Loye Fay O. Henderson, I guess your middle name to be Ola. Lucile Gillham, I guess your middle name to be Constance, and Mary Grinstead, I guess your name to be Mary Elizabeth Grinstead. Now please keep your promises. I will write to the cousin who guess my first name; it begins with F and ends with E. All the cousins write. I had better stop off before Mr. W. B. comes in and catches this. But first I want to tell the cousins and you, Aunt Bettie, that I enjoy your letters on page ten.

Elizabeth Young.
Victoria, Miss.

Dear Aunt Bettie: How are you and all the cousins this beautiful weather? I am having a grand time in the country. I am sixteen years old, have long blonde hair, hazel eyes, fair complexion, am five feet, three inches tall and weigh 128 pounds. My father has a farm of 180 acres. I work in Baltimore, but I am in the country at my parents now. One of the great sports down here is boat rowing. My middle name begins with C and ends with Y, and has four letters in it. The boy or girl that guesses it first I will send a picture of myself. I will answer all letters I receive from any of the boys and girls. I hope Mr. W. B. is out playing golf when this arrives.

Helen C. Bowen.
Wallville, Md.

Dear Aunt Bettie: Would you let a little Sandy Ridge girl join your happy band of boys and girls? This is my third letter to The Herald and I hope to see it in print. I am still reading The Herald and enjoy it fine. I have fair complexion, black hair (bobbed) blue eyes, am five feet, five inches tall and weigh 116 pounds. I am fourteen years old. I have attended four meetings and enjoyed them fine. I haven't missed but one Sunday school in almost a year. I have three

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badges for regular attendance. I am
a member of the Methodist Church.
I have corresponded with several boys
and girls from different states and en-
joy reading their letters. Be glad to
hear from any of the boys and girls.
I will exchange pictures with any of
the cousins.

Lala Carter.
Rt. 1, Sandy Ridge, N. C.

Dear Aunt Bettie: Will you make
room for another little Arkansas boy?
I am eight years old and in the third
grade at school. I have auburn hair,
blue eyes and fair complexion. My
mother is dead and I live on a big
farm with my grandparents, and en-
joy riding the horses, feeding the pigs
and milking the cows. I have a cow
and a calf all my own, and like to care
for them. My birthday is Nov. 21.
Do I have a twin among the cousins?
If so please write me. Who can guess
my middle name? It begins with S
and ends with A, and has six letters.
David Dawson, I guess your middle
name to be Orel. Am I right? And
do you live at Ottus or Oltus, Ark? I
have some little cousins at Altus,
Ark., and I wonder if you know them,
Ruth Ellen and Howard Hardgraves.
I visited them a year ago last Sep-
tember and sure had a nice time. My
grandmother takes The Pentecostal
Herald and I enjoy the letters on page
ten. Aunt Bettie, please print this,
as I want to surprise my grandfather
and grandmother, also my aunt Sue
Bowman, of Rice, Texas, who is a sub-
scriber to The Herald.

Noel S. Weston.
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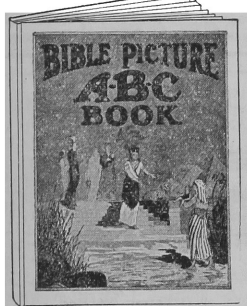
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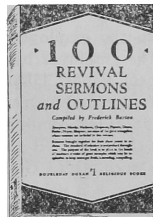
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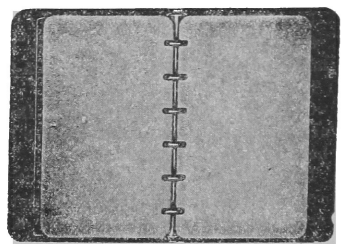
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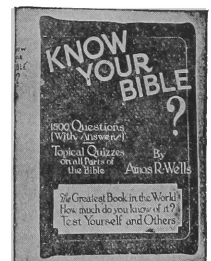


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SUNDAY SCHOOL LESSON

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

Lesson XI.—December 15, 1929.

Subject.—The Christian Spirit in Industry. Deut. 24:14-15; Eph. 6:5-9; 1 Tim. 6:17-19.

Golden Text.—As ye would that men should do unto you, do ye also to them likewise. Luke 6:31.

Introduction.—As one faces this problem the picture shows a dark background. Even the brighter aspects of it are too much shaded. Where shall we look for the "Christian Spirit in Industry?" Certainly not in any absolute standard of right. Some comparison may help us. It is a long call between old slave laws in Rome and the best modern labor conditions in America. Then a man might work a slave to death, or kill him outright; but no punishment followed. Now the laborer is no longer a slave, but possesses, at least, some of the rights of a free man. Since Lincoln issued his famous Emancipation Proclamation industrial relationships have changed a good bit in America. Even negroes are now entitled to humane rights, even though they may not always get them.

Permit me to quote from Arnold's S. S. Notes. I do not like the picture, but it is true to facts. Some day, maybe, it will be better.

"Present condition. Machinery invention in the eighteenth century converted rural England into a great manufacturing country. During the nineteenth century industry swept Europe and America. Now it is making a 'terrific invasion' of the Orient. Labor conditions there resemble those of England over a hundred years ago. Statistics in 1923 revealed the following facts: 1. In Japan, one-fourth of the laborers are under fifteen years of age; 68,000 women work underground in mines at fifty cents for a twelve-hour day; factory wages, twenty to sixty cents a day of twelve to seventeen hours; thousands of families living on \$2.50 to \$10.00 a month in one room, six by eight feet. 2. In India, wages eight to forty-nine cents a day; as many as six families in one room fifteen by twelve feet; baby mortality in one-room apartments 828.5 per 1000; annual factory profits 100 to 420 per cent. 3. In China, wages twelve and one-half to sixteen and one-half cents a day of twelve to eighteen hours; children, six to twelve years, three to twelve cents; no protective laws; homes of city poor often barely permit the family to lie side by side. While in America by contrast we have great reason for rejoicing, we still have unsolved problems. With sixty per cent of our wealth held by two per cent of the people, and five per cent of it scattered over sixty-five per cent of the population, with large corporations paying vast dividends, and often grinding wages unreasonably low, with disgraceful conditions in our coal mining districts, with one and a half million laborers unemployed in normal times, with no concerted effort to improve wages for unskilled labor, with protective legislation still sorely needed in many states, continued study and effort to promote the Christian spirit in industry is imperative."

—A. J. D.

Christ's Golden Rule that we have in this lesson, would settle all business misunderstandings, and would come as near as possible to producing ideal conditions in the industrial

world. Some claim that it does not fit modern conditions. Then modern conditions should be so altered as to fit the Golden Rule. That rule spells righteousness; and anything less than that is unrighteous. Men may refuse to live by it now; but they will settle accounts by it at the judgment bar. Eternal justice demands that. God is going to judge men "in righteousness."

In endeavoring to introduce "The Christian Spirit" into industry we must remember that the matter has two sides. Men are prone to think that it applies only to the employer; but that is wrong. The employer has as much right to expect honest labor as the employee has to demand honest wages. The obligation is as binding upon one as it is upon the other. Both of them must render account to God for the things they do.

Every good man must rejoice over every improvement that has been made in the relationship between capital and labor. Better conditions are coming slowly, but surely. They will come faster as industrial intelligence increases on both sides.

Comments on the Lesson.

Deut. 24:14, 15. This was Jehovah's law many centuries ago. He has not changed. Would God that men would obey this law today. Many a time have I seen starving children among farm-renters, because the ravenous landlords had ground their parents down to such small compensation that decent living was impossible. A Jew could not oppress a hired man in his wages. He must pay proper wages, and he must pay at the proper time, or meet God's wrath. That is true now of all men.

Eph. 6:5. Servants.—The word means slaves. Your masters.—Your owners. As unto Christ.—Although they were common slaves, they must obey their master for Christ's sake. Paul is writing to Christian slaves; but his words apply just as well to hired men and women.

6. Not with eye service, as men pleasers.—Do not pretend to render good service, when in reality you are only trying to mislead your employer. Do your best to please Jesus Christ; and men will get good service, and you will be rewarded.

7 and 8. This is a consolation to honest employees. Do your work as unto the Lord, and he will compensate you in due time. Just as I wrote that last sentence, a strange thought came to me: "Mingledorff, Jesus Christ has you employed in very sacred labor. Are you rendering him honest service?" Maybe you might do well to think this over, and apply it to your own case.

9. Ye masters.—Slave owners or employers. Forbearing threatening.—Let there be no fussing nor abusing of your employees. Your Master is in heaven.—You will render account to God for your treatment of your employees. No respect of persons.—The slave is as precious in God's sight as his owner; the employee as precious as his employer. 1 Tim. 6:17-19. No use to quote these words, and little use to comment on them. In the first place, very few of the rich will ever read these notes; and in the second place, little impression would be made, in case they did read them. Riches are a snare to the soul. Very few persons

accumulate large wealth and keep true to God. It is not impossible, if one is using his wealth for the advancement of the kingdom of God. Otherwise it spells damnation. There can be no selfish ambition, or aggrandizement, in the accumulation or use of this world's goods. "The Christian Spirit in Industry" condemns all this in toto.

EVANGELISTIC AND PERSONAL.

Evangelist Henry W. Bromley, of Cynthiana, Ky., has recently conducted two successful evangelistic meetings in New Jersey.

Miss Imogene Quinn is engaged in a series of revival services at the First Evangelical Church, corner of Bridge and Straight Ave., Grand Rapids, Mich., from Nov. 24 to Dec. 8. She will be glad to welcome any of The Herald family to these services.

Rev. Edwin P. Phillips, who has been associated with Lighthouse Mission, St. Louis, Mo., for some years, has been lately elected Superintendent of The Hannibal Holiness Mission, Hannibal, Mo., and takes charge of that work Dec. 1st.

As the result of a special evangelistic meeting held in the First Presbyterian Church of Hobart, Okla., Oct. 30 to November 10, under the leadership of Mr. Guy W. Green, of Kansas City, Mo., there were sixteen additions to the organization of God in town. Fourteen of the sixteen were adults, most of whom came on confession of faith and among whom were five sets of husbands and wives.

B. F. Pritchett, Conf. Evangelist, 656 N. Broadway, Shawnee, Okla.: "I am again entering the field of evangelism under the appointment of the East Oklahoma Conference, as Conference Evangelist. I am in sympathy with the old-fashioned methods of fasting and prayer, in the promotion of a great revival. If I am invited to your church or camp, will come without stating terms. I have devoted twenty years to evangelism, and the pastorate and can furnish the best of references."

SALE CITY, GEORGIA.

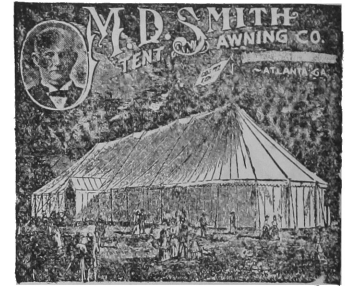
Sister Morrison very kindly mentioned our choice paper shell pecans through the columns of The Herald some weeks ago. I have had many inquiries and a number of orders from same. A certain percent goes toward putting The Pentecostal Herald into home of those unable to subscribe. I wish to say that, notwithstanding we have made only about 10 percent crop in South Georgia, I still have some choice ones on hand and those wishing same for Christmas should write me at once.

Yours in him,

W. W. McCord,
Sale City, Ga.

WANTED CLOTHING.

In a recent letter from Rev. Charles A. Peters, Albany, Ky., he asks that we insert a notice in The Herald calling attention to the fact that he lives in a very needy part of the state of Kentucky, and will be glad to distribute any clothing the people may have to send him. We have put notices in The Herald before and the people have responded by sending clothing to Brother Peters. Any size, or style will be appreciated, for there are most any kind of persons who need



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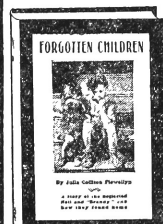
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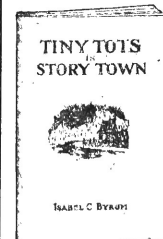
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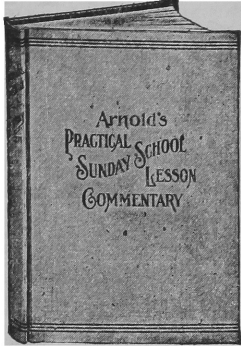
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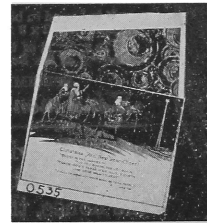
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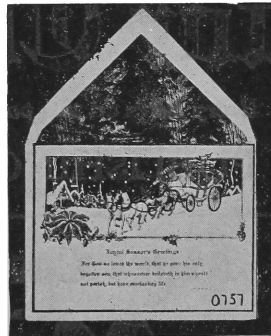
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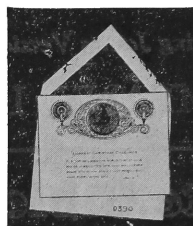
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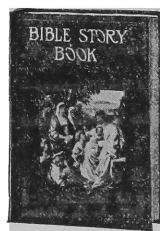
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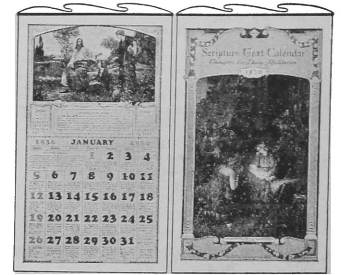
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son of Da'vid, have mercy
,28 And when he was con
the house, the blind men c:

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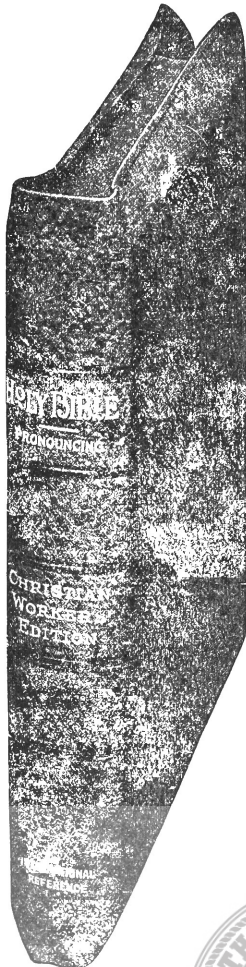
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Louisville, Ky., Wednesday, Dec. 11, 1929.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 41, No. 50.

THE SIN OF ANANIAS AND HIS WIFE.

By The Editor.



HERE is a Scripture that declares, "As a man thinketh in his heart so is he." The thought of his heart leads to action. His acts build his character. His character fixes his destiny. This Scripture is quite in harmony with another which reads, "Out of the heart are the issues of life." To put it into other words, the life issues out of the heart. The heart is the fountain. The stream which flows from it makes up the life.

* * *

Ananias and his wife were wrong at heart. They were selfish, covetous. The Scriptures tell us that covetousness is idolatry. It is loving things, the creature better than the Creator. This is not so rare a sin. It takes place often in the church of God, even in the ministry it becomes the common sin of seeking a place of power and influence in the church rather than seeking to lift the church into holy communion with God and seeking the lost for whom Christ died.

* * *

It is a fearful thought that a man called of God to preach the Gospel should undertake to make a pedestal out of the Christ on which he tries to climb for his own elevation rather than making himself a pedestal upon which he lifts up the Christ.

* * *

Let it be remembered that sins are very sociable. They go in companies. They unite in unholy marriage and produce large families. It was so with this unfortunate pair. First, they were influenced by the great revival. They were profoundly impressed by the manifestation of divine power. They united themselves with the company of the Lord's people. They had a desire to appear to be of the very best. The entertainment of the great gathering of the saints called for considerable financial outlay and some zealous souls in order to meet these expenses sold their property and gave the income from such sale to provide for the wants of the visiting multitude who were giving themselves to prayer and praise and joy in the fullness of the blessing of the Gospel.

* * *

Ananias and his wife must appear to be as good as the best. So they sold a piece of property, with all outward appearance of joyful consecration to a good work, but in their selfish hearts they begrudged to God the income from the sale and while they appeared to the people to give in the full amount received for the property they kept back a part of the price for selfish uses. Notice how sin accumulates. First, they have a selfish, covetous nature. They are money lovers. Second, they join themselves with all appearance of zeal and earnestness to the people of God; hypocrisy. Third, they pretend to have such zeal that they sell the property, but keep back a part of the price and go, no doubt, with a strut of pride, and lay grudgingly, we suppose, a part of the price at the feet of the disciples.

They no doubt congratulated themselves that they were making fine headway. They appeared to be among the very best and most generous. They would receive the loving gratitude of the people who were benefited by their gift. But God is a searcher of hearts. Nothing is hidden from the eye of him with whom we have to do. This little drama is made up of a few brief acts in rapid succession. Their hearts are uncovered. Their sin is rebuked. They fall dead. The curtain drops over them. It is a black curtain.

* * *

What was the sin of this unfortunate couple? First, they undoubtedly were cursed with the love of money, very common. Second, they had enough of religious sentiment to desire to join themselves with the Lord's people. Third, they wanted to appear to be far better and more generous than they really were. Fourth, they appropriated for selfish usage that which belonged to God. Let us tarry here a moment. Is this an uncommon sin? Are we cheerfully, without the blast of trumpets, or begrudgingly, giving to God His own? I am unfortunate in the use of the word, giving. We cannot give to God that which is his own. We can pay that which we owe. We can be good stewards. On the other hand, we may rob God and I fear the robbery of God is a far more common sin than it is supposed to be.

* * *

It is all right that we should have a good home, a well built, well arranged, capacious house, with modern improvements, but whose money built the house? Are you quite sure that you did not put into that house some of the Lord's money? It is all right for you to have a good car large enough for your family and to show your courtesy by now and then taking a friend for a ride, but whose money bought the car? It is fine to take a trip, to have a nice summer outing, to go to the lakes, to bathe in the brine along the seashore, but whose money bought the railroad ticket and paid the hotel bills? Are you quite sure that it is your money? In other words, have you paid your tithe? Have you given to God that which belongs to him? Have you not only paid your tithe, but have you brought a thank offering to the altars of the Lord? That house of yours there. Is there money in that building that ought to have gone to the support of a missionary? That's a beautiful car you have, but did you steal the Lord's tenth to put into those balloon tires? It runs beautifully, but did you rob God of the Sabbath morning hours and go joy riding when you ought to have been at worship?

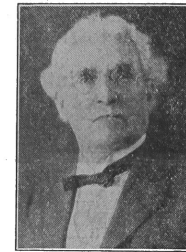
God's attitude toward the covetous, the hypocrite, the robber, and the liar has not changed. His judgments may be delayed, but the time will come when the sword of justice will flash from the scabbard of retribution. We are hastening to death and judgment. Let us be sure that we are not playing the Ananias act, that we are not appropriating to our own use that which justly belongs to

God. Think on these things and if mistakes have been made, if we have been dominated by selfish motives, let us make haste to repentance and to restitution to God of that which justly belongs to him and upon which we have no claim.

Monthly Sermon.

HOW TO BRING SINNERS TO CHRIST.

"When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee."—Mark 2:5.



The account of the healing of the paralytic as given in the Gospel by Mark is one of the most interesting of all the miracles performed by our Lord. In this, we find not only the healing of the body, but the forgiveness of sin; and we judge that this was true in every case that the faith that enabled Jesus to heal also enabled him to forgive. There never was or is any question in the mind of the faithful about his power, both to heal the sick and forgive the sinful. Unbelief is the only obstacle that stands in the way of the mighty works of Christ.

There is a very interesting human element in the account, as Mark gives it to us, which is most suggestive. It was quite fortunate for this paralytic that he had four friends who had great faith in Jesus. His condition was such that he needed a group of believers to lay hold upon his cot and bring him into the presence of Christ. He was helpless; without some human assistance he would have undoubtedly died of palsy in his sin, but there were four men who believed that Jesus was more than master of the situation.

These men were also concerned for their brother. They could not be content to let him remain sick and helpless when Jesus was so able to heal, and within reach of their helpless friend. Their faith in Christ, and their love for their neighbor set them going. They went after him; they assured him of both the power and the disposition of Jesus, the compassionate and mighty Healer of the sick. He was no doubt thoroughly convinced and thankful for assistance.

This faith in Christ and love for the neighbor united the four men in zealous effort. I imagine that I can see them hurrying away to the home of their sick friend; they are walking rapidly, they are close together, and are conversing with eagerness among themselves. They break in upon their friend with enthusiasm surprising him with good news; they are all about his bed, all speaking at once and confirming each other's testi-

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OF ASBURY THEOLOGICAL SEMINARY

THE WORK OF THE LORD IN THE TROPICS.

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



I am writing this article on the Indian Ocean on board the P. and O. steamer Mantua on the way to India. We left Penang of the Straits Settlement two days ago. We had a strenuous three weeks in the Malay Peninsula, having to divide our time between four cities, Singapore, Kuala Lumpur, Ipoh and Penang. We had to hasten from one meeting to another in order to meet the schedule marked out. In each case we would close a meeting one night and then hasten on by train to the next point and preach the opening message the next night thus giving no chance for a rest between meetings, and our daily schedule began at 8 o'clock in the morning when I would speak at the High School chapel to the older students ranging in numbers from 250 to over 400. Mrs. Ridout would speak at the same hour to the girls to groups of 200 and more. Our daily holiness meeting for believers took place at five o'clock till six in the afternoon and the evangelistic service at 8 P. M. at night. For the Tropics this was a very full program and frequently we were warned that we should not attempt so much but the fields were white unto harvest and the laborers were few. Hundreds of souls were led to Christ and many into the deeper life during these busy days and this was our chief joy. If the angels in Heaven rejoiced over one sinner repenting (Luke 15:10) how much more should mortals rejoice in sharing in the great work of leading souls to salvation.

Malaya is one of the most intensely interesting fields we have yet visited. It was quite a unique thing to see Malay boys with their Mohammedan caps on and their traditions and background being Islamic throughout, in the school chapels singing with the other boys such hymns as "What a Friend we have in Jesus" and "Stand up, stand up for Jesus." They say the most difficult problems of these states is to Christianize the Mohammedans. By a strange course of circumstances the Mohammedan religion swept down through Malay away back about four centuries ago and ever since the natives have adhered tenaciously to that faith and though many of the youth go to the Christian schools, yet it is exceedingly difficult to make even a dent in their Mohammedanism. The Rajahs or Sultans which rule (nominally) the Malay States are entirely Mohammedan—they have many wives and live in luxury, and the Mohammedan faith permits them to do this provided they build and maintain the Mosques and observe the religious fashions of their faith.

I have read that it is the boast of the Malays of the Peninsula that during forty years of Christian Missionary work not a single convert has been won from Mohammedanism to Christianity. I cannot vouch for this statement. I hope it is not true.

Directly opposite to our dwelling place at Ipoh was a heathen Temple. From early morn till late at night the gongs and bells sound and peculiar sharp high music somewhat resembling the Scottish bagpipe is heard. Of course it indicates that worship is going on. We went through one of those Temples the other day when no service was in progress and an assistant took us around and explained the pictures. The most atrocious to our thinking, was that one representing one of the gods with an elephant face upon it. Out in this part of the world one comes in constant contact with the "real article" in Oriental religions. The Mohammedan plays a very important part in Malaya because the native rulers—the Sultans, are all Mohammedan and it is an understood thing with the British Government that the missionaries are not to interfere with the

religions of the native people. The Malays are hard to reach with the Christian religion—they will send their children to the Christian schools but in some places they forbid them to attend Sunday school or church. The Malays are forbidden to enter a Christian church, and I believe also that there is some sort of a law which prohibits the missionary from holding any public services for the Malays. The Chinese and the Tamils and other Indians attend the meetings with regularity and interest, but the Mohammedans and Hindoos seldom. The first night we held our meetings in the chapel of the school building a few Sikhs were present, the next night none were present because the meeting was held in the church, and while I am speaking of the Sikh let me stop long enough to explain that they constitute greatly the Indian police force, when Britain needs the dark skinned man for that purpose. The Sikh is a splendid soldier and Britain has honored him ever since the Indian Mutiny because they stood true to the British flag and went to their death—many of them in defence of the British.

The Mohammedan is a difficult proposition chiefly because they have the tendency to stick together when a religious issue arises. If those against whom he rebels happens to be of another faith the quarrel may eventually rise to the dignity of a Holy War. Those words "Sabil Allah" or Holy War against the Infidel is a slogan which arouses all classes of Mohammedans and they can all be fired very suddenly into an enthusiasm. Their faith so full of hate and pride and passion causes them to regard all other religions with disdain and they are very apt to regard it as a sacred thing to put to the sword all who hold the Infidel faith. In the Philippines many years ago one of this cult wanted to die killing the infidels and he went to the priest and took the solemn vow then, fired up with a crazy fanaticism, he started out with his deadly weapon and killed upwards of twenty-five white people before the authorities trailed him and killed him and the poor wretch died happy—so they say!

One thing that especially characterizes the Mohammedans is their doctrine of predestination or fatalism. The following lines suggest this tendency:

The dream that came to me as I lay
Beneath the waving palm,
It led me forth upon my way,
It broke upon my calm.
It whispered to me as I went
Beneath the forest green,
The message that my God hath sent
To break my sleep serene.

Ah me! I travailed brave and strong,
To set the wry world right,
To succour those who suffered wrong
To fight the Holy Fight,
And if the wicked win the day
Tis Allah's will I wean,
Glad to His peace I'll pass away
Who have his Vision seen!

The Mohammedans hold to the five pillars of the faith such as (1) The saying of the creed; (2) the five daily prayers; (3) the 30 days fast of Ramadan when from sunrise to sunset no food or drink is taken (but they make up for it by feasting all night); (4) almsgiving; (5) the pilgrimage to Mecca. This must be taken in person or proxy at least once during the life-time.

