

PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Oct. 1, 1930.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 42, No. 40.

PRAYING AND PAYING.

By The Editor.

WHO of us could sit down and have a quiet talk with ourselves and come to the conclusion that we have spent as much time in prayer as we should have spent.

When we read the promises of God, when we study the teachings of the Lord Jesus on the subject of prayer, with the positive assurances that prayer will be answered, it would seem that we would spend much of our time upon our knees.

The biographies and autobiographies of the men and women who have wrought well and successfully in bringing the kingdom of God into the hearts of the people, have been given to much prayer. They have learned to get things done that are worth while and abiding, by tarrying at the throne of grace upon their knees. They have learned to talk to God in humble prayer; to listen with attentive ear to the whisperings of the Holy Spirit; to turn the pages of the blessed Bible and let God speak to them. Those who pray learn to listen, with obedient ear, to the word of God, and the whisperings of the Holy Spirit.

The Christian life is a very practical life. Those who pray should not forget to pay. I frequently slip into the pulpit and see the collection plate pass along through the audience, and many people fail to drop in a contribution. It may be that they comfort themselves with the thought that they are not able to make a contribution. It is a dangerous thing to get in the habit of lying to one's self. It is really a rare thing that I see children, boys and girls, six, eight, twelve or fifteen years of age, drop anything into the collection plate. It seems not to have occurred to them that they are to make any contribution to the support of the church in the Lord's work in the world. They have money to buy chewing gum, ice cream cones, to see the moving pictures, to spend and to waste, not a copper cent or nickel for the collection plate in the house of God.

There is a very practical phase of teaching in the Christianity of Christ. In this country, and the times in which we are living, there is very much slipshod, impracticable religion. Religion entirely free from Christianity; a religion utterly shallow, thinks little, prays little, serves little, gives little, often, nothing, and yet, seems to have a notion that it is accepted, that its fire insurance is secure, and that it could leave this world and go into the next without any sort of doubt or fear with reference to a gracious acceptance.

We are living in times when we need very scriptural, practical preaching. There is one hopeful feature—it seems to me that the people are, at least quite willing to listen to earnest, gospel preaching; while a large per cent of our population does not attend church, and never hear a sermon, a great many do attend church. There is a class of preachers in the various denominations in

this country who preach to large congregations. Their churches are always filled on Sabbath morning, and they have a gracious opportunity.

For the present, the preachers might do well to leave off discussion of Shakespeare's plays and Browning's poems, except where they can be used to illustrate the fact of sin and the power of truth, and come right down to plain, earnest, direct preaching of the Word of God; to teaching the people to repent, to be regenerated, to consecrate, to receive the baptism with the Holy Spirit, to be cleansed from all sin, to live righteous lives, to obey God, to serve their fellowbeings, to learn to tarry in prayer, to be liberal in their gifts to the cause of Christ, to promptly and conscientiously pay their tithe, to enjoy communion and fellowship with the Holy Ghost. Shall I say it! It is in the Scriptures, "To be filled with all the fulness of God." Oh, that there might come to the churches in this land a great revival of true religion, of deep, spiritual, practical Christianity.

RATHER STORMY.

LOOKING through a stack of clippings sent into this office, I recently picked up page 28 torn from January 10, 1929, of The Northwestern Christian Advocate, in which the brilliant editor of that paper comes out with rather severe censure of a group of Philadelphia preachers who passed resolutions against the publishing of articles in The Epworth Herald from the pen of Dr. Fosdick. The editor goes on to mention the writings of many men whose books are in the libraries of the preachers, who were not one hundred per cent Methodist.

I do not think that Methodist preachers anywhere demand that Methodist editors shall confine themselves to contributions only by one who is a one hundred percent Methodist, but I can see how they would object to circulating among the young people, in fact, any of their people, in the pages of their own church papers, any sort of literature that questions the virgin birth, deity and the sacrificial death of our Lord Jesus Christ.

If I were a pastor, the editor of my church paper would soon find out that while I could not dictate to him, he could not dictate to me. I would have as much independence in a matter of this kind as he does, and I'd show him who was the pastor of my flock, and something about the kind of provender that was distributed among them. I believe the time has come when the devout pastors in Methodism who believe the Bible, who desire to see the salvation of souls, and would exalt Jesus Christ high over all, should speak with authority. Even a pastor has some rights; and right here is a weak spot

in Methodist polity. Methodism has built up a vast ecclesiastical organization. There is a group of men in the church who have been elected or appointed to high position, who seem to think they own the church. They appear to know no sort of bounds or obligation so far as what they believe and propose to teach the people; and our preachers and people have become so accustomed to obey orders, do what they are told to do, and accept what is given to them, that they go meekly along and let the wolves of false teaching ravage and rend their flock.

It is all very well to be broad and generous, but no church has a right to exist without some sort of creed, some kind of statement of doctrine; a system of teaching founded upon the word of God; and no class of men in the church has any right to ruthlessly tear down the denominational fences and turn in upon the church all kinds of skeptical cattle to browse and trample the tender plants in the garden of the Lord under their ruthless feet.

Unbelief in God, his word, his Son, and his Holy Spirit, forms a gulf so deep and wide that no power in heaven or on earth can bridge it. Doubt is spiritual paralysis. All things are possible to him that believeth, but unbelief closes every door of hope against the soul. Faith is essential to salvation. God cannot save those who refuse to believe his promises of mercy and trust in his Son for salvation.

Unbelief is widespread in our land today. A very dangerous brand of skepticism has moved its headquarters from club-houses and the back rooms of bar-rooms to church schools and pulpits. The deity of Christ, the atoning merit of his death, and the fact of his resurrection are being denied and derided by men claiming to be Christian ministers. Dr. Fosdick is one of the great leaders of this very dangerous, widespread and destructive movement. If a group of preachers protest against the publishing of his articles in the literature supplied by the church for its young people, is it right and proper for some editor of the church to attack and hold them up to ridicule? One of the reasons why the Methodist Church is suffering loss of membership and financial returns to support her program, is the fact that she does not seem, any longer, to have any distinct doctrine or teaching of her own; her bishops, her editors, her college presidents and professors, her prominent pastors can attack and trample her fundamental Bible doctrines under their feet, and strut about with an insolence that is as startling as it is contemptible.

Is Jesus Christ some sort of super-human being, to be admired and followed as an example or pattern, or is he a divine being to be worshipped and trusted in for salvation. These are momentous questions which affect our wellbeing in this and the next world. If Jesus Christ is simply a man, and nothing more, we must look elsewhere for the for-

(Continued on page 8)

SPIRITUAL NOTES AND OBSERVATIONS.

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



The other day in a big city between trains I felt prayer coming on me and I thought oh, for a quiet place to get alone with God. I noticed a church yonder. It was an Episcopal Cathedral. The door was open for people to come in and pray and meditate. I gladly went in and it was so quiet, just the place to pray. I poured out my prayer to the Lord, and unburdened my soul. Then I took up a hymn book and I read the following hymn. I was impressed with it, I had never read it before. The hymn read thus:

"Jesus my Savior, look on me,
For I am weary and opprest;
I come to cast myself on Thee,
Thou art my Rest.

"Look down on me for I am weak,
I feel the toilsome journey's length;
Thine aid Omnipotent I seek,
Thou art my strength.

"I am bewildered on my way,
Dark and tempestuous is the night,
Oh, send Thou forth some cheering ray;
Thou art my Light.

"When Satan flings his fiery darts,
I look to Thee, my troubles cease;
Thy cross a hiding place imparts,
Thou art my Peace.

"Thou wilt my every want supply,
E'en to the end whate'er befall,
Through life, in death eternally,
Thou art my All."

Hymns have a powerful effect upon me. When I was a seeker of holiness many years ago one of the Wesley hymns had a gracious effect upon me. It moves me still every time I read it. Let me give just two stanzas of it.

"Thou hidden love of God whose height;
Whose depth unfathomed, no man knows,
I see from far thy beauteous light,
Only I sigh for thy repose;
My heart is pained, nor can it be
At rest, till it finds rest in Thee.

"Is there a thing beneath the sun
That strives with Thee my heart to share?
Ah, tear it thence and reign alone,
The Lord of every motion there;
Then shall my heart from earth be free,
When it hath found repose in Thee."

Anyone wishing to sing these lines can do so to the tune of "Faith of our Fathers," (St. Catharine).

II.

Just forty-eight hours after landing from Europe I was upon the train bound West; after travelling as far East as New England I wound up my camp meeting work out in Kansas. I was one of the three preachers at the Wichita Camp Meeting. It was a privilege indeed to be preaching with such men as Rev. John Owen and Rev. C. M. Dunaway. It was the first time Brother Dunaway and I had ever met. We had both looked forward to this pleasure and, as for myself, I was not disappointed. It did not take me long to love Brother Dunaway. I knew at the first he had a peculiar strain in him; it was explained to me when I found out he was of Irish extraction. When an Irishman gets religion it spreads all over him, and if he is a preacher or evangelist he is going to be both energetic and magnetic. Brother Dunaway is that! Well, we both had a happy time together and when I get back from Africa for the camp meeting season of 1932, I hope I may in the good will and providence of God, be slated up again with those two men of God, Brother Dunaway and Brother John Owen.

In camp meeting work I am never a stick-

FEW FACTS ABOUT SOUTH AMERICA.

Do you know that there are more Methodist ministers in Iowa than there are Missionaries in South America?

Do you know that out of every ten leading men in South America, one is a Roman Catholic, one opposed to Romanism and eight wholly indifferent?

Do you know that J. Hudson Taylor said: "Roman Catholic are more in darkness than the heathen?"

Do you know that it is not what the unreached man will do with the light when he gets it, but rather what will we do with it, until he gets it?

Do you know that all would have some of the Gospel, if we had enough?

At Calcutta, in 1902, two lady missionaries of the Khassia Hills Mission listened to a address on prayer by the late Dr. Torrey. They were so moved by it that when they went back to their people their one theme was prayer. The result was that, by the spring of 1905, the Khassians were praying everywhere. Revival, of course, was inevitable. Within a few months, over eight thousand additions were made to the Church in that one section of India.

There are over 30,000 millionaires in the United States, and nearly 300 have an income of more than one million dollars. And yet we have to see our missionary societies cutting down, shutting up missions, calling missionaries home. Shame on America!

We spend in America, for the maintenance of Protestant Churches six hundred and forty million dollars annually; think of it! one hundred and forty million more than that is spent for cigarettes, and twice the amount spent for churches is spent for candy, and over three times as much for motion pictures. One of our churches is calling two hundred missionaries home because it is too poor to keep them afield. Twenty-two billion dollars is spent for luxurious living in the United States, so they report. Then we are spending ten million in automobile rides and business, while China's folks are dying by the million from starvation. How is it going to be with us individually and as a nation on Judgment Day?

ler for rotation on "my turn to preach." At Wichita I felt Brother Dunaway was the man for the night meetings and frequently we "swapped" services. Let me say a word about Brother Owen. I know no man in the field that reminds me so much of the "beloved apostle" like John Owen. We have plenty of Peters and Philips and Silas' and Boanerges' and Apollos' but not an over-supply of Johns! Our brother John Owen is a very quiet man sitting on a platform, but he seldom preaches without raising a tempest. He reminds me of that little rhyme that we use sometimes in Homiletics—"Begin low, go slow, rise higher, catch fire." It was said of Bishop Simpson that often he seemed to preach to the music of the Hallelujah Chorus. Sacred oratory, my brethren, is not to be despised. It is a pity that so much of our preaching is pitched to such low meters.

III.

Wichita camp this year was one of the best in its history—so they say—notwithstanding the drought and failing crops and shortage of money. A new feature this year was the Missionary meeting on Friday afternoon. It is believed this brought many blessings to the meeting. The National was represented by Brother Bishop, the Field Secretary, and Brother and Sister Bartlett, who will be going to Africa. We divided the time between us. I took the last section and gave a hasty view of Missions on the seven mission fields wife and I preached in—Korea, Japan, China, Malaya, India, Egypt, Palestine. In Brother Bishop the National has a man of broad vision and rich experiences; from the Chinese field, he can speak not only from the theory and truth of things but he has behind his words real experience of missionary work; he is a man of excellent spirit and his vision of things deeply impressed me.

IV.

Everywhere you go people talk of the hard times, financially. The Lord gave me a prom-

ise this summer which I have passed on to some godly business men: Psalm 105:41: "He opened the rock and waters gushed out." With all the hard times I don't see much evidence of denial. I remember at Wichita, after I had spoken of our next Missionary Evangelistic Journeys in Central and South America and South Africa, and I spoke of the finances needed for those two years, at the close of one of the meetings a poor woman came up to me and handed me a very much crumpled envelope which I put in my pocket. After I got to my tent I counted its contents; they consisted of pennies and nickels and dimes and a few quarters, \$1.40 total. Now I think maybe that was all she had; perhaps she gave her last dime as a missionary offering. I regretted so much that I did not take her name or had the chance to see her again. I do not know who the giver was but I cannot but feel that she had given possibly her all. I remember three years ago when the Lord was calling me to go to China that the first offering came unsought from a young lady school teacher in Ohio. It was a check for \$5.00. It had the effect of confirming the call to my soul. This summer as I have talked with some of the Lord's people about the financial side of our next Missionary trip the answer so often has been that they were all tied up financially. I often think of Gordon Bennett; when he wanted Stanley to go to Africa to find Livingstone, he said to Stanley: "Draw on me for a thousand pounds. When that is spent draw on me for another and another." What a joy it would be to have some one who has wealth and means say to us: "You go to those needy fields of Central and South America and go to South Africa, give your time and strength in preaching holiness and spreading holiness evangelism in those needy lands and we will pay expenses." Lately I found myself praying in the terms of that verse in Psalm 81:6: "I removed his shoulder from the burden; his hands were delivered from the pots."

"Is thy burden hard to bear?

Doth thy spirit fail thee?

Roll on God thy crushing care

He will walk with thee and share

All thy burdens, daily."

V.

How wonderfully simple and clear is the theology of the old-time religion and old-time Methodism. Of Augustine it was said: "He was the first to explain the difficulties and seeming contradictions of the Bible to the average Christian. He was the first to build a coherent and complete system of theology for the rapidly growing Christian church." John Wesley did a wonderful thing for the church of the Eighteenth Century when he rediscovered the old doctrines of grace, especially the Witness of the Spirit and Christian perfection. The sum of old-time Methodist doctrine is as follows:

1. All men need salvation.
2. All men may be saved.
3. All men may know they are saved.
4. All men may attain unto holiness.

What a wonderful revival we would have in this country if the Protestant pulpit would turn to preaching the old doctrines of grace and call sinners to repentance and believers unto holiness. The dead spiritual conditions all around us today in America would soon be changed if our fifty thousand Protestant preachers would get a mighty baptism of the Spirit of God. People are dying, the Nation is bound hellward and who cares? Who spends sleepless nights and fasting days for America in these days? At Keswick the following story was told by one of the preachers: "A few years ago there was a terrible storm raging on the American side of the Atlantic, and in the very heart of that storm

was a small Japanese steamer overwhelmed by the raging sea. In her helplessness she sent out an anguished cry for help, and these were the words heard over the wireless, 'Ship 39 degrees low. Now very danger. Please! Quick! Assist!' Those ten words in broken English, accompanied by a howling wind and a raging sea, told all too clearly the tragic story to the captains of the three great liners. Three ships rushed to the rescue but too late; ship went down!"

VI.
The Gospel is a great enterprise. Salvation is a divine expedient for man's redemption from the curse, the guilt and the condemnation of sin.

Wesley in one of his beautiful hymns thus describes the joys of conscious salvation.

"Long my imprisoned spirit lay
Fast bound in sin and nature's night,
Thy eye diffused a quickening ray,

I woke, the dungeon flamed with light,
My chains fell off, my heart was free,
I rose, went forth and followed Thee.

"No condemnation now I dread,
Jesus and all in Him is mine;
Alive in Him my living head,
And clothed in righteousness divine,
Bold I approach the eternal throne,
And claim the crown through Christ my own."

The Seven Major Objectives---The Sum Total.

Rev. Andrew Johnson, D. D.

IN order to keep the kick in the 18th Amendment and to take the boot off the bootlegger seven things must be done. We sum them up in brief.

1. We must re-awaken the abated interest on the Prohibition question. While many have constantly maintained a keen interest on the subject, yet vast multitudes of drowsy, during the awful days of the back-wash of a world's war and the rapidly changing conditions of modern society, have allowed their former zeal for the cause to cool down by not keeping in close touch with the great Prohibition movement. A nationwide revival on the question will re-awaken the abated interest of multitudes and put the militant spirit in their breasts and cause them to march to the music that never sounds retreat, meanwhile shouting—"By the Eternal the 18th Amendment must and shall be maintained."

2. We must inform the public as to the real facts in the case. The people want to know the truth, the whole truth, and nothing but the truth, on the question of prohibition. Many are mystified and muddled on account of the various confusing and conflicting reports sent forth from time to time on the subject. Truth crushed to earth will rise again: We must by every possible means convince the public that prohibition, hindered and handicapped from the very beginning by all the cross-currents of organized opposition, has nevertheless been a great success. During the short time that it has been the law of the land it has worked wonders and deserves the whole-hearted support of all true, patriotic, law-abiding citizens of America. It is the greatest piece of legislation ever written into the Constitution of the United States. These facts, with all the statistics that go to back them up (and there are many), must be submitted to a candid world.

3. We must not only put forward the positive facts in the case, but we must invent some means by which to successfully counteract the paid wet propaganda doped out by many of the great daily newspapers. The wet press, in our opinion, has done more than all other agencies combined to break down the morale of the American nation by its unauthorized attempt to discredit the 18th Amendment. We must train our gattling guns in this direction, load for bear and shoot to kill the effect of this infamous propaganda.

4. We must inaugurate a more intense and systematic campaign of scientific temperance education for the rising generation. There is already a movement on foot in this direction. But herein lies our hope for the future. A new generation is coming on. They must be taught ten times more than was the past generation, the evil effects of alcoholic beverages upon the human system. The modern school books on physiology and hygiene should be one hundred percent efficient on this line. The text-books on civil government in the public schools should teach the constitutionality of the 18th Amendment and the duty of all true American citizens to support, defend and obey the

laws of our country. We must educate as well as agitate and legislate.

5. We must rally, as never before, rally around the grand organizations and institutions that helped us to secure the 18th Amendment. We refer especially to the W. C. T. U. and the Anti-Saloon League. It is almost impossible to overestimate the wonderful and effective work these two organizations have accomplished in the valiant and victorious fight against the organized and demonized Liquor Traffic, which was entrenched in age-long custom, avarice, appetite, politics and legislation. We must praise the bridge that carried us over. Millions of American citizens who are on the dry side of the question ought to align themselves with the W. C. T. U. and the Anti-Saloon League. Eternal vigilance is not only the price of liberty, but it is the price of continued victory over the wets.

Step in anywhere, there is renewed fighting all along the line. Some one asked a colored man who came in from the woods with a long string of partridges—"Sam, did you shoot them on the wing?" "Yes, sir, boss," was the reply. "I shot 'em on the wing, neck, head, back and tail—shot 'em anywhere I could." We must keep the liquor away from the home through love; from the school through education; from society through decency; from the business world through economy, and from politics, its final and favorite entrenchment, through the proper use of the American ballot. In order to do this, let us stand by that noble throng of white ribboners and the valiant men in the ranks of the Anti-Saloon League! Honor to whom honor is due.

6. We must re-double our diligence in standing by the bureau of enforcement. The law against the manufacture, sale, exportation and transportation of alcoholic liquors for beverage purposes must be strictly and efficiently enforced. Thomas A. Edison declares that Prohibition is now sixty percent efficient. We all understand that no law in this world is absolutely enforced. But the prohibition law can be as well enforced as any other moral law on the statute books of this nation. We must lend every possible assistance to the full enforcement of the 18th Amendment. Report every violation and mark with eagle eye the bootlegger, and do our best to put him out of business. Obedience to the law is liberty. As law-abiding citizens of the American nation we must wage relentless warfare upon every phase of anarchy and bolshevism, including the violation of the 18th Amendment. "Treason must be made odious, and traitors must be punished."

7. We must keep Congress in both of its branches as dry as talcum powder, regardless of political affiliation. This is the finale, the ultimatum, the *summum bonum* of all the major objectives of all the combined prohibition forces of the present day. If we fail here, as Zachariah Taylor once said during a fierce battle in the Mexican war, "The day is forever lost." Here then is where the unpatriotic wets must meet their Waterloo. If we can continue to keep Congress dry we are forever safe and secure, walking tri-

umphantly down the avenue of certain success on the shady side of easy street. Let us watch with unwearied vigilance, the political complexion and personnel of Congress. The wet candidate for Congress must be "snowed under" in order to hold inviolable the ground we have already gained; and in order to keep floating high to the breezes a stainless flag over a saloonless nation. Let us, therefore, on all occasions when we enter the booth to register our political convictions, lift the stencil and vote for God and native land, putting principle first, the man next, the party next and "politics" not at all.

THE DOUBLES OF THE BIBLE.

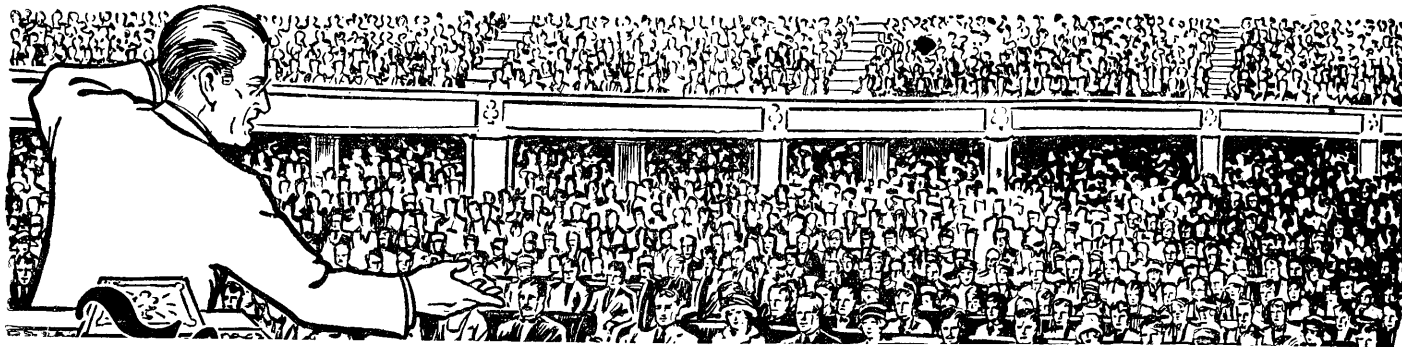
REV. F. LINCICOME.

"And in this confidence I was minded to come unto you that ye might have a second grace." 2 Cor. 1:15.

SOME view it as exceptional that God should be pleased to perfect salvation by means of two distinct works of grace, but it should not be so when we consider that there were two epochs in the creation of the race. Adam was formed, then Eve. The two were required to complete the race. There are two comings of Christ in the redemption of man, first to save us from sin, the second to take us unto himself, his bride. Two renovatings of the material earth, one was by water, the other by fire. Two distinct deliverances of Israel in founding the Hebrew nation in getting them out of Egypt and across the Red Sea, and by getting them over the Jordan into the promised land. Two distinct epochs in the personal experience of the patriarch Abraham, called from the land of Ur and, twenty-four years later, called to walk before God and be perfect. Jacob at Bethel and afterwards at Peniel. Two main compartments in the Jewish tabernacle known as the outer court and the inner court. Two covenants in God's revelation to mankind spoken of as the old covenant and the new covenant given to us in two general installments. Two offerings that denoted approach to God; one had to do with sin, the other with consecration. Two kinds of feasts; one denoting beginnings and the other commemorating finalities.

It should not be viewed as exceptional when we consider that most of our blessings are twofold. There are two elements in nature known as nitrogen and oxygen; two elements in the water we drink; two elements in the air we breathe; two elements in the sun we enjoy; two lobes in the lungs; two ventricles in the heart and two works of grace for the soul. Hence you see if we follow nature, psychology and the Bible, we must believe in a second blessing. You ask some people if they believe in a second blessing and they will say, yes—but about all they have ever done touching the question is to "butt."

Salvation comes by installments or by de-
(Continued on page 6)



FACING SODOM.

Rev. Roy L. Hollenback.

"He pitched his tent toward Sodom."

WHEN Abraham left Ur of the Chaldees at God's command he took with him his nephew, Lot, who accompanied him to Haran, to Canaan, to Egypt, and back again into Canaan. Here arose strife between the herdsmen of Abraham and Lot, and Abraham proposed that they separate in a peaceable manner, and dwell no longer in the same household. He told Lot to take his choice of all the land that was before him, and said that he would take the portion that was left. Lot chose the well-watered plains of the Jordan, and "pitched his tent toward Sodom." From his front door he could look out upon that busy and prosperous city whose inhabitants were "sinners before the Lord exceedingly." His choice was that of a skillful business man who had an eye to the "main chance." He saw in Sodom a ready market for the output of his farm, and no doubt preferred the city environment for his family to the "seedy" life of a rural home.

Being a righteous man, Lot doubtless was shocked by the extreme wickedness of the populace, for it is said that "he vexed his righteous soul with the filthy conversation of the wicked." He perhaps reasoned, as many do, that he should carry his light where it was most needed, and mingle with the wicked in order to win them. He had little thought at first of becoming deeply engrossed in the city's affairs, and was willing to risk the dangers of the sinful environment to gain the financial advantages he saw there. And this is the logic which damned his whole family and well-nigh destroyed his own soul.

While Sodom was an extremely wicked place, we doubt if its wickedness greatly outweighed that with which we are surrounded in many places today. There may have been a more total abandon to the forms of sensuality than now; but no form of sin was found there which is not duplicated in our land today, and upon a frightfully large scale. Moral barriers among the youth have given away until we wonder if the word "virtue" will not be obsolete within another generation. The words of Christ, "As it was in the days of Lot," are verily fulfilled right now for every element of ungodliness and every form of vice has recurred and become almost common practice today. According to Ezek. 16:49, the iniquity of Sodom was a product of three fundamental evils, viz., "Pride," "Fulness of bread," and "Abundance of idleness." These three things which are designated by the Lord as the basic evils of Sodom are almost heralded as virtues today. Pride, prosperity and pleasure have become the ruling factors of human life, and are scarcely feared or shunned by those who profess to be in a high state of spirituality. Like Lot, many loathe the gross outward forms of sin, but pleasingly tolerate the spirit which fosters and breeds these forms.

Our design in setting forth this incident is to depict the dangers which confront a righteous man who lives in too close touch with

the world. Let us notice the reactions of Lot's contact with Sodom, and compare these reactions with those that arise from intimate contact with the world today.

Lot, by this contact, became more deeply engrossed in the city's affairs, and imbibed more of its spirit, than he ever thought he would do. Little did he think when he pitched his tent toward the city that he would really become a man among them. He no doubt purposed to stand aloof from their sins, mingle with them very sparingly, and "let his light shine" among them! But later we find him sitting in the city's gate, fraternizing freely with the populace, and with so much invested there that three-fourths of his heart is in the city. Have we not seen that such is the effect of world contacts upon a righteous man in most every case? Instead of remaining in complete separation from the world's evils, and living a transformed life before it, the soul usually flows down somewhat to its own level, and becomes more reconciled to, and tolerant with, its ungodly standards. One just simply cannot live on friendly terms with the world and keep its spirit from sifting into his own heart. Here and there a moral scruple will give away, and shortly he will find himself far adrift from his former standards and ideas. Approached then about the things he used to denounce, he will answer, "I don't see them as I used to." All too true this is, and the reason is that "the god of this world hath blinded his eyes," and his powers of moral discrimination are being destroyed. When a soul imbibes the worldly spirit it invariably tempers his attitude toward the world's practices, and makes him less radical in his stand for righteousness. And one by one he will take up the practices of the ungodly—chaffy conversation, careless Sabbath observance, looser standards of dressing, going to semi-sinful places, etc.

But the most terrible reaction to Lot's contact with Sodom was that it damned his whole family. Perhaps he thought he could live close by the city and keep his children from any contamination, but in this he certainly played a losing game. They were caught in the swirl of sinful pleasures, and swung hopelessly into the maelstrom of degradation and death. They fell in with Sodom's society; began to frequent its movies, dances and night-clubs; went to its gambling hells; joined in with its orgies of drinking and lust; forgot God—and went to a hotter hell than any other persons there because of the light against which they sinned.

We have known many parents to pitch their tents toward the world and reap a very bitter harvest of godlessness and Christ-rejecting on the part of their children. Some were fools enough to think they would better take their children to the "best" shows and movies to satisfy their curiosity so that they would not care for them when they grew up. Wonderful logic! Feed them poison to make them immune! Deliberately start them toward hell and hope and pray that they will

make it to heaven! I'll tell you our children are not going to be saved from Sodom's sins and from her destruction if we pitch our tents in that direction. We cannot rear them in a pagan environment and train them in pagan schools and expect them to graduate into Christian sainthood. At the very best there is no positive guarantee that your children will not become contaminated with sin, but if they are raised in a spiritual atmosphere, and are restrained as far as possible from everything worldly, the chances of their meeting with the same fate as Lot's household are greatly lessened. A godly example, a family altar, the open Bible, conscientious discipline, and an education received in a holiness school will form a fairly safe protection if a man determines at any cost to "build an ark for the saving of his house." Lot completely lost his influence over his children. Had he been as devout and as true to God as his uncle things might have been different. Abraham pitched his tent with an altar before the door, and raised his family without regard to the financial advantages of the community. The result was a God-fearing household, and a son who became a worthy patriarch of the Jewish nation. Nothing like this was true of Lot; he barely got away with his own life. And when he went to warn his sons of the coming judgment upon the city, he was disdained by them, and "seemed unto them as one that mocked."

We do not argue for separation from the world in every sense. As salt is of no benefit without contact, so "the salt of the earth" must touch the world if it is to bless or preserve it. But ah, there is a danger as well as a dignity in this relationship of Christians to the world—a danger that the salt shall lose its savour and partake of the very corruptions that it seeks to heal. Abraham, who lived apart from the city and yet had a disinterested solicitude for its well-being, did far more to save it than Lot who lived within its confines and shared somewhat of its iniquitous spirit.

No doubt when the fiery ordeal of judgment was over, and Lot had time to reflect, he recalled most bitterly the choice he had made of the "well-watered plains of the Jordan," recounted his own drift into the current of Sodom's social life, and cursed the day when he pitched his tent toward Sodom.

Special Notice!

I have recently prepared a pamphlet showing the startling conditions which exist among some of the older and younger ministers in the various Protestant denominations. This pamphlet contains an excellent picture of a large group of Asbury College students who are preparing for the ministry. I believe it contains information that every devout and serious Christian man and woman should be acquainted with. I will be glad to send it free to any one desiring a copy. Write to me at once, get and read the startling information it contains.

H. C. MORRISON.

HOW TO SETTLE IT.

C. V. FAIRBAIRN.

IN the matter of worldliness in dress, what to wear or not to wear, the question of sin versus no sin, culpability versus blamelessness, is one and the same with the question of ornamentation on the one hand, versus utility, necessity and sound common sense, coupled with good taste, on the other hand.

If we turn to 1 Tim. 2:9 and 1 Pet. 2:3, we will read what God has to say on the subject. Let us read Mr. Wesley's translation of this first. "I will therefore that women adorn themselves in modest (decent) apparel with shamefacedness (modesty) and sobriety, not with braided (or curled) hair, or gold, or pearls, or costly array (raiment), but (which becometh women professing godliness) with good works." Says Mr. Wesley in his Notes at this place: "Not with curled hair: not with gold—worn by way of ornament: not with pearls—jewels of any kind, (a part is put for the whole): not with costly raiment—these four are expressly forbidden by name to all women (there is no exception) professing godliness. And no art of man can reconcile with the Christian profession, the wilful violation of an express command."

Dr. Adam Clarke has to say as follows: "The costly raiment might refer to the materials out of which the raiment was made, and to the workmanship; the gold and pearls to the ornaments of the raiment. With shamefacedness or modesty. This would lead them to avoid everything unbecoming or meretricious in the mode or fashion of their dress. With sobriety. They must not imitate the extravagance of those who through impurity or littleness of mind decked themselves merely to attract the eye of admiration or set in lying action the tongue of the flatterer. Woman has been invidiously defined; *an animal fond of dress*. How long will they permit themselves to be thus degraded? When either women or men spend much time, cost, and attention on decorating their persons, it affords a painful proof that within there is little excellence, and that they are endeavoring to supply the want of mental and moral good by the feeble and silly aids of dress and ornament. Were religion out of the question, common sense would say in all these things: Be decent; but be moderate and modest. Good works are the only ornaments with which women professing Christianity should seek to be adorned."

Matthew Henry, the Calvinistic Commentator, on the same passage says: "Here is a charge that women who profess the Christian religion, should be modest, sober, silent, and submissive, as becomes their place. They must be very modest in their apparel, not affecting gaudiness, gaiety, or costliness; (you may read the vanity of a person's mind in the gaiety and gaudiness of their habit); because they have better ornaments with which they should adorn themselves, as becometh women professing godliness, with good works. Note, Good works are the best ornament; these are, in the sight of God, of great price. Those that profess godliness, should in their dress, as well as in other things, act as becometh their profession; instead of laying out their money on fine clothes, they must lay it out in works of piety and charity, which are properly called *good works*."

Turning to 1 Peter 3:3, 4, we read (Mr. Wesley's translation): "Whose adorning let it not be the outward adorning of curling the hair, and of wearing gold, or of putting on apparel, but the hidden man of the heart, in the incorruptible ornament of a meek and quiet spirit, which in the sight of God is of great price." In his Note on this passage, he

GOOD SEED PRODUCE GOOD HARVEST.

There is nothing more important than the sowing of good spiritual literature among the people. We receive letters from a host of preachers who thank us for what The Pentecostal Herald means to them, and the inspiration they get out of it in the preparation of their messages for the future. Often they tell us that some friend sent them the paper, and that from that time they have been constant readers of the paper.

We want, in the next sixty days, to donate The Herald to FIVE THOUSAND preachers, many of them among men who are entering upon their ministerial career. At \$1.50, the price of the paper, that would amount to \$7,500. The Pentecostal Publishing Co., will donate \$2,500 of this amount. Will the great Herald family donate the remaining \$5,000? This will mean the sowing of good seed in the very best of soil. There are thousands of godly women and devout men who will gladly give one dollar to put The Herald into some young preacher's home for twelve months. Send in the name and address, with the dollar; if you have no one especially in mind, send the dollar and we shall find the preacher. This is a great, good work. Help us to sow the seed.

says: "Three things are expressly forbidden, *curling the hair, wearing gold* (by way of ornament) and *putting on costly or gay apparel*. These therefore ought never to be allowed, much less defended by Christians. *The hidden man of the heart*—complete inward holiness which implies a *meek and quiet spirit*. A meek spirit gives no trouble willingly to any; a quiet spirit bears all wrongs without being troubled; *in the sight of God*—who looks at the heart. All superfluity of dress contributes more to pride and anger than is generally supposed. The apostle seems to have his eyes to this by substituting meekness and quietness in the room of the ornaments he forbids. I do not regard these things; it is often said by those whose hearts are wrapped up in them. But offer to take them away, and you touch the very idol of their soul. Some dress elegantly that they may be looked on: that is, they squander away their Lord's talent to gain applause: thus making sin to beget sin and then plead one in excuse of the other."

Dr. Clarke remarks on the same scripture: "The proper ornament of woman is that which becomes her best. This is neither gold, nor pearls, nor scarlet; but those things which are evident proof of gravity, regularity, and modesty. Women are in general at as much pains and cost in their dress, as if by it they were to be recommended both to God and man. It is, however, in every case, the argument either of a shallow mind, or of a vain and corrupted heart."

Matthew Henry's comment is, "This rule relates to the dress of religious women; here are three sorts of ornaments forbidden: plaiting the hair, which was commonly used in those times by lewd women, wearing of gold, or ornaments made of gold, was practiced by Rebecca and Esther and other religious women, but afterwards became the attire chiefly of harlots and wicked people; putting on of apparel is not absolutely forbidden but only too much curiosity and costliness in apparel. Religious people should take care that all their external behavior be answerable to their profession of Christianity; they must be holy in all manner of conversation. The outward adorning of the body is very often sensual and excessive; for instance, when it is immoderate, and above your degree and station in the world; when you are proud of it, and puffed up with it; when you dress, designing to allure and tempt others; when your apparel is too rich, superfluous, or curious; when your fashions are fantastical, imitating the vanity and levity of the worst people; and when they are immodest and wanton. The attire of an harlot can never become a chaste Christian matron."

The verb *adorn*, the verbal noun *adorning*, the noun *ornament*, all plainly reveal, as Mr. Wesley points out, that what God forbids is the putting on of anything, gold or

jewels, gay or costly raiment, the dressing of the hair or arranging of the apparel so as to attract attention to ourselves; or as some put it, "to make ourselves attractive."

My brother, my sister, worldliness is brazen; carnality is bold. Pride cries, "See me!" Lust whispers, "Steal a glance my way." Justification says, "Be modest!" And by its very regenerative power it dethrones, subjugates and controls that sinful pride and love of worldly fashion which for so long have tyrannized over the soul of man; and, thank God! it restores that modesty which monstrous and vile passions have almost, if not altogether, destroyed. Then entire sanctification gets in its work and casts out the last lingerings of strut, show-off, pride, love of the world, brazenness, lust, and every other disposition which is at variance with the gentle spirit of modesty; for *holiness is modesty refined*.

Four Pleasures

Are afforded one by owning the right kind of Bible. The pleasure of handling it, the pleasure of looking at it, the pleasure of owning it and the pleasure of reading it.

We have just 12 copies left of such a Bible in the Holman make. No matter how many Bibles one might own, one cannot see or even pick up this book without wanting it. The binding is beautiful, the type is large bourgeois, the chapter numbers are in figures, it has references, blank pages for notes, a New Practical Course in Bible Reading, New Biblical Atlas with Index, and Maps. It opens flat, is light and convenient—a lifetime pleasure in a Bible. The regular net price is \$9.00. We offer these 12 copies while they last at \$5.00 each. If you want one of the handsomest Bibles on the market and haven't the \$5.00, send us 6 new yearly subscribers to THE PENTECOSTAL HERALD at \$1.50 each, and we will send you this Bible free. It is certainly worth working for.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

Prayer is the most potential, and the most neglected, of all the forces at the disposal of the Christian. . . It is encouraged by promises more numerous and more absolute than attach to any other one act and privilege of the believer's life.—A. T. Pierson.

A Very Essential Need of Every Child

In school is a handy Dictionary. We have just the book you have been looking for in a 1100 page, cloth bound volume. It is a convenient volume to use in the school room, or will make a valuable addition to one's library at home.

In this Dictionary will be found thousands of new words in aviation, radio, and other fields of present-day activities that have recently come into use. It contains synonyms and antonyms, mythological and classical names, names of persons and places, terms used in commerce and law, tables of weights, measures and money, Christian names of men and women, prefixes and suffixes, parts of speech, forms of address, abbreviations, shows at a glance how to divide each word into syllables, whether or not a word begins with a capital letter, and the words are in the largest, clearest type we have ever seen in a dictionary.

If you haven't a child in school, don't fail to supply yourself with a copy for home use. You will find it indispensable. The price is only \$1.00. This low price is made possible by printing a 500,000 edition.

Pentecostal Pub. Co.,
Louisville, Ky.

Enclosed find \$1.00 for which please send me the Dictionary described above.

Name

Address

"TH DOUBLES OF THE BIBLE."

(Continued from page 3)

grees and there are, at least, three degrees in it, and permit me to say that God's first degree is very much better than the world's thirty-two degrees and can do a great deal more for you. The first degree of God's salvation is called justification. The second degree is called sanctification, and the third degree is called glorification. The first degree will save you from your actual sins, the second degree saves us from our inbred sin, while the third degree will save us from the effects of sin. Personally, I have taken the first two degrees and part of the third, for to be saved and sanctified is to be partially glorified.

There are five sets of doubles that I call your attention to—*First, the two calls of the Bible:* Mark 2:17, you will find the first call which is to the sinner, the call to repentance. Second, Thess. 4:7, you will find the second call, it is to the church and the call is to holiness. Holiness is a trinity. It consists of three things—theory, experience and practice. Theory is to be believed by the intellect, experience is to be enjoyed by the sensibilities, while the practice is to be lived by the will. Theoretical holiness has to do with your head, experimental holiness has to do with your heart, while practical holiness has to do with your hand. Theory is a very important part of your salvation for it has to do with doctrine, and doctrine is fundamental. Doctrine is the mainspring of our spiritual activities and the foundation of our spiritual building. Theory is just this important that you can't get an experience without it, for everybody goes into religion head first. The intellect must first be convinced before the heart can be converted. You must know about Jesus before you can love Jesus. Creed is important but experience is imperative. It is not enough to know about God, we must *know* God. Some people know all about religion except how it feels. Some know all about the seven great religions of the world and don't have any of either of them. Some know all about Christ yet do not know Christ.

Next comes the practice. Holiness is ethical as well as doctrinal. It is the practice that counts. It is not by our creeds the world is to know us but by our deeds. The church is strong enough in doctrine to save the world but weak enough in practice to become its laughing stock. Many of us are talking cream and living skimmed milk. Walking with God has two sides to it. It has an experimental side and a practical side, and you cannot be practically what you are not experimentally. You cannot be outwardly what you are not inwardly.

Second, the two rests of the Bible: Matt. 11:28, you will find the first rest. It is a given rest. In Matthew 11:29, you will find the second rest. It is a found rest. A given rest is not a found rest, nor is a found rest a given rest. They can't possibly be made to agree. A gift is one thing and something found is another. The word in the 28th verse for rest is a verb while the word in the 29th verse for rest is a noun. There is a vast difference between a verb rest and a noun rest. A verb rest is a term that signifies moving on with a view of being transitory. A noun rest is a term that denotes a deep, permanent repose that is undisturbed. It denotes durability and immovability. Between the verb rest and the noun rest there is a period. The old books we studied taught us when reading to stop at a period long enough to count four. So there is just a period between this given rest and found rest. How long a period I would say it can't be reckoned by the calendar. It will be three days with some, three months with others, and three years for others.

Third, the two loves: In John 3:16, you will find the first love. Eph. 5:26, you will find the second love. In the first we have di-

vine love worldward. In the second we have divine love churchward. That the world might not perish saves us from our wrong doing. That the church might be sanctified saves us from our wrong being. God's standard is Holiness. There have been four great epochs in the world's history. The first was started by Adam, the next by Noah, the next by Abraham and the next by Jesus Christ, and I want you to note that God lifted his standard at the beginning of each epoch by starting it off with a perfect man.

Holiness is a Bible doctrine. The word *holy* occurs 600 times, the word *perfection* 120 times, and *sanctification* 130 times. In the New Testament alone there are sixteen commands to be holy and eighteen inspired prayers that we might be made holy, and yet people tell us they don't take any stock in it. Whenever you find a person, whether a preacher or a layman, that tells you he does not take any stock in holiness, you can be sure of one thing that holiness hasn't taken any stock in him.

Fourth, the two manifestations: 1 John 3:5, you will find the first manifestation and it is to take away our sins. In 1 John 3:8, you will find the second manifestation and it is to destroy the works of the devil. Your sins and the works of the devil are not one and the same thing, and it doesn't take a very profound theologian to see it. Your sins are something you have done while the works of the devil is something the devil has done. The works of the devil that Christ was manifested to destroy was not the booze joints, bad houses, movies, dance halls and gambling dens. I contend the greatest work the devil ever did was to infect the human race with carnality. So Christ was manifested to destroy carnality. If carnality is destroyed all booze joints and everything that is cursing us will be destroyed. Carnality is the Delilah of your heart that would rob you of your power; carnality is the Absalom of your heart that would stand at the gate and win the hearts of the people from another to himself; carnality is the Judas of your heart that would sell you out for a little of the world's honor, pleasure, money and fame; carnality is the Akan of your heart that would impede your progress on the heavenly way; carnality is the Ananias of your soul that would hold back a part of the price. Carnality is that inherited principle born within us. It is the infernal offspring of the devil that is in league with hell, the cause and foundation of every crime and sin in the world. It is enmity against God and is not subject to the law of God neither indeed can be.

Fifth, two distinct works of the Holy Spirit: St. John 3:5, you will find the first work, and in Matt. 3:11, you will find the second work. The first work is the birth of the Spirit; the second is the baptism of the Spirit. The birth of the Spirit and the baptism of the Spirit differ in three ways:

(a) They differ in the character of those who are eligible to receive them—only one class eligible for the birth and that is the sinner. The Bible says he is dead and there must be an impartation of life. He must be born again. Those eligible for the baptism are those who have been converted. We read of four distinct baptisms in the book of Acts and all of them came upon converted people. In the gospels we are born of the Spirit. Over in the Acts we are baptized with the Spirit.

(b) They differ in their nature. The birth deals with guilt. The baptism deals with corruption. Guilt requires pardon and corruption requires cleansing.

(c) They differ in their results: The birth gives you something you never had before. The baptism takes something you always had. The birth starts a civil war in your heart. The baptism puts a stop to the civil war. The birth of the Spirit takes you out of the world. The baptism of the Spirit takes the world out of you.

When the "Endurance" Test Strikes the Church.

Endurance tests have been raging in this good country, where every freak idea can always find enough promoters to push it along. Airplane refuelers, Marathon dancers, tree-sitters, cyclists, and others contend for notoriety, as they try to outdo their competitors. In order to gain money and a little notoriety, many are willing to endure hardships and even to suffer severely. If church members should enter an endurance contest to see what they can endure for the kingdom of God, we should hear some wonderful reports from the churches. Pastors would fill the columns of the church papers with reports something like this:

"Rejoice with us! Every cent of our \$50,000 church debt is paid, and the mortgage has gone up in ashes! You ask, How was it done? Well, as strange as it may seem, the church members, not to be outdone by the world, put on an endurance contest. Brother A said he could "endure" to forego that trip abroad which he had planned, and gave \$1,500; Brother B said he could "endure" to use his automobile another year or two, instead of buying a new one, as he had anticipated, and gave \$1,000; Brother C said he had just realized \$500 profit from the sale of a piece of property, and that he could afford to give that—and not to consider that he had "endured" anything by so doing. Well, these are just a few of the major endurers; there were many others who "endured" to give \$50.00 to \$100.00. One man said his family spent \$100.00 a year on the movies, and he would certainly "endure" to give as much as they spent for such amusements. Another brother said that he and his wife had talked it over, and that while times were hard and the future did not look bright, they had decided to cut ten cents from every meal for a year, and give \$100.00. One good brother said that his father never owned an automobile—but rode to church in a farm wagon, and he thought he ought to cut down at least \$95.00 on his gas bill and give that much. And so it went. When it came to the ladies' turn, well—they "endured" nobly. Their endurance test involved about everything touching a woman's wardrobe: furs, hats, suits, coats, etc. They frankly admitted that it was surprising how much could be saved by buying only what they really *need* instead of what they *want*."

This is not a wild flight of imagination. Things similar to these would happen if church members "endured" for the Church even a fractional part of what many worldlings "endure" for fame and wealth. And by the way, this word "endure" is a good Bible word. Look it up in your Concordance. The Master said, "He that endureth to the end shall be saved." Paul said, "Endure hardness as a good soldier of Jesus Christ," and the Revised Version puts it, "Suffer hardships." With so many church members spending twice as much for the movies as they do for church purposes, it is time to talk about enduring something for the Gospel's sake.

A. B. C.

A Beautiful Bible.

Mr. Pritchard, our business manager, has called my attention to one of the most beautiful Bibles I have examined at any time. It is excellent paper, clear print, 160 pages of Concordance, with a number of Sunday School helps, maps, etc., and about the last word in excellent binding. He tells me the original price of this book was \$8.00, but has been reduced to \$5.00. I know of nothing that would be a more beautiful and appropriate gift to a son or daughter, a young minister, or any young person in whom you might be interested. Write to Pentecostal Publishing Co., Louisville, Ky., for any further information about this wonderful value.

H. C. MORRISON.

GLEANINGS FROM THE EVANGELISTIC FIELD

ASBURY MISSIONARY TRIO.

To our Friends of The Herald Family:

We find as we travel through the Orient the product of many of our "so-called" Christian Colleges and Universities in America. Students have gone from the Orient to these schools to be trained for Christian leadership in their native land. Many have gone with a strong Christian faith and a burning zeal for Christ; alas, to return after graduating with a wrecked faith, a blurred vision, and only cold ashes where once was a glowing heart. The mission field today is reaping the result of this tragic condition, as modernism moves throughout the high places doing its destructive work.

It is very heartening to know there are still a few truly Christian schools in America where Spirit-filled leaders are being trained in the truths of the "Faith once delivered to the saints." Outstanding among this number is Asbury College which, throughout the years, has stood "For the whole Bible for the whole world." Time after time as we have met her graduates on the foreign field filled with the Holy Ghost and preaching the gospel of full salvation, our hearts have gone up in praise unto God for Asbury College.

After the close of the Bethel Convention in Shanghai we returned to Japan. Our schedule called for a short campaign with Brother Aita, former student of Asbury College, who returned to Japan about seven years ago and founded the Japan Missionary Society which now has several stations in Tokyo. Brother Aita spent three years at Asbury and while there he impressed us with his earnest and devout spirit. He had to labor many hours in the kitchen to pay his way through school, but undaunted by this handicap he patiently toiled at his studies and prepared himself to take up the work the Lord has called him to in Tokyo. God is greatly blessing his labors and using him for his glory.

A hall was rented in a central location in Tokyo while posters and handbills were widely distributed advertising the services. The first night the hall was well filled with eager and attentive listeners. A good proportion of our congregation were young students from the universities in Tokyo. We find the students of Japan are very eager to know the truth about Christianity and we have noticed as we have visited the churches throughout Japan that a good percent of every congregation has been made of young people. Night after night as the invitation was given a number of the students present came forward seeking Christ. During the five days we were with Brother Aita a goodly number were saved and sanctified.

The spirit of unity and Christian love existing among the Christians in Brother Aita's church is very beautiful and left a very marked impression upon our hearts and minds. Their warm-hearted hospitality cheered our souls and their radiant testimonies sent us on our way rejoicing. The night we left a large group accompanied us to the train to see us off. At the station they sang some good old gospel hymns in Japanese while a number boarded the train riding along with us as far as they could. One of the lasting impressions we shall carry with us from Japan is the joyous fellowship we have had with the Japanese Christians.

Yours in His service,
Asbury College Missionary Team.
Crouse, Kirkpatrick, Erny.

ITHIEL FALLS CAMP, JOHNSON, VERMONT.

Ithiel Falls Camp was started in August, 1899, by the Rev. I. T. Johnson who is both founder and president. God gave this man a mighty vision and clarion call in regard to the founding of a camp meeting at Ithiel Falls. From the first the Lord has blessed and many date their conversion or sanctification to a certain day or night at this camp where God gave victory. With but one exception a camp meeting has been held each year on these grounds and then an epidemic of smallpox rendered a meeting impossible.

The 1930 camp marked the 31st encampment. The meeting opened Friday evening, August 15th, with a message by the Rev. H. N. Robinson. Regardless of the rain a fairly good company was present. In addition to Bro. Robinson the workers were Rev. E. J. Wilson from Ottawa, Can., Rev. J. H. Jones, song-leader assisted by Rev. Ward Albright. Rev. C. R. Sumner of Mooers, N. Y., was the platform manager and also secretary and treasurer of the camp. He preached some and had general charge. Miss Ruth M. Belmont, of Wolcott, played the piano. Bros. Robinson and Wilson alternated afternoon and evening throughout the camp and brought mighty messages under Holy Ghost unction.

People came from Rhode Island, Massachusetts, New Hampshire, Vermont, New York, and Canada. The attendance exceeded that of the last two years. Sister Bryce from Springfield, Mass., was our efficient cook in the kitchen, and the board was excellent indeed. We entertained several ministers some of whom brought their families. These were a great blessing and assisted in the meetings to good advantage.

Gracious harmony and fellowship existed throughout the ten days' camp. Although Rev. I. T. Johnson is in poor health yet he was with us and helped to supervise about the grounds. Rev. B. S. Taylor, recently returned from Los Angeles, Calif., was with us all through and it was a blessing and benediction

to have these old spiritual warriors in our midst. They gave some timely exhortations and their presence was much appreciated. Several mornings at 8:00 the workers would meet for prayer and consultation. The Spirit directed in the affairs and everybody seemed to want to fit in with the divine plan.

The break came one evening about the middle of the camp when eight came to the altar and conviction became more in evidence. From that time on God definitely dealt with souls and the power of the devil was broken even though there was individual resistance all the way through. A street meeting was held at Johnson village on the last Saturday evening and was well attended. A large company of soldiers from Fort Ethan Allen went into camp that day between Ithiel Falls and Johnson. Sunday afternoon just after supper a number from our camp went down and held a meeting for the soldiers and several raised their hands for prayer. The closing service Sunday evening, August 24th, was certainly a time of victory. About fifty soldiers came up and some 32 sat in a body in front in the tabernacle. Bro. Wilson brought the closing message and eleven came to the altar among whom were seven soldier boys. A ring meeting was held at the close just in front of the tabernacle in charge of our president, Rev. I. T. Johnson. After singing there were some remarks and we closed by joining hands and singing "Blest be the tie that binds." Then Bro. Johnson declared the camp of 1930 closed and the crowd departed feeling that we had had a very profitable and successful ten-day camp meeting. Finances came in so that we were able to meet the expenses and pay some old bills. We thank God and take courage. With praise and gratitude to him we shall go forward preparing for even a more glorious future.

Clyde R. Sumner, Sec.-Treas.

CONCORDIA, KANSAS.

Six miles east of Concordia is a union camp meeting grounds. Eight years ago Rev. Mastin, then pastor of the Evangelical Church in Huscher, Kan., started this camp by getting three churches to unite in a tent meeting. The Evangelical Church of Huscher, the Wesleyan Methodist of Morgan Chapel, and the Methodist of Rice went together to form this union. It has been our privilege to serve this camp four times in seven years. The other years they have had Jack Linn, Roy Williams and Joseph Owen. This year was the best of the four that we have been there. Ten denominations were represented by their ministers, a number of states were represented and people from within Kansas came regularly from twenty to forty miles, and some came as far as 150 miles. One family drove in buggy sixty-five miles, while one of the sons rode a bicycle that distance.

The spirit of unity was wonderful. People prayed and worked as with one heart and mind. The crowds were large—largest since the founding of the camp. Great numbers came to the altar and prayed through to victory. The closing night there was an altar full, besides a half dozen groups praying here and there under the tent and within the grove for penitents who had knelt there. We left the scene near midnight and they were still praying. It was indeed an old-time camp meeting with shouts and victory.

Rev. and Mrs. T. J. Miller and Mrs. Callis had charge of the singing and music. Mrs. Callis played the violin, Mrs. Miller presided at the piano and Rev. Miller led the hosts in singing. His solos and the duets with Mrs. Miller were great. No camp could have better music and singing. There were sixteen regularly in the orchestra and from thirty-four to sixty in the choir. I believe it safe to say that there were not six out of the orchestra or choir but that would testify to a real experience of salvation, do personal work and work at altar until souls were through. A most remarkable host of young people. One young man, called to the ministry last year, was back from college this year and on fire for souls. Another will preach if he can get to college.

We raised all finances easily for the camp, secured a number of subscriptions to The Pentecostal Herald and closed out with hopes and plans high for next year's encampment. The Committee had secured the services of E. W. Petticoard for next year. This camp promises to become a mecca for all north central Kansas. Let all holiness people of that section take note and plan to attend next year. The date comprises the last two Sundays of August.

We are now in Lucas, Kan., in a union meeting with Evangelical, Baptist and Methodist churches, holding forth in the Baptist Church. We go from here to Kentucky for two engagements, thence to Jersey for two, and then back to Kansas again. We covet the prayers of the great Herald family.

O. H. Callis, Wilmore, Ky.

MILLERTON, PENNSYLVANIA.

The two churches on my charge were fortunate in securing the services of Bro. W. C. McIntyre of Wilmore, Ky., for their evangelistic services this year, and we are now able to judge the results in the light of several months of church life since the meetings closed. A short time ago the congregations voted on having Brother McIntyre return for our next meetings. Practically every hand was raised in favor of his return for further efforts this winter.

There were one hundred and thirty-seven seekers at the altars during the three weeks. The propo-

sitions on which seekers were invited were definitely on sin or cleansing. The sermons were clear and compelling, and the altar work very definite. The Jackson Center church described the meetings as the best in sixteen years, and the Millerton church had not experienced such a fruitful series for a generation.

Time tells the following story: every offering for special purposes this year has shown an increase over last year; the funds for salary and running expenses have been more easily secured than in the past; Sunday schools show a growth and prayer meetings bring blessing. One young man will be licensed to preach at District Conference, and numbers are making a practice of personal devotions daily. A class in Bible will be conducted under the instruction of the pastor in the township high school, and schoolhouse visitations will be carried on in the rural schools.

Brother McIntyre is a keen student of his audiences, adapts his messages to the needs, and hits hard. He is very spiritual, and the Lord leads him in a very remarkable way oftentimes.

Harold Sharp.
Pastor, Millerton, Pa.

SUCCESSFUL CAMP MEETINGS.

It has been sometime since we last made report to the readers of The Herald, but we have been continually in the field. After a successful winter's work in Ohio, Pennsylvania and New York, we began our summer camps. Our first camp was at Winchester, Ontario, Canada. God gave us a great camp there, enabling us to reach the greatest number of outsiders the camp has ever interested. This camp is under the direction of the Wesleyan Methodists, and is a great blessing to this community. A delegation came over from Mooers, N. Y., and gave us a great lift.

Mooers, N. Y., was our next camp. This is one of the great camps of the country. Our co-laborers there were Rev. John Scobie, Bona Fleming, C. H. Babcock, Arthur Gould, Tillie Albright and the Barnett Sisters. This was a great camp with many seekers and happy finders of old-time salvation. Such workers as we were privileged to labor with here insure any camp of a high class program.

Ramsey, Ind., came next. Here we were delighted to see our old friend Burl Sparks in charge of the singing, and to be associated with Rev. Virgil Moore, of Wilmore, Ky. Brother Moore is a great preacher, a congenial co-laborer, and an untiring worker. God gave us a break after a hard pull and crowned our ministry with success. Rev. Chas. Slater was with us three days and God blessed his messages to the good of all who heard. This camp is within an hour's ride of three great cities, New Albany, Ind., Jeffersonville, Ind., and Louisville, Ky. The dining room service of this camp is unexcelled and the camp meeting beds are the best this writer has found anywhere. Notwithstanding the hard times, the drought and other obstacles, God gave us a great meeting and the finances came easy.

Richland, N. Y., was the next camp. This was our third time here, but we are always glad to make this camp. Our co-laborers here were Rev. Fred Suffield, C. W. Butler, Frank Arthur, Tillie Albright, and Mrs. Florence Miller. We can sum the entire report of this camp by simply saying, many seekers, happy finders, much blessing and great victory. Praise the Lord.

We are now starting our first fall campaign with Rev. Grant M. Barton, at Auburn, Ind. Meeting starts fine. Pray for us.

Howard W. Sweeten.

THE COLLIER EVANGELISTIC PARTY.

Would you allow me a little space in your wonderful paper, for I take it regularly and think it the best paper that is published, and don't see how I could do without it.

I have held eleven meetings this year and have seen hundreds of souls blessed at an altar of prayer. We just closed a wonderful meeting in Madisonville, Ky., where we had fifty professions. At present we are in a big tent campaign in Henderson, Ky., and a number have been blessed. We have some open dates for the fall and winter, especially for October. Will be glad to hear from any pastor who wants evangelistic help. I have had fifteen years' experience in this work and can furnish the very best of references. Address me, 1415 Forest Ave., Nashville, Tenn.

J. A. Collier.

The First 10,000 Years in Hell,

With Introduction by Rev. H. C. Morrison, is a book of five stirring sermons, "Ten Thousand Years in Hell," "The Fate of an Unfaithful Shepherd," "A Pastor's Vision of a Lost Soul," and two others. This is a book that is calculated to make one stop and think, and there never was a time when it was more needed. 25c a copy, or \$2.00 per dozen. Place a dozen or more where they are needed.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

Six Months in Advance\$0.75
One Year in Advance 1.50
Foreign Countries 2.00

Subscription Discontinued When Time Is Out.

In ordering address changed give both Old and New address. Write all names plainly with pen and ink or typewriter.

Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers, sample copies will be sent free on application.

Remit by Registered Letter, New York Exchange, Express, or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY
523 South First St. Louisville, Ky.

OUR CONTRIBUTORS

Rev. L. R. Akers, D.D., LL.D. Rev. O. G. Mingledorff, D.D.
Rev. Percy E. Asher, Rev. Henry Ostrom, D.D.
Commander Brengle, Rev. Paul S. Rees
Rev. W. R. Chapman, Ph.D., Rev. G. W. Ridout, D.D.
D. D. Rev. C. W. Ruth
Rev. John B. Culpepper, D.D. Rev. Joseph H. Smith.
Rev. C. M. Griffler, Rev. E. E. Shelhamer.
Rev. I. M. Hargett, D.D. Rev. Geo. Whitefield Simon-
son, D. D.
Rev. Andrew Johnson, D.D. Rev. C. F. Wimberly, D.D.
Rev. John F. Knapp, D.D. Rev. A. H. M. Zahniser
Rev. Richard W. Lewis, D.D.

(Continued from page 1)

givenness of our sins, or reconcile ourselves to the gloomy fate of living, dying and going out into eternity with them. If Jesus Christ is the Son of God and the Saviour of sinful men, as he is represented to be by the New Testament writers, he is all a fallen and sinful race needs in this world, and can do for us, all that God requires in order that we may enter eternal blessedness in the world to come.

We are living in times when the age-long war against Christ, his pre-existence, virgin birth, miracle working power, sacrificial death, resurrection and power to save men from their sins, is being attacked with a vigor and subtlety hardly ever known in the Christian church.

One of the most alarming features of the present assault upon the deity of our Lord is the fact that in many instances it is being made by those raised and nurtured in the church who have been claiming to be the disciples of Christ; who have been elevated to high position by the church, and who, while they eat the bread of the church seem to be in fullest sympathy and ready to render assistance to those who make continuous assault upon the very foundations of the church. Destroy the faith of the people in the Christ as he is revealed in the Scriptures, Old Testament and New, and the church is gone. You can't have salvation without, and apart from, our blessed Lord and Saviour Jesus. If I were a pastor I would have something to say about the matter contained in my church paper that in any way conflicted with the fundamental doctrines of the church. In these days of such wonderful freedom to do practically as one pleases, why not give the pastor a chance, loosen his ecclesiastical harness a bit. Let him have a say. I am sure if the pastors would speak with some authority, and occasionally refuse to circulate skeptical church papers, it would prove beneficial to the entire situation.