It is said more people go to Mecca from Malaya and the Dutch East Indies than from India. (Of course one reason is they have more money—the pay of an Indian in Malaya would be from three to ten times as much as in India). However going to Mecca usually does not improve the morals of the Malays very much. There is a proverb which says: "If thy friend has been once to

Mecca, trust him not; if twice avoid him; if thrice flee from him as from Shaitan himself."

One is constantly struck with the amazing contrasts between the Chinese in Malaya and the Chinese in China. In Malaya they rise to millionaires through rubber and tin, and live in palaces and amid luxury, and the ordinary classes and coolies have a good living, and their children are becoming well educated. In all our travels in Malay we have not seen a single case of foot binding. I was told of one man who came to Malay as a barber (street barbers are very common in China)—he is now a millionaire, another man who came as a coolie with all his clothing on his back—and not much of that—got into business and when he died left his son a business which made him one of the outstanding millionaires today. Such a thing as that would be impossible in China. The eternal and iniquitous "squeeze" which government and army generals and bandits would put on a man of means prevents any man to rise from the lower ranks to riches. Then there is something else to be reckoned with in this matter. The Malay Chinese enjoy law and order under British administration. Any one who sees what British colonization has done in the Malay Peninsula will behold an exhibit which will forever cure him of that foolish fear for giving over to people who have no genius for government the idea of "self-determination." It is just as well to admit out in the open that some people are absolutely incapable of self government and when they ally themselves with some great governing power who has a genuine genius for ruling, they pave the way to peace and prosperity; to contentment and progress. The Malay States are a monument to Great Britain's ability to rule and govern, just as the Philippines furnish an exhibit of America's genius for government.

PERSONAL NOTATIONS.

During our work in the Malay Peninsula we met with some very fine missionary workers. At Ipoh our program was in the hands of Rev. F. H. Sullivan, District Supt. He has had a very wide and extended experience in missionary work and has maintained the evangelistic note throughout. The work at Ipoh resulted in a very blessed harvesting of souls. The interest in the Girls' School under Mrs. Ridout grew daily until a real revival broke out there and scores of girls came out for Christ. In the evangelistic services at night at the church the altar would fill up with seekers and a very blessed work broke out among the young men and older people.

Readers of THE PENTECOSTAL HERALD who go to Red Rock camp meeting will remember Miss Minnie Rank who has spent many years out here in Malaya. She is in charge of a splendid girls school at Ipoh now occupying their new building. Miss Rank has a very fine helper in Miss Royce. These two missionaries made it possible for Mrs. Ridout to hold such a gracious revival in their school. We enjoyed very much taking our tiffin at the school each day. Friends in Minnesota will do well to keep interested in Miss Ranks' work in Malaya. I was informed that from Dr. Valentine's church in Minneapolis quite a good group of missionaries have gone to the foreign fields. It is a good thing in these days of Modernism to have missionaries sent out from churches like Dr. Valentine's because they have been indoctrinated in a manner that enables them to hold to the great essentials when they get to the field.

Put God's mercy to the test! He can bear a greater pressure still. Lean hard, harder, hardest, again! You cannot fatigue omnipotence.—Joseph Parker.

1849---Meridian, Miss., November Seventh, Eighty Years---1929

L. P. Brown.

My dear Children and Grandchildren:

FROM the far away Alps a little bird, named Graf, was taken on board the Zeppelin airship. On the journey across the ocean's broad expanse it was ever singing to cheer. Upon reaching the land, it looked back upon the ocean and the great air-plane that had brought it over and its throat just warbled and warbled paeans of thanksgiving and praise.

This day reminds me that I have had an eighty years' journey from my native home, and the query comes, what is the tenor of my song?

"There are voices calling me tonight,

Out of the past;
Speaking good cheer to my soul in its flight—

Out of the past;
Oh, how those voices now ring in my ears,
Kindling my hopes, and allaying my fears,
Dimming my eyes with sweet memory's tears—

Out of the past!
"There are faces smiling on me tonight,

Out of the past;
Bringing me vision of holy delight,
Out of the past;
Visions of home with its comfort and cheer,
The unbroken circle of faces so dear,
Lovely, how lovely, those faces appear;
Out of the past!

"Loved ones, I bless you for coming tonight,
Out of the past;
Flooding my soul with heavenly delight—

Out of the past;
Some day we shall meet where the bright chorus sings,
Meet where the sound of the dirge never rings,
Singing the anthems sweet memory brings,
Out of the past!"

THEN AND NOW.

"Yet often though I wish again
To run and swim and fish again
As did the care-free little boy
Who once I used to be.
I wouldn't backward turn the page
And barter all the joys of age
To let some fairy steal my years
And make a boy of me.

"Though much of joy was mine to know,
This older life is fine to know,
I walk with laughter still today
Despite my weight of care.
I'm sure I would not now enjoy
All things I cherished as a boy,
Nor wish to give my pleasures up
In boyhood's fun to share.

"To life this is my attitude:
I have a sense of gratitude
For every joy which I have known.
A happy boy was I,
But it is fun a man to be,
And it is good to live and see
The richer beauty of the world
As time goes swinging by."

On 'Father's Day', L. P., Jr., sent me a three-in-one framed picture. My old home at Jackson, Miss. with faces of Ma and Pa, my parents. The old home at Black Hawk with faces of Mother and Father, Willie's parents, and our home at Meridian, Miss., with faces of Willie and me. The likenesses are all good, the mechanical part, the whole setting could not be improved upon.

From time to time I sit and ponder, first of the home where I was born. The bodies of eleven once occupants are in a near-by cemetery, leaving but two, Sister Hadie and me, of a large family. The old home has passed into other hands. In this cottage in the years ago was spent happy, glad some boyhood, early manhood, and the leaving several years before reaching my twenty-first

birthday to battle with the sterner realities of life.

The second is the vineclad home where Willie, my wife, was born. The larger part of her family have gone to their reward. Both of these homes have made history which has told on the world for great good.

The third in the picture, you as children and grandchildren know more about. For forty-two years Willie and I lived there a one-life. Within its walls you first saw the light of day. Here around the home altar you were reared. As parents we saw each of the ten—and all are now living—reach their majority.

Thirteen grandchildren today give promise of markedly strong characters. Within a few days of three years and nine months ago, God called Willie, 'Mother' and 'Grandmother,' to come up to her final and merited home. It was "No Gate ajar;" she went sweeping through the gate. I trust her beautiful, well-ordered Christian life and the fulfilling translation will ever be a fresh memory and prove an inspiration for only the highest and noblest in life.

Upon this, my Fourscore Birthday, I can scarcely think of a single new line I could give you in the way of admonition. It seems I have, throughout the years, by love, teaching and prayer gone the entire gamut.

In October, 1620, one hundred and twenty pilgrims and strangers upon earth set sail in the Mayflower for Virginia, but landed at Plymouth, Mass. Part of your ancestral chain goes directly back to that group. The crossing of the ocean then required sixty-three days; the Zeppelin's trip required less than four days, and indications now point to two days. Today we are a nation of one hundred and thirty millions. Our growth and development along all lines have been marvelous. The past fifty years have out-distanced all the previous ones, yet, I ween the next ten or twenty years, at farthest, will prove in the comparison as miraculous.

The big world is before you as an open book. Opportunities were never as great. Vacancies are at the top in every line of endeavor. This seems to be the testing age of ages. Real men and women were never in greater demand. The consciousness of sin is being blotted out. Each person would be a law to himself or herself. God's Sabbath day is observed in the breach. Men called of God in high endeavor are more afraid of men than of him. The family altar and the God-ordained home-life are rapidly passing away. Often from the sacred desk in the very House of God men are heard who guardedly lower, or make weak, heaven-given Bible standards. So called "diversions" in high social circles which, in other years, brought into immediate action the "unwritten law," now go by unnoticed. In view of all these things let me give you a single verse fraught with meaning—

"Take time to be holy,
The world rushes on;
Spend much time in secret
With Jesus alone.
By looking to Jesus
Like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see."

The real key to all true life is the home. Let it ever face toward the Father's House. Not only let the day begin and end with mercies acknowledged, and forgiveness sought, but let it be seen and felt that God is your chiefest joy.

A few months ago an old-time transport known as Thomas went out of the 'Golden Gate' in California on its last voyage. It was the first of the American transport ships. It had carried over four hundred thousand soldiers during the McKinley administration. It never lost a passenger. It

never had a wreck. It made one hundred and five trips from San Francisco to the Philippines. It carried troops to China. Without the firing of a gun, or any kind of military 'good-bye salute' the old transport, having served its day of usefulness, was silently turned out on the old ocean and consigned to the mud flats.

It is a precious thought, my loved ones, that as I pass four-score years and look back upon life there is much I should have better done, but there is consolation in the fact, I have ever leaned hard on God. My voyage has not in a detailed sense been like the old transport, yet, I have never shunned being a freighter. My desire has been to share another's woes. I have tried to build character for myself and for others. I have prayerfully tried to stand in the breach in every hour of need. In matters that pertain to Church and State and upon all moral questions, I have sought the right, and not waited to see what was the majority side.

I am fully aware of the love and confidence of each one of you, and when I am called to pass from the ocean of time to the ocean of eternity, I trust it will be in some quiet hour. The old transport according to usage should have had an honored salute. I insist that mine shall have none. Let the life for good or evil be its own interpreter.

A number of years ago, I gave to each of you ten children a neat, limp-back Bible with your names in gilt letters on it. In my recent rounds of a month's visit to the various homes, I asked for a Bible and one of the grandchildren handed me one of those same books with her mother's name on it. I am now ordering thirteen just like those, if to be found, for our grandchildren trusting that from the oldest down to the youngest it may prove to be ever at hand.

Two of the number, L. P. B. Lipscomb and L. P. Brown, Jr., recently passed their nineteenth year and are soon to be graduated from colleges. The high attainment and standard of the young men are a source of great gratification. I shall expect them to ever be clean and pure and to be exemplars through life in their respective professions.

I note that the other eleven, from the youngest to the oldest, have each a distinct individuality which omens good results. I cannot hope to live long enough to see the rich fruition in their lives, but with confidence they will not be lacking. I do now rejoice, and trust through an open window in Heaven to still watch their courses.

Widely scattered, your visits to the old home are only occasional, and I know the question upon your minds is, "How are you, Papa and Grandfather?" "What is your real physical condition?" I see but little change from that of fifteen or twenty years ago. Though I am old, yet, I am strong and well.

"Truly my age is as a lusty winter,
Frosty, but kindly."

This thought is constantly with me, "If wrinkles must be written upon my brow, let them not be written upon my heart. The spirit must not grow old."

Life's real solace, however, is in my Old Bible—

"Though the cover is worn,
And the pages are torn,
And though places bear traces of tears,
Yet more precious than gold,
Is the Book, worn and old;
This Old Book is my guide,
'Tis a friend by my side,
It will lighten and brighten my way.
And each promise I find
Soothes and gladdens my mind
As I read it and heed it today."

Esteem your Bible more than your necessary food.

In simple faith, love and prayer,
Father and Grandfather.

If Methodism Shall Have a Pentecost.

Rev. B. L. Wells.



HE near approach of the anniversary year of Pentecost 1930 has filled many hearts with a yearning to see our Methodism, which was born in a Pentecostal period, enjoy again the freshness and spiritual warmth of another Pentecostal period. Some would say that this is a vain wish and impossible of fulfillment and reason thus:

1. We are now a great world-wide church with an intricate organization and the early church was small and had little organization.

2. We have brought many of our people into the church through the channels of religious education and have put less emphasis upon a climacteric experience of conversion, therefore our people would not care for such an emotional experience as would probably come in a new Pentecost.

3. We Methodists are now an educated people, many college and university graduates among us, and the early Methodists were mostly an illiterate group who desired an emotional rather than a rational type of religious experience.

4. We live in a cold, calculating, commercial age in which the Church has learned the secret of mass production and uniform output from big-business so to talk of a Pentecostal experience for individuals would be to swing back into the hand-loom and grain-cradle age.

Such arguments as the above have been the narcotics which have drugged the Methodist Church into a mere machine when it should be a spiritual dynamo that would change "men dead in trespasses and sin" into men of holy life, having the "mind of Christ," alive unto every good work.

The arguments against a great Pentecostal experience for Methodism are really the greatest arguments why we should pray that God would send the Baptism of Power upon us.

Let us look at them again:

1. We are a great church with much organization and every organization or institution in the world tends to stultify the spiritual. It is the very nature of organization to seek for the uniform and oppose the exercise of freedom. "The spirit maketh alive" but organization tends to deaden. The machine age of uniformity does not produce great painters or musicians or sculptors or saints of the finest type. The greatest need of our church is for the Free Spirit of the Living God to break through Boards, Programs, Cabinets and every other form of organization and touch with the "coal from off the Altar" the heart and lips of every Methodist Church from our Bishops to the least gifted local preacher on Hard-Scrabble Circuit.

2. We are indeed an educated people even above the average and still hungering for knowledge since one out of every five students in the colleges and universities of the United States come from a Methodist home. But, the educated mind is often a menace save the heart be touched and renewed by the grace of God. We educated Methodists need a "heart-warming" throughout the church or we will cease to be a "Savor of life unto life" and how shall the world be spiritualized if we are impotent.

3. Indeed our churches are filled with the product of our religious educational system. But how few have the "witness of the Spirit;" how few can pray till the heavens answer or can be effective laborers in the harvest that is white. If every member of our great church would tarry till the Spirit comes we would take the world for our Christ within the present century. Present-day psychology teaches that life is never on a level plane but that we make progress in waves or curves. It is by the wave-crests of conversation, consecration and the spiritual

baptism that we "may prove what is that good, and acceptable, and perfect will of God" not by conforming to this world but by the renewing of our minds.

4. We have become so enamored of the "business" ways of doing things that we have forgotten that God is spirit and his ways are spiritual. We have used earthly methods and received earthly results. Is it not time to try God's way if we want spiritual results? Bishop Meade at the McPherson, Kan., Conference is the author of this appeal, "We have tried everything else to get folk saved, let's go back again and try God's plan as he lays it down in his Word."

Now, to the main question before us: How can Methodism have a Pentecost?

1. Let's put spiritual interests in the forefront. Our bishops and leaders must tarry till the fire falls. They could well afford to give an entire year over to a spiritual conference and almost forget the business parts. Every preacher could be told to stay on the same charge for another year and the whole conference session be given to uplifting Jesus Christ and the Holy Spirit, calling the preachers to a week of prayer and tarrying instead of the tiresome round of reports and anniversaries.

2. Our District Superintendents could tell the laymen that no preachers would be changed for a space of two years and the Superintendents could rally the forces for great revivals.

3. Our Boards could well spend a part of a year calling on God to send a Pentecost to our church instead of cluttering the mails with thousands of dollars worth of useless matter. A Pentecost in Methodism would give the Boards all they needed for a steady advance and unless Pentecost does come we are doomed to retreat and failure. Office chairs in World Service offices could profitably be exchanged for knee-pads. Fervent prayers could well replace many multigraphed letters.

4. Our preachers should be asked to pray till Pentecost comes to their own souls; then we would see sweeping revivals again in our churches. Many churches are asking for men who know and preach—"the Gospel, the power of God unto salvation."

Our Advocates could well afford to fill their pages for the next six months with articles that will challenge the church to think on the deeper matters of the Spirit. It is not enough to put in an occasional article such as came from the pen of Bishop Welch, but a real Pentecost will come only as the result of the impact of a week-by-week challenge from the press, pulpit, and religious teachers. Many of our people hunger for articles that present the great truths of a mystical religion and take certain other Christian literature because the Advocates fail to feed the common man on the Word in its depth and purity.

Our laymen should be challenged to face the fact of a great church which reports only one-third of one per cent increase for a whole year with hundreds of churches failing to report a single conversion. Is God pleased that a preacher and fifty or one hundred members should labor a year without one soul saved? Has Methodism lost her passion for souls? Our great church was not founded to formulate creeds but to spread scriptural holiness and save the lost. If Methodism fails at these points she may expect to be supplanted.

Why is she failing? Because the passion for souls is in eclipse and worldliness has crowded the hunger for holiness out of our lives.

What can save our beloved Church? A new Pentecost! A fresh world-wide baptism of the Holy Spirit will cause us to hear again the shouts of joy, the ringing testimonies,

the fervent prayer. The anointing with power will send preachers and laymen to seek the lost and lift the saved.

O Methodism to your knees! Ask God to forgive our continued laziness and indifference. Tarry till the Power falls! God is not deaf! On to Pentecost!

FAITH IN MONEY MATTERS.

W. W. CARY, Business Manager
Asbury College.



HE recent terrific smash in the stock market all over the country has once more emphasized the important question: "Where shall I invest my capital? In what can I trust?"

There are many devout, godly people interested in the preaching of the gospel of full salvation, and the advancement of the Kingdom of Jesus Christ who live a life of faith in many matters, but their faith does not extend to their money transactions. They believe in God and in his many promises, but when they have money to invest they put all their confidence in the reputation of certain business leaders who are supposed to be conservative, sound and successful in handling money, and forget Kingdom needs. They may be sincerely grieved in heart at the lack of sanctified men as faithful preachers of the gospel in our pulpits, and the consequent degeneration of our churches and church members of every denomination; but those same men, when there is a thousand dollars or more to invest, will put it into stocks or bonds of some strictly commercial organization, and turn the capital to the development of steel, public utilities, automobiles, etc.; when on their desks lie urgent appeals to invest in the development of self-sacrificing, Spirit-filled preachers, missionaries and evangelists. This is often called common sense, shrewd judgment, and such conduct is explained by the statement that the leaders in institutions doing religious work cannot be trusted in money matters. How often such money is lost as though a rebuke were being given from the Lord.

The experience of generation after generation does not justify the use of the phrases, "common sense and shrewd judgment." Oddly enough God's promises are just as true in money matters as they are in things of the Spirit. Christ himself wasted scarcely any time about money matters—that all engrossing subject to which so many Christians devote almost their total energy. When he needed actual cash he plucked it out of the mouth of a near-by fish, as though to indicate to his followers that supplying necessary cash was about the smallest part of God's care for them. The Bible is filled from cover to cover with statements about the ephemeral quality of commercial organizations and of man-made enterprises. Likewise there are innumerable instances of direct statements about the unfailing quality of God's own works, and the assured future of men who put their trust in him.

Let those Christians who today sit in sorrow over the loss of money invested in houses and lands, in stocks and bonds, open the one sure guide to safe investments and examine the instructions there given on how to invest money wisely for the biggest returns and the greatest safety of capital. The directions can be selected almost at random. Turn to the Psalms and we find:

"Blessed are they that put their trust in him."

"But let all those that put their trust in Thee rejoice."

"Let them ever shout for joy because Thou

defendest them. . . for Thou Lord wilt bless the righteous; with favor wilt Thou compass him as with a shield."

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God." (That might be restated in modern language, "Some trust in property deeds and first mortgages and some in stocks and bonds.")

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Have you ever stopped to see whether such statements as these could be taken into account in financial affairs as well as in spiritual matters?

This is not to say that you should serve the Lord for the sake of material prosperity. Such base motives have ever been rebuked, but in getting away from such a motive, some sincere people have gone too far in the other direction and have utterly divorced their pocketbook from their religious life. Not only "the cattle on a thousand hills" belong to the Lord; but also the total financial resources of banks and the earnings of corporations are in his hands, and it is pleasing to him when his own children follow his voice in every department of their lives.

Shrewd judgment and level-headed common sense act according to experience and past history. It is the dragon voice of the enemy, which says all institutions devoted to the training of Spirit-filled men and women for special Kingdom service, are risky places to put money. The facts disprove such a statement. It is true that there have been at times men with more zeal than judgment, who have inaugurated institutions which have proven unsound, financially, but there are many such institutions who have an unbroken history of sound financial judgment and probity.

Asbury College is an institution which proves this statement. Here a conservative, sound business policy has been adhered to over a considerable period of years. There have been no annuities issued at fantastic interest rates. There have been no huge bond issues put out. Money has been refused rather than to pay an extraordinary rate, which conservative business policy would not warrant. As a result obligations have been met promptly, and today Asbury College is glad to set forth its record in the handling of money matters. There are other such institutions and they offer an opportunity to invest money not only as gifts, but in annuities which produce a lifelong income, and in notes and bonds that can be accounted safe.

Is it not strange that corporations engaged in strictly commercial pursuits have unlimited money resources, and only need to put forth a statement that they will receive money to have the money over-subscribed; whereas, such institutions as Asbury College have to repeat and continue a statement of their money needs? The number of students that can be adequately cared for is limited. The total equipment, the teaching staff and the endowment is no where nearly as large as it should be.

But "wisdom is justified of her children." Today all over America there are men and women who thought they were living a life of faith but who forgot that faith in God can also extend to the pocketbook; who are today counting their losses and retiring in grief for some salutary meditation on the vanishing quality of money when applied to commercial enterprises.

Whereas, those men and women who went a step further in the faith program, and invested their money in the bonds, notes and annuities of Asbury College and similar institutions, are receiving steadfast income and are assured as to their future. It is not the intention of this statement to claim that no one should invest in enterprises other than religious, but first things should be put first, and so long as there are needs for the education of Spirit-filled and wholly sanctified workers for God, the money should be

pouring in in an unfailling stream until the word goes out, "We have more than enough. Please cease to send it." It is not improper to read Psalm 37, verses three to six and apply them to financial matters as well as to every other activity of living, for when anyone invests in an institution utterly devoted to the work of God, one is indeed putting trust in the Lord and comes under the promise, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

The one surest human activity on earth today is the development of holiness in life and heart among God's people, and the one institution, that is certain to endure among all those established by men, is one which is whole heartedly and faithfully devoted to sending out to every portion of the world men and women filled with the Holy Ghost, to preach the gospel of full salvation to every portion of the globe.

"The liberal soul shall be made fat, and he that watereth shall be watered also himself." Prov. 11:25.

Three C's in the Christian Life.

MRS. H. C. MORRISON.

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

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

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

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

Concern and confession are the steps that lead us to the next step of "Consecration," which means to dedicate, or devote to some special purpose. To the Christian, it means that he abandons himself, or herself to God, absolutely, to be under his direction and con-

trol. It is expressed in that verse by Davies:

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

It is to be "sold out" to Jesus as our Lord and Master, having no will of our own, save as it is lost in his will. It is to have the rivulet of our little wills lost in the Amazon of his will. To be wholly consecrated, as Paul indicates in Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Not a dead sacrifice, but a *living* sacrifice; a sacrifice that means activity in his service; a sacrifice that will count for something in things spiritual for yourself and for others.

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

"God has his *best* things for the few
Who dare to stand the test;
He has his *second* best for those
Who will not have the best."

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

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

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

"Take my will, and make it thine;
It shall be no longer mine.
Take my heart, it is thine own;
It shall be thy royal throne.
Take my love; my Lord, I pour
At thy feet its treasure store.
Take myself, and I will be,
Ever, only, all for thee."

The flights of the human mind are not from enjoyment to enjoyment, but from hope to hope.—Johnson.

Just What Your Daughter Needs.

It is well in selecting presents for our children to know what is best for them, and we are taking the liberty of telling the mothers who read this paper of a wonderfully attractive book that has sold by the thousand. The title is as attractive as the book—Beautiful Girlhood—and the contents of the book are such as will bless and encourage your girl in her struggles through those transitional years from girlhood to womanhood. Many of our girls do not *do* because they do not *know*; this book treats of the various phases of a girl's life that will help her to mature into a beautiful, modest, noble woman. The author says, "This little book is born of a desire to help and encourage our girls who are struggling with the problems that come up in teens." Such topics as "Character Building," "A Sunny Disposition," "Sincerity," "A Christian," "Choosing a Lifework," and other equally interesting subjects are treated in this opportune book. The book is beautifully bound in blue cloth, with extra cover, has splendid, readable print, and sells for only \$1.00. Do not fail to order this for your daughter, or niece, or other young women friends you may have, and it will be sure to please and profit. MRS. H. C. MORRISON.

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OF ASBURY THEOLOGICAL SEMINARY

SAVED FROM SECTARIANISM

E. E. SHELHAMER.



AND John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbid him because he followeth not us. But Jesus said, Forbid him not."

Mark 9:38, 39.

There are different degrees of salvation. First, we are saved from all outward sin. Then in entire sanctification we are saved from all inward pollution—all unholy tempers. Many good people stop here, thinking they have reached the highest peak on the "Delectable Mountains." But, beloved, there are heights and lengths ahead that no one dreamed of when he first knelt at the foot of the cross. As an instance, there are not very many who are wholly saved from prejudice and sectarianism. They imagine that to be loyal to their church, they must be more or less biased against others, especially those who are likely to be rivals and preach practically the same things. Yea, holiness people may need help in this respect.

Here was the "beloved disciple," perhaps thinking to himself, I will prove to the "Master" my superior loyalty and in return get a fine commendation when I tell him that "we saw one casting out devils in thy name, and he followeth not us; and we forbid him because he followeth not us." Yes, the preacher was casting out devils and doing it in the name of Jesus, but because *our* label was not on him or his converts; because he did not line up with *us* in every particular, "we forbid him."

John Wesley in his sermon on "Bigotry" says: "Suppose, then, a man have no intercourse with us, suppose he be not of our party, suppose he separate from our church, yea, and widely differ from us, both in judgment, practice, and affection; yet if we see even this man 'casting out devils, Jesus saith, 'Forbid him not.'"

"Everyone is either on God's side, or on Satan's. Are you on God's side? Then you will not only not forbid any man that casts out devils, but you will labor, to the uttermost of your power, to forward him in the work. You will readily acknowledge the work of God, and confess the greatness of it. You will remove all difficulties and objections, as far as may be, out of his way. You will strengthen his hands by speaking honorably of him before all men, and avowing the things which you have seen and heard. You will encourage others to attend upon his word, to hear him whom God hath sent. And you will omit no actual proof of tender love, which God gives you an opportunity of showing him.

"If we willingly fail in any of these points, if we either directly or indirectly forbid him, 'because he followeth not us,' then we are bigots. It is too strong an attachment to, or fondness for, our own party, opinion, church and religion.

"Take care, that you do not convict yourself of bigotry, by your unreadiness to believe that any man does cast out devils, who differs from you, or because he does not worship God according to that scheme of religion, which you have received from your fathers.

"Examine yourself: Am I not sorry, that God should thus own and bless a man that holds such erroneous opinions? Do I not discourage him, because he is not of my church, by disputing with him concerning it, by raising objections, and by perplexing his mind with distant consequences? Do I show anger, contempt, or unkindness of any sort, either in my words or actions? Do I not mention behind his back, his (real or supposed) faults, his defects, or infirmities? Do not I hinder sinners from hearing his word?

If you do any of these things, you are a bigot to this day.

"If you will avoid all bigotry, go on. In every instance of this kind, whatever the instrument be, acknowledge the finger of God. And not only acknowledge, but rejoice in his work, and praise his name with thanksgiving. Encourage whomsoever God is pleased to employ, to give himself wholly up thereto. Speak well of him wheresoever you are; defend his character and his mission. Enlarge, as far as you can, his sphere of action; show him all kindness in word and deed; and cease not to cry to God in his behalf, that he may save both himself and them that hear him."

There are two extremes, and he is well balanced who has found the happy medium. There is the narrow, churchly spirit, then on the other hand, there is the insubordinate, independent air. To swing to either extreme is to put a limitation on one's usefulness in soul winning. Thank God, it is possible to be loyal to your "fold" and yet recognize and fellowship "other sheep" which are not of your brand. It requires a *big* soul to do this.

We are not pleading for divisions. It might be a blessing if all Christians had but one name, especially, those who believe and practice practically the same things. But, on the other hand it is a fact that God did not organize his chosen people into one tribe, but twelve. Each patriarch and tribe had a different characteristic. God and nature teach variety. It seems that no man, or movement is big enough to see and magnify proportionately, all truth in all its phases.

The great battle between sin and righteousness, under king Emmanuel, is composed of regiments known as churches, each fighting the common foe under its own peculiar regulations. What a pity when they begin to spend their ammunition on each other, rather than upon the common foe.

Few are properly balanced. It seems almost impossible to find one who is considered loyal to his movement, who is not more or less biased against others. Some cannot worship freely with anything except their own little crowd. Others go to the other extreme, put on the soft pedal and tone down to suit every crowd they chance to meet.

Personally, we rejoice that God has saved us from a sectarian spirit. And the wonder is that we did not do as some of the "Church of God" factions demand, viz: come out of every sect and join their sect. To do so would have made us more sectarian than before. For we have observed that these dear people as a rule are more intolerant and less lovable toward other churches than almost any other class.

Wesley said, "The world is my parish." And again, "Go not where they want you, but where they want you most. Go not where you can do good, but where you can do the most good."

Dont's For Preachers.

REV. F. LINCICOME.

Don't neglect the course of study. The course given you by the church comprises a very brief and well-selected list of books to be studied or read as helps to the understanding of preaching the word. There is not a subject included in the course that is not exceedingly profitable. God forbid that any of us with time and strength and mental vigor should try to excuse ourselves from the mastery of this valuable course.

It is a question in my mind whether a person can be really spiritual and at the same time intellectually lazy.

What excuse can there be for a preacher who claims to be called of God to preach the word, but who spends far more time reading the newspapers than he does in studying his course of study and those books which help to the understanding of the Bible? What excuse can there be for the one who is always

THE SOUL DIGGER

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so busy building chicken coops or shopping or gadding about as a mere social mixer that he cannot give even one hour a day to his study? It is not to be wondered that thousands of preachers fail to grow in grace and fruitfulness by the way they spend their time. God puts no premium on ignorance and the preacher who is too lazy to study need not be surprised if he fails to be approved unto God, a workman that needeth not to be ashamed.

If a preacher refuses to give himself to the things which God hath appointed as a means of his spiritual and mental development, he need not wonder if his profiting fails to appear and he neither be able to save himself or those that hear him.

Don't forget that a call to the ministry is a call to study.

Evangelistic Itinerary of Dr. and Mrs.

Ridout in India.

Ahmedabad, December 4 to 13.

Baroda, December 17 to 22.

Sanjan, December 23 to 29.

Bangalore, Dec. 31 to Jan. 7.

Madras, Jan. 8 to 16.

Bombay, Jan. 18.

Help Some Boy to Find Christ

This Christmas. Just at this time we have gotten hold of one of the most attractive Testaments, just the thing for a boy to carry in his pocket. There is a place for the name and address; three pages devoted to telling one How to Become a Christian; then two songs, one "Carry Your Bible," and another, "Jesus is a Friend of Mine." The music is written with the songs.

There are a number of attractive colored illustrations, and for a small Testament, the type excels any we have seen for clearness, which makes it easy to read. The chapter numbers are in figures, and the binding is a beautiful dark green imitation leather.

This is just the Testament for a Christmas gift; it is so attractively gotten up that a boy just cannot resist reading it. The price is only 50c.

It is not what we have, but what the Lord can put into us that settles everything. "Ye shall receive,"—there is our deliverance, there is our hope!—Mark Guy Pearse.

The Illuminated Bible Story Book

For a child from 7 to 12 years old. It is handsomely bound, has an attractive jacket, presentation page, is beautifully illustrated in colors, printed on enamel paper in a beautiful dark blue ink, large, regular old folks type. Eighteen Bible stories are interestingly told, beginning with "Noah and the Ark" and ending with "Jesus Before Pilate." A little 10-year-old girl stepped into our office just a few days ago, picked up a copy of this book and was soon lost in it, the stories were so interesting. Give it for Christmas. Price 60c.

GLEANINGS FROM THE EVANGELISTIC FIELD

LOUISVILLE CONFERENCE.

Rev. C. K. Dickey, D.D.

The eighty-fourth session of the Louisville Annual Conference opened in Princeton, Ky., a town of some eight thousand people, in the beautiful new \$75,000 church, Rev. P. H. Davis, pastor, Bishop H. M. DuBose, presiding.

After devotional service led by the presiding bishop, a fifteen-year-old boy, Ralph Cash, son of Dr. W. L. Cash, delivered an eloquent address of welcome, which will be published in full in the Methodist Layman; also an address of welcome was delivered by the Mayor of the city. Baxter W. Napier, the efficient former Secretary, was re-elected Secretary without opposition.

The session was most harmonious and brotherly love was evidenced everywhere. There was an ease and rest among the preachers which was produced by the open cabinet method, yet the appointments, for the most part, were not known until Saturday.

The Louisville Times, for the first time in eighty-four years, printed a list of the tentative appointments, subject to change, in the last issue of Saturday afternoon, which were for the most part correct.

The Conference elected early in the session, the following clerical delegates: A. R. Kasey, who led the delegation, and has for a number of years, is the new presiding elder of the Louisville District. J. C. Akin, J. W. Johnson, P. H. Davis, B. W. Napier; Alternates, H. H. Jones, C. W. Hummel. The lay delegates are J. H. Dickey, brother of this writer, who is Conference Lay Leader, led the delegation on the first ballot, the others are, Mrs. W. J. Piggott, J. A. Akin, S. M. Harris, C. W. Taylor. The alternates are R. S. Cooper and Wm. Elliot.

The following connectional brethren were present and addressed the Conference: Dr. W. P. King, Dr. Jno. W. Shackford, Dr. W. G. Cram, Dr. C. C. Jarrel, Dr. C. N. Allen, Dr. L. E. Todd, Dr. R. E. Nollner, Mr. G. L. Morelock, and perhaps some others.

Four were admitted on trial: Revs. S. P. B. True, C. S. Raney, Chas. Hall of the Primitive Methodist Church, Stanley, England, whose orders were recognized, as was H. Carlisle, who was received an elder from the Christian Church. One of the four admitted, C. S. Raney, was voted in on two-thirds rule. Two who were recommended for admission on trial were voted down by two-thirds rule. Rev. S. A. Arnold was re-admitted. Rev. R. L. Oliver was transferred to the Missouri Conference and is appointed to the Missouri City Circuit, Richmond District. Twelve were admitted into full connection, viz: A. C. Bowles, H. H. Ogles, R. H. Garrison, Otha Neathery, V. V. Capps, R. V. Mathews, Owen Hoskinson, T. C. Howell, C. D. Owen, M. L. Fudge, L. F. Southern, W. C. Cassell. Two were superannuated, R. H. Roe, G. Y. Wilson. Three died, B. F. Wilson, J. E. King, F. A. Mitchell. Seven preachers' wives died during the year, whose memoirs will appear in the minutes. The Conference voted to change the time from holding the memorial service on Sunday afternoon to a week day session of the conference next year.

The districts reported ten licensed to preach, making 142 local preachers. There were received into the church an increase of 668 members over last year making a total conference membership of 63,838. There were 1462 adults baptized and 327 infants. Sunday schools 417, members enrolled 41,266. Missionary societies 257, members 6,678. Brotherhoods 3,123 members. Epworth Leagues 139, members 3833. Lindsay-Wilson, Jr., College at Columbia, and Logan College at Russellville have enrolled this year 463 students, the largest in their history at this time of the year. The two schools have property valued at \$325,000.00 and an indebtedness of over \$50,000.00. To help liquidate this indebtedness and secure larger equipment an endowment for these growing and overcrowded schools the Conference has appointed Rev. T. L. Hulse, Educational Secretary, who will give his entire time to this work. Rev. P. L. Piercy was made Missionary Secretary and will give his entire time to this work.

Mr. E. S. Boswell who has been agent for the Methodist Orphans Home in Louisville, Ky., of both the Kentucky and Louisville Conference, resigned on advice of his physician after serving as agent for 32 years, and the matron, Mrs. Jessie Way Williams, was appointed agent. She addressed the Conference and raised \$2,405. There are 62 orphans in the home at present.

Rev. B. C. Horton, D. D., is the new editor of the Central Methodist, the official organ of both the Kentucky and Louisville Conference, taking the place of Rev. T. L. Hulse, former editor the past seven years.

One of the best features of the entire conference was the evangelistic services conducted each afternoon of the Conference by Rev. Alonzo Monk, General Evangelist, Dallas, Texas. The preachers and laymen were greatly blessed and helped by the preaching of this Spirit-filled man.

There were 189 appointments in the seven districts, 174 charges and there were 75 changes. One new presiding elder was made, Dr. R. Kasey was put on the Louisville District, succeeding Dr. A. P. Lyon, who had completed his second quadrennium, bringing his district to one of the outstanding 100% districts of Southern Methodism, having paid all claims in full the past four years, and this one done by each charge without any outside help.

Dr. J. W. Johnson, who came to us from the North Alabama Conference nine years ago, goes back to Fourth Ave. Methodist Church, Louisville, Ky., for the tenth year. He was elected the second time delegate to the General Conference, an honor here rarely bestowed on a transfer. He is held in high esteem among us. Fourth Avenue is one of the one hundred leading churches in Southern Methodism.

Dr. A. P. Lyon goes to Settle Memorial Church, Owensboro, succeeding Rev. B. C. Hodge, who came to us six years ago from the North Alabama Conference, and is now stationed at Crescent Hill, Louisville, which is perhaps forging to the front more than any church in the Conference rivaling Fourth Ave. Ex-mayor Houston Quinn is a member of this church.

Our Secretary was honored for the first time by being elected delegate to the General Conference. He went from First Church, Henderson, to State Street, Bowling Green, which is a very strong station with a \$60,000 educational plant recently erected by the outgoing pastor, Dr. A. R. Kasey.

Rev. Leonidas Robinson, Ph.D., was moved after three years on Bowling Green district to the Owensboro district, and G. W. Hummel who had served four years on the Owensboro district was placed the second time on the Bowling Green district.

The Conference raised \$847,976.00 for all purposes, 55 charges paid 100%, 15 paid nothing, the average for all was 71.49% paid.

The next Conference of 1930 goes to Bowling Green, Ky. This scribe was re-elected Conference Reporter. The appointments were read at 4:30 Sunday afternoon.

One of the interesting features that came before the Conference was the different memorials that were voted on, both by the committee on memorials and the Conference. The Conference voted on a memorial recommending that a law be passed requiring all the Bishops to hold an open cabinet, and to tell, or cause to be told, to the preachers their appointments at least thirty-six hours before the appointments are read. This also requested the 1930 General Conference return to us Bishop H. M. DuBose. Concurrence was twice voted asking that the law be changed from six to two years, before laymen could be eligible for election as delegate to the Annual and the General Conference.

Rev. Virgil Elgin, a non-user of tobacco, offered a resolution that all reference in the Discipline to refrain from the use of tobacco by candidates on admission into full connection, be removed. The Conference voted it down by an overwhelming majority.

A memorial was signed by a minister's wife that the word "obey" be stricken from the marriage vow. The committee voted non-concurrence, the Conference voted concurrence. The Conference voted by large majority to retain the law in the discipline requiring a two-thirds vote to admit an applicant for admission on trial who does not meet the educational requirements.

REPORT OF THE GADDIS-MOSER EVANGELISTIC PARTY.

The Nazarenes at Fargo, N. Dak., occupy what was formerly a Baptist Church building, near the center of this the largest city in the State. This work is new and the Lord gave us a revival which will help them on to better things in the future. Attendance filled the building and some turned away the last night. The altar was filled at the first call and seeking was good through the campaign, closing with 17 at the altar the last night. Some remarkable cases, among them a schoolteacher who wrote that her life was influencing her scholars since her conversion.

Through the courtesy of Bro. McCracken, pastor of the Fargo Union Mission, we broadcasted a service each Sunday morning over WDAY, receiving good response from same. Bro. H. J. Hart, Dist. Supt., added his refreshing personality to the services of the last week and we rejoiced in his good fellowship. His wife is the good pastor of this work and carries a burden for souls. They sure treated us royally in every way. We plan to return to Fargo in 1931.

Following this we engaged Monday night at Freeman, S. Dak., with the Sunnyside Bible School in a very gracious service and Tuesday morning in a chapel service with the Freeman College. This settlement of German Mennonites are a lovely people and received us so kindly and sent us away refreshed.

Ploughing through Nebraska mud to Wauwata we began with Bro. G. E. Truesdell and his band of Pilgrims. Despite bad roads and other unfavorable circumstances this meeting climaxed in a victory with 22 at altar the closing night. We were led to take an offering for the pastor who is suffering a nervous break and needs rest. \$75.00 in cash was so cheerfully given in about five minutes.

Then spending four nights with the Denver, Colo., Holiness Mission, Bro. J. M. Ford, pastor, our fourth time in this great city. Ten seekers the first night and 23 the last and a blessed time of victory throughout. We were privileged to attend day sessions of the District Ministerial Convention of the Nazarene Church where we furnished music and singing and it was a profitable time of blessing and good fellowship. Will return to Denver in 1931.

Leaving Denver Friday morning we stopped at the Colorado Springs Bible Training School for a chapel service with Supt. Thomas and his fine student body,

and then hurried on to Wiley, Colo., for a night service with Bro. Hill and his Pilgrims.

Sunday morning following we began in the Calvary M. E. Church, Wichita, Kan., our fourth time in this city. Bro. W. E. McCoy, the faithful pastor, had his church in fine shape and on the first night the building well filled and 32 at the altar. We expect a great time of victory here.

BECK BROTHERS AT BOWLING GREEN, KENTUCKY.

Our last tent meeting was at Bowling Green. We did not know if we could have the meeting or not on account of the weather. It rained and turned cold. We put in six oil heaters and a coal heater, and put down plenty of straw. The people came on just the same, many driving from Franklin, Ky., and miles the other side. We only had one or two nights some one did not come from Franklin, Ky. We had some eight or ten ministers in the meeting, some attending regularly. Our Free Methodist brethren were nice to let us have some church pews. We got some chairs from Broadway Methodist Church. Rev. Ogles is pastor. He showed a beautiful spirit in assisting us in heaters and his prayers helped greatly. Rev. R. H. Garrison attended regularly; he did everything he could for us and the dear Lord paid him for it by saving his little daughter.

Brother Copas was with us several nights. Bro. Parker spoke one night for us and everyone enjoyed it. I do not remember the number saved, some ten or twelve, many were blessed. I stayed over and gave a temperance lecture; the tent was full. The entire crowd voted they would not vote for any man that did not declare himself dry for any office in the election that was to soon follow.

We find the people everywhere hungry for the gospel. They will come miles to hear of a Savior that can save from all sin. They want to hear a sermon preached on old-fashion hell. They want to hear a sermon on the popular sins of the day. They respond to a sermon preached on the Second Coming of the Lord. They will drive miles and miles in the rain to hear a sermon on the beautiful doctrine of holiness. They get hungry when you preach on sanctification. You cannot scare the people with the Word of God. The trouble is, God cannot get preachers enough to declare the whole counsel of God. This world is sin-sick; it is starving to death. I can fill any hall, any church, any tent with the plain gospel of the Son of God.

Our slate is filling up for 1930. We go to Tennessee for two meetings in 1930. We are to hold two Tabernacle meetings, one at Scottsville, Ky., and at Pentecostal Park, Glasgow, Ky. Rev. C. B. Hutcherson of Ft. Covington, N. Y., to assist me in this meeting at Dr. H. C. Morrison's birthplace near Glasgow, Ky. My address is 1019 So. 4th St., Louisville, Ky. A. Stanley Beck.

A REPORT.

As I read The Pentecostal Herald, especially the earnest entreaties of that grand old man, the uncrowned king of the Holiness Movement, the bearer of full salvation, the Whitefield of the twentieth century, as he lies flat of his back crying through the press to the holiness people to press the battle with all their might by preaching it, praying it, living it, and scattering it abroad through his? no, the lovers of God; paper, it stirs my heart. God's command is his enabling act. When he said, "Repent, be ye holy, go ye therefore, and teach all nations," he made it possible by his sacrificial death to obtain power by the baptism with the Holy Ghost to carry out his commands.

Men of God, let us put part of our tithes into The Pentecostal Herald and get it before the people. I held a revival for a pastor in West Virginia whose wife, while cleaning out an old parsonage, found an old Pentecostal Herald, read and subscribed for it and got sanctified before she ever heard a holiness sermon.

The press is one of the greatest powers in the world. I am rejoicing over the news that dear Doctor Morrison is rapidly regaining his health and hopes to be able to take his place in the field again. May the God of all grace grant it.

I have been in some good revivals since reporting through The Herald. In my last two meetings the Lord was with us in a gracious way. Souls found peace in the crucified one and the churches were encouraged and strengthened. The people were very generous and nice to us. They supplied all our financial needs and besides that gave us a nice flock of White Orpington hens and two turkeys.

I have some dates open through the winter months. Also have some camp meeting dates open. I go anywhere in the United States or Canada for a freewill offering trusting God and the people. Pastors, laymen, camp meeting Committees, anybody, call me anywhere you need me; don't promise me one cent, but keep me on the firing line. I have been re-appointed Conference Evangelist and recommended as General Evangelist by the Kentucky Conference.

Dr. Morrison says of me: "We commend him to our brethren desiring a revival that means a gospel and experience which prepares one for judgement day and heaven." I would like to spend much of the winter in the South, in church or tent, yea, any place for God's glory. L. E. Williams.

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(Continued from page 1)

mony. He is convinced; their enthusiasm and faith are communicated to him, and at once each man seizes a corner of the sick man's couch and they are away to the Lord. I judge there is no debate, one insisting that they carry him through the field, another contending for a back alley, another for Broadway, and another for Main Street. Faith and love, along with enthusiastic service, are very unifying. They at once agree upon the shortest and quickest route to bring their needy brother into the presence of the Master.

At one time, their way seemed blocked, but it is difficult to block the way of earnest men full of faith and on fire with love. The house is crowded, the doors are full, the windows are jammed. They possibly hesitate for a moment with no thought of giving up their object and at once they decide to climb up on top of the house. You understand that these oriental houses were flat-roofed, and that there were outside stairways leading to the top of the house which was a comfortable place for rest in the cool breeze after the setting of the sun. These men betake themselves to this stairway and are soon upon the roof, locating the Lord beneath them. At once they begin tearing off the roof; directly there is an opening; and with cords they lower the sick man down upon the very heads of the throng, who in astonishment press out of the way, and the sick man on his cot is stretched out at the feet of Jesus. How fortunate for this poor fellow that he had friends who were determined, who would overcome obstacles, who would rip the roof off a house but what they would bring a helpless brother to the feet of the Master.

Jesus looks up to see where the man came from and there are four heads filling the hole through which the sick man descended. They are looking straight into the face of Jesus. Faith is written all over their faces. Every lineament beams with confidence. Their eyes are full of trust. It isn't necessary for them to speak; Jesus can see their faith. While their lips utter no sentences, their faith speaks in eloquence. It says, "Master, we know who you are; we believe in your power, your compassion, your love; we know that you can heal this man, and we believe you will. We have brought him to you for that purpose; our efforts are ended; here thy power begins."

Jesus could not disappoint these men. It was not in his infinite heart to do so. He never did such a thing before nor since through all the centuries; faith appeals to him, moves him, and secures from him the expression of his love and the blessing of his power.

Jesus says, "Son, thy sins be forgiven thee." This was a surprise. At once, it awakens criticism; complaint is raised in the company. Some one who has no faith, no love, has brought no needy person, torn up no roof, at once says, "Who can forgive sins but God only?" Jesus rebuked him and said, "Whether it is easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?" Jesus was here showing his absolute authority, his Godhead, his rulership over disease and sin, and he continued: "But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house."

The man was healed and forgiven. He leaped up and seized his cot. It was not necessary to crawl out through the hole in the roof; the people gave way and let him walk out at the door.

We have here a wonderful lesson on *how to bring men to Christ*. First of all, the sinner is a spiritual paralytic. He will not get to the Lord by himself. He needs help, must have help. Revivals do not start themselves. Sinners do not stumble about in their spiritual blindness and accidentally run up on Jesus. It was the plan of God to use men to win men. He appoints his children to go and bring the lost to him. In order to have a revival of religion and the winning of souls there must be faith in Jesus Christ, faith in his deity, his Godhead, his authority and power to forgive sins, and his willingness to do it. There must be faith that he can and will save, not only the children, the decent people, the young folks, but that his power can reach those in the far country who have been smitten by sin, who are paralyzed in wickedness, who are dead in trespasses, who are far away. There must be a faith that claims the worst of sinners.

This faith must have for its companion and yokefellow, love. There must be Christian love for the worst of men. There must be a holy longing that goes out for the outcast, the drunkard, the thief, the criminal, the vilest of women, and those prodigals who have wandered farthest from the Father's house. This faith and love must be united and produce service. There must be action; an inactive faith and a timid love that hesitate to put forth effort are of little worth. Faith, love, effort, combination, zeal that will not hesitate, that will not be blocked nor halted, that will climb up on housetops, tear up roofs, invent means and find out ways to bring men to Christ,—these are what count, that bring revivals, that rescue the perishing, that rob Satan of his victims led at his will; that glorify God, that give Jesus an opportunity to show what he can do.

Observe that this man got more than he was expecting; more than his friends were looking for. They sought to get him healed, but he received the forgiveness of his sin. How like our Lord! There is more in him than we know. He gives greater blessing than we are expecting. He pours out grace and mercy abundantly, if we lay our desires at his feet and lift to him our faces radiant with faith. I have no doubt this man, once helpless with palsy and lost in sin, is somewhere today in the grand galleries of the universe with our Lord. Those four men with faith and love for capital to begin business with started things going that will go through all eternity.

Let the children of God get busy; kindle the fires of your faith; warm up your heart with love; locate the helpless; find out where the sinners are; go after them; bunch together; search them out; impart your enthusiasm to the dull, dead souls of the lost;

arouse them; bring them in; overcome the obstacles; break the fence down; tear the roof off; press through the throng; let nothing prevent; God delights in a holy recklessness that will not be stopped by any obstacle. "The kingdom of heaven suffereth violence, and the violent take it by force."

There is no work so great and blessed, and such a means of grace to the worker, as bringing souls to Christ. If you have faith, and love, and religious industry, and holy zeal, you can bring a soul to Jesus; then you have accomplished a greater work than to lead an army to victory, to build a city, or to rule an empire.

Recent Lynching in Florida.

SOME weeks ago a colored man in Florida committed the unpardonable sin against a young woman. He was captured, identified and placed in jail. If I remember correctly, he was taken from one prison to another for safe keeping, and finally landed in a jail at Tallahassee, the capital of the state. But the sheriff, so eager for his protection, took him out of the jail to seek some other place where he would be more secure, and meets a heavily armed mob with guns presented, who take the prisoner from the sheriff.

Had the sheriff kept the man in the Tallahassee jail two double-barrel shotguns loaded with buckshot would have made him secure against any mob. Not a doubt about this. Mobs act with the understanding that they are secured from punishment; that the victim is the only one in danger. When bullets begin to whistle among them they break for safety.