Ascended to Paradise.

This day, August 19, I received a letter from Miss Myne Harris, of Arkansas, telling me of the death of her mother, Mrs. Ophelia Harris. I was deeply saddened by this news, but comforted with the belief that this good woman has gone to be with our

Saviour and Lord. I had hoped for an opportunity to see her before her ascension.

Ophelia Harris was the daughter of Samuel Pedan, a substantial farmer and devout Methodist living in Barren country in the Bristletown neighborhood. Mr. Peden moved, with his family, to Arkansas more than fifty years ago. Ophelia, his daughter, was quite young, in her very early teens, when the family left Kentucky. She was old enough, however, to have won the respect, admiration and, I may say, love, of everybody in the community; old and young, rich and poor, white and black, had a genuine admiration for that charming little girl. It is worth something to any community to have a person in it with character and charm that has an illuminating and uplifting effect upon society. She was just such a girl. I remember well how sad we all were when the covered wagon rolled away from our community, bound for Arkansas carrying out of our midst Ophelia Peden. I have not seen her from that day to this, but located her in Arkansas through her pastor when I preached a few years ago at an annual conference in Arkansas. We got in correspondence; she took THE PENTECOSTAL HERALD and I learned through her letters that she was a very devout and earnest Christian. Her husband, Mr. John Harris, was teacher in our country school in my boyhood days. He was much beloved by the student body. He went out with the Peden family to Arkansas and afterward married Ophelia.

Her daughter writes me that she died in great peace. What a gathering of friends and loved ones on that happy shore! How soon a host of us whose heads are grey, shall join them, and how blessed it will be!

H. C. MORRISON.

Help Circulate The Herald.

One encouraging feature in the publication of this paper, is the fact that there come letters to us from people of every quarter of the country, and practically all evangelical denominations, telling us of spiritual help they derive from reading THE HERALD. This is very encouraging.

Our one great object in the publication of this paper is to win the lost to Christ and help the children of the Lord to go on to perfect love, to become rooted and grounded in the truths of the Holy Bible, saving and keeping faith in the Lord Jesus Christ. We try, in THE HERALD, to give the Holy Ghost a place in the regenerating, sanctifying and guiding of the people of God, the gracious task which he came into the world to perform.

In a few weeks we will offer THE HERALD to new subscribers for 25 cents until February 1, 1931, and we hope that thousands of our readers who, for years have belonged to THE HERALD family, will assist in placing the paper in a large number of new homes. Do not forget that we are now at war with several of the most powerful and dangerous foes to human happiness and salvation. We refer, first, to the modernistic liberals who would destroy the very foundations of our Christian faith, who are busy and aggressive in their attacks upon the inspiration of the Bible, the virgin birth, sacrificial death and resurrection of our Lord and Saviour. It is high time God's people were awake to the dangers arising from this class of men who, while they eat the bread of the church, seek to tear the very foundations from beneath the saving, evangelical faith of the church.

The second foe is dangerous and destructive beyond words to describe. It is an aggregation of millionaires, daily papers, popular magazines, shrewd politicians and the vast underworld to break down prohibition and bring back to this country the saloon with its drunkenness, disease, poverty, prostitution, and every evil that can be set to destroy humanity. Our readers know that THE HERALD is a true soldier of the Lord against this powerful and godless enemy.

Help us to circulate the paper. Help to send its message broadcast. We ought to have a million readers. Send for sample copies and get busy.

The Campaign of Multi-millionaires Against Prohibition.

FACTS have been disclosed which reveal that a lot of millionaires in this country are pouring their money into the campaign to discredit and defeat prohibition:

"Our chief plan at present," writes Mr. Curran, president of the Association Against the Prohibition Amendment, to Mr. Percy Strauss, "in impressing our dry Congress with the fact that the country is mostly wet, is the holding of state-wide referendums such as were last year carried on successfully in Wisconsin and before in Montana, Nevada and New York. This year Massachusetts will come first, with other states afterward as fast as we can reach them. For this there will be required over a million dollars to be used this year, of which \$200,000 has already been subscribed by the Du Ponts, Harkness, James, Raskob and others."

William H. Stayton, chairman of the Board of Directors of the Association Against the Prohibition Amendment, in a letter to Noel B. Martin, says:

"On our board there are individuals who, either in the management of their own personal affairs or in the broad general direction of corporations in which they are interested, direct the management of forty billions of dollars."

And why are these multi-millionaires against Prohibition? The answer is to be found in part at least, in a letter which they are sending out in which these points are made:

"1. Irene Du Pont made the statement that one of his companies would save ten million dollars in corporation taxes if we should have the British tax on beer.

"2. In 1914 the brewers paid taxes on sixty-six million barrels of beer. If we should have back the right to manufacture beer, if we should manufacture just as much as we did in 1914, and if we should tax it at the British rate, the income would be \$1,320,000,000 or more than the net amount received from income and corporation taxes. There would be no snoopers in business offices examining books.

"3. If the taxes should be taken off corporations there would be a rise in stock values and all owners of stocks would profit accordingly."

The New York World of January 25, 1930, made this statement:

"Representatives of brewers and distillers told a World correspondent today that their principals would be willing to pay \$1,125,000,000 in Federal taxes to return to pre-Prohibition production."

So it comes out that these multi-millionaires are seeking to shift the burden of taxes from themselves and take them out of the pockets of the consumers of beer. "The poor man's throat would pay the rich man's taxes."

We publish the above from The Texas Christian Advocate. This country, perhaps, has never been burdened with a more selfish, ungodly group of men than those mentioned in the above information. Their attitude and work to break down prohibition and bring back the saloon, with its liquor downstairs and its bawdy house upstairs, ought to arouse the indignation of every decent person in these United States.

How little they care for the millions of laboring people who eat their bread in the sweat of their brow. How gladly they would see the liquor traffic robbing these

toilers of their wages, their health, and the comforts that have accumulated in their homes under prohibition, if only they could begin to rake in their profits from the sale of the agony and tears of women and children, and the lost souls of men. May God in his mercy put them to confusion.

Soliloquy of a Young Woman.
 MRS. H. C. MORRISON.

WE recently read an interesting article which appeared in The Woman's Journal some time ago, that I wish every young person could read and digest. It probably would cause them to think, at least, and I trust incline them to follow the decision of this young woman who, after trying out the "new freedom," as it is called, decided that, after all, the old-time way of living where father and mother had some say in what their children did, was by far the safer and better way.

Thinking some of our young people who read THE HERALD might appreciate the attitude of this young woman, and in order that public opinion might be won for the side of sober youth, I am giving the article as it appeared in the Woman's Journal.

I REBEL AT REBELLION!

Ostracism will be sweet, martyrdom its own reward,
 For I shall have rebelled against rebellion,
 and I shall be free of this new freedom!

By Marian Castle.

I have solemnly signed my Declaration of Dependence. Henceforth, I shall be a traitor to my generation, a rebel against my class. For I am weary of my much advertised independence; I am sick of the unspeakable bondage called "freedom." In its name I have become a second-rate wife and citizen and person. But at last I am through. I have rebelled against rebellion.

It seems rather too bad, when one remembers how our mothers fought for all these things. For political freedom—when they were tired of being classed with children and imbeciles at the polls; for economic independence—they were ashamed of having to search their husbands' pockets in the wee small hours for even smaller change; for business opportunity—they scorned the assumption that women could only teach or nurse; for educational equality—they disproved the theory that female seminaries marked the limit of their capacities; for sensible clothing—they were exhausted from managing seven petticoats and a bustle on the way to the pump; for a single standard of morality—too long had they observed that wild oats gave a boy glamour, and a girl the cold shoulder.

At last, with a weary sigh, our mothers handed us their swords and banners. My generation, the war youth, carried the banner of freedom to unforeseen heights. We thought that the battle was not only for liberty, but for license; not only for unconventionality, but for unfaithfulness. We were inexcusable in pouncing upon any furtive vestiges of scruples, restraints, and inhibitions. Stark realism was what we sought. Blood. Lust. Decay. We could not see a primrose by the river's brim. No, indeed, we saw only muck and manure supporting an unidentified bit of plant life.

Our new freedom gave us the right to smoke, to drink, to sit up all night, to discuss the hitherto undiscussible, and to work like men with men. Our clothes were sensible to the point of gooseflesh. Our mouths tasted like varnish. Our eyelids drooped over sleep-starved eyes. Perhaps there were some of us who cheated a little, who pretended to a greater emancipation than we really possessed. But if that were so, we were desperately anxious not to be found out.

With all the fervor of crusaders we left our comfortable, middle-class homes. We set up house-keeping flats with other bachelor girls. Only the word "housekeeping" is a euphemism. "Home-losing" would be more accurate. We wanted nothing of old parental naggings about our health, our morals, our habits, or our thoughts. We must be free!

And free we were. We were free of food that was food, of sufficient sleep in well-aired beds, of swept and sudsy cleanliness about us, of time-tested friendships, and of family affections.

We appropriated our mother's slogan of the single standard of morality, and interpreted it to mean a single standard of immorality. We caught up their cry of "Down with Puritanism," and changed it to "On with Impuritanism!" We deleted the word "Hurrah" from our vocabularies and substituted "Blah."

We thought women's clubs were frumpy. We shrugged at the nonsense of social service. We were patronizing toward everyone not avowedly left wing. We referred to religion as "soothing syrup." We thought family life stuffy. Happy endings in

matrimony or literature were simply too absurd. We were wonderfully untrammelled in our reading—so long as the reading consisted only of the latest septic autopsy called realism.

Then we grew older. We married and portaged along with us all our glorious new freedoms. Strange how these new freedoms were beginning to chafe. But we dared not complain.

We had to read the same old sodden books of despair. We had to smirk at every man's religion. We had to subscribe to the old creed that husbands and wives inevitably hated each other. We had to go on drinking dubious cocktails, gambling fiercely at bridge till dawn, knowing smart people, talking smart talk, and thinking smart thoughts. We had to wax eloquent over the vice-of-the-month—to tear down two bricks where anyone else laid one.

Until, at last, a few of us struck. A few of us who wished to exchange our flaming youth for the banked fires of maturity.

Walter Lippmann in his Preface to *Morals* remarks:

"What most distinguishes the generation who have approached maturity since the debacle of idealism at the end of the war is not their rebellion against the religion and moral code of their parents, but their disillusionment with their own rebellion."

I am vastly disillusioned with my own rebellion. I find my new freedom desperately confining. So I shall become a rebel once more—unconventional, radical, iconoclastic. I shall rebel against rebellion.

My first heresy will be about the home. I am tired of pretending that all husbands and wives live in a state of armed neutrality. I shall be honest with myself, even though I descend to sickening depths of sentimentality. I may even go so far as to proclaim that there was only one perfect mate in the whole world for me—and that I married him. As for children, there is no prognosticating the lengths to which I may go in declaring that homes are particularly delightful places to be brought up in, that parental love is deliciously kind and shielding and unquestioning. That a child is not always a biological accident, but may be the deeply-to-be-desired climax of a happy marriage.

Drunk with my freedom from freedom, I shall boldly declare that realism is life. And that life is not entirely a mosaic of perversion, insanity, incest, and open sewers. That life, and hence realism, is as much the primrose as the manure, and that I have always entertained a faint and inexplicable preference for primroses to manure. That so long as I can know there is an up-reaching in humanity, that there are new babies to be bravely borne, old men to die serenely, and young men to live gallantly; so long as there are sunrises and snow-capped peaks and little towns with smoke curling out of chimneys; so long as there are great cities with greater churches and kneeling multitudes—so long as there are all these things, I shall choose my own pattern for the thing called realism.

Of course I shall be lonely. Iconoclasts are. I am going to believe in the things I want to believe in, and do the things I want to do. I am going to dare to say: "So sorry, but playing for high stakes gives me nervous indigestion. I'd rather not!" Or: "I've sworn off bridge. It enrages my husband and bores me. Beside, I have a new book to read. No, not *The Well of Loneliness*. Sense and Sensibility."

Traitor!
 I shall be able to say: "No cocktails, thanks. I don't like them and, besides, I doubt your bootlegger."

When the pack turns on me I shall still have the courage to suggest blandly that Prohibition has advantages even for the upper classes. If I am not torn limb from limb by that time I may throw in an airy reference to the fact that I like solitude, and long walks, and dogs and children, and whole evenings with not a thing to do but rustle pages and move farther back when the fire gets too hot.

I shall calmly declare that I love my home, in spite of the fact that it is supposed to dwarf my individuality. That I sing pangs of joy over the fact that I may depend upon my husband for money instead of earning it myself. Who knows—in an orgy of radicalism I may announce that I think spankings are good for children!

My Declaration of Dependence will include a serene avowal of a religion. I won't have a smile scornfully (but a shade enviously) at misguided adherents of outworn faiths. I won't have to shake, like a dog with a rat, those sweeping phrases about wish, fulfillment and atavistic emotionalism. I shall admit that there is a possibility that something bigger than myself may exist; and with that assumption, go on to clasp, with brazen assurance, an outworn faith to my misguided breast. I shall calmly admit that I am afraid. That there are times when

I wake up in the middle of the night to contemplate illness or separation or death, and feel like a small and lonely soul shivering on a vast hill-top with all the winds of eternity blowing about me. And then, like a frightened child, I run toward God. Yes, I shall admit it.

Ostracism will be sweet, martyrdom its own reward. For I shall have rebelled against rebellion; and I shall be free of this new freedom!

◆◆◆◆◆
Notice!

We wish to call attention to a short story that we shall begin in next week's issue of THE HERALD. It is entitled "Back to the Faith of Childhood," by Beulah May Bowden. It is but a sample of the thousands of cases who are being led away from the apostolic faith of the fathers, not many of them ever returning, as did the person in this story. Have your young people read it, talk about it, and I am sure it will be a great blessing to your home.
 MRS. H. C. MORRISON.

◆◆◆◆◆
Amazing Wealth.

The Hebrew prophets, a number of them, in plainest language foretold the scattering of the Hebrew people throughout the world. Those prophecies have been wonderfully fulfilled. The same prophets also told of the restoration of Israel. They were as positive in their predictions of Palestine becoming again the home of the Hebrew people as they were with reference to their dispersion. It is quite interesting to see the prophecies of the restoration of Israel being fulfilled before our eyes.

Throughout the centuries millions and billions of dollars worth of wealth has been pouring into the Red Sea and waiting there for discoveries and utilization at the proper time. The work of bringing this wealth out of the remarkable reservoir is now going forward in a rapid way. Quite a city is being built for the army of workmen who are gathering there under a strong British syndicate for the recovery and putting on the market the valuable minerals at the bottom of the Red Sea. It is supposed to amount to at least twelve hundred billions of dollars in value. Quite a bunch of money!

The development of these vast resources will be very helpful in giving employment and means in many ways, for the building up of Palestine, a great homeland for the Jewish people. God's word cannot fail, and God's word tells us that Palestine will again flourish and prosper with a population of restored Israel. Don't worry about this! They will meet with obstacles and opposition; it will take time, but it seems there is quite a bit of time on hand. Days keep coming, events are occurring; the mighty God rules among men and he will see that the prophecies of his ancient servants are fulfilled. This Dead Sea wealth is truly gigantic! How little any one would have thought that in this land, impoverished through the centuries, such wealth was being accumulated for the time of God and the restoration of his people.

◆◆◆◆◆
If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00. PENTECOSTAL PUBLISHING CO., Louisville, Ky. Louisville, Kentucky.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and of all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due Thanksgiving Day. I will join all who are helping in this good work in prayer for the blessing of the Lord Jesus to rest upon it.

NAME

ADDRESS

OUR BOYS AND GIRLS

THE TWO LETTERS.

By Mary Fennell.

Two letters were dropped in the same mail bag in the Philippine Islands. Of course, there were other letters, but these two were the first two that were dropped in. One of them was fat and the other one was thin.

The fat one, not thinking anyone would hear him, said, "Gee, it's terrible to be so fat. I don't like it at all. There is nothing important on me. Everything is so silly."

He heaved a great sigh. "There isn't much of me," said the thin letter, "in size, I mean, but there are a great many important statements written on me."

The large letter jumped as if some one had shot him, but it was only a package that fell near him. He looked at the small letter and said,

"You say there are some important things on you. Please tell me what you have written on you, and I will tell you what I have written on me."

"Well," replied the thin letter, "the person who wrote on me is sending a report of the work of the missionaries in the Philippines. He tells them that there has been 150 confessions of religion in just two nights. There has also been a great number of baptisms. He has a large tent for a church and there has been such a crowd that they have been turned away several times. Yet every time they come back for more. He is doing a splendid work here."

Just about this time the thin letter stopped talking as the letters felt themselves moving at a rapid speed. Then the fat letter stated,

"I hate to tell you the news I hold. It is from a young man somewhere in the Islands that is writing to his sweetheart in America. He is telling her how much he loves her and how much he missed her. It is sickening. I wish you were me and I were you. I like to carry that kind on me."

After a few days of friendly talk, the two letters had to say good bye to each other. The great ship had landed in America. Each letter went a different way.

Which letter would you liked to have been?

Dear Aunt Bettie: May I (a little Kentucky girl) join your happy band of boys and girls? We take The Pentecostal Herald and I like to read page ten. I am nine years of age and am in the fifth grade. I go to Sunday school every Sunday. My mother is my Sunday school teacher and my father is a holiness preacher. Who can guess my middle name? It begins with B and ends with N, and has five letters in it.

Thelma B. Dearing.
Gratz, Ky.

Dear Aunt Bettie: I saw in The Herald where you wanted more letters from the Lone Star State. I am from the Lone Star State so I will try to help you out. This is my first letter and I would be delighted to see it in print. I am a girl fourteen years of age, with black, wavy hair, blue eyes, five feet, three inches in height, and I weigh 102 pounds. I am in the eighth grade at school. I like to correspond with other boys and girls. I very seldom miss attending Sunday school or church. I think the letters in The Herald are very sentimental. Herman Hucks, I guess you to be fifteen years of age. Every letter I receive from your happy band of boys and girls will get a prompt answer. I hope this letter was not monotonous for you.

Inell Gregory.
Rt. 2, Thorndale, Tex.

Dear Aunt Bettie: Will you let a Wheeler county girl join your happy band of boys and girls? I am in the fourth grade. My mother takes The Herald and I enjoy reading page ten. I am ten years of age. Can you guess my middle name? It starts with E and ends with A, has four letters in it.

Ina Zell.
Mabeetie, Tex.

Dear Aunt Bettie: Will you let a stranger join your happy band of boys and girls? I enjoy reading page ten. I go to Sunday school at Union Chapel; my Sunday school teacher is Miss Larona Clister. She is a good teacher. I am ten years old and I go to the Glisan School and am in the seventh grade. I like music very much and I play in the mandolin club. As this is my first letter I will close hoping to see it in print.

Ralph Edmund Davis.
Markleysburg, Pa.

Dear Aunt Bettie: Will you please let a Carolina girl join the happy cousins? You see I have written before and my letter was printed, and I gained a few pen pals. Now I am begging admittance to your jolly group again. I like to read The Herald, especially page ten. I always look forward to the letters written from boys and girls all over our beloved States. Now I want some of the cousins to write real soon. To the one who guesses my middle name I will write a special letter. It begins with E and ends with N, and has four letters in it.

Helen E. McCoy.
409 Jefferson Ave., Anderson, S. C.

Dear Aunt Bettie: Will you let a Wheeler county girl join your happy band of boys and girls? I am twelve years of age and in the sixth grade. My birthday is June 5. I like to go to school. My aunt takes The Herald. Can you guess my middle name? It starts with J and ends with I; it has four letters in it. If I see this printed I will write again.

Alma Haralson.
Mobettie, Tex.

Dear Aunt Bettie. I haven't written to The Herald in several weeks, but I had to write again and tell you and the cousins about the great revival meeting I have been attending in our town. The evangelist's name was Rev. B. G. Carnes, of Wilmore, Ky. His assistants were Rev. W. Raymond Wilder of Macon, Ga., and Harvey Hardin of Cincinnati, Ohio. Brother Wilder is a wonderful singer and he has been of great benefit to our town. Brother Hardin is a pianist and he has been helping in the meeting. Brother Carnes is a wonderful preacher and many souls were converted under his preaching. The revival closed June 29th. I hope Mr. W. B. has gone fishing when this letter arrives. With love to Aunt Bettie and the cousins.

Lorraine Day.
Rt. 3, No. 105, Gloster, Miss.

Dear Aunt Bettie: Will you let me join your happy boys and girls' band? Was six years old September 18. I am staying with my grandmother, Mrs. S. S. Sloneker, Plainview, Tex., while my mother, Mrs. Eula Mae Terry, goes to Tech College at Lubbock, Tex. I attend Sunday school at the Methodist Church. I love Jesus and say my little prayers every night. I try to be a good little girl. I hope to see this in print. My grandmother takes The Herald and she reads the letters to me. She sure does like The Herald. We are glad that Dr. Morrison is able to preach again. I have a little pet kitty. I have blonde curly hair and brown eyes and weigh 35 pounds. Would like to write to some little girl near my age.

Wanda Lee Terry.
1210 Joliet, Plainview, Tex.

Dear Aunt Bettie: Will you let a little girl from Florida join your happy band of boys and girls? This is the first time I have written to The Herald. I am five feet tall, have dark brown hair (bobbed) blue eyes and fair complexion. I was eleven years old Sept. 15. Have I a twin? Can you guess my middle name? It begins with C and ends with E. Whoever guesses it please write to me. School is out now and I passed to the sixth grade. We live on a farm and have chickens, cows, horses and hogs. Will some of the cousins write to me?

Inez Carlton.
Mobettie, Tex.

Dear Aunt Bettie: Here comes an almost new cousin asking for admittance to page ten. I am not new to the dear old Herald, but have only written to page ten once, two years ago. I received many very interesting letters from the cousins then, and am still corresponding with one in Tennessee, and also write occasionally to one in Kentucky. I would like to write to others regularly, but have been in school and have not had the time to keep track of all as I partly worked my way through. Should any of the cousins who wrote me before see this letter please write me, and I'll promise to answer at least once. I graduated from High School May 7th of this year at the John H. Snead Seminary, Boaz, Ala. I plan to enter college sometime in the future, probably in 1931. Asbury is my choice. I would not dare try to relate what God has done for me since my other letter, for the blessings have been many. God has called me into his work and I am now a licensed minister. I greatly desire the prayers of Aunt Bettie and cousins that I might be greatly used of God. I will need your prayers as I try to work in his vineyard this summer. Let us all press forward in the name of the Lord, and work faithfully until Jesus comes. The way may be a bit hard at times, but God has promised to be with us unto the end. Many souls are longing for the Savior, and God may be waiting for you, dear Christian cousin, to carry them the sweet story of God's love. Will you hesitate? Oh, let us work, for the harvest is ready. I feel the glorious victory ahead, so let us be prepared to share it with our blessed Redeemer when he comes. May God richly bless the cousins and our dear Aunt Bettie, is my prayer.

Zenas Bean.

Rt. 1, Wedowee, Ala.

Dear Aunt Bettie: Will you let an Alabama boy join your happy band of boys and girls? I am eleven years old and in the fourth grade. I have light brown hair, blue eyes, fair complexion, am four feet, eight inches tall and weigh eighty-nine pounds. My birthday is March 13. Have I a twin? If so, please write to me. I live on a farm near Deatsville, Ala., and go to Holtville High School. Opal L. Fields, I guess your middle name to be Loraine. Alice Burch I guess your middle name to be Marie. Am I right? If so, please write to me. Who can guess my middle name. It begins with A and ends with N and has six letters in it. This is my first letter to The Herald and I hope to see it in print. I hope Mr. W. B. is taking a nap when this letter arrives. I would enjoy answering letters from boys and girls. With love to Aunt Bettie.

Raymond A. Mann.
Rt. 1, Deatsville, Ala.

Dear Aunt Bettie: Here I come again. I have written to our page twice before, I believe, and my letters have both escaped W. B. I promised the Lord that I would testify through a paper because he has helped me to pass my examinations. I have not been well, and this past year of school has been hard for me. But praise the Lord, he helped me to pass with good marks, and I am so thankful. The Lord has helped me in many ways. One time he healed me from scarlet fever. I am so glad for what he means to me. Now I will describe myself. I am about five feet, seven inches tall and weigh about 125 pounds. I am fifteen years old. My birthday is April 25. Who is my twin? I have long brown curls. I have just finished my sophomore year in high school. We live on a 19-acre poultry farm. It is the Ferris Poultry Farm. We have many good times. I have one sister Jane. I go to school at Comstock Park, a small town about five miles from the farm. We go to the Church of the Nazarene in Grand Rapids. It is nearly ten miles from the farm. I feel the call into missionary work, and expect to go to Africa sometime, if the Lord tarries. I like to do foreign correspondence. I write to Sister Baulah Bassett in Egypt and also two girls there—Faizia and Amalia Saleeb. I would like to hear from some of the cousins out of the States if there are any. I write to people in Hawaii and Egypt and have had letters from South Africa, Nova Scotia and India. I write stories and

Gospel Tents

Smith Manufacturing Company
DALTON, GA.
33 Years in Business

poems and have been paid for them. I am having my teeth straightened. How many of you cousins have had that ordeal? I have become acquainted with several cousins through our page. They are Ernestine Rex of Florida, Elizabeth Henry of Missouri and Mary Baker of Colorado; also Iva Upole of West Virginia. Please pray for me. Some of you cousins write.

Lorraine O. Schultz.

Rt. 9, Box 185, Grand Rapids, Mich.

Dear Aunt Bettie: I like to read The Herald, especially the Cousins' Page. I notice a few letters from Galax, but not many. I would like to see more letters from Galax. I was fifteen years old April 28. There was a show in sight of our home. I wasn't raised to go to such places. Mr. Jackson gives us The Herald after he reads them. Mr. and Mrs. Sam Jackson are good Christians. I have all the milking to do. My sister is sick and she isn't able to help me. Our pastor is Mr. Alford Meadows. He is a fine preacher. I hope Mr. W. B. is out bugging beans when my letter arrives. I would like to correspond with any girls or boys. Best wishes to Aunt Bettie and all the cousins.

Hazel Cain.
Galax, Va.

Dear Aunt Bettie: Will you admit a new member into your happy circle? I am a girl coming from the Blue Ridge Mountains of old North Georgia, a Union county girl. This is my first letter to The Herald. I have been its reader for six years but I have not found words to express the great blessing it has brought to me. It has become one of the family to me. It has been my privilege to put The Pentecostal Herald into several homes in Union county, and I hope to be able to get it in more homes. When I meet with a stranger my eyes don't flash first upon their outside appearance, but I am looking for beauty of heart, the beauty which is made only by the blood of Jesus Christ. I am looking for a beauty that will not fade. I am a member of the Methodist Church. I attend church and Sunday school at Blairville, Ga., my little home town. We have a very good Sunday school and preaching twice a month. I am praying that the time will come when we may have the privilege of listening to a full salvation minister as our pastor. The full gospel is what the world is in the greatest need of, and if there was ever a time that all Christian people should wake up to a life of service it is now. My life is consecrated to God's service and the longer I work and the farther I go the sweeter the way is. We have many temptations but let's think of that promise, "I will not leave thee nor forsake thee." Hold to God's unchanging hand. I as a young girl feel sometimes that I am one alone from other young people. I do not partake of the worldly amusements. I count it a joy to resist all known evil when it is presented to me. I love all the cousins and will be glad to answer anyone who wishes to write me.

May God bless all The Herald family. Let's all, as thankful readers, ask people to subscribe for The Herald. It's Spirit-filled pages will surely mean a change from a life of sin and sorrow to a consecrated life to Christ. When it once goes into a home and is read it leaves the sinful hearts under conviction and keeps coming and bringing with it sweeter messages and stronger spiritual food until it shows to the world a sinner saved by grace. If Dr. Morrison was to get the worth of The Pentecostal Herald he would have no place to put the money. Thank God, money is not his object. Oh, how it grieves me as I hear of so many poor souls who are hungering and thirsting for a true Bible gospel and are only getting doctrines of men. I would gladly live on bread and water to help spread the true word of God.

Willie Mae Lawrence.
Blairsville, Ga.

FALLEN ASLEEP

SANDERS.

W. N. Sanders was born near Verona, Miss., Nov. 14, 1861. His parents died while he was small. He went to Duncanville, Texas, about 1880. He was married to Mattie Garner, Nov. 1, 1883, near Wheatland, Tex. To this union eight children were born; six are living and two dead.

With his family he came to Snyder, Okla., in 1901. His last sickness and death was at the home of his son, W. D. Sanders, of the above place. Three years ago he had a stroke of paralysis from which he never recovered. At 5 o'clock, July 18, his blood-washed spirit took its flight to be with Jesus. While a young man he gave his life to God, joined the Methodist Church, and always tried to be in the service of his King. As a little child I remember Daddy as leading singing and superintending Sunday school. One of our friends after his death wrote us, "Grandpa's prayers will be missed this morn at Sunday School." A blessed way to be missed.

In 1918 he sought and found Jesus in his sanctifying power. He always pointed out a holy way for us. One night in the moonlight (for we had to keep him on the porch) he told us how much we meant to him, how proud he was of us; how honorable we and his grandchildren are. He said, "Mother and I tried to train you in the way you should go. Mother for forty-seven years has never neglected me and my home. I'm glad I've always been true to her. Children, the trouble today is Jesus is not the head of the household."

Few evenings before leaving us he began singing, "Jesus, Lover of My Soul, Let me to Thy Bosom Fly." Daddy left us not much earthly goods, but he left us rich in his life and teaching. The fifth Sunday in June at the Home-Coming of the Methodists at Elliott Chapel was his last time at church. Bro. J. L. Gage of Temple, Okla., preached the 10 o'clock sermon. His subject the "Home-Coming in Glory." I can hear Daddy's amens. He was a faithful reader of *The Herald*. How he prayed that Brother Morrison might be restored to his health. His last words were, "Good-bye, Honey," and lifting his hand he said, "Praise his holy name."

Funeral was held at Elliott Chapel, July 20. His favorite songs were sung: "When the roll is called up yonder I'll be there," "No disappointment in heaven," "Jesus, lover of my soul." His body was laid to rest in Pleasant Valley cemetery to await our Lord's return, at which time I pray that his friends and loved ones may be able to say as Daddy said, "Praise his holy name."

His Daughter.

STATISTICS.

Some one has said that there are three kinds of lies—white lies, black lies and statistics.

Ten years before the Volstead Act was passed, temperance lecturers, traveling through the country, made the following statement: "Statistics show that this year, in the United States, one hundred thousand men have gone down to drunkards' graves."

The "wets" denied the statement. They said, "Statistics show that only sixty-seven thousand men have died this year as a result of drinking alcoholic liquors."

Now, the "wets" are making a great hue and cry about the number who meet their deaths annually through the drinking of poisoned liquors, the manufacture and distribution of which they would like to make one think, result from the dry laws. They say, "Statistics show that this year in the United States sixty-seven hundred men died as the result of drinking poisoned liquors."

You will note the numbers: sixty-

seven thousand and sixty-seven hundred. According to their own statistics, the "wets" acknowledge that since the Volstead Act was passed only one tenth as many men have died, in the same time, from the effects of drinking alcoholic liquors as before.

And what about cigarette smoking? Are there any statistics that show the awful wreckage made by the cigarette? The poison is slower than that of strong drink, but it is none the less deadly. The dulled mind, the shattered nerves tell their own story. I have been a teacher for many years and have watched with a heavy heart the conversion of many a bright, winsome boy into a dullard, unable to make his grades because he was not strong enough to resist the temptation to smoke cigarettes.

And our girls? What can we do to help them? Must we stand supinely by and see them unfitted for life's

work and for motherhood, just to make good the slogan, "A cigarette in the mouth of every man, woman and child in the United States."

And why do our girls smoke? To appear sophisticated? Probably. To be slender? Undoubtedly, cigarette smoking will make a girl thin, and so will any other poison—to the vanishing point. To gain the favor of young men? Perhaps. But, my dear girls, just listen to the boys talk when they do not know that you are around, and hear what they say about girls smoking. One young man of my acquaintance said, "I have no objection to girls smoking if they want to, but I shouldn't want my wife to smoke." Do the heads of the great tobacco manufacturing plants want their wives and daughters to smoke? Find out. Do girls smoke because they like to assert their rights or their independence? Quite likely. But what about the rights of the next generation?

Recently I dined where I was surrounded by sophisticated college youth. A young woman who was seated near me began to puff at a cigarette as soon as she had finished her meal. She smoked quietly at first, but probably sensing my disapproval, presently leaned back in her chair with a mannish swagger and began blowing wreathes of smoke into the air. I said to her in as polite a manner as my feelings would warrant, "Will you please blow your smoke the other way (toward the open window)?" I expected her to begin to discuss her rights, but she only said, "Certainly," and left the table, evidently in anger. I believed that she had no right to poison the air which I was to breathe. Was I not justified?

Mrs. Romanza Greeley.

No man was ever truly great without divine inspiration.—Socrates.



SCATTER SUNSHINE

WITH GREETING CARDS

They Cost Little They Mean Much

Keep them on hand for ready use

Buy Them This Economical Way

81 Beautiful Cards printed in colors, each with a Scripture Message. Total value \$1.50. Packed in a box for 75c, 3 boxes for \$2.00.

You will find almost daily use for these cards. Every day is somebody's birthday.

How often we can lighten the burden for a friend by a personal message written on the back of a Scripture Text Post Card.

You cannot always send flowers to those who are sick, but an APPROPRIATE CARD costs little in time or money.

The Special Assortment Includes

12 cards of Christian comfort for the sick	\$0.30
6 Greeting cards for friends and shut-ins .....	.15
15 Birthday greeting cards .....	.25
42 General post cards with Scripture Texts and attractive designs .....	.65
6 Envelope fillers, tastefully printed with Scripture messages. ....	.15

81 cards. Total value\$1.50

Our Special Price for the Assortment is 75c,
3 boxes for \$2.00.

Pentecostal Publishing Co., Louisville, Ky.

Gentlemen: Enclosed you will find \$..... for which send me boxes of 81 Greeting Cards.

Name

Address



SUNDAY SCHOOL LESSON

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

Lesson II.—October 12, 1930.

Subject.—Mary, the Mother of Jesus. Luke 2:15-19; John 2:1-5; John 19:25-27.

Golden Text.—But Mary kept all these things, and pondered them in her heart. Luke 2:19.

Time.—Thirty-three years commencing with B. C. 5.

Places.—Bethlehem, Cana in Galilee, and Jerusalem.

Introduction.—We shall miss the mark if we undertake to clothe Mary with any false glamor as though she was some sort of supernatural being. In so doing we belittle other women and gain nothing for her; but if we consider her as a normal woman, we exalt other women. Some qualities that are worth while stand to the front in her. And foremost, one may place her goodness. She was pure, and therefore noble and fit to associate with the best of the race. Her peasant poverty does not militate against her in the least in the eyes of sensible people. In the second place, she was a woman of fine mentality. The Magnificat stamps her as being endowed intellectually after the pattern of the prophet Isaiah. In that splendid utterance one feels the sweep of the psalm and the prophets of the Old Testament. She must have been saturated with the thoughts of the inspired writers of her people. To mention but one more marked characteristic, she was not only pure, but she was a devout worshipper of God. That speaks volumes. One cannot worship God continually and be mean or little. We partake of the object of our devotions. He who admires the Great Stone Face gradually assumes its features. Mary's devout worship glorified her entire nature. In some measure she anticipated the teaching of St. Paul in 2 Cor. 3:18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Idolaters shrink to the level of their idols. (I am writing concerning spiritual matters). Infidels and atheists drop below the level of idolaters. Christians rise and become partakers of the divine nature.

The Jews were expecting the Messiah to be born among them, and about the time when Mary lived the feeling was rife that the time of his appearing was near at hand. Some one has said that every Jewish woman was anxious to be his mother, for which no one blames them. They coveted a worthy distinction. All sensible women glory in hightoned motherhood. There are few finer things this side of heaven than the sight of a splendid old mother smiling her approval upon a son or a daughter who has become a blessing to the world. Mary was a normal woman with a normal woman's hopes and desires, born in sin just as the rest of us are, but redeemed through the blood of her Divine Son, that was to be poured out on the cross for her and for all men; and I suppose this greatest desire of all other Jewish women was hers also. It was no mean ambition, but ennobling and uplifting.

Permit me to say that the ridiculous figment of some deranged imagination to the effect that Mary never

bore any other child except Jesus, but that she was a perpetual virgin, is foolish and degrading. It casts a nasty slur upon the sacredness of motherhood; and every decent woman should resent it, and slam it back into the teeth of the dirty man who invented it. Maybe he thought to exalt Mary; but he soiled his own mother. One thing I will stand by to the end of the chapter: There is nothing outside of heaven more sacred than holy motherhood. May God bless our mothers.

The fact that Mary was the mother of Jesus Christ does not make her any better in the sight of God than any other good woman. Jesus knows and loves her now as he knows and loves them that are redeemed through his blood. Being the mother of Jesus does not give her a more exalted position in heaven than that accorded to other sainted women. She is in no sense an object of worship; nor can she in any way answer one's prayers. I go farther, and declare before all the world that to worship her is as rank idolatry as to worship the mud gods of India or China. It is idolatry to bow the knee to anything in this universe except God Almighty. Not only is it idolatry, but it belittles and degrades our humanity. Peter would not permit Cornelius to fall down at his feet; nor would an angel suffer John to kneel to him, but told him to "WORSHIP GOD."

Please do not suppose that I am undervaluing the blessed woman whom God chose to be the mother of his only begotten Son according to the flesh. Nay, verily. But I do not wish to see other good women undervalued. Mary was a good woman, but God has made thousands of other women just as good. She was an intelligent woman, but he has made thousands of other women who were her equals, and maybe her superiors, in that regard. To put the matter plainly, we gain nothing, but lose much, by trying to make a sort of god out of Mary.

Comments on the Lesson.

15. As the angels were gone away from them into heaven.—Read the preceding verses of this chapter. Not in all the tongues of men will you find a more beautiful, delicate, gentlemanly statement concerning the birth of a child. If one writes what is in him, and he does, Luke was a perfect gentleman. Note the delicate touches here and there in the story. Listen to the glorious song of the heavenly messengers as they hover over the humble shepherds watching their flocks by night in the Judean fields. Visit the holy babe as he lies wrapped in coarse swaddling clothes and lying in a manger; but do not look for any halo about his head. Men have painted one in their imaginary portraits of him; but there was none there. Let us now go . . . and see this thing.—The angels had delivered their song message, and were gone away. Now the shepherds must go to Bethlehem to verify its truth. But I suppose they had no sort of doubt as to that. Angels could not lie.

16. They came with haste.—And why not run? The announcement of the angels was almost enough to make a dead man move. The gracious words of the old prophets had meaning now. All heaven was rejoicing. Why not

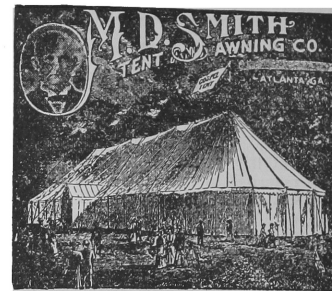
let earth bestir herself to action? Lying in a manger.—Men have usually supposed that this was a trough from which animals ate their food; but it is not certain whether Luke's Greek word *phatne* means a trough or a stable. Albeit, much has been said and written about the rough manger cradle.

17. They made known abroad the saying which was told them concerning this child.—They could not keep the good news to themselves; although they did not understand the half of its sacred meaning. I sometimes wonder how some of us do to keep so quiet about it. Maybe it is because we appreciate it so little. As we read the next verse we learn that the news of the birth of this baby stirred the hearts of all who heard it. Just at that time all the Jews were in expectation. The prophecies had all been fulfilled; and when the news of the birth of this peculiar child was scattered over the land it went like wild fire.

19. Mary kept all these things, and pondered them in her heart.—That was like a mother. But Mary had a marvellous background for thinking. She had not forgotten what the angel of the annunciation had told her concerning her baby. She was putting those things alongside of the strange things told by the shepherds, and was doing some deep, serious thinking, as well she might. She could not see very far ahead, but she was looking that way.

John 2:1-5. We are jumping over the passing years, the silent years, about which we know almost nothing. Just one time do we get a glimpse of Jesus in his boyhood days, the time when he was in the temple when he was about twelve years of age talking with the doctors of the law. Now he is thirty years of age. Having passed the hour of his baptism at the hands of John the Baptist, he has stood beneath the opening heavens and received the anointing with the Holy Ghost from his Father, and has heard the thrilling words: "This is my beloved Son, in whom I am well pleased." At a wedding in Cana of Galilee he is beginning his gracious ministry of miracles. He saves the good people from embarrassment by turning some water into wine. But we must see Mary at this wedding. She discovers the lack of wine for the wedding. It is difficult to understand her movements. Why did she tell Jesus about it? Did she believe that he could do what he did? Maybe she wanted him to help in getting a supply. I doubt if she expected him to work a miracle. Maybe she really wished to put him to the test to see what he would do. No matter what her motive was, he met the needs of the hour completely. Mother-like, I suppose she was delighted to see the marvellous miracle wrought by her Son. No doubt she was much bewildered; for supernatural facts were coming to light that far exceeded her highest expectations. Do not forget that she was just a human mother with just about as much insight into the future as might fall to the lot of any other intelligent mother. That she had great confidence in the resourcefulness of her Son, comes out in her statement to the servants: "Whatsoever he saith unto you, do it."

John 19:25-27. Here is one of the tenderest pictures that has ever been seen among men. As far as human eyes could see the glory of the Christ had passed away. He is now dying



Jonathan Edwards

Is said to have preached the most powerful sermon since the time of Christ. The title is "Sinners in the Hands of an Angry God." Price 20c, or 6 for \$1.00. Good to circulate.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

Revival Song Book

Contains 70 choice revival songs, "Let Him In," "I Gave My Life For Thee," "O That Will be Glory," "Softly and Tenderly," "Where is My Boy Tonight," "Throw Out the Life-line," "O Why Not Tonight," "Old-Time Power," "Just As I Am," "Almost Persuaded," "On Jordan's Stormy Banks," "When They Ring the Golden Bells," and many others just as good as these. This little book will cost you only \$10.00 per hundred, or \$1.20 per dozen, thus making it possible for you to place a song book in the hands of every one present at your meeting. It is well printed and bound in a good quality of tag board. The title is Revival Gems No. 2.

Pentecostal Publishing Co.,
Louisville, Ky.

Enclosed you will find \$..... for which please send me copies of the book mentioned above.

Sign

Name

on a Roman cross. Gethsemane with its bloody sweat, and Pilate's hall with its terrible ordeal of scourging are behind him. The agony of death is upon him; but he does not forget to provide for his mother. John the beloved disciple stood with her beside the cross. No painter can ever put that scene on canvas. Let your imagination paint it for you. Be your own artist. Paint the picture for yourself, and let it hang forever in the gallery of your soul.

26. Woman, behold thy son.—In things of the spirit he was too near to her now to call her mother. That could never be again. He was now her Savior, and was dying for her sins just as he was dying for the sins of John and Mary Magdalene. Away with foolishness! The relationship between Jesus Christ and a redeemed soul is inestimably closer and more sacred than any relationship that can ever exist between a mother and her dearest child. On the cross and under the glorious relationship of a Savior to a saved sinner, he could use the sacred word WOMAN with a holier reverence than men have ever felt in their holiest hours. Henceforth Mary must look upon John as her son. How beautiful it was when he turned his eyes upon John and said: "Behold thy mother." The scene is supremely sacred. Let us uncover our heads and take off our shoes. We are on holy ground. If you wish to learn the sacredness of motherhood, stand here by the cross, and gaze on this scene. But this is no place for women who despise motherhood and want no children. She who lavishes her motherly affections upon a parrot or a dog would be as much out of place here as a wolf among lambs.

John accepted the charge, "and from that hour . . . took her unto his own home." I do not know how to improve the picture. It is full of heaven.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

NOTICES!

A Two-Day Interdenominational Holiness Missionary Convention will be held at the Christian Church at Stafford, Kan., October 2nd and 3rd. This meeting will be under the auspices of The Stafford County Holiness Association. The workers will be a party of three missionaries now on furlough, two of whom will be on their way to China. They are working under the National Holiness Association Board. They come to us in a full gospel missionary spirit and a great time is expected. Three meetings daily; morning, afternoon, and evening.

Dr. Walt Holcomb, Pastor Trinity Methodist Church, South, Miami, Fla., is conducting a Union Revival in Columbus, Ga. The Methodist, Baptist and Presbyterian Pastors of Rose Hill have arranged this campaign and selected Dr. Holcomb as the Pastor-Evangelist.

A few years ago, Dr. Holcomb was one of the preachers in a simultaneous revival in Columbus and held a fine meeting in St. Luke's Methodist Church and preached each day in one of the leading theatres for the Union services.

Extensive preparation has been made for this revival and the services are being held in the Rose Hill Baptist Church, as it is the largest auditorium in that section of the city. Our pastor is Rev. C. W. Curry, who is now at Rose Hill Methodist Church.

"Owing to the fact that my husband, Rev. C. H. Jack Linn, is taking a missionary tour and will be gone from February 1st to July 1st, 1931, I will be open for engagements during his absence as evangelistic song leader and soloist, children's worker and young people's worker. Any pastor or evangelist needing assistance please write me."—Mrs. C. H. Jack Linn, Box 140, Oregon, Wis.

PATRICKSBURG, INDIANA.

For the past eight years we have been trying to hold down two jobs, viz., that of railroading and preaching. For five years we were pastor of a local church, and the remainder of the time we held meetings, and preached anywhere we found an open door. The last year, in addition to our railroad work, we preached one hundred times, held five meetings, had almost a hundred at our altars, a great number of whom were either reclaimed, saved, or sanctified and enjoyed, personally, some wonderful anointings of the Holy Spirit, for all of which we praise and glorify God.

The time has come when we believe God is calling us from the railroad work to give our entire time and service to him. We feel the pull to the evangelistic field more than ever, and if this be God's will, which we believe is, we would be glad to slate up some meetings for the fall and winter. God has always given us souls and we believe he will continue to do so, as long as we keep humble and prayerful. Freewill offerings and entertainment are our fees. After reading these lines, please pray over the matter, and if planning to call an evangelist, and the Lord leads you to give us a call, it will be greatly appreciated. We promise to do our best for God, for souls, and for your church. Address Patricksburg, Ind.

Rev. J. L. Long, Evangelist.

NATIONAL CONVENTIONS.

Plans for the National Association conventions for this season are well under way. We have been obliged to release Brother C. W. Ruth from his engagement as a co-worker for this season in view of his condition of health. We have secured in his place the services of Rev. Paul Rees for three of these meetings and Dr. J. L. Brasher for others up to the holiday season. A number of personal engagements follow during the early part of the winter with the possibility of Brother Ruth as a co-worker in some of the meetings to be held on the western coast later in the season.

The following conventions are booked:

Van Wert, Ohio, October 14 to 19, Y. W. C. A. Auditorium.

Crosswell, Mich., Oct. 21 to 26, M. E. Church.

Houghton, N. Y., Nov. 4 to 9, Wesleyan Methodist College and Church. Watervliet, N. Y., Nov. 11 to 16, M. E. Church.

Struthers, Ohio, December 2 to 7, Mission.

Lincoln, Neb., Dec. 30 to Jan. 8.

Other calls in with dates not yet settled:

Elkton, Mich., Evangelical Church.

Alta Vista, Va., Wesleyan Methodist Church.

Kokomo, Indiana.

Omaha, Nebraska.

Seattle, Washington.

Tacoma, Washington.

St. Louis, Missouri.

Hannibal, Missouri.

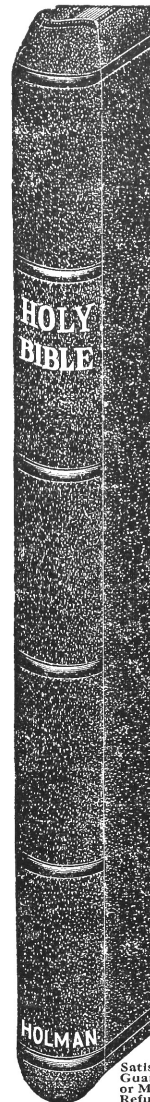
Pittsburgh, Pa., together with the Orlando, Florida, camp meeting in February. There are good prospects of reaching all of the places named with some other calls in that we may yet be able to arrange for.

C. W. Butler.

ACTON CAMP MEETING.

Sunday, August 17, brought to a close a ten days' revival at the Acton camp ground, located six miles from Campbellsville, Ky. Rev. Harry S. Allen, of Macon, Ga., did the preaching throughout the meetings. His messages were of the plain gospel type—spiritually uplifting to the church and convincing many that they should give themselves to the service of the Master. Coming in contact with such a spiritual man and listening to his powerful messages, has brought about a change in the surrounding community. It was a real revival. The Holy Spirit was present in great power and reminded one of real camp meeting days so precious to the memory of some of us and so glorious in the history of Methodism. To a person who believes in these old methods, Bro. Allen is an ideal evangelist. He simply preaches the gospel in demonstration of the Spirit and it proves to be with power unto salvation. About seventy-five found the Lord and some precious victories were manifest in conversion, reclamation and entire sanctification.

Mr. E. C. Milby, of Greensburg, Ky., had charge of the singing and it was well done. He is the finest leader it has been our privilege to hear. He has a beautiful voice, uses it well and sings like religion is real to him. Somehow he is more able to make people sing than anyone we have ever heard. Such talent and consecration as Mr. Milby possesses should be in constant demand. Anyone desiring a truly spiritual leader in song will



REDUCED PRICE

Teacher's BIBLE

THIN BIBLE PAPER, 1400 PAGES

The best intrinsic value ever offered in a Bible for Adult Readers, Teachers, Preachers and Students. The durability of materials, mechanical excellence and value of contents are equal to any Bible at double this price.

Holman Edition with Marginal References

Black face type—8 Vo Size 5½ x 8 x 1½ inches

Full Helps to Bible Study mentioned below and including

A BIBLE STUDY COURSE

It is highly desirable to read the Bible through from Genesis to Revelation.

A cumulative knowledge of the Scriptures, so valuable in education, is secured and a true perspective of religious history and truth is obtained.

The portions that consist entirely of names and subject matter, wholly devoid of interest to the average reader, are omitted from the Study Course.

The Course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.

Best Quality Thin Bible Paper Clear Black Superior Printing Durable Flexible BINDING

Specimen of Type

THE LORD is my shepherd
not want.
He maketh me to lie d
green pastures: he leadeth m
the still waters.

THIS COMPLETE TEACHER'S BIBLE

Also contains the following 100 pages of New Copyrighted Helps by the most reliable Authorities.

A Treasury of Biblical Information

The latest compendium of essential things which every reader of the Bible needs to know, such as the Chronology of the Old and New Testaments, Tables of Money, Weights and Measures, Jewish Calendar, Table of Easter Days, etc., all arranged in the most usable and attractive forms.

A New Comparative Concordance

With nearly Fifty Thousand References.

A New Illustrated Bible Dictionary

Self-Pronouncing, with nearly One Hundred and Fifty Pictures, containing more subjects than are given in the bulky Dictionaries.

Four Thousand Questions and Answers on the Bible

A valuable help to all Bible readers.

New Biblical Atlas with Index

MOROCCO GRAINED OVERLAPPING COVERS

USE THIS COUPON

Please send, All Charges Prepaid, THE No. 4408 HOLMAN TEACHER'S BIBLE, which you are offering at a SPECIAL PRICE OF \$3.75 1 c. close herewith Money Order for the amount.

(This Bible furnished with Patent Thumb Index, 50 cents extra.)
 Name in gold on cover, 35 cents extra.

Ask for No. 4408

Satisfaction Guaranteed or Money Refunded

Name.....

Address.....

Pentecostal Publishing Company, Louisville, Kentucky.

make no mistake in securing the services of Mr. Milby. Miss Irene Yowell, of Cincinnati, presided at the piano.

Many said this was the best camp meeting they have had for fifteen years. People attended from far and near. The last Sunday it rained the greater part of the day but people came anyway. The tabernacle was crowded for the five services on that day. The spiritual life of the people has been quickened and deepened and the church has been greatly blessed. The labors of these two godly men in this community will linger long in the hearts of our people and will bear much fruit in the future. May God richly bless them and crown their efforts with success as they go to other fields of service.

Reporter.

PROVIDE THE CHILDREN

With interesting, helpful reading matter. The child's heart responds readily to the truth and the proper kind of reading matter placed in the hands of children makes life-long impressions for good. "Water Lily Money" is the title of a booklet containing several short stories just for the child or young person. The price is only 15c per copy, or \$1.20 per dozen. Help to properly mould the child life and order a dozen to give to the children in your Sunday school class, in your neighborhood, in your home and in any way you chance to come in contact with them.

PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

A Very Essential Need Of Every Child

In school is a handy Dictionary. We have just the book you have been looking for in a 1100-page, cloth bound volume. It is a convenient volume to use in the school room, or will make a valuable addition to one's library at home. In this Dictionary will be found thousands of new words in aviation, radio, and other fields of present-day activities that have recently come into use. It contains synonyms and antonyms, mythological and classical names, names of persons and places, terms used in commerce and law, tables of weights, measures and money, Christian names of men and women, prefixes and suffixes, parts of speech, forms of address, abbreviations, shows at a glance how to divide each word into syllables, whether or not a word begins with a capital letter, and the words are in the largest, clearest type we have ever seen in a dictionary. If you haven't a child in school, don't fail to supply yourself with a copy for home use. You will find it indispensable. The price is only \$1.00. This low price is made possible by printing a 500,000 edition.

Pentecostal Publishing Co., Louisville, Ky.

Enclosed find \$1.00 for which please send me the Dictionary described above.

Name

Address

The Teacher, the Child and the Book.

By A. F. Schaffner with a foreword by D. L. Moody. In this volume, the author endeavors to give to the teacher some methods of work which have been found practical and helpful by others. Mr. Moody's foreword is well worth the price of the book. It is substantially bound, contains 283 pages, and is regularly listed at \$1.50. Our Clearance Sale price is only 50c postpaid.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTS' SLATES

ADAMS, T. J. ADAMS.
(Savoy Hotel, 121 South Harvey, Okla.-
homa City, Okla.)
Drumright, Okla., Sept. 22-Oct. 14.

ARTHUR, E. J.
(120 S. Cherry St., Kenton, Ohio.)
Open dates after September 15th.

AYCOCK, REV. ARKETTE AND DELL.
(Bethany, Okla.)
Cleveland, Ohio, Oct. 5-19.
Akron, Ohio, October 19-Nov. 2.
Canton, Ohio, Nov. 4-16.

CALLIS, O. H.
(Wilmore, Ky.)
Ravenna, Ky., September 28-Oct. 12.

CANADAY, FRED
(Portland, Oregon)
Harrisburg, Ore., Oct. 5-19.
Dillard, Ore., Oct. 26-Nov. 9.

CAREY, A. B.
(70 Prospect St., Beacon, N. Y.)
So. Manchester, Conn., Sept. 23-Oct. 12.
Fall River, Mass., Oct. 19-Nov. 2.
Bath, Me., Nov. 9-23.
Albany, N. Y., Nov. 25-Dec. 7.

CARNES, B. G.
(Wilmore, Ky.)
Open dates.

CAROTHEES, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Osborne, Kan., Oct. 26-Nov. 9.
Twin Falls, Idaho, Nov. 10-30.
Yakima, Wash., Dec. 7-21.
Granger, Wash., Dec. 28-Jan. 11.
Wapoto, Wash., Jan. 18-Feb. 1.

CHOATE, CALVIN R.
(Carmel, Ind.)
Muncie, Ind., Oct. 5-19.

**CRAMMOND, PROF. C. C. AND MAR-
GARET.**
Lawson, Ky., Oct. 24-Nov. 2.
Tampa, Fla., Nov. 9-23.
Miami, Fla., Nov. 26-30.
Sparr, Fla., Dec. 7-21.

DICKERSON, H. M.
(2608 Newman, Ashland, Ky.)
Charleston, W. Va., Sept. 30-Oct. 12.
Harrington, Del., Oct. 12-26.
Marcus Hook, Pa., Oct. 27-Nov. 9.

DUNKUM, W. B. AND WIFE.
(1533 Hemlock St., Louisville, Ky.)
Bloomfield, Ind., Sept. 21-Oct. 5.
Taulbee, Ky., Oct. 12-26.

ELSNER, THEO. AND WIFE.
(789 St. Marks Ave., Brooklyn, N. Y.)
Warren, Ohio, Sept. 23-Oct. 12.
Hammond, Ind., Oct. 19-Nov. 2.
Gary, Ind., Nov. 4-16.
New York City, N. Y., Nov. 21-23.

FIGG, S. C.
(2506 West Oak St., Louisville, Ky.)
Indianapolis, Ind., Sept. 21-Oct. 12.

FLEMING, JOHN.
Ephrata, Pa., Sept. 28-Oct. 12.
Fairmont, W. Va., Nov. 14-23.
Topeka, Kan., Nov. 26-Dec. 7.
Tulsa, Okla., Dec. 8-23.
Blackwell, Okla., Nov. 16-30.

FLEMING, BONA.
(2952 Hockworth, Ashland, Ky.)
New Bedford, Mass., Sept. 20-Oct. 12.
Cincinnati, Ohio, Oct. 17-26.
Bloomington, Ind., Oct. 27-Nov. 9.
Winchester, Ind., Nov. 10-23.
Portsmouth, Ohio, Nov. 27-Dec. 7.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Mishawaka, Ind., Sept. 23-Oct. 5.
Wellsville, O., Oct. 26-Nov. 9.
Reading, Pa., Oct. 12-26.
Blackwell, Okla., Nov. 16-30.
Augusta, Kan., Dec. 1-14.

**GADDIS, MOSER EVANGELISTIC
FAIRY.**
(4805 Ravenna St., Cincinnati, Ohio)
Perth, Scotland, Oct. 4-16.
Ardrossan, Scotland, Oct. 19-26.
Birkenhead, England, Oct. 28-Nov. 2.
London, England, Nov. 3-8.

GLASCOCK, J. L.
Some vacant dates for summer and fall
meetings.

GOODMAN, M. L.
(Burnips, Mich.)
Athens, Ohio, Oct. 5-19.
Grand Rapids, Mich., Oct. 30-Nov. 16.

GRAY, RALPH C.
(837 E. Elmwood, Fort Worth, Texas)
Sweetwater, Texas, Sept. 14-28.
Coleman, Texas, Sept. 29-Oct. 12.

HAMES, J. M.
(Greer, S. C.)
Binghamton, N. Y., Sept. 27-Oct. 12.
Marion, Ind., Oct. 14-Nov. 2.
Rome, N. Y., Nov. 4-23.
Everett, Mass., Nov. 24-Dec. 7.

HENDERSON, THOMAS C.
(221 N. Professor St., Oberlin, Ohio)
Parker, Ind., Oct. 1-12.
Wichita, Kan., Oct. 14-19.
Troy, N. Y., Oct. 23-Nov. 9.
Fort Wayne, Ind., Nov. 13-30.

HENDRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
Pittsburg, Pa., Oct. 6-19.
New Castle, Ind., Oct. 22-Nov. 9.
East Liverpool, Ohio, Nov. 12-30.
Monroe, Wash., Dec. 7-21.
Pasadena, Calif., Dec. 22-27.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Beals, Me., Oct. 2-19.
Open dates, fall and winter.

HOOVER, L. S.
Bedford, Ind., Oct. 12-Nov. 2.

HOWARD, FIELDING T.
(108 Timberlake Ave., Erlanger, Ky.)
Pittsburgh, Pa., Oct. 1-5.
Richmond, Va., Oct. 6-26.

IRICK, ALLIE AND EMMIA.
(Bethany, Okla.)
West Side, Wichita, Kan., Oct. 5-19.

JOHNSON, HAROLD C.
(401 W. Wash. St., Springfield, Ill.)
Petersburg, Ill., Sept. 15-Oct. 10.

KENNEDY, ROBERT J.
(Singer)
(2315 Madera St., Dallas, Texas)
Barger, Tex., Oct. 4-28.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Akron, Ohio, Oct. 5-19.
Lockhaven, Pa., Nov. 2-16.

LEWIS, M. V.
(Wilmore, Ky.)
Bristol, Tenn., Sept. 24-28.

LINCOCOME, F.
(Gary, Ind.)
Baltimore, Md., Oct. 2-19.
Greenville, Ill., Oct. 26-Nov. 9.
Johnstown, Pa., Nov. 16-Dec. 7.

LINN, REV. AND MRS. C. H. JACK
(Oregon, Wis.)
Baraboo, Wis., Sept. 28-Oct. 12.
Moberly, Mo., Oct. 19-Nov. 2.
Hooker, Okla., Nov. 9-23.
Japan, China, Korea, February, March
and April. (Address care Oriental Mis-
sionary Society, Shanghai, China.)

MCBRIDE, J. B.
Tehoma, Okla., Sept. 21-Oct. 5.

McKIE, MARK S.
(Holt, Mich.)
Gloversville, N. Y., Oct. 12-26.
Stratford, Ontario, Can., Nov. 2-16.

McNEESE, H. J.
(Evangelist-Bible Teacher, 634 13th Ave.,
New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos and Lilac, Houston, Tex.)
Texas Planes, October 1-30

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

MOFFITT, E. J.
Mineral, W. Va., Sept. 28-Oct. 12.

NEASE, WM. O.
Livermore Falls, Maine, Sept. 21-Oct. 5.
Norristown, Pa., Oct. 12-26.

OWEN, JOHN F.
(262 East 13th Ave., Columbus, O.)
Atlanta, Ga., Oct. 5-19.
Open date, Oct. 21-Nov. 2.
Birmingham, Ala., Nov. 5-9.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Port Covington, N. Y., Oct. 5-26.
Ashton, Md., Oct. 27-Nov. 2.
Burtonsville, Md., Nov. 3-16.

QUINN, IMOGEN
(909 N. Tuxedo St., Indianapolis, Ind.)
Open dates.

REED, LAWRENCE.
New Castle, Pa., Oct. 5-19.
Wellsville, Ohio, Oct. 26-Nov. 9.
Akron, Ohio, Nov. 16-30.
Butler, Pa., Dec. 7-22.

ROOD, PERRY.
(Chesapeake, Ohio)
Montezuma, Ind., Oct. 5-19.

STANDLEY, R. RALPH.
(101 Gillespie St., Wilmore, Ky.)
Corning, N. Y., Sept. 21-Oct. 5.

SURBROOK, W. L.
(225 Ferris Ave., Highland Park,
Detroit, Mich.)

Tarrant City, Ala., Oct. 1-12.
Oaktown, Ind., Oct. 15-26.
French Lick, Ind., Nov. 2-16.
Terre Haute, Ind., Nov. 23-Dec. 7.
Mattoon, Ill., Dec. 9-21.