The colored man was hung, shot to pieces, dragged some distance and burned. We understand investigations are to be made. We get tired of that word "investigation." We find it constantly in the newspapers. Some drunken driver runs into the car of an innocent family, kills and cripples, and the papers say "investigations are to be made." Banks are robbed by the cashiers and clerks and "investigations are to be made." Senators and millionaires have a big dinner and draw their whiskey flasks from their hip pockets and drink until their eyes are bleared and their breath as fragrant as the perfume of a certain species of cat, which we shall not mention, and "investigations are to be made."

Always after a mob seizes a victim and reeks their vengeance in the most cruel manner upon him, "investigations are to be made." Very little ever comes of it. This mob, to which we refer, not only sinned against their victim who would have been duly punished, but they sinned against Florida. They sinned against the Southland. They sinned against the whole United States. Their crime is published in foreign countries in heathen lands and held up before devout missionaries as a proof that our Christianity has not saved our people from cruel barbarism. Most of all, they have sinned against God. Every one of them is a bloody murderer, and he never can have a clear, easy conscience again. If he dares to reflect upon his conduct he will see his tortured victim in the night; he will be startled in his dreams; he will carry a load that will disturb his mind and weaken his body, and without deep repentance and forgiveness will go into the torments of an eternal hell.

The public press, the religious press, teachers in the schools and preachers in the pulpit ought to cry out against mobs of every kind that are undertaking to take the law in their own hands and reek their vengeance upon some hapless victim, guilty or innocent, as the case may be.

Men may try to quiet their consciences with the plea that such violations of the law

will protect society; it does nothing of the kind. It degrades them; it makes them guilty of the high crime of murder, and subjects their community and state to the sneer and contempt of the better class of people; their crimes are published in Europe and heathen lands to the humiliation and hurt of our American people and civilization.

Men who unite in mobs and take away from the proper authorities prisoners, and hang, shoot and burn them, ought to be sought out, found, brought to the bar of justice and punished. A few instances of this kind and mobs would become very rare, and after while these black, bloody pages would no longer go into the history of our American civilization.

H. C. MORRISON.

A Special Issue of The Herald.

In an early issuing of the coming year we are going to publish a special Revival Issue of THE PENTECOSTAL HERALD. We have already secured the promise of a number of excellent articles.

There has not been a time in my knowledge when so many persons of all religious denominations, and thoughtful people in the various walks of life were thinking and saying so much with reference to the great need of a genuine revival of religion. This is a very hopeful indication. If Christian people, generally, can come to feel the need of a revival and go to the throne of grace with importunate prayer, we may certainly hope for gracious results.

We hope that a very large number of our readers will order extra copies of this Revival Number at 2 cents each per hundred of this issue and scatter them broadcast, and thus help to arouse the people and create a desire for a spiritual awakening that will bring results in the salvation of many souls.

Some one may read this notice who would like to express themselves through the columns of THE HERALD with reference to the need of a revival and the kind of revival needed. Write down your thoughts at once briefly and forcefully and send them to THE HERALD office.

Faithfully,

H. C. MORRISON.

A New Trail Through the New Testament.

We have the promise of some most interesting and helpful articles for next year's HERALD under the above head—"A New Trail Through the New Testament." These articles will be written by Rev. Andrew Johnson, D. D., a very interesting and unique scholar. He will give us a number of articles running through the New Testament. Andrew Johnson is sound to the core, a powerful defender of the faith, and these articles will be of a character to entertain, instruct, and better equip those who study them for a Christian life, both in a restful faith and active service. They will be interesting. We await them with expectation of finding something that will be unusually interesting, suggestive and helpful. They will begin with the first number of THE HERALD, January, 1930. Be sure to read the first chapter and follow the trail through the New Testament.

Faithfully,

H. C. MORRISON

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Now is the time to make your Sunday school teacher or friend a present of Arnold's Practical Commentary of the Sunday School Lessons for 1930. It is one of the safest, most practical, helpful commentaries you will find. It is just the thing for a busy man or woman who does not have time to make extensive search of Lesson Helps. I use no other Commentary, and have used this with great satisfaction for many years. And the price is just right too—only \$1.00 postpaid. It would be a fine gift for any one who enjoys looking into God's Word for spiritual light and refreshing. Pentecostal Publishing Co., Louisville, Ky., can supply you.

Dear Herald Subscriber:

This morning we received a very interesting letter. It said, "Please find enclosed check for \$1.50 for which send The Pentecostal Herald to Mrs. Blank for the coming year as a Christmas Gift."

That appeals to me because it solves the Gift problem in a practical, simple, satisfactory way. It is a gift too, that does not soon pass into the "dump heap" as a worn out, useless thing. But for fifty weeks that friend will receive a reminder of the one who sent it.

If you will list below the names and addresses of friends to whom you would like to send The Herald we will mail them a beautiful Christmas Gift Card with the Christmas Issue of the paper. What would be more Christlike; or what would more beautifully represent the true Christmas spirit than this?

Yours for a Christian Christmas,

H. C. Morrison

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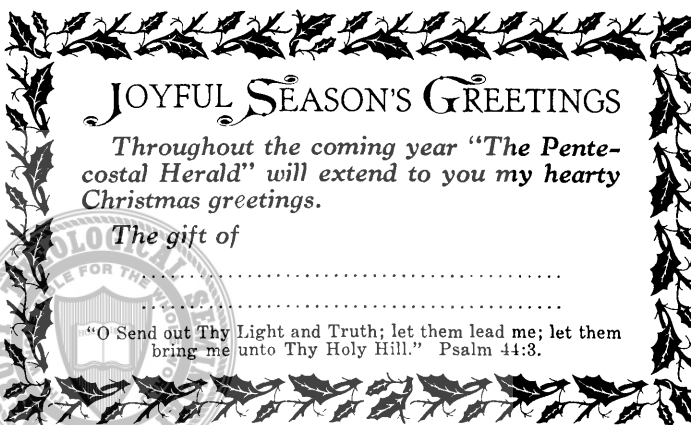
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City and State



JOYFUL SEASON'S GREETINGS

Throughout the coming year "The Pentecostal Herald" will extend to you my hearty Christmas greetings.

The gift of

"O Send out Thy Light and Truth; let them lead me; let them bring me unto Thy Holy Hill." Psalm 44:3.

The above is the style except that it is printed in red and green.

OUR BOYS AND GIRLS

SOWING PRECIOUS SEED.

"How it rains! I think I will not go out with my tracts this afternoon," said a gentleman to himself one wet Sabbath. Then, retiring from the window, he threw his bundle of tracts upon the table, and yawning, dropped into his easy chair.

There he sat, idly musing, while the sacred hours fled. By and by his little daughter came in from Sunday school. Seeing his bunch of tracts on the table, she said:

"Why, pa, haven't you been with your tracts?"

"No, my dear."

"Are you going with them, pa?"

"Not today, my dear. It is so very wet."

"O pa, let me go with them! I've got my bonnet on and can soon take them round."

"No, no! It's too wet for anyone to go out. You must stay at home, my dear."

"I won't get wet pa. I'll take the big umbrella. The people will want the tracts. Do please let me go, pa."

These and similar pleas conquered the reluctant father. The little girl started. She knew the district, and was soon at her blessed work. A few steps led her to a large, old house with a big knocker. She rapped again and again, but no one replied. The poor child's patience was almost exhausted when she heard a sound in the house. Another knock, and the door was opened by a woman who wore a good dress, but whose face the little girl thought looked very unhappy.

The child smiled upon her, gave her a tract, and finished her round, and went home, little thinking that by her walk in the rain that afternoon she had snatched a soul from ruin, and a body from the jaws of death.

And yet it was even so; for the woman at whose door she had waited so long, was in the act of hanging herself when the child first lifted the knocker. The rope was fastened to the high post of an old-fashioned bedstead, the noose was round her neck, and she was about to launch herself headlong into darkness. The knock disturbed her. She waited. It came again. She waited longer. It came again and again, until to get rid of the annoyance, she slipped the rope over her head, and went to see who might be the disturber. The loving look of the child disarmed her anger. She took the tract, read it, was convicted, led to Christ and the next Sabbath told her joyful story to the little girl's father.

Thus did a little girl's hand, armed with a tract, pluck a brand from the burnings.

Here is another case. A young man having been shorn of six hundred dollars by the nimble fingers of a gang of gamblers, was bent on putting an end to his life. While on his way to execute his desperate purpose, a gentleman traveler put a tract into his hand entitled, "On the Worth of a Soul."

It startled him, shook his purpose, and to relieve his distress, he resolved to take a journey. In the carriage he met the giver of the tract, who, though ignorant of his character and purposes, gave him another tract entitled, "The Suicide." The coincidence startled the young man, and during a pause in the journey he went to the giver of the tract and in very earnest tones said:

"Pray, sir, give me a few more of your tracts, for they have saved my life!"

He then gave the foregoing recital of his case, listened to much serious advice, and on parting with the distributor, gave assurance that he would not neglect the salvation of his soul. He was another brand plucked from the burning by a tract!

Courage, O brother, in the field of tract distribution. You may be feeble in ability and weak in personal influence, but your weapons are mighty. Go forth daily, therefore, armed with your unretreating but potent instruments of warfare! Who knoweth but you, too, may save souls, and having sown with tears the precious seed,

may return again with joy, bringing your sheaves?—Tales of Trust.

Dear Aunt Bettie: I was wondering what you and the cousins are doing these fine days. I wrote to *The Herald* once before and certainly do appreciate Aunt Bettie printing it. I am five feet, two inches tall, and weigh 112½ pounds. I have blue eyes and dark brown hair. I am fourteen years old. My birthday is May 27th. Have I a twin? I have finished elementary school. Who can guess my middle name? It begins with B and ends with H, and has six letters in it. I will answer all letters I receive from the boys and girls. As my letter is getting long I will quit writing and give the other cousins room. I hope Mr. W. B. is in swimming when this arrives. Beatrice B. Bowen.

Wallville, Md.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band of girls and boys? I am thirteen years of age and am a freshman in Spencer High School. I have brown eyes and medium hair, and have a dark complexion. I am five feet, two inches tall and weigh 99 pounds. Flora G. Jean, I guess your middle name to be Gaynell. Mrs. Fred Sartain, I guess your little daughter's name Evonne. Willie H. Jean, I guess your middle name is Kate. Kate A. Thomas, I guess your middle name is Alice. Now if I have guessed right remember your promises. I must close hoping Mr. W. B. is hoeing potatoes when this letter arrives.

Juanita Mullins.
Spencer, W. Va.

Dear Aunt Bettie: Will you let two girls from Kentucky join your happy band of boys and girls? We read *The Herald* and enjoy the letters on page ten, especially the stories and poems from Aunt Bettie. We live on the same farm, go to the same school and church, are in the same grade, are both Christians and go to the M. E. Church. This is our first letter to Aunt Bettie and we hope it passes Mr. W. B. unharmed as we see very few letters from Kentucky. Mrs. Fred Sartain, we guess your daughter's name to be Elaine. If we are right please send us a picture. Ruth Berkeley, we guess your name to be Margaret and Emily. Write us if we are correct. Josephine Dunn, the oldest man that ever lived was Methuselah; he was 969. Who can guess our middle names? They are the same, begin with I and end with E and have five letters in them. What is the shortest chapter in the Bible? When did Jesus come into Jerusalem? Does God work with people in non-Christian lands?

Bernice I. Vick,
Gladys I. Fletcher,
Smithland, Ky.

Dear Aunt Bettie: I am waiting to join your happy band of boys and girls. I am eleven years old. My birthday was August 9th. Have I a twin? If so, I would enjoy all letters from you. I have one brother eight years old. I sure do enjoy reading page ten. I see some of the cousins ask and answer questions. I will answer some that Josephine Dunn asked. First, Jesus wept; second, Issachar, Zebulum and Benjamin; third, Methuselah; fourth, he was 969 years old. Who can guess my first name? It begins with I, and ends with A, and has three letters in it. Ruth Berkeley, I guess your name to be Margaret and Emily. Hope Mr. Waste Basket is out when I knock. As this is my second letter to the dear old *Herald* I will stop. Love to all the cousins and Aunt Bettie.

Evelyn Bryant,
Emporia, Va.

Dear Aunt Bettie: Will you please move over and leave me join your happy band? I have dark brown hair, brown eyes, and am 33 years of age, five feet, one inch tall, and weigh 96 pounds. We enjoy reading *The Herald* so much. I thank the Lord for Dr. Morrison. It was under his preaching

at Sebring, Ohio, camp meeting, July 25, 1915, that Jesus saved me. Was sanctified at Shelton's Grove, Sept. 4, 1915, under Mrs. W. L. Murphy. I never shall forget those days. Dear readers, please pray the Lord will undertake in my case. I'm not satisfied. My husband preaches and goes wherever the Lord leads. We have been married seven years and have three daughters we love so much. Lois Geraldine is six years old, Doris Elaine is three and Marian Esther was eight months old Oct. 7. The girls love to sing and pray, play church and have altar service. One will lead singing or preach and the other play piano like Daddy and Mama. Elaine was kneeling and told Lois to come to Jesus. Pray, dear readers, that the Lord will help us bring these girls up to love Jesus and be soul winners for him. Mrs. Fred Sartain, I guess your daughter's name to be Elaine. Am I right? If so, please send me you and your daughter's picture.

Mrs. Harry M. Alexander.
1012 Howard Ave., Jeffersonville, Ind.

Dear Aunt Bettie: Will you let a little Canadian girl join your happy band? I am eleven years of age, weigh 94 pounds, about four feet, nine inches tall, have blue eyes and light hair. I go to Sunday school every Sunday I can. My Sunday school teacher is Mrs. L. E. Strandquist, and our pastor is Rev. Hunt. Who can guess my middle name? It begins with M and ends with E, and has five letters in it. As this is my first letter I will close.

Irene M. Strandquist.
Warden, Alberta, Canada.

Dear Aunt Bettie: Here I am way from Alabama to talk with you. I wrote about two years ago and saw my letter in print. Now I am a good deal taller. I am nineteen years of age. I live in a country where we have fine crops. We go bathing at night or any time of the summer. Will you cousins try and find the song as follows: "There's a light in the valley." I would like to have the address of the song book this song is in. Put this in print as I would like to have the song. Martha Kleinschmidt, Elberta, Ala.

Dear Aunt Bettie: Will you please make room for a Kentucky girl? I have been a reader of *The Herald* only a few weeks, but I enjoy it so much. I wish to join your band of girls and boys. I am a girl thirteen years of age. I have blue eyes, light hair, and a light complexion. I am four feet, eight inches and weigh 90 seven and one-half pounds. Have I a twin? As this is my first letter I hope to see it in print. I will answer any letters received and am hoping to receive letters from all of the cousins.

Leona Johnson.
Morehead, Ky.

Dear Aunt Bettie: I like page ten very much and only read it Sunday for the first time. I will be ten years old Dec. 13. I want to be a Christian, and want my mother and father and two sisters and brother to be Christians. Tell my cousins to pray for us. My aunt is a Christian and goes to Asbury College. I would like to go there some day. I don't know who Mr. W. B. is but I hope this letter will be printed and will not go in the scrap basket.

Jimmie S. Haring.
Ridgewood, N. J.

Dear Aunt Bettie: Will you let a little Minnesota girl join your happy band of boys and girls? I have always lived in South Dakota and am going back to go to school. My mother is going to work up there. I go to Sunday school and church every time I can. I am eleven years old and in the fifth grade. My father died five years ago. Mrs. Fred Sartain, I guess your little girl's name to be Elaine. I hope God will bless you and all the cousins. I hope Mr. W. B. is asleep when this letter gets there.

Frances Shannon.
Pever, So. Dak.

Dear Aunt Bettie: This is my first letter to *The Herald*. I go to the Church of Christ. My Sunday school teacher is Mrs. Cook. I am a Christian. Grandma takes *The Pentecostal Herald* and I read the letters. I am

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ten years old. My hair is brown, eyes are brown and I have fair complexion. I am in the 6th B. I go to the Emerson School. I live in Owosso, Mich. I hope I have not taken up too much space.

Lillian Lucille Weeks.
820 Queen St., Owosso, Mich.

Dear Aunt Bettie: Please move over a little bit and let me join your happy band. I have light brown hair, gray eyes, am eleven years of age. My birthday is March 18. Have I a twin? My middle name begins with L and ends with E, and has six letters in it. The one that can guess it I will write them a letter. I enjoy *The Herald* very much, but mostly page ten. This is my first letter, and I hope to see it in print.

Helen Summer.
338 High St., Williamsport, Pa.



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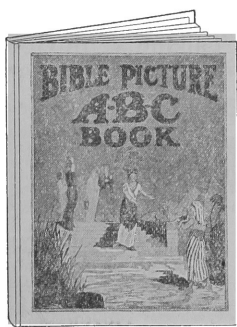
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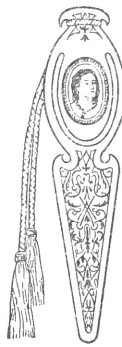
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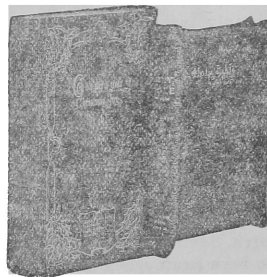
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mother's sister, Mary the wife of Cleo-o-phas, and Mary Mag-dalene.
26 When Jesus therefore saw his

ST. JOHN 19, 20

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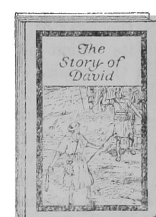
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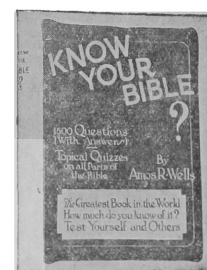
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SUNDAY SCHOOL LESSON

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

Lesson XII.—December 22, 1929.

Subject.—The Child in a Christian World. Luke 2:8-20.

Golden Text.—Suffer little children, and forbid them not, to come unto me; for such is the kingdom of heaven."—Matt. 19:14.

Introduction.—I do not like the caption of this lesson, for the simple reason that there is no such world this side of heaven. During the Millennium we may have such a world, but not now. Suppose we offer a substitute for this caption, and make it read thus: The Obligation of Christians to Children. That will give us working room.

The lesson material is not free from ambiguity. The text concerns solely the childhood of Jesus; but the Golden Text applies to all children. The fact that this is our Christmas lesson would indicate that we are to study about the infant Jesus, but the reading lessons for the week lead us far afield. Maybe a combination of the two will overcome the difficulty. But we must not forget that Jesus was the God-child without any carnal nature, and comparisons between him and ordinary children may easily lead us far astray.

Our world is full of sinful men and women. As I write these words my heart aches within me. Little children born in sin, as they are, have but a poor chance to grow into clean manhood and womanhood. When this nation smokes more than one hundred billion cigarettes annually, and adds ninety-seven million pounds of tobacco to its consumption of that poisonous drug in one year, our children have almost no chance at all. What is to become of our little ones when our schools are turned into ballrooms? I write as a physician, and I know that I am backed by some of the best medical authorities on the earth: The spell of the dance is its "illicit physical contact" between the sexes. Remove this, and the dance will die. Few things are more deleterious to health of body, mind and soul than this illicit excitement, especially to growing boys and girls. The salacious suggestiveness of the movies is damnable beyond the power of words to paint. I hear the cry of "Pessimist;" but every real doctor is a pessimist in that sense. He must find out what is the matter with his patient before he can minister for his relief. The genuine optimist sees the worst of his case, but has courage and faith to battle for the right. I do not like to use rough words, but the chronic optimist who is afraid to learn that his patient is ill, is a fool. He needs common sense.

This is a sick world. It is sinsick. It is already condemned, because it has not believed in the name of the only begotten Son of God; and it is now awaiting the execution of the death sentence; but, thank God, during the waiting mercy is being proffered to every one who will repent and believe in the sacred blood of Calvary's cross.

Into this sin-cursed world our children are born. I say "our children," for they are all mine and they are all yours. We dare not exclude one of the little tots. There rests upon each of us an obligation as high as heaven and as sacred as the mercies of God to lead every one of them to Jesus

Christ for salvation. They must not be simply trained in the things that make for Christianity; they must be led to him for regeneration through faith in his blood. Thank God, they can be regenerated long before they have any sense of sins committed against God. I have personally known of several cases of clear regeneration of children under five years of age. Bishop E. M. Marvin of the M. E. Church, South, I think claimed to have been born again when he was but four years of age. An old preacher friend of mine told me that he was soundly converted between three and four, and never did backslide. Not long ago an old saint stated in my presence that she was converted before she was four years old, and had never lost that experience. Five years ago I witnessed the conversion of a little four-year-old girl; and it was one of the clearest, most joyous conversions I have ever seen. Her friends tell me that she has never backslidden.

There is a lesson here that I wish to drive home with all the force I can muster: Our children are not born regenerated; but they are born under a covenant of grace that makes their final salvation certain, if they are taken out of this world before they arrive at years of accountability. Rest assured that God will do for them whatever is necessary for entrance into a holy heaven. The fearful heresy of this day is the teaching that they are born regenerated, and that all they need is good training. That trick of the devil is damning its multitudes. Jesus stated the full case when he said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Our best work for our children will be a sad failure, unless they are born the second time, and then enter into the fullness of the blessing of eternal salvation "through sanctification of the Spirit and belief of the truth," as Paul states it.

Comments on the Lesson.

8. *Shepherds abiding in the field.*—Evidently that was during the warm nights of summer, for they did not keep their flocks out in the fields at night during winter.

9. *The angel of the Lord.*—A messenger from the heavenly land—the word "angel" means messenger. Came upon them.—Directly above them in the air. *The glory of the Lord.*—I have long wanted to know the meaning of the word "glory" as used in the Bible; but thus far can find no definition. It must have been some supernatural effulgence such as shined upon Saul of Tarsus on the Damascus road. It was natural that they should be "sore afraid," for they were but human.

10. *Fear not.*—How often do we meet this statement in the New Testament, though usually from the lips of Jesus. God would have his children fear nothing but sin. Good tidings of great joy.—That is the meaning of the word "Gospel." Thank God, the good news is for "all people."

11. *The city of David.*—Bethlehem, where King David was born. A Savior.—"Thou shalt call his name Jesus, for He shall save his people from their sins." Christ the Lord.—The appointed Master.

12. *A sign unto you.*—If the angel had not told them that he would be

found in a manger and wrapped in swaddling clothes, they would possibly have sought for him among the rich people of the city; but that was not his place. One born and reared in a palace could not live and die for a lost world.

13. *A multitude of the heavenly host.*—A great company of angels. They were interested in the redemption of men, and were praising God because of the Savior's birth.

14. *Good will toward men.*—This verse is undoubtedly mistranslated, but the Revised Version seems to be even farther from the literal sense. If one so small as I am may be permitted to render the verse into simple English, I will put it thus: *Glory to God in the highest, and peace upon earth among men of good will.* Really, there can be no genuine peace among any other class of human beings.

16. *They came with haste.*—It did not take many minutes for the shepherds to decide what to do, for their expectations were wrought up to a high pitch. This thing occurred at a time when the entire nation was expecting their Messiah. The shepherds were rewarded by finding just what the angel had told them they would find.

17. *They made known abroad the saying which was told them concerning this child.*—Wonderful, but not strange. To this day no one who really hears the good news about Jesus can keep from scattering the message abroad. It is too good to keep.

19. *Mary kept all these things, and pondered them in her heart.*—Such sayings might strike others with wonder; but they went to the bottom of Mary's heart, and stuck fast. She pondered them. That is, she thought them over and over, and wondered what they could mean. He was but a babe in a mother's arms, but what sort of a babe was he? Heaven had never taken such notice of any other baby. No doubt she asked herself time and again what the future had in store for her strange boy. She understood all she could; but there were a thousand mysteries locked up in that little one that were too deep for mortal ken.

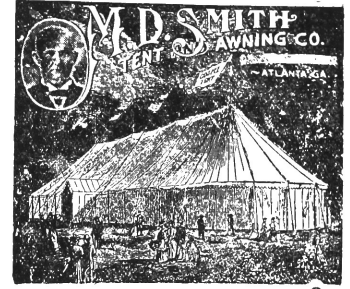
20. Well might the wondering shepherds glorify and praise God. They had heard and seen things that had set all heaven to singing. The light of heaven's Morning Star had broken over earth's long midnight of sin. Eternal glory was quivering over the eastern hills and gilding the mountain peaks from the rivers even unto the ends of the earth. Tune your harps, ye angels of light; break forth into singing, ye love captives in Paradise; for earth's Redeemer, the King of glory, is born of a woman. The Word has been made flesh, and dwells among men to bring them back to God. Amen! Hallelujah for ever!

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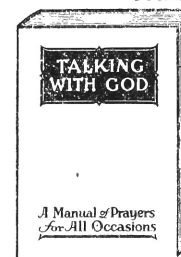
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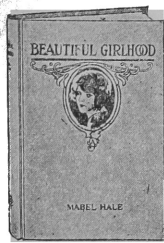
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Children and Young People

Beautiful Girlhood



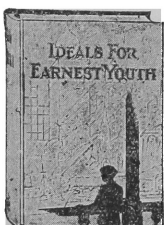
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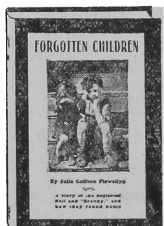


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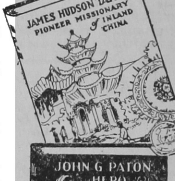
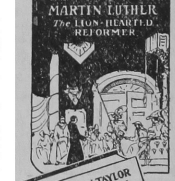
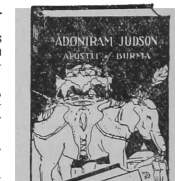
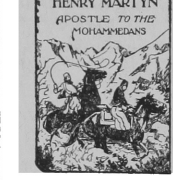
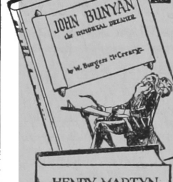
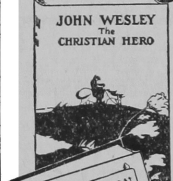
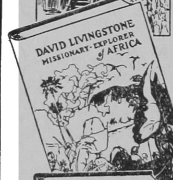
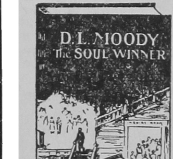
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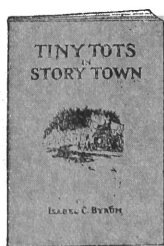
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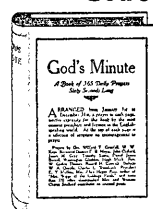
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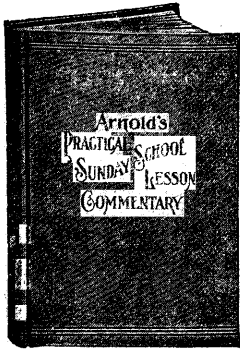
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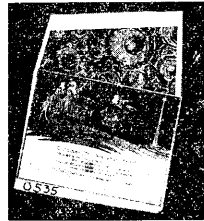
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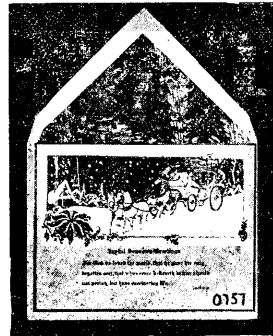
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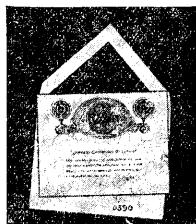
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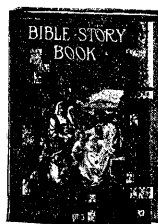
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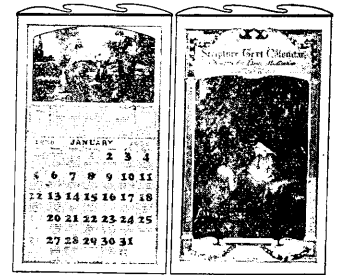
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.28 And when he was con
the house, the blind men c:

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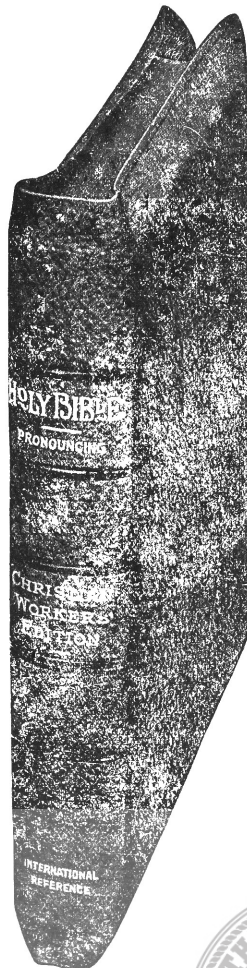
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Dr. H. C. Morrison, Editor.
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Louisville, Ky., Wednesday, Dec. 18, 1929.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

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Vol. 41, No. 51.

JOY TO THE WORLD! THE LORD IS COME!

By The Editor.

WE are now approaching the greatest day of all the year; the day on which we celebrate the birth of the world's Redeemer. It is meet and right that we should all rejoice, that families should reunite, that friends should exchange tokens of love and appreciation, that children should be made happy, that the world should put on her garments of joy, and the bells should ring out the glad acclaim of full salvation in Jesus' name.

The birth of the Lord Jesus Christ was the gladdest hour in all human history. It was the wisdom of God that his Eternal Son should be manifest in the flesh. It was not an accident that he was born in a stable; he was to come into the world in so lowly and humble way that the poorest would feel that they had in him a sympathizing and loving Friend. It was the divine will that he should strike society at the bottom round.

It was a compassionate thought of the infinite Father that Jesus Christ should embrace in himself two natures—the divine and human. The human, that he might sympathize with men; the divine, that he might be able to save men. It would be impossible to improve upon the divine plan. We have a Christ who can be touched with the feelings of our infirmities; himself having been tempted, he is able to succor those who are tempted. How marvelous and how glorious a salvation has been offered to us in a Redeemer who passed through the experiences we must endure, and who has in himself unlimited and infinite power. To his name be eternal praise and glory.

But for the coming of Christ into the world, we never could have gotten a correct view of the Father. We knew he could build a universe, but we never dreamed that he would be willing to labor with carpenter's tools. We knew he was surrounded with angels and cherubim, but who would have thought he would have eaten with publicans and sinners. We knew that he held the world in the palm of his power, but who would have dreamed that the God of the universe would have taken little children into his embrace. Jesus came into the world, lived, labored, associated with, and suffered for us, and startled us with the statement that, "He that hath seen me, hath seen the Father." The Lord Jesus did not only come to die on the cross, but he came to live among men and reveal to them the compassionate heart of a merciful Father.

At Christmas time our memories are refreshed, our gratitude is brought to high tide. We tune our harps to the glad notes of praise; we forgive one another in Jesus' name. We bow in adoration at the feet of the Babe of Bethlehem. We remember with sad joy, the tragedy of Calvary. We praise our ascended Lord and renew our hopes of

JOY TO THE WORLD!

Joy to the world! the Lord is come;
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.

Joy to the world! the Saviour reigns;
Let men their songs employ;
While fields, and floods, rocks, hills and plains,
Repeat the sounding joy.

No more let sin and sorrow grow,
Nor thorns infest the ground;
He comes to make his blessings flow
Far as the curse is found.

He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love.

his glorious appearing. We exultantly sing with the poet,

"Oh, for a thousand tongues to sing
Our Great Redeemer's praise."

Let us seek to make this Christmas time the best in all of our history. Let us try to make some one else happy; some one who has no kindred claims upon us; some one to whom Christmas is a sad occasion because there is little, or no hope, for a full stocking. Oh, that God would enlarge our hearts with gratitude and sympathy, and that we might come into closer communion with our blessed Saviour and Lord.

THE CLOSING YEAR.



THIS is the last issue of THE PENTECOSTAL HERALD for the year 1929. I trust THE HERALD has been interesting and helpful to its many readers. We have published enough sermons in these columns this year to make two large volumes if printed in book form.

We have sent out enough printed matter in these pages this year on the subject of holiness to make a large book on that gracious doctrine and experience. The revival reports put into book form would make two large books. The camp meeting reports would make a good sized book. The matter printed in THE HERALD this year of 1929 against the attacks on the inspiration of the Scriptures by modern liberals would make a large and useful volume.

The many excellent discussions on the various phases of religion, doctrine, life and service printed in THE HERALD the past year would make, in book form, several good sized volumes. Letters of appreciation of the work THE HERALD is doing have come into this office by thousands. For this, we feel profoundly grateful, and we pray God to give us special grace and wisdom for the work of the coming year.

Our one supreme desire is to help the people in these trying times to find the Lord, to know the truth, to be saved from all sin, to live for God and humanity, to serve the

fellowbeings, and to get safely home to heaven. Sacks full of letters have come from those who claim to have been helped. We praise God and gird ourselves for earnest effort to make 1930 the best year in the history of THE HERALD. One of the hopeful features about THE HERALD is that it has large room for improvement, and it shall be our purpose to make it much better the coming year.

I am preparing to give our readers ten sermons the coming year. I trust the Holy Spirit may help me to make them profitable to all who read them. God helping me, I shall keep the flag flying against all forms of modern liberalism that is breaking in upon us from many quarters. I ask no favors, and give no quarters to the spirit of skepticism that would tear the Bible to tatters and undertake to rob our Lord of his Godhead, blood atonement, and saving power. I believe the Bible is a divine revelation from God. I love its truths, adore the God it reveals, and trust for full salvation in the Christ it offers. I crave the abiding, comforting and empowering of the Holy Spirit it promises. I rejoice to have spent much of my life in the service of the blessed Trinity, but regret that my service has not been better. I cast my mistakes and sins under the atoning blood of Christ and, if I enter the new year, it will be with a song. If I die, I'll go home to heaven washed in the precious blood of the Lamb.

We have a tempting bill of fare for the coming year. We plan to give our readers in THE HERALD PULPIT fifty sermons. This will be a mental and spiritual treat. We shall give these sermons on many themes from many able preachers. Renew your subscription at once, and if it has been a blessing to you, send in one new subscriber at once so the first issue of 1930 may reach that new subscriber, and they will get all of the fifty sermons. Think of it! Fifty Sermons! enough to make two large books. May God bless you all, cleanse, fill, keep and use you for his praise and glory among your fellowbeings. We shall pass this way but once. Let us redeem the time, because the days are evil. Judgment is coming, when our account shall be rendered.

Special Number of The Herald.

We are preparing a special Revival Number of THE PENTECOSTAL HERALD which will contain many very important contributions from men who are feeling the tremendous importance of a great spiritual awakening in this nation. Quite a little is being said of the celebration of Pentecost. Nothing could be so important, or such a gracious celebration of the coming of the Holy Spirit upon the disciples at Pentecost in Jerusalem, as a repetition of his coming upon the church. Would to God that the Protestant preachers of the Evangelical churches of this nation, with their people, could come with one accord to the throne of grace calling up-

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

A PAGE OF ILLUSTRATIONS FROM EASTERN LANDS.

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



All nature testifies to God. The vastness of the universe be-speaks a God infinite in wisdom, in greatness and in power. An Eastern Potentate said to a Jewish Rabbi, "You teach me that your God is everywhere. I should like to see him." "God's presence is indeed everywhere," said the Rabbi, "but he cannot be seen. No mortal eye can behold his glory." The King insisted that he should see God. The Rabbi took him out under the blazing Oriental sun and bade him look at the sun. "I cannot see," he cried, "the light dazzles me." Then said the Rabbi, "Thou art unable to bear the light of one of his creatures, how then couldst thou look upon the Creator?"

"They that go down to the sea in ships," said the Psalmist, "these see the works of the Lord and his wonders in the deep." *Psa.* 107:24.

Sailing as we are now in the Indian Ocean, we are reminded again of the greatness of God and the vastness of creation. The Indian Ocean has some characteristics all its own; often it is swept by the monsoon and nearly always it is hot, the vertical sun overhead shines so fiercely that one feels it greatly, there is a predominance of high temperature during the days but coolness comes on at night. But withal it is magnificent in its contents and associations. Here Coke, the man who ordained Francis Asbury Bishop, passed away upon one of his missionary tours and was buried at sea, and the Captain of our ship, the "Mantua" a few weeks ago died on board and was buried at sea.

No doubt our readers may remember the story of the pious youth who was so happy over his religion that often he would shout in the public service to the great annoyance of the minister. One evening he was invited to take supper at the parsonage where he fell upon a book on Natural History. He read on till he came to the Ocean where he read that at some places the Ocean is six miles deep. This started him shouting. The preacher asked him the reason of it and he said: "This book says the Ocean at some places is six miles deep and God says in the Bible that he has cast all my sins 'into the depths of the Sea.'" *Micah* 7:19. Hallelujah! So the Ocean deep and immense and splendid and dreadful at times speaks to us of God's marvelous pardoning grace.

(2) In Malaya the people have a great habit instead of putting their money in the bank, of turning it into gold and wearing it as buttons on their coats and jewelry in their ears and noses and on their hands, arms and feet. In one missionary home one of the servants worked in an old jacket which had as buttons three twenty dollar gold pieces. At one time she had six, but three of them got stolen. This suggests many things such as

- (a) Love of display. *1 Pet.* 3:3.
- (b) Unworthy exposure of earthly possessions.
- (c) Selfish control of that which might be invested to help others, *Luke* 19:20-23.
- (d) No vision. Ignorance!

(3) Recently we went into a Chinese Temple which was known as a Snake Temple because snakes abounded there. On the high altar could be seen snakes coiled up; on branches and ledges and posts—in fact everywhere you looked you saw snakes, big and little. These snakes, hideous as they looked, we were told were harmless, the priests fed them good and they knew when they were well off, and they drew many sight-seers to the Temple. Now it is hard to imagine how these unseemly creatures could add anything to the idea of worship—of course they could not—they were kept there for purposes of gain! But my thoughts went to the church

and I think there are many churches which have snakes and serpents in them! Many are unclean and carnal, like the Corinthian Church. They permit snakes to thrive there! The House of God must be kept clean and sacred. *Luke* 19:46.

(4) These days our travels throw us in with the English very much. Indeed they predominate everywhere. Let me pass on the following.

A lady coming up to London from the South Coast to do some shopping was asked by her husband if she had sufficient money with her. She replied that she thought she had; but her husband considered that it would be better to give her an additional five pound note, which he accordingly did.

In the train to London the heroine of the story went to the restaurant car, leaving her purse on the carriage seat, and on her return the only other occupant of the carriage, an old lady, remarked to her, "You should not have left your purse behind you, my dear. It is not safe."

Presently the old lady fell asleep, and her fellow traveller, feeling vaguely uneasy, opened her own purse. The five pound note was not there. Very quietly she reached for the old lady's handbag. It contained a five pound note, which appeared to have been the last thing put into it. She resumed possession, as she thought, and spent the money subsequently in London.

On arriving home her husband asked her how she had managed to buy so much. "I had the extra five pounds you gave me," said she. "Oh, no," replied the husband. "You left it behind on the dressing table." Every endeavor was made by inquiry and advertisement to trace the old lady; but without avail.

This story furnishes us a rebuke for being suspicious of others and blaming others for our own blunders and thoughtlessness. *1 Cor.* 13:5.

(5) Wonderful are the hidden forces of destruction hidden in the bowels of the earth. A thousand miles or less from the Malay Peninsula in the Straits of Sunda the waters are very mysterious. Volcanic cones lie around, erupted from a slumbering sea. Krakatoa presents quite a spectacle—a faint spiral of smoke issuing from his summit, but in 1883 there broke forth one of the greatest eruptions known in this region, nine square miles of Island was blown into dust and the explosion set in motion a gigantic ocean wave which is said to have careened around the entire globe destroying 300 villages and taking nearly 40,000 lives. The sound was heard 3,000 miles away. It set up a series of concentric atmospheric waves which traveled at least three times around the earth, and some can still remember the "weird sun glows of a wondrous beauty" that painted the heavens for three years in succession owing to its fine dust that lingered suspended in the sky.

In view of these things how striking is Peter's description of the day of the Lord "when the heavens shalt pass away with a great noise and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." *2 Pet.* 3:10, 11.

(6) There is something weird and pathetic about an old ship. Out in these waters the British decided to destroy an old warship which because of her name—the Australian—the people loved very much, but her days of usefulness were over and her years numbered. They took from her everything movable; a writer described the "remains" thus, "She lay with a heavy list chained to the wharf stripped of all her glory; her paint soiled and blistering; her steel, once shining, rusted; her brass gone or neglected; her funnels lying contorted on her decks a heap of

scrapped metal; her quarter deck that was once so scrupulous—unclean; her bowels gutted, her Admiral's quarters a shamble; her ward room empty of life, its floors littered with splinters and screws and bits of iron; her doors gone; her privacy a mockery; her body a carcase. She was foul and stained and done for—but above all the ruins from the fore-castle deck flew the Australian flag! It seemed to say as it flaunted itself in the wind and the sunlight that though the body perish the spirit is immortal! In a few days the old hulk was towed out to sea and sunk—buried in the depths of the ocean she in other days sailed so majestically."

So with this body of ours—this ship that carries the soul through life's tempestuous sea, will some day go into decay. Its days shall be numbered but the soul lives on and on through eternity. Thank God for the words, *2 Cor.* 5:1-4, "For we that are in this Tabernacle do groan, being burdened not for that we would be unclothed but clothed upon that mortality might be swallowed up of life."

They tell us that it was a custom in Rome when the Emperor went by upon some grand day that amid all the pomp there was an officer appointed to burn flax before him and to cry out: "Sic transit gloria mundi," (All worldly glory shall pass away) and that like the smoke from the burning flax all these things are but vapors. Reminding us of *James* 4:14, "What is your life? It is even a vapor."

(7) There is something of romance about rubber. Thirty years ago no man thought of planting a rubber tree. It was a wild thing collected in the dim wild places of the world—in the heart of Africa and the forests of Brazil. We have read about the Belgian atrocities in Africa among the natives there who were forced to toil where the rubber grew wild and bring in certain quantities or be subject to the cruellest punishment at the hands of the Belgian taskmasters. Even at that time rubber was not cultivated. But in 1876 a great event happened when in Ken gardens, London, from a few seeds brought from Brazil the first rubber trees were developed by the English—the seedlings were sent to Singapore and prospered and from these sprang the great rubber industry! In 1900 the "boom" began and the jungle and forest and the wild beast disappeared and rubber plantations took their place. Up to the great war the Malay Peninsula exported over fifty million dollars worth of rubber, and since then the developments have grown to great proportions.

We are reminded of that passage, *Zechariah* 4:10, "Who hath despised the day of small things?"

Twenty-six seedlings of rubber grew into millions and millions. So the gospel seed; no one knows how immense may be the harvest. A story is told of a French gospel given to a lady at the Paris Exposition. She accepted it then tore it up and scattered the leaves to the winds—a poor woman picked up some of the leaves and read two or three. Her whole soul was stirred and she said: "I must get more of these, where can they be found?" She took them to a policeman and he directed her to a Bible Society's depot close at hand. She went in and inquired and was given the Word of God freely. Her hungry soul was fed and she found the living God and was born again "of the incorruptible seed of the Word of God." *1 Pet.* 1:23, *Isa.* 55:11.

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

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WHAT'S IN A NAME?

Rev. A. H. M. Zahniser



WE sometimes hear the expression, "There's not much in a name. And Shakespeare said, 'What's in a name? That which we call a rose By any other name would smell as sweet.'"

True. Yet names are very significant. The name many a young person bears indicates what the parents desired them to be. If a young man bears the name of John Wesley or John Calvin, it is quite likely he had religious parents who admired great and good preachers and leaders in the Church of Christ. It is to be regretted that so many by their character and conduct belie the name they bear. Some mothers wish their daughters to be very beautiful, and to adorn society by their prettiness, and they have given them such "Christian names" as Rose or Lilly. Maybe the maiden's face, when developed, does not suggest that she should deserve such an appellation. Many times people's nicknames indicate more truly what they are than do their baptized, or originally given names. After being tested and tried by their friends they may be more correctly labeled, than by their parents at birth. Yet the critical eye of the public is not always safe and sane in discernment. It occasionally happens that a nickname has a sting or stigma to it. If this comes falsely, for Jesus' sake; the reproach should be borne bravely, and even gladly. It may possibly be turned to a good account. It is altogether likely that when the early disciples were first called Christians at Antioch it was by way of derision or ridicule. The same is true regarding the Methodists being called Methodists because of their conscientious methodical ways and manners. Some very devoted folks have been ridiculed as "Holy-Rollers." I tell them to be sure to keep holy. "Because it is written, 'Be ye holy for I am holy.'" (1 Pet. 1:16). Then roll on, and if the devil gets in the way, as some of our colored friends used to sing, "We'll roll the old chariot over him."

There, however, are two brief portions of Scripture bearing upon this subject that I wish might be indelibly written on the hearts and minds of the young people especially. The first is in Proverbs 22:1, "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." The same thought concerning the value and blessing of a good name is expressed in Eccl. 7:1, "A good name is better than precious ointment." The other reference is, Prov. 10:7, "The memory of the just is blessed: but the name of the wicked shall rot." As an illustration of the truth of this latter scripture, we frequently call attention to the record and reports we have of the twelve spies sent out to inspect the land of Canaan, and to the fact that though all their names are carefully recorded in the 13th chapter of Numbers, and all were great men among their tribes and of their times, yet it is exceedingly difficult to become enough interested to memorize the names of the ten who brought back the evil report. While we seem to just naturally recall and think of the names of Joshua and Caleb. If you have not read this account lately, it would be worth your while to do so. And also to study the name and life of Caleb who was of the same tribe from which our Lord sprang. Then of Joshua the son of Nun, who succeeded Moses as the Captain of the host of Israel, and did for them what Moses was not permitted to do—led them into the promised land. And he became an illustrious type of the great New Testament Joshua—or, our Jesus. For really the names mean the same. And at least two times we find, in our "King James' Version" of the New Testament the word Je-

sus standing for the Joshua of Old Testament history and fame. See Hebrews 4:8, "For if Jesus had given them rest, then would he not afterward have spoken of another day." And also Acts 7:45, where St. Stephen speaking of the tabernacle said, "Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David."

It is this name, the blessed Jesus, we would have you all think about and dwell upon, as we ask,

"WHAT'S IN A NAME?"

The name of the Deity—of the Jehovah God, has ever been sacred and precious to his people. One of the Ten Commandments in the decalogue is, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." (Ex. 20:7).

Many interesting and useful volumes might be written on the names and titles ascribed to God in the Old Testament. David uses nine different terms or appellations in one verse, in telling what he was to him. In Psalms 18:2 he writes, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." In a time of distress and danger and persecution, the prophet Jeremiah found consolation in being able to testify, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart: for I am called by thy name, O Lord God of hosts." (Jer. 15:16). Does this not remind the reader of the wonderful prayer of that great hero of New Testament times, the Apostle Paul, recorded in Ephesians the third chapter? He says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named," etc. Yes, it means something to have this name called upon us. There is a priceless privilege and tremendous responsibility that goes along with being called a Christian. Let us not contradict our name. May our practice correspond with our profession. The inspired Isaiah makes a marvelous prophecy concerning the coming of the Messiah, and gives us some of the titles he should bear. Note his words in chapter nine and verse six, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Let us think and meditate on these appellations. Then let us turn and read the announcement of the angel to Joseph, the espoused husband of the Virgin Mary, recorded in Matt. 1:20-23, "Joseph, thou son of David, fear not to take unto thee Mary, thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled that was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

If we really get hold of this as we should we will begin to appreciate and try to magnify the name of our God, in some such language as others have expressed. "The name of the Lord is a strong tower: the righteous runneth into it and is safe" (Prov. 18:10). "And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee" (Ps. 9:10). "O magnify the Lord with me, and let us exalt his name together" (Psa. 34:3). With Charles Wesley, let us prayerfully sing,

"My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad
The honors of thy name."

And with John Newton exclaim and proclaim,

"How sweet the name of Jesus sounds,
In a believer's ear;
It soothes his sorrows, bears his wounds,
And drives away his fear."

* * * *

"I would thy boundless love proclaim
With every fleeting breath;
So shall the music of thy name
Refresh my soul in death."

What's in a name? Much every way, when
it's *The name high over all!*

Evangelistic Itinerary of Dr. and Mrs. Ridout in India.

Ahmedabad, December 4 to 13.
Baroda, December 17 to 22.
Sanjan, December 23 to 29.
Bangalore, Dec. 31 to Jan. 7.
Madras, Jan. 8 to 16.
Bombay, Jan. 18.

The First Soprano

Is the title of a very interesting story combining an entrancing narrative of human interest with a moral background of convincing merit. It shows the emptiness of mere formal church worship without having the spirit of worship, and points out the compensation a young woman received by a whole-hearted surrender to God. It is a story that will charm and captivate the young people, and will be read with interest by older members of the family as well. It is beautifully bound in dark blue cloth, with extra cover of green and gold, and put up in an attractive red box, just what you want to contain a Christmas present. You will never regret ordering this book. Price \$1.00 of Pentecostal Publishing Company.

MRS. H. C. MORRISON.

Help Some Boy to Find Christ

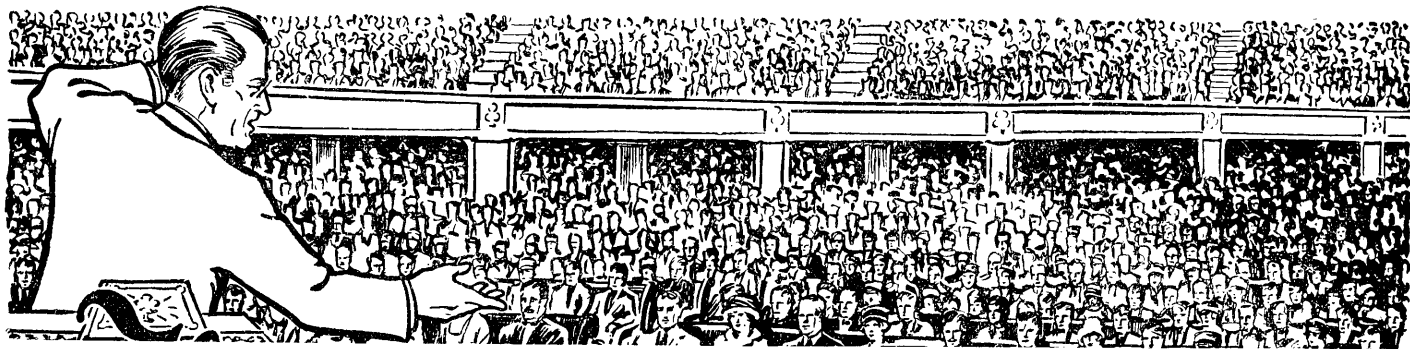
This Christmas. Just at this time we have gotten hold of one of the most attractive Testaments, just the thing for a boy to carry in his pocket. There is a place for the name and address; three pages devoted to telling one how to become a Christian; then two songs, one "Carry Your Bible," and another, "Jesus is a Friend of Mine." The music is written with the songs.

There are a number of attractive colored illustrations, and for a small Testament, the type excels any we have seen for clearness, which makes it easy to read. The chapter numbers are in figures, and the binding is a beautiful dark green imitation leather.