SWEETEN, HOWARD W.
(Ashley, Ill.)
Chicago Heights, Ill., Sept. 27-Oct. 12.
Camden, N. J., Nov. 8-24.
Pontiac, Mich., Nov. 29-Dec. 15.

TARVIN, S. C.
(California, Ky.)
Bloomington, Ill., Nov. 30-Dec. 14.
(Song Evangelist, 130 Potters Ave., Provi-
dence, R. I.)

VALE, CLARENCE M.
(Song Evangelist, 130 Potters Ave., Provi-
dence, R. I.)
Open dates.

VANDALL, N. B.
(303 Brittan Road, Akron, Ohio)
Moers, N. Y., Oct. 5-19.
Kokomo, Ind., Oct. 21-Nov. 9.

VAYHINGER, M.
(Upland, Ind.)
Osgood, Ind., Sept. 29-Oct. 19.
New Albany, Ind., Sept. 23-29.

WATSON, C. R. AND WIFE.
(1309 Lynn St. Owosso, Mich.)
Steuben, Pa., Sept. 28-Oct. 19.

WHITE, MR. AND MRS. PAUL
(Musicians and Singers, Box 204 Highland
Park, Ill.)
Crisfield, Md., October.

Cecilton, Md., November.
Nappanee, Ind., December.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Columbus, O., Oct. 5-19.
High Point, N. C., Oct. 22-Nov. 2.
Battle Creek, Mich., Nov. 13-30.
Denton, Md., Dec. 7-21.
Binghamton, N. Y., Dec. 22-27.

\$350,000.00

ASBURY COLLEGE

FIRST AND REFUNDING MORTGAGE SINKING FUND 6% BONDS

Dated July 1, 1930.

Due July, 1950.

Interest payable January 1 and July 1. Coupon bonds of \$1000, \$500, \$100 denomi-
nations, registerable as to principal. Principal and interest payable at the office of the
Fayette National Bank, Lexington, Kentucky. Redeemable in whole or in part at par on
any interest date upon sixty days previous published notice.

TRUSTEE: THE FAYETTE NATIONAL BANK OF LEXINGTON, KENTUCKY.

History and
Description
of College

Asbury College was founded in 1890 by Dr. John Wesley
Hughes an evangelistic minister of the gospel. For fifteen
years, Dr. Henry C. Morrison was president and is today
Chairman of the Board of Trustees and President of the Theo-
logical Seminary.

Asbury is recognized all over the world as deeply spiritual,
aggressively evangelistic, and teaching the doctrine of Sanctification according to the
Bible standards. Here the Bible is the Word of God; Christ is the Head of the School;
and the Holy Spirit is honored in His work and office.

The institution is a standard college maintaining also a preparatory school and a
theological seminary. It is fully accredited by the representative agencies of the nation.

Source of
Students

The college is truly national in scope receiving 70.4 per cent
of its students from outside the State of Kentucky. Students
from thirty-nine states and Canada, China, Japan, Bulgaria
and Persia are on the campus this year. About 93 percent of
the alumni move to other states upon graduation from the college.

Property and
Security of
Bonds

The property of the college consists of forty-six acres of
beautiful blue grass land upon which are erected sixteen
buildings, all of which are relatively new and modern in design
and construction. The college agrees to keep them amply in-
sured against fire.

The bonds are a direct obligation of the college and are se-
cured, in the opinion of counsel, by a first mortgage on 8.2 acres of land and buildings
thereon and by a second mortgage on the other 39.8 acres and buildings thereon subject
to the present first mortgage on this latter plot of \$149,000 outstanding which it is con-
templated to retire by the proceeds of this issue thus making this a first mortgage on
all the land and buildings appraised at over \$1,250,000. Thus each \$1000 bond of this
issue will be secured by property worth \$2,500.00. After giving effect to this financing
current assets will be over nine times current liabilities.

Source of
Income

Income is derived from tuition, profits from the operation of
the various college stores and restaurants, gifts and endow-
ment. In as much as it does not attempt to make a profit on
its operations it places all charges at cost. The average annual
income for the past four years has been over three times interest and sinking fund re-
quirements on this issue.

Sinking Fund

A sinking fund to become operative in 1936 will be set up
sufficient to retire 75 per cent. of the entire issue by maturity.

We offer these bonds for delivery when, as, and if issued subject to the approval of
the counsel.

PRICE: \$100 AND ACCRUED INTEREST TO YIELD 6%.

Write Asbury College, Wilmore, Kentucky, Department of Bonds.

WILLIAMS, L. E.
(Wilmore, Ky.)
Boone, Iowa, Nov. 9-23.

ZEITS, DALE G.
(Frankfort, Ind.)
Columbus, Ohio, Oct. 5-19.

Camp Meeting Calendar.

FLORIDA.
Lakeland, Fla., Feb. 12-22, 1931. Work-
ers: Dr. H. C. Morrison, Dr. C. T. Bab-
cock, Dr. C. W. Butler. Write Rev. H. H.
McAfee, Lakeland, Fla.

THAT UNPUBLISHED BOOK OF YOURS

We make a specialty of publishing
books, pamphlets, and sermons. We guar-
antee good work at reasonable prices. Will
advise how to put your book on the mar-
ket profitably. Write us about it.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

Wanted Representatives

In every community to cir-
culate our Scripture Text Calen-
dars and Christmas Cards. Lib-
eral commission. Write today.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

Your Friend

One of the best and most appropriate
little books to hand to an unconverted per-
son.

To give hope, comfort, joy and peace,
and to point out the need of Christ and
the way to find Christ. 48 pages, price
15c, or 12 for \$1.20.

Please buy and circulate that they bless.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.The Man With a Thorn in
His Flesh.

By Rev. A. C. Archer.
This book is dedicated to all the
Christian Young People and Home
Missionaries. One editor said of the
book, "I have read it with great profit.
It breathes a spiritual atmosphere and
is racy and entertaining. I hope all
the people in the Christian Church
will read the book. It should have a
wide circulation."

The first edition has been out for
four weeks and is nearly all sold. The
author is making plans for the second
edition. Price \$1.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

D. D.'s For Ministers.

By William A. Elliott
Under this suggestive title
the author has assembled a
large body of valuable, practical
suggestions for ministers,
the fruit of long experience in
the pastorate and of prolonged
contact with the wisdom of
others. The two D's are "Do"
and "Don't." Whether dealing
with an exhortation or a warn-
ing the author shows the spirit
of comradeship which en-
hances the worth of his most
excellent counsel to his breth-
ren in pastoral service. Cloth,
\$1.50 net.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

A Thrilling Story

That will interest and help
young or old. It was written by
Dr. H. C. Morrison. The title is,
"The Confessions of a Back-
slider." Price 25c.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

Bible Readings

For Christian workers by Dr.
Basil W. Miller. You will find
this the most helpful book you
have found in the study of the
Bible or in getting up Bible
readings for any group of peo-
ple. Price, Cloth \$1.00; Paper
50c.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

Tone up a Community

Spiritually by buying and cir-
culating a few copies of the
"Two Lawyers," by Dr. H. C.
Morrison. It is so interesting
you can't put it down, and every
page laden with the truth.
Cloth binding \$1.50. Paper bind-
ing, 50c.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

Sunday School Class Bible

Attractively bound in black silk cloth,
stamped in gold on back and backbone,
good, clear, readable pearl tyle, red edges,
Bible paper, size 3 1/2 x 5 1/2 in. thick; our
Special Price, 50c, or \$5.00 per dozen.

TOWER CHIMES

Played from keyboard, direct from organ console or automatically.... Price, \$4375 and up.... Literature on request.... Address Department 105 Deagan Building, Chicago.

J.C. DEAGAN, Inc.

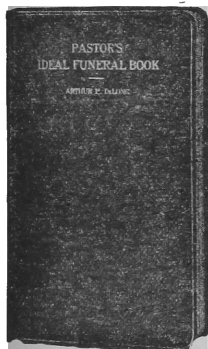
TARRY YE

Compiled by Dr. L. R. Akers
Fourteen Great Sermons
Contents

The Fulness of Redemption.
Henry C. Morrison.
What Jesus Spoke Of
Joseph H. Smith.
The Potency of Pentecost.
Clarence True Wilson.
The Two Baptisms.
George A. McLaughlin.
Filled With the Spirit.
John L. Brasher.
Pentecost and Evangelism.
Arthur J. Moore.
The New Testament Church.
John P. Owen.
Pentecostal Baptism.
Charles F. Wimerly.
Complete Redemption.
Guy L. Wilson.
Christ's Post-Resurrection Message.
Iva Durham Vennard.
Pentecost.
Charles W. Butler.
The Meaning of Pentecost.
Joseph Owen.
The Promise of the Father.
John H. Paul.
The Cost of Pentecost.
Lewis R. Akers.

135 pages. Bound in Cloth
Price \$1.00 postpaid
Pentecostal Publishing Co.
Louisville, Ky.
Enclosed \$1.00 for which send me copy of above.

Name
Address



**EVERY
Pastor
Should
Have
This
IDEAL
Funeral
BOOK
214 Pages**

BY A. H. DELONG.

A ready aid for pastors of all denominations. Contains Scripture Selection, Topics, Texts and Outlines, Suggestive Themes and Prayers, Quotations, Illustrations, Form of Service, etc. Over fifteen hundred suggestive themes and texts for every possible occasion. This book will enable you to get up an appropriate funeral service for any occasion in fifteen minutes of time.

The sermons and illustrations are good for other occasions also. A limp leather-bound, gilt-edge book, pocket size, for \$1.75.

Exploring The Bible.

By Frank E. Gaebelein

An unusually rich and fascinating work that answers innumerable questions that are constantly rising in Bible Study. "I like the sanity and restraint of it—not overdone—positive but not dogmatic."—Charles G. Trumbull.

Price \$1.50.

OUR SIX NEW BOOKS.

Pentecost, by Rev. C. E. Hardy\$1.00
Tarry Ye, by Dr. L. R. Akers 1.00
Mills of the Gods, by Wimberly 1.50
Nativity of the Holy Spirit, by O'Rear 1.50
The Master's Twelve, by Wyand 1.50
Ten Reasons Why I Know the Bible
is the Word of God, by Biederwolf... 1.25

THE WORKS OF CHARLES G. FINNEY
Autobiography
Revival Lectures

Each, cloth, \$2.00.

The Two Volumes for \$3.00 Postpaid.
Nothing more awakening and inspiring in religious literature—is the estimate of all who read these perennial books.
PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

CHICAGO, ILLINOIS.

Being a subscriber and reader of your excellent paper, and having a host of friends among its readers, I take this liberty in sending in this report to let them know that I am still in the evangelistic field. Through the recommendation of Rev. Thomas C. Henderson, I was engaged as the evangelist at Mount Hope Camp Meeting, Goddard, Ky., July 17 to August 3. Professor and Mrs. W. C. Kinsey, of Richmond, Ind., were in charge of the singing. This camp, I was told, always in the past has had large crowds in attendance, but this year due to the long drought and excessive heat the attendance was cut in half, or perhaps more. Conditions did not look favorable for a great revival but God moves in a mysterious way his wonders to perform. From the outward appearance things looked discouraging, but our God answers prayer and I am glad we had a gracious revival of old-time salvation. Our day services were small as to numbers but mighty in manifestation of spiritual power. It seemed that God had arranged a special program in order to encourage and bless his children. Several times we had to stand still and weep with joy as one after another would get blessed and took their liberty in the Spirit. There was no quenching of the Spirit, but folks wept, shouted, some walked, some ran, and others went through the tabernacle shaking hands with every one. It reminded this preacher of the days of long ago when such scenes were very common in our class meeting in the M. E. Church. The remarkable thing was that every seeker was a happy finder. It did not take long for God to sanctify under such an outpouring of his Spirit.

Our evening services were well attended and were evangelistic throughout. The tabernacle was comfortably filled each night and on Sundays we preached three times to a very appreciative crowd which filled the tabernacle.

Conviction gripped the audience nightly and some very fine people were converted. There were 25 souls that prayed through to glorious victory—among them a man well up in years who was in a near-wreck driving home from the camp with some of his family. He came to meeting next evening and came to altar and settled things with God. He told the audience of his experience the night before and began to exhort them to get right with God. He said he had been a church member for years but had not been doing the right thing, but when he was face to face with death he promised God if he would spare his life he would go to the camp and get right with God. He came through fine and others followed him to the altar that night. This experience put a solemnity upon the meeting which in our thought will not easily fade from the memory of those present.

Much credit goes to Brother and Sister Kinsey for the success of our meetings. These dear folk are all out for Jesus and can surely sign the gospel in the power of the Holy Ghost. They held their audience spell-bound. Seldom have I worked with such splendid workers. Bro. Kinsey is a great leader of song and works with the evangelist in perfect harmony seeming to sense the very thoughts of the preacher. We had wonderful fellowship together and renewed a friendship dating back seventeen years ago when we were together in

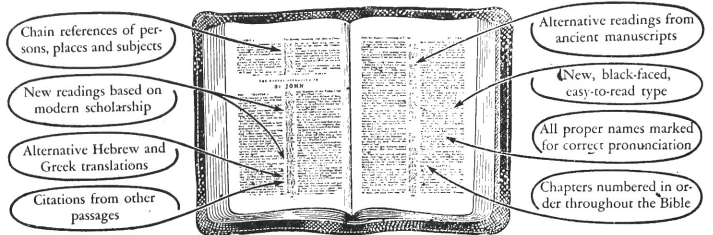
JUST PUBLISHED

"A Wonderful New, Self-Explanatory Bible"

OXFORD Self-Pronouncing BIBLE

With Connected Chain References

A new series of Oxford Bibles, providing the Bible readers of today with an Authorized or King James Version which contains an entirely new system of marginal references. These references include the latest and most accurate renderings based on the best manuscripts, equivalents of Hebrew and Greek words translated by different English words, and in addition an entirely new connected chain reference system of persons, places and subjects. Contains also 12 colored maps of Bible lands and an indexed atlas of the Bible.



BREVIER 16mo. BLACK-FACED, SELF-PRONOUNCING TYPE

Specimen of Type

4 Thou shalt not make unto thee
any graven image, or any likeness of
any thing that is in heaven above,
Lk. 18. 20. and stood afar off.
Ro. 13. 9. 19 And they said unto Mo'ses,
Dt. 5. 21. 20 Speak thou with us, and we will
18a. 16. 15.

REFERENCE EDITION

No. 03403 French Morocco Leather,
overlapping cover, round
corners, red under gold edges.
Size 7 x 5 1/4 x 1 in. Price \$4.25

"Oxford India Paper" Edition
Only 3/4 of an inch thick.
While this wonderful paper is both thin
and light, it is more opaque and stronger
than other papers of a similar kind. The
pages also can be turned easily.

No. 03403X French Morocco Leather,
overlapping cover, round
corners, red under gold edges,
head-bands and book-mark. Price \$6.25

CONCORDANCE EDITION

With concordance, dictionary of Scripture
proper names and subject index.
"Oxford India Paper" Edition
Size 7 x 5 1/4 x 1 inches

No. 04303X French Morocco Leather,
overlapping cover, round
corners, red under gold edges,
head-bands and book-mark. Price \$7.50

No. 04305X French Morocco Leather,
overlapping cover, leather
lined, round corners, red under gold edges,
headbands and book-mark. Price \$8.50

S. S. TEACHERS' EDITION

Containing the Oxford Cyclopedic Concordance, being the helps arranged like a dictionary under one alphabet, with many full-page illustrations and colored maps. Size 7 x 5 1/4 x 1 1/2 inches.

No. 04443 French Morocco Leather,
overlapping cover, round
corners, red under gold edges,
headbands and book-mark. Price \$5.25

"Oxford India Paper" Edition
Only 1 1/4 inch thick.

No. 0768X French Morocco Leather,
overlapping cover, round
corners, red under gold edges, \$8.00
headbands and book-mark. Price

No. 0765X French Morocco Leather,
overlapping cover, leather
lined, round corners, red under gold edges,
headbands and book-mark. Price \$9.00

No. 0764X Persian Morocco Leather,
overlapping cover, leather
lined to edge, silk sewed, round corners,
red under gold edges, head-
bands and book-mark. Price \$11.00

Any style with Improved Thumb
Index at 50c extra.

Pentecostal Publishing Company, Louisville, Kentucky.

church work in Chicago. God bless these consecrated and efficient gospel singers who will be a great blessing to any church or camp meeting desiring their services. Others who helped greatly for the success of the camp were visiting and camping preachers who assisted the evangelist in preaching. Several were former Asbury students. Rev. Wood Hopkins, Rev. Gilbert, Rev. Smith and several others whose names we forget, delighted the audience with their Holy Ghost preaching. These brethren are pastors in and around Mt. Hope camp. It was a great delight to preach to this Kentucky audience who gave such splendid attention to every word we uttered. Seldom have we seen the devil make such a battle to hold sinners in his grip as we witnessed in this meeting. Folks were deeply moved to repentance but would not yield. They were moved to tears but still said no to God. Thank God, for those who yielded to the Spirit's call. We wish to thank God for the privilege of laboring in this part of his vineyard. We wish to thank Brothers Helphinstine and Goodwin, the proprietors of the camp, for their splendid entertainment and brotherly love. In spite of heat and drouth God gave

us a gracious revival in answer to prayer.

Wishing The Pentecostal Herald great success in its effort of spreading holiness throughout the land, I am, Yours in glad service.

Rev. B. A. Nelson.

**200 Sheets
100 Envelopes**

Personal Stationery

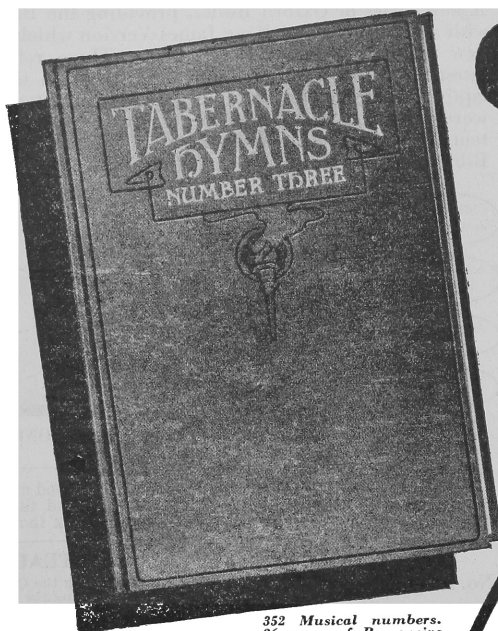
High Grade White Bond Paper, size 5 1/2 x 7 inches, with envelopes to match. Every sheet and envelope printed in black type up to 4 lines, with your name, business, and address.

\$1.00

This Stationery also makes an IDEAL GIFT
Shipment within 10 days after receipt of order. ORDER NOW!

Pentecostal Pub. Co.,
Louisville, Ky.

Gentlemen:
Enclose please find \$1.00 for which send me postpaid, a box of your Personal Stationery consisting of 200 sheet of Paper and 100 Envelopes printed as follows:
To avoid errors write or print clearly.



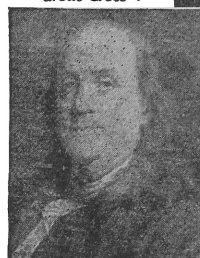
352 Musical numbers.
26 pages of Responsive
Reading Bible Prayers,
Index, etc.

Great Men love Simple Hymns

Benjamin Franklin was greatly moved by "When I Survey the Wondrous Cross".



Theodore Roosevelt found delight in "How Firm a Foundation".



John Philip Sousa secures strength and comfort from "Abide With Me".



John D. Rockefeller voices deep regard for the sturdy plainness of "Tell Me the Old, Old Story".

because
**of their profound
power to inspire and Save**

In the background of the life of every great man you are likely to find the influence of a praying mother and a favorite hymn. "Tabernacle Hymns Number Three" contains the beloved hymns of the great men pictured and many more time-tried favorites as well as the best of the newer hymns and Gospel songs. All the musical numbers included have been chosen for their appealing messages and singable qualities.

The Song Book of the Nation

Churches in city, town and hamlet throughout America and the world have found the words and music in "Tabernacle Hymns Number Three" perfectly adapted to every need of Sunday School, Church Services, Evangelistic meetings, Missionary gatherings, Conferences, Young People's Rallies and Radio Programs. The especially strong Responsive Readings, Bible Prayers and Worship Section is universally commended.

Clearly printed on good paper and attractively bound in beautiful dark green silk cloth with title gold embossed, red edges: \$55.00 per hundred; 70c per copy, not prepaid. Also in durable green paper covers: \$35.00 per hundred, not prepaid.

Orchestrated (11 instruments in 8 books): single copy \$2.25; complete set 8 books \$16.00.

Mail the coupon today for returnable sample copy.

Deal direct for prompt shipments.

Tabernacle Publishing Company

340 N. Waller Ave., Chicago, Ill.

TABERNACLE PUBLISHING CO.
340 N. Waller Ave., Chicago, Ill.

As my church is in the market for song books, will you please send me a returnable sample copy of "Tabernacle Hymns Number Three".

Name.....

Address.....

Church.....

Pastor's Name.....

Pastor's Address.....



PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Oct. 8, 1930.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 42, No. 41.

GETTING MAD AT GOD.

By The Editor.



HERE is nothing more dangerous to the human soul than to get mad at God. When any one begins to accuse God of wrongdoing the light goes out and the darkness is deep and dense; and it is abiding.

* * * *

There is no dawn, daybreak, or sunrise to the endless night of that soul that is mad at God; that accuses him of injustice, or lack of mercy; that becomes bitter against his divine government.

* * * *

In my long ministry I have frequently found people who were mad at God. There had been a sad death of a beloved child, a dear husband, a wife, some one the sufferer loved better than they loved God; and they were angry against him.

* * * *

I remember quite well, when pastor of a certain church, a man of some prominence in the membership of that church, an active man, apparently, a devout Christian. I think he was so regarded by those who knew him best. It appeared that he had died with a good testimony; that he went out with a peaceful assurance that our Lord Christ was his Saviour.

* * * *

The widow of this brother who had gone to be with his Lord, went into deep mourning, ceased to come to church, and refused to be comforted. When I called to see her I found her mad at God. Her language startled me. She said, "Why should God take away my husband, so devoted to his family, so true to the church, so kind to every one, so earnest and zealous a Christian, and leave men all about us who are in rebellion against God, who live in wickedness and sin; who are of no value to the church, society or their families?"

* * * *

She had a very bitter spirit against the great, compassionate God of the universe. I tried to reason with her. I said, "Only think of the peace and rest and eternal joy into which he has entered. Think of the loved friends he has met with. Rejoice with him in the fact that he has seen his Saviour face to face, and that now he is beyond all temptation, free from all sorrow, safe at home in Paradise, with the blessed of all ages. You loved him so well, why not congratulate him and give God praise that he gave you so devout and true a man for so many years. Come on to church, worship God; follow in the footsteps of your husband and do what you know he would have you do."

* * * *

I found it of no avail to exhort and plead. She was mad at God. I was startled and grieved at her utter lack of any sort of submission to the divine will. It seemed quite evident that she was one of those unfortunate people who had gotten into the church without regenerating grace. She knew nothing of submission, obedience, a devout and holy love that exalted God high over all, and

IN PARADISE.

Some sweet day, it may be far, it may be near,
I do not know, nor need I fear,
Since Jesus guides me safely here
To my blest home in Paradise.
Oh, Paradise, blest Paradise,
Where I shall meet the loved ones gone before,
And we shall gather at our Saviour's feet
And praise His name forevermore.

We tarry here a little while,
To witness to our Saviour's power
To save our souls from every sin,
To render to our fellowbeings
What help we can as we pass forward on our way.
To that blest home where separations never come,
Where breaking hearts are never known;
No tears are shed, or sorrow presses on the soul,
But there we'll rest and give Him praise
Who suffered on the cruel cross
To cleanse and make us pure in heart,
And lift us up with love divine to Paradise,
Blest Paradise, where we shall rest in peace
And praise our blessed Lord forevermore.

H. C. M.

was constantly ready to say, "Thy will be done." Poor, benighted soul! If she ever became reconciled and submissive to the will of God, I never heard of it. I fear she went out into a starless, sunless, eternal night. My dear reader, see to it that nothing shall provoke you to become resentful and angry against the great, compassionate God of the universe.

THE EVANGELIST.

MUCH is being written and said about the evangelist. At the present time, most that is written and said about him is said against him. He is accused of seeking money rather than souls. It is to be feared that in a number of instances this accusation is just.

We have heard from several persons who seemed to be responsible that, occasionally, a pastor is found who is actuated more or less by selfish motives. An injudicious bishop once went so far as to say to me that he found difficulty in stationing the preachers because many of them were insistent on better appointments with larger remuneration than their abilities warranted, and that in many instances they became offensive in their demands,—pity!

Another bishop said to me,—dear man in a confidential mood—that in his area there were at least fifty preachers in appointments who were inefficient and could not render satisfactory service. These are not evangelists, mark you, but pastors,—see?

Yes, one was thinking that the only men in the ministry who were not measuring up to the highest standards and almost perfect usefulness were the evangelists. But here come these bishops, talking quietly and confidentially to this editor, with these complaints. Yes, the second bishop mentioned

said that he had a much better class of men to fill these appointments occupied by these brethren who were a burden to the church, but making the transfers would be difficult. What would he do with these inefficient men and their families, etc., etc.?

Do not permit yourself to believe for a moment that the task of a bishop is an easy one; and you may be sure that the presiding elder and district superintendent have their difficulties. I knew once of an instance when the people assured their pastor, who had failed to furnish them with good grazing, that they very much desired his return. However, they told the presiding elder that he must not come back, that a change was absolutely necessary. Quite a mix-up of things. I am not saying anything about evangelists just now. I am just telling you what the bishops said to me about pastors.

Not so long ago, to my certain knowledge quite a group of leading laymen got in their automobile and went to an annual conference. Their case was very important and they were a little afraid that the P. E. would not face the music. And so, bless your heart, a group of big business men loaded themselves into a fine car and traveled some hundreds of miles to protest to the bishop against, not a certain evangelist, mark you, but a certain pastor, whose delinquencies made him impossible; and the bishop was compelled to heed the men who paid the bills. The pastor referred to has been greatly puzzled, conscious of his large abilities and kindly flattered by the people of the congregation whose deputation rode these hundreds of miles to tell the bishop there was nothing doing so far as said pastor was concerned,—pity!

I started out to write about these evangelists of whom there is so much complaint, but my attention was somehow diverted, unfortunately perhaps, but I am into it and will say this much more. It has not been a decade since at an annual conference a good man was appointed by the bishop to a certain church and, strange to say, the church notified the bishop they would not have the man; and they did not. Other arrangements had to be made. It was a regular hold-up. No pistols were drawn, but the pocketbooks closed with a snap—and there you are! Something had to be done.

But the reader will please excuse me for this diversion. In these times of confusion, dispute, difference of opinion, and various controversies, I like once and a while to turn to the Bible and search its pages in order that I may come to the very foundation and fountain of things, that my mind may be at rest on certain subjects. Turning to Ephesians, fourth chapter, eleventh, twelfth, and thirteenth verses, I find in St. Paul the following: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

(Continued on page 8)

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

Experiences In Evangelism at Home and Abroad.

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



The underlying thought or idea of the Christian ministry is to save souls. Methodism in its origin was built on that idea. It said in its discipline (and still says it) "That the only infallible proof of the legitimacy of any branch of the Christian Church is its ability to seek and to save the lost and to disseminate the Pentecostal spirit and life."

The early Methodist preachers were evangelists. They went everywhere singing,

"Sent by my Lord on you I call;

The invitation is to all:—

Come all the world! Come sinner, thou!

All things in Christ are ready now.

"My message as from God receive;

Ye all may come to Christ and live;

O let his love your hearts constrain,

Nor suffer him to die in vain."

In the Rules laid down by John Wesley for his preachers were such words as these:

"You have nothing to do but to save souls; therefore spend and be spent in this work; and go always not only to those that want you but to those that want you most.

"It is not your business only to preach so many times and to take care of this or that society, but to save as many as you can. To bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord."

John Wesley was a great soul winner. He was never content unless he was evangelizing. Asked one day in a conference to give his present up-to-date experience he expressed it in the language of the hymn:

"Jesus, confirm my heart's desire

To work and speak and think for Thee,

Still let me guard the holy fire

And still stir up thy gift in me."

I learned early in my ministry that to be an effective minister of the gospel I must experience and enjoy the baptism of the Spirit. Thank God, on the very threshold of my ministry I sought and received this great blessing and I could never rest content after that till I saw things happening among my churches and people.

When in England last May I spent some wonderful days at Cliff College and enjoyed fellowship with that saintly and apostolical man of England, Dr. Samuel Chadwick. Reading recently from his writing I learned that when he reached his pentecost he said: "I felt I had received a new faculty of understanding. Every power was alert. My bodily powers also were quickened. There was a new sense of spring and vitality, a new power of endurance and a strong man's exhilaration in big things. Things began to happen. What we had failed to do by strenuous endeavor came to pass without labor. It was gloriously wonderful."

The first revival God ever gave me was before I entered the ministry. I was in business at a point where no preacher appeared except once in six weeks. Too bad, I thought, not to have any meetings except when the preacher came. We resolved to hold Sunday meetings in an upstairs room over the store. The Lord blessed those simple meetings in such a way that when Fall came a revival broke out in which nearly the whole community sought God. I shall never forget that meeting. One peculiar thing about the revival was that the hymn sung as we opened the altar service night after night was: "I'm going home to die no more. I'm going home to die no more." Obviously it was not exactly an invitation song, nevertheless, it did the work and as the people sang mourners came forward.

In one of our revivals in China the meet-

ings were attended by many Chinese preachers and Bible women. Many of the preachers did not attempt revivals themselves; they had no sympathy with evangelism. As the meetings advanced the fire began to burn and of course certain tides of emotion set in; God was honoring the meetings. One day I received a letter from the ministers' meeting commending my sermons but asking me to be less emotional. The next day they rescinded the motion and regretted they made such a request. We took no notice of it, but kept on preaching and evangelizing; among those saved at that meeting was one of the teachers who had lost her faith, another convert was a governor's daughter, and about forty were received into church membership, and some of the preachers received a new vision.

Over thirty years ago God gave us a wonderful revival in Delanco, N. J. We were pastor there three years. In the first year we had a great Pentecost sweep over the church and scores were sanctified and many were saved. A holiness camp meeting started out of that revival which continues to this day; also a Friday night holiness meeting which has gone unbroken for over these thirty years. It was in connection with that early camp meeting that Mrs. Bessie Larkin, so well known in the East for her old-fashioned Bible Evangelism, came into her Pentecost. It was also in this meeting that Brother George Q. Hammell, so well known in the holiness work of the East, received his blessing and his call.

Many years ago wife and I held a meeting in a certain mining town in Pennsylvania. Towards the close of the meeting on a Sunday night a woman came to the meeting attired more for the movies or the dance than a revival meeting. The Spirit came on us in the preaching and when we called for seekers among those who came was this worldly woman. She was a great sinner. Some of the members had been strangely led to specially pray for her and it was in answer to these prayers she came to church that night. When she fell at the altar some who knew her as a desperate sinner surrounded her and prayed desperately for her. They did not spare her but urged her to confess and repent of her sins. She was at the altar till after ten o'clock when light broke in upon her and she was converted. On Tuesday night she was forward for holiness. She said: "I want the root taken out." The Lord sanctified her. Several days after she came to the parsonage to see us. We scarcely knew her, she had changed so in looks and appearance. She told us that she had changed her mode of attire; she adorned herself now as becometh a woman professing godliness and sanctification.

When preaching in South China a very precious revival was breaking out. Many Chinese preachers, pastors and Bible women were brought into the revival by the District Superintendent and day by day the power of God was breaking upon the meeting. About the third day I was taken ill—oh so ill. I had to take to my bed; fortunately we were living in a Doctor's home so that we had the best of care but the Doctor could not make out what the trouble was. My illness was so different from the ordinary oriental setbacks. For nearly two days I suffered physical agonies. Wife was holding her women's meeting in the afternoon with blessed results—scores of women were getting to God in her meetings which generally lasted from 2:30 P. M. till after five o'clock. Coming into my room from one of her meetings she looked at me as I laid in bed and said: "George, I believe this is the work of the enemy. Here is this revival going on and you are needed for this meeting. The Devil wants to destroy this meeting. God has sent

us here for these meetings and we must get hold of God." Wife prayed me out of bed and together we took hold of the promise and I began to trust God for healing. When the Doctor came in I said, "Doctor, I shall not take any more of these medicines. I am going to trust the Lord for healing." The Doctor was a very godly person and fully agreed with what I was doing. The next morning I was preaching as usual but was very weak. At night my weakness was so great that I truly preached with stammering tongue through my interpreter. I thought when through that sermon, "Well, that weak, poor message could not have done any good." But God chooses often to use the weak things to his glory, and in the after meeting a Chinese preacher arose and made a confession of the sin in his life; he next came to the altar and sought God's forgiveness and cleansing and God heard his cry and restored him. A few days later he received his baptism of fire and he went back to his circuit and set things on fire and had a blessed revival break out. This circumstance reminds me of an incident in the life of Bishop Thoburn, of India, who preached at Cawnpore one night with a splitting headache; his thoughts and words seemed to lack coherence and he thought the sermon was a dismal failure, yet God blessed that message to the conversion of four of his hearers who found salvation while he was preaching.

In some of these experiences and sufferings in China I think I could fittingly employ the language of Harris, one of Wesley's evangelists, who said, "O what experience I gained by this perilous journey. The Lord by degrees continued to show me more of the height, depth, length and breadth of the love of Christ and led me to know, by experience, more of his sufferings, death and resurrection, love and faithfulness. My faith and love increased more and more in beholding the glory of the God-Man, whom I now beheld clearly the wonder of all worlds, the terror of devils, the delight of angels, and the real and only hope of poor sinners."

Isaac Taylor, writing on the early Methodist preachers, wrote of their field preaching thus: "The men who commenced and achieved this arduous service, and they were scholars and gentlemen, displayed a courage far surpassing that which carries the soldier through the hailstorm of the battlefield. Ten thousand might more easily be found who would confront a battery, than two who, with the sensitiveness of education about them, could mount a table by the roadside, give out a psalm and gather a mob."

Where has Evangelism gone these days? Sometimes it has run off into an easy-going arrangement. Sometimes we think it has run off after that fellow we call by the name of Remuneration; sometimes it has run off after that thing called Popularity; sometimes it has run itself into the ground. God knows what this country needs is that type of Evangelism which can "sing a psalm and gather a mob," and bring multitudes to the mourner's bench as in the days of old-time Methodism!

"O for a trumpet Voice,

On all the world to call!

To bid their hearts rejoice

In him who died for all!

For all my Lord was crucified

For all, for all my Savior died."

Some people are asking the "Why" of Evangelism on Foreign mission fields. Many are saying: "There is plenty to do in this country; we need more evangelism in the home churches." When God called me to evangelism on the Foreign field three years ago I had no conception what it would mean. I did not think that it would mean our being called to preach and evangelize on seven of the great mission fields of the

world, nor did I think it would mean more evangelism in Central and South America and South Africa. When God calls we never can tell how far-reaching that call will be. The Foreign mission fields are deplorably short on evangelists and evangelism. Many who go out to take evangelistic work there have never had any experience in that line of work and then, too often, those who go out to save souls are put to teaching school, etc., and soon they lose their passion. Evangelism is needed—greatly needed—to keep the souls of the missionaries alive to God. It is

so easy to dry up in an atmosphere where there are no holiness conventions, no holiness preaching, no fellowship. Evangelism is needed to accentuate the principal idea of missions—to save souls and to bring people out of the darkness of heathenism to God. Evangelism is needed to save missions from falling into a form, an institution, a “plant” only. Evangelism is needed to keep revival fires burning all the year round.

We remember a missionary on one of the foreign stations who had been brought up on holiness camp meetings and in the atmos-

phere of full salvation preaching and teaching; she had gotten into social work and had dried up in her soul and lost her vision and zeal for souls. In one of wife's afternoon meetings for women the power of the Lord came down and this missionary was greatly stirred as she saw the seekers crowding front seeking God. At the close she exclaimed: “This meeting has brought me back to the old-time holiness camp meetings and I have not been in the life for years.” She caught afresh the vision! Oh, that it might continue with her!

BACK TO THE FAITH OF CHILDHOOD.

Beulah May Bowden.



HE Rev. Mr. Amos Hanley sat beside the bed of a dying man. He did not enjoy ministering to those whose feet were on the brink of Jordan. Almost invariably he had found them inclined to revert to their childhood stories of Calvary and of the efficacy of the blood which had been shed there—things Amos had long since, in his intellectual advancement, cast aside as belonging to the realm of superstition.

But the sick man was speaking. “Mr. Hanley, tell me what I must do to be saved.”

There it was again! Amos moved uneasily. How he would have liked to escape. “Mr. Maywood, you're a good man and have nothing to fear. You'll be saved fast enough.”

“No, Mr. Hanley. I have known for years that I was not right with God. I have attended your services regularly hoping to find out what I had to do to get right; but you have always managed to dodge that subject. Now I have sent for you to tell me.”

“Now, now, Mr. Maywood, you are much too weak to get yourself wrought up with foolish fears. You have been an honest business man and a kind neighbor. What more could God ask?”

The expression on Mr. Maywood's face became one of despair. “I'm not long for this world, and I want to find peace with God. My Sunday school teacher used to tell us of One who died for sinners, but I have not heard that story since I was a boy.”

There was a pause, then a cry of anguish from the bed: “O God in Heaven, is there no one to tell me of Jesus?”

Just then the curtains parted, and a sweet-faced young girl stepped into the room, Bible in hand, and knelt beside the bed. “Yes, Grandpa, I will.” And the girl turned from one passage to another with a rapidity that astonished the Rev. Mr. Hanley. “All have sinned and come short of the glory of God,” (Rom. 3:23) she read.

“That's my case,” exclaimed Mr. Maywood.

“The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” (Rom. 6:23). “Surely he hath borne our griefs and carried our sorrows... he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.” (Isa. 53:4-6).

“Go on child,” came the voice feebly from the bed.

“Believe on the Lord Jesus Christ, and thou shalt be saved.” (Acts 16:31).

“Is that for me, Sylvia darling?” The sick man's voice was tense with emotion.

“For God so loved the world, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life.” (John 3:16).

“O Jesus, I believe in thee. I trust in thee for salvation. I love—thee—my—Savior.”

The voice was hushed in death, but deep peace was written on the countenance. In a moment Sylvia's face was buried on her grandfather's breast while in broken accents she was praising God for having brought light and peace to her beloved grandparent. From the scene Amos was glad to slip away unobserved.

Two hours later, when he came to himself, he was walking down a dusty country road miles from his city home. How perfectly absurd to let a thing of that kind upset a man of his poise! If that girl had not come to the rescue what difference would it have made? God was good and would suffer no one to perish. Amos had settled it years ago that the story of the cross had nothing whatever to do with salvation. God saved every one. The only punishment any one got he received in this life. It had been eighteen years since he had broken the last band that had held him to those superstitions he had so ardently believed and preached in his youth, and in those eighteen years he had let nothing disturb the even tenor of his mental processes. And to think that today he had let a girl of, perhaps, seventeen summers, completely upset him with a few passages of scripture!

Amos hurried homeward, but despite his long walk he could eat little. Later he tossed upon his bed until his wife asked, “Are you sick, dear?” No, he was not sick, just wakeful. He would go into his own room so as not to disturb her. But the alert ear of the wife told her that Amos continued to toss all through the night. Instead of being alarmed, however, her heart began to exult in the hope that God was about to answer her prayers.

While Mrs. Hanley held onto God in prayer her husband became more and more unhappy and called himself all kinds of names for not getting sufficient control of his magnificent mind to shut out the memories that persisted in presenting themselves. He was as yet a young man—only forty-five—and ought to live in the present and refuse to be annoyed by the past. But Sylvia's texts kept repeating themselves in his mind over and over again; and with the texts themselves came the memories of the times he himself as a very young man had used those identical passages as he knelt beside men who asked, “What must I do to be saved?” And somehow those Scriptures had always been the means of bringing peace to the penitent heart. It had now been nearly twenty years since he had ceased to make use of those texts calculated to point men to a crucified, risen Savior, and now that he thought of it, he had not in all that time been able to bring joy to a dying man or to give satisfaction to any one who had come honestly seeking the way of life. Strange, wasn't it, that those old-time pictures brought more joy to people than did the presentation of the psychology of so-called conversion, or lectures on Christian sociology, the philosophy of religion, and other modern and up-to-date topics!

His mind went farther back to the night

he himself had accepted Jesus as his personal Savior. Happy! The forgotten thrill of it came back to him now. That new found joy had grown continually deeper for more than ten years. And then what happened? He had fallen in with some older ministers who had laughed at his zeal for saving souls, at his foolish idea that the blood of an historical character dying on a cross nineteen hundred years ago could redeem any one, and especially at the ignorance of those who could believe that the Bible was really inspired of God—that is in any different sense than all good books are inspired.

For two years he had been tossed about with doubts and perplexities. Then when the promise of a big church with a big salary was given him as the reward for casting his old theology to the winds he had decided in favor of filthy lucre. Well he remembered the day when in defiance of the voice of warning within he had brought his fist down on his study table with a bang and said, “I will be popular, I will believe the new theology.” In an instant the voice within was stilled and had never troubled him from that day to this. His mother would have said that the Spirit had been grieved away. His mother! How glad he was that she did not know that her son had forsaken her faith!

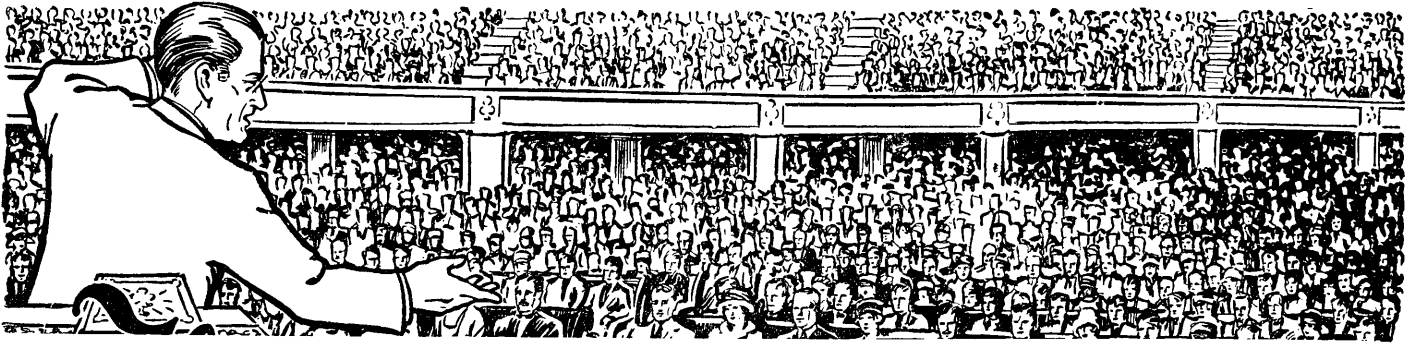
Dear mother! How naturally she had told all with whom she came in contact of her Savior's love, and how many, many she had led to the foot of the cross. Jesus crucified had always been her theme. How vivid was his remembrance of the night when mother had knelt in the parlor with her arm about Mary Rivers while the girl in simple faith took Jesus to be her Savior. Mary had later become his wife, and when Amos had begun to neglect the Word of God (as she persisted in calling the Bible) and became interested in what she termed “fables” and “science falsely so-called,” Mary had simply overwhelmed him with Scripture which he could not gainsay, but to which he had turned a deaf ear. At last Mary had ceased to argue, but she had spent hours every week in teaching the Bible to the two children God had given them.

(Continued)

The Mills of the Gods.

BY REV. C. F. WIMBERLY, D. D.

When this story was running as a serial, the demand was nation-wide for it to be put in book form. At last we are prepared to give our readers an opportunity to own this soul-grIPPING story in a beautifully bound volume. The author has revised and enlarged the story, and now it is one of the most thrilling, and stimulating books we have yet offered. It should be read by every boy and girl in America, for it will carry with it a beautiful romance, and with it a story of pluck and inspiration, not excelled in the field of fiction. It is a tale of tomorrow. Price \$1.50. Place your order at once. Make a graduation present to your class of high school. Money could not be better spent.



Tongues of Fire: An Old Sermon With a Living Message.

Rev. T. DeWitt Talma, D.D.

Have ye received the Holy Ghost? Acts 19:2.

THE word ghost, which means a soul or spirit, has been degraded in common parlance. We talk of ghosts as baleful and frightful, and in a frivolous or superstitious way. But my text speaks of a ghost who is omnipotent, and divine, and everywhere present, and 91 times in the New Testament called the Holy Ghost.

The only time I ever heard this text preached from was in the opening days of my ministry, when a glorious old Scotch minister came up to help me in my village church. On the day of my ordination and installation he had said:

"If you get into the corner of a Saturday night without enough sermons for Sunday, send for me, and I will come and preach for you!"

The fact ought to be known that the first three years of a pastor's life are appallingly arduous. No other profession makes the twentieth part of the demand on a young man. If a secular speaker prepares one or two speeches for a political campaign it is considered arduous. If a lecturer prepares one lecture for a year he is thought to have done well. But a young pastor has two sermons to deliver every Sunday before the same audience, beside all his other work; and the most of ministers never recover from the awful nervous strain of the first three years. Be sympathetic with all young ministers, and withhold your criticisms!

My aged Scotch friend responded to my first call, and came and preached from the text that I now announce. I remember nothing but the text and how he appeared as leaning over the pulpit he looked into the face of the audience, and with earnestness and pathos and electric force asked them:

"Have ye received the Holy Ghost?"

The office of this present discourse is to open a door, to unveil a personage, to introduce a force not sufficiently recognized. He is as great as God. He is God.

The second verse of the first chapter of the Bible introduces him, Genesis 1:2: "The Spirit of God moved upon the face of the waters." That is, as an albatross or eagle spreads her wings over her young, and warms them into life, and teaches them to fly, so the eternal Spirit spread his great, broad, radiant wings over this earth in its callow and unfledged state, and warmed it into life, and fluttered over it, and set it winging its way through immensity.

Another appearance of the Holy Ghost was at Jerusalem during a great feast. Strangers speaking 17 different languages were present from many parts of the world. But in one house they heard what seemed like the coming of a cyclone or hurricane. The cry was, "What is that?" And then a forked flame as of fire tipped each forehead, and what with the sound as of wind and the dropping fire a panic took place until Peter explained that it was neither cyclone nor conflagration, but the brilliance and anointing and baptismal power of the Holy Ghost.

That scene was partially repeated in a forest when Rev. John Easton was preaching. There was the sound as of a rushing, mighty wind, and the people looked to the sky to see if there were any signs of a storm, but it was a clear sky. Yet the sound of wind was so great that horses, frightened, broke loose from their fastenings, and the whole assembly felt that the sound was supernatural and Pentecostal.

Oh, what an infinite and almighty and glorious personage is the Holy Ghost! He brooded this planet into life, and now that through sin it has become a dead world he will brood it the second time into life.

Perilous attempt would be a comparison between the three persons of the Godhead. They are equal, but there is some consideration which attaches to the third person of the Trinity, the Holy Ghost, that does not attach to either God the Father or God the Son. We are directly told that there is a sin against the Holy Ghost which shall never be forgiven either in this world or in the world to come. And it is wonderful that while on the street you hear the name of God and Jesus Christ used in profanity, you never hear the words, Holy Ghost.

The Bible is a mass of contradictions, an affirmation of impossibilities, unless the Holy Ghost helps us to understand it. The Bible says of itself that the Scripture is not for "private interpretation," but holy men of old spake as they were moved by the Holy Ghost: that is, not private interpretation, but Holy Ghost interpretation. Pile on your table all the commentaries on the Bible, and if that is all you will not understand the deeper and grander meanings of the Bible so well as that Christian mountaineer who, Sunday morning, after having shaken down the fodder for the cattle, comes into his cabin, takes up his well-worn Bible, and with a prayer that stirs the heavens asks for the Holy Ghost to unfold the Book. No more unreasonable would I be if I should take up the "Novoe Vremya" of St. Petersburg, all printed in Russian, and say, "There is no sense in this newspaper, for I cannot understand one line of all its columns," than for any man to take up the Bible and without getting Holy Ghost illumination as to its meaning say, "This book insults my common sense. I cannot understand it. Away with the incongruity!" No one but the Holy Ghost, who inspired the Scriptures can explain the Scriptures.

Fully realize that, and you will be as enthusiastic a lover of the old Book as my venerable friend who told me in Philadelphia last week that he was reading the Bible through the 59th time, and it became more attractive and thrilling every time he went through it!

In the saddlebags that hung across my horse's back as I rode from Jerusalem down to the Dead Sea and up to Damascus I had all the books about Palestine that I could carry: but many a man on his knees in the privacy of his own room has had flashed upon him more vivid appreciation of the Word of God than many a man who has visited all

the scenes of Christ's birth, and Paul's eloquence, and Peter's imprisonment, and Joshua's prowess, and Elijah's ascension. I do not depreciate any of the helps for Bible study, but I do say that they all together come infinitely short without a direct communication from the throne of God in response to prayerful solicitation.

The learned Earl of Chatham heard the famous Mr. Cecil preach about the Holy Ghost, and said to a friend on the way home from church.

"I could not understand it. Do you suppose anybody understood it?"

"Oh, yes," said his Christian friend, "there were uneducated women and some little children present who understood it!"

Next consider the Holy Ghost as a human re-creator! We must be made over again. Christ and Nicodemus talked about it. Theologians call it regeneration. I do not care what you call it, but we have to be re-constructed by the Holy Ghost. We become new creatures, hating what we once loved and loving what we once hated. If sin were a luxury, it must become a detestation. If we preferred bad associations, we must prefer good associations. In most cases it is such a complete change that the world notices the difference, and begins to ask:

"What has come over that man? Whom has he been with? What has so affected him? What has ransacked his entire nature? What has turned him square about?"

Take two pictures of Paul, one on the road to Damascus to kill the disciples of Christ, the other on the road to Ostia to die for Christ! Come nearer home, and look at the man who found his chief delight in a low class of club rooms, hiccoughing around the card-table, stumbling down the front steps after midnight and staggering homeward, and that same man one week afterward, with his family on the way to a prayer meeting. What has done it? It must be something tremendous. It must be God! It must be the Holy Ghost!

THE COMFORTER.

Notice the Holy Ghost as the solacer of broken hearts! Christ calls him the Comforter. Nothing does the world so much want as comfort. The most of people have been abused, misrepresented, cheated, lied about, swindled, bereft. What is needed is balsam for the wounds, lantern for dark roads, rescue from maligning pursuers, a rift from the marble slab of tombstones. Life to most has been a semi-failure. They have not got what they wanted. They have not reached that which they started for. Friends betray. Change of business-stand loses old custom, and does not bring enough custom to make up for the loss. Health becomes precarious when one most needs strong muscle, and steady nerve, and clear brain. Out of this audience of thousands and thousands, if I should ask all those who have been unhurt in the struggle of life to stand up, or all standing to hold up their right hand, not one would move. Oh, how much we need the Holy Ghost as comforter! He recites the sweet gospel promises to the hardly bested.

He assures of mercy mingled with the severities. He consoles with thoughts of coming release. He tells of a heaven where tear is never wept, and burden is never carried, and injustice is never suffered. Comfort for all these men and women midway in the path of life, worn out with what they have already gone through, and with no brightening future! Comfort for these aged ones amid many infirmities, and who feel themselves to be in the way in the home or business which themselves established with their own grit!

Holy Ghost comfort, I think, generally comes in the shape of a soliloquy. You find yourself saying to yourself:

"Well, I ought not to go on this way about my mother's death! She had suffered enough. She had borne other people's burdens long enough. I am glad that father and mother are together in heaven, and they will be waiting to greet us, and it will be only a little while anyhow, and God makes no mistakes."

Or you soliloquize saying: "It is hard to lose my property! I am sure I worked hard enough for it. But God will take care of us, and as to the children, the money might have spoiled them, and we find that those who have to struggle for themselves generally turn out best, and it will be well if this upsetting of our worldly resources leads us to lay up treasures in heaven."

Or you soliloquize, saying: "It was hard to give up that boy when the Lord took him. I expected great things of him, and oh, how we miss him out of the house, and there are so many things I come across that make one think of him, and he was such a splendid fellow: but then what an escape he has made from the temptations and sorrows which come to all who grow up, and it is a grand thing to have him safe from all possible harm, and there are all those Bible promises for parents who have lost children, and we shall feel a drawing heavenward that we could not have otherwise experienced!"

And after you have said that you get that relief which comes from an outburst of tears. I do not say to you, as some say, Do not cry! God pity people in trouble who have the parched eyeball, and the dry eyelid, and cannot shed a tear! That makes maniacs. To God's people tears are the dew of the night washed with sunrise. I am so glad you can weep. But you think these things you say to yourself are only soliloquies. No, no! They are from the Comforter, who is the Holy Ghost.

Notice, also, the Holy Ghost as the preacher's re-inforcement! You and I have known preachers encyclopedic in knowledge, brilliant as an iceberg when the sun smites it, and with Chesterfieldian address, and rhetorical hand uplifted with diamond big enough to dazzle an assembly, and so surcharged with vocabulary that when they left this life it might be said of each of them as De Quincy said of another that in the act of dying he committed a robbery, absconding with a valuable polyglot dictionary: yet no awakening or converting or sanctifying result, while some plain man with humblest phraseology has seen audiences whelmed with religious influence. It was the Holy Ghost!

What a useful thing it would be if every minister would give the history of his sermons! Years ago at an outdoor meeting in the State of New York I preached to many thousands. There had been much prayer on the grounds for a great outpouring of the Holy Ghost at that service, and the awakening power exceeded anything I ever witnessed since I began to preach, with perhaps the exception of two or three occasions. Clergymen and Christian workers by the score and hundreds expressed themselves as having been blessed during the service. That afternoon I took the train for an outdoor meeting in the State of Ohio, where I was to preach on the night of the next day. As the sermon had proved so useful the day before,

and the theme was fresh in my mind, I resolved to reproduce it, and did reproduce it as far as I could, but the result was nothing at all. Never had I seemed to have anything to do with a flatter failure. What was the difference between the two services?

Some will say: "You were tired with a long journey."

No, I was not tired at all.

Some will say: "The temporal circumstances in the first case were more favorable than in the last."

No, they were more favorable in the last.

The difference was in the power of the Holy Ghost: mightily present at the first service, not seemingly present at all at the second. I call upon the ministers of America to give the history of sermons, for I believe it will illustrate as nothing else can the truth of that Scripture, "Not by might, nor by power, but by my Spirit, saith the Lord."

On the Sunday of the dedication of one of our churches in Brooklyn at the morning service 328 souls stood up to profess Christ. They were the converts in the Brooklyn Academy of Music, where we had been worshipping. The reception of so many members, and many of them baptized by immersion, had made it an arduous service, which continued from half-past ten in the morning until half-past two in the afternoon. From that service we went home exhausted: because there is nothing so exhausting as deep emotion. A messenger was sent out to obtain a preacher for that night, but the search was unsuccessful as all the ministers were engaged for some other place. With no preparation at all for the evening service except the looking in Cruden's Concordance for a text, and feeling almost too weary to stand up, I began the service, saying audibly while the opening song was being sung, although because of the singing no one but God heard it:

"O Lord, thou knowest my insufficiency for this service! Come down in gracious power upon this people!"

The place was shaken with the divine presence. As far as we could find out, over 400 persons were converted that night. Hear it, all young men entering the ministry, hear it, all Christian workers: it was the Holy Ghost!

In the Second Reformed Church of Somerville, New Jersey, in my boyhood days an evangelist came to hold two special services. I see him now as he stood in the pulpit. Before he announced his text, and before he had uttered a word of his sermon, strong men wept aloud, and it was like the Day of Judgment. It was the Holy Ghost!

In 1857 the electric telegraph bore strange messages. One of them read: "My dear parents will rejoice to hear that I have found peace with God." Another read: "Dear mother, the work continues, and I too have been converted." Another read: "At last faith and peace!" What was it? The Holy Ghost. In that year 1857 Jaynes's Hall, Philadelphia, and Fulton Street Prayer Meeting, New York, telegraphed each other the number of souls saved and the rising of the devotional tides. Noonday prayer meetings, were held in all the cities. Ships came into harbor, captain and all the sailors saved on that voyage. Police and fire departments met in their rooms for divine worship. At Albany the Legislature of the State of New York assembled in the rooms of the Court of Appeals for religious services. Congressional union prayer meeting was opened at Washington. From whence came the power? From the Holy Ghost. That power shook New York. That power shook America. That power shook the earth. That power could take this entire audience into the peace of the gospel quicker than you could lift your eyes heavenward. Come, Holy Ghost! Come, Holy Ghost! He has come! He is here! I feel him in my heart. There are thousands who feel him in their hearts, convicting some, saving some, sanctifying some.

The difference in evangelical usefulness is not so much a difference in brain, in scholarship, or elocutionary gifts, as in Holy Ghost power. You will not have much surprise at the extraordinary career of Charles G. Finney as a soul-winner if you know that soon after his conversion he had this experience of the Paraclete. He says:

"As I turned and was about to take a seat by the fire I received a baptism of the Holy Ghost. Without any expectation of it; without ever having the thought in my mind that there was any such thing for me; without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Ghost descended upon me in a manner that seemed to go through me, body and soul. Indeed, it seemed to come in waves and waves of liquid love, for I could not express it in any other way. It seemed like the very breath of God. These waves came over me, and over me, and over me, one after the other, until I recall I cried out, 'I shall die if these waves continue to pass over me!' I said, 'Lord, I cannot bear any more!'"

Now, my hearers, let five hundred of us, whether clerical or lay workers, get such a divine visitation as that, and we could take this world for God before the clock of the next century strikes one.

How many marked instances of Holy Ghost power! When a black trumpeter took his place in Whitefield's audience proposing to blow the trumpet at a certain point in the service and put everything into derision, somehow he could not get the trumpet to his lips, and at the close of the meeting he sought out the preacher and asked for his prayers. It was the Holy Ghost.

What was the matter with Hedley Vicars, the memorable soldier, when he sat with his Bible before him in a tent, and his deriding comrades came in and jeered, saying:

"Turned Methodist, eh?"

And another said: "You hypocrite! Bad as you were I never thought you would come to this, old fellow."

And then he became the soldier evangelist, and when a soldier in another regiment hundreds of miles away telegraphed his spiritual anxieties to Hedley Vicars, saying: "What shall I do?" Vicars telegraphed as thrilling a message as ever went over the wires, "Believe on the Lord Jesus Christ and thou shalt be saved!" What power was being felt? It was the Holy Ghost. And what more appropriate? For the Holy Ghost is a "tongue of fire," and the electricity that flies along the wires is a tongue of fire. And that reminds me of what I might do now. From the place where I stand on this platform there are invisible wires or lines of influence stretching to every heart in all the seats on the main floor, and up into the boxes and galleries, and there are other innumerable wires or lines of influence reaching out from this place into the vast beyond, and across continents, and under the seas, for in my recent journey around the world I did not find a country where I had not been preaching this gospel for many years through the printing press. So as a telegraph operator sits or stands at a given point and sends messages in all directions, and you only hear the click, click, click of the electric apparatus, but the telegrams go on their errand, God help me now to touch the right key and send the right message along the right wires to the right places!

Whom shall I first call up? To whom shall I send the message? I guess I will send the first to all the tired, wherever they are, for there are so many tired souls. Here goes the Christly message:

"Come unto me, all ye that labor and are heavy-laden, and I will give you rest!"

Whom next shall I call up? I guess the next message will be to the fatherless and widows, and here goes God's message:

"Leave thy fatherless children, I will pre-

(Continued on page 9)

Six Advices to Young Preachers.

E. E. SHELHAMER.



HE aged Apostle Paul was giving some sound advice to his son in the Gospel—Timothy. Perhaps the young man looked so innocent and smooth-faced that he was wont to be a little diffident, and if so, it would affect his message more or less. So the great Apostle, who knew no fear of men or devils, speaks gently to the young man and says, "Let no man despise thy youth; but be thou an ensample of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

First: "Be thou an example—in Word."

This may mean more than it appears. To be a man of your word may mean several things. It may mean that you will keep your promise. When you borrow a book, a hammer, or an umbrella, and promise to bring it back, *that you will do so*. When you buy books or Bibles, or pledge your subscription, that you will keep it to the letter, or give a good reason. If you have used a saw, or plow, you should not wait for the owner to come after it, but return it yourself, and in as good condition as you received it. It is certainly sad the way professed Christians and some ministers borrow money and then have no conscience about paying on the principal, or even a little interest for the favor received. These same big-mouthed fellows will testify and skin the people from the pulpit, while they are guilty themselves. Brother, we certainly need a revival along the lines of paying debts and keeping promises! Personally, I have lost so many valuable books from my library, that I am tempted to write on the fly leaf these words: "Stolen from the Library of E. E. Shelhamer," so that every time the borrower opens the book, he will be reminded that it does not belong to him.

Second: "Be thou an example—in Conversation."

This may mean not only deportment, but language as well. It is a wonderful thing to be so well saved that all we say will "edify." Show me a person who talks a great deal, I don't care who he is, and I will show you one who grieves the Spirit on more than one line. He will be given to light, foolish conversation, and we are told that "foolish talking and jesting are not convenient." Or, he will be given to "evil speaking," which John Wesley designated as "the universal sin of the world." He declared it was almost impossible to go into any home and engage in a conversation for more than half an hour without hearing something that reflected upon an absent person. This is unkind and contrary to the spirit of the Golden Rule. Or, this "good conversationalist" will be given to "vain" conversation—drawing attention to himself, or his household, where he has been, and what he has done. All these things are anything but exemplary.

Third: "Be thou an example—in Charity."

I take it that this means magnanimity—putting the best construction on other people's actions. Is it not nice to find a person who cannot be easily biased, who, when he hears this or that derogatory report, refuses to be influenced thereby? Who is ever ready to say, "Let us hope for the best; let us hope that down in the heart he didn't feel as strongly as it appeared on the surface?" Say, beloved, have you ever learned this wonderful lesson—that there are always two sides to everything you hear? If so, God grant that you may be exemplary in withholding censure until you hear the other side. God give you such greatness of soul that you will be too big to stoop to a mean little underhanded trick and peddle out trash and re-

ports without first investigating to see if they are facts.

Fourth: "Be thou an example—in Spirit."

This may mean dignity and poise of spirit that does not admit of being easily distracted or frustrated. Isn't it nice to find a boy or girl whose spirit is so unassuming and free from pomposity and strut, that he is a rebuke to everything that is cheap and frivolous. It is nice to find one whose spirit is so lofty that he doesn't feel hurt because he is not promoted or noticed like others.

Fifth: "Be thou an example—in Faith."