This is just the Testament for a Christmas gift; it is so attractively gotten up that a boy just cannot resist reading it. The price is only 50c.

The Illuminated Bible Story Book

For a child from 7 to 12 years old. It is handsomely bound, has an attractive jacket, presentation page, is beautifully illustrated in colors, printed on enamel paper in a beautiful dark blue ink, large, regular old folks type. Eighteen Bible stories are interestingly told, beginning with "Noah and the Ark" and ending with "Jesus Before Pilate." A little 10-year-old girl stepped into our office just a few days ago, picked up a copy of this book and was soon lost in it, the stories were so interesting. Give it for Christmas. Price 60c.



OUR CHRISTMAS SERMON.

Rev. W. B. Hinson.

"Thou shalt call his name Emmanuel, which means God with us."—Matt. 1:23.

I have listened to the low sigh of the wind in the pine tops when the gloaming tells that the day has gone; and I have listened through the night to the sob of the surf on the shingle when the sea was enraged; and I have listened to the moan of a strong man in his distress and his pain; and sometimes it has seemed to me as though sighing and sobbing and moaning were heard all through this Old Testament Scripture. And the men who were thus sighing and sobbing and moaning were feeling after a lost God. Job stood up in the midst of all his anguish and said, "I look before but I cannot find him, and I look behind and he is not there. Oh, that I knew where I might find him." And Tennyson millenniums afterwards came along and said,

"I found him not in sun or star,
In eagle's wing or insect's eye."

The Old Testament dispensation had the forward look. In the garden of Eden you become acquainted with it. "There shall come," said God, "There shall come the bruiser of the serpent's head." And all through those dispensations—Edenic, patriarchal, kingly, prophetic—you can still hear that voice of the prophet that tells of the tomorrow when the mystery of today will become a revealed thing. The star shone fitfully, I grant you, obscured by cloud quite often; but never was its light extinguished, even the star that told of the coming time when the Child would be born, and the wise men catching the radiance of that star would seek the world's Redeemer. And he came. And then as the text says the dispensation is changed, and it is no longer the God without us, but the God with us.

And he was born, as I love to think, into our experience as well as into our nature; that never does my foot strike a stone on this pilgrimage of life but his foot struck it before mine found it; that never does a clinging bramble tear my flesh but Jesus by experience knows the pain I feel because that bramble tore him before ever it found me, and that in all our afflictions he had part.

We have a High Priest who is touched with a feeling of every infirmity possible to mortals, and he knows by his own experience just how our head aches and our heart throbs and our life becomes a desolate thing. He was born into our experience. He came and he walked down those streets and along those lanes and among those vineyards, and I find as my life grows older the greatest delight I have is to sit down or walk or work in my garden, and isolate my mind and just walk up and down that old Judea with this Christ and see what a God we have in the God who then was spoken of as a God with us. I try sometimes to read the old theologies that I studied when I was a young man in college, and I never can read them now. They have such a remote God. They have a God capable of definition as they say, "Bounded there and bounded here, that is

God." And I cannot subject him to any such conditions or limitations as those. I do not know that God. But I do know the God who looked up into a tree, and back of the curiosity that the commentators say prompted Zachaeus to climb the tree, he saw the hunger in the heart of the publican for something that all his money could never buy. I do know that God who wrote once and once only so far as I know, and he bent his eyes down upon his writing while men sought to drag a woman to ignominious death. And then he looked up and said, "Where are your accusers?" "They are gone, Lord." "Yes, and I have no accusation to make. Do not do it again." I do not know this God who is limited in this way and that way. I cannot comprehend those terms. But I know Jesus who looked at the women who brought their children to him, and I know if I could I would take my little grandchild to him for his blessing. They took them to Jesus. And those old time people said, "Do not trouble the Master. Take the little children away." Oh, I would not worship any God who could be troubled by a child! And Jesus Christ said, "Drive them not away but let them come!" He gathered those little children around him, his tapering fingers nestled among their curls, and what he said to them would be far richer music to me than what he said to his blundering, bungling disciples. He is the God I know, the God with us.

Oh, I beseech you never let those people cheat you of your New Testament. I tell you it excites my wrath hot and magnanimous when I meet with people trying to destroy these four gospels. I want the story of the God with us. I can go to him. I cannot go to the God of Sinai; I have too much sin. I do not want the trumpet that peals so loud—I want Calvary. And I want the Calvary that commenced at Bethlehem when the Son of God who thought it no robbery to demand equality with the Infinite and Eternal Jehovah, condescended to become a little child that you and I might be taught by the Brother who knows us because he has lived our life, to look up into the face of the God without us in the old dispensation, and lovingly confidently say, "Our Father who art in heaven."

God *with* us gave place to God *within* us. God *without* us in the Old Testament dispensation; God *with* us in the gospels; but afterward may I say a greater and grander revelation—God *within* us. Did you ever stop for one minute to think how this world would be bereaved if it lost Matthew, Mark, Luke and John, the four gospels? Because you see if they went they would necessarily take the Epistles with them; and the Old Testament is an unfulfilled fabulous thing without those four gospels. I have stood in that stable, I have seen that manger, I have seen it as plainly as the wise men from the East ever saw it. I have seen the cattle, I have heard them. I have dared look into Mary's face, and I have greatly admired mute Joseph standing in the shadows. And then I have ventured sometimes to look into the face of the Child, and I have gone with

him up and down those streets and country lanes, gone with him thousands of times, until there is nothing in the world of literature so real to me this morning as the Jesus Christ of those four gospels. I can hardly take a walk of a hundred yards but something or other reminds me of that great Brother of my soul and the wonderful way he lived, the wonderful way he looked, the wonderful way he talked in that olden time. The high water mark of the Hebrew Bible is a man finding his hiding place in God. "Lord Thou hast been our dwelling place in all generations." But the high water mark of the New Testament is God finding his dwelling place in man. "Know ye not that your bodies are the habitation of God."

Has Christ ever been born in you the hope of glory? My friend, from that stable in Bethlehem you could go to hell. It is not the Bethlehem of geography, but it is the Bethlehem of experience that you want. And you want to have Christ born in you the hope of anything you like. The hope of perfect health, for Christ born in you means you shall dwell forever more within a body that is as immune from disease as his own resurrection body in which he went to his Father. Born in you the hope of intellectual development, for while we are pent in the body down here, and the mind beats against the bars as an imprisoned eagle might against a cage, let us hearten ourselves with the thought that by and by without a single restraint the mind will have perfect liberty. But all that is as nothing beside this. If he is born in you, if your life becomes the Bethlehem in which appears the God incarnate, you shall be delivered from your sin. Would you like to give Jesus Christ a gift? He gave you one. It was a bloody gift, for it was his own spoiled, scarred, sacrificed life. That is what he gave you. Let us go to him—the blind man who is here, and the deaf man, and the dumb man, and the leprous man, and the man who is soon to be damned if he does not speedily be saved—let us all go to him.

"Oh lovely attitude he stands,

With melting eyes and outstretched hands."

It was Christmas Eve last night and the devil got hold of me as he had not in many and many a year. And he said, "There is a chance for you to preach a good sermon on that word Emmanuel, and here is a fine introduction all glittering and fair, poetical and beautiful. And here is a conclusion, and the conclusion is even better than the introduction." And I held that thought in my mind for a while and concluded I would give it utterance. And then I said, It is not what they want. They do not need word painting and poetry and rhetoric. No, but this is what they need. They need someone to take them by the hand and say, I know Jesus Christ, and I know he is Bread and Water and Light and Life. What you need, man, what you need, woman, is for someone to take your hand and put it in the hand of Jesus and say, "Meet Jesus Christ—Christ here is the man." I cannot do it. But I have a Friend who can, for The Holy Spirit will

take your hand at this moment and put it in the hand of the Son of God your Savior. All you have to do when you put your hand in the hand of Jesus is just let your finger move around the palm a bit, and it will very soon rest in a scar, and you will know he is the Savior of Bethlehem and Calvary by the print of the nail in his hand.

HIS NAME.

REV. HENRY OSTROM, D. D.

WHEN the scroll is unrolled and Jesus reads in the synagogue from the sixty-first chapter of Isaiah and shows that Isaiah was writing about him and his blessed mission on earth, he begins thus: "The Spirit of the Lord is upon me." He has called attention to that person who all through the Bible is presented without a name. The Holy Spirit while sometimes represented by the word "it" in English translations aiming to conform to the Greek is nevertheless presented by Jesus as in the sixteenth of John with the pronoun "HE," "HIM," "HIMSELF." But no name is given. He is the "other Comforter, or Advocate," he is "The Spirit of Truth." His personality is never obscured.

But of him whom we celebrate as coming to earth with special acclaim at this season of the year, it is said, "Thou hast given him a NAME." A name which is above every name! At the name of Jesus every knee must bow! Do you wonder then that the Holy Spirit (un-named) was not to speak of himself? Do you wonder that he was to testify of Jesus? That he descended upon him at his baptism? Or, that in the synagogue that day Jesus read, "The Spirit of the Lord is upon me"?

Jesus! The Angel of the Lord pronounced the word to gentlemanly Joseph and the Holy Spirit sees that it is so referred to in Luke's account specifying that it was so uttered before he was born of Mary. Jesus! The angel choir knew the name for as they sang in the cloud-heights they announced, "unto you is born a Saviour." Saviour? that is the word. It is the very essence of the meaning of the name, Jesus. So the name originated above the earth, it came through to us from the riven heavens. It would have to be so. For, man may dream out philosophies as to the need of approaching higher ideals or polishing habits to make them less fatal but man does not sense the need of a Saviour. Man would hasten to acclaim him the wonder of Bethlehem, the leader of the sages, the reformer superlative, the religionist of highest success, and with high-sounding music and rich paraphernalia applaud this one, when not too busy applauding some other, but all is mockery until we from the soul acclaim him Saviour. Whether in China or in Carolina, if we submerge this title we may cause people to contribute money, we may hear lost men singing "Onward Christian Soldiers," we may unbind bound feet and substitute heathen temple decorations with Roman Catholic absurdities called art, we may increase the sale of ice cream and foot-balls but we shall have been proceeding as refined pagans. Nor do we blot out his title as King. "He must reign!" But no mere reformer, however illustrious, can ultimately reign. Our subject now is to recognize a Saviour-King, (let us revise it and say THE SAVIOUR-KING.)

No wonder those angels sang the word "Saviour." Had not heaven been for centuries commanding and providing sacrifice of shed blood, animal sacrifice it was indeed, but such exact and fractional instructions were given by God concerning them that they were bathed in the authority of God's throne as they pointed ever to that Cross where their last little minutiae would be fulfilled in the shedding of the precious blood of

Christ. And mark, the word "precious" is not spent when you have considered that his blood was the reality and the blood of those sacrifices for centuries the type. Ah, the angels are singing of a heavenly fact, a treasured truth, a love beyond words; they know that God has but one way revealed by which to cure the sin of sinful man, and hence they carol the word "Saviour." The ruby from the heavens was being presented, the jewel earth's mines could never give, the precious wealth all set in God's great love was being handed down, so they sang the word, "Saviour." Properly, we say it—Jesus.

O, snare us not this Christmas time with paganism trying to sing in its minor key some faulty sentiments of vanity. Let us sing of the sin-cure. Let us sing of the blood that cleanseth. Find us the choir. Where will you seek it? They, intoxicated with the mere tickle of the jazz, they cannot sing it. They, trained to allow their ears to cheat their voices by vanity over their own tones, they cannot sing it. But there is a choir. That drunkard, that harlot, that criminal of yesterday but saint of today, these can sing it. That self-sufficient, well-brought-up moralist of yesterday but humble saint of today, he can help swell the chorus. Hear them, and remember that yesterday they had no song:

"Joy to the world the Lord is come!"

Hear them, and remember their hearts are singing:

"Jesus, the very thought of thee, with sweetness fills my breast."

Hear them (and are you one of them?)

"Nor voice can sing nor heart can frame, Nor can the memory find

A sweeter sound than thy blest name O, SAVIOUR of mankind."

Jesus! That heavenly word, transferred to be his earthly name. Jesus! Ah, the noise of earth. The silence of heaven! But the silence was broken and, amid the noise came the music from heaven, the music of his NAME. And to those who receive him the music out-sounds the noise. "In me ye have peace."

THE POETRY OF CHRISTMAS.

WILLIAM M. YOUNG, D. D., SC.D.

POETRY is the highest form of human speech. The princely men of the kingdom of God all spoke in poetic forms. Five of the sixty-six books of the Bible are written in poetic beauty, and other books are interspersed with it. Poetry has a large place in the literature of the Christian Church. The world would be poor without the psalms of David, and the song of Zacharias, and the magnificat of Mary, and the cantata of the heavenly host.

Zacharias calls Christ the Dayspring from on High; this is a splendid metaphor, a picture of the rising Sun of Righteousness with healing in his rays. The day of spiritual and moral glory springs into being at the coming of the Prince of Peace. Light is a favorite metaphor of the Bible. In the nineteenth psalm we read of the sun as a bridegroom coming forth from his chambers in the east. Night's sable skirts are withdrawn; unclean prowlers and hideous beasts flee away. The splendours of the King of the day are mirrored in the golden streak on the ocean's cheek. The hillsides and forests are aflame with the glory of the life-giving fire. Quivering shafts stream across the towering mountains and light up the great city domes. It is the dayspring! It is morning in a world of night. Man goes forth to his labors and joys of the day.

Zacharias prophesied concerning Christ when he said: "Through the tender mercies of our God; whereby the Dayspring from on High hath visited us. To give light to them

that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke 1:78. This is a beautiful bit of poetry written by one of God's great prophet-priests. "The people who sat in darkness have seen a great light." At his coming, the arctic winter of the world's hardness began to thaw. Selfishness, entrenched in a thousand strongholds, began to be broken. The light of his presence began to melt the adamant of human hearts. He laid siege to the thrones of kings and began to ameliorate harsh laws.

He broke the power of slavery, and polygamy, and idolatry, and cannibalism, and heathenism and duelling and gambling. He will yet break the power of alcoholism and militarism and prize-fighting and every hard and cruel thing. Before his ever-increasing light intemperance and avarice and lust shall melt away, and joy, and happiness, and prosperity, shall come to their own in the earth.

"Peace on earth, good will toward men!" That was part of the angelic song. Could Homer, or Milton, or Shakespeare have matched it? The wise men said: "We have seen his star in the east, and are come to worship him." Matt. 2:2. More and more the wise men of earth are coming to worship him. More and more the Babe of Bethlehem is becoming the "Figure du Jour," the Man of the Hour. Well said the Pharisees, "The world is gone after him." The advancing hosts of the earth are leaving behind them the fragments of broken idols and shattered superstitions, and the cry has gone forth: "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory." Psa. 24:9, 10. Wise men presented him their gifts; we may still bring him our best, for he said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

At the head of a large branch of the Oklawaha River in Florida is the famous Silver Spring. Ten steamboats might float on it at once. Looking into the clear water from a boat may be seen the gleam of the limestone of the vast crystal bowl seventy-four feet below, and immense subterranean torrents burst forth. When Christ was born in Bethlehem of Judea there burst forth a mighty crystal fountain whose living waters are flowing on to the ends of the earth. Long before the great event, a prophet of God had said, as he saw through the mists of the ages the coming of the river of life: "And it shall come to pass, that everything that liveth, which moveth, whithersoever the river cometh, shall live." Ezek. 27:9.

"Flow wondrous stream with glory crowned; Flow on to earth's remotest bounds."

In the Roman Forum, Augustus set up the Golden Milestone, the starting-point for all the great military roads which led into all lands which Rome conquered. About the same time, in Bethlehem of Judea, during the silence of the Holy Night, the Milestone of the Ages was erected. Not a year too soon, nor a year too late; not a day too soon, nor a day too late: "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them which were under the law, that we might receive the adoption of sons." Some one says that Paul says nothing of the Virgin Birth of Jesus: what does he mean when he says, "made of a woman?" Bishop Leete says: "For my own part after years of study and thought, I am more confident than ever of the genuineness of the accounts of the birth of Jesus. I believe that he came to earth 'according to the Scriptures.' I think that if he had come in any other way than by a divine method, he would have been less than divine, and would long since have been well-nigh or quite forgotten. With the message of each Christmas season, the gladness, the glory and the meaning of the manger-

(Continued on page 9)

Wanted—"Christian Colleges" That Are—Christian.

DR. L. R. AKERS, PRES. OF ASBURY COLLEGE.



Properly to plant and nourish a Christian college is one of the highest privileges of Christian men and women. There is no soil so productive as mind, and who wishes to do the greatest possible good, and for the longest possible time, should nourish the fountains of learning, and help thirsting youth to the water. "Beat-

ing hearts are better than granite monuments," thus spoke the late President King of Cornell College (Iowa). But what is a Christian College? That is the question that a host of thoughtful people are asking today. Just as there is a great body of church members who are nominal Christians only, so there are schools which call themselves Christian, but bear not the gracious fruit of Christianity.

Many colleges there are who once were aflame with evangelistic fervor, but today have drifted from the "Faith of our Fathers." In some schools the big business of life would seem to be chasing the pigskin; in others the quest of the sheepskin is encouraged, in a lesser number the crown of life is emphasized, and soul culture stressed along with the training of the mind and development of the body.

True education cannot be defined in such academic terms as credit hours, class periods, courses of study and text books. These things are necessary, but other things are of supreme moment. Dispositions must be disciplined, attitudes must be tested, motives must be purified; there must be the refinement of personality, and the continuous fashioning and development of character. True education, if it means anything, means daily schooling in the art of right living, and right living means living as nearly as possible the life of Jesus Christ in harmony with, and in service for, our fellowmen. Service above self; Christ over all; his Kingdom triumphant in the hearts and lives of men; this should become the dominant force in thought and life.

There is no virtue in ignorance as there is no excuse for it. Yet to be ignorant of educational standards is not nearly so dangerous nor so inexcusable as to be ignorant of, and indifferent to, the moral values of life which make up the very bulwarks of our civilization. "The low brow" at the edge of the jungle is far less to be feared than the "high brow" among his test tubes, with a masterful knowledge of chemistry in his brain, but with a void in the heart where only love should be enthroned. There may be a menace in the yellow peril, but the greater danger is in the white peril, the peril of white men whose ideals are yellow. The supreme peril is the man with the 10x12 mind and the 2x4 soul, the man with the keen mind and dull heart.

Thinking minds appreciate the fact that America's present estate dates back to the three R's—reading, 'riting and 'rithmetic—and the Bible, to the little church that was the center of the early community's activities, serving as a means of spiritual life on the Sabbath and as a place of training for the minds throughout the week-days. Just so long as the church and the school were wedded, our country's ideals were kept untarnished and wholesome, but when education began to depart from the guiding and restraining influence of the Nazarene, then it entered upon dangerous paths and today we are suffering the effects of our departure from that path which has always led to the fullness of life. We still exalt the three R's

as the basis of our national pre-eminence, but we have well-nigh forgot the fourth "R", Religion, without which neither education nor national life can long endure. If we would bring any arraignment against the so-called religious school of today it would be this: that its religion is the religion of languor and of relaxed ideals. It was a significant indictment of the average college that appeared in a recent issue of "The Nation" under the caption "The Languid Generation." The youth of today are lolling about on velvet cushions of high-powered automobiles, victims of an enervating age of luxury, yet history clearly teaches that luxury is the spade that has dug the grave of every empire that has ever perished.

This death stupor toward the finer things of life should be broken, and only the challenging appeal of a dynamic personality leading a new crusade for the moral emancipation of sin enslaved humanity can arouse the drugged minds of 20th century lotus eaters. Is not the promise of the Galilean, "And I, if I be lifted up from the earth will draw all men unto me," sufficient stimulus to send forth Great-hearts to salvage society? Bring the Contagion of the personality of Jesus into the Class Room then such insane topics as Babe Ruth and bobbed hair will give place to serious conversation, world redemption and international brotherhood will occupy the thought of America of tomorrow and a fresh lease on individual and national life will be insured.

This age is at the crossing of the roads between a science that is well-nigh godless or an education that focalizes about the person of the world's one Great Teacher. Which way will America go? Her choice means that she will follow in the death trail of Nineveh and Tyre and the forgotten nations of yesterday, or that she will utilize her central position among world powers to further the principles of peace and make the mind of Christ prevail in the councils of the world.

The colleges and universities of America not only hold in the hollows of their hands the destiny of America, but in a fearful sense the destiny of all civilization. Whether we will acknowledge it or not, we have become our brother's keeper and this means the keeping of all men everywhere. "Let the rest of the world go by" must no longer be our national lullaby. This is the golden age of America's opportunity. The nations of the world are sitting on our doorsteps. We have been feeding them with the bread of wheat. Shall we feed them the Bread of Eternal Life as well? Today the eyes of the world are focused upon us for moral leadership. This leadership is impossible unless it is created in thoroughly Christian schools. What shall it be? The triumph of the test tube or the New Testament? Science can utterly destroy civilization. Shall our schools be sufficiently Christian to restrain science from the will to destroy it?

This is indeed the age of progress and we have gone forward with the stride of seven league boots in commerce, science and invention, but, alas, we fear to the detriment of the spiritual power and consuming passion that made the heroic forbears the mighty moral force of our yesterday. We must go back to the source of power, back to the Bible, that Book of power; we must make the spiritual values for which the Bible stands a part of the very breathing of our students. We must break away from this death-stupor of contentment with things material and strive as a man who runs a race for the supreme good.

Youth is intense. We must catch and direct this passionate intensity in a new crusade for that service of humanity which can be rendered only through the fullest development of the intellect and the spiritual life.

May we not say in the trenchant words of Professor Thompson: "Truth and the finding of it, beauty and the making of it; goodness and the doing of it; are not these the

great unifying pursuits?" All these are embodied in the wisdom of him who said, "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." After all there is only one alternative before us: "It is Christ or Chaos."

Falling From Grace.

MRS. JULIA A. SHELHAMER.

"Ah, Lord, with trembling I confess,
A gracious soul may fall from grace;
The salt may lose its seasoning power,
And never, never find it more."
—Wesley.

This represents orthodox hymnology which is corroborated by Scripture.

Judas was chosen by Jesus as a fit subject to travel with him in evangelistic work—to preach, to heal and to raise the dead. "Freely ye have received," said Christ, implying that Judas was a recipient of Divine grace. Yet, "he by transgression fell" and "went to his own place" (hell).

Saul was once converted. The Bible states "God gave him another heart." And yet he so completely backslid that we find him lying on the floor of a witch's hut the night before he committed suicide. He was a self-murderer and "we know that no murderer hath eternal life, (eternal security) abiding in him."

These facts portray the exactly opposite idea of those who trust in the doctrine of "once in grace always in grace," to take them through to heaven. Those who thus believe, base their main argument upon the thought of the Fatherhood of God, or "once a son always a son."

Many other articles are given to Christians other than sons, viz, "heirs," "adopted" sons, "brethren," a "bride," "servants," "intercessor" (lawyers), "ambassadors," etc. None of these relationships are so secure that they do not permit of final separation.

The terms intercessor and ambassador apply to the highest aristocracy of professions. They have the freedom and dignity of an agent instead of the lowly capacity of a servant. The relationship of the latter is between his master and himself alone, while that of the agent is confined to the bringing of his employer into contractual relations with third parties.

All soul-winners then are agents of the very highest type.

Perhaps "American Law" will be kind enough to illustrate how it is possible for one who is a soul-winner to lose Divine favor and be eternally lost.

An employer may revoke an agency which he has expressly agreed shall be irrevocable. This agreement may be in writing and the violation of it be a legal and just cause of a lawsuit by the agent thus dismissed. However an employer may revoke an agency without liability in case said agent breaks his contract.

Likewise there is no decree of the Almighty concerning his followers which cannot be revoked in case they break their contract "with him."

The saddest thing that we can imagine is that one who has once known and loved Christ should fall from grace and finally wake up in hell.

The terror of such a situation was keenly felt by Charles Wesley when he wrote,

"Lest this my fearful case should be,
Each moment knit my soul to thee;
And lead me to the mount above,
By the low vale of humble love."

Grace Before Meals.

The same grace repeated time after time often becomes so commonplace and mechanical that we are prone to forget its real meaning. "Grace Before Meals," is not the product of one mind, but the assembled expressions of many devout servants of God. There is an appropriate grace for every day in the year. This little book has been used very effectively in teaching the different members of the family to say grace. It contains 167 pages, is neatly printed and bound. Price 50c.

GLEANINGS FROM THE EVANGELISTIC FIELD

REPORT OF EVANGELIST W. W. LOVELESS.

Since I sent in my last report I have had two meetings. The first was in Ligonier, Ind. This was a pioneer meeting. Rev. J. W. Montgomery, Supt. of the Northern Indiana District, Church of the Nazarene, had rented a nice hall on the main street, had it well lighted, and with a good piano for music, and Song Evangelist C. A. Hoover and wife to play and sing, it looked like we ought just about take the town for Jesus, but we failed to take it. Brother Hoover and I visited almost every residence in the town and left cards announcing the revival, and when folks would come to the door we would give them an urgent invitation to come, but come they would not. We thought we could get a hearing if we could have open air meetings, but the mayor would not let us, so we were compelled to stay in the hall.

Large numbers would some nights gather in front of the hall and listen and peek in at the windows and door, and while Brother Hoover and wife would sing I would slip back to the door and invite them in, but they would back off, or make a hasty get-away as though in deadly fear of being hurt or killed. Our largest crowd was 22, and most of them were professed Christians. However we are not willing to let the devil claim complete victory. One young married man was brightly saved, and we believe that some of the seed we endeavored to sow fell on good ground.

Our last revival was in a country church in the hills of Southern Ohio, in what is known as Salt Creek Valley Nazarene Church. This church is 20 miles from the nearest railroad. The roads are rough and winding and hard to travel in bad weather. Not one penny was spent to advertise this meeting. Did we have crowds? Well, if you had been there, you'd a thought so. I judge the church will seat 200, and the second night it was crowded to the limit, with the aisles standing full, and many on the outside who could not get in. And it continued that way throughout the meeting. One night we preachers and singers decided we would not try to go because the creek was out over the road so bad. But at church time we looked out and we could see the lights of autos as they were slowly going through the waters, so we decided to try it. We ran through water up to the running boards for quite a distance, but finally got to church and found a good sized crowd awaiting us. During this revival we saw 19 towns and cities represented in the crowds besides the country people who came. Some drove 30, 40, 50, and even 60 miles to this revival.

The altar services were good. We had near 60 seekers counting them as they came. Quite a number of the seekers came to the altar several times. One thing that I especially liked was the thoroughness of the altar work. The seekers were persistent and would not give up until they got a definite experience. Several nights the altar services would last until near midnight, and on Sundays we would begin at 10:30 and not get through until 2:30. And such shouting! It was a sight to behold! sometimes it would seem that everybody in the front was shouting.

The last Sunday it rained hard all day, but we closed with good victory. Five fine folks united with the church, and several more would have joined if they could have got there, but high waters kept them away. Rev. J. W. Steen was my preaching partner in this revival, and Joseph Swartz and wife were the musicians and singers. The evangelists and singers were well taken care of in the homes of these dear people, and paid well for their services, and invited to come back again. Salt Creek Valley has no regular pastor. Here is one of the greatest fields we ever saw for a good live pastor to build up a strong work. By the time this is in print we will be in another revival campaign in Cardington, O.

W. W. Loveless.

REPORT OF BROOKLYN CONVENTION.

The Annual Inter-Denominational Holiness Convention at Brooklyn was held at the United Presbyterian Church on Atlantic Avenue. The pastor, Rev. W. Nichols, gave us a very fine welcome, co-operated with us in every way; and extended every Christian courtesy.

It was Interdenominational not only in name, but in fact. Members of all denominations mingled together and made one great happy family. Everyone forgot minor differences in Theology and Doctrine, enjoyed one another's outlook on the great experience of Bible Holiness.

A wonderful happy atmosphere pervaded every service, none looked sad—as though a Holiness Convention ought to be as solemn as a funeral ceremony. "The joy of the Lord was our strength." Happiness was the keynote of the convention, sinners noticed it, unsanctified believers wondered at it, and the saints rejoiced in the joy and liberty that all enjoyed in the presence of the Lord.

Brother and Sister Cooke have been the conveners of this Annual Convention for many years; and not one has been held without lasting result and blessing to numbers of men and women. Conventions of this character prevent us from becoming too narrow in our denominational bounds. They also rekindle the flame of zeal, for this truth of Scriptural Holiness in many hearts who rarely hear it preached elsewhere. May the Lord bless these two dear self-

sacrificing saints, and spare them to many years of fruitful service.

We missed some familiar faces this year. Dr. H. C. Morrison, that great lion-hearted warrior of the south, has been laid aside by sickness, but some of his messages and words were recalled by the speakers. Dr. A. L. Whitcomb was also prevented by sickness from being present. Both of these precious saints were the subject of many prayers for their recovery.

Each Convention speaker seemed to have a realm of his own. Dr. Brasher took us for a climb up to the mountain top, each time he spoke; as someone expressed it, "We could climb where we could not fly." After his messages some of us became spiritual mountaineers. Rev. Raymond Browning brought messages of conviction to sinners and encouragement to saints. Commissioner Brengle made everyone feel that he had a fatherly interest in them personally, and made their mouths water for the fruit of the land of Canaan. May the Lord ever keep us preaching and testifying of a land that flows with milk and honey.

The song evangelists did their part well, Rev. Alvin Young assisted by Mrs. Miller, and Mrs. Elsie Davies (the Welsh nightingale) gave us many beautiful and inspiring messages in song: that brought heaven down in such a way that the things of this world looked very small in comparison with things eternal.

Mrs. John Thomas brought wonderful messages to the morning fellowship service. Brother Cooke also gave two instructive messages on prophetic subjects, and others each in his allotted place did their work as unto the Lord. There were a number of seekers whom we believe really prayed through, took God's promise by faith, and witnessed to definite blessing of sanctification or salvation received.

Rev. J. Dunster Thomas

EVANGELISTIC REPORT.

The Lord of Elijah still lives and answers prayers. Our last meeting at Rome, N. Y., was one of the greatest of the year. A packed house greeted us every night for three weeks. Over one hundred people sought the Lord at the altar. Of that number sixty testified of getting definite victory. We hear a great deal of talk in these last days that old-fashioned revivals are things of the past, but if the readers could have been present at the Rome meeting it would have seemed like the days of old-time power to see people pray through and strike fire. We feel like buckling the armor a little tighter and pressing the battle to the very gates of the enemy.

J. M. Hames.

SHAFTSBURG, MICHIGAN.

I am acting in the capacity of pastor and evangelist. Last June I accepted the call of the Nazarene Church here when the pastor resigned to accept a call in the New York district. I am having the time of my life keeping "Bachelor's Hall" as my family live in Jackson fifty miles away. A year ago last September it seemed I had reached a place where my days of active service was ended. I arranged matters accordingly and tried to adjust myself to the situation. And then God met me and gave me the surprise of my life. He made it clear to me that my ministry was not ended and that he would take my case in hand and see to it that I would have plenty to do. Talk about stimulation and inspiration—I had plenty of it then. I went to the weekly prayer meeting and told the people that I had met God and he had renewed my commission and that I would not be among them very much from then on. I told them I knew God would set before me an open door and to just watch me to see if I was mistaken. I don't know much about science and philosophy but I do know the voice of God. The results in the last year and six months have verified my convictions expressed that night. Very little time since that day has been spent at home. In a few days a call came and from that day to now I have been busy.

I have just closed out a fine meeting in Bay City, Mich. This meeting was held in the Church of The Nazarene. Rev. Alva Eastman is the efficient pastor. I was assisted in this meeting by Irene Chaple, the blind soloist of Grand Rapids, Mich. She rendered most efficient help and was a large factor of my success. The people turned out in splendid force. Extra chairs had to be gotten to care for the crowd. The altar was filled and overflowed. There were forty the last day. There was not a day that there was not definite results. Seekers began to come the first Sunday. Nearly all the seekers were raw material too. It was not a case of knock down and set up but going right out after new material and getting them too, bless God. A Catholic sought and his wife. He had run a gambling joint in the city that got so bad the police raided it and it was closed. God got hold of him. His wife was saved. The pastor writes me that the work is going on and souls are getting through. Some of the ministers of the city churches were in attendance. This was my second meeting with this church and the best meeting the church ever had, so they said. We have a call to go back for a week-end meeting in the near future. And so—"Singing I go along life's road, for Jesus has lifted my load." Bless his Name!

E. E. Wood.

A SUMMER'S REPORT.

Mrs. Rice and I returned from Los Angeles to Upland, Ind., the first part of May, in time to attend the annual meeting of the National Association for the Promotion of Holiness which was held at Wilmore, Ky., May 7th. The annual election was held and Rev. C. W. Butler elected President. All present felt he was the providential man for the office. Many excellent holiness sermons were preached by our holiness leaders, Rev. Joseph H. Smith, Rev. H. C. Morrison, Rev. John Paul, Rev. C. W. Butler, Rev. Paul Rees and others.

A few days later found us at the great annual camp meeting held at God's Bible School, Cincinnati, Ohio, where all of our deputation workers met. This is one of the greatest camp meetings in the country in point of seekers and attendance.

Our next camp was Red Rock, near St. Paul, Minn. Dr. G. G. Valentyne, of Minneapolis, is the President of this camp and under his splendid leadership down through the years thousands of God's people have had their spiritual thirst satisfied at this great camp.

Years ago it was regarded as a long stretch from St. Paul, Minn., to Mountain Lake Park, Md., but the fast trains and automobiles have shortened the time, although the miles remain the same. This camp meeting, held annually in the mountains of Maryland is a wonderful place for the people of God to gather, coming mostly from the thickly populated eastern states. Upon our arrival we found the Lord blessing the camp. We were most graciously received and given an opportunity to present the great cause of missions.

Many of our camps are located in the country or at the edge of some city or town, the beautiful groves and shrubbery making attractive places for Christian people to gather and worship God in the beauty of holiness. We were especially impressed with the landscape and the plan of the camp at Oregon, Wis., managed by Rev. and Mrs. Jack Linn. Space forbids our mentioning each one of the camps by name, included in our summer's itinerary, however, we might say that we are strong advocates of holiness camp meetings, as the cause of Christ has been greatly advanced by this outdoor method of bringing the gospel to the multitudes.

September 30th found us, with our three children, Mary, Roland and Ardell, and Mrs. Rice's mother, Mrs. Jennie Roberts, all en route by automobile to Los Angeles. We all thank God for traveling mercies as it was through his providence that we arrived in safety on Oct. 9th, without any serious mishaps. We reached Los Angeles in time to be in meetings being conducted by Rev. Joseph H. Smith at Trinity Missionary Church, Hobart Blvd. and Lemon Grove, the American Headquarters of the Oriental Missionary Society, the meetings closing the following Sunday, Oct. 13. These meetings were a wonderful success and our dear Brother Smith never preached better during his remarkable ministerial career.

We feel that the missionary cause is greatly indebted to our camp meeting constituency and their official families. May God abundantly bless and reward them all for their Christlike spirit and helpfulness to those who have a burning desire to carry the message of the Cross to heathen lands! What a real blessing it was to our souls to meet so many of God's people who have been the means of carrying the gospel message to the ends of the earth through their prayers and financial help! We are remembering at the Throne of grace all these precious friends met during the summer and it is with glad hearts that we look forward to looking into their smiling faces again next year at these places of spiritual feasting. May God bless the camp meetings of our country and increase their number!

E. O. Rice.

STILL IN THE BATTLE.

Mrs. Linn and I just closed a unique meeting in the Gospel Mission, New Philadelphia, Ohio. It was a big little meeting. The lovely hall would not seat more than 200, but it was continually filled. We are glad to report that the old-time Gospel works, and we saw many at the altars to be saved and sanctified, and the saints were truly revived.

In these days of modernism, we are so happy to know that God has a band of faithful men and women everywhere. I never saw a finer group of Christians than at this little mission. They prayed, shouted, paid, and boosted in every way. Sister Margaret Hewlow is the pastor of this work, and she truly was a charming yoke-fellow. She knew how to turn an evangelist loose and she knew how to boost him.

Please pray that we shall be kept faithful, and ever singing and preaching his blessed Gospel.

Rev. and Mrs. Jack Linn.

It is not what we have, but what the Lord can put into us that settles everything. "Ye shall receive,"—there is our deliverance, there is our hope!—Mark Guy Pearse.

Put God's mercy to the test! He can bear a greater pressure still. Lean hard, harder, hardest, again! You cannot fatigue omnipotence.—Joseph Parker.

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(Continued from page 1)

on God for a gracious outpouring of the Holy Spirit upon the ministry and laity of the churches.

A brilliant writer said some time ago, speaking of the condition of the churches, "The need of the hour is not more of us, but a better quality of us," to which I respond, "If we could improve the quality, we could greatly increase the quantity." If the church membership of these United States could be brought into a real consecration and receive a genuine baptism with the Holy Ghost, we could belt the world with a girdle of divine fire. We could criss-cross the nation, civilized and heathen, with a gospel in the power and demonstration of the Spirit that would do more for peace among the nations of the earth, happiness, contentment and prosperity among the people, than all conventions with reference to making war impossible, the reduction of armies and navies, put together. This special issue of THE HERALD will be prepared and sent out with the hope of helping to arouse and stir within the people a longing for the enlargement of their own spiritual experiences, and a genuine enthusiasm for the salvation of the lost. We think of publishing it about the fourth issue in January, and we hope a host of people will send in for a bundle of these for distribution, at the rate of two cents per copy. Send the order in ample time for the office force to know the number of extra copies that will have to be printed.

Faithfully,
H. C. MORRISON.

The New Editor of The Central Methodist.

The new editor of The Central Methodist, Dr. B. C. Horton, is a man of heroic spirit. He has been a great physical sufferer, but has gone forward with a cheerful spirit that commends him to the admiration and sympathy of his brethren in a high degree. Having been sick ever since he became editor, now traveling in the west, I have been deprived of reading The Central, having seen only two copies of the paper since he took charge and they gave promise of fine work in his new and important field of labor. We notice there is some talk of uniting The Central Methodist, published in Louisville, and the Advocate published by Rev. W. A. Swift,

in Jackson, Tenn. The union of these two papers would doubtless, be a wise movement. It would give to one paper a large territory with a constituency that ought to furnish splendid support. Such a paper, perhaps, would be enlarged to 24 pages and make one of the strongest weeklies of the church. We are believing, and wishing, for our Brother Horton great success in this new enterprise.
H. C. MORRISON.

No Paper Next Week.

Remember the last issue in December will not appear as it falls at the time when the office force want a vacation, so do not think you have missed your paper, when it fails to put in its appearance December 25. We promise fifty issues a year and this is one of our skips.

The World's Christmas Gift.

MRS. H. C. MORRISON.

"For unto you is born this day in the city of David, a Savior, which is Christ the Lord."
—Luke 2:11.



HERE is nothing truer than that there are many things which transpire in life whose meaning we do not understand, and whose value we do not appreciate until they are passed by.

Let us contemplate what this old world would be were the glorious Christmas-time taken from us; this of course would necessitate the taking away the fact that makes this happy time possible, and what would be the condition of the world if Christ's birth was annulled and the changes which it has brought about were obliterated? Can you imagine the chaos and confusion that would be ours?

But how joyous the thought that we have such an event to look back upon, and that the prophets looked forward to with longing expectation, for this was to be the time when a new day should dawn upon the world and, as some one has said, when we remember the high meaning that has come into human life, and the clear light that has flooded softly down from the manger-cradle in Bethlehem, we do not wonder that all mankind has learned to reckon history from the birthday of Jesus, and to date all events by the years before or after the Nativity of Christ.

It was Henry Van Dyke who said that, "The birth of Christ was the sunrise of the Bible." How true it is that he is the Sun of Righteousness and the Light of the world. We miss much of the real meaning of what Christmas really is, by celebrating it in a way that detracts, rather than adds to the sacredness of the day. It is right and proper to remember our friends with tokens of love, but in our giving do we remember that God's gift to the world was himself, and if we would give the highest and best to the world we must offer ourselves? He who would have the highest joy that this Yuletide time affords, is the one who forgets himself in serving others. This privilege is not confined to the rich, but the poorest may render some service that will help some one else and bring comfort to his own heart. Whittier expressed the true spirit of giving when he wrote:

"For somehow, not only for Christmas, but all the long year through,
The joy that you give to others, is the joy that comes back to you;
And the more you spend in blessing the poor and the lonely and sad,
The more of your heart's possessing, returns to make you glad."

Dear readers, Christmas will not have any lasting effect upon us if we do not carry its spirit all through the year. Dr. Hale says, "It is only for thirty-six hours of the three

hundred and sixty-five days that all people remember they are brothers and sisters, and those are the hours that we call Christmas Eve and Christmas Day," but if we retain this cosmopolitan spirit all through the year we may have daily reminders of this happy occasion.

This world did not know what was transpiring that night in the manger when the Christ-child was born, but while earth was blind to the greatest event that ever appeared on the pages of history, the heavenly hosts were in readiness to come to earth and announce to the shepherds who were obedient to the heavenly vision, and had gone to where the young child lay, that unto the earth a Son was born. Note that the angel does not simply say *Christ is born*, but unto *you* he is born, and unto *you* I bring glad tidings of great joy, but praise the Lord, it was to be to *all people*; he was the *world's* Redeemer. His advent brought peace on earth and good will to men, and if we have his spirit in us, our coming into the world will mean, as far as our little sphere is concerned, peace and good will to men. If we shut out the Babe of Bethlehem, it would have been better had we never been born. What a solemn thought that we have it in our power to make our own destiny; either to make the world better by having lived in it and at last spend eternity with the good and holy, or be worse than one who never had an existence.

It is said that one dark night a young German soldier, posted at a sentry-box before the barracks, heard the hoof-beats of his captain's horse. He went quickly out and offered his salute and then stood there like a marble statue till the captain called out, "What use to me are your tokens of respect on this dark night; open the gate so that I can ride in." So it is that our outward demonstrations are but mockery in God's sight, if we do not open the door of our heart and let him enter. The thought is put very clear by an ancient poet who said,

"Though Christ a thousand times in Bethlehem be born,

If He's not born in thee thy soul is all forlorn."

May every reader of THE HERALD open wide the door of his heart and give full sway to him, who came in the humiliation and poverty of the lowest, yet who tasted death for every man, overcame death, hell and the grave and today reigns in glory as the world's Redeemer.

"Come thou, dear Prince, oh, come to us, this holy Christmas-time!

Come to the busy marts of earth, the quiet homes, the noisy streets, the humble lanes.

Come to us all, and with thy love touch every human heart,

That we may know that love, and in its blessed peace

Bear charity to all mankind."

An Interesting Book.

Missionary Heart Throbs, by James V. Reid, is the title of a most interesting book just published. The readers of THE HERALD will remember that Brother Reid, for many years a successful evangelist, has recently made an extended tour of service in Latin America. His heart has been stirred with the sad condition of a large percent of the people of the country he visited. He gives an account of these conditions and urges, with reason and pathos, the importance of a larger interest on the part of the churches in this sadly neglected people.

In several chapters he gives an account of the wonderful work of the Holy Spirit in the redemption of wicked men, and their remarkable labors among their fellows. The book is thoroughly interesting. I understand that he hopes to make another trip through that country, and is trusting that the sale of this book will go a good way in the furnish-

ing of his financial support on this evangelistic missionary journey. It is good, clear print, 86 pages, with paper binding. Price 50 cents, and can be had of Rev. James V. Reid, 2912 Meadowbrook Drive, Fort Worth, Texas.
H. C. MORRISON.

THE POETRY OF CHRISTMAS.

(Continued from page 5)

cradle, of the virgin birth, of the sinless nature, of the beautiful life and of the atoning death of Jesus Christ are more firmly held in my mind as the one great comfort, hope and strong assurance of the human heart. 'Glory to God in the Highest' for the fact and promise of 'peace on earth to men of good will!'

The ringing bells of Christmas sound out the joy-note of a great salvation to all the world. What sweet memories of childhood cluster around Christmas! How we remember the hanging up of the stockings, and the shouts of the children on Christmas morn. How we remember the father who read to us the story of the shepherds and the angels and the wise men. Every year Christmas is becoming more and more dear to the heart of all nations. A revival of trade every year tells the merchant that Jesus has come. Christmas creates and nourishes the spirit of brotherhood; and this expanding Christian brotherhood will one day leave no room upon the earth for hatred, and race-prejudice, and war. Christmas means, "good tidings of great joy, which shall be to all people."

Order Now!

Now is the time to make your Sunday school teacher or friend a present of Arnold's Practical Commentary of the Sunday School Lessons for 1930. It is one of the safest, most practical, helpful commentaries you will find. It is just the thing for a busy man or woman who does not have time to make extensive search of Lesson Helps. I use no other Commentary, and have used this with great satisfaction for many years. And the price is just right too—only \$1.00 postpaid. It would be a fine gift for any one who enjoys looking into God's Word for spiritual light and refreshing. Pentecostal Publishing Co., Louisville, Ky., can supply you.

What matter how the winds may blow,
Since fair or foul alike are best:
God holds them in his hand, I know,
And I may leave to him the rest,
Assured that neither calm nor gale
Can bring me danger or delay
As still I toward the haven sail
That lies, I know, not far away!

Just What Your Daughter Needs.

It is well in selecting presents for our children to know what is best for them, and we are taking the liberty of telling the mothers who read this paper of a wonderfully attractive book that has sold by the thousand. The title is as attractive as the book—Beautiful Girlhood—and the contents of the book are such as will bless and encourage your girl in her struggles through those transitional years from girlhood to womanhood. Many of our girls do not do because they do not know; this book treats of the various phases of a girl's life that will help her to mature into a beautiful, modest, noble woman. The author says, "This little book is born of a desire to help and encourage our girls who are struggling with the problems that come up in teens." Such topics as "Character Building," "A Sunny Disposition," "Sincerity," "A Christian," "Choosing a Lifework," and other equally interesting subjects are treated in this opportune book. The book is beautifully bound in blue cloth, with extra cover, has splendid, readable print, and sells for only \$1.00. Do not fail to order this for your daughter, or niece, or other young women friends you may have, and it will be sure to please and profit. MRS. H. C. MORRISON.

Dear Herald Subscriber:

This morning we received a very interesting letter. It said, "Please find enclosed check for \$1.50 for which send The Pentecostal Herald to Mrs. Blank for the coming year as a Christmas Gift."

That appeals to me because it solves the Gift problem in a practical, simple, satisfactory way. It is a gift too, that does not soon pass into the "dump heap" as a worn out, useless thing. But for fifty weeks that friend will receive a reminder of the one who sent it.

If you will list below the names and addresses of friends to whom you would like to send The Herald we will mail them a beautiful Christmas Gift Card with the Christmas Issue of the paper. What would be more Christlike; or what would more beautifully represent the true Christmas spirit than this?

Yours for a Christian Christmas,

H. C. Morrison

P. S. If you will send as many as five names we will make you a special price of \$1.00 for each subscription instead of the regular price of \$1.50

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Dear Friends:

Please send one of your attractive Christmas Gift Cards bearing my name as shown at the bottom of this sheet, and a year's subscription to THE PENTECOSTAL HERALD weekly to the following names and addresses:

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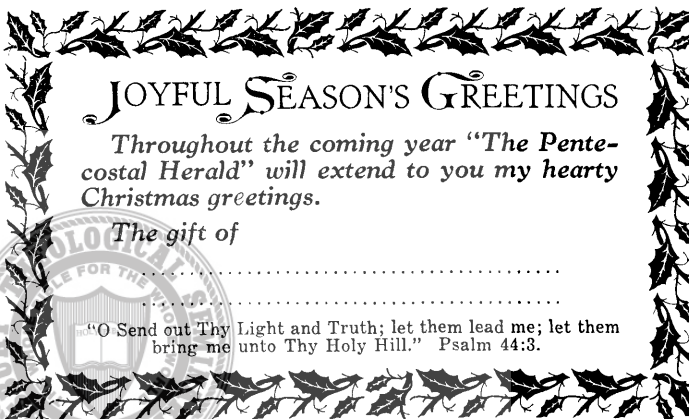
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City and State



The above is the style except that it is printed in red and green.

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

I suppose you think your Aunt Bettie has run away and is never coming back. Well, you probably know that Dr. Morrison and I left Louisville October 30 for Texas, expecting to go to Abilene, but after getting to Ft. Worth we found that there had been snow in Abilene, so we decided to go to the Rio Grande Valley where it does not snow, but is warm and pleasant. But an "unusual" thing happened, they say, for instead of being sunshiny, as we expected, it rained almost all the time we were there, so we came up to San Antonio, Texas, after a very pleasant three weeks' stay in Weslaco, Texas. I say "pleasant," and so it was, in spite of the rain, for we met many of our Herald readers who came to see us often and brought us delicious oranges and grapefruit which we enjoyed very much. It is wonderful how widely our great Herald family is scattered, and it is certainly a great joy to meet them as we move from place to place. They seem like real kinsfolk, and they are, real Christian kinsfolk, for we are brothers and sisters in the Lord.

You will be glad to know that Dr. Morrison is improving and we are hopeful that in a short time he may soon be entirely relieved of his asthma. He has gained some weight, eats and sleeps fairly well and is much encouraged with his condition. We believe the Lord has raised him up in answer to the thousands of prayers that have ascended to the throne of grace in his behalf. We spent Thanksgiving Day on the train and had a very restful, quiet time, and as we traveled along I told him that most of all that I was thankful for was that he was able to ride by my side and had been spared to us again.

Well, my dear boys and girls, Christmas will soon be here, perhaps, before this gets in print. If so, I wish each and every one a most joyful time and a glad and happy New Year. I hope every cousin will continue to be a reader of The Herald during 1930.

Lovingly,
AUNT BETTIE.

CHRISTMAS.

Christmas! How we, the children of God, love to see that word in print! How we love to hear it spoken! How we love to utter it? How we love to meditate upon it!

Christmas! That word so dear to millions of God's children o'er all the earth—from the king in his royal palace, the millionaire in his mansion, all the way through the rich, middle class and poor of his family, to the poorest of the poor, and the most obscure of the obscure—to the boy or girl in the morningtide of the earthly pilgrimage, the adult in its noontide and the aged in its eventide.

Christmas! That word which is inseparably linked, as it were, by a golden chain, to that dearest and sweetest word in the English language to the believer:—

JESUS

Through that beautiful mystery of the Christian faith, the incarnation, so concisely stated by the Holy Spirit, the Third Person of the Trinity, through John, "the Beloved," in the fourteenth verse of the first chapter of the fourth Gospel:—

"The Word was made flesh, and dwelt among us," through the Incarnation we have Christmas.