This may mean that you have so much dignity that you refuse to stoop to a spirit that cowers, pouts and scrapes for a little recognition. If God has led you out on the faith line for support, you need not tell it everywhere; you need not even relate frequently how God has supplied your needs. Living faith is content to let God alone understand your needs, and then when the testing time comes, this same confidence "laughs at impossibilities and cries, 'It shall be done!'"

Sixth: "Be thou an example—in Purity."

This is a wonderful climax. Paul is sending this young preacher out, and of all men, a doctor and a preacher are trusted more fully than others. Here comes the family physician! They turn the whole house over to him and let him go upstairs, back into that sick chamber, feeling that all he cares about is that he may leave them in good health. Here is the preacher! He is the sky pilot, and all he thinks about is that he may help the people on to Heaven. How sad then if he betrays his trust! He should be so pure in spirit that everyone can feel perfectly safe in his presence. He should be so saintly that no one could imagine him smiling at a suggestive joke or story. He should be so reserved that bold and talkative people will feel uncomfortable when he is around. He should be courteous and ready to assist everyone, but at the same time let them know that they can go just "thus far and no farther."

Brother, we cannot be too careful. I would rather have them brand me as being a little extreme on the subject of purity, than to be careless. John Wesley, in giving advice to his preachers said that they should "converse sparingly with women, especially pretty women." Long before a man has brought reproach upon the work of God, he has allowed himself to become loose in spirit and behavior. His fearful fall began years before when he allowed himself to get too near the border edges of discretion.

Paul continues: "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

A Beautiful Bible.

Mr. Pritchard, our business manager, has called my attention to one of the most beautiful Bibles I have examined at any time. It is excellent paper, clear print, 160 pages of Concordance, with a number of Sunday School helps, maps, etc., and about the last word in excellent binding. He tells me the original price of this book was \$8.00, but has been reduced to \$5.00. I know of nothing that would be a more beautiful and appropriate gift to a son or daughter, a young minister, or any young person in whom you might be interested. Write to Pentecostal Publishing Co., Louisville, Ky., for any further information about this wonderful value.

H. C. MORRISON.

"The Cross is the only ladder tall enough to reach the threshold of Heaven."

Young Converts and Entire Sanctification.

A. W. ORWIG.

The Book of Discipline of the church of which I am a member very definitely teaches that all Christians should be urged to seek the experience in question. It declares that "it is every Christian's bounden duty to strive thereafter; for Christ and all his apostles exhort thereto." That certainly includes young Christians. Again, the same book says: "Let us seriously and explicitly admonish all believers to strive for Christian perfection." Unquestionably the word "us" applies chiefly to preachers. Thus we see that the duty of preachers is as plainly taught as is the privilege and need of all converted persons, regardless of age.

Sometime ago a man said to me: "If the doctrine of holiness or entire sanctification had been preached to me immediately after my conversion, I would have been saved many heartaches, and would have made far greater progress in the Christian life." After one has become a child of God, what doctrine is more important for him to know than that he may be saved from all indwelling or original sin? Or, as expressed by the apostle Paul, that one may be wholly sanctified. And certainly the experience is of unspeakable importance.

To me it appears that there can be no better time than in one's "first love" to hear about his full privilege in Christ Jesus. And unquestionably it is the preacher's duty to explain the doctrine in its various aspects, and not to be too dilatory in urging the seeking of the priceless boon of full sanctification or perfect love.

Let us have the testimony of a few prominent men concerning the best time to encourage Christians to press forward into the grace of entire sanctification. The Rev. John Wesley constantly urged young converts, whether youth or older persons, to seek holiness in its higher stages. And he addresses the earlier Methodist preachers thus: "Let all our preachers make it a point, as soon as any are justified, to remind them to go right on to entire sanctification."

Bishop Asbury, the first American bishop, wrote to every one of the preachers of his church: "Let every prayer, every hymn and sermon be seasoned with this wholesome, holy doctrine." Another eminent preacher wrote: "The favorable time to secure holiness is soon after the soul is assured of pardon." Another distinguished minister of the gospel, referring to the most suitable time to seek the experience under consideration, says: "After real justification is the most preferable period for persons to seek entire sanctification. They have then the simplicity of children and are fervent in spirit. But if we once suffer this fervor to subside, we shall find it hard to bring them again to this point." The truthfulness of this declaration is quite apparent from the fact of the many who grow cold and worldly in less than a year after professed conversion.

I once heard of a classleader who said that every member of his class either enjoyed holiness or was seeking it, both the older Christians and the new converts. Would to God there were more such classleaders! And should not all preachers endeavor so to instruct their people on this Bible doctrine of heart purity as to stimulate the most earnest hunger and thirst for the fulfillment of Christ's declaration of our being "filled." It is to be deplored that some manifest far too little interest in the matter.

To all who become Christians is addressed the command of "perfecting holiness in the fear of God." And for all young converts the apostle prays, "The very God of peace sanctify you wholly," as also for all others who have not yet entered that state of grace. But no matter how far we have gone in the divine life, to all of us it must be a going on "from glory to glory" until we reach the glory world on high.

GLEANINGS FROM THE EVANGELISTIC FIELD

SEOUL, KOREA.

Dear Friends of The Herald Family:

It seems that the last six weeks have been a mixture of meetings and mountains. After the close of the Bethel Convention in Shanghai, we stopped at Unzen, Japan, a few days on our way to Tokyo. Here we were situated in the midst of a cryptomeria forest located in a scenic glen on the side of Mt. Fugen, and surrounded with majestic mountain grandeur.

Last week we wrote of the gracious outpouring of revival blessing with Brother Aita in Tokyo. On August 9 we returned to Yoshida where we were entertained in the home of Brother Ishimeda, with whom we held meetings last April, and late in the afternoon joined the endless stream of Japanese pilgrims who were bound for the summit of Fujiyama. This colossal monument of volcanic perfection reaches an altitude of 12,365 feet, and owing to perpetual snow, can only be climbed in the last two weeks of July and the first two of August. A colorful sunrise from the 11,000 foot level stamped our souls with a lasting impression of beauty and, though surrounded by a throng who, in their pagan darkness came to worship the gods of the mountain, where welled up within us the harmonies of,

"Holy, holy, holy, Lord God of Hosts;
Early in the morning our song shall rise to Thee.
Only thou art holy, merciful, and mighty;
God in three persons, blessed Trinity."

From August 14-18 we had a small part in the convention for the deepening of spiritual life at Karuizawa. Here we greatly enjoyed the stirring messages of Paget Wilkes on the subject of Entire Sanctification. The convention was a marked success and resulted in calling many lukewarm Christians to lives abounding in the fullness of the Spirit.

At the close of the convention we climbed Mt. Asama, Japan's largest active volcano. At the top we were almost suffocated by the dense clouds of smoke which rolled up from the molten seething depths of the crater. Rocks thrown into this miniature hell would explode with the force of a cannon when they struck the hot lava, five hundred feet below us. Here and there we found offerings of rice sacrificed by heathen worshippers. The strength of their religion is attested by the fact that hundreds of them commit suicide by plunging into the crater. When life becomes a drudgery, and human help has failed, their mountain gods are not strong enough to lift them from the hopelessness of despair.

One thing which always brings joy to the heart of an evangelist is to return to a church where God has met him with an abundant harvest and find the people still on fire. Sometime ago we told of the meetings in Kobe with Brother Takeda, and of how, every night, the front of the church was crowded with Christians seeking the Baptism of the Holy Ghost. We returned to Kobe, August 20, for another meeting with this group. As we entered the church we found them in earnest prayer. The meeting continued until almost midnight. Every minute was a joyful time of blessing. Without a doubt these people have grown in grace since we last met them. We praise God that they are praying for us.

Today we are on our way to Seoul, Korea, where we are to begin a union tent meeting. We are to meet Robert Chung in a few hours, and will continue with him until December in an intensive schedule of revivals. Please pray for these Korean campaigns.

Yours in Him,
Asbury Foreign Missionary Team,
Kirkpatrick, Crouse, Erny.

GREAT REVIVAL AT MEGARGEL, TEXAS.

August 17th, we began a revival in the Megargel Methodist Church that was a revival in every sense of the word. We did our own preaching through Sunday and until Tuesday evening, when Rev. Harry S. Allen, who has recently moved from Macon, Ga., to Dallas, Tex., and who is one of our General Evangelists, came to us and led in the services. He did some of the most satisfactory work I have ever had done by an evangelist. I mean no reflection on other good and true men who have been with me in other meetings. Taking all things into consideration, with its attending results, Allen's leadership brought the most satisfactory results of any single church meeting I have ever had with an evangelist. His preaching is genuine; this, with the character of personal work that he does between the services, gets results. We have received into the church as a result of the meeting twenty-nine, with others to follow, ten of these being heads of families, representative men and women of our town and community. Several of the converts of the revival will go to other churches. Best of all, is the fact that the revival did not cease with the close of the daily services; others are still trying to find God in the regular services of the church. We are sure that the meeting has been an uplift to the church in all lines of its work. H. M. Cowling, Pastor.

OAKLAND CITY CAMP.

The thirty-sixth annual camp meeting of the Southern Indiana Holiness Association was held at the Oakland City camp ground, August 21 to 31, inclusive. Rev. Earl Delaney, of Ashland, Ky., and Rev. Holland London were the special workers. Prof. Kenneth and Eunice Wells were the leaders in song. Rev. W. C. Morris, of Evansville, Missionary speaker, and Misses Mary Frances Emerson and Etta Greek in charge of children's services.

It was indeed a great camp; from the very first service the power of God was upon the people. The pastors of the surrounding churches added much to the meeting by their faithful attendance and interest. Rev. Ed Montgomery, of the Methodist Church, and Revs. Gatecliffe, Weida, Banning, Tooley, and Stoffer of the Nazarene Churches were in attendance of almost every service.

Rev. Delaney and Rev. London are a great team and no camp will make a mistake in giving them a call. This was the second year for Rev. Delaney. Rev. London is recalled for the 1931 Camp. The Wells cannot be excelled as leaders of song. One of the features of the special singing was the new songs that they sang, not the old ones we have heard so often but all new ones. How they blessed the people as they sang in the Spirit.

The last night closed with a blaze of divine glory, and the altar filled with penitent seekers.

The president, Arthur Emerson, was re-elected for another year, as also were most of the other officers. Pledges were taken for the 1931 camp; in spite of the financial depression it came easy. God's people have an advantage over the world, because God can and will supply our needs. More than one hundred bowed at the altar for pardon or purity during the meeting.

The writer camped on the grounds, and if there was any dissension or sectarianism in the camp he failed to discern it. Thank God for the Oakland City Camp.

Rev. T. W. Stoffer, Reporter.

COLLIERS, WEST VIRGINIA.

In the M. E. Church at Colliers, W. Va., are some deeply consecrated persons blessed with having a pastor, Rev. C. B. Fugh, who undertakes along the line of winning the lost to Christ. Brother Fugh has been with them for two years and each year has mustered his church forces together and rented a large tent and held special evangelistic meetings under the auspices of his church. It has been the good fortune of the writer to be called as their evangelist for the occasion. Each endeavor has been greatly blessed of God in the salvation of sinners and sanctification of believers; great times of refreshing from the presence of the Lord. On returning this summer, it was indeed a great pleasure to find many of the converts of last year standing true to God and the church.

The meetings were even more largely attended than last year. Delegations came down from Newell, W. Va., Clinton, Pa., and from adjacent steel mill towns along the Ohio River. Some of the nearby M. E. pastors came with their people to the meetings. All day meetings were held each Sabbath and at the special Praise Services of the afternoons it was glorious to hear the shouts of the redeemed. Some very hardened sinners were reached for Christ during the services who verily became preachers of the Word before the campaign was ended. It is blessed to see young converts going through the audiences and leading the lost to Christ.

Such tent meetings in mid-summer months fostered by our churches up and down the country would bring the gospel of saving truth to thousands whom our churches are allowing to drift by. The Pentecostal Herald was mentioned a few times and, as a result, there were left behind more than a score of subscriptions to preach the Word after these campaigns are closed.

Yours for old-time revivals,
Fielding T. Howard, Evangelist.

M. V. LEWIS' REPORT.

My dear Herald Friends:

The summer has been so filled with strenuous work, have not taken time to give a short report. It is always a joy and delight to pick up The Herald, and after reading the editorials by our much loved Dr. Morrison, to read the gleanings from the field. We are so grateful for such a great group of workers.

This past summer has found Mrs. Lewis and myself going like a weaver's shuttle. Many times, so worn we hardly knew whether we could make our next meeting or not, but the Lord always came with renewed strength.

After the commencement at Asbury College, we rushed to Tazewell, Va., the First Methodist Church, to join F. B. Shelton, one of God's anointed, and there poured out our hearts in song and prayer for two weeks. Then to Delanco, N. J., which made our second call to the Delanco camp, to join our co-laborers Evangelists Richardson and Hazzard and Rev. Chas. Kolb. The tide rose high. The first altar call, twenty-four responded, and from then on there was not a barren service. Never has it been our pleasure and privilege to work with a greater gospel team. Rev. Howard Shipps, an Asburian, who is pastor of the First Methodist Church, Neptune City, N. J., is president of the camp meeting, and a very capable one. At the close they called us back for the next five years.

From there we made our way to Jefferson, N. C. Here we joined our efforts with Rev. A. L. Latham who through his faithful and earnest ministry proved an effective servant of God. The children's services proved a great blessing, people driving for miles to attend, both adults and children attending in large numbers. Here they invited us back for next year.

Our next meeting was Townville, S. C., between four churches with Rev. C. O. Dorn, preacher. Here

great crowds gathered from night to night for two weeks to hear the wonderful gospel messages delivered by Bro. Dorn under a large tent. His messages were strong and forceful, many times at the close the altar being so filled we could hardly work with them. He is not only a good pastor but a wonderful evangelist.

To Fig, N. C., Ashe County Camp Meeting we went. Rev. Tilden H. Gaddis and the Moser Sisters were the workers. This camp is located in the beautiful range of the Blue Ridge where people come by the hundreds to hear the gospel of full salvation. The last Sunday there was said to be from three to four thousand people on the grounds, with great altar services throughout the day. There is not a greater Evangelistic team throughout the nation than the Gaddis-Moser party. Their messages in sermon and song will win their auditors and hold them in bonds of love until the end.

As this report is growing lengthy we bring it to a close, asking your prayers.

M. V. Lewis and Wife.

THE BEEBE, ARKANSAS, CAMP MEETING.

This year was one of the best for many years, we were told. The crowds were splendid, the weather was ideal for camp meeting. The long drouth was broken with a soaking rain the second night of the camp. Creeks that had been dry for sixty days went over their banks inundating the lowlands. The days were bright and fair, while the nights were delightfully cool. The people were much encouraged. A special prayer meeting was held the night before the camp began where the saints prayed, especially for rain. God heard and answered prayer. This was the thirty-eighth annual camp meeting on those historic grounds where the best talent in the Holiness Movement has been employed down the years. Their tabernacle is 90x100 feet, well seated and the night crowds more than filled it. On Sunday nights there were enough people on the grounds to almost twice fill it. There were seekers from the beginning to the end, and souls finding pardon and purity.

The climax came the last Sunday when the revival broke out on the grounds in the morning service, and people were shouting outside of the tabernacle. At night it was a beautiful scene; the long altar was lined with old and young, men and women, and young folks, and such praying through, and such rejoicing is scarcely seen. It was said that there were four thousand people on the grounds that night. There are some of the finest saints that go to make up Beebe camp that you will find anywhere, and there are some of the greatest men and women in prayer that we have ever met. Dr. Ware a practicing physician of a half century almost, who lives in McRae, Ark., is the president of the camp meeting, and Brother R. A. Dodson, of McRae, is vice president, while Sister Bertha Fisher is the secretary, and "Mother Westbrook" is the counsellor, and one of the rarest old saints one will meet in a lifetime. There are many whose names are in the Book of Life whom we cannot mention. God bless them all. Rev. Earl Harris, pastor of the Nazarene Church in Beebe, led the singing and had charge of the platform announcements. He has led the singing several times, and there is no one more highly esteemed and loved than Brother Earl. He was born and reared there, and everybody knows him. I have never worked with a more genial and lovable character than he. Rev. John Oliver, his wife, and a number from Little Rock, encouraged us with their presence and prayers. Brother Oliver is the District Superintendent of the Little Rock District of the Church of the Nazarene. There were many other ministers of all churches present, among them, Dr. Carter, pastor of the Presbyterian Church at Canadian, Texas, but formerly of Beebe. He brought us three good messages in the afternoons. Brother Talkington, a Southern Methodist preacher and a representative of his county to the House of Representatives, brought a splendid message in the afternoon the last Sunday of the camp. There were others that rendered good services whose names I do not call to mind now. May the Lord bless them all. There was no pull made for money, but merely a chance given to those who wanted to help support the camp meeting, and enough was given to meet the need and no one felt the pull. It seems that there has not been a better year to get the expenses of a meeting than this year, yet the people have never felt a financial depression more than in the last year. God is still on the throne and answers prayer. We have never served a people that we had rather serve than the Beebe people. We shall return in 1932 D. V. May the Lord bless them with every good thing.

J. B. McBride, Pasadena, Calif.

The First 10,000 Years in Hell,

With Introduction by Rev. H. C. Morrison, is a book of five stirring sermons, "Ten Thousand Years in Hell," "The Fate of an Unfaithful Shepherd," "A Pastor's Vision of a Lost Soul," and two others. This is a book that is calculated to make one stop and think, and there never was a time when it was more needed. 25c a copy, or \$2.00 per dozen. Place a dozen or more where they are needed.

THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

Six Months in Advance\$0.75
One Year in Advance1.50
Foreign Countries 2.00

Subscription Discontinued When Time Is Out.

In ordering address changed give both Old and New address. Write all names plainly with pen and ink or typewriter.

Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers, sample copies will be sent free on application.

Remit by Registered Letter, New York Exchange, Express, or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY
523 South First St. Louisville, Ky.

OUR CONTRIBUTORS

Rev. L. R. Akers, D.D., LL.D. Rev. O. G. Minglehoff, D.D.
Rev. Percy E. Asher. Rev. Henry Ostrom, D.D.
Commander Brengle. Rev. Paul S. Rees.
Rev. W. R. Chapman, Ph.D., Rev. G. W. Ridout, D.D.
D. D.
Rev. John B. Culpepper, D.D. Rev. C. W. Ruth
Rev. C. M. Griffith. Rev. Joseph H. Smith.
Rev. I. M. Hargett, D.D. Rev. E. E. Shellamer.
Rev. Andrew Johnson, D.D. Rev. Geo. Whitefield Simon-
son, D. D.
Rev. John F. Knapp, D.D. Rev. C. F. Wimberly, D.D.
Rev. Richard W. Lewis, D.D. Rev. A. H. M. Zahniser

(Continued from page 1)

till we all come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they die in wait to deceive." This is quite interesting. We learn from the Apostle Paul that the great object of God in the organization of the church and the appointing of apostles, prophets, evangelists, pastors and teachers, is the perfecting of the saints, is the bringing of the children of God unto a perfect man; that they do not remain children, the subjects of every wind of false teaching, but that they grow up in Christ in all things. Splendid objective, and we see that God places the evangelist in the midst as one of the factors in carrying forward the work of developing the perfect man in Christ.

Great pity that any man should enter the evangelistic work with selfish motives. The money-hungry man ought not to enter the ministry in any relation. The evangelist ought to be an extraordinary voice crying in the wilderness, "Repent ye!" I am almost ready to say that the evangelist ought to be an extremist or almost so. He ought to be hot. He ought to be a burning fire, a flaming torch. He ought to be extremely free from any sort of inclination to special fondness of the sisterhood. He ought not to court the rich or neglect the poor. He ought to be a mighty voice of God crying to men to repent. He ought to be willing, yes, I say it deliberately, he ought to be willing to live poor. Of course, he must be concerned for his family if he has a family, but his office is so high, his work so important, so much depends upon his freedom and the keenness of his sword and the arousing of the people, that he is willing to suffer a bit and his family to ride in a second-hand car; possibly, if he may reap a great harvest of souls, in a pinch not to ride at all, but to walk. If the world of lost men are to be saved, somebody will have to suffer. Remember Jesus suffered poverty, hard work, tramping the earth. If ever he rode more than once,—and then it was on a donkey's back—there is nothing said of it in the Gospels.

The evangelist ought to be a sort of spirit-

ual tempest. He ought to bring into the city a bit of a thunderstorm; the lightning of truth ought to burn and blaze and purify the religious atmosphere. He ought to shake things up and wake things up. He ought to be so willing to live poor that he isn't one bit afraid to strike sin with a holy fury. He ought to compel the people to think, to make them lie awake nights and weigh his words and ask themselves, where shall I spend eternity?

I have a sort of idea that the evangelist doesn't need to preach great, fine sermons, but rather to cry aloud, to say things, to cut into the consciences of men with severe attacks upon sin of every kind. Perhaps the reader will not agree with me, but knowing that there is quite a bit of truth in what I am saying I am content to be criticized. It matters not. I know that we ought to have evangelists and pastors ought to use them, and the evangelists ought to conduct themselves as becometh men of God anointed with a peculiar mission and message to awaken sinners in the world and those who are at ease in Zion in the church. To be a money-lover and at once to arrange and plan and hint around and scheme and organize to get a large sum of money out of this and that church is out of the question. It's an outrage! It's a hold-up proposition. I could have little more respect for such a man than I would have for a Chicago racketeer, who is dominated with a desire for money and is ready to rob, to beat, to bleed, to kill his fellowbeings in order to get it.

In thinking about the pay of the evangelists it might be well to remember that he has no parsonage. He must rent or buy. He must pay taxes. He must pay fire insurance. His railroad travel is very expensive. He is not at home to administer his financial matters, and I have known men to charge extra, more than two prices, for breaking and fertilizing his garden in his absence. And so it goes.

I could easily write a book, perhaps I should say a booklet,—or, a good sized pamphlet—on the problems that must be faced by the evangelist, the ups and downs, the ins and outs of the evangelistic life. I could put down some things right here that would give a bit of a thrill, but I forbear. I can say this, however, that for a quarter of a century I went over this land, ever impelled with, I believe, a holy enthusiasm for the conversion of sinners and the sanctification of believers, living with careful economy, frequently embarrassed with small collections, asking favors of my banker, spending weary nights in day coaches, many times hard pressed in finances, I trust, without complaint. And looking back I wouldn't exchange the joy, the blessing of it, and the salvation in it for all the money in all the world. I have thought that sometime I might write something on the subject.

Correction.

In last week's issue of THE HERALD we got the vast wealth of Palestine into the Red Sea by mistake. This week we put it back into the Dead Sea where it belongs.

Announcement.

Home-Coming Revival Campaign, Oct 3rd to 12th, inclusive. Trinity Missionary Church, Cor. No. Hobart Blvd., & Lemon Grove Ave., Los Angeles, Calif.

Rev. Joseph H. Smith, nationally known evangelist and Bible expositor, is the engaged evangelist and Rev. James E. Campbell, soloist and song leader, formerly of Dayton and Marion, Ohio, is now associate pastor of Trinity Missionary Church.

Since Trinity Missionary Church and California College and Bible Training School property was deeded to the Oriental Missionary Society, the trustees have been planning and working towards the enlarging of this excellent work as an interdenominational Holiness center.

All the readers of THE HERALD that either live or spend the winter months in the beautiful city of Los Angeles are cordially invited to not only attend these meetings, but to make Trinity Missionary Church their church when they are in Southern California.

During the special campaign services will be held every day at 2:30 and 7:30 except Saturday. Sabbath hours are 11:00 A. M., 3:30 and 7:30 P. M.

ORIENTAL MISSIONARY SOCIETY,
E. O. Rice, Sec.-Treas.

Battling Against The Bitterest And Most Dangerous Foe.



HERE has not been a time in the history of this nation when the enemies of God and humanity were more united, determined and aggressive than the hosts that have marshalled themselves for the overthrow of prohibition, and the bringing back of the reign of the liquor traffic: There is not on the face of this earth, and never has been, a more selfish, greedy, godless aggregation of human beings than the great army who have marshalled under the banner of a group of millionaires, selfish politicians, distillers and brewers, profit-gates and criminals, to fight against God and humanity and bring back the liquor traffic.

There is a powerful array against sobriety and all the blessing and thrift that have come to our people through prohibition. At bottom, the whole business of hatred of prohibition is the love of money, deep, depraved, godless greed. This represents the monied group and the publications in their pay, and under their domination, united with them, is a vast army of depraved creatures who are governed by their appetites rather than their intelligence.

These liquorites have tremendous money. Money is their God, and they worship with a remarkable devotion. Their hypocritical cry is that "prohibition does not prohibit." Meanwhile, it must be remembered that they have done their utmost to break down, and trample under foot all prohibition laws of any sort that would curtail or prevent the flow of intoxicants.

WHAT'S TO BE DONE!

Sad and startling to say, the millionaire organization for the drunkenness and damnation of the people has with them, and under their influence, almost the entire daily press of the country, as well as the monthly magazines. The exceptions are few indeed. This gives them tremendous advantage; very difficult to offset or compete with them. The church people ought to meet this, as far as possible, by the support and tremendous enlargement of the circulation of church papers. If any of the church papers have a sleepy editor, who is so utterly worthless that he is not striking the liquor demon hard and fast, put him out and put in men who stand by their guns and shoot with accuracy, as well as rapidly, and boost the church paper; sow them down all over the land, and bring the people to realize the danger of the situation. Make them to realize that it is not only a religious, but a patriotic duty to take the church papers, and insist that the editors strike hard and fast against this aggregation advocating drink and the Devil.

If the circulation of the religious papers of the nation could be increased by some millions, and the editors, with their contributors, would educate and enthuse the people, there would be hope for victory against the combinations of darkness that would bring back the saloon, with its drunkenness and prostitution.

Another tremendous influence that could be used against the liquor traffic is the Pro-

testant ministry. Every preacher in the land should thunder against the liquor traffic and drive its advocates out of their shelter of a refuge of lies. It would be good if at least once a month, the ministry of this nation would go into their pulpits hot with righteous indignation and make tremendous protest and appeal, uncovering the hypocrisy of millionaires, cheap politicians, and cowardly people. If the preachers would wake up on this subject and go after them strong, they could create tremendous sentiment that would be invaluable. I cannot think of any human being more worthless than an easy-going, cautious, preacher who draws his breath and his salary and makes no attack upon sin, who manifests no interest in this battle being waged against prohibition, the manhood, womanhood, childhood and the homes of the nation. Such a preacher does not deserve respect and ought not to be supported. The war is on and it is high time that every man in the pulpit drew the sword of the Lord against these hosts of hell who are gathering in powerful array under the black flag of the liquor traffic.

There are the women! Thank God for the Woman's Christian Temperance Union. How this country needs twenty-five million of women with a white bow upon their breasts fluttering over hearts that have made an eternal pledge to God that they will talk and sing and pay and vote against the liquor traffic and every selfish coward who, in any way, sympathizes with or will hesitate to use all of his or her influence for its overthrow and suppression.

The things that distress this editor is the fact that so many people who would be supposed to stand firmly for prohibition, seem to be asleep on the subject, or practically indifferent. It is time to be awake, to be girded up with power and purpose, and to be striking heroic blows against this bitter, most dangerous foe of God and humanity.

ASBURY COLLEGE OPENING.

MRS. H. C. MORRISON.

It was our privilege and pleasure to be present at the opening of Asbury College. The students came flocking in the day before school opened until the dining-room on Wednesday morning was almost filled. It is a good sign when students are anxious to return, for it indicates their love for the place and their feeling that Asbury is a real home for them.

There was some fear lest the enrollment would fall off considerably owing to the severe drouth and general financial stringency, but we are informed that the matriculations will come up to last year, and maybe go beyond. On Thursday evening they had a reception for the freshman class and reserved tables for them in the dining room. They formed in line outside and it was a beautiful sight to see almost 200 freshmen march into the beautiful dining-room, headed by the President and his wife, and the Dean of Men, and our efficient Chef. Quite a rousing cheer went up as they entered the dining room, after which a kind word of welcome was extended by the president of the Senior Class. Instead of being made the objects of ridicule our freshmen were made to feel that they were the most important factors in the college. But that is just like Asbury!

Dr. Morrison and I drove up on Tuesday, slipped into our room, retired early and were ready for the opening day of school. Dr. Morrison preached Wednesday evening, and the following evenings, at the church on Sunday morning. The pastor conducted the evening service and had an altar full of seeking hearts. There had been nineteen saved and sanctified before Sunday in the services conducted by Dr. Morrison, and the work

was moving along when I left Monday morning.

Dr. Morrison is attending his annual conference this week, but will return to Asbury to finish the revival services before he comes home to start for Bishop Moore's annual conference in San Diego, Cal. It is marvelous how the Lord is renewing his vigor and we are hopeful that he may continue to improve as the days come and go.

We are grateful to our heavenly Father for the auspicious outlook for Asbury College. The student body seems to be the pick of the land, and we are believing for a great year for the school. The faculty is of the finest men and women, thoroughly capable in their lines of work, and are in hearty sympathy with each student as he or she presses their work for the building of sturdy Christian characters. What a fortunate thing it is that our people who believe the Bible and who are contenders for the faith of our fathers, have our holiness schools where they can send their children and not have apprehensions that their faith will be destroyed. Let THE HERALD readers rally to our holiness schools, for in them lies the safety for religious education in the years that now are, and those which are to come.

Right here we wish to quote Bishop McDowell on the importance of having the proper emphasis laid upon the spiritual life of the students. He says:

"I am saying just as earnestly as I can, and I am trying to say it as briefly as I can, that I think there must be a new emphasis upon the human worth that is matriculated year by year in the colleges, and a new test of the colleges not by their buildings or their endowments, but by the men and women they build. For if our civilization breaks anywhere, it is going to break, if it has not already broken, at the point of character. And there is no way by which you can build a character that will stand the kind of strain through which we are going and have been going except to build it upon the foundation which is Jesus Christ and by the power of Jesus Christ working in character. You remember that Glover said, 'Speaking by and large, the Christian Church is not making enough of Jesus Christ.' Brother presidents, the colleges, let me say it, are not in the lives of their men and women making enough of Jesus Christ. And it does not matter what else you are doing if you are not doing this, you are not doing enough."

I am glad to know that Asbury College has been, and is now, laying the emphasis on vital Christianity; in other words, she is putting first things first; that's why nearly every state in the union is represented in her student body, and many foreign countries. It is also indicative of the fact that there are many parents who have not bowed the knee to modernistic liberalism, but are sending their children where they can be trained for the highest Christian service.

TONGUES OF FIRE: AN OLD SERMON WITH A LIVING MESSAGE.

(Continued from page 5)

serve them alive, and let thy widows trust in me!"

Whom next shall I call up? I guess my next message will be to those who have buried members of their own families, and here it goes:

"The trumpet shall sound and the dead shall rise!"

Whom next shall I call up? I guess the next message will go to those who think themselves too bad to be saved. Here it goes:

"Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, who will have mercy and unto our God who will abundantly pardon!"

Whom next shall I call up? I guess it will be those who may think I have not yet touched their case. Here it goes:

"Whosoever, whosoever, whosoever will, let him come!"

And now may God turn on all the electric power into this gospel battery for the last tremendous message, so that it may thrill through this assemblage and through all the earth. Just six words will compose the message, and I touch the key of this gospel battery just six times and the message has gone! Away, away it flies! And the message is:

"Have ye received the Holy Ghost?" That is, do you feel his power? Has he enabled you to sorrow over a wasted life and take full pardon from the crucified Christ, and turned your face toward the wide-open gates of a welcoming heaven? We appeal to thee, O Holy Ghost, who didst turn the Philippian jailer, and Saul of Tarsus, and Lydia of Thyatira, and helped John Bunyan out of darkness when, as he describes it, "Down fell I, as a bird shot from the top of the tree, into fearful despair, but was relieved by the comfortable word, 'The blood of Jesus Christ cleanseth from all sin,'" and helped John Newton when standing at the helm of the ship in a midnight hurricane, and mightier than the waves that swept the decks came over him the memory of his blasphemous and licentious life, and he cried out, "My mother's God, have mercy on me!" and helped one nearer home, even me, DeWitt Talmage, at about 18 years of age, that Sunday night in the lovely village of Blawenburg, New Jersey, when I could not sleep because the question of eternal destiny seized hold of me: and has helped me ever since to use as most expressive of my own feeling:

Amazing grace! How sweet the sound
That saved a wretch like me!
I once was lost, but now am found,—
Was blind, but now I see.

Through many dangers, toils and snares
I have already come:
'Tis grace has brought me safe thus far,
And grace will lead me home!
—Record of Christian Work.

Turn Your Spare Time

Into cash, and at the same time do good by putting some of our religious literature into the hands and homes of the people.

Write today for our offer.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00. PENTECOSTAL PUBLISHING CO., Louisville, Ky. Louisville, Kentucky.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and of all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due Thanksgiving Day. I will join all who are helping in this good work in prayer for the blessing of the Lord Jesus to rest upon it.

NAME

ADDRESS

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

THE BOY AND THE ECHO.

Once there was a little boy who loved to climb the mountains. One day, way up on the mountainside where it was very still, he shouted: "Hey, there!" He was surprised to hear a voice away off: "Hey there . . . there!" The boy called defiantly: "How do you get that way, kid?" Just as impudently came back the retort: "How do you get that way, kid . . . kid?" The boy began to reden at the ears. "You big stiff!" he yelled. Again came back the arrogant voice: "You big stiff . . . stiff!"

The boy ran home and told his mother how angry he was because another boy on the mountain called him names. She took the little boy to the place the next day and yodled a lullaby which she crooned to her son when he was a baby. The mountain brought it back with all the loveliness of a dear, sweet mother's voice. This was too much for the little boy, and he cried, for he had learned that he received from the mountain only what he gave it.—Selected.

Dear Aunt Bettie: I am a little girl nine years old. I professed religion two years ago. I want to grow in grace as I grow older and to do so I must watch and not sin. Job 10:14, shows us the result of sin, and if I sin my character will be so scarred and besmirched that I would be ashamed of myself and hide from Jesus. There would not be any resemblance of myself to be seen from my cradle to my grave. I would be so hideous and twisted by sin. Now let me come and join your band, If you are hiking through to the glory land.

I won't drink liquor to ruin my brain, I won't use drugs to give me pain. I won't use tobacco; it's a filthy weed, I spend my money for things I need. I will not dabble and diddle around; I leave that for those whose brains are unsound.

I will not swear, and go under a curse; I leave that for those who sin the worst.

I will not steal; it will bring me shame

When I see my Lord and he calls my name.

I won't play cards, they mark to the bone;

They belong to the devil, let him have his own.

I will not fight; it is awful to kill. And go to hell for the blood we spill. I love my parents and obey them quick;

I don't want a few marks to make me sick.

I help the ones who have fallen down, I place their feet on the solid ground. I will live the truth, I will not cheat. Nor laze around, my way to beat.

Then I march along from day to day, I sing and shout, I read and pray. I'll be brave like men who are great within.

Bearing their cross to walk with Him. If you don't want a black mark, come this way.

And hike with me from day to day. Take the white ribbon bow, the badge I wear;

Then get our password to mansions fair.

Our password is Jesus.

Florence Hall,
LaBelle, Fla.

Dear Aunt Bettie: I have been reading the letters on page ten and I thought I would send in a few lines. I am a stranger to all of you as this is my first letter to *The Herald*. I have brown eyes, light hair, fair complexion; weigh 120 pounds. I was eighteen June 5. I was left an orphan at the age of three years; that is, my mother was taken from a family of six children, four older than I and one younger. My father married again. Lois Gallman, your letter in *The Herald* put me to thinking. I see where you are right in taking care of your mother and taking her counsel, for when you lose your mother the best friend you have on earth is gone. I cannot

remember my own mother, yet God has given me a mother and a home. Mrs. S. E. Moats and husband have adopted me. My own mother could not be more kind than Mother Moats. She is a Christian and gives me counsel in religious lines and I am going to follow her advice. Rev. Towers, from the Bible School in Cincinnati held a meeting in this vicinity and I attended.

Letha G. Metz,
Box 68, Elizabeth, W. Va.

Dear Aunt Bettie: I wrote once and I did not see it in print. I hope you will print this one. I am twenty years old, four feet, nine inches tall, weigh 104 pounds. I am a Christian. I attend church and Sunday school. I have been sick. Have I a twin? My birthday is Jan. 9. I would like to correspond with girls near my age. I hope Mr. W. B. is reading his Bible when my letter arrives. Love to Aunt Bettie and all the cousins.

Bertha Cain,
Galax, Va.

Dear Aunt Bettie: Will you permit me to join your happy band of boys and girls? This is my first letter and I hope to see it in print. I love to read good books, especially the Bible. I am eighteen years old. My birthday is Nov. 16. I have brown hair, brown eyes, weigh 113 pounds, and have fair complexion. Guess my middle name. It begins with E and ends with H; has nine letters in it. I would like to correspond with any Christian girl near my age. I hope Mr. W. B. is out taking a walk when my letter arrives.

Mrs. Susie Cain,
Galax, Va.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? I am ten years old, my birthday is September 26. Have I a twin? If so, please write to me. I have brown hair, blue eyes and light complexion. I go to Sunday school every Sunday. My teacher is Mrs. Jewell Swift. I like her fine. Who can guess my middle name? It starts with G and ends with E; it has five letters in it. Please write to me. I will answer all letters I receive. I will close with a riddle. What is it that nobody wants and he who has it wouldn't take a thousand dollars for it? Answer—A bald head. Love to Aunt Bettie and all cousins.

Ellen G. Wall,
Cumberland Furnace, Tenn.

Dear Aunt Bettie: How are you and all of the cousins? It has been quite awhile since I have written to you all. I wonder if you all have forgotten me? I have blue eyes, brown hair, and weigh 106 pounds, and am five feet and four inches tall. My birthday is the last day of July. I will be fifteen. I am in the eighth grade. I sure was glad to see my first letter in print. I received several letters from the cousins. I still enjoy reading *The Herald*, especially page ten. I would like very much to see this letter in print, so I must close and give some one else room to write.

Irene Smith,
Mt. Juliet, Tenn.

Dear Aunt Bettie: It has been such a long time since I have written to *The Herald*. I guess you all have forgotten me. I am five feet, two inches tall. I have light hair and fair complexion, blue eyes and weigh 100 pounds. I received several letters from the cousins. I had better stop before Mr. W. B. comes along because I sure hope to see this letter in print. Love to Aunt Bettie and all the cousins.

Mildred Smith,
Rt. 1, Mt. Juliet, Tenn.

Dear Aunt Bettie: Will you let me join your happy band? I was born in Johnson county, Ark., came to Tennessee when six years old. The figures six and seven when correctly placed represent my present age. I was born June 5. Have I a twin? I am six feet, four and one-half inches tall, weigh 180 pounds. I am guess-

ing I am the largest boy in the band; if not, I want that larger boy to write me. I am a Southern Methodist. My pastor, Rev. John Simpson, is a wonderful preacher. Listen! I want to tell you how glad I am some friend is sending me *The Pentecostal Herald* and oh, how I do enjoy reading it. I feel when I read Rev. and Mrs. Morrison's articles I am sitting at the feet of Jesus. And page ten is so good. It is all fine, the only paper or magazine I get hold of that is filled with worthwhile reading. If you don't let W. B. know about this slip till it is printed and sent out I believe he will enjoy reading it. Hope several of the cousins will guess my age and that I have six or seven twins. I guarantee an answer to every one who writes me, either directly or through page ten.

W. C. Boy,
Rt. 2, Box 7, Indian Springs, Tenn.

Dear Aunt Bettie: Will you let a Virginia boy join your happy band of boys and girls? I am ten years old and in the fourth grade. The one who will guess my middle name I will write to them. It begins with M and ends with N, and has six letters in it. I hope to see this letter in print. Best love to Aunt Bettie and the cousins.

Henry M. Hess,
Galax, Va.

Dear Aunt Bettie: As this is my first letter to *The Herald* I hope Mr. W. B. does not see it. I like to read page ten and think the letters are interesting. If any of the children will write me I will send them something interesting. Who has my birthday, June 8? Gracie M. Allen, I guess your middle name is Mae. Am I right? If so, please write me a letter.

Lawrence Granel,
16 Rosedale Ave., Greenville, Pa.

Dear Aunt Bettie: I wonder if you'll permit space in your very interesting corner for a short letter? I have visited you before, but was several years ago. Since that time I have lost my mother and a sister and I being the only girl left at home had to leave, so I stay with my married sister, and although it is almost the same as my own home yet one can't expect to derive the pleasure and sweet contentment which comes from a home blessed with a parent's love and protection. I live in Monroe county, have spent most of my life here in the backwoods, but it seems that one can live a better life than those who have had an opportunity of living in public places and have had all the pleasures and conveniences the world affords. There are not very many places of interest here and we have nothing to brag about in the county except that we have some very fine people and a few good homes. We don't have many good roads, but some very beautiful scenes along our highways. Standing a few miles from here is the "Old Mulkey" meeting house which was established more than 140 years ago and is Monroe county's first place of worship. It is built of logs and is equipped with peg benches and old relics used in a church building, such as a cedar bucket, drinking gourd and other things. Near this place are the graves of Hannah Boone Pennington (Daniel Boone's sister) and her second husband.

Tompkinsville is our county seat and a small town with about 2,000 inhabitants located within eighteen miles of Kentucky and Tennessee line. I have a sister who lives at West Liberty, Ohio. On a visit there three years ago I had the pleasure of a trip to Indian Lake, which is a state Reservoir and covers about seventeen thousand acres of land. It's about three miles out of Bellefontaine and is surrounded by little points, such as O'Connors Landing, Orchard Island, Sandy Beach and others. Had all sorts of amusements there, but the most interesting to me were the little boats and chasers which carried passengers from point to point. I have blue eyes, long brown hair, weigh about 110 pounds. My height is five feet, four inches. Could be better looking. Have never been guilty of using either rouge or lipstick, but have my faults just the same. My age is between twenty and twenty-eight. Am a member of the Methodist Church and try very much to live as I think a Christian should. I had a

Gospel Tents

Smith Manufacturing Company
DALTON, GA.
33 Years in Business

good Christian father and mother who taught me the right way and as I grow older I'm made to feel more thankful each day for their wonderful teaching. Do not indulge in the many things which most of the younger people do. Sometimes I get very lonely and would be glad to hear from some of you cousins. My address is Tompkinsville, Ky. Kizzie Poland.

Dear Aunt Bettie: For a while I've been thinking that I was too old to be writing to *The Herald* cousins, but I've decided to see if I can't have another letter in print. Some years ago I wrote and received over 200 letters from different people. Imagine the time I had answering all of these. However, I think I succeeded in writing everyone at least once. I am now attending Eastern Nazarene College and expect to start my Sophomore year this fall. It is a fine place to go if you want to keep a Christian experience and get a good education. We have a fine college—one to be proud of. I wish *The Herald* cousins who live way out in the west would write to me. I want to learn about your country and I think there is no more interesting way than through correspondence. Although I am nineteen years old I enjoy hearing from smaller folks. All people are interesting to me, old or young.

Martha E. Hazelton,
Haselton, N. Y.

Dear Aunt Bettie: Here comes an old cousin from Mississippi to visit the Circle of cousins. I wrote two letters to *The Herald* last year. I received many nice letters from the cousins which I enjoyed very much. I am still living for Jesus and grow more determined to live for him each day. His love grows sweeter and dearer each day. I teach my two Sunday school classes and am still serving as president of the Epworth League at our church. All you cousins who haven't turned to Jesus I want to urge you to let him save and sanctify you. You don't realize how sweet it is to live for him or you wouldn't wait. Some of you may have joined a church but joining a church will not save you. I joined the Methodist Church when I was eleven years old, but I didn't become a Christian until two years ago. His love cannot be measured.

Elizabeth Cavin,
Darrington, Miss.

Dear Aunt Bettie: Will you please let a little girl from Illinois join your happy band of boys and girls? I have never written before and hope to see my letter in print. I'm eight years old. I have a sister and two brothers. I will be in the third grade at school. I go to Sunday school at Van Treese M. E. Church. My S. S. teacher is Mrs. Harrington. My mother takes *The Herald* and I enjoy page ten. I want to be a gospel singer when I grow up. I am letting my hair grow out. My birthday is June 20. Have I a twin? May God bless all the girls and boys who have no papa or mama. Love to Aunt Bettie and cousins.

Darlene E. Slone,
Shumway, Ill.

Dear Aunt Bettie: This is my first letter to *The Herald*. I am eleven years of age, three feet, eleven inches tall. I have gray eyes, brown hair and fair complexion. I live in Kentucky but am visiting my aunt in Ohio. She takes *The Herald* and I enjoy reading page ten. I go to the M. E. Church to Sunday school. Whoever guesses my middle name I will write them a letter. It begins with C and ends with N, and has six letters in it. I had better close so some one else can write.

Margaret C. Dimmitt,
Moscow, Ohio.

SHALL PROHIBITION GO?

A startling new book by Rev. M. P. Hunt. Price 15c each, \$1.50 per doz.

FALLEN ASLEEP

RESOLUTIONS ON THE DEATH OF REV. GEORGE N. BUELL.

Laborious sacrifice has always characterized the true servant of God, and it has always been with a sense of great loss that such servants have been called from their labors here to their reward in the beyond.

The passing of Rev. George N. Buell represents to the Richland Camp Meeting Association such a loss, and we the Directors, met in regular session, and in behalf of the membership of said Association, would by the following resolutions, express our feelings of sorrow and loss.

Whereas; It has seemed wise in God's providence to remove our Brother, Rev. George N. Buell from us, and

Whereas; Brother Buell has been for over twenty years a most highly efficient Secretary of this Camp Meeting Association, and

Whereas; By his careful and consistent walk before us he has adorned the doctrine of Holiness, has won our admiration and high regard, and has inspired in us a desire for more Christlikeness, and

Whereas; By his great sacrifices for Holiness, willingly made, through many years, he has expressed most effectively the power of the Gospel, and has left us such an example of patient suffering as shall never cease to stimulate us to the highest endeavor in our work of spreading Scriptural Holiness.

Therefore, be it resolved:

1. That we bow in humble submission to the Divine will, whose dispensations are always gracious and wise.

2. That by the passing of this most efficient, and painstaking official, the Richland Camp Meeting Association has sustained a serious loss, and that the vacancy caused thereby will only with greatest difficulty be filled.

3. That we shall miss greatly the fellowship of this godly man, his invaluable counsel, and his holy optimism; but while our hearts are sad, yet we rejoice in the assurance that he who was blood-washed here, has joined the company of the blood-washed in Heaven.

4. That we extend to the bereaved family our heartiest sympathy, that a copy of these resolutions be inserted in the Minutes of this organization, and that they be published in the Christian Witness, The Way of Holiness, and The Pentecostal Herald.

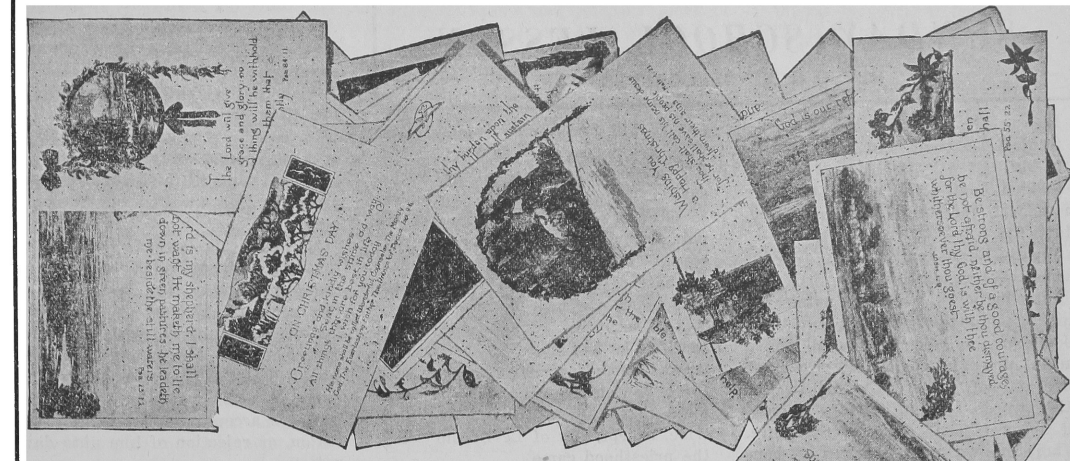
W. H. Stimson,
W. C. Hollis,
O. M. Kelly,
Committee.

STEELE.

On July 27, as the sun was sending forth his last rays for the day, Mrs. John Steele finished her life work and crossed over to the great beyond to take up her work over there. The sun has set on her life for seventy-two years, but she has now gone "Where the sun never sets and the leaves never fade." As the dark shadows of night were gathering around us she was entering the dawn of day where there is no night, "No sad farewells, no tear-dimmed eyes; where all is love and the soul never dies."

Mrs. Steele was born in Forsyth county, N. C. Of her first marriage to Mr. James Freeland, one child, William A. Freeland, was born. Her second marriage to Mr. John Steele was blessed with three children, Ross and Zola Steele and Mrs. George Shinn; these, her husband, grandchildren, friends and relatives feel deeply the loss and will miss her prayers as she would lie awake at night praying for her loved ones.

She was converted and joined the M. E. Church. Later, she was sanctified and united with the Wesleyan Methodist. She loved her church, sacrificed for it and would attend services when she really wasn't able to go. Her seat wasn't empty many times when it was possible for her to get there. She often spoke of going home. The laws of God were her delight. She held up the standard of holiness by precept and example and was a light to her neighbors, her home, and those with whom she came in contact.



SCATTER SUNSHINE WITH GREETING CARDS

They Cost Little They Mean Much

Keep them on hand for ready use

Buy Them This Economical Way

81 Beautiful Cards printed in colors, each with a Scripture Message. Total value \$1.50. Packed in a box for 75c, 3 boxes for \$2.00.

You will find almost daily use for these cards. Every day is somebody's birthday.

How often we can lighten the burden for a friend by a personal message written on the back of a Scripture Text Post Card.

You cannot always send flowers to those who are sick, but an APPROPRIATE CARD costs little in time or money.

The Special Assortment Includes

12 cards of Christian comfort for the sick	.....\$0.30
6 Greeting cards for friends and shut-ins	..... .15
15 Birthday greeting cards	..... .25
42 General post cards with Scripture Texts and attractive designs	..... .65
6 Envelope fillers, tastefully printed with Scripture messages	..... .15

81 cards. Total value\$1.50

Our Special Price for the Assortment is 75c,
3 boxes for \$2.00.

Pentecostal Publishing Co., Louisville, Ky.

Gentlemen: Enclosed you will find \$. for
which send me boxes of 81 Greeting Cards.

Name

Address

She said she asked God to make her like the Shunamite woman and give her a chamber on the wall to entertain the man of God. The doors of her home were open to God's people. She was a strict tither and had a wonderful missionary spirit. She has prayed in nearly all, if not all, of the homes she has been in for miles around. Surely she was a real mother in Israel.

"No painter's brush, nor poet's pen in justice to her fame,
Has ever reached half high enough to write our mother's name.
Make ink of tears, and molten gems and sunbeams mixed together,
With holy hand and golden pen, go write the name of mother."

The funeral services were conducted by her pastor, Rev. W. H. Brown, assisted by Rev. C. R. Gentry and Rev. Mr. Hipps, of Kannapolis. Rev. Gentry recited that beautiful poem, "Sometime when all life's lessons have been learned." Two of her favorite songs were sung by the choir, "I'll live on," and "I will meet you over yonder." Miss Velma Gentry and Mr. Frank Denard sang "Death is only a dream."

Her precious body was laid to rest under a mound of flowers in the Palestine cemetery to await that glad morning.

From the bright and shining portals
Of her happy home on high,
Is our angel mother watching
For our coming by and by.
Husband and Children.

JUST ONE IN THE WHOLE WORLD.

There is just one Bud Robinson—no one like him or even akin to him. There is not another "Life Story" like his or similar to it. His recent book, "My Life's Story" is, as he puts it, "loaded to the water line with the activities of forty-seven years of labor in the Kingdom of the Lord Jesus Christ." The chapter on his call to preach is worth the price of the book and more. Get it and read it. It has 217 pages, but when you start reading it you will not want to stop until you have finished. It sells at the remarkably low price of \$1.00. Don't fail to get your copy. You will weep and you will rejoice as you read it.

REQUESTS FOR PRAYER.

A mother asks that The Herald family pray for a wayward son, that he may come home and be saved.

Pray for a daughter and her husband that they may be saved.

An anxious mother requests prayer for an 18-year-old daughter who is in sin, that she may be awakened and be saved.

J. B. S.: "Please to pray that I may be healed, and that I may be fully saved from sin."

Mrs. J. T. W.: "Please to pray that my husband may be saved."

Mrs. Neal: "Pray earnestly that I may be healed of heart trouble and saved and sanctified."

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson III.—October 19, 1930.

Subject.—Simeon and Anna. Luke 2:25-39.

Golden Text.—Blessed are the pure in heart: for they shall see God. Matt. 5:8.

Time.—Early in B. C. 4.

Place.—Jerusalem.

Introduction.—Writing notes on this lesson makes one feel somewhat like a miller who has a call for a bushel of meal, but has only a peck of corn out of which to grind it. In other words, the entire story is locked up in fifteen verses of Scripture. Wherefore we must of necessity confine ourselves to a study of these few verses; but the lesson is by no means small.

25. A man . . . whose name was Simeon.—We are not told who he was, nor where he came from—not even to what tribe he belonged. But this verse is packed full of good things about him. I note first that he was a just man. That means that he was righteous in all his dealings with his fellowmen. That would commend him to us, if he had no other good traits. In the next place, he was a devout man. He worshipped the true God. That being true, there was nobility in his soul; for no man can worship God with a devout spirit, and remain little or mean. Waiting for the consolation of Israel.—He was expecting the appearance of the long promised Messiah, the Christ. No doubt that gave him a certain unearthly bearing, as it does many now who are looking and longing for his second coming. He was what the old-time Methodist people used to call "heavenly minded." The Holy Ghost was upon him.—As this was long before the day of Pentecost when the Holy Spirit was given to the Church in his baptismal office, it is hardly possible that he was given to Simeon in that office. I am thinking of the distinction that Jesus makes in John 14:17: "He dwelleth with you, and shall be in you." The preposition used in the case of Simeon cannot mean in; neither can the one used in the quotation from John mean upon. These close distinctions are a bit puzzling. But suffice it to say, Simeon was in such close touch with the Divine Spirit as to be led by him, and that was something glorious, as we shall see from the following verse.

26. It was revealed unto him by the Holy Ghost.—Just how this blessed revelation came to him we do not know. The Spirit may have spoken to him in definite words, or he may have revealed the promise to him by some spiritual impression, just as he does when he calls men to preach the Gospel. That does not matter. That he should not see death, before he had seen the Lord's Christ.—That is, he should not die before he had seen Jesus Christ, or the Anointed One. If your imagination is good, you may picture to yourself how secure the old saint felt as he went about his daily duties. He could laugh in the teeth of Death.

27. He came by the Spirit into the temple.—He was somewhere outside the temple; and when Joseph and Mary was approaching the temple with the child Jesus, the Holy Spirit told him to go inside; and he entered under special divine guidance. To do for him after the custom of the law.

—You will find some explanation of this custom in verses 22-24. According to the law of Moses it was necessary on presenting him in the temple to offer a sacrifice consisting of "A pair of turtledoves, or two young pigeons." This we suppose was done in the case of the infant Jesus, his parents being too poor to offer a more costly sacrifice. In addition to this sacrifice he had to be "redeemed," as it was termed in Mosaic law, with three Jewish shekels. This law applied to the first-born son in every tribe, except that of Levi from which the priesthood came.

28. Then took he him up in his arms.—What a beautiful picture: the aged saint holding his new-born Savior in his arms. Blessed God.—Gave praise and thanksgiving to God. Long had he been praying for the coming of the Christ, and now that his prayers were answered he was filled with abounding joy and worship.

29. Lord, now lettest thou thy servant depart in peace.—The answer to his prayers was enough. His soul was satisfied, and he was ready to die and go to heaven. No doubt, that through the revelation given him through the Holy Spirit, he understood much of what all this meant; but I do not suppose that he knew the half of it. In truth, we do not to this day comprehend more than a small portion of the wondrous grace of God revealed in the Christ. Simeon was homesick for heaven—a disease that often afflicts God's saints gloriously. According to they word.—The promise that God gave him that he should not die before Jesus came. I have a conviction that as we approach Christ's second coming there will be many saints who will receive from God a similar promise. Why not?

30. For mine eyes have seen thy salvation.—He had seen the Savior of the world. That was enough for him. How we, too, long to feast our eyes upon him in his glory.

32. A light to lighten the Gentiles.—Ah! Simeon, thou art beside thyself. Thou art speaking through the prophetic enlightenment of the Holy Ghost. That is beyond the vision of the proud aristocrats among thy people. Gentiles? Dogs? Yes, this is their Savior too. It was great for Simeon to see all that. The glory of thy people Israel.—How blessed! He is the Savior of both Jews and Gentiles. When he reaches the cross, he will rend the veil of the temple and open the way into the Holy of Holies to all men. Thank God, the hour came, and now the doorway is wide open to all.

33. One is not surprised that Joseph and Mary "marvelled at those things which were spoken of him." The angel of the annunciation had told them many wonderful things, but they did not understand the half of what was taking place. There were mysteries all around.

34. Simeon blessed them.—He uttered some sort of prayer that the blessing of God might be upon them. He could confer no blessing on his own part, except to wish them well. This child is set.—The word translated set is common in the New Testament. It is used in the sense of set apart. Some suppose that there is here the figure of a stone that has been set in place for some purpose.

The following quotation as given in Arnold's Notes may help us: "Christ is the test by faith in whom men shall rise, or fall by unbelief. The Jewish nation fell; the apostles, the primitive church, the believing Gentiles rose." A sign which shall be spoken against.—Simeon seems to have had some little vision of the persecutions that awaited the Savior of men.

35. (Yea, a sword shall pierce through thy own soul also).—Note the parenthesis. The last clause in this verse refers back to the preceding verse. Many sorrows would fall to the lot of Mary, and her heart would break. That the thought of many hearts may be revealed.—Through acceptance of him unto salvation, or rejection of him unto damnation.

36. There was one Anna.—Would that we knew more about her. How an uninspired man would have spun out the story of this great woman; but Luke, under divine inspiration, gives just enough concerning her to make us hungry for more. She was a prophetess; but I do not suppose that she was such in the sense of a teller of future events, the word being used here in the sense of teacher, which is often its import in the New Testament. Luke says she was the daughter of Phanuel, but does not tell us who Phanuel was. She was of the tribe of Aser, about which we do know something. She was very old, had been married, but lost her husband. Luke's words are not very clear; but they seem to indicate that he died seven years after they were married. Luke says that she "had lived with an husband seven years from her virginity," whatever that may mean.

37. Four score and four years.—Luke says she was a widow of about that number of years, leaving us to guess whether that was her real age, or the number of the years of her widowhood. It looks a bit like the old story of concealing a woman's age. Luke was a polite man. But I suppose she was really eighty-four years old. She was a great soul, given up wholly to the service of Jehovah, and living in the temple; for she "departed not" from it, "but served God with fastings and prayers night and day." It is hard to see how Luke could have packed any more into that limited space. While some things in the record are dangerous, the woman stands before us in all her nobility of character, and we feel like taking off our hats.

38. She coming in that instant.—She entered the temple just at the moment when Simeon was holding the babe in his arms and praising God. Maybe he called the aged prophetess and told her who that infant was. No doubt they had often talked with each other concerning his coming. Like Simeon, she was supremely happy, and "gave thanks . . . unto the Lord." Here we meet a great contrast between the two old saints. Simeon was so happy that he wanted to die and go to heaven; but Anna turned missionary, "and spake of him to all them that looked for redemption in Jerusalem." We men in our pride, arrogating to ourselves some sort of masculine superiority, have relegated our women to the background, supposing that they did not have sufficient sense to be our helpmeets; but when we study the earthly sojourn of our Lord, we learn that several of his chiefest helpers were women. When he was dying, all the apostles



—except John—fled; but several women stood near the cross, and poured out their sympathy for him. On the morning of his resurrection some of the good women were up before daylight, and were the first at the tomb. Maybe we men will learn after awhile that women are some account. But we are mighty slow in our learning.

30. This verse hardly calls for comment. Their home was in Nazareth; and they went back to dwell there.

ASSIGNMENTS TO CHURCHES MADE.

Methodist Conference at Carlisle Closes.

Pastors Get Posts.

Carlisle, Ky., Sept. 28 (AP).—The Kentucky Conference of Methodist Episcopal Church, South, closed here today with assignment of pastors within the conference. Bishop W. F. McMurry preached the closing sermon.

Appointments made in the Covington district were:

Presiding elder, H. W. Whitaker; Alexandria, G. H. Rainey; Benson and Curry, G. W. Hoffmab; Berry, S. H. Pollitt; Burlington, L. A. Garriott; Butler, E. C. Watts.; California, W. S. Mitchell; Corinth, L. C. Dearnood; First Methodist Church at Covington, E. M. Fossett; St. Luke's Methodist Church at Covington, G. R. Tomlin; Cynthia, W. P. Fryman; Dryridge, H. C. Howard; Erlanger, P. C. Gillispie; Falmouth, A. W. Vanderpool; Georgetown, F. K. Struve; Ghent, J. E. Cantron; Highland and Fort Thomas, W. B. Campbell; Hinton, F. T. Howard; Hughes Chapel and Big Bone, O. M. Simmermant; Mount Hope and Mount Gilead, R. R. Rose; New Columbus, S. W. Dean; Newport, T. W. Beeler; Oddville, T. H. Roberts; Visalia, Peter Walker; Walton, J. H. Lewis; Warsaw, E. L. Ockerman and Williamstown, J. D. Rose. Other officers assigned in this district are: General secretary of Board of Missions, W. G. Cram; general evangelist, H. W. Bromley, and director of Golden Cross, W. P. Fryman.

Assignments of preachers to churches in the Danville District were as follows:

Presiding elder, W. B. Garriott; Bryantsville, Fred Sartin; Burgin, H. T. Bonny; Burnside, W. D. Welburn; First Church at Corbin, B. O. Beck; Danville, R. H. Kleiser; East Bernstadt, G. A. Young (supply); Ferguson, C. L. Wireman (supply); Gravel Switch, J. H. Finch; Harrodsburg, W. V. Cropper; Johnson City and Mitchellsburg, I. J. Skudder; Lancaster, C. F. Matthews (supply); London, E. L. Griffy; Lynch, C. R. Thomas; Mackville, R. F. Johnson; McKendres, J. T. Frost (supply); Middlesboro, M. S. Clark; Meadow Creek, J. W. Campbell (supply); Moreland, S. B. Godbey; Perryville, H. M. Massie; Pineville and South Corbin, C. H. Ruley; Preachersville, H. L. Harney; Pulaski Circuit, Smith

Gilmore (supply); Roberts Chapel, D. E. Klinglar; Richmond, J. P. Strother; Salvisa, E. D. Huston; Somerset, R. J. Yoak; Stanford, F. F. Adams; Wilmore, W. P. Davis; Woodford Circuit, J. S. Green, and Yancey, J. G. Root.