Christmas! This day and Easter, Glorious Resurrection Day, both of which are so radiant with the light celestial, are the two great festivals of the Christian Year which is ushered in with the Advent Season which, because it leads up, and gives birth, to Christmas, is so appropriate a time for the preparation of the hearts of believers for the coming of that day on which is re-emphasized that voluntary act of infinite love of God the Son—so transcendently beautiful—in clothing himself with humanity, preparatory to becoming

The Savior of Mankind,

of which act the Holy Spirit thus speaks to all in the Book of Hebrews, the sixteenth verse of the second chapter:—

"Verily he took not on him the nature of angels, but he took on him the seed of Abraham."
"He came down to earth from heaven, Who is God and Lord of all."

The Holy Spirit, again speaking, this time through Paul, "The Apostle to the Gentiles," in the latter's First Epistle to Timothy, the fifteenth verse of the first chapter, clearly defines the mission of Jesus in these words:—

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Thus uniting in his Person, Perfect and Eternal Deity and Perfect Humanity, he, through his death upon the Cross of Calvary, became

The World's Savior, the Savior of the "whosoever," saving the individual from the guilt and power of sin in this world and from its penalty "in the world to come."

This, the Heart of the Gospel, was proclaimed in the angelic announcement made to the humble shepherds "abiding in the field, keeping watch over their flock by night" (Luke 2:8), near the "little town of Bethlehem," in the land across the sea, on "the midnight clear long years ago:—
"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior Who is Christ the Lord." (Luke 2:10, 11).

"He died that we might be forgiven, He died to make us good, That we might go at last to heaven, Saved by his precious blood."

So wonderful is this! At the time of the calendar year when the period of darkness is the longest, we have a spot that is so bright—so radiant with the light which shines from heaven,—and that spot is a day, and that day is the twenty-fifth of December, upon which the greater part of the Christian church celebrates the Incarnation of the Eternal Son of God, the Second Person of the Glorious Trinity—the taking of humanity into the Godhead, God the Son, by so doing, becoming also the Son of Man.

Christmas! How its spirit, so sweetly and so silently, like a visitor from heaven, comes into our hearts, even long before the dawning of the twenty-fifth of December—just filling them to overflowing—and lingers far into the New Year. A blessed experience is this! But there is a much more blessed one which can be the priceless possession of every child of God, and that one is this: As the One Whose Incarnation is celebrated on Christmas abides—not comes and goes, but abides,—spiritually in the heart of every believer, so it is the glorious privilege of the believer because of the presence of the Abiding One, to have the Christmas spirit in his heart the whole year round, that spirit only being intensified, enriched and made more beautiful during the Christmas season which has the twenty-fifth of December as its center. O that if any one of us does not have this, the much more blessed, experience—this experience which God desires everyone of his children to have,—may such a one seek it at once and become its happy possessor.

Christmas! How its world-wide message "to all people" is proclaimed even before, as well as after, the twenty-fifth of December. It is the blessed privilege of every believer to proclaim the wondrous and uplifting world-wide message of Christmas. O that everyone of us who is a follower of Jesus may embrace every opportunity—for each is a golden one—to proclaim that message which the world needs so much to hear, believe and put into terms of living, not only during the month of December, but also during each of the eleven months preceding it.

May Christmas of nineteen twenty-nine be the day upon which there will be a deepening, a sweetening and an

increasing of our love as Christians for God's "Unspeakable Gift," Jesus, our Savior who abides spiritually in the hearts of all who are his (Rev. 3:20, John 15:23, 1:12) and who as the God-Man the Second Person of the Blessed Trinity, clothed in our humanity—our "Great High Priest," "touched with the feeling of our infirmities" (Heb. 4:15), now sitteth "on the right hand of God" "the Father Almighty" in Heaven, where "He ever liveth to make intercession for us" (Heb. 7:25), and from which beautiful place He is coming some glad day in that Resurrection in which, with hands outstretched in blessing upon his loved ones, he went back to heaven from Mount Olivet, coming to receive his own unto himself. (John 14:2, 3).

And to those who are not Christians who read these lines—this Christmas message—may that day be the day on which you will accept Jesus as your personal Savior—"Let Jesus come into your heart." But something better: accept him NOW—as soon as you read this message. Then you will be able to begin Christmas as his own dear ones.

God bless Aunt Bettie, Dr. Morrison, and the great family of Pentecostal Herald cousins.

Sincerely yours in Christ.
Cousin Sunshine.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am just a little Georgia girl, five feet, six inches tall, have brown hair, (not bobbed) blue eyes and fair complexion. I weigh 145 pounds. My age is between fourteen and eighteen. This is my first letter to The Herald and I trust to see it in print. I live on a 164 acre farm which we own. I enjoy farm life fine. We can grow most any kind of fruit and vegetables we desire. On the farm people can enjoy the fresh air and sunshine most. I do not go to dances, shows or anything of the sort. I enjoy reading good books. I have three brothers and two sisters and I am the youngest. I have two brothers and one sister married. My father takes The Herald and he and mother enjoy reading the good articles in it. Bernice Strickland, I guess your middle name to be Mary. Virginia M. Tilford, to be Mae, and Donna M. Wessman to be Marie. My birthday is Oct. 16. Have I a twin? Thanking you, Aunt Bettie, if I see this in print on page ten. Love and best wishes to Aunt Bettie and the cousins.

Katie Lee Banks.
Rt. 3, Fayetteville, Ga.

Dear Aunt Bettie: Will you just give me a little room? I want to join your band of boys and girls. I have only been a follower of Christ a short while, but I have been happier than I have ever been. I want to be always true to my Christ, the one who suffered on Calvary for me. It is so wonderful to walk along life's rugged pathway with your hand in the hand of Christ. Well I had better stop or old W. B. will get my letter. I will answer any letters written to me.

Blanche J. Thomas.
Richview, Ill., Box 78.

Dear Aunt Bettie: Will you permit an Alabama girl to join your happy band of boys and girls? I thank you. I surely do enjoy reading The Herald, especially page ten. We have only been taking it a short while but I have learned to love it. I am a member of the Methodist Church and enjoy going to Sunday school and to hear the gospel. I have brown hair, brown eyes, fair complexion, with freckles, and am fifteen years young. How do you like me? Willie K. Jean, I guess your middle name to be Kate. Am I right? Mrs. Fred Sartain, I guess your little daughter's name to be Eunice.

Bessie Bumpers.
Salitpa, Ala.

Dear Aunt Bettie: Will you let an Alabama girl join your happy circle? There! I knew you would. I enjoy reading The Herald, especially page ten. I am a member of the Methodist Church and attend services and Sunday school regularly. I am the fifth of ten children. Have no dead brothers or sisters and my parents are still alive. I don't like to frighten

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people but I will tell you how my beauty stands. I am thirteen years old. Will be fourteen Jan. 4. Have I a twin? I am in the ninth grade, have blond hair, light complexion and blue eyes, weigh about 122 pounds, and am about five feet, four inches high. There! I hope I didn't frighten many of you away. Katie A. Thomas, I guess your middle name to be Alice. If I am right don't forget your promise. I had better hurry on before Mr. W. B. gets back from his hike. My middle name starts with E, ends with E, and has five letters in it. The one to guess it I will write to you.
Brittie E. Bumpers.

Salitpa, Ala.

Dear Aunt Bettie: I am a lonely Mississippi girl wanting to find some one that has my birthdate and age. I was twenty years of age December 29, 1928. My one desire is to be a preacher, if not, a preacher's helpmate. I am trying to live a true-blue Christian's life, however, the way is rugged sometimes. I do not like the movies, dancing, nor any other worldly pleasure. I am a poor girl expecting to finish high school next spring. I wonder if there is one who doubts life beyond the grave? I do not now, but once I did. One day a year ago I lay at the point of death. My people thought me dead, but I was only unconscious. I felt myself sinking into darkness. I said, "Be patient, God will lead the way." A bright light shone around me and I found the angels standing at my side. They seemed to breathe or whisper to me, and at once I was stronger and was soon able to be up. I have learned from this that a person must watch his steps if he expects to be a child of God. I wonder if there is any one who would like to write to me? Just say the word and I will answer. I am a member of the Baptist Church, but I enjoy all religious literature. May God bless each one that reads this and help you to never stray from this fold, is my prayer. A true lover of The Pentecostal Herald.
Blue Eyes.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter and I hope to see it in print. My mama takes The Herald and I enjoy reading page ten. Donna Wessman, I guess your middle name to be Marie. I am in the sixth grade. I go to the U. B. Church and Sunday school. Rev. Rumbaugh is our pastor and Mrs. Huber is my Sunday school teacher. I will be glad to get any letters from the cousins and will answer all letters received.
Virginia Bachman.

Rt. 1, Wauseon, Ohio.

Dear Aunt Bettie: I have come to ask for admittance to your happy band of boys and girls. I live in Akron, Ohio. I am staying with my grandmother. I read The Pentecostal Herald. I like to read it, and it does me a lot of good. I am ten years old, have light hair and blue eyes. I am a member of the U. B. Church. I am in the fifth grade at school. This is my first letter and would like to see it in print.
Jean Dulabohn.

Akron, Ohio.

Andrew J. Jones, Folkville, Ala.: "I have sold out my business sometime ago and have an appointment as Conference Evangelist of our church. I am a John Wesley type of a preacher. I sing, but prefer to do one at a time. I refer any who are interested in my service to Revs. J. L. Brasher, John and Joseph Owen and J. B. Kendall."

Miss Lura Thompson, 1320 Elm St., Grinnell, Ia., a graduate of Cleveland Bible Institute, desires work as assistant pastor or pastor's assistant. For qualifications and references write Rev. C. W. Butler, 3219 Cedar Ave., Cleveland, Ohio.

SUNDAY SCHOOL LESSON

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

(Owing to our skip Christmas week, we are giving two Sunday School Lessons this week.)

Lesson XIII.—December 29, 1929.

Subject.—Fellowship through Worship. Psalms 122:1-9; Heb. 10:22-25.

Golden Text.—As his custom was, he went into the synagogue on the Sabbath day. Luke 4:15.

Introduction.—In the sense of the word as used in our lesson, I suppose worship means adoration, reverence, praise rendered to Deity. This is the highest sense of the word, and must be the one intended here. For a group of people to meet in some place, and sing a few songs with little thought of their meaning, and join in a formal prayer, is not worship. One would better call it mockery. Worship is a serious matter in which one's entire being is engaged.

Where shall one worship? That is an important question in our day. The Jews said Jerusalem was the proper place; but the Samaritans called for Mount Gerizim; but Jesus said the time would come when neither of these would be the best place. He indicated that any place would be suitable, if one's heart be right toward God. To join in their so-called worship with Mormons, Jews, Russellites, Unitarians, Christian Scientists, Mohammedans, Theosophists—with any cult or ism that denies the Deity of our Lord, is taboo to every genuine Christian, no matter what sort of building the service may be in. It is sacrilegious and brings reproach upon our Savior.

Shall a Christian worship with a Modernist? Let me put the question a bit differently. Suppose a Modernist pastor is appointed to my church; must I worship with him, and sit under his preaching? No! Forever No! But says some one: "I must fill my place in the house of God." Well, suppose you do; you will endorse that man, and bid him "God Speed" by your endorsement, something that the Word of God absolutely forbids. (See 2 Jno. 9-11). Shall one endorse such a pastor by helping to pay his salary? Certainly not. "But," says one, "I have taken an obligation to support the Church, and I must do it." Not so fast. There is a double responsibility. Your church is under a sacred obligation to furnish you the pure Word of God; and you are under no obligation to support infidelity in the pulpit. Rather, you are under a solemn obligation to Almighty God to rebuke such infidelity by refusing to worship with it, and by withholding your financial support from it. The time has arrived when God-fearing Christians must fight this modern infidelity in the Church with every possible means. Such evil men must be taught that they cannot get either our support, or our fellowship. The battle is on to stay on.

There is a glorious fellowship among the true saints of God. Remember this: All true Christian fellowship is "with the Father, and with his Son Jesus Christ," through the Holy Ghost. I suppose that this was in the mind of our Lord in his great prayer recorded in John seventeen. Through entire sanctification God's people are made perfect in one as Jesus and the Father are one. When such people come together for wor-

ship (though they may belong to a dozen different denominations) there is a blessed fellowship. Witness the different denominations working together in the N. H. A. mission in China. There has never been a jar in that holy group. One may visit a half dozen holiness camp meetings in a summer, where from fifteen to twenty different denominations worship together, pray at the same altar and preach from the same pulpit, but he will find nothing contrary to the sweetest fellowship. The prayer of Jesus seems to have been answered among such people.

I am wondering whether the worship produces the fellowship, or the fellowship the worship. Such fellowship cannot be found anywhere among men, except among "the pure in heart." Blessed fellowship! It is akin to heaven. I went through six ten-day camps of this sort during the summer that has just closed; but I never did find out to what church most of the saints belonged. Not for one moment did I see any sign of envy, jealousy, ill will, or any other workings of the carnal mind among all those dear people of God. They are separated from the world—yes, dead to the things of the world, but alive unto God. Such worship and praise I have seldom witnessed in all the more than fifty years of my ministry. Thank God for it all. There is a heaven of worship among the saints on earth, that is an earnest of that above. "Let the people praise thee, O God, let all the people praise thee."

Comments on the Lesson.

1. Let us go into the house of the Lord.—Dr. Adam Clarke gives the date of the writing of this psalm as B. C. 536. The author seems to impersonate the Jews in their joy when returning to Jerusalem after the seventy years of captivity in Babylon. The very hope of being once more in the house of God filled their hearts with joy.

2. Our feet shall stand within thy gates, O Jerusalem.—Although most of those then living in Babylonia had never seen the city of their fathers, they longed to be within its walls and to worship in its sacred temple. Jerusalem is, in a big sense, home to every Jew on earth to this day.

3. A city that is compact together.—Closely built.

4. Whither the tribes go up. . . . to give thanks unto the name of the LORD.—The reference is to the custom of all the tribes going up to Jerusalem for worship at stated seasons of the year.

5. Thrones of judgment, the thrones of the house of David.—The throne represented justice. The Jews always took pride in the dynasty of king David.

6. Pray for the peace of Jerusalem.

—What sort of a vile wretch would refuse to pray for the peace and prosperity of his own country? Dr. Clarke says it would disgrace the hemp to hang men who "labor to destroy the public peace, to subvert the government of their country, to raise seditions, and to destroy all its civil and religious institutions." Amen! They shall prosper that love thee.—I suppose that was purely a poetic wish arising from a glad heart.

7. Peace be within thy walls.—

They had had sufficient war and strife to satisfy them. The long captivity was gone, and the one remaining desire was for peace.

8. This verse rings with the same sentiment: "Peace be within thee." They could think of little else.

9. Because of the house of the LORD our God I will seek thy Good.—The psalmist rises to a high point when he puts the temple above the city. The greatest asset that any city, or any people, can have is a house of God wherein his pure Word is regularly preached to the people. But an inadequate church is worse than none at all; for it preempts that ground, and thereby renders it impossible to reach the people with the message of salvation. Turkey, Russia, Italy and Mexico are, in large measure, in that condition now. Preaching that does not save people will damn them.

Heb. 10:22. Let us draw near with a true heart.—No worship is acceptable to God that does not arise from hearts that are sincere. In full assurance of faith.—Without faith it is impossible to please God. A faithless prayer insults him. Having our hearts sprinkled.—With the precious blood of the Lamb of God. From an evil conscience.—The condemnation for sin removed by the merit of the blood. Our bodies washed with pure water.—There is here a reference to the ablutions of the Jewish priests prior to the temple service; possibly also to Christian baptism.

23. Let us hold fast the profession of our faith without wavering.—The writer has good reason for this exhortation: "For he is faithful that promised." It is a fearful thing to doubt God, for it calls him a liar.

24. Let us consider one another to provoke unto love and to good works.—That is fine. It is not to excite in others a spirit of envy or emulation, but to lead them on by good example. Any other spirit would be sinful.

25. Not forsaking the assembling of ourselves together.—Unless one must absent himself from the church as a rebuke to false teaching, I know of no excuse that will permit one to stay away, unless providentially hindered. As the manner of some is,—I wonder what Paul would think of this present age. People who belong to no church can hardly be expected to be regular attendants upon services; but when one thinks of the multitudes who have their names on church rolls, but seldom, if ever, attend public worship, he is amazed. About nine out of ten of our young people never attend church at all. They are growing into manhood and womanhood in dire ignorance of the best things in our civilization. They are losing what can never be regained; and the nation is losing in good citizenship. Not only is she losing in good citizenship, but she is gaining in bad citizenship; for nearly all our criminals are coming from this unchurched class. We must have a nation-wide revival, or there will be trouble in the near future.

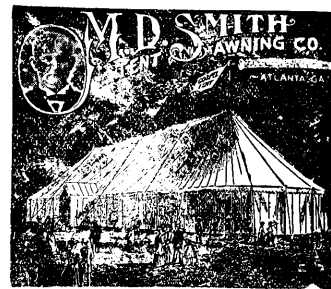
Lesson I.—January 5, 1930.

Subject.—Childhood of Jesus. Matt. 2:10-22.

Golden Text.—Thou shalt call his name Jesus: for he shall save his people from their sins. Matt. 1:21.

Time.—B. C. 5, according to corrected chronology. The month is not known; but his birth must have taken place sometime during the summer months.

Place.—Bethlehem.



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Introduction.—A few words concerning Matthew, the writer of the first Gospel, may be in order. About all we know of his parentage is that his father's name was Alphaeus. Before his call to the apostolic office he was a tax collector under the Roman government, and went by the name of Levi. No reason is given for the change of his name; although the new name, Matthew, means "gift of Jehovah."

As a Roman tax collector he was commonly known as a publican, and was bitterly despised by his own people, the Jews, who not only hated the Romans, but considered it both a sin and a disgrace to pay taxes to support their government. The Romans demanded a certain sum of money from the tax collector, his own remuneration being whatever he could "squeeze" out of the people beyond that amount. The door for extortion was wide open, and many tax gatherers entered in thereat, which accounted in some measure for the contempt in which they were held by the people.

Some think that this Levi (Matthew) was rather an honest sort of a collector; but there is no evidence pro or con. The notion may have grown out of the fact that Jesus called him to be an apostle; although that can hardly be termed evidence, seeing that such a man as Saul of Tarsus, a persecutor and a murderer, was later called to a similar high office in the Church. God is not looking for clean men, but for men who will let him make them clean. We are all rather dirty by nature.

Several of the disciples of Jesus were disciples of John the Baptist prior to their call to follow the Master, but Matthew was not. We do not know that he had ever so much as heard the preaching of The Baptist. But he did possess some fine qualifications for the work to which Jesus called him. He certainly was not very religious, after the traditions of the Jews; but there was in him a sort of sturdiness of character that was worth while. Then his fine training in business was no small matter. It taught him accuracy in dealing with facts. As one reads this little book that bears his name, he sees the business man all through it. It is accurate even to details.

Matthew seems to have followed the Master very closely; although he never attained unto the close intimacy accorded to Peter, James and John. But we judge from the portrayal he gives of the Master and his work,

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that he was a close observer of what was going on, and that he entered quite fully into the spirit of Jesus. Although he was in the upper room on the day of Pentecost and received the baptism with the Holy Ghost, he says nothing about it. In this regard he runs a close parallel with the writers of the other three Gospels. They write of it as a coming event, but leave Luke to tell the wonderful story in the Acts of the Apostles.

Except what we find in the book that bears his name, we know little of what Matthew did after Pentecost. He wrote the Gospel about A. D. 60 to A. D. 65. In looking up the matter we can find no authentic history, but tradition credits him with having preached some fifteen years in Palestine, and after that with having done some missionary work in other lands. Believe it or not, as you like: it makes little difference after the passing of these more than 1800 years.

The birth of the baby Jesus was the greatest miracle the world has ever known. On the supposition that "the Word was made flesh, and dwelt among us full of grace and truth," the mystery is luminous with the light of eternal day; but if he was not the God-man, his birth was, and is, the most inexplicable, unsearchable mystery of all the ages. If he was not God in the flesh, the results of his short life constitute the miracle of all miracles. On no other ground can the how and the why of it be explained. We find the proof of his virgin birth in what he was and in what he did. Maybe I should say: "In what he is still doing." For him a human father was impossible, because there was none great enough. The very dimensions of his being declare that he was "begotten of the Holy Ghost."

It will be well for the student to compare carefully the two genealogical tables as given by Matthew and Luke. They differ very much, but are not contradictory. Space forbids me to enter into the question here. Read some good orthodox writer on the subject—Clarke is good; but by all means avoid the modern "pestilence that walketh in darkness." The one important point brought out by both writers is the fact that, on his human side, Jesus descended in a direct line from King David. Thus he had to come, in order to the fulfillment of the Scriptures that went before.

I was almost at the point of saying that I was sorry we do not know the exact time of our Lord's birth; but if we did, many of us would worship the day and hour. I suppose God covered up forever many of these matters, because the human race is so prone to idolatry. For a long time men did not know even the year in which Jesus was born; but that has now been discovered. As to the month and the day, we know absolutely nothing. Maybe that is best for us.

Comments on the Lesson.

In studying a passage of Scripture it is always important to get the setting. We read in the beginning of this chapter that Jesus was born in Bethlehem of Judea in the days of Herod the king. This was Herod the Great who was about seventy years of age at the time of our Lord's birth. You will remember that this Herod died shortly after he had the babies around Bethlehem murdered in his jealous purpose to destroy Jesus, and that his son Archelaus became king in his father's stead. The Herods were a bad lot. One of the sons of Herod the Great, Herod Antipas, had John the Baptist beheaded; and it was he who abused the Lord Jesus Christ when Pilate sent him to him for examination.

When the wise men came from the east saying that they had seen a star in the heavens that portended the birth of a Jewish King, Herod was troubled, and all Jerusalem with him. His trouble possibly caused the trouble among the people. We note that he called together the learned men of Jerusalem to learn from them where Jesus should be born. They answered almost verbatim from the prophet Micah 5:2: "And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." When Herod had received the coveted information, he sent the wise men to Bethlehem with orders to search diligently for the young child Jesus, and to come back and tell him where he was, pretending that he too wished to worship him. Herod was somewhat like the devil, "a liar from the beginning."

10. When they saw the star.—I see no reason to try to explain the occurrence of this star. The birth was miraculous, and the star was miraculous. Our wisest explanations only puzzle our brains. There was a notion among the people that peculiar stars hung about the birth places of royalty; but that does not explain this miracle. They rejoiced with exceeding great joy.—The Greek says: "They rejoiced a very great joy."

11. They . . . fell down and worshipped him.—Had he not been God, that would have been idolatry. Mark you, they did not worship Mary, as some of our moderns would have done. Read Hebrews 1:6. I do not know that there is any special significance attached to the kinds of gifts presented to the young child. Some people have a habit of weaving a good deal into the Scripture that God never put there. They are wise above what is written, and sometimes make fools of themselves.

12. Warned of God in a dream.—In Bible times God frequently used this means to communicate with his chosen ones; and I am persuaded that he still does so in our day.

13. The angel of the Lord.—Angel means messenger. Again God's orders are given through a dream; but they are none the less real. He would outwit the murderous king by sending his Son into Egypt for protection. One is puzzled at the quickness and the simplicity of God's work. Men would have called for an army to protect the babe of Bethlehem; but God needed only one man and a donkey and the shining stars.

15. The death of Herod.—It would take a book to record the bad men who have been called into eternity soon after the commission of some great sin. God leaves them free to

commit the sin; but before they are aware of it, the death-trap is sprung. Out of Egypt have I called my Son.—This is an indirect quotation from Hosea 11:1, a fulfillment of prophecy.

16. Mocked of the wise men.—They disobeyed his orders, and raised his wrath; but that was not the cause of his murdering the little ones. He was so jealous of his throne that he was afraid of a baby. Even kings are sometimes very great cowards. I am not sure that the world knows a greater scoundrel than Herod the Great. I have known of one man who named his son Herod; but I think he must have hated the boy.

18. Again Scripture is fulfilled. Rachel weeping for her children.—Rachel stands as the representation of the mothers among her descendants. Her little ones "are not": they have been ruthlessly murdered.

19. When Herod was dead.—That was the best deed he ever did for his people. Again God's angel carries a message to Joseph. It is time to leave Egypt.

20. Go into the land of Israel.—Some have wondered at this command from God, when Archelaus was reigning in place of his father, and would be no less cruel. But God knew all about it. There was a prophecy to be fulfilled. Jesus must live in Nazareth; and so once more the messenger comes in a dream. Joseph turns "aside into the parts of Galilee; and the little one is safe. The world will never forget that one little statement: "He shall be called a Nazarene."

I will be available for calls as Gospel Song Leader after Jan. 15, 1930, the Lord willing, Pacific Coast States till May 1. After that the middle states. Compensation is of secondary importance. I want to sing for the glory of God and the salvation of lost souls. Will travel in my own car.—A. R. Dooley, Star Route No. 3, Port Townsend, Wash.

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And reminiscence paused upon the
threshold of my mind,
All alone,
My heart was overwhelmed with
such felicity that I longed to
repay,
Or at least to make my prayer a
song of gratitude,
And I knelt
In the dark oblivion of the night
time
Just to pray.
But the words came not, and then
I said
The self-same prayer
I always say.

I know He knows—
That lost in the dim labyrinth of
my thought
It guidingly glows—
That other prayer, the prayer I cannot
say, but only feel;
Yet in the dark oblivion of the night
time when I kneel
Just to pray,
The words come not, and then I say
The self-same prayer
Of yesterday.

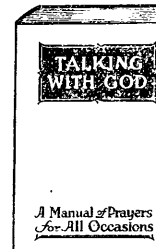
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