Officers assigned duties in this district are the president of Asbury Theological Seminary, H. C. Morrison, Wilmore; general evangelists, Andrew Johnson and O. H. Callis, Wilmore; conference evangelists, J. W. Carter and L. E. Williams, Wilmore; student at Emory University, W. F. Pettus, Perryville; approved evangelist, J. R. Parker, Wilmore.

Shelbyville district, presiding elder, Madison Combs; Bedford, J. B. Hahn; Bloomfield, H. C. Martin; Campbellsburg, S. J. Bradley; Carrollton, G. W. Banks; Chaplin, James E. Wright; Crestwood, M. P. McClure; Eminence and Bethlehem, P. C. Long; Frankfort, J. E. Savage; LaGrange, P. T. Smith; Lawrenceburg, S. R. Ragland; Milton, S. L. Moore; New Castle, T. W. Watts; Owenton, C. G. Dearing; Pleasureville, R. B. Bush; Polsgrove, F. D. Palmeter; Fort Royal, E. M. Armistead; Shelbyville, W. E. Arnold; Shiloh, E. C. Johnson; Simpsonville, W. E. Harrison; Taylorsville, H. L. Graybeal; Turners, Roscoe Penkins; Woodlawn, R. F. Ockerman; Worthville, M. H. Richardson.

Ministers transferred and received by transfer: C. R. Tomlin, elder from the Illinois Conference; R. L. Yoak, elder from Louisville Conference; R. R. Rose, elder from Missouri Conference. Transferred to other conferences: C. E. Graden, on trial in class of second-year to Tennessee Conference; B. C. Gamble, elder, to Western Virginia Conference and stationed at Central Methodist Church at Huntington, W. Va., and W. L. Clark, elder, to Louisville Conference.

Maysville District, presiding elder, C. A. Tague; Brooksville, W. H. Cardwell; Carlisle, F. B. Jones; Flemingsburg, P. C. Eversole; Germantown, A. E. Smith; Helena, Enos Waggoner; Harrington and Ruddles Mills, Chas. Cochran (supply); Hillsboro, J. W. Gilbert; Hutchison, S. E. Adams; First Methodist Church at Maysville, W. S. Maxwell; Central Methodist Church at Maysville, A. D. Houghlin; Millersburg, G. W. Boswell, C. C. Fisher and W. B. Hall (superannuated); Moorefield, J. S. Regan; Mt. Carmel, J. W. Parish; St. Olivet, L. C. Godbey; Oxford, Raymond Wilder (supply); Paris, J. L. Clark; Pine Grove, G. L. Cooper; Salt Well, S. T. Mann; Shannon and Sardis, J. M. Matthews; Sharpsburg and Bethel, W. M. Williams; Tilton Circuit, C. T. Caswell; Tollesboro, L. T. Allison; Vanceburg, R. F. Jordan, and Washington, F. C. King.

Lexington District, presiding elder, V. L. Moore; Blue Diamond, to be supplied; Campton and Hazelgreen, L. Lee (supply); Clay City, P. S. Elam; College Hill, W. P. Hopkins; Domino and Lothair, C. P. Cecil (supply); Frenchburg, H. L. Henry (supply); Greasy Creek and Camargo, E. W. Ishmael; Hazard, C. L. Bohon; Hindman, T. D. Walters (supply); Irvine, C. D. Prentiss; Jackson, L. A. Fryman; Jenkins, C. P. Pilow; First Methodist Church at Lexington, R. H. Daugherty; Epworth Methodist Church at Lexington, O. C. Seever; Park Methodist Church at Lexington, F. R. Savage; Morehead, A. R. Perkins; Mount Sterling, J. E. Moss; Mount Zion, A. Gilliam; Nicholasville, C. H. Greer; Owingsville, C. C. Tanner; Ravenna, W. A. Wells; Seco, F.

D. Swanson; Spears, Oakley Lee; Versailles, E. K. Arnold; Vicco, R. M. Baldwin; West Irvine, K. O. Potts; West Liberty, G. B. Traymore; Whitesburg, C. W. Grant; Winchester, First Methodist Church, O. B. Crockett, and North Main Street Methodist Church, J. R. Whealdon.

Sunday school rural extension secretary, C. A. Sweasy; general evangelist, J. B. Kendall, Lexington; missionary to Africa, J. J. Davis; missionary to Japan, T. W. Demaree, and conference missionary secretary, C. D. Prentiss.

NOTICES.

W. A. Grogg: "I am making up my slate for the summer conference year and will be glad to communicate with persons who may desire my services. We will go anywhere the Lord leads, asking only expenses and freewill offerings. This is my fifth year as conference evangelist of the West Virginia Conference and the Lord has blessed in a marvelous way during the past four years by souls being born into the kingdom of God. I believe in the old-time gospel that saves from all sin and fills with the Holy Ghost. I can furnish good references if desired. Address me 418 24th St., Huntington, W. Va."

E. C. Tarvin: "It has been some time since my last report to The Herald nevertheless we have been busy for the Master and the Lord has given us scores of souls for his hire. Our last meeting was at Lexington, Ky., with Rev. E. L. Sanford, pastor of the Central Nazarene Church. We had a fine meeting with some 50 or 60 seeking the Lord. Brother and Sister Sanford are among the finest folks I ever labored with; they know how to stand by the evangelist. May God bless them and their people in that great city. We are now in a meeting in a great tent campaign sponsored by the Church of the Nazarene, Owensboro, Ky., where Rev. Fred Corby is pastor. God is blessing and many are finding the Lord. We go from here to Wurtland, Ky., and earnestly covet the prayers of praying people."

Normal, Illinois: The camp of 1930 at Normal, Ill., was gracious and fruitful. Several times chairs were placed to extend the long altar as seekers wept their way to God for pardon, reclamation or heart purity. The evangelists, Revs. Fugett, of Ashland, Ky., and J. C. Long, of Hynds-ville, N. Y., expounded the Word with unction and God honored their services. Brother Fugett brought his wife and sister-in-law, Miss Jarrett, who took charge of the young people's meetings. Brother Long's wife was with him also. She was formerly a student of C. E. I. Our song leader, Clay Milby, had his mother with him. These elect women were a help and blessing to the camp. Our children's worker was Miss Mary Vennard, and she did nicely with the little men and women. A number of ministerial brethren dropped in for a few services. We want them to come again. We are starting to pray for a better camp next year, all for God's glory.—Della B. Stretch.

Rienzi, Miss.: We had a great meeting at Pisgah, a small church seven miles from Rienzi, Miss. Rev. L. E. Williams did the preaching. He is a Spirit-filled man and preaches with the unction of the Holy Ghost. He

was a God-sent man for this place. The presence of the Lord was felt when you entered the tent. Many souls were saved and sanctified. People flocked there for miles around. Shouts of praise went up as newborn souls were added to God's kingdom. We thank God for such Spirit-filled men as Brother Williams. Bros. McKay and Loper were with us, also Rev. R. F. Dilworth, who helped us much with his prayers. There were something like 100 saved, reclaimed and sanctified in the two weeks. We ought to praise the Lord more than we do for his goodness to us.—Mrs. J. R. Wimberly.

Elenor J. Weber, 3464 Field Ave., Detroit, Mich., song evangelist and children's worker, has some open dates that she will be pleased to give any one needing such a worker.

Ralph Leonard Morris: "Dr. Theodore Hofmeister, of Pittsburgh, has been in revivals for twenty consecutive weeks, the last eight being at Snyder, Texas. He preached twice and three times daily; some of the altar services lasted for seven hours. Two thousand people attended the closing service. He goes to Poplar, Texas, for a rest and a Bible Conference. There were many miracles of healing in answer to prayer; a real spiritual earthquake. Dr. Hofmeister, like Dr. John Roach Straton, is a Baptist and believes in the baptism with the Holy Ghost. His western address is Huntington Park, Cal., P. O. Box 673."

If Miss Clara Meeker, evangelist, should happen to see this notice will she please write to Rev. J. V. Watson, Hill Top, Colo., giving date when she could engage in a meeting.

Rev. E. E. Shelhamer and wife will hold a four-days' convention at the Union Gospel Mission, 351 West Short St., Lexington, Ky., Oct. 16 to 20. As an author and a preacher he is unexcelled. Hear him once you will come again. Mrs. Shelhamer will work with the young people. Services will commence at 7:30 Thursday, and each day at 2:30 and 7:30. Sunday three meetings will be held beginning at 10:30. We will observe the second anniversary of the Union Gospel Mission. You are invited to come and enjoy a great meeting.—E. L. Sanford, Pastor.

I am a converted Hebrew. I was at Oxford University, in England for over five years and have practiced law. I have preached the gospel since my conversion. I am an ordained Elder and can give best of references from pastors and leaders in the Holiness Movement. I am open for calls after Dec. 15th for revival meetings or holiness conventions in the south or east. I have a meeting in Pottstown, Pa., which closes Dec. 14th, and I would greatly appreciate a meeting or a convention near there after the close of the meeting. My terms are entertainment and freewill offering. No church too small for me to serve, no church too large if they need a revival and will stand the rugged truths of the gospel.—Samuel Thomas, 117 Eagle Drive, Indianapolis, Ind.

Miss Pauline E. Hoch, 2201 Union St., Allentown, Pa., is open for calls to do evangelistic work as pianist and gospel singer. She is a graduate of the Chicago Evangelistic Institute

A Very Essential Need Of Every Child

In school is a handy Dictionary. We have just the book you have been looking for in a 1100-page, cloth bound volume. It is a convenient volume to use in the school room, or will make a valuable addition to one's library at home.

In this Dictionary will be found thousands of new words in aviation, radio, and other fields of present-day activities that have recently come into use. It contains synonyms and antonyms, mythological and classical names, names of persons and places, terms used in commerce and law, tables of weights, measures and money, Christian names of men and women, prefixes and suffixes, parts of speech, forms of address, abbreviations, shows at a glance how to divide each word into syllables, whether or not a word begins with a capital letter, and the words are in the largest, clearest type we have ever seen in a dictionary.

If you haven't a child in school, don't fail to supply yourself with a copy for home use. You will find it indispensable. The price is only \$1.00. This low price is made possible by printing a 500,000 edition.

Pentecostal Publishing Co., Louisville, Ky.

Enclosed find \$1.00 for which please send me the Dictionary described above.

Name
Address

and is very highly recommended by those who know of her work.

Rev. A. J. Beatty, of Tranfer, Pa., for a long time District Elder in the Free Methodist Church, but now in the evangelistic field, is ready for calls to any field where they want a full salvation preached. Bro. Beatty is an able preacher, is safe, sane and is in full sympathy with the great cardinal doctrines of the Holiness Movement. He has no fads to preach but believes in a full gospel for all the world. Give him a call.—H. P. Thomas.

NATIONAL CONVENTIONS.

Plans for the National Association conventions for this season are well under way. We have been obliged to release Brother C. W. Ruth from his engagement as a co-worker for this season in view of his condition of health. We have secured in his place the services of Rev. Paul Rees for three of these meetings and Dr. J. L. Brasher for others up to the holiday season. A number of personal engagements follow during the early part of the winter with the possibility of Brother Ruth as a co-worker in some of the meetings to be held on the western coast later in the season.

The following conventions are booked:

Van Wert, Ohio, October 14 to 19, Y. W. C. A. Auditorium.

Crosswell, Mich., Oct. 21 to 26, M. E. Church.

Houghton, N. Y., Nov. 4 to 9, Wesleyan Methodist College and Church.

Watervliet, N. Y., Nov. 11 to 16, M. E. Church.

Struthers, Ohio, December 2 to 7, Mission.

Lincoln, Neb., Dec. 30 to Jan. 8.

Other calls in with dates not yet settled:

Elkton, Mich., Evangelical Church.
Alta Vista, Va., Wesleyan Methodist Church.

Kokomo, Indiana.

Omaha, Nebraska.

Seattle, Washington.

Tacoma, Washington.

St. Louis, Missouri.

Hannibal, Missouri.

Pittsburgh, Pa., together with the Orlando, Florida, camp meeting in February. There are good prospects of reaching all of the places named with some other calls in that we may yet be able to arrange for.

C. W. Butler.

EVANGELISTS' SLATES

ADAMS, T. J. ADAMS.
(Savoy Hotel, 121 South Harvey, Oklahoma City, Okla.)
Drumright, Okla., Sept. 22-Oct. 14.

ARTHUR, E. J.
(120 S. Cherry St., Kenton, Ohio.)
Open dates after September 15th.

AYCOCK, REV. JARRETTE AND DELL.
(Bethany, Okla.)
Cleveland, Ohio, Oct. 5-19.
Akron, Ohio, October 19-Nov. 2.
Canton, Ohio, Nov. 4-16.

CALLIS, O. H.
(Wilmore, Ky.)
Ravenna, Ky., September 28-Oct. 12.

CANADAY, FRED
(Portland, Oregon)
Harrisburg, Ore., Oct. 5-19.
Dillard, Ore., Oct. 26-Nov. 9.

CAREY, A. B.
(76 Prospect St., Beacon, N. Y.)
Fall River, Mass., Oct. 19-Nov. 2.
Bath, Me., Nov. 9-23.
Albany, N. Y., Nov. 25-Dec. 7.

CARNES, B. G.
(Wilmore, Ky.)
Open dates.

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Osborne, Kan., Oct. 26-Nov. 9.
Twin Falls, Id., Nov. 16-30.
Yakima, Wash., Dec. 7-21.
Granger, Wash., Dec. 28-Jan. 11.
Wapato, Wash., Jan. 18-Feb. 1.

CHOATE, CAVIN R.
(Carmel, Ind.)
Muncie, Ind., Oct. 5-19.

CRAMMOND, PROF. C. C. AND MARGARET.
Lawson, Ky., Oct. 24-Nov. 2.
Tampa, Fla., Nov. 9-23.
Miami, Fla., Nov. 26-30.
Sparr, Fla., Dec. 7-21.

DICKERSON, H. M.
(2608 Newman, Ashland, Ky.)
Charleston, W. Va., Sept. 30-Oct. 12.
Harrington, Del., Oct. 14-26.
Marcus Hook, Pa., Oct. 27-Nov. 9.

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)
Taulbee, Ky., Oct. 12-26.

ELSNER, THEO. AND WIFE.
(789 St. Marks Ave., Brooklyn, N. Y.)
Warren, Ohio, Sept. 28-Oct. 12.
Hammond, Ind., Oct. 19-Nov. 2.
Gary, Ind., Nov. 4-16.
New York City, N. Y., Nov. 21-23.

FIGG, S. C.
(2506 West Oak St., Louisville, Ky.)
Indianapolis, Ind., Sept. 21-Oct. 12.

FLEMING, JOHN.
Ephrata, Pa., Sept. 28-Oct. 12.
Fairmont, W. Va., Nov. 14-23.
Topeka, Kan., Nov. 26-Dec. 7.
Tulsa, Okla., Dec. 8-23.
Blackwell, Okla., Nov. 16-30.

FLEMING, BOONA.
(2652 Hookworth, Ashland, Ky.)
New Bedford, Mass., Sept. 20-Oct. 12.
Cincinnati, Ohio, Oct. 17-26.
Bloomington, Ind., Oct. 27-Nov. 9.
Winchester, Ind., Nov. 10-23.
Portsmouth, Ohio, Nov. 27-Dec. 7.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Wellsville, O., Oct. 28-Nov. 9.
Reading, Pa., Oct. 12-26.
Blackwell, Okla., Nov. 19-30.
Augusta, Kan., Dec. 1-14.

GADDIS, MOSER EVANGELISTIC PARTY.
(4805 Ravenna St., Cincinnati, Ohio)
Perth, Scotland, Oct. 4-16.
Ardrossan, Scotland, Oct. 19-26.
Birkenhead, England, Oct. 28-Nov. 2.
London, England, Nov. 3-8.

GLASCOCK, J. L.
Some vacant dates for summer and fall meetings.

GOODMAN, M. L.
(Bipps, Mich.)
Athens, Ohio, Oct. 5-19.
Grand Rapids, Mich., Oct. 30-Nov. 16.

GRAY, RALPH O.
(837 E. Elmwood, Fort Worth, Texas)
Coleman, Texas, Sept. 29-Oct. 12.

HAMES, J. M.
(Greer, S. C.)
Binghamton, N. Y., Sept. 27-Oct. 12.
Marion, Ind., Oct. 14-Nov. 2.
Rome, N. Y., Nov. 4-23.
Everett, Mass., Nov. 24-Dec. 7.

HENDERSON, THOMAS C.
(221 N. Professor St., Oberlin, Ohio)
Parker, Ind., Oct. 1-12.
Wichita, Kan., Oct. 19-30.
Troy, N. Y., Oct. 23-Nov. 9.
Fort Wayne, Ind., Nov. 13-30.

HENDRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
Pittsburg, Pa., Oct. 6-19.
New Castle, Ind., Oct. 22-Nov. 9.
East Liverpool, Ohio, Nov. 12-30.
Monroe, Wash., Dec. 7-21.
Pasadena, Calif., Dec. 22-27.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Beals, Me., Oct. 2-19.
Open dates, fall and winter.

HOOVER, L. S.
Bedford, Ind., Oct. 12-Nov. 2.

HOWARD, FIELDING T.
(198 Timberlake Ave., Erlanger, Ky.)
Richmond, Va., Oct. 6-26.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
West Side, Wichita, Kan., Oct. 5-19.

KENNEDY, ROBERT J.
(Hingey)
(2315 Madera St., Dallas, Texas)
Barger, Tex., Oct. 4-28.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Akron, Ohio, Oct. 5-19.
Lockhaven, Pa., Nov. 2-16.

LINCOMBE, F.
(Gary, Ind.)
Baltimore, Md., Oct. 2-19.
Greenville, Ill., Oct. 26-Nov. 9.
Johnstown, Pa., Nov. 16-Dec. 7.

LINN, REV. AND MRS. C. H. JACK
(Oregon, Wis.)
Baraboo, Wis., Sept. 28-Oct. 12.
Moberly, Mo., Oct. 19-Nov. 2.
Hooker, Okla., Nov. 9-23.

Japan, China, Korea, February, March and April. (Address care Oriental Missionary Society, Shanghai, China.)

MCBRIDE, J. B.
St. Thomas, Ont., Nov. 17-30.
Eaton Rapids, Mich., Dec. 1-14.

McKIE, MARK S.
(Holt, Mich.)
Gloversville, N. Y., Oct. 12-26.
Stratford, Ontario, Can., Nov. 2-16.

MCNEESE, H. J.
(Evangelist-Bible Teacher, 634 13th Ave., New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos and Lilac, Houston, Tex.)
Texas Planes, October 1-30

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

MOFFITT, E. J.
Mineral, Va., Sept. 28-Oct. 12.

NEASE, Wm. O.
Norristown, Pa., Oct. 12-26.

OWEN, JOHN E.
(262 East 13th Ave., Columbus, O.)
Atlanta, Ga., Oct. 5-19.
Chicago, Ill., Oct. 22-Nov. 2.
Tarrant City, Ala., Nov. 5-9.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Fort Covington, N. Y., Oct. 5-26.
Ashton, Md., Oct. 27-Nov. 2.
Burtonsville, Md., Nov. 3-16.

QUINN, IMOGEN
(909 N. Tuxedo St., Indianapolis, Ind.)
Open dates.

REED, LAWRENCE.
New Castle, Pa., Oct. 5-19.
Wellsville, Ohio, Oct. 26-Nov. 9.
Akron, Ohio, Nov. 16-30.
Butler, Pa., Dec. 7-22.

ROOD, PERRY.
(Chesapeake, Ohio)
Montezuma, Ind., Oct. 5-19.

SHELHAMER, E. ELLSWORTH.
(Boy Evangelist)
Smith's Ferry, Pa., Sept. 11-21.
Norristown, Pa., Sept. 25-Oct. 5.
Newell, W. Va., Oct. 8-26.

SURBROOK, W. L.
(225 Ferris Ave., Highland Park, Detroit, Mich.)
Tarrant City, Ala., Oct. 1-12.
Oaktown, Ind., Oct. 15-26.
French Lick, Ind., Nov. 2-16.
Terre Haute, Ind., Nov. 23-Dec. 7.
Mattoon, Ill., Dec. 9-21.

SWEETEN, HOWARD W.
(Ashley, Ill.)
Chicago Heights, Ill., Sept. 27-Oct. 12.
Camden, N. J., Nov. 8-24.
Pontiac, Mich., Nov. 29-Dec. 15.

TARVIN, E. C.
(California, Ky.)
Murland, Ky., Oct. 12-26.
Mt. Sterling, Ky., Oct. 12-26.
Bloomington, Ill., Nov. 30-Dec. 14.

VALE, CLARENCE M.
(Song Evangelist, 130 Potters Ave., Providence, R. I.)
Open dates.

VANDALL, N. B.
(303 Brittan Road, Akron, Ohio)
Moers, N. Y., Oct. 5-19.
Kokomo, Ind., Oct. 21-Nov. 9.

VAYHINGER, M.
(Upland, Ind.)
Osgood, Ind., Sept. 29-Oct. 19.
New Albany, Ind., Sept. 23-29.

WATSON, C. R. AND WIFE.
(1309 Lynn St., Owensboro, Mich.)
Steuben, Pa., Sept. 28-Oct. 19.

WHITE, MR. AND MRS. PAUL
(Musicians and Singers, Box 204 Highland Park, Ill.)
Crisfield, Md., October.

Cecilton, Md., November.
Nappanee, Ind., December.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Columbus, O., Oct. 5-19.
High Point, N. C., Oct. 22-Nov. 2.
Battle Creek, Mich., Nov. 13-30.
Denton, Md., Dec. 7-21.
Binghamton, N. Y., Dec. 22-27.

WILLIAMS, L. E.
(Wilmore, Ky.)
Boone, Iowa, Nov. 9-23.

ZEITS, DALE G.
(Frankfort, Ind.)
Columbus, Ohio, Oct. 5-19.

\$350,000.00

ASBURY COLLEGE

FIRST AND REFUNDING MORTGAGE SINKING FUND 6% BONDS

Dated July 1, 1930.

Due July, 1950.

Interest payable January 1 and July 1. Coupon bonds of \$1000, \$500, \$100 denominations, registerable as to principal. Principal and interest payable at the office of the Fayette National Bank, Lexington, Kentucky. Redeemable in whole or in part at par on any interest date upon sixty days previous published notice.

TRUSTEE: THE FAYETTE NATIONAL BANK OF LEXINGTON, KENTUCKY.

History and Description of College

Asbury College was founded in 1890 by Dr. John Wesley Hughes an evangelistic minister of the gospel. For fifteen years, Dr. Henry C. Morrison was president and is today Chairman of the Board of Trustees and President of the Theological Seminary.

Asbury is recognized all over the world as deeply spiritual, aggressively evangelistic, and teaching the doctrine of Sanctification according to the Bible standards. Here the Bible is the Word of God; Christ is the Head of the School; and the Holy Spirit is honored in His work and office.

The institution is a standard college maintaining also a preparatory school and a theological seminary. It is fully accredited by the representative agencies of the nation.

Source of Students

The college is truly national in scope receiving 70.4 per cent of its students from outside the State of Kentucky. Students from thirty-nine states and Canada, China, Japan, Bulgaria and Persia are on the campus this year. About 69 percent of the alumni move to other states upon graduation from the college.

Property and Security of Bonds

The property of the college consists of forty-six acres of beautiful blue grass land upon which are erected sixteen buildings, all of which are relatively new and modern in design and construction. The college agrees to keep them amply insured against fire.

The bonds are a direct obligation of the college and are secured, in the opinion of counsel, by a first mortgage on 8.2 acres of land and buildings thereon and by a second mortgage on the other 39.8 acres and buildings thereon subject to the present first mortgage on this latter plot of \$149,000 outstanding which it is contemplated to retire by the proceeds of this issue thus making this a first mortgage on all the land and buildings appraised at over \$1,250,000. Thus each \$1000 bond of this issue will be secured by property worth \$2,500.00. After giving effect to this financing current assets will be over nine times current liabilities.

Source of Income

Income is derived from tuition, profits from the operation of the various college stores and restaurants, gifts and endowment. In as much as it does not attempt to make a profit on its operations it places all charges at cost. The average annual income for the past four years has been over three times interest and sinking fund requirements on this issue.

Sinking Fund

A sinking fund to become operative in 1936 will be set up sufficient to retire 75 per cent of the entire issue by maturity.

We offer these bonds for delivery when, as, and if issued subject to the approval of the counsel.

PRICE: \$100 AND ACCRUED INTEREST TO YIELD 6%.

Write Asbury College, Wilmore, Kentucky, Department of Bonds.

Camp Meeting Calendar.

FLORIDA.
Lakeland, Fla., Feb. 12-22, 1931. Workers: Dr. H. C. Morrison, Dr. C. T. Babcock, Dr. C. W. Butler. Write Rev. H. H. McAfee, Lakeland, Fla.

A Thrilling Story

That will interest and help young or old. It was written by Dr. H. C. Morrison. The title is, "The Confessions of a Backslider." Price 25c.

PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

Wanted Representatives

In every community to circulate our Scripture Text Calendars and Christmas Cards. Liberal commission. Write today.

PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

Your Friend

One of the best and most appropriate little books to hand to an unconverted person.

To give hope, comfort, joy and peace, and to point out the need of Christ and the way to find Christ. 48 pages, price 15c, or 12 for \$1.50.

Please buy and circulate that they bless. PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

The Man With a Thorn in His Flesh.

By Rev. A. C. Archer.

This book is dedicated to all the Christian Young People and Home Missionaries. One editor said of the book, "I have read it with great profit. It breathes a spiritual atmosphere and is racy and entertaining. I hope all the people in the Christian Church will read the book. It should have a wide circulation."

The first edition has been out for four weeks and is nearly all sold. The author is making plans for the second edition. Price \$1.

PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

IS A LIE EVER JUSTIFIABLE?

By Rev. M. P. Hunt.

A new book giving a very fine discussion of this important subject.

Price 15c; 12 for \$1.20.

THAT UNPUBLISHED BOOK OF YOURS

We make a specialty of publishing books, pamphlets, and sermons. We guarantee good work at reasonable prices. Will advise how to put your book on the market profitably. Write us about it.

PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

D. D.'s For Ministers.

By William A. Elliott

Under this suggestive title the author has assembled a large body of valuable, practical suggestions for ministers, the fruit of long experience in the pastorate and of prolonged contact with the wisdom of others. The two D's are "Do" and "Don't." Whether dealing with an exhortation or a warning the author shows the spirit of comradeship which enhances the worth of his most excellent counsel to his brethren in pastoral service. Cloth, \$1.50 net.

PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

Bible Readings

For Christian workers by Dr. Basil W. Miller. You will find this the most helpful book you have found in the study of the Bible or in getting up Bible readings for any group of people. Price, Cloth \$1.00; Paper 50c.

PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

Tone up a Community

Spiritually by buying and circulating a few copies of the "Two Lawyers," by Dr. H. C. Morrison. It is so interesting you can't put it down, and every page laden with the truth. Cloth binding \$1.50. Paper binding, 50c.

PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

Sunday School Class Bible

Attractively bound in black silk cloth, stamped in gold on back and backbone, good, clear, readable pearl type, red edges. Bible paper, size 3 1/2 x 5 1/4 in. thick; our Special Price, 50c, or \$5.00 per dozen.

"MISSIONARY HEART THROBS"

"Your book 'Missionary Heart Throbs,' is a great gift to God for His mission fields. The book has created much interest. Many read it with tears."

A further statement might be added: "Missionary Heart Throbs," by James V. Reid, contains a challenging appeal to the believers in holiness of the homeland that they awaken to the possibilities of the promotion of holiness teaching and experience in other lands.

The book contains most stirring stories demonstrating the mighty power of a mighty God working in human hearts rescued from idolatry and heathen superstitions.

Young and old alike are reading this book and giving testimony to its heart gripping power.

Price 50 Cents.

PENTECOSTAL PUB. CO.,
Louisville, Ky.

TARRY YE

Compiled by Dr. L. R. Akers
Fourteen Great Sermons

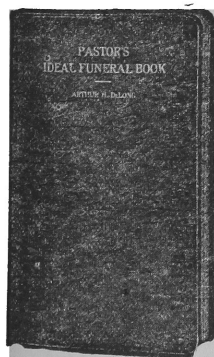
Contents

The Fullness of Redemption.
Henry C. Morrison.
What Jesus Spoke Of
Joseph H. Smith.
The Potency of Pentecost.
Clarence True Wilson.
The Two Baptisms.
George A. McLaughlin.
Filled With the Spirit.
John L. Brasher.
Pentecost and Evangelism.
Arthur J. Moore.
The New Testament Church.
John F. Owen.
Pentecostal Baptism.
Charles F. Wimberly.
Complete Redemption.
Guy L. Wilson.
Christ's Post-Resurrection Message.
Iva Durham Vennard.
Pentecost.
Charles W. Butler.
The Meaning of Pentecost.
Joseph Owen.
The Promise of the Father.
John H. Paul.
The Cost of Pentecost.
Lewis R. Akers.

155 pages. Bound in Cloth
Price \$1.00 postpaid

Pentecostal Publishing Co.
Louisville, Ky.
Enclosed \$1.00 for which send me
copy of above.

Name
Address



**EVERY
Pastor
Should
Have
This
IDEAL
Funeral
BOOK**
214 Pages

BY A. H. DELONG.

A ready aid for pastors of all denominations. Contains Scripture Selection, Topics, Texts and Outlines, Suggestive Themes and Prayers, Quotations, Illustrations, Form of Service, etc. Over fifteen hundred suggestive themes and texts for every possible occasion. This book will enable you to get up an appropriate funeral service for any occasion in fifteen minutes of time.
The sermons and illustrations are good for other occasions also. A limp leather-bound, gilt-edge book, pocket size, for \$1.75.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

MENDON, OHIO.

The eighth annual meeting of Beulah Grove Camp was held July 3 to 13, 1930, Rev. T. M. Anderson, evangelist, Otto Davidson and wife singers. The meeting opened Thursday evening, July 3rd. Friday, July 4th, was an all-day service, beginning with the people's meeting led by Bro. Tom Fleming. God's Spirit was upon the people as always when this saint of God leads the host. Bro. Anderson brought a great message at 11 o'clock. At 2:30 Rev. Aaron S. Watkins, of Lima, Ohio, preached. In the evening Bro. Anderson again preached. A good profitable day was had. On the first Sunday came the great beginning. The first general altar call was given in the evening after Bro. Anderson had preached in spirit and power, and about twenty people crowded the altar, old and young. What a glorious sight to see people crying for deliverance in these days of Modernism. Most all of them were either saved, sanctified or reclaimed. From then on, only one barren service was had during the camp. The attendance was good, interest the best ever. While no accurate count was made, conservatively we would place the number at 55 or 60 seekers during the ten days. The largest percent being young people and children for which we praise God.

As a whole and from the standpoint of results, this was the most successful camp in the history of the Association. We heartily regret that Bro. Anderson could not give us a return engagement, his time being dated for many years hence. According to present arrangements, Rev. John Thomas and wife, R. A. Shank and wife will be with us July 9 to 19, 1931.

O. T. Redick.

MONTICELLO, KENTUCKY.

Since the 15th of July we have held three revivals in Wayne county with great results. Our first revival was in Eller's Chapel church on the Monticello Charge. This was a very small church with a little more than twenty members. I have been giving them an afternoon appointment once a month. Rev. C. E. Perkins, pastor of the Mill Springs charge, in the same county, came and assisted me in this meeting. It lasted a little over two weeks. Conviction seized the people and they began to pray through; this was kept up until more than 100 people were saved. This does not include many who came to the altar and were sanctified.

We had not called the people to celebrate Pentecost, but I do believe our people experienced Pentecost. It was a great occasion. Bro. Perkins preached with great power and did all the preaching with the exception of about three sermons the writer preached. We baptized about 60 and received them into the church.

From here we went to assist Rev. V. V. Capps at Bethesda on the West Monticello charge, which is in this county, where we had 30 conversions and more than 20 were baptized and received into the church. Bro. Capps and I both did the preaching in this meeting.

After this meeting we went to The Mill Springs charge which is also in Wayne county, to assist Rev. C. E. Perkins at Tuttle's Chapel. Here we found the hardest battle we have ever fought. This church is called the "Sleeping giant." But God gave the

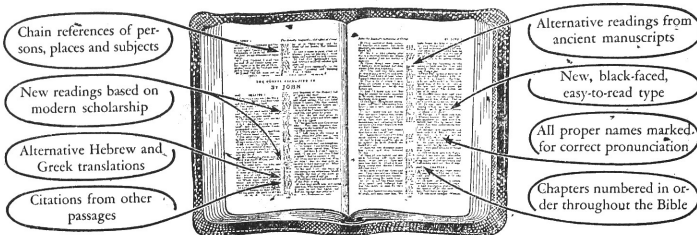
JUST PUBLISHED

"A Wonderful New, Self-Explanatory Bible"

OXFORD Self-Pronouncing BIBLE

With Connected Chain References

A new series of Oxford Bibles, providing the Bible readers of today with an Authorized or King James Version which contains an entirely new system of marginal references. These references include the latest and most accurate renderings based on the best manuscripts, equivalents of Hebrew and Greek words translated by different English words, and in addition an entirely new connected chain reference system of persons, places and subjects. Contains also 12 colored maps of Bible lands and an indexed atlas of the Bible.



BREVIER 16mo. BLACK-FACED, SELF-PRONOUNCING TYPE

—Specimen of Type—

4 Thou shalt not make unto thee
any graven image, or any likeness of
anything that is in heaven above,
Lk. 18. 20. and stood afar off.
Ro. 13. 9. 19 And they said unto Mō'-sēs,
1 Pt. 5. 21. Na. 16. 15. *Speak thou with us, and we will

REFERENCE EDITION

No. 03403 French Morocco Leather,
overlapping cover, round
corners, red under gold edges. Price \$4.25
Size 7 x 5 1/4 x 1 in. Price
"Oxford India Paper" Edition
Only 1/4 of an inch thick.

While this wonderful paper is both thin
and light, it is more opaque and stronger
than other papers of a similar kind. The
pages also can be turned easily.

No. 03403X French Morocco Leather,
overlapping cover, round
corners, red under gold edges,
head-bands and book-mark. Price \$6.25

CONCORDANCE EDITION

With concordance, dictionary of Scripture
proper names and subject index.

"Oxford India Paper" Edition
Size 7 x 5 1/4 x 1 inches

No. 04303X French Morocco Leather,
overlapping cover, round
corners, red under gold edges,
head-bands and book-mark. Price \$7.50

No. 04305X French Morocco Leather,
overlapping cover, leather
lined, round corners, red under gold edges,
headbands and book-mark. Price \$8.50

S. S. TEACHERS' EDITION

Containing the Oxford Cyclopedic Concordance,
being the helps arranged like a dictionary
under one alphabet, with many
full-page illustrations and colored maps
Size 7 x 5 1/4 x 1 1/2 inches.

No. 04443 French Morocco Leather,
overlapping cover, round
corners, red under gold edges,
head-bands and book-mark. Price \$5.25
"Oxford India Paper" Edition
Only 1 1/4 inch thick.

No. 0763X French Morocco Leather,
overlapping cover, round
corners, red under gold edges,
headbands and book-mark. Price \$8.00

No. 0765X French Morocco Leather,
overlapping cover, leather
lined, round corners, red under gold edges,
headbands and book-mark. Price \$9.00

No. 0764X Persian Morocco Leather,
overlapping cover, leather
lined to edge, silk sewed, round corners,
red under gold edges, head-
bands and book-mark. Price \$11.00

Any style with Improved Thumb
Index at 50c extra.

Pentecostal Publishing Company, Louisville, Kentucky.

victory. People prayed with great power and held on till God answered prayer. It was said that one person left church after service one night and went home, dropping on the door step and prayed there all night. There was one conversion one night that reminded us of the Gadarene out of whom the Lord cast the devils. It will be a long time before the people ever forget that scene. There were 30 who professed to be saved and a number tarried for the baptism with the Holy Ghost.

Counting another meeting that was held last November in which I assisted Bro. Perkins, and one he held in the early spring on his charge with the one that is being held now on the Monticello charge, there have been just about 250 conversions in Wayne county this conference year in the Methodist Church, South. During these months when the people are experiencing a great drought, when crops have failed, pastures have failed and the water supply has been cut off in many instances, it is a good time for earnest gospel preaching, reminding the people of their obligations to God.

We neglected to say in speaking of the meeting held at Eller's Chapel,

that Miss Brooksie Davenport, who is deaconess in this community, rendered valuable service in this meeting. Much credit is due her for the work that she did with the people before the revival ever started.

J. W. Rayburn, Pastor.

200 Sheets 100 Envelopes Personal Stationery

High Grade White Bond
Paper, size 5 1/2 x 7 inches,
with envelopes to match.
Every sheet and envelope
printed in black type up
to 4 lines, with your name,
business, and address.

This Stationery also makes an
IDEAL GIFT
Shipment within 10 days after receipt of
order. ORDER NOW!

Pentecostal Pub. Co.,
Louisville, Ky.

Gentlemen:
Enclose please find \$1.00 for which send
me postpaid, a box of your Personal Stationery
consisting of 200 sheet of Paper
and 100 Envelopes printed as follows:
To avoid errors write or print clearly.



Size 5x7¼ inches. 1½ inch thick.

**LIST OF HELPS CONTAINED IN
TEACHERS' BIBLE NO. 523.**

Synopsis of the Books of the Bible (O. T.)
Synopsis of the Books of the Bible (N. T.)
Chronological Tables.
Contemporary Patriarchs
Miraculous Events in the Old Testament
Descendants of Noah
Curiosities of the Bible
Reading the Bible Through in one Year
Tabular Arrangement of Biblical History
Authorship and Dates of Poetical Books
Chronological Order of Poetical Books
Meaning of Selah
Chronology from Adam to Christ
Authorship of Psalms
Kings and Prophets of Judah and Israel
Table of Prayers in the Scriptures
Parables of the Old Testament
Tables of Measures, Weights and Coins
Aquatic Animals of the Bible
Geology of Bible Lands
Rivers and Lakes of the Scripture
Hills and Mountains of the Scripture
Summary of the Books of the Bible
The Gospel Dispensation
Parables of Our Lord
Miracles of Our Lord
Prayers of Jesus Christ
Harmony of the Four Gospels
Discourses of Our Lord
Sermon on the Mount
Dispensation of Our Lord
Warnings and Promises of Our Lord
Events in the Trial of Our Lord
Scenes and Incidents at the Crucifixion
and other Helps.

PERFECTION IN BIBLE MAKING

IDEAL Teachers' BIBLE

KING JAMES (Authorized) VERSION

Self-Pronouncing Black Face Type

Printed on India Paper. Bound in Morocco

New large easy-reading black face type, preventing eye-strain; printed from new plates on thin India Paper of the finest texture, strength, and opacity; beautiful durable binding, guaranteed to give long service; convenient size; all proper names accented and divided into syllables; complete center references. Book title and chapter number in large type at the top outside margin of each page help to locate any Bible reference quickly. Comprehensive synopsis in modern English precedes each chapter. Chapters are numbered consecutively throughout each Testament as well as bearing their proper number in each book. The eighteen colored maps are of practical use, accurate and clearly printed.

Facsimile specimen of Black Face Type used in this Bible

JUDGES, 16

And they answered, To his son are we come up, to do as he hath done to us.

11 Then three thousand Ju'dah² went to the top of E'tam, and said to Sam'son: *est thou not that the Phi*

TEACHERS' BIBLE NO. 523

contains 240 pages of unexcelled helps to Bible Study including a Concordance, 64 pages of important aids to the Bible student, with an index of Bible Texts, Synopses of the Books of the Bible, and many other helpful features.

SATISFYING IN EVERY PARTICULAR

The greatest care has been taken to make Teachers' Bible No. 523 perfect in every detail. Expert workmanship shows throughout—in the typesetting, in the paper, and in the binding. It is bound in the very finest imported Morocco with a beautiful pin grain. Divinity circuit, overlapping covers, lined with leather, sewed with silk, silk book-mark. Very flexible. Title stamped on back in gold. The binding is guaranteed from defect. This is a book you will be proud to own or to give away.

Nothing like it has ever been offered at so low a price.

Regular Net Price \$8.50

Our Special Price, \$5.00

Name in Gold on any Bible, 50c extra.

Thumb Index, 50c additional.

Pentecostal Publishing Co., Louisville, Ky.

Gentlemen: Enclosed you will find \$..... for which send me one Ideal Teachers' Bible.

Name

Address



PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Oct. 15, 1930.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 42, No. 42.

DOING THE WILL OF THE FATHER.

By The Editor.

IN the seventh chapter of the gospel of Matthew we have some of the most pointed, searching teachings of our Lord. It were well for all Christians to read this chapter frequently, to ponder it deeply, to search their hearts with it as with a lighted candle, and be quite sure that their inward and outward life harmonizes with its teaching.

* * * *

In the chapter above referred to, we find the Master saying: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." We learn here that Christianity is not only believing a creed founded upon Bible truth, but it is obedience to the teachings of Christ.

* * * *

The religion of Jesus is a "doing" religion. Only those who "do the will of my Father which is in heaven," shall enter into that great reception at the end of the ages when those who have believed in the Christ and done the will of the Father shall be received into everlasting habitation. How important that we should look carefully, search diligently, to find what the will of the Father is, and devote ourselves to the doing of his will.

* * * *

Evidently, nothing can be safer for any individual in this world, and the world to come, than the doing of the will of God. Such a life is bound to result in the building of character that will stand the test, that will bring to us the fulfillment of the divine promises, both here and hereafter. A life consecrated, unselfishly and joyfully to the doing of the will of the Father, is safe beyond all possibility of question.

* * * *

In this same teaching of Christ we have him saying, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name have done many wonderful works? And then, will I profess unto them, I never knew you: Depart from me, ye that work iniquity." Reader, here is a startling revelation. We find here the possibility of a fatal deception. From this teaching of our Lord, we learn, that it is possible for one to appear to be accepted of him, and laboring successfully for him, when in fact, they are entirely unknown by him. This should set us searching into our own hearts and inspecting with care our conduct.

* * * *

We read from one of the apostles, the following: "Examine yourselves, whether ye be in the faith." From the teaching of our Lord Jesus in the above paragraphs it would seem of vital importance for us to turn on the light of the word of God and search as with an X-ray our deepest motives, to find out whether or not we are genuinely and truly children of the Lord.

* * * *

May it not be that the party of whom Je-

sus is speaking here has been under the influence of false teachers? Possibly they came into the church on a mere Decision Day proposition. Possibly, they never knew an experience which our Lord calls being "born again." They may have been put to work in the church, honored and elevated, soothed and comforted in time of spiritual uneasiness, advanced and used; they give their money, they render some service, and really are so deceived by false teachers and—come to think about it, there is much false teaching in these days with reference to what constitutes real salvation. But, we are taught by our Lord that there is coming a day of discovery. What a thundercrash on a poor deluded soul when he shall say, "Depart, I never knew you!"

Kentucky Annual Conference.

THE Kentucky Annual Conference met in the beautiful city of Carlisle, Ky. The preachers of this conference were never more kindly received or treated with more genuine hospitality than that shown by the people of Carlisle regardless of the various denominations which participated so heartily in opening wide their homes and hearts to the members of the conference.

The Christian Church, a spacious building, hardly a block away from the Methodist Church, was thrown open for the meeting of the various examining committees and boards where they found ample room and convenient accommodation for discussion of various subjects and the preparation of their reports for the Conference.

Bishop McMurtry presided over the conference. He has often visited this conference as Secretary of Church Extension, but this was his first time to preside over the body. He dispatched business with rapidity and accuracy. He dealt with the brethren very earnestly with reference to their financial reports and insisted that the budget system should be observed and that collections should be distributed with equality among pastors, presiding elders, and the various claimants upon the church.

I have not heard a more stirring, earnest, and powerful address delivered to a class of young ministers being received into an annual conference. He laid great emphasis upon the power of the Gospel, the devotion to the one great work of separating himself from any and everything that would divert his attention from his chief work of proclaiming the truths of the Bible for the salvation and instruction of human souls. He emphasized the virgin birth of Christ, the atoning merit of his death, his resurrection, and that Christ and Christ alone can save the lost, but that he is abundantly able to save to the uttermost.

Bishop McMurtry preached a great sermon on Sunday morning, in which he exalted the

Lord Jesus high over all. The address and sermon produced a profound impression upon the conference and community.

Bishop Paul Kern, recently elected to this office at the General Conference at Dallas, Texas, was present and delivered a most earnest address to a packed house on Missions. I heard fine reports of the addresses of the General Conference agents, but I was not able to hear them all, as I was preaching twice each day and was compelled to take some rest between the preaching services.

No pastor ever handled a conference with greater grace, ease, and kindness than Rev. F. B. Jones, the pastor of the Methodist Church in which the conference was convened. Brother Jones is one of the truest and best of men and I found that he was much beloved by not only the people of his own congregation but the people of Carlisle. They were greatly pleased to have him returned as their pastor.

I had been invited by the Presiding Elder of the District and the pastor to preach each day during the conference session. I spoke to fine congregations at eight o'clock each morning and at 7:30 each evening. Really, we commenced our services at seven o'clock, sometimes five or ten minutes before seven. The church was packed,—the Auditorium, Sunday School Room, with many standing every evening by seven o'clock, and we usually commenced the service thirty minutes before the time announced. The Lord blessed and gave me strength in a very gracious way as the days went by, and I do not believe I have ever received a more receptive or appreciative hearing than given me by the brethren of the conference, the visitors, and the good people of Carlisle. There was a very gracious spiritual atmosphere and it seemed as if we were all stirred up to the great importance of the baptism, abiding, and empowering of the Holy Spirit for the gracious task of soul-winning to which we had been called. Many of the brethren seemed to resolve anew to press the battle for the salvation of the lost. I had some urgent invitations to hold revivals and if my strength should warrant such an undertaking nothing could please me better than to lock shields with some of my brethren in the Kentucky Conference and press the battle for human souls.

Bishop McMurtry tried "the noble experiment" of appointing a group of very excellent young men presiding elders of three of the districts out of the five districts of the conference. This office seems to have become a bit anemic. It was an effort of transfusion of young blood into an aged and somewhat decrepit office. Say what you will the office of presiding elder has become a bit unpopular. It is difficult to fill this office in such a way as to make preachers and people feel that it is of vital importance and that the spiritual and financial returns are equal to the expenses. Our young men promoted or, demoted, as the case may be, are capable and

(Continued on page 8)

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

SOME THOUGHTS ON THE DEVOUT LIFE.

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



I have been reading recently a very interesting book on the interpretation of Church Life and Experience as taught by that body of very devout believers of ancient days who are known as Mystics. True, some of their teachings may be quite different from ours on some subjects, but most of them are united in ascribing the real religious life and experience as the work of the Holy Spirit; they teach also, the immediateness of that work, the suddenness of Salvation through Faith in the Holy Spirit.

William Taylor when in India constantly preached the work of the Spirit in immediate and sudden conversion. He wrote in his diary, "Two daily papers have opened their batteries against us and several ministers are preaching against the possibility of sudden conversions."

Real religion having its birth in the "Second Birth," and its inspiration from the Holy Spirit "is an experience," says one, "that is deeper than science, more certain than demonstration and from which flows the sap that circulates through every branch and spray of demonstration and knowledge, an experience which passeth all understanding."

Jacob Boehme, a very devout writer of ancient times, speaking of an experience in the Spirit said: "In one quarter of an hour I saw and knew more than if I had been many years in a university. I saw and knew the Being of all things, the Byss and Abyss." Madame Guyon, in one of those moments of ecstasy, said, "My spirit disenthralled, became united and lost in God. And this was so much the case that I seemed to see and know God only and not myself." A great leader tells of an experience he had in which he said: "As I was speaking, the whole system of the universe rose up before me like a vague destiny looming from the Abyss. I never before so clearly felt the Spirit of God in me and around me. The whole room seemed to me full of God. The air seemed to waver to and fro with the presence of something, I knew not what. I spoke with the calmness and clearness of a prophet."

Christian experience in its pure state is a state of a "rich and vivid consciousness of God, rising to a perfect experience of union with God in mind, and heart and will."

Our New Testament is always very emphatic on religion as a real inward experience—"Christ lives in me." "God hath sent forth the Spirit of his Son into our hearts crying Abba Father." "We are transformed into the image of the Lord by the Spirit of the Lord." "God hath shined into our hearts to give the light."

Plato taught that the "soul has in itself an eye for divine reality and that the mind has a native capacity for beatific vision." The whole history of religious experiences prove that such is the case. "There are as many unveilings of God as there are saintly souls"! God manifests himself through his children. The history of the saints is a history of God's unveilings. During the Dark Ages when the church was corrupt, even then God had saintly souls through whom he manifested himself. "The final achievement of God is the manifestation of himself in the hearts of men and the highest achievement of man is the inner consciousness of God."

Sin is the disturbing element in the soul of man as well as a transgression of the Law of God and the work of the Devil. (1 John 3:8). Eckhart writes in the long ago: "It is necessary to be on the guard against false wisdom, against believing that one can sin without any fear of consequences. One is never free of consequences until he is free of sin."

Taylor, one of the saints of long ago, says,

SAYINGS.

"The sobbing of a thousand million of poor heathen sounds in my ear, and moves my heart; and I try to measure, as God helps me, something of their darkness, something of their blank misery, something of their despair. Oh, think of these needs! I say again, they are ocean-depths; and, beloved, in my Master's name, I want you to measure them, I want you to think earnestly about them, I want you to look at them, until they appall you, until you cannot sleep, until you cannot criticise."

—Rev. Chas. Inwood.

"Every friend of Jesus is a friend of Missions."

Mackey, in Africa, 1890, wrote: "Here is a field for your energies. Bring with you your highest education and your greatest talents. You men of God who have resolved to devote your lives to the cure of the souls of men, here is the proper field for you. It is not to win numbers to a church, but to win men to the Saviour and, who otherwise, will be lost, that I entreat you to leave your work at home to the many who are ready to undertake it, and to come forth yourselves to reap this field now white to the harvest. Rome is rushing in with her salvation by sacraments and a religion of carnal ordinances. We want men who will preach Jesus."

And the world has its heroes of lace and gold braid,

That are honored and wined for the waste they have made;

But the world little knows of the debt that it owes

To the Hower, the Blazer of Trails.

—Kipling.

"The things that are impossible with men are possible with God." Face it out to the end; cast away every shadow of hope on the human side as a positive hindrance to the Divine; heap the difficulties together recklessly, and file on as many more as you can find; you cannot get beyond that blessed climax of impossibility. Let faith swing out to Him. He is the God of the impossible.

—L. Trotter.

"God loves with a great love the man or woman whose heart is bursting with a passion for the impossible."

"God's people enjoy an enlightened understanding. The vision of the eternal light makes their souls so luminous that they could teach all men if the occasion came. . . In one short hour you can learn more from the inward voice than you could learn from man in a thousand years." He speaks also of the "unseen depths of the Spirit where lies the image of God." As a sculptor is said to have exclaimed on seeing a rude block of marble, "What a godlike beauty thou hidest," so God looks upon man in whom his own image is hidden; but this soul center does not become an operative power, a dynamic possession until the outward man is converted.

Steps into the deeper life of the Spirit are according to Eckhart (1) Purification involving Sorrow for Sin, hearty amendment of life. (2) Enlightenment including (a) Eschewal of sin, (b) Practice of Virtue, (c) Trial and Temptation, (3) Union embracing Pureness and singleness of heart, love and contemplation of God."

Ruysbrock, the Flemish Mystic, in a very beautiful passage, says: "The pure soul feels a constant fire of love which desires above all things to be one with God and the more the soul obeys the attraction of God the more it feels it and the more it desires to be one with God. . . The immersion in love becomes the habit of our being. The Spirit of God breathes us out toward love and good works and it breathes us into rest and joy."

Gerard, who lived in the 14th century, was a remarkable man of God. He broke away from the traditions of the time. The central notes of his message were:

1. The love of God.
2. The Divine Touch.
3. The great salvation.
4. The possibilities of life with God.

Gerard said: "The Holy Spirit inwardly visits, illumines and changes the heart of man and incorporates the man into himself."

"The greatest temptation is not to be tempted at all." "Never breathe a word to show yourself off as very religious or learned."

John Huss, when about to be burned at the stake at Constance, said: "The chief aim of my preaching has been to teach repentance and the forgiveness of sins according to the truth of the Gospel of Jesus Christ; therefore, I am prepared to die with a joyful soul." Huss, though a priest of the Catholic Church, had a positive experience of salvation. Hans Deuck, a scholar of the same century wrote in his Confession, "I would fain possess that faith which works salvation and leads to life, but I do not find it in me. Nay, if I said today that I had that faith tomorrow I should accuse myself of lying; for an inner Voice, a spark of truth which I partly feel in me, tells me that I have not yet that faith which works life."

In the days of the Anabaptists the high church people were shocked by the sight of a woman preacher which a writer described in the following lines:

"And that her zeal, piety, and knowledge
Surpassed the gravest student in college,
Who strive their human knowledge to advance;
She with her Bible and concordance
Could preach nine times a week, morning
and night,
Such revelation had she from new light"

As we read such things we might ask Why not? The promise of the Spirit was, "And your sons and your daughters shall prophesy." Acts 2:17. We thank God today for women preachers—they have given the message of salvation in the spirit of him who sent them. They have spoken in the Spirit because they have lived in the Spirit; and have been taught from above the lessons which they wished with all their heart to teach. The hymn which Charles Wesley puts into the lips and heart of a "Lay Preacher," happily expresses the principle and feeling of the true-hearted multitude of women preachers whom Methodism sends out with news of Divine mercy and of the great salvation.

"I thank Thee, Lord, of earth and heaven,
That Thou to me, e'en me, hast given
The knowledge of Thy grace,
(Which flesh and blood could ne'er reveal,)
And call'd a babe Thy love to tell,
And stammer out Thy praise.

"None of the sacred order I,
Yet dare I not the grace deny
Thou hast on me bestow'd;
Constrain'd to speak in Jesus' name,
And show poor souls the atoning Lamb,
And point them to His blood.

"I now believe, and therefore speak,
And, found myself, go forth to seek
The sheep that wander still;
For these I toil, for these I care,
And faithfully to all declare
The peace which all may feel.

"My God supply Thy servant's need,
If Thou hast sent me forth indeed
To make Thy goodness known;
Thy Son in sinners' hearts reveal,
By gracious signs my mission seal,
And prove the word Thine own.

In one year, Great Britain spends 86,500,000 pounds for milk, 80,000,000 pounds for bread, and 288,200,000 pounds for intoxicating liquors. The health, strength and prosperity of a nation may be very accurately estimated by the proportion of the milk bill to the drink bill.

BACK TO THE FAITH OF CHILDHOOD.

Beulah May Bowden.

CHAPTER II.



WHEN their John was fourteen he had become rather self-assertive and resented this petticoat teaching. The boy had even declared that if his father had regarded the Bible as very important he would not have left the teaching of it all to his mother. And Mary had become terribly worried.

One day as Amos had passed Mary's door he had heard her praying in an agony. She was telling God that since the boy's father no longer accepted God's Word as of divine origin and took no interest in teaching his son the way of life, it left a burden on her that she was not able to carry. She would rather he would die in his childhood than grow to manhood without a saving knowledge of Christ. Foolish Mary! Amos was busy with a men's supper that night and had no time for his wife's fears.

But two months from that night John lay in his casket. Six weeks before he died he had, however, given his heart very definitely to his mother's Savior. Yes, if there were such a thing as conversion John had surely been converted. His schoolmates all had said they would not have known him for the same boy. Then had come the auto accident and then two never-to-be-forgotten days of anguish. Amos now tried in vain to draw the curtain on that death-bed scene. With his last breath the boy had told of his love for Christ and of his faith in the Lamb of Calvary. And after John had left them Mary had never been seen to shed a tear, but she had become so near a skeleton that for a year Amos had feared that she would soon follow their son to the grave.

Their little Faith, now eighteen, had come up a child after her mother's own heart. She loved her Bible more than anything else and would pour over it for hours at a time. In one way and another Amos had heard of Faith's leading girls from all parts of the city to seek Christ as their Savior. The large church Amos served held no prayer meetings, but Faith had organized a prayer circle composed of girls from a dozen denominations, and the members of this circle were spending their time praying for the conversion of their friends and schoolmates, and that with marked results.

Amos did not take much stock in the experience called conversion—at least for young people. Bringing children up to consider themselves Christians was more to the point, and so much praying was a waste of time. Amos wished that Mary and Faith were both more interested in church work than in prayer-meeting—church work such as missionary teas, young people's socials, sewing classes, gym classes, and the many money raising schemes. But Mary's idea of Christian work was "saving souls, teaching God's Word, helping those in distress, comforting those who mourn, and visiting the sick."

Amos was still staring wide-eyed at the ceiling when the clock struck four. It was getting light, and since he was unable to sleep he might as well get at his Sunday's sermon. As he passed the door he glanced into his wife's room. She was not there. What did it mean? He had not heard her go down stairs. He tiptoed through the long corridor to the room at the further end and listened at the closed door. Yes, she was there praying, but this time instead of pleading with God to bring her husband back to the foot of the cross she was exultantly praising him because he was just about to accomplish that miracle. A moment later and she had broken down completely and was telling the Lord how lonely she had been since her husband had ceased to love to pray

and study the Word with her, since he had ceased to yearn over the lost and was interested only in having a fine report of additions to the Church to show at conference. Half impatiently, half sorrowfully, Amos turned away and headed toward his study.

He had chosen for his sermon theme, "Finding God." It sounded well, and in order to keep in the good graces of the ultra pious one must take such topics every now and again. He readily decided on his main subheadings: (1) Finding God in nature, (2) Finding God in one's fellows, (3) Finding God in one's self. But he had never found it so hard to prepare a sermon. Something kept whispering to him, "You used to find God revealed in his Word," and again, "You used to find God in prayer." He got to his feet and paced the floor. "What ails me anyway?"

Then he suddenly recollected what he had heard a few days since as he passed the door of one of the rooms in the church basement. It had been first the voice of Grandma Goodwin beseeching God that their pastor might get a glimpse of Jesus. And then Mother Day had prayed, "O my Father, convict him and convert him and then use him to the salvation of our young people. Let him see Jesus crucified that he may make others see his bleeding wounds and thorn-pierced brow. And, O God, give him power, Holy Ghost power, to melt hearts."

Amos had passed on with a smile of amusement and forthwith had forgotten the incident. One must expect such things from old ladies who had not kept up with advancing thought. But now their words came back and rang in his ears. His mother would have said that the Spirit of God was knocking at his heart, but of course, that was nonsense.

On Sunday afternoon Ruth Bliss phoned to ask her pastor to call. Faith asked if she might accompany her father. He was somewhat surprised but consented. After they got into the street Amos noticed that she had her Bible under her arm.

Ruth was a young lady three or four years older than Faith. She apologized for sending for Mr. Hanley. "But you see," she said, "with my sprained ankle I could not come to you, and I am so very unhappy that I must have help right away."

"How's that? I thought you were one of the happiest young women I ever knew."

"It is this way, Mr. Hanley. You know that three years ago Faith led me to take Jesus as my Savior."

"No, I knew nothing of the circumstances. All I knew was that you came to me requesting to be taken into church membership."

"Well, it was three years ago this very day and in this room while I knelt beside that big chair that Faith prayed for me and I said Yes to Jesus. Oh, I was so happy! and I continued to be happy until about six months ago when somehow I began to lose out. I don't sense God's presence with me as I did. I don't enjoy prayer any more. Sometimes all seems dark to me. Mr. Hanley, how can I find peace again?"

How Amos did hate to be called to deal with questions of a subjective nature! To him Christianity was a matter of action. What on earth should he say to this young woman? He wanted to tell her to get away from her foolish introspection by getting out with the young people and having a rollicking good time. But with Faith's earnest eyes, so like her mother's, fixed upon him, he could not. Suddenly he had an inspiration. "Ask Faith," he said.

Faith moved nearer to her friend and without hesitation opened her Bible to Isaiah and in her sweet, clear voice read: "O that thou hadst hearkened to my commandments!

then had thy peace been as a river." (Isa. 48:18).

"The audacity of the child!" thought Amos. "What right has she to assume that Ruth has done anything wrong?"

But Ruth's face was a study. At first it registered astonishment, then conviction, then shame. Finally her face dropped into her hands. Faith waited. After a few moments she continued: "Return unto me and I will return unto you, saith the Lord of hosts." (Mal. 3:7).

After what seemed to Amos a long pause Ruth raised her tear-stained face. "Faith," she said, "I see it all now. One day last February I decided to compromise along certain lines to please my worldly friends. I didn't feel right about it, but I was too stubborn to acknowledge even to myself that I was doing wrong. That night God seemed far away when I tried to pray; the next night I went to a prayer meeting, but I had no testimony; the third day you called upon me to help you talk with a girl who wanted to find Christ. I went with you, but I knew that my words were empty and carried no conviction, and I knew that you felt relieved when I excused myself and left you alone with the girl. From that day to this my life has been fruitless. Now, Faith, dear, show me the way back to light and peace and usefulness."

Faith turned again to her Bible. "He that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12). "In thy presence is fulness of joy: at thy right hand there are pleasures forever more." (Psa. 16:11). "He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." (John 15:5). "Restore unto me the joy of thy salvation. . . . Then will I teach transgressors thy ways and sinners shall be converted unto thee." (Psa. 51:12, 13).

Then Ruth and Faith, utterly unmindful of the presence of Amos, prayed together just as they had often done before Ruth had found herself out of fellowship with Heaven. Such praying! Those young people seemed to be talking to a friend right by their side. Just for a moment Amos felt that he would give anything for the ability to get into the divine presence as easily as they did.

Once on the street again Faith said, "Daddy, I would like to call on Sylvia Maywood before I go home. You know she lost her grandmother last week."

"I wish," said her father, "that you would not associate on terms of equality with those East-enders. Your doing so means a loss of prestige with the influential people of our own church."

"Daddy, Sylvia's folks are working people, but they are most respectable, and Sylvia is the most earnest Christian girl I ever knew. She has surely been a help to me."

"Where did you get acquainted with each other?"

"For three years we regularly spent thirty minutes of our noon hour at school in Bible study together. One day we would look up the passages we would use in helping a person who had one difficulty and the next day the ones we would use in some other case."

"But why didn't you just talk to Ruth this afternoon instead of reading Scripture to her?"

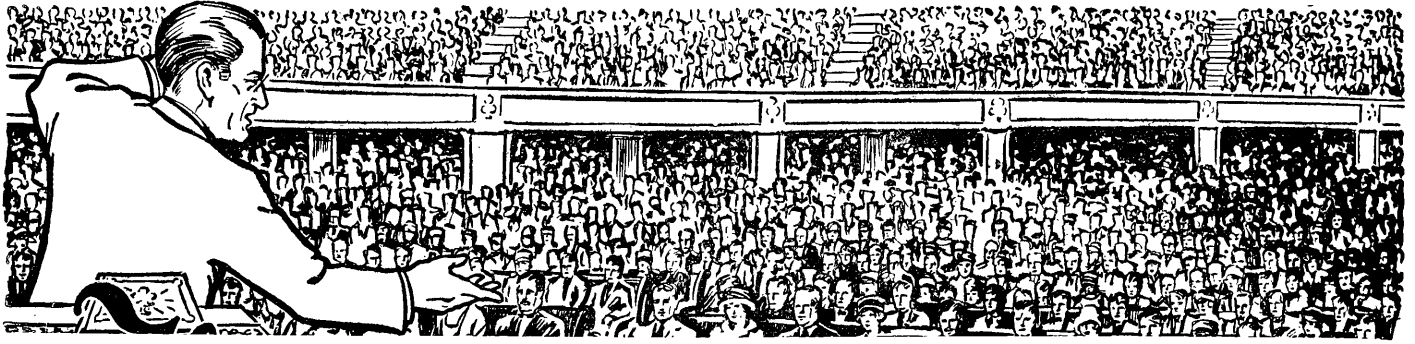
"Oh, Daddy, what good could my opinion do? She wanted something authoritative."

"Well, run along and see your friend."

The next day Amos was called to Chicago on church business. At the close of the day his friend, the Rev. Mr. LeDell, said, "Well, Amos, neither of us can get home tonight. Shall we go to a movie or attend a mission?"

"I'm not keen about these city missions," said Amos. "The workers are usually ig-

(Continued on page 6)



PAUL'S CERTAINTIES.

Rev. W. B. Walker.

"I know whom I have believed." (2 Tim. 1:12).

"We know that all things work together for good." (Rom. 8:28).

"We know . . . we have a building of God, an house not made with hands, eternal in the heavens." (2 Cor. 5:1).

NO one can read the epistles of Paul without noticing a strange mingling of humility and assurance when referring to himself. The language of self-depreciation and the language of self-assertion are both to be found in his letters. When Paul thinks of himself in the light of the past, no language is too strong to describe his own utter unworthiness, but when defending himself against his enemies he asserts his dignity and authority in language that sounds almost boastful and egotistical. For instance, in one place he describes himself "less than the least of all saints," while in another place he proudly flings out the challenge, "Am I not an apostle?"

Paul is a remarkable combination of humility and assurance. Just as we find that strange mingling of lowliness and righteous pride when he speaks of himself and his work, so we find a remarkable mingling of diffidence and positiveness when he speaks of what he knows. In one place he speaks with a certain hesitancy, and in another place with dogmatic assurance. In one place he "guesses at truth," and in another he speaks with the certainty of one who has the mind of Christ. In one place he confesses that he knows only in part, and in another he unhesitatingly says, "I know." In reading Paul's epistles I have noticed that he knew three things, to which I wish to call your attention.

I. THAT HE HAD AN ALMIGHTY SAVIOUR.

He says, "I know whom I have believed." These three certainties seemed designed to meet life's greatest and most painful mysteries. If I were to mention the three things that most perplex and baffle us, I should mention them as follows: *Sin, Sorrow, Death*. But these three certainties are specially designed to meet these three painful and saddening mysteries.

(1) Paul had a vision of the exceeding sinfulness of sin. He saw sin that had polluted men's bodies, defiled their minds, and destroyed their souls. It made the past a very nightmare, it made the present sheer misery, and it filled the future with a nameless and terrible dread. Wherever Paul looked he saw wrecked homes, prodigal sons and daughters, on their way to destruction, broken vows, blasted hopes, woes, and wretchedness and pain.

(2) Paul was certain of his Christian experience. A vision of sin such as Paul had would have driven him to bitter and angry despair, had it not been for one thing—*He knew him who could take away sin*. He had met him who was able and willing to save from the pollution, defilements and being of sin. Paul says, "I know." "One thing I know," said the blind man to his cross-exam-

iners in the gospel story. Paul says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

He was dead certain that he started to Damascus a great sinner, but met Christ, and was graciously converted, and later was powerfully sanctified wholly by the baptism of the Spirit.

(3) Not only was Paul certain in his belief in the power of the gospel, but he also was certain that God could keep a person from falling. He says, "I know him that is able to keep that which I have committed unto him against that day." Again, he says, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In these days of uncertainty and unbelief, I am still preaching this same blessed certainty. Christ is able and willing; all history demonstrates it, our own experience confirms it. Peter, the denier and blasphemer, says, "He is able." Zacchæus, the cheat, says, "He is able." The woman who was a great sinner says, "He is able." The dying thief who was saved from the jaws of unfolding damnation declares, "He is able." Paul, the persecutor and blasphemer, says, "He is able." And I want to add my humble word of testimony to the same gracious fact. He has saved me to the uttermost. From the halls of heaven there comes to us a sound as of many waters saying, "Now unto him that is able to keep us from falling, and to set us before the presence of his glory without blemish with exceeding joy."

II. WE HAVE A LOVING FATHER WHO IS RULING AND ORDERING OUR LIVES.

"We know that all things work together for good to them that love the Lord." With Paul this was not a matter of speculation or guess-work. *He knew it*. He knew that the events of his life were not the results of chance or accident, or blind fate.

(1) Paul was cast out from friends and home, but he was certain that all things were for his good. He preached and wept over his own people, but his message was rejected, and he went far hence unto the Gentiles. What seemed against him proved to be God's method of reaching the Gentile world with the message of hope and salvation. I know of some who were driven from home with its comforts because a full gospel had been embraced, but never have I seen it fail to make great Christian workers and preachers. Paul met severe persecution, misunderstanding, indifference, and carelessness, but he followed the blessed example of his Lord. He went from city to city preaching the glorious gospel of full salvation, but was stoned, beaten, and was under great pressure.

(2) The door of opportunity closed in Paul's face, but his faith and trust in God were so certain and definite that he took it as one of the "all things." He had a strong pulling to Asia to preach the gospel, but the Lord closed the door of opportunity. But in

closing Asia's doors, he opened the door of opportunity in Europe. We may rest assured that when the Lord closes one door, he will graciously open another. By and by Paul was permitted to preach in Asia, the country of his first love. Oh, how necessary it was that Paul preach the gospel in Europe first. By beginning in Europe first the gospel began its westward roll. Friends, it may seem strange that the Lord should close certain doors of opportunity to you, but ever remember that the Lord will open others of far greater importance.

(3) There are many things in this life that we do not understand. But, if we can see the hand of God behind the clouds, nothing will be of blind fate to us. Often our wondering souls ask the question—Why? Yes, why this sorrow? Why this bereavement? Why this waste of life? When we see a man stricken down in the midst of life; when we see a father removed just when his family need him most, we cannot understand. Many of us have wondered at the home-going of a promising young minister. Many have stood aside and wondered when a precious child was taken from us. While we cannot always explain or understand these mysteries, we know that all things work together for good to them that love the Lord.

III. PAUL KNEW THAT A HAPPY HOME

AWAITED HIM BEYOND THE GRAVE.

"We know that if the earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." The happy home in the Father's house was no dream, or fancy, or imagination to the apostle—it was a *solid certainty*. Socrates and Plato speculated as to what came after death—*Paul knew*. He knew that a building of God awaited him after the trials and difficulties of this life were over. However, there were some things regarding the future that Paul did not know or understand, but when it came to his assurance of a future state *he knew*.

(1) To some this future home will be a place of rest. To those who have labored in the heat of the day, it will mean blessed rest to them. "My chief conception of heaven," said Robert Hall to Wilberforce, "is rest." "Mine," replied Wilberforce, "is love." Yes, to some it will be like John of old whose greatest joy and fondest consolation was to lean upon the bosom of his Redeemer.

The story is told of a mother who was standing by the bed of her dying child. The mother tried to lead the child's thoughts to heaven, and told the child of the city of pure gold, of the dazzling brightness. But the child shuddered, and cried that the light would hurt her eyes. Then the mother told her of the choirs of angels, and their songs before the throne, and the child answered that the noise would make her head ache. At last the mother took the moaning child to her breast, and as she nestled there, the child said, "If heaven is like this, I am ready to go there."

(2) Our heavenly home will be a country that is free from sorrow and death. This world is filled with sorrow and death. Little

do we know the sorrow that is hidden under the surface of those whom we meet. This world is broken-hearted, sorrowing, weeping, bleeding, and eternity bound. On every hand we hear the piercing cry of sorrow and death. We have our fathers and mothers for awhile, we are blessed with their example of love and patience, and we feel as if we could not do without them, but death comes uninvited and takes them away. We grow up with our brothers and sisters, and the thought of death brings a feeling of sadness, but soon they are taken from us. We press our children to our hearts, but soon death claims them. "One by one they went away." But as Paul of old we are certain of a heavenly home beyond earthly sorrows and death.

(3) Heaven is a place of happy reunions. There is not a family whose circle is unbroken. There is great joy in the family reunions of this world, but soon they break up and our hearts are made sad. But there will be no "good-bys" in this family reunion that is beyond the stars.

It will be great rapture to our souls to meet God's family of all ages. The Bible speaks of them as "the whole family." We shall meet those who lived and toiled for God before history began. It will be great joy to meet Father Abraham, who walked with God. We shall meet Moses the world's greatest lawgiver and legislator. Then, there will be Joshua who could arrest the sun in its course that he might have more time in which to fight God's battle. And, in the center of the universe of God will be Christ Jesus our Master, who flung worlds from his fingers, was born in Bethlehem of Judea, at whose voice the winds obeyed, and at whose command the dead leaped to life. He was crucified on a cross, incarcerated in the city of death, burst its bars, carried off its gates, ascended on high and has become our Friend at the right hand of God forever more.

In conclusion I want you to notice Paul, the faithful, battle-scarred warrior of the cross in Rome's dungeon as he has come to the terminus of the way, and takes up his pen and writes his closing message to Timothy. He says, "I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." As he looks forward his eyes brighten, his bosom heaves, his heart expands, his hopes enlarge, earth recedes, his surroundings are transformed; Caesar drops out of sight, and Christ appears; the executioner's ax is welcomed as the key which opens paradise; and under the momentum of a life lived on earth, based on eternal principles, "Paul the aged" sweeps through the gates of a felon's death to wear the crown of eternal life and to hear the music of the Master's gracious greeting, "Well done, thou good and faithful servant."

Brooklyn, N. Y., Holiness Convention.

The 15th Annual Interdenominational Holiness Convention (D. V.) will be held in the Warren Street M. E. Church, Brooklyn, Rev. E. L. Fox, D. D., pastor, October 31-November 9, 1930. Convention opens Friday, Oct. 31, at 2:30 P. M., with intercessory prayer service, followed by the Lord's Supper.

Preachers: Rev. Seth C. Reese, of California; Rev. R. R. Blews, D. D., of Pennsylvania, and Rev. John Fleming, of Kentucky. The daily Bible Study, conducted by Rev. A. J. Shea, formerly of Canada, now of New Jersey.

Musical Director, Rev. Alvin Young, soloist, assisted by Mrs. Elsie Davies, known as "The Welsh Nightingale," Mrs. Florence Miller, wondrously sweet contralto, and Mrs. John Norberry, organist.

Special workers, Rev. H. W. Hodge, Rev. John Dunster Thomas, Rev. Alfred Lenzner, Rev. L. Henderson, Mr. H. W. Ortlip, Sister Nellie Magee, Mr. and Mrs. Chas. MacLean, Mrs. Edwards, and others.

Will THE HERALD family pray mightily for a special outpouring of the Holy Ghost upon this convention?

Rooms can be secured for you reasonably, breakfast, dinner and supper served in the basement of the church. For particulars address

MRS. C. H. COOKE,
850 St. Marks Ave., Brooklyn, N. Y.

Bud Robinson's Monthly Letter.

To the Readers of The Pentecostal Herald:



HIS old soldier has been on the run and too busy to write you a chat.

In my Bible study I found some interesting things that I might pass on. I was reading in Paul's letter to Titus, chapter one and verse two, a statement that I had read for years, yet on that special occasion I was so impressed with it that it simply stuck to my head like burs in the sheep's wool. Here was the startling revelation to my dull, stupid mind: "God cannot lie." As I thought of that wonderful statement another scripture came into my mind in St. John 10:35. I read: "The Scriptures cannot be broken." As I studied these wonderful texts another one came into my mind, second Tim. 3:16, 17: "All scripture is given by inspiration of God." Then I remembered that in John 5:39, the words of Jesus, when he said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Beloved reader, here is a line of Bible study that will interest you all the rest of your life, if you are a serious man or woman. Think of it in this light: If God cannot lie, and if the scriptures cannot be broken, and if all scripture is given by the inspiration of God, and if Jesus wants you and me to search the scriptures, it is because God looked down the stream of time and saw the Devil in charge of the great pulpits of the land, and in the colleges and universities and even in the high schools and grammar schools with men and women doing their dead level best to undermine the faith of the Church of the Lord Jesus Christ in the inspiration of the Old Book. He saw the preachers robbing the people that were feeding him of their faith in God and the Bible and the blood atonement; that little by little, he would implant some doubt in the minds of the people in the Bible until, finally, he would have them so steeped in modernism that they would boldly stand up and proclaim to a lost world that man had at last bridged the awful gulf and had become so wise that man had made God in his own image; and while the preachers are robbing the people of their faith in the Bible the teachers in the schools have robbed the rising generation of their divine Creator, and have robbed them of a Divine Creation, and have made them only evolved animals; we are manufacturing such young men as Loeb and Leopold and Hickman and tens of thousands of others, that will hold up banks and stores and rob and murder by day and by night.

Any preacher of any denomination that draws his salary out of the pockets of his poor people while he draws every particle of faith out of their poor hearts is a black hypocrite, and what hell will mean to that poor, deluded sinner will be awful. What does God care for a gentleman with a dozen titles to his name while he hasn't got a fish on his string, and his tracks pointing toward the back door of death and damnation. God's promise is that "I will make you fishers of men." The words of the blessed Christ are that, "from henceforth ye shall catch men. And my word shall not return unto me void, but shall accomplish that which I please, and shall prosper in the things whither I sent it."

The world is dying for a revival of the

word of God and for an old-fashioned, Holy Ghost revival of heartfelt religion, the kind that men know when they get it, and then they know when they lose it. No man ever went to an altar of prayer and found Jesus precious to his soul, then went back the same way that he came, for all men from the days of the Wise Men to the present day, have gone back another way when they found the Christ of Calvary. The One who tasted death for every man; the One by whose stripes we are healed; the only One that the crooks in the pulpit and out of it have not been able to pick a flaw in his teaching, or a word that ever fell from his lips, or a single act of his beautiful life for 1900 years. He has stood out like a great mountain peak overlooking all the valley below. He could eat with the sinners and speak peace to the heart of the fallen, and touch the leper, raise the dead, open the eyes of the blind, and never act like he had done anything out of the ordinary. How different nowadays! I have seen some people that claimed to have a case of healing in their meetings and it was advertised all over the country. The facts are, that Jesus has never met a hard case, and he has never met one of the kind that is called one of the incurables that is often referred to in so-called healing meetings. Any Christian ought to be able sometimes, at least, to pray the prayer of faith and see somebody healed. I know of no Christian that can get everybody healed that they anoint and pray for; so after all, our power is limited and we come far short of the healing that was possessed by the blessed Christ who walked the earth 1900 hundred ago. Some of the greatest pretenders have been the greatest fakes. But thank God, he has some on earth that still walk and talk with him. Bless his dear name!

We can believe anything we find written in the Bible, for we started out with the text that God cannot lie and that the scriptures cannot be broken. That leads us to believe that God can save any sinner that will repent of his sins, confess his sins, forsake his sins, and believe on the Lord Jesus Christ. We also believe that any justified believer who will bring himself, soul, mind, and body, and lay himself on God's altar, take his hands off, that God will sanctify that soul and cleanse that believer from all sin and fill him with the Holy Ghost and make him or her perfect in love. We also believe that it is for God's glory to save and sanctify everybody on earth that will have it. We also believe that, in many cases, it brings glory to God to heal the sick, probably not in every case that is anointed and prayed for, because some of the best and most faithful Christians I have ever met have often anointed and prayed for some people who were not healed. We don't know why it was not done, but we simply know that it was not. We probably thought that the healing of such a person would be for the glory of God, but evidently God saw different, for the prayer was not answered and the person was not healed.

Some one may say, "O well, they all could be healed if we had the faith," but when God can see that if the person was healed and made well that he or she would go back into a life of sin and finally be lost, we will find in such cases that God will not give us the faith for that person's healing. I am led to believe that there are thousands of people, if they are laid on the shelf and have to lie there, will finally make it through to heaven, while if they were well running the streets of the city they would be overpowered by the devil and the powers of sin and fall away and finally be lost. King David said that, "before he was afflicted he went astray."

As great as the healing of the body is it does not compare to the healing of the soul. A man can go through this old world with one leg shot off, and one eye knocked out, and one hand gone, and his leg that is left may be

(Continued on page 9)

BACK TO THE FAITH OF CHILDHOOD. (Continued from page 3)

norant, ungrammatical, sensational back-numbers, preaching the same doctrines their fathers believed, appealing to the emotions, making almost a fetish of what they call the Word of God. We all believe that the Bible is the best book of its kind, but it is only a record of man's changing conception of God down through the ages. It is too full of errors to be of divine origin."

"Please name one error, Amos."

Amos looked surprised, and to save his life he could not at that moment have thought of one.

"You know," went on Mr. LeDell, "that I am nearly twenty years your senior, and that it was partly through my influence that you came to accept the ideas you have just expressed. Now after thirty odd years of holding such views myself I must admit that they have brought me no satisfaction. For me life's day is drawing toward its close, and if I have made a mistake it is no less than a tragedy. You have heard of the little girl who asked, 'If Jesus didn't mean what he said, why didn't he say what he meant?' Last summer my little granddaughter asked me a question so nearly like that one that it set me to thinking. I made up my mind to find out. In the last year I have read the Bible through three times in the honest attempt to find out what is wrong with it. And do you know that, aside from a few places where it would be evident to any ignoramus that the copier was at fault, I cannot find one of those mistakes that we smart preachers have been making such a howl about? Yes, there are contradictions galore on the surface; that I freely admit. But on looking farther into the matter I always find that there is no contradiction for any but a very shallow student, such as I have always been content to be. My old father used to say that the Bible was its own interpreter, and I am beginning to wonder if the old man wasn't right."

(Continued)

The Republican Party and the Eighteenth Amendment.

Col. W. J. Donovan, of New York, gravely warns the Republicans of that state that the Republican party must face the issue, and boldly declare for the repeal of the Eighteenth Amendment. Failing to do that, the party will have to meet the consequence! And the dire consequence as he scents it, is the disintegration of the Republican party! He would make a deadly parallel of the old Whig party and abolition. Just where the parallel is, does not appear. Were not the Whigs neutral as to slavery? Which side should they have taken, to insure their perpetuity? Should they have declared for or against abolition? Should they have condemned or indorsed the Dread Scott decision and the fugitive slave law?

This much seems clear. Col. Donovan believes that the Republican party can be preserved only in booze! And he is ready to pickle the G. O. P. if it takes enough liquor to drown the nation! Rather than have the Republican party expire, Col. Donovan would bring back upon the country the intolerable condition of legalized liquor, which drove the people to adopt national prohibition! To save the Republican party from disruption and decay, he would debauch millions of men, beggar millions of families, bring shame upon millions of wives and mothers, and disgrace to multiplied millions of children; through the return of legalized liquor!

How much worse off is the United States because the old Whig party died? What calamity to the nation or to the world will ensue, should the Republican party pass out?

But, Col. Donovan is seeing a mirage. The continued life and usefulness of the Republican party does not depend upon the repeal of

prohibition! Two years ago, Al Smith imagined that the road to the White House was wet, but he was mistaken! If the people of the country could be convinced (which they cannot) that the leadership of the Republican party is sincerely and honestly dry, and will stand back of and enforce the Eighteenth Amendment, the old party would renew its youth like the eagle's!

Of course Col. Donovan, like all other repealers, is firmly opposed to the return of the old saloon! That is unthinkable! Let him or any other repealer or modifier, present a definite plan for getting liquor from the manufacturer to the consumer, without the licensed saloon, or its equivalent! Give the thing any other name, a "pub," a club, or what you will, and the result is the same! Liquor intoxicates. Intoxication debauches. Debauchery promotes all manner of crime. Liquor drinking unfits men for useful and dependable work. It begets poverty and squalor. It makes devils of otherwise decent people.

To call a polecat a posy, does not improve its odor!

A. S. HUNTER.

Dont's For Preachers.

REV. F. LINCICOME.

Don't put second things first in your meetings. One of the most difficult tasks is that of keeping first things first. In men's minds there is an ever persistent disposition to magnify the lesser and minify the greater things of the Bible. Even many religionists still "strain at gnats and swallow camels." They make the outside of the platter clean and neglect inward purity.

The drift has always been towards secondary things, toward Judaism, Pharisaism and ritualism. The more a church backslides, the more they will emphasize secondary truth, the more Pharisaical they will become. Things of the Spirit, even as early as Paul's time, were being discarded or neglected for the things of the law. Even today some make more of meats and drinks and ordinances and the like. Some make more of water in baptism, than of that which it symbolizes.

As in the past some swerved from a good conscience to contentions about the lesser matters, so now they are swerving from the essentials to the incidentals. They are swerving from the graces of the Spirit to the gifts of the Spirit; from the soul to the body; from holiness to healing; and even less than this.

First things are no longer getting the emphasis in the religious world. The emphasis is no longer on inward purity; it is laid upon the lesser things, such as church architecture, artistic music, precise ceremonies, entertainments, athletic games, social pleasures for the young at almost any cost to morals, and higher education at whatever cost to faith.

None of us is free from this danger of subversion. Satan, the world, and the weakness of the flesh would lure us away from the things that are excellent to those that are only good. Some have already been diverted from the major truths to the minor truths of God's Word. Some too, have slighted the "more excellent way" in the thirteenth chapter of First Corinthians and have camped instead in the fourteenth chapter, and that among the lesser rather than the larger spiritual gifts.

Let it be known and heralded abroad from ocean to ocean from continent to continent, that there is nothing better nor bigger in the Word of God than holiness, and believing this to be true, we are saying it should be first and foremost in our preaching. Let the other crowd spend their time and energy emphasizing patriotism, humanitarianism, educationalism, and tongue-ism. Let others put the emphasis on healing, the second coming, meats and drinks, and ordinances, which all have their place in apos-

tolitic Christianity, but which place is secondary.

Let us stay by the task God has given us; namely to spread scriptural holiness over these lands. And may God help us to spread it good and thick.

A Child of The King.

BY EDITH LILLIAN YOUNG.

Poor? No, of course not! Why, how could I be,

When Christ, the King, is taking care of me?

Tired? Sometimes—yes, more than tired; but then,

I know a place where I can rest again!

Lonely? Ah, well I know the aching blight; But now—I've Jesus with me day and night!

Burdens? I have them; oft they press me sore,

And then—I lean the harder, trust the more.

Worthy? Oh, no! The marvel of it is

That I should know such boundless love as His!

And so, I'm rich; with Christ I am "joint heir,"

Since He once stooped my poverty to share.

A Personal Note.

Letters reach us from the Congo, Africa, calling for meetings. One letter says: "You will be welcome. We need stirring up. This is where Satan works in great power. We feel that we cannot do anything here except as we have the aid of God and the Holy Spirit. This is a hard field. Missionaries need to keep spiritual if they are to accomplish much in the way of soul winning."

Another letter says: "I want to see the fire fall in the old-fashioned manner here and some real Holy Ghost praying through. Several of us are praying to that end."

Letters from Central America are calling for meetings in many directions. Let my readers and friends of THE PENTECOSTAL HERALD pray for us as we get ready. We have been praying much for Divine guidance and for the necessary funds. It takes several thousand dollars to make this trip. Please stand by us with prayer and support. Funds may be sent to me by check or postal order, care PENTECOSTAL HERALD. Time is short now. We ask prayerfully that you take a share in this work. G. W. RIDOUT.

A Very Essential Need of Every Child

In school is a handy Dictionary. We have just the book you have been looking for in a 1100 page, cloth bound volume. It is a convenient volume to use in the school room, or will make a valuable addition to one's library at home.

In this Dictionary will be found thousands of new words in aviation, radio, and other fields of present-day activities that have recently come into use. It contains synonyms and antonyms, mythological and classical names, names of persons and places, terms used in commerce and law, tables of weights, measures and money, Christian names of men and women, prefixes and suffixes, parts of speech, forms of address, abbreviations, shows at a glance how to divide each word into syllables, whether or not a word begins with a capital letter, and the words are in the largest, clearest type we have ever seen in a dictionary.

If you haven't a child in school, don't fail to supply yourself with a copy for home use. You will find it indispensable. The price is only \$1.00. This low price is made possible by printing a 500,000 edition.

Pentecostal Pub. Co.,

Louisville, Ky.

Enclosed find \$1.00 for which please send me the Dictionary described above.

Name

Address

GLEANINGS FROM THE EVANGELISTIC FIELD

SEOUL, KOREA.

Dear Friends of The Herald Family:

After six profitable weeks spent in Japan we returned to Korea a few days ago to begin three months of intensive tent revival campaigns throughout the various parts of Korea. Robert Chung, our friend and former classmate, has arranged a very interesting schedule which includes meetings with most of the protestant denominations in Korea. Denominational lines are not very strong on the foreign field and we have found the preaching of holiness does not arouse the antagonism and prejudice as it so often does in America.

As soon as we arrived in Seoul we pitched our large tent. You will remember this splendid canvas was presented to us as a gift by Dr. and Mrs. Morrison through the Methodist Evangelical League, and our good classmates of the class of '25 of Asbury College contributed enough money to purchase another large section to fit on the tent enlarging the seating capacity to a great extent. We were very fortunate in securing a vacant plot of ground in the center of the city making it very accessible to the masses.

Our meeting began on Monday night and we naturally concluded a very small crowd would be present since it was the first night of the campaign, but to our surprise the tent was almost packed to capacity. We have no seats in the tent, but everyone sits on a little thin straw mat. In this manner a great crowd can be packed into a very small space, and we can accommodate about eighteen hundred people in our tent. For several nights the tent has been completely filled and hundreds have been standing on the outside patiently and eagerly listening to all that was said. Although the service usually lasts two hours they remain standing throughout the entire time. Nowhere in the Orient are the people so eager to hear the gospel as in Korea. Everywhere we have gone in this heart-hungry land multitudes have flocked to hear the gospel message.

We wish all our readers could just drop in for one night and attend a service. The song service is led by a Korean and sometimes is very amusing. The Koreans have a great tendency to drag the songs and usually have a very difficult time staying on key, so that it is not always pleasing to the ear. One cannot help but sense the spirit behind their singing which reveals sincerity and true worship. All our preaching is through an interpreter. Robert Chung and Brother Chai of the Oriental Missionary Society have been our interpreters in this campaign and both have done very splendid work. Many of our readers know Brother Robert Chung for he spent many years in America and is a graduate of Asbury College. God is marvelously using him in Korea and it is safe to say no other evangelist in this country is winning as many souls to Christ and getting as large a hearing as Brother Chung. He is preaching the gospel of full salvation wherever he goes and thousands are hearing for the first time of God's provision for their sanctification. Please pray for this man of God.

One of the great difficulties in these large meetings is handling the great crowds that flock to the altar when the invitation is given. Good personal workers are very scarce and it is a great problem to get some one to deal personally with each seeker. In Seoul we have been fortunate to have a large number of students from the Oriental Bible School to assist us which has been a great help. We cannot use an altar rail in these services but turn the whole front of the tent as well as the platform into a place of prayer for the seekers. The Koreans pray and weep as they repent just as people do in America. Often we have seen many puddles of tears covering the platform where contrite and penitent hearts have wept their way into the kingdom. The hearts of men everywhere are the same and when the Spirit of God touches them the results are the same.

Our campaign in Seoul closed on Sept. 10th and our next meeting begins on the 14th at Cheymoolpo, a city about twenty miles from here. We covet your prayers for these meetings.

Yours in His service,
Asbury College Missionary Team.
Kirkpatrick, Crouse, Erny.

EVANGELISTIC REPORT.

The Nicholas County Holiness camp meeting held in the large Tabernacle at Mt. Nebo, W. Va., came to a close Sunday night, August 31st. This was the third meeting in the Tabernacle and we can say it was the best one yet. We gave God all the praise and glory. Several were saved and many reclaimed. The crowds were large so that at times we thought a fitting song to have sung would be "They come from the east and west." We are expecting great things for this new camp in the future.

Bro. J. M. Bowling was the evangelist and he surely preached the word without fear or favor. Bro. Pat Withrow, of the Union Mission, Charleston, W. Va., spent one day with us and preached two wonderful sermons.

The closing out Sunday was a great day. In the morning service over \$1100.00 was raised to pay on the Tabernacle; now we have less than two hundred dollars to pay off the old note and wipe it out of existence. God gave us faith to believe it would all be paid. He does still answer prayer. In the afternoon, Judge Ery, from Fayetteville, W. Va., brought a forceful message on the subject, "There is a God."

The evening service was one that shall not be forgotten as hearts were lifted to Heaven in grateful praise to him who doeth all things well.

Our music was fine, led by Prof. E. F. Ramsey, of Mt. Nebo, and Prof. Handley White, of Summersville, with Mr. Romeo Backus of Mt. Nebo, presiding at the organ. All who attended from a distance were given free entertainment. We are glad for the eight busy years spent in the evangelistic field and the cry in my heart today is for a closer walk with God, be a real overcomer and ready to go up when Jesus comes. Yours in His service,

Oda B. Teets.

REV. J. L. GLASCOW'S REPORT.

Since last reporting our evangelistic work we have held two meetings. The first one was held at Beaver Creek, Ill., C. C. Yeck, pastor. This meeting was held under most discouraging conditions. The plan was to have a union meeting of four churches in a tent, but at the last moment it was found that the tent could not be secured, and it was necessary to hold the meeting in a church. Then the weather was intensely hot, and the roads almost suffocatingly dusty. Besides many threshing machines were busy in every direction which prevented many people from attending the night services, and no week-day services could be held. The congregations were small at first, but after a few services they increased and so continued to the close of the meeting, the house being filled night after night.

The service of song was very deficient at the first of the meeting, so much so that the pastor wired Mrs. J. V. Coleman to come and take that part of the work. She and her daughter motored through and she rendered efficient service both in song and sermon to the delight of the people the last eight days of the meeting.

We preached the best we could and the people expressed themselves as greatly benefited by our ministry, and some professed to be converted while others testified to having been purified. It was said that no revival had been held in that place for so many years that no one could state how long it had been. The pastor stated in the public congregation that the visible results of the meeting were no indication of the good that had been accomplished in the meetings.

The second meeting that we held was a camp meeting at Keokuk, Iowa, August 15 to 24. Our colleagues engaged were the Rev. Paul Coleman, evangelist, Mrs. J. V. Coleman, his mother, soloist and song leader, and Miss Lula Hahn, pianist. Brother Coleman was prevented from being with us to our great disappointment, which entailed upon us the burden of most of the preaching. However, Mrs. Coleman came to our rescue and preached a number of times and gave Bible expositions in the people's meetings to the great delight and edification of the people. Her fine natural sense, her striking personality, her adaptability to every condition, her abounding optimism, and her rich Christian experience make her a most efficient worker in the vineyard of the Lord. The people all love her and never tire of her ministry in sermon and song. Miss Hahn did her part well as pianist and all around worker, as was evidenced by that camp having had her with them three consecutive years.

Keokuk camp, like many others, has had its defeats as well as its victories, but this year it was said, was the best in some years. Perfect harmony prevailed among the workers and the people so far as could be seen. The attendance was said to be the largest in years, a class of people having attended that had not done so heretofore, and with wise management on the part of the officials, and the securing of efficient and consecrated workers, there seems to be no reason why it should not be a potent factor in building the Kingdom of Jesus Christ in the heart of people in that part of the country. We did our best to preach an uttermost salvation and were greatly gratified and encouraged by the expressions of the same on the part of the people.

I am making dates for Fall and Winter meetings. Persons desiring to write me regarding dates should address me 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

EPWORTH CAMP MEETING.

In all South Carolina there is no spot lovelier nor more eminently suited to a camp meeting than the beautiful woodland at Epworth, S. C. There God's hospitality—the shade of the oak and the nut trees—was generously offered to all the campers and attendants of the daily soul-refreshing services under the spacious tabernacle, transformed by the artistic hand of Mrs. W. P. B. Kinard, from the ordinary rustic camp meeting sanctuary to a place of veritable loveliness, decorated as it was with the boughs of native longleaf pine and further beautified with baskets of colorful and fragrant flowers—a wonderful place indeed for a camp meeting where every bush, early autumn tinted, seemed afire with God. It has been my privilege lately to assist in another one of those great meetings at Epworth, said by many to have been the most effective and soul-stirring of all the meetings in the quarter of a century history of the Camp.

We had as our leading preacher Dr. McKendree R. Long, of Statesville, N. C., an evangelist of the Presbyterian Church, who is one of the most fearless denouncers of sin and a man of the most sound doctrine to whom we have ever listened. Assisting

him in the morning and afternoon services were Miss Mattie E. Perry of Birmingham, Ala., whose messages on her recent trip to the Holy Land were most inspiring, and Dr. and Mrs. J. H. Sloan of Greensboro, N. C., both famous evangelists of the Nazarene Church, whose sermons were permeated with the power of the Holy Spirit.

Small wonder, with this band of Spirit-filled preachers, that despite the tendency of the good roads and automobiles to take the people elsewhere and to make an old-fashioned camp meeting a thing of the past, that the cottages on the grounds were well filled and throngs came daily to hear and enjoy the great sermons that were being preached. Those who heard Dr. Long, and the others, were eager to hear them again. It was estimated that on the second Sunday night of the meeting there were 1500 people on the grounds.

Another feature that greatly added to the success of the meeting was the fine music, without which, as Dr. Long said, there could be no genuine revival. Assisting me in this phase of the work were Professors John Landrum and Eugene F. Marks of Augusta, Ga., both composers of note, the latter being a regular contributor to *The Etude*; Mr. N. D. Taylor and his son, Spencer, of Elberton, Ga., excellent cornet and trombone artists; William Sloan of Ohio, likewise a trombone artist, and Agnes Anderson, soloist, whose parents are missionaries to Central America. I have never seen a finer spirit among the musicians and great good was effected through their soulful work during the services.

We saw something at this camp meeting we had never seen outside the regular revival meeting and that was the inquiry room. This was honored of the Holy Spirit and was used in a marvelous way in helping personal workers to lead more than fifty people to Christ.

I would be ungrateful not to mention those who attended to our physical needs in connection with those who fed us spiritually. Through the capable supervision of Miss Ella Kinard, Mrs. Mike Kinard and Mrs. Nora Osborne the camp cottages were made comfortable and lovely. They graciously supplied our daily cottage needs while Mrs. W. P. B. Kinard, in her inimitable way, took for her unexcelled service to the camp the supervision of the restaurant, from which there could be no better nor more abundant meals served. Will, Charles and John, the three colored men who did the cooking and serving of the meals, deserve especial mention here, too. They would be hard to beat!

Enjoying the privileges of the camp with us from time to time were the following visitors, in whose fellowship we reveled from day to day: Rev. and Mrs. O. Dugan and Miss Lillian Holmquist, of the Star Gospel Mission, Charleston, S. C., Dr. and Mrs. D. J. Blackwell of Quincy, Fla., Mr. and Mrs. Alex Harley and sister of Flat Rock, N. C., Mrs. C. P. Curry of Hendersonville, N. C., Mr. and Mrs. J. W. Talbert of Augusta, Ga., Mr. and Mrs. R. C. Williams of Columbia, S. C. Of course there were many other visitors, preachers and laity, from the adjoining towns and communities, whose names are too numerous to mention, whom we welcomed and enjoyed. Altogether it was a gloriously successful camp meeting.

Our beloved Pierce Kinard, who has been at the head of this camp ever since it was established more than twenty-five years ago, realizes that he is not physically able to continue the management longer and has insisted that Dr. Long and I, with the pastors of Greenwood county, take hold of this camp meeting for 1931 and run it as an interdenominational one. After prayerful deliberation Dr. Long and I have consented to do this with the understanding that we can get the co-operation of the pastors throughout the country who will, as far as possible, lend us their sympathy and support. There is no reason why this beautiful camp ground cannot be made a great religious center. We will let you hear more from us regarding this.

In Him and His service,

Charlie D. Tillman.

Tillman's Crossing, Lee St., S. W., Atlanta, Ga.

BONNIE, ILLINOIS, CAMP.

We closed the 30th annual encampment of Bonnie Camp, which was held Aug. 14-24. Workers were Rev. Elmer McKay, of Greenville, Ill., Rev. Allie Irick, of Bethany, Okla., and Prof. John E. Moore, of Los Angeles, Calif. This corps of workers are some of the best in the country. The preaching and the singing were of the old-time type. There was great unction upon both preachers and singer. Thousands were reached by the gospel message. Many sought the Lord at the altar of prayer and many were happy finders. Representatives of ten or more different camps were in attendance at one service. Many came from different states and they drove in from many miles around. The crowd was estimated on the last Sunday between three and four thousand people. The weather was excellent. The Praise Meetings were wonderful; the folk had a great time telling what the Lord had done for them. Three healing services were held in connection with the last three six o'clock prayer hours. A number were healed of the Lord. Bonnie has wonderful grounds and plenty of good water. It is one of the largest camps in the country, and still growing. Plans are being made to erect some new cottages this year. Make your plans to attend Bonnie Camp next year.

G. D. Urschel.

THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

Six Months in Advance\$0.75
One Year in Advance 1.50
Foreign Countries 2.00

Subscription Discontinued When Time Is Out.

In ordering address changed give both Old and New address. Write all names plainly with pen and ink or typewriter.

Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers, sample copies will be sent free on application.

Remit by Registered Letter, New York Exchange, Express, or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY
523 South First St. Louisville, Ky.

OUR CONTRIBUTORS

Rev. L. R. Akers, D.D., LL.D. Rev. O. G. Mingledorf, D.D.
Rev. Percy F. Asher. Rev. Henry Ostrom, D.D.
Commander Brengle Rev. Paul S. Rees.
Rev. W. R. Chapman, Ph.D., Rev. G. W. Ridout, D.D.
D. D. Rev. C. W. Ruth.
Rev. John B. Culpepper, D.D. Rev. Joseph H. Smith.
Rev. C. M. Griffith. Rev. E. E. Shelhamer.
Rev. I. M. Hargett, D.D. Rev. Geo. Whitefield Simon-
son, D. D.
Rev. Andrew Johnson, D.D. Rev. C. F. Wimberly, D.D.
Rev. John F. Knapp, D.D. Rev. C. F. Zahniser
Rev. Richard W. Lewis, D.D.

(Continued from page 1)

will no doubt lay themselves out to the very best of their ability to try to put life, energy, and real spiritual, numerical, and financial go into their work. We shall pray God to give them great grace and victory and make them efficient leaders in their heavy tasks.

Being an old man in the ministry for something more than fifty years I can well remember when the coming of the presiding elder was quite an event in the yearly program of the church. The average minister was not so well educated as at the present time and the presiding elder towered up considerably above the average. They were giants in those days. They were great preachers and the people gathered in throngs to hear the powerful messages of these much loved officials. The preachers average up a bit better now and a good many laymen have come to believe that in preaching ability the pastor is about the equal of the presiding elder and sometimes they take a vacation to visit their country relatives or to hear the pastor of some other denomination when the elder comes around. It is evident that our good bishop is experimenting. Let us believe for the very best results.

Rev. Virgil Moore appointed Presiding Elder of the Lexington District, a recent graduate of Asbury College, was pastor of the church here in Wilmore last year and much beloved. This church has never had a more efficient pastor or beloved preacher. The church membership, the college people, and the community were devoted to him and greatly regretted his removal. Brother Warner Davis, who comes to take his place, graduated at Asbury several years ago and he is one of our most devout and successful young pastors. He will receive a very cordial reception.

I found at the conference a very general feeling that our imperative need is an endowment of power from on high that can only be given by the incoming of the Holy Ghost and that that power should be sought, received, and at once used in active and earnest effort for a deep, widespread revival throughout the limits of the conference. It is to be hoped that the brethren will not delay their revival efforts but at once press the work for the salvation of souls and the gracious spiritual benefits to be derived through the coming from a spiritual quickening of

the membership and the salvation and addition of many souls to the church.

A Long and Severe Illness.

Rev. W. W. McCord, for many years an earnest and successful evangelist, has had a serious breakdown and has been for many weeks in Base Hospital Number 48, Atlanta, Ga. Unfortunately, his wife, Sister McCord, is at the same time seriously sick and at Wesleyan Hospital in Atlanta. They have had a hard battle. Let THE HERALD family remember them at the Throne of Grace in earnest prayer that the Lord may raise them up. If it should be his will to call them away to the enjoyment of the blessings of Paradise, may he bless them graciously while they remain and give them great triumph in their departure. It is to be hoped, however, that they may be raised up and may remain for many years yet in the service of the Lord.

H. C. MORRISON.

WHAT ABOUT UNITY?

I have a letter from an intelligent and troubled reader of THE PENTECOSTAL HERALD. She wants to know something about this new "Unity" cult. She informs me that several members of the congregation with which she worships have become staunch followers and friends of "Unity."

She says that they say they had deep spiritual need that could not be met or satisfied in the church, and that in their search for something that would meet that deep need, they found it in this "Unity" teaching. She says, also, that these persons remain in the church, teach classes and spread their pernicious ideas.

I am not prepared to discuss this Unity Movement at any sort of length. I know, however, that it is a dangerous propaganda. Its teachers are plausible. They have a way of promising those who accept their theory of life, that they shall become possessed of whatever they desire. They shall be lifted by their wishes into certain states of peacefulness of mind and possession of material things.

From what little I have heard and know about this Unity teaching it is unfriendly to the religion of the Lord Jesus Christ. It undertakes to usurp the place of the plain teachings of the Holy Scriptures, the Word of God, the blessed Holy Spirit, indwelling the sanctified personality.

At bottom, this Unity teaching gets a place in the thought and desire of the people because many of our preachers and religious teachers are not leading the people on to that high life of faith and that deep spiritual communion with the blessed Trinity that is provided to meet the needs of the soul.

The human soul is created so that if properly taught and led, it will come to "hunger and thirst after righteousness." This hungering and thirsting will, if properly guided, lead on to a divine fullness, and will give rest and joy in communion with the blessed Trinity. God created the soul for himself, and the whole of all the provision made in the scheme of redemption is to bring it into a state of holiness, of abiding peace.

This fact is being sadly neglected, and in many instances, entirely overlooked by a large percent of preachers and religious teachers, and the Lord's sheep unfed by their appointed pastors, in their leanness and distress, are easily drawn away by false teachers, and will accept all sorts of heresies in most utter conflict with the fundamental teaching of the Holy Scriptures.

At the present time, it seems that our Protestant churches in this country are far more eager for additions to the church membership than they are to lead the

people in the church into the deep things of spiritual life and fellowship with Christ. We have come to a time when the doctrine of the new birth is largely ignored; mere human decisions take the place of the regenerating power of the Spirit, and some sort of religious education is substituted for the baptism and abiding of the Holy Ghost; and so the poor unregenerated, deluded souls are ready, in their disappointment and heart hunger, to wander away after teachers who, step by step, guide them out into realms of most startling errors and spiritual debauchery.

Great responsibility rests upon the minister of the gospel. First of all, to see that the people are faithfully taught the necessity of the new birth; next, that they are taught obedience and glad service, to abstain from all appearance of evil, and to lead them into that sanctification that is wrought by the baptism, incoming and abiding of the Holy Ghost. This settles and establishes human souls in that perfect love that casteth out fear and makes them strong in the Lord, ever growing in grace and going on to constant increase of faith, power in service, and enlargement of love.

Why Circulate The Pentecostal Herald?

We are putting on a campaign to increase the circulation of THE PENTECOSTAL HERALD, and are offering to send the paper until Feb. 1, 1931, for the very small sum of 25 cents.

THE HERALD should have a wider circulation because it sounds the experimental note. It lays emphasis upon the importance of a clean heart and a holy life.

THE HERALD exalts the Lord Jesus by recognizing his Deity, his power to save from sin and his right to reign in the hearts of men.

THE HERALD recognizes the Third Person of the Trinity, striving to keep before our readers the fact that we are living in the dispensation of the Holy Ghost, and that it is the privilege of every believer to be filled with the Holy Spirit by a definite baptism, subsequent to regeneration.

THE HERALD lays great emphasis upon the fact of sin, the fall of the human race, and man's deep need of the atonement Christ has made. It has no sympathy with the new theories that would cover, instead of cleanse away sin, which would strive to make it appear that man is naturally so innocent and pure that he needs no regeneration or sanctifying grace.

THE HERALD emphasizes the New Birth. It seeks to keep before its readers the great truth taught by our Lord: "Except a man be born again, he cannot see the kingdom of God."

THE HERALD lays emphasis on the fact of indwelling sin entailed upon the race by its fallen parents; that sin which does not constitute guilt because it is a wilful act, but does constitute impurity because it is an inherited disease of the soul, and if permitted to remain, breaks out in actual transgression.

THE HERALD insists on revivals of religion. It constantly advocates a pulpit on fire with holy zeal for souls. It stands for earnest, practical efforts to arouse the church to a sense of her duty to win the lost to Christ.

THE HERALD is an earnest advocate of Missions. It claims that no Christian, however rich or poor, is meeting his or her obligation who is not contributing something to spread the gospel.

THE HERALD, while an advocate of the doctrine of entire sanctification, does not try to walk on one leg, fly with one wing, or pull the boat with one oar. It believes the best way to promote holiness is to preach all the fundamental doctrines of the Bible.

THE HERALD is the outspoken opposer of Christian Science, Russellism, Spiritism, Mormonism, and all of those "doctrines of

devils" which are drawing the people away from the teachings of the Holy Scriptures and the Lord Jesus who alone can save from sin.

THE HERALD opposes all forms of worldly amusements, such as card playing, movies, Sunday baseball, joy-riding or anything that tends to desecrate the holy Sabbath Day.

We are living in a period of controversy and contention for the things that are essential to spiritual life. Necessity is thrust upon us to earnestly contend for the faith. We are counting on our faithful readers to help us send THE HERALD into thousands of new homes where they will be helped in their spiritual living by its weekly messages. Think of only 25 CENTS for this evangel of truth and righteousness for three months! Devote some of the Lord's money to sending the paper to friends, and solicit others to subscribe. May God send his Spirit upon us to make this paper count for his glory and the kindling of revival fires upon earth. With your assistance and the blessing of the Lord, this paper is now entering upon a new era of aggressiveness in unrelenting war against wickedness and the proclamation of the gospel of a full salvation. Pray for us, and hold up our hands as we endeavor to drive back the tides of worldliness that are sweeping over the land and through the churches.

ONLY A VOICE.

MRS. H. C. MORRISON.



IT would be a mission which angels might covet, to visit the homes, the shops, the churches, the prisons, the hospitals, the rescue homes, the invalid's room, the hut of poverty, the palace of the rich, the college, the university, the homeland, the foreign land, in fact the whole wide world, and tell the people of a Christ who is mighty to save and strong to deliver. Yet that is just what we, as writers of THE PENTECOSTAL HERALD, have the privilege of doing from week to week. This paper ventured out upon the sea of journalism, modestly attired in a dress of only a few pages, timidly asking admittance into the homes of godly people who were in sympathy with its doctrines and teachings, and, with no other motive in view, save that it might arouse the readers to the fact of their inheritance in the will of God. This unpretentious messenger of righteousness, moved quietly onward, stealing its way into the hearts of those who came within reach of its "glad tidings," until the short clothes of babyhood were laid aside for that of a full grown child. Of course the shell of *limited territory* was broken and, with a faith spurred on by the promises of God, it launched out into the depths of an untried sea, not to find an easy sailing, but to battle against opposition in low and high places. While this has been true all along the way, and the pathway has sometimes been through the fiery furnace, yet there was always One like unto the Son of God, who trod the way with it and brought it out without the smell of fire upon its garments.

THE PENTECOSTAL HERALD! What does it mean? With the idea of pentecost, comes the thought of power; with the idea of herald, comes the thought of messenger, so in combining the two, we have a *powerful messenger*. Is this merely a name, or do we merit the appellation? Candidly, we do not believe that we wear the title undeservedly, for when we consider the hundreds of hearts all up and down this land and in all parts of the world, who drink weekly from its refreshing streams of spiritual and living truths, we are constrained to believe that we wear our name worthily. There are hungry hearts in every station of life, who look forward from week to week, for a message from

some one of God's messengers who may leave his imprint upon the pages of THE HERALD. There is nothing which contributes quite as much to our comfort in this great work of scattering the news of full salvation through the medium of THE HERALD, as the many encouraging letters we get from those who are being lifted to a higher and more satisfactory life in Christ Jesus.

Then there are those who have been passing through the valley, across whose pathway the shadows have fallen, until the way seemed hedged up, and they have been tempted to give up and cease the struggle, when at this opportune time God has winged a message to their hearts, through one of his children, which has lifted the despondent ones to their feet, who, with a fresh grip on God, have begun the battle anew and put to flight the enemy of their soul. To have been able to thus help a fainting, struggling heart, were worth a lifetime of service; to help one whom Satan has been sifting as wheat, is to rise above the ministry of angels, and to feel the joy that angels can never know.

John said to the people, when asked as to whether he was the Messiah or not, "I am the voice"; just a voice announcing the coming of one, the latchet of whose shoes he was not worthy to unloose, yet that voice prepared the people for the coming of him who would vindicate John as his messenger. Dear readers, are we willing to be a *voice*, proclaiming the One who is mighty to save? Did it ever occur to you that you could be a voice without saying a word? Your life speaks more loudly than words and impresses more deeply than fluent rhetoric or high profession. It is the character back of the voice which gives weight to the message.

In the pentecostal revival which swept over a great portion of Korea, there was a man, Keel by name, unassuming, uneducated, and blind, so he had to be led from place to place, but there burned within his soul the flame of divine love which yearned for the salvation of men, and through his instrumentality the spiritual conflagration started, which has been a marvel of grace to the whole world. He was just a voice telling of the One who tasted death for every man. Luther, Wesley, Knox, and others, whose names have become famous because of their devotion to their Lord, have been voices which have sounded down through the centuries inspiring men to greater diligence and faith in the God whom they proclaimed to a prodigal world. Our voices may not sound so far as did theirs, yet we can be faithful in our little sphere, improving the one talent to two, and in the end our reward will be, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Just a voice moving unseen among men, Telling of Him, who can save from all sin. Lifting the fallen, with words of good cheer, Making of earth a heaven while here.

Turn Your Spare Time

Into cash, and at the same time do good by putting some of our religious literature into the hands and homes of the people.

Write today for our offer.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and of all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due Thanksgiving Day. I will join all who are helping in this good work in prayer for the blessing of the Lord Jesus to rest upon it.

NAME

ADDRESS

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

BUD ROBINSON'S LETTER.

(Continued from page 5)

drawn up by the fearful disease that we call rheumatism, and yet he may be blood-red, and snow-white, and sky-blue, and red-hot, and as straight as a gun barrel from the moral standpoint, and when he dies there will be a chariot of glory to carry him up over the hilltops and land him on the hills of eternal bliss. I have known some divine healers to teach that if you were ever healed and ever got sick after you had been healed it was proof that you had backslid; but that is not correct, for after I was gloriously healed I went into the swamps of Louisiana and was nearly consumed by the mosquitoes and in two days I took a congestive chill and was unconscious for nearly twenty-four hours. Brother Will Huff and Sister W. M. Mathews, of Peniel, Texas, got on their knees and held on to God for me for nearly twenty-four hours and my life was spared. Afterwards I referred to it and told the people to take with them some quinine and good liver pills when they went into the swamps of Louisiana in August. A good woman who was teaching divine healing became so angered with me that she called me a backslider and a hypocrite, and in a short time she was stricken and was helpless for more than a year. I went to see her and prayed for her. She begged my pardon for what she had done and said, and I think that God gave her another touch and she got up and was out in the field working for the Master.

Well, thank the Lord, we know that he never makes mistakes, and he never lies, and the scriptures can never be broken, and with his everlasting arms beneath us we can make the landing. Glory to his great and good name! O beloved, lay down and stretch out on the old Book. It will hold you up, for the scriptures can never be broken. His word cannot fail. Doubt no more, but only believe, and thou shalt see the glory of God.

In love,

BUD ROBINSON.

Four Pleasures

Are afforded one by owning the right kind of Bible. The pleasure of handling it, the pleasure of looking at it, the pleasure of owning it and the pleasure of reading it.

We have just 12 copies left of such a Bible in the Holman make. No matter how many Bibles one might own, one cannot see or even pick up this book without wanting it. The binding is beautiful, the type is large burgeois, the chapter numbers are in figures, it has references, blank pages for notes, a New Practical Course in Bible Reading, New Biblical Atlas with Index, and Maps. It opens flat, is light and convenient—a lifetime pleasure in a Bible. The regular net price is \$9.00. We offer these 12 copies while they last at \$5.00 each. If you want one of the handsomest Bibles on the market and haven't the \$5.00, send us 6 new yearly subscribers to THE PENTECOSTAL HERALD at \$1.50 each, and we will send you this Bible free. It is certainly worth working for.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

"If our religion is not true, we ought to change it. If it is true, we are bound to propagate it."

OUR BOYS AND GIRLS

JACK AND HIS SHIPMATES.

A young sailor being strongly solicited by his shipmates to join them in drinking "a cheerful glass," gave the following account of his early life:

"My story is a very short one, and I can tell it in a few words. From the time of my earliest childhood, I never knew what it was to have a happy home. My father was a drunkard! Once he had been a good man and a good husband, but rum ruined all his manhood. I can remember how cold and cheerless was our home. We had no fire, no food, no clothes, no joy, nothing but misery and woe! My poor mother used to clasp me to her bosom to keep me warm; and once, I remember, when her very tears froze on my cheek! Oh! how my mother prayed for her husband; and I, who could but just prattle, learned to pray, too. When I grew older I had to go out and beg for bread. All cold and shivering, I waded through the deep snow, with my clothes in tatters and my freezing feet almost bare, and I saw other children dressed warmly and comfortably, and I knew they were happy, for they laughed and sang as they bounded along towards school. I knew that their fathers were no better than mine had been once, and would be again, if rum were not in his way. But its strong power was upon him, and though he often promised, and though he often tried, he did not escape.

"Time passed on until I was eight years old, and those years had brought such sorrow and suffering as I hope I may never experience again. At length, one cold morning in the dead of winter, my father was not at home. He had not been there through the night. My mother sent me to the tavern to see if I could find him. I had gone half the way when I saw something in the snow by the side of the road. I stopped, and a shudder ran through me, for it looked like a human form. I went up to it, and turned the head over, and brushed the snow from his face. It was my father, and he was stiff and cold! I laid my hand upon his pale brow, and it was like solid marble. He was dead!

"I went to the tavern and told the people there what I had found, and the landlord sent two of his men to carry the frozen body of my father home. O shipmates! I cannot tell you how my mother wept and groaned. The two men went away and left the body still on the floor, and then mother wished me to come and kneel by her side. I did so. 'My child,' she said to me and the big tears were rolling down her cheeks, 'you know what has caused all this. This man was once as noble, and happy, and true, as man can be; but, oh! see how he has been stricken down! Promise me, my child, oh! promise here, before God and your dead father, and your broken-hearted mother, that you will never, never touch a single drop of the fatal poison that has wrought for us all this misery.'

"Oh shipmates! I did promise, then and there, all that my mother asked, and to this moment that promise has never been broken. My father was buried, and some good, kind neighbors helped us through the winter. When the next spring came I could work and earn something for my mother. At length I found a chance to ship, and did so; and every time I go home I have some money for her. Not for the wealth of the world would I break the pledge I gave my mother and God on that dark, cold morning. Perhaps you have no mothers; and if you have, they may not look to you for support, for I know you too well to believe that either of you would bring down a loving mother's gray hairs in sorrow to the grave. That is all, shipmates. Let me go now, for I do not believe that you will again urge the wine cup upon me."

His shipmates, deeply affected by their comrade's stirring recital of the evils resulting from indulging in strong drink, resolved to abstain in the future from the intoxicating cup, and, persevering in their good resolu-

tions, became respectable and useful men.

Dear Boys and Girls:

It sure pays us to live close to the Lord. How many read the letter from the Devil? And that is the way he is working in every way he can. If we could realize what we are facing I know we would turn to the right and, as soon as we could, get to an altar. People won't go to hear the preacher. If you would go to hunt them you would find them at the dance halls, picture show, and the swimming pool. Go to the homes and you will find the men and women sitting around the card tables, each one with a cigarette in their mouth, and a table beside with their whiskey, beer, and soft drinks. The devil's getting nearly everybody where he wants them. You may think I just say this, but I have seen every bit of it in three weeks' time. Look at the way the people are dressing and nobody won't have to tell you what kind of a person they are. Boys and girls, if you go astray you know it is going to break your mothers and fathers' hearts. I got a letter from my dear old mother this morning and it touched my heart so that I want to draw closer to Jesus every day. I am proud of my good religious mother and father. If it wasn't for them telling and warning me, and their prayers for me, I would be the Devil's greatest worker today. I have been away from home for about two years, and before then I never knew anything. Say, boys and girls, when you write to page ten quit describing each other and guessing names. I will quit for this time, hoping that I have said something that will help some boy or girl, although I am just a girl seventeen years of age.

Sylvia Enlow,
Rineville, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? My father takes The Herald and I enjoy reading page ten. I go to Sunday school every Sunday I can, at the Chambers St. M. E. Church. My teacher is Miss Jean MacMillan. I am twelve years old. My birthday is March 16. I have light hair and blue eyes and am about five feet tall. Who can guess my middle name? It begins with E and ends with H, and has five letters in it. Have I a twin? If so, please write me. I will answer all the letters I receive. As this is my first letter I hope to see it in print because I have not seen any letters in print from my home town.

May Matthews,
Trenton, N. J.

Dear Aunt Bettie: Will you please move over and let an Arkansas girl join your happy band? I am twelve years old, weigh 99 pounds, have dark brown eyes, brown hair and freckles. I go to Sunday school every Sunday I can. I enjoy reading The Herald very much. My grandmother takes The Herald. Who can guess my middle name? It begins with A and ends with A, and has four letters in it. I would like to surprise my grandmother. Othel A. Loyd,
Hot Springs, Ark.

Dear Aunt Bettie: Will you move over a wee bit and let a Mississippi girl join your happy band of boys and girls? I have dark complexion, dark brown hair, blue eyes. I am five feet, four inches tall. I am seventeen years old. My birthday is May 2. Have I a twin?

Lucy Mae Stewart,
Hillsboro, Miss.

Dear Aunt Bettie: I was very much pleased in reading The Pentecostal Herald of July 23 to get talk and questions about the Bible. I feel that we can't talk and learn too much about the Bible. It is a very great pleasure to me to get questions and things to hunt up in the Bible. The question, Why was I not happy with pride rising up in my heart? 1 Sam. 2:3, 1 John 2:16, Jer. 49:16. What does Jesus say about the friendship of the world? Romans 12:2, 2 Cor.

6:17, James 4:4, James 1:27. Why do we seem to have two natures? Rom. 8:6, 7, 1 Cor. 3:1, 2, 3. These quotations make these questions plain. I enjoy all of The Herald and fully believe things like this would be a benefit to us all. Mrs. W. H. Wilson,
Telocaset, Ore.

Dear Aunt Bettie: This is my second letter I have sent you. I have read The Herald many times. The more I read it the better I like it. I hope the boys and girls will read this. "I can but perish if I go, I am resolved to try, For if I stay away I know I must forever die."

"I do believe, I now believe, That Jesus died for me; That on the cross he shed his blood, From sin to set me free."
Lula Stewart,
Hillsboro, Miss.

Dear Aunt Bettie: Is there room for me to join your happy circle of boys and girls? I wrote once before but guess Mr. W. B. got it. I enjoy reading page ten very much, as there are many interesting letters. Who can guess my middle name? It begins with E and ends with A, and has seven letters in it. My age is between fourteen and twenty. Who can guess it? I am five feet, one inch tall and weigh 92 pounds. My mother died when I was three years old. I have gone to Sunday school for four years; only 2 Sundays I missed on account of sickness. I hope Mr. W. B. don't get it this time.

Marie E. Mettler,
Glenwood, Iowa.

Dear Aunt Bettie: Bang! bang, bang! I just want to introduce myself as a Kentuckian to the girls and boys of The Pentecostal Herald. May I combine myself with the rest of the friends of this band? I am saved and have the second blessing, and am doing my best to live before my fellowmen that they may really know what I stand for. I was saved at the age of fourteen. I have had many trials and temptations, but through my Christ's help I shall be able to overcome them. Rev. J. R. Parker held a revival in our community; we need more men who will carry the gospel as he is now doing. I am a freshman in Asbury College. I like there fine. We have an Epworth League in our church. I have been president for the past two years. I like this work fine. Am president of the Jessamine County Baby Beef Club, and teach a class in Sunday school. I am seventeen years of age, have blue eyes, light hair, fair complexion, five feet, eleven inches in height, and weigh 150 pounds. Have I a twin? If so, write me. My birthday is the second of what month? I would like for all the girls and boys to write me.

Cornelius Hager,
Nicholasville, Ky.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I am a little girl sixteen years old, weigh 100 pounds. I have dark brown hair, (long) fair complexion and blue eyes. I am glad so many of the cousins are Christians. I am a Christian and belong to the Methodist Church at Calvert. Who can guess my middle name? It begins with P and ends with L, and has five letters. Who ever can guess it write me a long letter. As this is my first letter to the dear old Herald I hope to see it in print. Would be glad to hear from any one who wishes to write. With love to all the cousins.

Bessie P. Kiper,
Rt. 3, Box 113, Leitchfield, Ky.

Dear Aunt Bettie: Will you please move over and let a lonesome Michigan girl join your happy band of boys and girls? I wrote once before but I guess Mr. W. B. ate it up. My mother takes The Herald and I enjoy reading page ten very much. I am a Christian and enjoy serving the Lord. I go to the Friends Church in Adrian. I am twelve years old, my birthday is Jan. 17. Have I a twin? If so, please write to me. Who can guess my middle name? It begins with G and ends with E, and has eight letters. Rachel I. Avery, I guess your middle name to be Inez. Mary O. Jones, I guess your middle name to be

Learn to Play the Piano in One Hour



Music Without Notes! Simple A-B-C. 800,000 children and grown-ups have learned. No knowledge of note music and no teacher required; no lessons by mail. Sent FREE on trial—100 famous vocal and instrumental selections printed in wonderful new EASY FORM Music.

SEND NO MONEY If you don't learn in 5 days to play SEVERAL pieces, send it back. Or, if you keep it, pay only 6¢ for each selection. Act while Special Half-Price Offer lasts! No extra charges. Be sure to state how many white keys on your piano or organ. Easy Method Music Co., 1005 Clarkson Bldg., Chicago, Ill.

FOR RENT OR SALE. Eight room house, lot 65x150, cistern and city water. Very near the college. Excellent location. Price and terms reasonable. Mrs. Grace Swanson,
203 E. College St., Wilmore, Ky.

Gospel Tents

Smith Manufacturing Company
DALTON, GA.
33 Years in Business

Opal, Geneva, the shortest verse in the Bible is "Jesus Wept." I think I hear Mr. Waste Basket coming so I will close with love to all the cousins and Aunt Bettie.

Inez Alexander,
Rt. 8, Box 124, Adrian, Mich.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I am a little girl thirteen years old. My birthday is March 26. My weight is 124 pounds. I have brown bobbed hair, medium complexion, blue eyes, and I am five feet, five inches high. I go to Sunday school at Clifty Church. Who can guess my middle name? It begins with M and ends with E, has three letters in it. As this is my first letter to The Herald I would be glad to see it in print.

Lena M. Thomason,
Rt. 3, Box 113, Leitchfield, Ky.

Dear Aunt Bettie: This is my second letter to The Herald. I go to Sunday school every Sunday I can. I read The Herald every week. I want you to guess my middle name; it begins with R and ends with A. It has six letters in it. The one that guesses my middle name I will write them a letter. I am eight years old. My birthday is March 18. I hope to see this letter in print. I hope Mr. W. B. is out playing tennis and when he comes in will be too tired to swallow it.

Nova R. Hervey,
206 E. Morrison St., Wilmore, Ky.

Dear Aunt Bettie: Here I come again. I saw my first letter in print so I thought I would write again. I got started reading The Herald from a girl friend of mine, Gwendyleor Rybolt. We are great pals. We go to church together and most of all we are both Christians. Cousins, if you will serve the Lord you will find it the happiest life you ever saw. I was baptized the 17th of April, and I am thanking the Lord today for keeping me a Christian. If any one has the ballad, "Put my little shoes away," please write me. Geneva L. Curry, I guess your middle name to be Lucy. If so, write me. I want all of you cousins to write me. I will answer all letters received. Gertrude Ponnell,
Rt. 1, Box 84, Louann, Ark.

REQUESTS FOR PRAYER.

Mrs. E. M. D.: "Please pray for the healing of my body of eczema, and also for one of my dear friends who is very low on account of a nervous breakdown."

O. B.: "Please pray for my niece that her mind may be restored and she may be saved."

SHALL PROHIBITION GO?

A startling new book by Rev. M. P. Hunt. Price 15c each, \$1.50 per doz.

REPORT OF THE MARECHALE'S EVANGELISTIC MEETINGS RECENTLY HELD IN AMERICA.

The Marechale's (Mrs. Catherine Booth-Clibborn) Evangelistic meetings in America this year have been characterized by the same powerful spirit which has controlled her work from the beginning of her ministry. In Atlantic City and Ocean City, New Jersey, Philadelphia, Pa., and Toronto, Canada, where she has just concluded large campaigns, there have been remarkable touches of the Spirit upon hundreds of lives. Her many friends in America will be interested in hearing this.

The ministers and congregations of Atlantic City were urgent in their appeal to the Marechale to conduct meetings amongst them and Dr. Merle Mellen, D.D., in whose church the meetings were held, writes "Spiritual sincerity prevailed from the very beginning. The auditorium of the First Presbyterian Church, the largest place of worship in the city, was placed at the disposal of La Marechale, and the first Sunday afternoon the majority of pastors and large delegations of all local churches were present. The number of eager hearers increased until actual seating capacity became the despair of the ushers. Large and new vistas of personal experiences with Christ were opened and a lively impetus for soul-saving created. The abiding results must remain as recorded in the Lamb's Book of Life."

In Toronto some of the worst sinners in the city sought salvation with tears and repentance and have started on a new path. Over two thousand attended the Marechale's last meeting.

Many testimonies have come from Philadelphia expressing a new found love for the Christ, the surrender of selfish desires and changes in character which have resulted from the Marechale's message which some one has expressed as follows: "Her message is original, joyous, tender, touched with humor, tragic and spontaneous, and yet the very essence of the Gospel. She makes people believers in God and love and desire to be Christians." Some, after hearing her once, drove thirty miles eight nights in less than two weeks to hear her again and again. They write that her preaching struck fire in their breasts—that it is the love and saving grace of Jesus Christ, the Savior of the world. Many in Philadelphia experienced the new life and are now rejoicing in Christ.

Ocean City was greatly impressed and moved by the tenderness of the Gospel as expressed by the Marechale. People begin to hate their hardness, and to be aroused from their indifference. Many left the meeting with a firm determination to do something definite for the advancement of Christ's Kingdom, and to bring those outside the fold to a personal knowledge of the grace and power of the Lord Jesus Christ. A lady, after attending one of the meetings in the Broadway Tabernacle where the Marechale was conducting her campaign, went out and led seven others to the throne of God, she having caught the fire for the lost so prominent in all the meetings.

Gwendolyn Rich.

Only 25c will put *The Herald* into some home for the next three months.



SCATTER SUNSHINE WITH GREETING CARDS

They Cost Little They Mean Much
Keep them on hand for ready use
Buy Them This Economical Way

81 Beautiful Cards printed in colors, each with a Scripture Message. Total value \$1.50. Packed in a box for 75c, 3 boxes for \$2.00.

You will find almost daily use for these cards. Every day is somebody's birthday.

How often we can lighten the burden for a friend by a personal message written on the back of a Scripture Text Post Card.

You cannot always send flowers to those who are sick, but an APPROPRIATE CARD costs little in time or money.

The Special Assortment Includes

12 cards of Christian comfort for the sick	.....\$0.30
6 Greeting cards for friends and shut-ins	..... .15
15 Birthday greeting cards	..... .25
42 General post cards with Scripture Texts and attractive designs	..... .65
6 Envelope fillers, tastefully printed with Scripture messages	..... .15

81 cards. Total value\$1.50

Our Special Price for the Assortment is 75c,
3 boxes for \$2.00.

Pentecostal Publishing Co., Louisville, Ky.

Gentlemen: Enclosed you will find \$..... for which send me boxes of 81 Greeting Cards.

Name

Address

IMPERIAL CAMP MEETING.

Imperial is a comparatively new camp and therefore little known by many of the holiness people throughout the land. Located near Imperial, in Western Nebraska, the camp at once speaks for the broadmindedness, the hospitality and the liberality of spirit which seems to belong in a peculiar way to these people of the Western plains.

The engaged workers for this year were Rev. and Mrs. E. A. Lacour, of University Park, Iowa. An outstanding feature of the camp was the spirit of co-operation manifested by the pastors of the churches of Imperial and surrounding communities who blessed these services with their presence and help.

Brother Lacour labored hard and faithfully in the ministration of the Word, and the message went forth in love and warning with no uncertain sound. God blessed his word and hon-

ored his servant and a great harvest of souls was the result.

The day services were used to the great encouragement and edification of the saints, and at the night service time and again the altar was filled with sinners seeking God who, touched with old-fashioned conviction, cried unto God, and with many tears sought and found the Lord.

The children's meetings in charge of Mrs. Lecour were an important part of the camp, and at some services there were 50 to 100 children present. Another and perhaps the most fruitful feature of the camp was the great missionary spirit. The people yielded readily to the call, the challenge and the burden of the great missionary task and gave liberally for the support of missionary work. God always blesses a missionary church or camp with an added blessing and fruitfulness both at home as well as abroad.

I have visited many camps during the summer but Imperial camp was one of the most blessed, fruitful, missionary camps I found. May God continue to bless and raise up many more such camps.

Floyd Hitchcock.

JUST ONE IN THE WHOLE WORLD.

There is just one Bud Robinson—no one like him or even akin to him. There is not another "Life Story" like his or similar to it. His recent book, "My Life's Story" is, as he puts it, "loaded to the water line with the activities of forty-seven years of labor in the kingdom of the Lord Jesus Christ." The chapter on his call to preach is worth the price of the book and more. Get it and read it. It has 217 pages, but when you start reading it you will not want to stop until you have finished. It sells at the remarkably low price of \$1.00. Don't fail to get your copy. You will weep and you will rejoice as you read it.

SUNDAY SCHOOL LESSON

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

Lesson IV.—October 26, 1930.

Subject.—World's Temperance Sunday. Galatians 5:13-16.

Golden Text.—Every man that striveth for the mastery is temperate in all things.. 1 Cor. 9:25.

Time.—About A. D. 56.

Place.—Not known, but probably in Macedonia or at Corinth.

Introduction.—The Galatian churches gave Paul some trouble. He had labored to bring them into a large Christian liberty; but certain narrow-minded Jews who had after some sort accepted Christianity crept in among them, and persuaded them that they would have to keep the ceremonial law of the Jews, or they could not be saved. When Paul found out what had been done, he wrote this epistle in order to counteract their pernicious teaching. The Galatians had forsaken a heathen religion that had imposed upon its devotees greater severities than those imposed by the traditions of the elders of the Jews; and Paul wished them to retain their liberty in Jesus Christ. He was unwilling that they, after having begun in the Spirit, should endeavor to be made perfect by works of the law.

One almost shudders at Paul's severity. Hear him: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I again, If any man preach any other gospel unto you than that ye have received, let him be accursed." And every true heart says: Amen! Paul would make short work of the modernists who deny the saving efficacy of the blood of Jesus Christ, and thereby preach to the people another gospel that can save no one. It is time for the Church of God to rise in her God-given might, and "deliver such teachers to Satan for the destruction of the flesh, that they may learn not to blaspheme."

This lesson would not be complete without some reference to certain curses that are now working among us. I refer to alcohol, tobacco and other narcotics—opium and cocaine, with their derivatives. Except when used as medicines, they are all unqualified curses that do no one any good, but blight and damn millions of our race. Let us thank God for the Narcotic Law, the Eighteenth Amendment and the Volstead Act; but we are having to fight men and devils to enforce these good laws; for we have in public office a gang of as vile wretches as Satan ever owned. Drunken husbands may chop their wives to pieces and dash out the brains of their helpless children; but these two-legged beasts care nothing about it as long as they can get into office and gather in the shekels from the toils of the poor. I doubt if there ever invaded the hearts of men a more diabolical spirit than that which is now intriguing to bring back to this nation the sale of spirituous liquors, in order that laboring men and women may pay sufficient tax on beer to render it unnecessary for millionaires to pay income tax.

The wets plead very hard for "personal liberty and States Rights" when it comes to national prohibition of the liquor traffic; but they say nothing about those matters when it

comes to dealing with federally prohibited narcotics. Why this difference? The prohibition laws are better enforced than almost any other national law; and the greedy rascals are losing their dirty gains. That is where the trouble lies.

I know that it is very unpopular for one to say anything against tobacco, the twin beast of alcohol. In tobacco growing portions of the land women who belong to the W. C. T. U. will fight alcohol quite valiantly, and once in a while they will say something against cigarettes; but when the season comes for the sale of the weed, and the buyers are in town, they open their homes to them as boarders for the love of filthy lucre, and sometimes find bottles, and even jugs, of liquor in their bedrooms; but—for fear of losing a few dollars of board money, they neither report these dirty criminals to the authorities, nor do they have any of them arrested. There is no use to raise a row with me for what I am writing; for I am an ardent prohibitionist, and will fight liquor to the bitter end; but I say with all my soul that women who are allowed to wear the white ribbon ought not to be guilty of such conduct as this. And let all the people say, AMEN!!!

Tobacco is costing this nation billions of dollars; but that is a bagatelle when compared with the fact that it is blighting the lives and damning the souls of millions of men, women and children. It pollutes even the ministry of our churches. I say with all soberness, that a nicotine-saturated ministry cannot save the world. "No man can serve two masters"; and when one is under the mastery of a filthy poison, he cannot be under the will of God. If there were no harm in the use of this weed, it renders the user unfit to minister to multitudes of good people, for they have no confidence in his religion. I know many who will neither sit under the preaching of such a man; nor will they support him with their money. They are conscientious; and no good man can blame them.

Comments on the Lesson.

13. **Ye have been called unto liberty.**—Liberty, not license. The Irishman learned this lesson when in his drunken hilarity he drove his fist against another man's nose, and got knocked down for it; and the other man said: "I will have you to understand that in free America your liberty ends where my nose begins." Use not liberty for an occasion to the flesh.—One who loves God, and who loves his neighbor as himself, will do nothing that will injure his neighbor. Paul said that he would not eat meat, if his eating would lead his brother man to sin. No Christian dare do less.

14. **All the law . . . thou shalt love thy neighbor as thyself.**—All the law between man and man. Paul is not referring to our relation to God. When one loves his neighbor as himself, all other laws are obeyed without any friction whatever. That oils the machinery.

16. **Walk in the Spirit.**—Follow the leading of the Holy Spirit. The result follows of course: "And ye shall not fulfil the lust of the flesh"; for "he that soweth to the Spirit, shall of the Spirit reap life everlasting."

17. **Flesh and Spirit.**—As long as the carnal nature lives in one there is a constant warfare between it and the Divine Spirit who is constantly battling for a chance to destroy that malignant thing. So that ye cannot do the things that ye would.—The Revised Version says "may not do," which is far better, there being nothing in the original to express inability. One may yield to the temptation of lust and fall into sin, but it is not necessary.

18. **The Spirit and law.**—This teaching has been very much abused by the Antinomians. Something similar to this occurs in Rom. 6:14: "Ye are not under law, but under grace." Some have interpreted this to mean that a Christian is under no obligation to obey the laws of God, because Jesus Christ kept the law for us. But Paul taught no such thing. In Rom. 6:15 he says: "Shall we sin, because we are not under law but under grace? God forbid." No one can be led by the Holy Spirit, and indulge in sin against God.

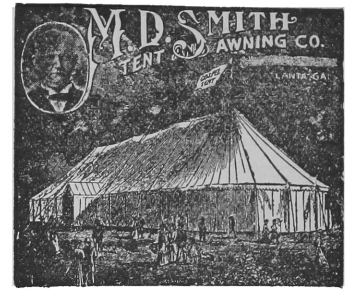
19. **The works of the flesh.**—I shall not undertake to discuss every item in this fearful category. Time would fail me; besides, it would be nauseating. Read the passage in the Revised Version. Note especially the latter part of verse 21: "They which do such things shall not inherit the kingdom of God." "Whosoever is born of God doth not commit sin." That is plain enough.

22. **The fruit of the Spirit.**—Here is a cluster of the most precious graces that ever blessed a human heart. Only the last one needs comment, temperance meaning self-control. But it may be well to say a few words about some of the others. The word love translates the big Greek word that expresses the sort of love that is shed abroad in our hearts by the Holy Ghost. Ordinary men know nothing of its meaning. The apostle is not writing of the joy of the world, but of the joy of the Holy Ghost, which is our strength. Peace with God came to us when we were regenerated; but here we are told of the peace of God, which passeth all understanding, and delivers the soul from the world's carking cares. Long-suffering means what we call patience. The other terms are all simple enough. No wonder that Paul says: "Against such there is no law." He whose heart is filled with this fruit of the Spirit is in accord with every righteous law in the universe. He is at home on earth, and would be at home in heaven. His nature is attuned with the divine nature.

24. **They that are Christ's have crucified the flesh.**—In other words, we have sanctioned its crucifixion. We read in Rom. 6:6 that our old man, the flesh or carnal nature, was crucified with Christ, that the body of sin might be destroyed, that henceforth we might not serve sin. And in verse 11 of the same chapter we are permitted to reckon ourselves dead indeed unto sin, but alive unto God through our Lord Jesus Christ. The soul that is wholly given up to God is dead to all sin. See 1 John 1:7.

25. In this verse Paul is simply repeating himself for emphasis. He would not have us make a mockery of our spiritual life. If we claim to be Christians, let us obey the Spirit of God.

26. This is a good ending to this great lesson. We must not even desire to be puffed up with vain glory; we must not suffer ourselves to be



TAYLOR

Winter term opening Dec. 10, with classes for new students. Great school year is in progress, with record Senior Class. Cost, per term, with Board and Room, \$126.00.

Address JOHN PAUL, Pres. Taylor University, Upland, Ind.

FUNDAMENTAL REVELATION IN DRAMATIC SYMBOL

Is a most unique, cloth-bound, 675-page new book, discussing 20 odd dramas wrought out by Bible characters, thus symbolizing by one allegory after another, the plan, principles and process of Full Salvation, extending throughout the entire Scriptures.

Endorsed by leading ministers. Order from the author, \$2.50 postpaid. Or, for further description, write the author.

REV. J. T. HORGER, Hondo, Texas.

come provoked; nor must we provoke others. We must not allow that old demon, envy, to take possession of our hearts. Paul is trying to lead the Galatians into perfect love through faith in the blood of Jesus, and not by works.

LOUISVILLE CONFERENCE APPOINTMENTS.

The assignments in the seven districts follows:

Bowling Green District—Presiding elder, J. W. Weldon; Adairville, B. W. Hardin; Auburn, E. S. Moore; Bowling Green State Street, B. W. Napier; Bowling Green Broadway, H. C. Ogles; Bowling Green Circuit, C. P. Walton, B. F. Copas, supernumerary; Canner, B. M. Dewitt; Chapel Hill, W. L. Lee, supernumerary; Epley, C. B. Ray, supernumerary; Franklin, J. B. Adams; Franklin Circuit, H. H. Ogles; Glasgow, T. L. Hulse; Hiseville, L. O. Sullivan; Horse Cave, D. M. Spears, R. B. Campbell, supernumerary; Kyrock, Frank Cox; Morgantown, J. W. Caughron; Munfordville, Thomas Hackney, supernumerary; Rocky Hill, W. W. Ashby, supernumerary; Russellville, W. I. Munday; Russellville Circuit, W. S. Buckner; Scottsville, T. J. Wade; Scottsville Ct., E. C. Cole; Smiths Grove, R. T. Garrison; Woodburn, W. D. Millikin; missionary secretary, J. L. Piercy.

Columbia District—Presiding elder, J. R. McAfee; Albany, M. L. Fudge; Bear Creek, H. O'Banion, supply; Burkesville, J. M. Perryman; Campbellsville Circuit, A. N. Yancy; Campbellsville, stationary, A. H. Gregory; Cane Valley, F. B. Hulse, supply; Casey Creek, Mintford Hicks, supply; Clinton, Leonard Shipp, supply; Columbia Circuit, L. D. Smith,

supply; Columbia, stationary, R. H. Wade; Elkhorn Circuit, W. C. Simms; Gradyville, E. M. Wilcox, supply; Greensburg, W. F. Huddleston; Jamestown, E. C. Smith; Mansville, A. B. Underwood; Mill Springs, C. E. Perkins; Monticello, J. W. Rayburn, J. A. Humble, Jr., supply; Peytonsburg, C. H. Payne, supply; Picketts, J. P. Booher, supply; Pierce, J. H. Epley; Renox, R. H. Bow, supply; Russel Springs, Vernar Blair; Summersville, Claud Squires, supply; Tompkinsville, W. H. Russell; West Monticello, V. V. Capps; president, Lindsey Wilson College, R. V. Bennett; dean Lindsey Wilson College, A. P. White; general evangelist, W. E. Thomas.

Elizabethtown District—A. D. Litchfield, presiding elder. Bardstown, M. L. Dyer; Big Clifty, J. M. Mitchell, supply; Bradfordsville, J. W. Moore; Brandenburg, M. D. Allen; Buffalo, C. S. Raney; Cecilia, C. D. Wilson; Custer, J. C. Calloway, supply; Elizabethtown, K. L. Rudolph; Falls of Rough, M. H. Alexander, supply; Hardinburg, E. P. Deacon; Hodgenville, W. L. Baker; Irvington, W. P. Gordon; Lebanon, stationary, Bedford Turner; Lebanon Circuit, H. S. Gillette; Lebanon Junction, K. K. Anderson; Leitchfield, W. H. Hickerson; McDaniels, J. L. Mitchell, supply; Mt. Washington, T. B. Bandy; New Stithton, Mose Carter, supply; Shepardsville, stationary, J. H. Cox; Shepardsville Circuit, E. L. Millburn; Springfield, Elmer Ashby; Upton and Sonora, S. J. Henninger; Vine Grove, H. E. Jarbo; Wolf Creek, Earl Sipes, supply; Big Spring, Ivan Allen. Conference evangelist, Robert Johnson.

Henderson District—Summers Brinson, presiding elder; Carrsville, R. H. Spurrier; Clay-Divon, L. I. Chandler; Corydon, L. W. Turner; Earlington, W. S. Bolles; Hanson, A. C. Bolles; Bennett Memorial, I. W. Napier; First Church, W. C. Frank; Madisonville Circuit, J. S. Vanada; Madisonville, A. C. Johnson; Marion, C. A. Humphrey; Marion Circuit, E. L. Willingham; Morganfield, W. O. Sadler; Morganfield Circuit, I. P. Crenshaw; Providence, R. L. Tally; Robards, G. A. Gailor; Salem, Mack Harper, supply; Seebree, J. F. Hartford; Slaughterers, J. P. Van Hoy; Smith Mills, L. F. Southern; Sturgis, O. N. Hoskinson; Tolu, T. C. Howell; Wheatcroft, Charles Hall.

Hopkinsville District—J. H. Nicholson, presiding elder; Allensville Circuit, W. S. Hill, Cadiz Station, E. M. Keeler; Cadiz Circuit, D. T. Penick; Crofton Circuit, E. L. Woodcock, supply; Dawson Springs, H. C. Napier; Eddyville Circuit, R. L. Sleemacher; Elkton Circuit, V. P. Henry; North Elkton Circuit, R. C. Bogard; Guthrie, J. A. Poe; Grand Rivers Station, R. V. Mathews; Hopkinsville Station, Paul S. Powell; Hopkinsville Circuit, D. L. Vance; Kuttawa Circuit, C. F. Allen; LaFayette Circuit, O. T. Lee; Linton Circuit, J. S. Dycus; North Cadiz Circuit, Clyde D. Owen; Pembroke, Felix Sanders; Princeton, J. R. Nolan; Sardis Circuit, C. G. Oliver; Smithland Circuit, J. R. Randolph; Trenton Circuit, A. L. Shanzenbacher; White Plains Circuit, O. T. Neathery; Conference evangelist, H. H. Jones.

Louisville District—A. R. Kasey, presiding elder; Asbury, John W. Lewis; Beechmont, A. P. Lyon; Bethany and Mill Creek, C. E. Carter; Calvary, B. F. Atkinson; Broadway, J. G. Akin, H. M. Johnson, Jr., preacher; Crescent Hill, B. G. Hodge; Davidson Memorial, R. W. Raaf; Fourth Avenue, J. W. Johnson; Hazelwood,

W. T. Miller; Highland, L. K. May; Highland Park, C. C. Jones; Jefferson Street, P. L. King, J. C. Hoskinson, supernumerary; Jeffersonstown and Cooper, T. T. Fraser; Morton Memorial, W. E. Cassell; Marcus Lindsey, J. L. Piercy; Mt. Holly, W. H. Archey; Middletown, E. F. Goodson; Oakdale, D. H. Peak; Portland, S. A. Arnold; Shelby Park, E. C. Lampton; St. Luke, F. E. Lewis; St. Paul, J. C. Rawlings; Union Temple, G. P. Dillon; Virginia Avenue, W. A. Grant; West Broadway, G. W. Hummell; Missionary to Japan, S. E. Hager; Recording director Y. P. Department Christian Education, O. E. Harbin; editor, Methodist Herald, B. C. Horton; Conference director, Golden Cross, W. A. Grant; executive secretary, Board of Christian Education, H. R. Short; director, superannuate endowment, J. G. Akin; Conference Missionary Secretary, J. L. Piercy.

Owensboro District—Leonidas Robinson, presiding elder; Beaver Dam, F. A. Sanders; Beech Grove, Harry Pullen (supply); Calhoun, C. K. Dickey; Centertown, E. C. Whitworth; Central City, B. M. Curry; Cloverport, O. T. Nicholas; Drakesboro, P. P. Napier; Dundee, Quince Allen (supply); Fordsville, S. J. B. True; Greenville, Roy H. Short; Greenville Circuit, J. R. Gunn; Hartford, V. B. D. Wheatley; Hawesville, J. A. Johnson; Lewisburg, Roy H. McDowell; Lewisport, J. A. Vire; Livermore, W. E. Sutherland; Maceo, J. W. Hamilton; Owensboro, Breckenridge, K. R. Dillon; Owensboro, Settle Memorial, Dawson C. Bryan; Owensboro, Third Street, L. F. Piercy; Owensboro, Woodlawn, W. C. Christie; Owensboro Circuit, R. R. Basler; Rochester, J. F. Hill; Sacramento, J. R. Mars; Stephensport, S. Whitaker.

Transferred to other conferences: E. R. Naylor, an elder to North Alabama Conference; C. D. Sledge, an elder, to Illinois Conference; R. J. Yoak, an elder, to Kentucky Conference; H. F. Roberts, an elder, to South Georgia Conference; W. L. Clark, an elder, to St. Louis Conference.

Received by transfer: R. J. Yoak, an elder, from Western Virginia Conference; W. L. Clark, an elder, from Kentucky Conference; Dawson C. Bryan, an elder, from St. Louis Conference.

NOTICES.

Rev. J. B. Kendall is beginning a campaign of meetings in Kansas and Oklahoma, his first engagement being at Fowler, Kan., commencing October 8.

Rev. Burke Culpepper has recently closed a great meeting in Covington, Tenn., in which there were 300 saved and over 200 united with the different churches, ninety of them uniting with the Methodist Church. He is now in a meeting at Pascagoula, Miss.

Rev. James W. Hervey has been appointed to Grand Avenue, M. E. Church, Ft. Smith, Arkansas. His new address is 310 N. 11th St., Ft. Smith, Ark.

Rev. Jack Linn will make a world missionary tour, the Lord willing. He will leave this country in latter part of January, going first to China, Japan, and Korea, and then over to India, Egypt and the Holy Lands, and returning by Europe. He asks for prayer from those interested in Missions. He is asking God to open many

Will You Be One Of Them?

Sowing Beside All Waters

There is a tremendous obligation resting upon those who know the truth to pass it on to their fellow-beings. It is our duty to let the whole world know that in Jesus Christ we have an all-sufficient Saviour. Some one is waiting for you to tell them. Will you fail when it costs only 25 cents to send a full salvation weekly until February 1, 1931?

Many will get a heart hungering for righteousness, and others will see their privilege and claim their inheritance. We earnestly beg you, dear reader, to assist us in this great work by inducing your neighbor to subscribe, or, by using some of your tithe to make the Lord's saving power known to some who may be perishing for the Bread of Life.

Only think that \$5.00 would send THE HERALD into twenty homes for the next three months! Who can foretell what may be accomplished in that time by its weekly visits. A sermon every week from some one of our strong preachers, and other good things in proportion. We are counting on YOU to see to it that THE HERALD goes into a number of new homes with its message to help and bless. Send in your names with a prayer that God may bless the seed thus sown with an abundant harvest of souls.

Yours for the spread of a Full Gospel,
H. C. MORRISON.

doors for his ministry in foreign countries. He may be addressed, Rev. Jack Linn, Oregon, Wis.

Roy L. Hollenback: "While at the Nebraska camp meeting this summer, it was our privilege to be associated with Rev. A. H. Cottrill during the ten days of this meeting, and I feel to pass on to those who are interested a word concerning this precious brother, who, I am sure, is destined to a prominent and well-deserved place in the field of holiness evangelism. Brother Cottrill is a graduate of Asbury College, and has held three successful pastorates in the Methodist Church since leaving school. Mrs. Cottrill attended this school also, and is very talented in music and in all lines of work in meetings. While only around thirty years of age, they are serious-minded, capable, and spiritual; and Brother Cottrill preaches with more than ordinary ability. They feel definitely led into the evangelistic field, and have already been forging ahead in this line. Pastors will make no mistake in using these people in meetings large or small. Address them at Gordon, Neb."

J. W. Carter: "I learn that Rev. L. E. Williams, Wilmore, Ky., who has been a successful evangelist for several years, was reappointed to that office by the Kentucky conference at the session just closed. During the past conference year Brother Williams has held a number of meetings, in several states, in which scores of souls were blessed and added to the church. Brother Williams is a strong preacher of the word, standing, sensibly but uncompromisingly, for a full gospel. He makes no uncertain sound on any of the doctrines of the Bible. He is very expert in "drawing" the net. He is equally at home in the church or camp meeting. He should be kept on the go. I bear this testimony gladly to his life and ministry."

J. E. Parker: "This past conference year has been a very busy one. Our last meeting was with Rev. W. E. Nelson. The meetings started with fair interest among the church folk and increased as the two weeks passed. Some twelve were at the altar to be sanctified and some five were at the altar to be saved. This was the first revival effort in that community for sometime and the church folk were hungry for the truth. Our work with the pastor was a joy for he is surely a man who is concerned about souls. I believe that he is one of the hardest working pastors I ever helped. We rejoice in that the Holy Spirit prepares the hearts for the Word of God and that it always stirs the needy. May the blessings of the Lord rest upon The Herald family."

NATIONAL CONVENTIONS.

The following conventions are booked:

Crosswell, Mich., Oct. 21 to 26, M. E. Church.

Houghton, N. Y., Nov. 4 to 9, Wesleyan Methodist College and Church.

Watervliet, N. Y., Nov. 11 to 16, M. E. Church.

Struthers, Ohio, December 2 to 7, Mission.

Lincoln, Neb., Dec. 30 to Jan. 8.

Other calls in with dates not yet settled:

Elkton, Mich., Evangelical Church.

Alta Vista, Va., Wesleyan Methodist Church.

Kokomo, Indiana.

Omaha, Nebraska.

Seattle, Washington.

Tacoma, Washington.

St. Louis, Missouri.

Hannibal, Missouri.

Pittsburgh, Pa., together with the Orlando, Florida, camp meeting in February. There are good prospects of reaching all of the places named with some other calls in that we may yet be able to arrange for.

C. W. Butler.

EVANGELISTS' SLATES

ARTHUR, E. J.
(120 S. Cherry St., Kenton, Ohio.)
Open dates after September 15th.

AYCOCK, REV. JARRETTE AND DELL.
(Bethany, Okla.)
Cleveland, Ohio, Oct. 5-19.
Akron, Ohio, Oct. 19-Nov. 2.
Canton, Ohio, Nov. 4-16.

CANADAY, FRED
(Portland, Oregon)
Harrisburg, Ore., Oct. 5-19.
Dillard, Ore., Oct. 26-Nov. 9.

CAREY, A. B.
(76 Prospect St., Beacon, N. Y.)
Fall River, Mass., Oct. 19-Nov. 2.
Bath, Me., Nov. 9-23.
Albany, N. Y., Nov. 25-Dec. 7.

CARNES, B. G.
(Wilmore, Ky.)
Hazel Green, Ky., Oct. 13-27.
Open dates.

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Osborne, Kan., Oct. 26-Nov. 9.
Twin Falls, Ida., Nov. 16-30.
Yakima, Wash., Dec. 7-21.
Granger, Wash., Dec. 28-Jan. 11.
Wapoto, Wash., Jan. 18-Feb. 1.

CHOATE, CALVIN R.
(Carmel, Ind.)
Muncie, Ind., Oct. 5-19.

GRAMMOND, PROF. C. C. AND MARGARET.
Lawson, Ky., Oct. 24-Nov. 2.
Tampa, Fla., Nov. 9-23.
Miami, Fla., Nov. 23-30.
Sparr, Fla., Dec. 7-21.

DICKERSON, H. M.
(2608 Newman, Ashland, Ky.)
Harrington, Del., Oct. 14-26.
Marcus Hook, Pa., Oct. 27-Nov. 9.

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)
Taubee, Ky., Oct. 12-26.

ELSNER, THEO. AND WIFE.
(789 St. Marks Ave., Brooklyn, N. Y.)
Hammond, Ind., Oct. 19-Nov. 2.
Gary, Ind., Nov. 4-16.
New York City, N. Y., Nov. 21-23.

FLEMING, JOHN.
Fairmont, W. Va., Oct. 17-26.
Brooklyn, N. Y., Oct. 31-Nov. 9.
Ada, Okla., Nov. 13-23.
Topeka, Kan., Nov. 25-Dec. 7.
Tulsa, Okla., Dec. 9-21.

FLEMING, BONA.
(2952 Hockworth, Ashland, Ky.)
New Bedford, Mass., Sept. 29-Oct. 12.
Cincinnati, Ohio, Oct. 17-26.
Bloomington, Ind., Oct. 27-Nov. 9.
Winchester, Ind., Nov. 10-23.
Portsmouth, Ohio, Nov. 27-Dec. 7.

FRYE, H. AND WIFE.
(1326 Hurd Ave., Findlay, Ohio)
Hazelton, Pa., Oct. 26-Nov. 16.
Perkasie, Pa., Nov. 20-30.
Open dates after Nov. 30.

FUGETT, O. B.
(4812 Williams Ave., Ashland, Ky.)
Wellsville, O., Oct. 28-Nov. 9.
Reading, Pa., Oct. 12-26.
Blackwell, Okla., Nov. 16-30.
Augusta, Kan., Dec. 1-14.

GADDIS, MOSER EVANGELISTIC PARTY.
(4905 Ravenna St., Cincinnati, Ohio)
Ardrossan, Scotland, Oct. 19-26.
Birkenhead, England, Oct. 28-Nov. 2.
London, England, Nov. 3-8.
Paris, France, Nov. 10-22.
Uddingston, Scotland, Nov. 25-Dec. 13.

GLASCOCK, J. L.
Some vacant dates for summer and fall meetings.

GOODMAN, M. L.
(Burnips, Mich.)
Athens, Ohio, Oct. 5-19.
Grand Rapids, Mich., Oct. 30-Nov. 16.

HAMES, J. M.
(Greer, S. C.)
Marion, Ind., Oct. 14-Nov. 2.
Rome, N. Y., Nov. 4-23.
Everett, Mass., Nov. 24-Dec. 7.

HENDERSON, THOMAS C.
(221 N. Professor St., Oberlin, Ohio)
Wichita, Kan., Oct. 14-19.
Troy, N. Y., Oct. 23-Nov. 9.
Fort Wayne, Ind., Nov. 13-30.

HENDRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
Pittsburg, Pa., Oct. 6-19.
New Castle, Ind., Oct. 22-Nov. 9.
East Liverpool, Ohio, Nov. 12-30.
Monroe, Wash., Dec. 7-21.
Pasadena, Calif., Dec. 22-27.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Beals, Me., Oct. 2-19.
Open dates, fall and winter.

HOOVER, L. S.
Bedford, Ind., Oct. 12-Nov. 2.

HOWARD, FIELDING T.
(198 Timberlake Ave., Erlanger, Ky.)
Richmond, Va., Oct. 6-20.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
West Side, Wichita, Kan., Oct. 5-19.

KENDALL, J. B.
(Lexington, Ky.)
Fowler, Kan., Oct. 8-26.
Keys, Okla., Oct. 26-Nov. 9.

KENNEDY, ROBERT J.
(Blinger)
(2315 Madera St., Dallas, Texas)
Barger, Tex., Oct. 4-28.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Akron, Ohio, Oct. 5-19.
Lockhaven, Pa., Nov. 2-16.

LINCOCOME, F.
(Gary, Ind.)
Baltimore, Md., Oct. 2-19.
Greenville, Ill., Oct. 26-Nov. 9.
Johnstown, Pa., Nov. 16-Dec. 7.

LINN, REV. AND MRS. C. H. JACK
(Oregon, Wis.)
Moberly, Mo., Oct. 19-Nov. 2.
Hooker, Okla., Nov. 9-23.
Japan, China, Korea, February, March and April. (Address care Oriental Missionary Society, Shanghai, China.)

McBRIDE, J. B.
(1234 North Mentor Ave., Pasadena, Calif.)
St. Thomas, Ont., Nov. 17-30.
Eaton Rapids, Mich., Dec. 1-14.

McKIE, MARK S.
(Holt, Mich.)
Gloversville, N. Y., Oct. 12-26.
Stratford, Ontario, Can., Nov. 2-16.

McNEESE, H. J.
(Evangelist-Bible Teacher, 634 13th Ave., New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos and Lilac, Houston, Tex.)
Texas Planes, October 1-30

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

NEASE, Wm. O.
Norristown, Pa., Oct. 12-26.

OWEN, JOHN E.
(262 East 13th Ave., Columbus, O.)
Atlanta, Ga., Oct. 5-19.
Chicago, Ill., Oct. 22-Nov. 2.
Tarrant City, Ala., Nov. 5-9.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Fort Covington, N. Y., Oct. 5-26.
Ashton, Md., Oct. 27-Nov. 2.
Burtonsville, Md., Nov. 3-16.

QUINN, IMOGEN
(909 N. Tuxedo St., Indianapolis, Ind.)
Open dates.

REED, LAWRENCE.
New Castle, Pa., Oct. 5-19.
Wellsville, Ohio, Oct. 26-Nov. 9.
Akron, Ohio, Nov. 16-30.
Butler, Pa., Dec. 7-22.

ROOD, PERRY.
(Chesapeake, Ohio)
Montezuma, Ind., Oct. 5-19.

SHELHAMER, E. ELLSWORTH.
(Boy Evangelist)
Newell, W. Va., Oct. 8-26.

SURBROOK, W. L.
(225 Ferris Ave., Highland Park, Detroit, Mich.)
Oaktown, Ind., Oct. 15-26.
French Lick, Ind., Nov. 2-16.
Terre Haute, Ind., Nov. 23-Dec. 7.
Mattoon, Ill., Dec. 9-21.

SWEETEN, HOWARD W.
(Ashley, Ill.)
Camden, N. J., Nov. 8-24.
Pontiac, Mich., Nov. 29-Dec. 15.

TARVIN, E. C.
(California, Ky.)
Mt. Sterling, Ky., March 15-29.
Bloomington, Ill., Nov. 30-Dec. 14.

VALE, CLARENCE M.
(Song Evangelist, 130 Potters Ave., Providence, R. I.)
Open dates.

VANDALL, N. B.
(303 Brittan Road, Akron, Ohio)
Moorea, N. Y., Oct. 5-19.
Kokomo, Ind., Oct. 21-Nov. 9.

VAYHINGER, M.
(Upland, Ind.)
Osgood, Ind., Sept. 29-Oct. 19.
New Albany, Ind., Sept. 23-29.

WATSON, C. R. AND WIFE.
(1309 Lynn St. Owosso, Mich.)
Steuben, Pa., Sept. 28-Oct. 19.

WHITE, MR. AND MRS. PAUL
(Musicians and Singers, Box 204 Highland Park, Ill.)
Crisfield, Md., October.
Cecilton, Md., November.
Nappanee, Ind., December.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Columbus, O., Oct. 5-19.
High Point, N. C., Oct. 22-Nov. 2.
Battle Creek, Mich., Nov. 13-30.
Denton, Md., Dec. 21-27.
Binghamton, N. Y., Dec. 22-27.

WILLIAMS, L. E.
(Wilmore, Ky.)
Open dates.

ZEITS, DALE G.
(Frankfort, Ind.)
Columbus, Ohio, Oct. 5-19.

Camp Meeting Calendar.

FLORIDA.
Lakeland, Fla., Feb. 12-22, 1931. Workers: Dr. H. C. Morrison, Dr. C. T. Babcock, Dr. C. W. Butler. Write Rev. H. H. McAfee, Lakeland, Fla.

REPRESENTATIVES WANTED.

We want a reliable person in every community to assist us in putting religious literature into the homes of the people. Bibles, Books, Mottoes, Pamphlets. Liberal commission. PENTECOSTAL PUBLISHING CO.,

\$350,000.00

ASBURY COLLEGE

FIRST AND REFUNDING MORTGAGE SINKING FUND 6% BONDS

Dated July 1, 1930.

Due July, 1950.

Interest payable January 1 and July 1. Coupon bonds of \$1000, \$500, \$100 denominations, registerable as to principal. Principal and interest payable at the office of the Fayette National Bank, Lexington, Kentucky. Redeemable in whole or in part at par on any interest date upon sixty days previous published notice.

TRUSTEE: THE FAYETTE NATIONAL BANK OF LEXINGTON, KENTUCKY.

History and Description of College

Asbury College was founded in 1890 by Dr. John Wesley Hughes an evangelistic minister of the gospel. For fifteen years, Dr. Henry C. Morrison was president and is today Chairman of the Board of Trustees and President of the Theological Seminary.

Asbury is recognized all over the world as deeply spiritual, aggressively evangelistic, and teaching the doctrine of Sanctification according to the Bible standards. Here the Bible is the Word of God; Christ is the Head of the School; and the Holy Spirit is honored in His work and office.

The institution is a standard college maintaining also a preparatory school and a theological seminary. It is fully accredited by the representative agencies of the nation.

Source of Students

The college is truly national in scope receiving 70.4 per cent of its students from outside the State of Kentucky. Students from thirty-nine states and Canada, China, Japan, Bulgaria and Persia are on the campus this year. About 69 percent of the alumni move to other states upon graduation from the college.

Property and Security of Bonds

The property of the college consists of forty-six acres of beautiful blue grass land which are erected sixteen buildings, all of which are relatively new and modern in design and construction. The college agrees to keep them amply insured against fire.

The bonds are a direct obligation of the college and are secured, in the opinion of counsel, by a first mortgage on 8.2 acres of land and buildings thereon and by a second mortgage on the other 39.8 acres and buildings thereon subject to the present first mortgage on this latter plot of \$149,000 outstanding which it is contemplated to retire by the proceeds of this issue thus making this a first mortgage on all the land and buildings appraised at over \$1,250,000. Thus each \$1000 bond of this issue will be secured by property worth \$2,500.00. After giving effect to this financing current assets will be over nine times current liabilities.

Source of Income

Income is derived from tuition, profits from the operation of the various college stores and restaurants, gifts and endowment. In as much as it does not attempt to make a profit on its operations it places all charges at cost. The average annual income for the past four years has been over three times interest and sinking fund requirements on this issue.

Sinking Fund

A sinking fund to become operative in 1936 will be set up sufficient to retire 75 per cent. of the entire issue by maturity. We offer these bonds for delivery when, as, and if issued subject to the approval of the counsel.

PRICE: \$100 AND ACCRUED INTEREST TO YIELD 6%.

Write Asbury College, Wilmore, Kentucky, Department of Bonds.

BUD ROBINSON'S BOOKS.

My Life Story	\$1.00
Story of Lazarus	1.00
Mountain Peaks of the Bible	1.00
Nuggets of Gold	1.00
Bees in Clover	1.00
My Hospital Experience .....	.15
Walking With God .....	.10
The King's Gold Mine .....	.10

The above set of 8 volumes postpaid for \$5.00.

PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky.

A Thrilling Story

That will interest and help young or old. It was written by Dr. H. C. Morrison. The title is, "The Confessions of a Backslider." Price 25c.

PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky.

Wanted Representatives

In every community to circulate our Scripture Text Calendars and Christmas Cards. Liberal commission. Write today.

PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky.

Your Friend

One of the best and most appropriate little books to hand to an unconverted person.

To give hope, comfort, joy and peace, and to point out the need of Christ and the way to find Christ. 48 pages, price 15c, or 12 for \$1.20.

Please buy and circulate that they bless. PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

The Man With a Thorn in His Flesh.

By Rev. A. C. Archer.

This book is dedicated to all the Christian Young People and Home Missionaries. One editor said of the book, "I have read it with great profit. It breathes a spiritual atmosphere and is racy and entertaining. I hope all the people in the Christian Church will read the book. It should have a wide circulation."

The first edition has been out for four weeks and is nearly all sold. The author is making plans for the second edition. Price \$1.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

THAT UNPUBLISHED BOOK OF YOURS

We make a specialty of publishing books, pamphlets, and sermons. We guarantee good work at reasonable prices. Will advise how to put your book on the market profitably. Write us about it.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

D. D.'s For Ministers.

By William A. Elliott

Under this suggestive title the author has assembled a large body of valuable, practical suggestions for ministers, the fruit of long experience in the pastorate and of prolonged contact with the wisdom of others. The two D's are "Do" and "Don't." Whether dealing with an exhortation or a warning the author shows the spirit of comradeship which enhances the worth of his most excellent counsel to his brethren in pastoral service. Cloth, \$1.50 net.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

Bible Readings

For Christian workers by Dr. Basil W. Miller. You will find this the most helpful book you have found in the study of the Bible or in getting up Bible readings for any group of people. Price, Cloth \$1.00; Paper 50c.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

Tone up a Community

Spiritually by buying and circulating a few copies of the "Two Lawyers," by Dr. H. C. Morrison. It is so interesting you can't put it down, and every page laden with the truth. Cloth binding \$1.50. Paper binding 50c.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

Sunday School Class Bible

Attractively bound in black silk cloth, stamped in gold on back and backbone, good, clear, readable pearl type, red edges. Bible paper, size 3 1/2 x 5 1/2 in. thick; our Special Price, 50c, or \$5.00 per dozen.

"MISSIONARY HEART THROBS"

"Your book 'Missionary Heart Throbs,' is a great gift to God for His mission fields. The book has created much interest. Many read it with tears."

A further statement might be added: "Missionary Heart Throbs," by James V. Reid, contains a challenging appeal to the believers in holiness of the homeland that they awaken to the possibilities of the promotion of holiness teaching and experience in other lands.

The book contains most stirring stories demonstrating the mighty power of a mighty God working in human hearts rescued from idolatry and heathen superstitions.

Young and old alike are reading this book and giving testimony to its heart gripping power.

Price 50 Cents.

PENTECOSTAL PUB. CO.,
Louisville, Ky.

TARRY YE

Compiled by Dr. L. R. Akers
Fourteen Great Sermons

Contents

The Fullness of Redemption.
Henry C. Morrison.
What Jesus Spoke Of
Joseph H. Smith.
The Potency of Pentecost.
Clarence True Wilson.
The Two Baptisms.
George A. McLaughlin.
Filled With the Spirit.
John L. Brasher.
Pentecost and Evangelism.
Arthur J. Moore.
The New Testament Church.
John F. Owen.
Pentecostal Baptism.
Charles F. Wimberly.
Complete Redemption.
Guy L. Wilson.
Christ's Post-Resurrection Message.
Iva Durham Vennard.
Pentecost.
Charles W. Butler.
The Meaning of Pentecost.
Joseph Owen.
The Promise of the Father.
John H. Paul.
The Cost of Pentecost.
Lewis R. Akers.

155 pages. Bound in Cloth

Price \$1.00 postpaid

Pentecostal Publishing Co.
Louisville, Ky.

Enclosed \$1.00 for which send me
copy of above.

Name
Address

EVERY Pastor Should Have This IDEAL Funeral BOOK

214 Pages

BY A. H. DELONG.

A ready aid for pastors of all denominations. Contains Scripture Selection, Topics, Texts and Outlines, Suggestive Themes and Prayers, Quotations, Illustrations, Form of Service, etc. Over fifteen hundred suggestive themes and texts for every possible occasion. This book will enable you to get up an appropriate funeral service for any occasion in fifteen minutes of time.

The sermons and illustrations are good for other occasions also. A limp leather-bound, gilt-edge book, pocket size, for \$1.75.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

EARLY AWAKENING.

No fear, no pain,
No dire forebodings troubled me;
Nor anything that I had dreamed.
Not any reason seemed to show
Why I should wake at three.

No thought, no plan,
Nor care for what the morn might be;
Nor yet, though well beloved the
sound,—

Yon mocker's joyous caroling
Awakened me at three.

I wonder, soul,
If thou, blood-washed, and therefore
free

Didst wake to sing a song of praise
To Him who died to ransom thee?
My soul sang songs at three.

Another day,
Some joy, some pain will bring to me.
But through and above it all, I hope,
My soul will sing the songs it sang
When I awoke at three.

I do not ask
That sweeter task be given me
Than helping other souls to know
The joy of singing songs to Thee
Should they awake at three.

Teach me, O God,
To truly love and worship Thee!
Though pain should come and pleasures
flee

I'll still find joy in songs to Thee
Though oft I wake at three.

Edith Eleanor Day.

FROM THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

Where is that wet revolt the wets predicted during the progress of the Literary Digest poll?

So far the primaries have not changed the relative strength of wets and dries in the next congress.

Three attempts to undo state prohibition during referenda have completely collapsed in California, Colorado and North Dakota.

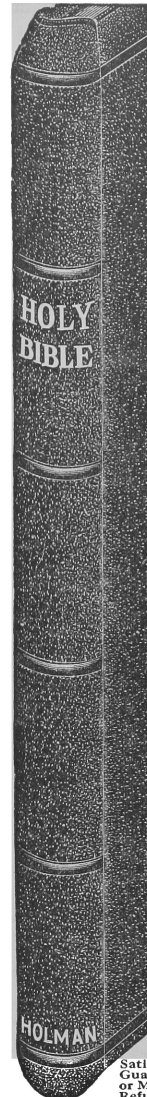
Senator Sheppard, author of the 18th amendment, has been renominated in Texas with more votes than both his wet opponents. In the same state Putnam, wet candidate for governor, promised to empty the jails of all liquor violators. He ran tenth, with 3,000 votes out of 600,000.

Professional wets from New York have been badgering North Dakota for three years. Once more they fail completely and the wet press is silent about their failure. Had a wet gone to Congress from North Dakota the news would have startled readers around the world!

Political writers refuse to admit the nomination of Pinchot and Davis in Pennsylvania as a dry victory. Yet if the two handpicked candidates of the Association Against the Prohibition Amendment had won they would have called it a wet victory.

The Chicago Tribune, rabid wet paper, went to press with an early edition the night of the Pennsylvania primaries, carrying news of early returns showing a defeat for Pinchot and on that meager basis printed an editorial explaining that Pennsylvania had defeated Pinchot because he was a dry. A few hours later complete returns showed Pinchot victorious. The Tribune had to change its editorial, but it never admitted the Pinchot nomination to be a dry victory.

If Pinchot's defeat was considered a wet victory why was his nomination not a dry victory?



Teacher's BIBLE

REDUCED PRICE

3.75
Postpaid

THIN BIBLE PAPER, 1400 PAGES

The best intrinsic value ever offered in a Bible for Adult Readers, Teachers, Preachers and Students. The durability of materials, mechanical excellence and value of contents are equal to any Bible at double this price.

Holman Edition with Marginal References

Black face type—8 Vo Size 5½ x 8 x 1½ inches

Full Helps to Bible Study mentioned below

and including

A BIBLE STUDY COURSE

It is highly desirable to read the Bible through from Genesis to Revelation.

A cumulative knowledge of the Scriptures, so valuable in education, is secured and a true perspective of religious history and truth is obtained.

The portions that consist entirely of names and subject matter, wholly devoid of interest to the average reader, are omitted from the Study Course.

The Course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.

Best Quality PAPER Clear Black Superior PRINTING Durable Flexible BINDING

Specimen of Type
THE LORD is my shepherd
not want.
He maketh me to lie d
green pastures: he leadeth m
the still waters.

THIS COMPLETE
TEACHER'S BIBLE
Also contains the fol-
lowing 400 pages of New
Copyrighted Helps by the
most reliable Authorities.

A Treasury of Biblical Information

The latest compendium of essential things which every reader of the Bible needs to know, such as the Chronology of the Old and New Testaments, Tables of Money, Weights and Measures, Jewish Calendar, Table of Easter Days, etc., etc., all arranged in the most usable and attractive forms.

A New Comparative Concordance

With nearly Fifty Thousand References.

A New Illustrated Bible Dictionary

Self-Pronouncing, with nearly One Hundred and Fifty Pictures, containing more subjects than are given in the bulky Dictionaries.

Four Thousand Questions and Answers on the Bible

A valuable help to all Bible readers.

New Biblical Atlas with Index

MOROCCO GRAINED OVERLAPPING COVERS

USE THIS COUPON

Please send, All Charges Prepaid, THE No. 4408 HOLMAN TEACHER'S BIBLE, which you are offering at a SPECIAL PRICE OF \$3.75 I enclose herewith Money Order for the amount.
(This Bible furnished with Patent Thumb Index, 50 cents extra.)
Name in gold on cover, 35 cents extra.

Name.....
Address.....

Pentecostal Publishing Company, Louisville, Kentucky.

WATCHMEN ASLEEP AT THE SWITCH!

What an alarming fact it is when ministers of the gospel proclaim from their pulpits that Jesus Christ was not divine, nor born of a virgin. Nor has he brought atonement for our sins, through the shedding of his precious blood! Why are there so many societies springing up, who are denying the Scriptures? What can we expect when many professors in our colleges and universities are teaching atheism. Surely we cannot expect from such an environment to produce devout young men and women, who have a firm faith in God and the Bible!

It is my earnest conviction that if we would again place the Holy Bible in our public schools, and read a portion of it to all classes in the grade schools, and also have a course in Bible study in the Junior and Senior classes, that crime would greatly diminish. Why such a wonderful book as the Bible should be ruled out of our public schools is more than I am able to comprehend. Surely our most important business is the salvation of souls! It is in the Bible where we can find a way of salvation and eternal joy and happiness. Is that not of the greatest importance?

Oh ye ministers of the gospel, and ye professors in our colleges and universities, who is going to warn the people of an impending calamity that

is sure to come to our country, if the watchmen are asleep at the watch-tower.

The wicked shall be turned into hell, and all the nations that forget God! Psa. 9:17. E. W. Petersmeyer.

IS A LIE EVER JUSTIFIABLE?

By Rev. M. P. Hunt.

A new book giving a very fine discussion of this important subject.

Price 15c; 12 for \$1.20.

PENTECOSTAL PUBLISHING CO.
Louisville, Ky.

200 Sheets 100 Envelopes

Personal Stationery

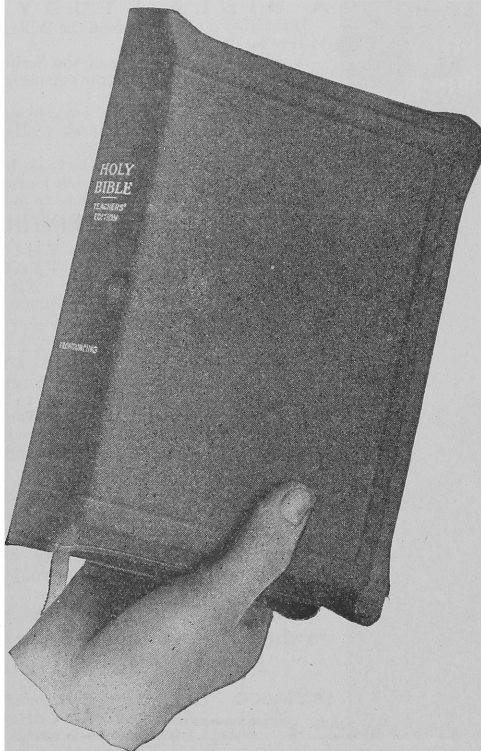
High Grade White Bond Paper, size 5½ x 7 inches, with envelopes to match. Every sheet and envelope printed in black type up to 4 lines, with your name, business, and address.

This Stationery also makes an IDEAL GIFT
Shipment within 10 days after receipt of order. ORDER NOW!

Pentecostal Pub. Co.,
Louisville, Ky.

Gentlemen:
Enclose please find \$1.00 for which send me postpaid, a box of your Personal Stationery consisting of 200 sheet of Paper and 100 Envelopes printed as follows:

To avoid errors write or print clearly.



Size 5x7¼ inches. 1½ inch thick.

**LIST OF HELPS CONTAINED IN
TEACHERS' BIBLE NO. 523.**

Synopsis of the Books of the Bible (O. T.)
Synopsis of the Books of the Bible (N. T.)
Chronological Tables.
Contemporary Patriarchs
Miraculous Events in the Old Testament
Descendants of Noah
Curiosities of the Bible
Reading the Bible Through in one Year
Tabular Arrangement of Biblical History
Authorship and Dates of Poetical Books
Chronological Order of Poetical Books
Meaning of Selah
Chronology from Adam to Christ
Authorship of Psalms
Kings and Prophets of Judah and Israel
Table of Prayers in the Scriptures
Parables of the Old Testament
Tables of Measures, Weights and Coins
Aquatic Animals of the Bible
Geology of Bible Lands
Rivers and Lakes of the Scripture.
Hills and Mountains of the Scripture
Summary of the Books of the Bible
The Gospel Dispensation
Parables of Our Lord
Miracles of Our Lord
Prayers of Jesus Christ
Harmony of the Four Gospels
Discourses of Our Lord
Sermon on the Mount
Dispensation of Our Lord
Warnings and Promises of Our Lord
Events in the Trial of Our Lord
Scenes and Incidents at the Crucifixion
and other Helps.

PERFECTION IN BIBLE MAKING

IDEAL Teachers' BIBLE

KING JAMES (Authorized) VERSION

Self-Pronouncing Black Face Type

Printed on India Paper. Bound in Morocco

New large easy-reading black face type, preventing eye-strain; printed from new plates on thin India Paper of the finest texture, strength, and opacity; beautiful durable binding, guaranteed to give long service; convenient size; all proper names accented and divided into syllables; complete center references. Book title and chapter number in large type at the top outside margin of each page help to locate any Bible reference quickly. Comprehensive synopsis in modern English precedes each chapter. Chapters are numbered consecutively throughout each Testament as well as bearing their proper number in each book. The eighteen colored maps are of practical use, accurate and clearly printed.

Facsimile specimen of Black Face Type used in this Bible

JUDGES, 16

And they answered, To his son are we come up, to do as he hath done to us.

11 Then three thousand Jū'dah² went to the top of E'tam, and said to Sām'sor est thou not that the Ph

TEACHERS' BIBLE NO. 523

contains 240 pages of unexcelled helps to Bible Study including a Concordance, 64 pages of important aids to the Bible student, with an index of Bible Texts, Synopses of the Books of the Bible, and many other helpful features.

SATISFYING IN EVERY PARTICULAR

The greatest care has been taken to make Teachers' Bible No. 523 perfect in every detail. Expert workmanship shows throughout—in the typesetting, in the paper, and in the binding. It is bound in the very finest imported Morocco with a beautiful pin grain. Divinity circuit, overlapping covers, lined with leather, sewed with silk, silk book-mark. Very flexible. Title stamped on back in gold. The binding is guaranteed from defect. This is a book you will be proud to own or to give away.

Nothing like it has ever been offered at so low a price.

Regular Net Price \$8.50

Our Special Price, \$5.00

Name in Gold on any Bible, 50c extra.

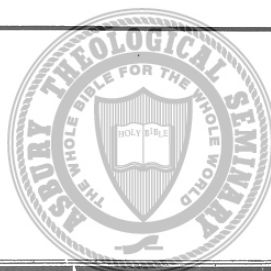
Thumb Index, 50c additional.

Pentecostal Publishing Co., Louisville, Ky.

Gentlemen: Enclosed you will find \$..... for which send me one Ideal Teachers' Bible.

Name

Address



PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Oct. 22, 1930.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 42, No. 43.

CONVICTION FOR SIN.

By The Editor.

A person may be convinced of sin by the preacher; in fact, he knows within himself without the instruction of some other person, that he is a sinner, that he is guilty of wicked acts. His better judgment condemns his improper conduct. This knowledge of sin ought to lead one to repentance and prayer for forgiveness.

* * * *

Conviction for sin is quite a different thing. It is a work wrought by the Holy Spirit. It is a divine illumination of the mind which enables it to get something of God's view of sin. It carries with it a deep sense of guilt, a painful consciousness of rebellion against God and transgression of his divine law.

* * * *

The conviction wrought in the heart by the Holy Spirit brings a very painful revelation of God's presence, his holiness, and his displeasure with those who have violated his law, trampled on his mercies and defied his judgment. The Holy Spirit can bring into the sinful soul a very startling and painful sense of its guilt and make it to feel the desperation of its condition. The word 'lost' is the word we want. Many a person goes about in life realizing that they are sinners, but without any startling consciousness of being lost. The Holy Spirit in the gracious work of conviction makes the sinner to have a profound sense of being lost.

* * * *

God has many ways of approach to those who are lost in order to bring within them this sense of loss, of guilt, of fearful wickedness, of condemnation, of the justice of the wrath which hangs over them, of their imminent danger of going out into an eternal night of condemnation, of being cast off from God forever. One of the principal instruments of bringing about this deep sense of one's sin is the preaching of the Gospel. God's Word abounds in startling statements with reference to the fearful wickedness of those who are in rebellion against him and of the final outcome of this condition. He declares that "the wages of sin is death." It's the destruction of all possibility of peace, or rest of soul, of any sort of happiness whatsoever; a fearful doom awaits the impenitent, wicked. It is a very gracious work of the Holy Spirit to awaken the wicked to a consciousness of their state and their imminent danger of being driven out into endless torment.

* * * *

The preaching that produces conviction for sin is by no means abusive. Our Lord spoke frequently of the fearful Hell that awaits the wicked. He described something of its nature. His figures of speech are such as to convey the thought of the most fearful torture that can be endured. He was not scolding, ranting, or abusing. He was simply

BOUND FOR CALIFORNIA.

This morning, October 8, I am starting for the seat of the annual conference of the M. E. Church, South, which meets in San Diego, Cal. Being compelled to seek a warmer climate for the winter I shall perhaps spend a large part of the winter in California. Do not write to me there about matters concerning The Pentecostal Herald or the College. When you wish to know about the entrance of students in the school write to Rev. L. R. Akers, Wilmore, Ky. Write to The Pentecostal Publishing Co., about books, The Herald and such matters. Write to my wife with reference to finance to assist our theological students. I will be too far from the base of action to correspond about such matters. If you wish to write to me personally address me care Pentecostal Herald, marked "Personal" and mail will be forwarded at once.

I am thanking God for the remarkable improvement in my health and trust your prayers may follow me, and that the Holy Spirit may constantly abide, giving purity and power for service, and that I may have strength of body, wisdom, grace and guidance with a heart on fire with divine love for whatever ministry I may be able to give the people.

Faithfully your brother,

H. C. Morrison.

Oct. 14. A letter from Dr. Morrison this morning informs us that he passed over the 5070 feet altitude without apparent discomfort. "This is the Lord's doings; it is marvelous in our eyes."

Mrs. H. C. M.

ly stating awful facts with which we should be acquainted. We have always believed that a profound conviction for sin, bringing into the heart fear of judgment, a trembling of soul, is of great value in the beginnings of Christian experience and life. Those who have felt the burden of sin and gazed with their spiritually awakened soul-sense into the dark future of those who are driven out from God's mercy forever appreciate pardon. They feel the need of a merciful Christ. They are eager to repent. They have a godly sorrow. They grieve that they should have indulged in the folly of sinning against God. They hate sin. They plead for mercy. The inestimable value of the Christ hanging upon the cross for their salvation looms up before them and when God for Christ's sake forgives their sins there is a gratitude and a joy which cannot be expressed. Then the heart is lifted up with praise and the lips are ready to witness that Jesus is the only, a gracious and mighty Saviour.

* * * *

There is much talk of the need of a revival. This is quite widespread. Business men and officials, as well as ministers, have come to realize that it is of great importance that somehow we bring to the people a consciousness of the fact that they are responsible to God for their conduct, that a wholesome fear of God be brought back to society. No doubt such a fear would have most gracious results. It would be a great preventive against crime. Men who are criminally inclined forget God. They put the thought of judgment away from them. They harden their hearts and invite darkness into their

very minds and souls. I cannot believe we ever shall or can have the revival so badly needed without very earnest and repeated preaching on the sinfulness of sin and the fearful results, coming judgment, and the final end, an eternity of woe. This phase of Gospel preaching has been sadly neglected. Suppose we preachers try it. Suppose in all kindness, seriousness, and deep solicitude we take up the teaching of the Scriptures and especially the sayings of Christ with reference to sin and the future punishment of the wicked and give it a real, fair trial. It is worthy of Sunday morning discussion. It certainly demands a prominent place in the ministrations of the pulpit. I believe that faithful preaching on these lines will produce conviction and lead to a revival that will produce the most gracious and abiding results.

The Fall Revival at Asbury College

RESIDENT Akers engaged me many months ago to conduct the revival at the opening of the fall semester of Asbury College. Unfortunately, the meeting of the Kentucky Annual

Conference convened a few days after the beginning of the revival meetings at the college. I preached a few sermons; the first call saw the great altar full of seekers and nineteen fine young people prayed through to victory in the Lord.

I had been engaged to preach at the conference beginning Tuesday evening before the opening of the conference on Wednesday. I called to my help Prof. Sam Maxwell who, notwithstanding that he has taken degrees at Duke, Harvard and Yale, has weathered the storm and not only kept the faith, but kept the revival fire burning. He puts in his summers in camp meetings and evangelistic work; a rare man is Professor Maxwell.

Prof. Maxwell took charge of the meeting and preached mornings at Chapel and evenings to vast congregations in the spacious auditorium. Young people were saved and sanctified in large numbers. When I returned from conference the largest part of the souls harvest had been gathered in through genuine work and real salvation through faith in Christ.

I commenced on Monday evening and preached twice daily, closing Friday evening. The Lord was with us in a wonderful way. I suppose not less than 250 students were blessed; a very large percent of the freshmen class was converted, sanctified or renewed in their spiritual life.

The President, with a group of professors, stood by us faithfully, worked in the altar and audience and the meeting was harmoni-

(Continued on page 8)

SOME EXPERIENCES OF THE SOUL.

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



John Fletcher speaking of the rest which perfect love brings to the soul once said: "The sweetest part, if one may speak of one part being sweeter than another, is the rest which full identification with Christ brings. I am no longer anxious about any-

thing, as I realize this; for he, I know, is able to carry out *his will* and his will is mine. It makes no matter where he places me, or how. That is rather for him to consider than me; for in the easiest positions he must give me his grace, and in the most difficult his grace is sufficient. If God place me in great perplexity, must he not give me much guidance; in positions of great difficulty, much grace; in circumstances of great pressure and trial, much strength? No fear that his resources will be unequal to the emergency! And his resources are mine, for he is mine, and is with me and dwells in me. All this springs from the believer's oneness with Christ. And since Christ has thus dwelt in my heart by faith how happy I have been."

In times of perplexity and trial how precious it is to have the inner life in possession of him who giveth rest. George Fox, the Quaker, realized his need of this inner rest and quiet and he testified to how he obtained the experience in the following words: "I knew Jesus, and he was very precious to my soul; but I found something in me that would not keep sweet and patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and, when I gave him my will, he came to my heart, and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then he shut the door."

A very remarkable poem is that one entitled "The Red Sea Place," by Annie Johnson Flint. I think I shall insert it right here. It may help some perplexed child of God.

"Have you come to the Red Sea in your life.

Where in spite of all you can do,
There is no way out, there is no way back,
There is no other way but—through?

Then, wait on the Lord with a trust serene
Till the night of your fear is gone;
He will send the wind, he will heap the floods,
He says to your soul, 'Go on!'

"And his hand will lead you—clear through
Ere the watery walls roll down;
No foe can reach you, no wave can touch,
No mightiest sea can drown.

The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you may walk dry-shod,
In a path that your Lord will make.

"In the morning watch 'neath the lifted cloud
You may see but the Lord alone,
Where he leads you on from the place by the sea,

To the land that you have not known:
And your fears shall pass as your foes have passed,

You shall be no more afraid;
You shall sing his praise in a better place—
A place that his hand has made."

Rest of soul and victory comes by the way of humility. Only where we come to confess our utter failure and our own helplessness and, in terms of confession and contrition, break down before the Lord, do we come into possession of victory. Paget Wilkes, in one of his addresses at Bethel, Shanghai, China, tells the following incident:

"A woman was in my meetings. She said to me, 'I have been a missionary for thirty years and I have never led a soul to Christ.' Then with tears she said, 'Oh, you don't know my heart—murmurings, envying, pride! I have given up all thought of win-

HOLD THE ROPES.

When William Carey was about to sail for India a good brother said to him, "Carey, I will hold the rope while you go down." Some one taking up that thought has written the following lines:

"Down amid the depths of human darkness,
There are heroes true and brave;
Shrinking not from death or toil or danger,
They have gone to seek and save.
But we hear them crying,
Do not leave us midst these dreadful depths to drown,
Let us feel your arms of love around us,
Hold the ropes while we go down.

So beneath the dark and mighty ocean,
Divers plunge for treasures rare;
But through hands that hold the ropes above them,
Still they breathe the upper air.

Seeking precious pearls of richer value,
Braver hearts have dared to go;
But our faithful hands must every moment
Hold the ropes that reach below.

Hold the ropes! 'Tis a brother crying,
He had plunged beneath the wave;
He has gone midst the lost and dying,
He has gone to help and save."

So we would ask our readers to hold the rope of prayer and faith as we start out in our next Evangelistic Missionary journeys to Central and South America and Africa. Pray for us.
George W. Ridout.

ning souls. My heart is as hard as that table.

"I said, 'Hallelujah.'

"She said, 'What do you mean?'

"I said, 'One step and you are over. Kneel down and tell him what you have told me. Be careful not to tell him any good thing about yourself. Jesus says, 'Come with thy sins.' She did not say, 'I am a sinner. Please forgive me.' But she told him all things, one by one. All that she had committed, and when she had poured it all out I said, 'If we say we have no sin we deceive ourselves but if we confess our sins he is faithful to forgive us and cleanse from all unrighteousness.'

"To believe God is no easy thing for all the forces of hell are against you. It is far easier to consecrate. This missionary confessed to her unbelief and then she said that she did believe. She stopped praying and commenced praising God. After two or three days I received a letter from her saying that the Comforter had come. Six years later I saw her again. Oh, the difference in her face! She had found the secret of a living faith."

Aviators often tell us that when they strike storms, or fog, or other impediments, they fly above them—away up in another atmosphere. Dr. Wilkinson, the English writer, has said the following good words of counsel and advice:

"We must not attempt to evade our troubles, not to resist them, not to fly before them, but simply to transcend them. Soaring into the clear atmosphere above, the thunder will not terrify nor the lightning smite. The devout soul in faith and prayer, in hallowed thought and feeling, wings its way into the calm azure of the heavens until the storms are overpast and gone. Even whilst yet in the flesh we are with the angels, and with glorified spirits who dwell in the stillness where beyond these voices there is peace. In those serene heights Christ dwells, and ever exhorts his people. Lift up your eyes to the heavens where I sit, in faith and love and hope claim your place by my side; and your heart shall be untroubled, neither shall it be afraid.

"How happy are the little flock,

Who, safe beneath their guardian Rock,
In all commotions rest!

When war's and tumult's waves run high
Unmoved above the storm they lie;
They lodge in Jesus' breast."

Just now our thoughts turn again to the mission fields, white unto harvest, but the evangelistic workers are so few. I have thought again of that scene in William Carey's life when he had the vision of India and its great needs. He wanted to stir up his church—the Baptist—to do something, but he had a hard time in doing it.

Carey in 1786 proposed to the Baptist Church at Northampton, England, that they should discuss the topic: "*The duty of Christians to attempt the spread of the gospel among heathen nations.*" The chairman said to him: "Young man sit down. When God pleases to convert the heathen he will do it without your aid or mine." But thank God William Carey did not sit down, but kept on agitating and in a subsequent meeting he preached that notable sermon of his from Isa. 54:2, 3. This was when he uttered those notable words: "*Expect great things from God, attempt great things for God.*" The first Baptist Missionary Society was formed Oct. 2, 1792, and a collection was taken which amounted to over thirteen pounds (nearly sixty dollars). At last the way opened for Carey to start for India and Fuller said to him, "It is clear that there is a rich mine of gold in India: if you will go down I will hold the ropes."

Carey reached Calcutta, Nov. 10, 1793. The greatest work Carey did was laying foundations by translating the Bible, and this he did in a number of vernaculars—The Bible in Bengali, Hindi, Marathi and Sanskrit were wholly his translations and then he assisted in others also. He kept nineteen printing presses busy sending out religious literature in the vernaculars. From 1793 till he died in 1834 Carey wrought a mighty work for Christian Missions in India.

Livingstone on Sacrifice.

"People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter?

"Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say, rather it is privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let this only be for a moment.

"All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which he made who left his Father's throne on high to give himself for us. (See Hebrews 1:3)."

A Beautiful Bible.

Mr. Pritchard, our business manager, has called my attention to one of the most beautiful Bibles I have examined at any time. It is excellent paper, clear print, 160 pages of Concordance, with a number of Sunday School helps, maps, etc., and about the last word in excellent binding. He tells me the original price of this book was \$8.00, but has been reduced to \$5.00. I know of nothing that would be a more beautiful and appropriate gift to a son or daughter, a young minister, or any young person in whom you might be interested. Write to Pentecostal Publishing Co., Louisville, Ky., for any further information about this wonderful value.

H. C. MORRISON.

BACK TO THE FAITH OF CHILDHOOD.

Beulah May Bowden.

CHAPTER III.

LEDELL and Amos had turned down a side street as they talked.

"Here is a Mission now," exclaimed LeDell. "Let's go in."

They reached the door just in time to hear the text: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." (Jer. 6:16).

"There it is again," thought Amos, "those missions never want anything new or progressive."

The face of the speaker lighted up as he caught sight of Amos. Amos was puzzled; who was the man?

Amos sat himself to sizing up the audience. Not from the fashionable classes, to be sure, but on the whole fully as intellectual as the people of his own congregation, he decided. Moreover, the faces wore expressions of peace, of animation, of intelligent interest in what was being said to them and were in marked contrast with the *blase* countenances which confronted Mr. Hanley in the big West End church every Sunday morning.

Now he turned his attention to the minister. Surely his sweeping judgment regarding mission workers did not apply here. The man was using beautiful, forceful, though simple English and was evidently highly educated. He was neither sensational nor dramatic. He was not appealing primarily to the emotions but was proving to the intellect in the most logical way that the Christian life was a "reasonable service." Now he was telling the old story of the cross just as if he were talking to children. What was there about that sermon that brought people to the altar like that and that set that big man to Amos' left to sobbing like a child? Something suddenly told him that the speaker was endowed with the power which the two old ladies of his church were craving for their pastor.

Now the preacher was saying, "There is tonight in this audience the man who twenty-six years ago, when we were boys together in Lee county, led me to Jesus." Amos started. Now he knew that this must be Ralph Noble.

The speaker went on: "There in an old country church he pointed me to the Savior bleeding on Calvary for my sins, and as I beheld my proud heart was broken. Brother Hanley, come and speak to these at the altar."

Amos arose but held to the back of the bench in front of him to keep from falling. All at once he saw how far he had drifted. A moment later he knelt at the altar crying, "Old pal, I long since lost that vision of Calvary, and tonight I come craving your prayers on my behalf."

An hour later he had his wife on the phone. "Mary," he said, "I've something to tell you that will make you glad."

The voice that replied trembled with emotion. "You have no need to tell me, Amos; Faith and I have been praising God for an hour for answered prayers."

"Thank God for a praying wife and child," was all he could say.

* * * * *

Four years had passed since Amos had asked for the old paths and had found rest to his soul. The Hanleys no longer lived in the mansion which served as a parsonage for the fashionable West End church, for Amos had become head worker in the mission among the despised "East-Enders." The cottage which the Hanleys now called home overlooked the gayest old-fashioned garden tended by Faith's own hands, and the shrub-

bery so carefully kept by Amos made the place look like a park to the East-Enders.

The Hanleys sat upon their spacious porch with a week-end guest, the Rev. Mr. LeDell.

"Well, Faith, you got your diploma last month?"

"Yes, Mr. LeDell."

"I hear that you made a great stir at the University last fall. You had better go onto the lyceum platform and give lectures on 'The Inspiration of the Bible.'"

"No, Mr. LeDell, I've learned my lesson. I gave a talk on that topic before one of the literary societies after having spent months in preparation. An atheistic professor, Alvin Stanley Crane, was present that night, and what he heard had no other effect upon him than to make him put on his fighting togs. He took occasion in his class room during the next few weeks to answer to the entire satisfaction of many of the students every single argument I had used.

"Later, in one of the city churches I gave a Bible reading before a young people's society on the subject, 'The Price of my Redemption.' Professor Crane was passing the church when there came up a very heavy rain-storm and he sought shelter in the vestibule. There he stood listening to the whole of my Bible reading.

"He went home and went to bed, but he got not one wink of sleep that night. He afterward told me that every time he closed his eyes he could see the sorrowful face of the Savior gazing upon him from the cross. When he could stand it no longer he dressed and started for one of the University buildings where he knew there was a Bible. At five o'clock in the morning in his own classroom where he had dealt out so much infidelity, that man got down on his knees and there received assurance of sins forgiven."

After a pause Faith went on:

"Mr. LeDell, if such an experience wouldn't take all the conceit out of a girl, then I don't know what would. All my well thought-out arguments just made that man fighting angry, while God's simple word convicted and saved him. I believe God's word doesn't need defending, it just needs a chance to speak for itself, and if God will just permit me to be a teacher of his precious Book I shall ask for no higher calling."

"Amen," responded Mr. LeDell reverently. "I would give anything in this world, Faith, if I had thus spent the long years which I wasted in planting intellectual doubts in the minds of men. God bless you, child."

"But, Faith," asked her father, "did you never wish during your University course that you could have the elegant clothes you might have had if I had stayed in the West End church?"

"O daddy, what a question!" laughed his daughter. "Did you ever know anyone who had found the joy of winning souls to be coveting rich, expensive, ornate dress?"

"I guess you are right, daughter. You know the joy which outward conditions can neither make nor mar."

"Daddy, there is just one thing that I ever regret, and that is that I can never have any sweet memory of a daddy taking his little girl onto his lap and telling her the dear old story of the cross."

"Big tears ran down Mr. Hanley's cheeks as he drew his daughter down onto his knee. Faith could not remember ever having seen her father shed tears before.

But Mary laid a caressing hand on her husband's shoulder. "The last four years have been like heaven in our little home, Amos."

"Yes, my precious wife," he answered, "God has been a million times better to me than I have deserved."

Why Indifference?

J. J. THOMIS.

Indifference to Missions is one of the most frequently encountered of all infirmities or deformities of Christian character; at least ninety percent of all church people being afflicted therewith. Open opposition to Missions is extremely uncommon in members of the church. I have never met more than one case of this malady, and he was not long in experiencing a satisfactory recovery. As it chanced, I was in attendance upon a religious gathering where this man boldly stood up and challenged the wisdom of all foreign missionary effort. This silly speech was met by a mild rebuke by Mr. B., who arose and said: "I am pained to be given to know that Mr. A. is not in harmony with the Divine program for the winning of backward nations to the faith. I am advising that he go off to one side somewhere and talk this matter over with the Saviour of the world, in the confidence that his position will not long survive a conference with the Head of the Church."

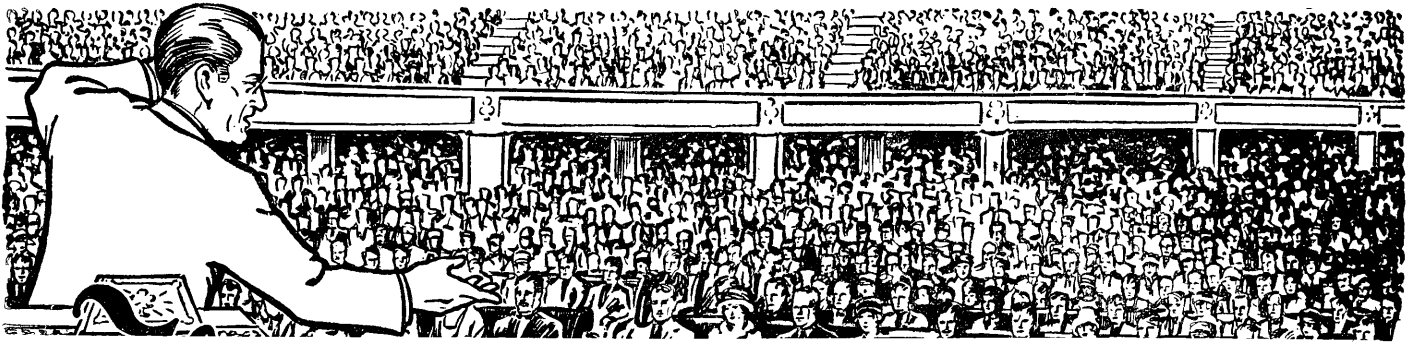
Mr. A. appears to have followed the wise counsel so kindly and tactfully proffered him, for it is a fact that a few weeks later he showed me his newly written check for \$100 drawn to the order of his denominational foreign society with instructions that it be applied in aid of missions in China.

Christian missionary effort is the paramount interest of the church life. It is not optional with church members whether they shall give to the support of world evangelization; it is supremely and unescapably Obligatory—spelled with a big O. There is no such thing as any member of the church fully pleasing God, or standing right with Jesus Christ, aside from devotion to the missionary interest. Our Lord's word "Go" was directed to yourself and me as fully and as pointedly as to Paul, Augustine, or any other professing Christian who ever lived or ever shall live. If this job of world evangelization is not yours and mine it is nobody's.

When you and I took upon ourselves the vows of the church we became members of the world's one great Kingdom Extension Society, virtually declaring that thenceforth our chiefest concern should be for the extension of the knowledge of God throughout the earth. In theory, all church members are missionaries before they are anything else. The church is composed of two classes of people, both missionaries: those who go in person and those who go in spirit, or by proxy. In the day of judgment I may not be asked whether I ever slew any brother of mine, but am reasonably sure of being interrogated touching my execution of the Commission placed in my hands by my Lord immediately preceding his ascension.

It is a question of how far one may go in the way of disloyalty to Christ without forfeiting the right to be called a Christian. It is not for me to say that the non-missionary church member will be denied admission to the realms of the blest, but I dare venture the view that his entrance will not be an abundant one. He may be able to squeeze through, but who wants to be seen entering the Celestial City in any such fashion?

Assuredly this matter of indifference to the biggest thing in the church life must be the occasion of unspeakable grief to the Holy Spirit. They crucify Christ anew who treat with disregard his final mandate, directed as it is, to every professed follower. I am wondering whether our Lord realized that more than nineteen hundred years would roll by ere the church would be found taking its great missionary function seriously. This question is being left for some one wiser than myself to answer.



THE SAVIOR OF SINNERS.

Rev. L. S. Hoover, LL.B.

"This man Receiveth Sinners." Luke 15:2.



HIS remark by the Pharisees, originally intended as a debasing slur, became the greatest tribute ever paid to the person and work of Christ. It unintentionally focussed the attention of the world on:

THE GREATNESS OF CHRIST AS REVEALED BY HIS WORK.

Any great work reveals the worker's character and gives him reputation and prestige. Character is necessary to accomplish any great work. No man ever did a great work who was not a great personality.

Great is the man who harnesses the forces of nature and gives us electricity. Great is the man who masters the law of gravity and soars by aeroplane to perilous heights in the clouds. Great is the man who takes sick, crippled, suffering humans and restores their health. But greater far by all the diameter of personality, yea, greatest of all, is the Man of Galilee, eternal salvager of sinners. The man supernal or Lord from heaven who in his great "kenosis," or self-retraction, was able to retract his Omnipotent personality within the limits of human flesh in the great miracle of virgin birth.

Law giver greater than Moses who revoked at will certain precepts of moral law. Prophet greater than Jonas calling on all mankind to repent. King greater than Solomon whose glory eclipses Solomon's.

Man of many titles, Rose of Sharon, Lily of the Valley, Bread of Life, Fountain of Refreshment, Light of the World, Great Physician, Prince of Peace, Priest and Prophet, Advocate and Judge, yea, man of many titles yet glorying in but one, "The Savior of sinners"; name above every name exalted, Jesus the Christ.

This man whose entrance into the world produced a moral earthquake that shook the throne of Kings and toppled the altars of pagan religions. Superman who, without wealth, social prestige or influential kin arose from the humblest obscurity to acquire a fame that surpasses the geniuses of all history. This Man who took a small company of disciples, won the world through love, established a new social order of spiritual regenerates called a church, the greatest agency of blessing the world has ever known. Not a physician, yet the greatest physician with multitudes healed. Not a lawyer, yet his principles are the basic principles of human justice and the foundation of legal law. Not an artist, yet the central figure of art and poetry. Not an author, yet his Book runs to sixteen million copies and his sayings sway the multitudes still. Man of sorrows, who walked the earth in mourning and spent whole nights in soul travail on Olivet's Mount.

Man of Calvary, the only being in the universe with personality great enough to take the sinner's penalty, make the atonement, go to the depths of suffering and taste death for every man on Calvary's cruel cross. Man of

the Resurrection who walked forth from the tomb conqueror of sin and death.

Man of the Ascension who in the sight of chosen witnesses arose superior to the law of gravity, Lord of himself and all besides, and miraculously ascended to the right hand of the Majesty on high.

Great High Priest, who priestly still in the way of eternity ever lives above for us to intercede, his all-redeeming love his precious blood to plead.

Man of destiny and final arbiter who decides at last where we shall spend eternity. What a Man, what a Maker of men, what a Master of men and events!

Man supreme, pre-eminent in all things. Among all the gems of personality, the one brilliant solitaire. Without him, art lacks masterpieces, poetry lacks charm, hymnology is barren, literature is insipid and history is without place, vision or voice for its greatest characters. Religion is but useless form and life but drab weariness.

This Man Omnipotent, who upholdeth all things by the word of his power and without whom nothing could exist. This unfathomable, holy, compassionate miracle-working Christ, "The same yesterday, today and forever." This Man receiveth sinners. Repeat this glorious message until it echoes the world around. He still heals the sick, binds up the broken hearted, transforms sinners and challenges the world with his great invitation: "Come unto me all ye that labor and are heavy laden and I will give you rest." Matt. 11:28.

Others perform miracles of science; this Man performs miracles of grace. This Man receiveth sinners. Sinners are moral lepers. This Man and he alone has the panacea that cures. Sinners are spiritual bankrupts and moral wrecks; everything has been tried on them. Psychology, medical science, law, environment—all have failed. This Man has taken them at their worst and saved them to the uttermost. So then it is a faithful saying worthy of all acceptance that "Christ Jesus came into the world to save sinners."

It is his great work unended by death and furthered by resurrection. It is the one great distinguishing work that proves him divine and proclaims him Lord God and Redeemer. It is the feature that makes him the person supreme in time and eternity. Not the "Man whom nobody knows," but the Man whom everybody knows and whom redeemed sinners know intimately as their Savior and Lord.

However the word reveals that,

SINNERS ARE RECEIVED ON HIS CONDITIONS

It is his right to say on what conditions he will receive them. These conditions are made plain in his word. They are first, a break with sin, second, genuine repentance, and third, faith in his atoning blood and promise. 1 John 1:9.

Sinners never were, or will be, received on any other conditions. It is upon the question as to whether the sinner will meet these conditions or not that his destiny hangs. Let us note some sinners whom he received.

Jerry McAuley, drunkard, thief and social outcast, transformed into a great apostle to the lost. Charles G. Finney, infidel attorney, transformed into the greatest evangelist since the days of Paul. And what more shall I say? Time and space fail me to tell of Peter, Levi, Paul, Wesley, Fox, Knox and all the great galaxy of saints redeemed by his power. Suffice it to say that these men represent all humanity from the social outcast to the proud moralist and Pharisee.

Yea, this man receiveth sinners and transforms them. He restores them to loving favor and eternal communion. He did that for me.

We conclude with the thought:

THAT RECEPTION BY HIM IS THE SINNER'S ONLY HOPE.

Society's failure in dealing with sinners proves that Christ alone can save sinners.

It logically follows that unless he undertakes for them they are hopelessly doomed. Sin will soon do its deadly work and kill beyond the tomb. It is society's moral fester and putrifying sore. Yet amidst its deadly ravages stands "The Savior of sinners" with the marks of the crucifixion still upon him reaching out nail-pierced hands in loving entreaty and saying, "Come." But the invitation is limited by time. It is come now. Tomorrow may be too late. To refuse is to lose. If we seek him he will be found of us; if we forsake him there is no hope. Yea, we assert again that Jesus the Savior of sinners is this sin-laden world's only hope. May God help you, sinner, to come in time while the door of mercy is still open and this man still receiveth sinners.

"Come, ye sinners, poor and needy,
Weary, wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love and power.
"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him."

My Eating Place.

I do not mean to indicate that I own the place, but am speaking of the Jefferson Cafeteria on Walnut Street, between Third and Fourth Streets. I go there because the place is elegant, quiet and patronized by a high class people. They have well cooked food and competent service. Mr. Bornwasser, the proprietor, is one of the most polite gentlemen you will meet in a year's travel. When my friends take a meal at the Jefferson Cafeteria they will feel that I have not exaggerated with reference to the excellent food and service given.

This is not an advertisement, but written without the knowledge of the proprietor.

H. C. MORRISON.

Turn Your Spare Time

Into cash, and at the same time do good by putting some of our religious literature into the hands and homes of the people.

Write today for our offer.

PENTECOSTAL PUBLISHING COMPANY,

A SPIRITUAL THRILL.

MRS. H. C. MORRISON.



WE hear much these days about "getting a thrill" out of things. We read of many tragedies resulting from the desire to *try a thing out*, afterward to find that their curiosity lured them a bit too far. These things that people call "thrills" are so much bait the Devil puts on his hook to entice the unwary into unexplored fields of curiosity which lead to fatal disappointment and disaster.

I headed this article "A Spiritual Thrill," and I have it for you if you are disposed to give yourself time to read it. It is the experience of David Matthews, a Welshman who was converted during that wonderful revival they had in Wales some 26 years ago. If, after reading this marvelous testimony, you are not touched to your depths, then I am frank to say that you are beyond experiencing a "thrill." It does one's heart good to read of such wonderful manifestations of God in the heart of a soul, and should encourage us to lay hold of the promises for all of our spiritual ills. Here is his testimony, as given in *Missionary Workers Herald*:

MY CONVERSION

DAVID MATTHEWS.

"And of Zion it shall be said, this and that man was born in her."—Psalm 89:5.

Paul's experience of God's grace on the Damascus road has provided an unanswerable argument for the reality and spirituality of the faith. Skeptics and infidels of past generations, and also the liberal theologians of the present age, freely and without exception acknowledged this. Hence the reason for the concentration of all the intellectual big guns in a futile effort to demolish the citadel of strength. Denial of the supernatural in Christianity is impossible until a satisfactory explanation is given of the strange phenomena that converted a mad persecutor into the greatest propagandist of the Gospel message that the church dispensation has yet produced. Neither does Paul's experience stand alone. At intervals God has raised other men, who, having passed through abysmal depths of spiritual darkness, have been given such a realization of spiritual ecstasy and joy, that it has bordered on religious frenzy, out of which great revival movements have sprung that have left an ineffaceable impress upon the pages of history. Luther shook the universe. Wesley's itineraries can only be compared with Paul's great evangelistic offensives. Spurgeon never ceased to tell how he was granted an experience that made of him a prince of preachers. Bunyan became so overwhelmed and overjoyed with the sense of deliverance from his guilt that he felt a longing to proclaim the glad news to the crows in the field.

Many have urged the writer to record the spiritual struggles that culminated in my conversion during the great revival in Wales in 1904-5; but, somehow, a super-sensitiveness has kept me from complying with this request, fearing lest we set a kind of modern standard for these great spiritual experiences demanding that all saints rigidly conform to a recognized, fixed standard. Let us guard vigilantly against such foolhardiness, for nothing could be more detrimental or disastrous. Praying that God may bless the simple record to some unregenerate heart, I am endeavoring to describe the great spiritual awakening that revolutionized my religious outlook. It pleased him to grant me an explosive experience—dynamited into the kingdom of God.

When a lad of about thirteen years, at the advice of one who was evidently concerned about my spiritual welfare, I decided to join

the church in the little village in Wales, where I was born. So, on a cold, cold winter's night, seventeen boys were immersed in the local Baptist Church, where we all had been instructed and initiated into the doctrines of the New Testament by willing hearts.

God alone knows the debt we owe to these patient teachers that labored so diligently for our best interests. Many of them have long since passed to their reward. How well do I remember the first Scripture verse ever memorized: "Come unto me, all ye that labor and are heavy laden, and I will give you rest"—Matt. 11:28, taught me by one of the most tender-hearted and gifted daughters ever reared in any church, who later became the honored wife of one of our denominational ministers.

Although I passed through the waters of baptism, there was not the change of heart experienced, nor the postulate of faith enjoyed, that each candidate is supposed to possess before submitting to the sacred, sublime ordinance. Next Lord's day in the Sunday school we were reading for our lesson, the 3rd chapter in John's gospel; and, as was customary, each member of the class read the verse that fell to his lot until the whole of the verses were gone through systematically. This eventful day just one week from my baptism a divine will desired that I should read verse seven, "Marvel not that I said unto thee, ye must be born again." God's Word being quick and powerful, sharper than any two-edged sword (Heb. 4:12), it cut me through and through. Oh! how that verse clutched at my heart-strings, while I exceedingly quaked and feared. Throughout that afternoon, speech was paralyzed. Dumb and silent I listened to others expounding the verses, like one half awakened out of a deadly stupor. That very evening we were all received into full fellowship by the church. Alas! for me. I was as a man sleeping on the high mast of a storm-tossed ship.

There followed, thirteen years of spiritual darkness that need the ready and swift pen of a Bunyan to describe them. During that prolonged period rivers of tears were shed in secret, where there was no human eye to witness; and miles of prayers were offered in a vain attempt to remove the something indefinable within, that spoiled every pleasure or ambition. Hundreds of times did I sleep on a wet pillow, conscious within, that if I woke up in eternity, I should be cast into the caverns of the damned, forever incarcerated in the regions of black despair. Hundreds of little prayer-meetings did I hold in the solitude of the coal mine where I worked as a lad, vainly endeavoring to rid myself of the sombre feeling. A picture of our Lord's passion in the garden, I had nailed to a post, near enough so that I could always see it as I kneeled to pray, for I had a notion that if I took that exact posture, my prayer would be answered, and the great sorrow, or big sob, taken out of my life. How foolish and futile this is, when soul-distress becomes life's most awful reality.

Oh! those days, those days. Ah! me, how lived I through them? And strange to say, through all those years of spiritual distress, I never sought advice from any human being, but lugged my burdens, and jealously guarded my dread secret. Nor, do I ever remember any person, during those years, asking me if I had peace with God (Rom. 5:1). Wales has produced some of the greatest preachers that ever lived. How I loved to hear them proclaim and expound the Gospel!

About four years after the spiritual conflict commenced in my soul, a young minister was ordained at our village church, and became our pastor. There was no great disparity between our ages. For some time, I acted as choir master both to juveniles and adults. His ministry was wonderfully blessed. No preacher ever moved us so profoundly as our young minister—the Rev. T. T.

Richards. Especially impressed was I by a sermon he preached on "drawing water with joy out of the wells of Salvation"—Isa. 12:3. He spoke of "joy" and the word mocked my misery. Priceless possession! How could I procure it? Back into deeper gloom my fainting soul would fall. Out of immeasurable depths sent I inarticulate groans.

Periodically I would imagine that I had received the much coveted blessing because I enjoyed a measure of solace from the services of the Sanctuary, and especially the ministry. Then I would "run the race" with diligence for a season, only to give up very soon, and to be plunged into impenetrable darkness again. These might have appeared to others as irregularities or inconsistencies. Little did they dream of the tremendous conflict being waged without abatement year in and out. Soul stability can only be wrought by God's grace.

Slowly and heavily the years rolled on. Sometimes in the awful silence of the night I would be alarmed by hearing the crackling of flames. Paroxysms of fear would overwhelm me. Nothing appeared more certain than that I should have the same fate as Cain and Judas. Once in the early hours of the morning as I sat before a glowing fire bemoaning my miserable state, I envied the cat its contentment as it purred away on the rug at my feet without fret or worry, and I wished that I had been born something else. Heaven, however, remained silent. For me there was no answer.

Had I only known it, the deep ploughing of my soul was only preparing the ground for an abundant harvest of heaven's blessing. November 23, 1904!! The whitest day on God's calendar for me. Shall I ever forget it! Not in eternity. Wales was in the throes of a great revival movement that was sweeping throughout the length and breadth of the land. At the time I had left my little village home in Raven Hill, for a town among the hills called Aberdare, where I was in business. Somehow the air seemed charged with a strange power. Multitudes were being converted, and proclaiming the fact from the house-tops, as it were, who were religious church members, and moral, like myself.

One morning, God led me to a little prayer meeting at 10 A. M. where a score or two of miners who had been working during the night, gathered together for prayer. All the back seats being full, I reluctantly wended my way slowly up near the front, unusually haughty and proud. Bowing my head in prayer, I soon noticed that a mystic influence pervaded that unorthodox meeting, such as I had seldom, if ever, experienced previously in all my religious exercises. No pompous personality dominated the service. No human leader was visible anywhere, and yet, unerring guidance was vouchsafed to every person that took part on that memorable occasion. Hymns were started impromptu. Testimonies were given unasked. Prayers, red hot prayers—eloquent—passionate—heaven-born, ascended to the throne of grace almost without intermission. To my mind, they were spiritual volcanic eruptions,—human Vesuviuses' aflame. Down lower and lower still, went my head. A thousand-fold my misery increased. Quivering, bewildered, gasping for breath, I almost collapsed. Everything became blurred and dark. The end of all things had come, spiritually. "The earth was without form, and void; and darkness was upon the face of the deep," and yet, "the Spirit of God moved"—(Gen. 1:2), upon such chaos and darkness, for at that moment a scene depicted in the Gospels (Mark 10:46-52) was brought so vividly and real before my mind, that I could swear before any civil or religious tribunal in the world, that the actual thing was enacted before my eyes, though they were closed. Bartimeaus' condition was mine; blind, poor, helpless, in rags. Bartimeaus' prayer became mine, for

(Continued on page 9)

THE STATE OF THE CHURCH.

PROF. NEWTON WRAY.

(Some time ago, when the writer was a pastor in the East, he delivered a short address in a Preachers' Meeting on this subject. The line of treatment then pursued seems pertinent and much needed at the present time. That address, omitting the names of the directors and the destructive critics, is here published.)



HE church can succeed by possessing the doctrinal orthodoxy and apostolic zeal of the early Christians. Can the fact be disguised that much now going by the name of religion moves on a lower plane than in days when its name was cast out as evil? Then the aim was to please God and save souls; now on the part of many it is to be comfortable in church and society, while a spirit of deference to the opinions of the age gives shape and color to religious activity.

How otherwise account for the tendency to flee from great opportunities and seek compromise and freedom from what is regarded as a burdensome and distasteful form of church life? A church member with no higher aspiration than to settle down into a cozy nest of ease in congenial surroundings with a gilt-edged religion, with no eyes to see, no heart to feel, and no hands to lift up the fallen and lead back the wandering, is no more entitled to the name Christian than a social club organized for personal profit or pleasure. Is it not dangerously near the practice denounced by the prophet, of sewing pillows to sin? To seek our own is not to seek the things of Jesus Christ. Not to be intent on the evangelization of men is recreance to the trust laid upon us by the Master. This is the reason God has called into existence new forms of Christian activity. When the churches fail to meet their responsibility, he raises up the Salvation Army that fears neither dirt nor the Devil, that toils among the lost and becomes a rescue agency of incalculable force and efficiency. When William Booth, the originator of the movement, was asked to explain the secret of its success in places where other means failed, replied, in substance, "When we go into a city we have no reputation to lose; that is already at a discount in the respectable world; consequently we have nothing to think about but to save souls."

The church once had no reputation to nurse; there was little concern for what the social leaders thought or said about its methods and work. Its motto was, "God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world." But now it wears kid gloves and rents its pews, visits the theatre, whirls in the mazy waltz, sits cheek by jowl with minions of the world, and congratulates itself upon having such good company.

There is a great deal of activity, but something more is needed. The children of Israel were active enough when they danced around the golden calf shouting, "These be thy gods, O Israel." But the tables of stone which Moses bore down the mount on that eventful day contained the divine test of human conduct and the only basis of acceptable action. God's blessing is conditioned upon obedience to his word. The first element of genuine success is fidelity to righteousness. This is needed in the pulpit as well as the pew.

To furnish an example, what is the real business of this preachers' meeting? Is it to entertain each other? To listen to the enunciation of ideas and theories and then go away self-satisfied? Or, is it to make this meeting felt as a force for righteousness? How can this be done if we are bound by ob-

GOOD SEED PRODUCE GOOD HARVEST.

There is nothing more important than the sowing of good spiritual literature among the people. We receive letters from a host of preachers who thank us for what The Pentecostal Herald means to them, and the inspiration they get out of it in the preparation of their messages for the future. Often they tell us that some friend sent them the paper, and that from that time they have been constant readers of the paper.

We want, in the next sixty days, to donate The Herald to FIVE THOUSAND preachers, many of them among men who are entering upon their ministerial career. At \$1.50, the price of the paper, that would amount to \$7,500. The Pentecostal Publishing Co., will donate \$2,500 of this amount. Will the great Herald family donate the remaining \$5,000? This will mean the sowing of good seed in the very best of soil. There are thousands of godly women and devout men who will gladly give one dollar to put The Herald into some young preacher's home for twelve months. Send in the name and address, with the dollar; if you have no one especially in mind, send the dollar and we shall find the preacher. This is a great, good work. Help us to sow the seed.

jections and restrictions in the effort to secure an expression on such defiance of law and religion as has characterized the action of the Directors? What are we here for if not to vindicate the honor of God and defend the cause of public morals?

Again: Instead of the pulpit uttering sympathy for German or English rationalists, let it appreciate the service to the cause of scriptural Christianity by the General Assembly of the Presbyterian Church in declaring its hostility to those who set up their judgment against the authority of Jesus Christ, and make war on the inspiration and unity of the Holy Scriptures. The question at issue is not Calvinism. The teaching we deplore would be heresy in any scriptural church. If the pulpit here or elsewhere takes to its embrace theories that place God's word in line with a worldly press, and so-called liberalism, no baptism of fire need be looked for: Almighty God—in no light mood do I say it—still does business at the old stand. "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths where is the good way and walk therein, and ye shall find rest for your souls." This appeal touches the core of our case and implies the discarding of things not in accord with the "forms of sound words;" and a re-utterance of doctrines prominent in other days. Free grace and full salvation; a change of heart and sanctification, with the witness to both; a bold and uncompromising warfare against popular evils; and a consuming desire to lead men to Christ. Was not this the secret of past triumph, and is it not the warrant of future power and blessing? Elisha did not undertake to improve upon Elijah's methods. He knew their might. The old mantle was good enough. "Where now is the Lord God of Elijah?" he cried, as he smote the waters with the prophet's mantle, and tore them asunder. Where now, may we ask, is the God of Wesley, and Finney, and Moody, and others like them? May a double portion of their spirit come upon the ministry and the question under discussion will be answered.

Bishop Arthur J. Moore Welcomed To Pacific Coast.

California Methodist welcomes the newly elected Bishop Arthur J. Moore, of the Methodist Episcopal Church, South. No one questions that there have been ebbs and flows in church history. Men in recent articles have become pessimistic and pictured a sick church, magnifying her weakness and restlessness with mere platitudes, without pointing the way out.

Bishop Moore, speaking before the Seventeenth Annual Convention of the California State Church Federation in Los Angeles, pointed the way to a glorious resurrection. He stated frankly the facts of our present religious situation: the existence of God

challenged and even denied; the Person of Christ questioned; the inspiration of the Bible and its divine authority bitterly attacked; the passing of Christian ethics and the breaking down of morality, but in the following words called the Protestant churches to challenge our modern civilization: "I believe in the ultimate victory of righteousness." He stated very positively that he was a conservative, and told that the gospel of Jesus Christ is the only way out of present conditions. "The gospel deals effectively with sin." "Sin is at the heart of man," said Bishop Moore, "and Christ is divine enough to deal with sin." The gospel is the cure for society; the only power that can deal with sinful human nature.

With courage and confidence he pointed out that the "Gospel keeps hope alive," referring to a popular song, "The gospel keeps us singing in the rain." It helps us to sit down and count our blessings; it will turn whining and gloom into praise and sunshine.

In closing, Bishop Moore said, "The gospel gives love for service and brotherhood for competition." "It is not the supernatural in our churches that worries our materialistic age; it is the absence of it."

A new day has dawned on the Pacific Coast, for God has sent to her in the person of Bishop Arthur J. Moore, dynamic, spiritual leadership.

R. A. YOUNG.

Our Episcopacy and the Christian Religion.

REV. GEORGE A. COOKE.

The Bishops of the Methodist Episcopal Church are General Superintendents throughout the legal bounds of our Connectional System. Outside of our connection they have no jurisdiction, and hence no authority. They have no responsibility for any other church and no right to interfere in any way with the work of any other church. They have enough to do to look after the preachers and people of our own denomination. It will keep them as busy as they can be to do that if they do it right. Our chief business is to raise up a holy people and spread scriptural holiness over these lands. It can be proven from the Holy Scriptures and from the Methodist Discipline that the Christian Religion means Holiness unto the Lord. Holiness is the center of it and the circumference of it. The founders of our church fixed it for all time by putting it in the fundamental law of the church that the episcopacy of the church should be holy men called of the Holy Ghost to the office and work of the bishopric. Every Bishop we have consecrated to the highest office within the gift of the church with the definite understanding and the definite agreement made in public vows voluntarily taken, that he would devote his time and his energies to the promotion of holiness as taught in the Bible and as taught by John Wesley.

It follows from this that those bishops who have failed or neglected to do their duty are bishops in name only. They are not real bishops. The only possible conclusion to be drawn is that they are not entitled lawfully to the office they hold. It is plainly the duty of all our bishops to teach and to propagate the doctrines of a pure uncorrupted Christianity. Their rights, their duties, and their responsibilities apply to the schools of Methodism, our colleges, our theological schools, and our training schools for missionaries and deaconesses. They should watch the output of the Book Concern and of our Sunday school literature.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00. PENTECOSTAL PUBLISHING CO., Louisville, Ky. Louisville, Kentucky.

THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

Six Months in Advance\$0.75
One Year in Advance 1.50
Foreign Countries 2.00

Subscription Discontinued When Time Is Out.

In ordering address changed give both Old and New address. Write all names plainly with pen and ink or typewriter.

Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers, sample copies will be sent free on application.

Remit by Registered Letter, New York Exchange, Express, or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY
523 South First St. Louisville, Ky.

OUR CONTRIBUTORS

Rev. L. R. Akers, D.D., LL.D. Rev. O. G. Minglehoff, D.D.
Rev. Percy F. Asher. Rev. Henry Ostrom, D.D.
Commander Brengle. Rev. Paul S. Rees.
Rev. W. R. Chapman, Ph.D. Rev. G. W. Ridout, D.D.
D. D. Rev. C. W. Ruth.
Rev. John B. Culpepper, D.D. Rev. Joseph H. Smith.
Rev. C. M. Griffith. Rev. B. E. Shelhamer.
Rev. I. M. Hargett, D.D. Rev. Geo. Whitefield Simon-
son, D.D.
Rev. Andrew Johnson, D.D. son, D.D.
Rev. John F. Knapp, D.D. Rev. C. F. Wimberly, D.D.
Rev. Richard W. Lewis, D.D. Rev. A. H. M. Zahniser

(Continued from page 1)

ous and gracious every way. While other schools were opening with their football, train loads of students going from city to city, (I am not interfering; that's their business) Asbury College was bringing more or less reproach upon herself by leading some hundreds of the finest young people in this nation to the Lord Jesus. God grant that she may never fail to lift the salvation of human souls high above all things else, and that the Holy Spirit may be honored and permitted to constantly reveal the will and love of God, the saving and sanctifying power of the Lord Jesus.

As I travel, correspond and touch a very great number of people I am profoundly impressed with the number of parents who are looking to Asbury and planning to educate their children in that school. Devout parents, of course are, first of all, concerned for the salvation of souls. I can but wish and pray that many of the Lord's sanctified people who have been blessed with large means could realize the importance of this great school and make it possible for us to take care of a much larger number of students.

When Asbury College was built it was the desire of the founder to inculcate in the students, both in doctrine and experience, and to spread abroad the gracious doctrine of entire sanctification from sin through the blood of Christ. Little did he or his friends dream forty years ago of the tremendous inroads skepticism would have made by this time in the schools and country generally. It has come to pass that we must contend now for the inspiration of the Bible, for the atonement Christ made for sin on the cross, indeed, for his deity, for the fact of sin, the necessity of regeneration, the witness of the Spirit and every other fundamental Bible truth. But so it is. The task is a great one; the necessity of a school of this type is beyond words to express. Join us in prayer for Asbury, and for friends who will sustain, enlarge and carry forward the good work.

Faithfully your brother,

H. C. MORRISON.

Eternity has no gray hairs! The flowers fade, the heart withers, man grows old and dies, the world lies down in the sepulchre of ages, but time writes no wrinkles on the brow of eternity.—Bishop Heber.

Story of my Hospital Awakening.

BY MR. H. L. OTT.

MR. Ott is one of the wealthy men of Kentucky Methodism. He has made smaller contributions unknown by the public for the assistance of students and others who are in need. His splendid contribution and that of his sainted mother, to the building of the great hospital for the sick and suffering, in Lexington, Ky., is told by himself in the following interesting story taken from a small pamphlet. (Editor).

THE STORY OF MY HOSPITAL AWAKENING.

Quite often I have been asked to tell my story as a hospital trustee, and how I came to be interested in the Good Samaritan Hospital at Lexington, Kentucky.

At the session of the Kentucky Annual Conference of 1924, Bishop Darlington had the appointment of a Commission to consider the advisability of taking over the Good Samaritan Hospital. He sent Brother W. P. Fryman to see me while Conference was in session to ask me to act on this Commission. I tried hard to talk out of it but finally consented. We met several times and finally agreed to ask the General Hospital Board at Atlanta, Georgia, to take over the hospital. A committee of three was appointed to take it over after deed and title were examined, and I was one of the committee of three.

I wrote to Dr. Jarrell in July, 1925, to relieve me in appointing trustees. But he did not and would not hear or listen. I was just a luke-warm trustee. We took over the hospital, thinking if we were unsuccessful we could turn it back. So I felt; and doubtless there were many other trustees (for there were fifteen) who felt the same as I did.

It took an awful blow to awaken me to a duty. I got that blow December 26, 1925, at my summer home entrance at Crestwood, Kentucky. The roadway was narrow and very steep. My automobile was cold. It was 10 degrees above zero and I stopped to look for the trains. My motor stopped running when I stopped the car. There was a train 100 feet away, running, the engineer said, forty-five miles an hour and I agree he was doing no less than that. I was sticking over the track about ten inches. He hit my car and my car bounded away and then back against the train a second time and the third time. I stuck in the door of the baggage car; and upside down in the ditch the car and I landed. I was never unconscious. I heard a crushing like an egg shell; and I finished breaking the glass in the left hand door and crawled out. After I was out I heard further crushing and saw the automobile trembling like a leaf fanned by a light breeze and then settle down firmly to await the wrecker. I was taken at once to a hospital. They found no bones broken, only cuts, scratches and a scalp wound. The weather that night went to 5 degrees below zero. The hospital room was cold. The heating system was wrong. I knew it was wrong as that was part of my business. I thought of our hospital at Lexington which also suffered in cold weather. Then I thought what a necessity a hospital was, fully equipped with operating rooms, anæsthetic rooms, X-ray rooms and private rooms, that someone had provided for humanity and me. Right then I started heavy thinking.

In about thirty days I visited my mother and told her the story. She gave me a check as a Thank Offering that I had been spared to her and to my family. This check was used for building a much-needed power house at the hospital. I was not satisfied merely with this, so I made a donation myself. I began to talk about a new addition and about an operating pavilion, but the Board thought as we were still in debt we had better wait. Dr. Jarrell attended the

meeting at Lexington some time in March, 1927. At that time we began in earnest to talk of plans for enlarging the hospital. In April following at the meeting of the General Hospital Board (of which I am a member), he reported that the Board of the Good Samaritan Hospital had voted to spend \$100,000 for a new building, provided they were allowed to float a bond issue. I suggested that the amount was not sufficient to start with. It was finally voted that the Good Samaritan Hospital should be authorized to float a bond issue of \$140,000, provided H. L. Ott superintended the expenditure of the fund. This is how we got started on our building program. We have spent so far in new buildings over \$468,000, and are contemplating spending another \$200,000 and plans are now being drawn for this new building.

Sometimes I think our Church people are "fed up" on hospital affairs, for they hear so much from me. It is all very interesting to us who are in the work with heart and soul. We constantly see something new that needs to be done; or we see some little change we can make at very little expense and so take care of a dozen or so more persons who need the services of the Hospital and good nursing. It is always most pleasing to me to think that the poor, without clothes, food or funds, can come and be cared for just the same as those who come with special nurses and high-priced surgeons.

Last month every third person was charity. I say my heart was more pleased to know our Hospital could take care of them and still remain on the right side of the ledger. But we need the Golden Cross collection now as never before, since our charity list is growing longer. In March of last year, our figures showed that every fifth person was charity. This shows that our charity work has enlarged. Most people cannot take the higher-priced rooms, and many of them must have entirely free service. This makes the need for the Golden Cross so much the greater.

The General Hospital Board has conferred on mother and myself the title of Knight of the Golden Cross, both of us being members of the Methodist Church at Crestwood, Ky.

The Hospital owes at the present time \$90,000, with interest. On August first of last year we owed in round figures \$140,000. We have a new Crippled Children's ward on the fourth floor which was built and furnished without expense to the Hospital. There are twenty-four beds in this ward. There are in Kentucky 12,000 crippled children, whose limbs can be straightened and fit them to carry on life's burdens and be self-supporting, provided we can care for them while they are young.

You have had the newsboy to come to you after every one seemed to be supplied with the evening papers, and he still had a bunch of papers under his arm, and say to you—"Mister, give a newsboy a break." Meaning, "Assist a newsboy who is stuck with unsold papers." The Hospital at Lexington is answering this plea as best it can, not only with crippled children, but with men, women and children suffering pain and sickness, not having the means to secure for themselves the proper care, shelter and food. They come to us and we take them in and do the best we can for them.

As the Hospital has no endowment, we are limited in our ability to serve the poor. Don't others want a part in this work? We could not take care of the children sent us by the Kentucky Crippled Children's Society at the rate paid for these children by the Society, if we did not have private patients to help us carry the overhead of the institution. Unemployment is causing much suffering and sickness. The crash of the stock market has put a dent in our income, but the sick are with us still. The Church must answer this question—Shall we take them in or shall we say to them, "We have no funds left, we can-

not do any more charity work." No. We must say, "Come in." I will do my part. How many in the Kentucky Conference are willing to help by enrolling in the Golden Cross?

It took over \$7,500 last year to replace worn-out linens. With our new building this cost will be still larger. Some of our Churches, Sunday Schools and Leagues have donated to this worthy cause, either in cash or in kind. The Trustees appreciate all this help, no matter how small.

It is a pleasure to me to devote part of my time and to give of my means to this work. I have never charged the Hospital one cent for postage, telephone calls, hotel bills, meals, telegrams, railroad fare to and from Florida, gasoline or auto expense, or any other expense. My pay is in the contribution I make to the Lord's work for suffering humanity which brings satisfaction to my soul. The Hospital has prospered under the efficient management of its superintendent, Miss Lake Johnson, under the guidance of the Board of Trustees.

Asbury College Begins Its Forty-First Year.

BY PRESIDENT L. R. AKERS.



ASBURY College began its forty-first year September 17th with the activities of Freshman Week. More than 500 registered in the college of liberal arts during the first week and despite the unprecedented drought and continued financial depression the school has held its own in enrollment; and with those yet to come will probably show a slight gain over former years. The Theological Seminary begins this year with an enrollment equal to the close of last year, which means it will break all records in attendance before the year is over.

Following the custom of the institution, revival services were held at the opening of the semester conducted by President Emeritus Henry Clay Morrison, who has endeared himself to the friends of the institution throughout the country through these years of outstanding service as a mighty herald of full redemption. The services were richly fruitful resulting in about 250 students being definitely saved or sanctified at the altars of the school. No one who was present at this spiritually edifying series of services could ever believe for a moment that the day of revivals is past. It was clearly shown that God is as ready now to bless and comfort hearts as at any time in human history. This opening revival does much to establish the spiritual tone of the school for the year and insures careful and conscientious scholastic work on the part of the student body.

We have never seen in the seven years of our administration here a finer Freshman Class in its personnel and cosmopolitan representation. Numbering approximately 200 from two-thirds of the states of our nation, we believe this class to be a picked body of Christian youth that will splendidly acquit itself in valiant service when four years hence its members go out on life's firing line.

Last year's Senior Class, numbering more than 100, was practically a unit in acknowledging the lordship of Jesus Christ in thought and life.

At the opening service of the year, the president gave the annual keynote address, which was published in whole or in part in both the Asbury Alumnus and the Asbury Collegian.

We begin the forty-first year of our school life confident that Asbury College is yet in its infancy and that the sunrise of a greater day is dawning and that the graduates who go out from this worthy school shall be among the recognized spiritual leaders of our age in the tomorrows. Already this in-

A THRILLING STORY.

Next week we shall begin the publication of a very interesting continued story entitled "A Pillar in the Church," by Rev. A. D. Shockley. It is a portrayal of conditions that exist in many churches and carries with it constructive religious teaching that will be good for young and old. Let our friends get busy at once and secure a goodly number of subscribers on our very liberal offer to send *The Herald* from November 1 to February 1, 1931 for only 25 cents. All who get their names in at once will get full benefit of the story that we shall start next issue. Friends, if *The Herald* should contain nothing but this story it were well worth your while to send the paper to your relatives and friends for this three-month period for the small investment of only 25 cents. Or, it may be you can take a little time and secure us twenty or more subscribers on this wonderful offer. Let's hear from you right away with a good list who shall feast upon *The Herald's* weekly visits during the next three months, and we hope will become regular occupants at *The Herald* board each week.

stitution has proven its worth to the Kingdom of God in sending out a thousand Christian alumni. Practically one-tenth of this number have gone forth as missionaries and are scattered throughout the countries of the earth proclaiming the Biblical message of full redemption. Hundreds of evangelists, pastors, deaconesses, and mission workers from this school may be found throughout our nation. Asbury College is standing foursquare for the faith of our fathers and for the spread of scriptural holiness throughout all lands. No taint of modernism is countenanced either among faculty or students. We believe, as many testify, that the present spiritual emphasis in our institution has never been excelled.

The great need of the hour is sufficient financial support from those who believe in the school and in the truth of its spiritual standards. The compulsory building program of Asbury College, necessitated by the rapid increase of its student body, has laid a tremendous burden upon the shoulders of its administrative force. Much prayer and thought must be continually given to this phase of the work, which, if sufficient funds could be found to provide for current needs, would give much larger opportunity for spiritual leadership and service. We are continually praying that God will open the hearts of those who are seeking to give an account of their stewardship to the end that investments may be made in this glorious business of fitting the youth of our land to become Spirit-filled evangelists of a great and complete redemption. With the sinews of war definitely provided, Asbury College's growth would be little short of phenomenal and its increased influence for God as well as for the souls of men purchased by his only begotten Son, Jesus Christ, would be assured in larger measure than has ever been known before.

We earnestly solicit the prayers and financial support of God's people everywhere that this Christian institution, devoted to the spread of scriptural holiness, may extend its influence and enlarge its bounds until it shall be able to girdle the globe with men and women whose hearts are aflame with evangelistic fervor and who proclaim everywhere to hungry-hearted humanity that spiritual victory is assured through Jesus Christ who alone is King of kings and Lord of lords.

Faith in the hereafter is as necessary for the intellectual as for the moral character.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and of all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due Thanksgiving Day. I will join all who are helping in this good work in prayer for the blessing of the Lord Jesus to rest upon it.

NAME

ADDRESS

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

A SPIRITUAL THRILL!

(Continued from page 5)

I leaped to my feet frantically crying, "Jesus—have mercy—have mercy—have mercy!"—(v. 48), and Bartimeaus' Savior became mine, for the sweetest voice ever heard answered my desperate cry with the words spoken so quietly to my turbulent spirit, "Be of good cheer, thy sins which were many, are all forgiven." Language cannot possibly describe the consequences. Believing that message heaven descended into my breast—ecstasy unutterable deluged my soul—unspeakable joy chased away every semblance of sorrow, and I became deliriously happy. Thirteen years of sadness took wings never to return; and after twenty-five years, the glory of those days has not faded.

Friend, whatever else you miss in this life, let me implore you not to miss this great experience of Christ's salvation; for it were far better to walk bare-footed over broken glass to heaven, than to slide into hell in golden sandals.

What Think Ye Of Christ? Whose Son Is He?

The above is the title of a very interesting booklet from the pen of H. C. Morrison; editor of *THE PENTECOSTAL HERALD*, in which he presents a strong argument for the virgin birth and deity of our Lord Jesus. Literature of this kind should be largely circulated; much skeptical literature is going the rounds and this ought to be helpful to young people, preachers, Sunday school teachers and religious workers. We bespeak for it a wide reading. The booklet is gotten up in very neat and attractive form and may be had of The Pentecostal Publishing Co., Louisville, Ky., for 15 cents, 7 for \$1.00, \$10.00 per 100.

A Very Essential Need of Every Child

In school is a handy Dictionary. We have just the book you have been looking for in a 1100 page, cloth bound volume. It is a convenient volume to use in the school room, or will make a valuable addition to one's library at home.

In this Dictionary will be found thousands of new words in aviation, radio, and other fields of present-day activities that have recently come into use. It contains synonyms and antonyms, mythological and classical names, names of persons and places, terms used in commerce and law, tables of weights, measures and money, Christian names of men and women, prefixes and suffixes, parts of speech, forms of address, abbreviations, shows at a glance how to divide each word into syllables, whether or not a word begins with a capital letter, and the words are in the largest, clearest type we have ever seen in a dictionary.

If you haven't a child in school, don't fail to supply yourself with a copy for home use. You will find it indispensable. The price is only \$1.00. This low price is made possible by printing a 500,000 edition.

Pentecostal Pub. Co.,

Louisville, Ky.

Enclosed find \$1.00 for which please send me the Dictionary described above.

Name

Address

OUR BOYS AND GIRLS

THE BEST LOVE STORY.

Once upon a time (as all good stories begin) there lived a beautiful bride affianced to a majestic bridegroom. This bride lived in a lovely garden. A clear stream of water flowed through its midst. Beautiful and fragrant flowers bloomed all about. Tall trees loaded with ambrosial fruits abounded. Beautiful birds of plumage carolled sweetly the livelong day. Animals of all kinds roamed about enjoying the caresses of the bride and hob-nobbing with each other in perfect harmony. The groom lived in a far-away country. He came occasionally to see his bride with whom he had sweet communion. But he had a rival, one who by deceit and falsehood won the heart of the bride who went off into sin, the deepest sin to such an extent that life was forfeited. Then it was that the bridegroom came to the assistance of the bride and offered to die a ransom for the one he loved so well. The offer was accepted by the one against whom the bride had sinned and now the love story, St. John, chapter 3, verse 16: "For God so loved the world that he gave his only begotten Son; that whosoever believeth in him should not perish but have everlasting life."

Dear Aunt Bettie: Would you let a little North Dakota girl join your happy band of boys and girls? I am eleven years old and in the fifth grade at school. My uncle takes *The Herald* and I enjoy reading page ten. I am a Christian and go to Sunday school every Sunday. My birthday is Feb. 18. If I have a twin please write. Geneva L. Curry, I guess the shortest verse in the Bible to be "Jesus Wept." I hope Mr. W. B. is sleeping when this letter arrives. I have brown, wavy hair, gray eyes, and light complexion. Gladys E. Smith.
Wheatland, N. D.

Dear Aunt Bettie: After an absence of almost five years I'll write another letter to you and the cousins. What do you all do these days? I pick cotton. Gee, isn't that a hot job? I am five feet, six and one-half inches tall, weigh 110 pounds, was fifteen years old Sept. 24. Have I a twin? I have light complexion, blue eyes, dark brown hair. I have black eye lashes and eyebrows. Florida cousins, why don't you write? I never see any letters from the dear old orange blossom state. I live on a farm in the northern part of Florida in Madison county. I like farm life better than any other. I have lived in other places but believe I like the farm best, except cotton-picking time. Come cousins, one and all, and write to a little Florida girl. I'll answer all letters received. Please send a picture, all who can.
Irene Johnson.
Rt. 1, Box 105, Lee, Fla.

Dear Aunt Bettie: Here I come again to join your happy band of boys and girls. I thank you for printing my first letter. I hope to see this in print, too. I am so glad to see that many of the cousins are Christians. My mother takes *The Herald* and I enjoy reading page ten. Dear cousins, there is more to a Christian life than joining a church. You have to get down on your knees and pray through. Geneva Curry, I guess your middle name to be Lucy. If I am correct write to me. I think the shortest verse in the Bible is "Jesus Wept." Who knows the longest chapter in the Bible? Whoever guesses it I will write to them.
Gwendolyn Rybolt.
Louann, Ark.

Dear Aunt Bettie: May I join your happy band of boys and girls? I have been married almost a year. I have dark red hair, blue eyes, light complexion, weigh 115 pounds, and am five feet, five inches high. I am between fifteen and twenty. Who can guess my age? A friend sends *The Herald* to me and I enjoy reading it from page to page, especially page ten. I thank the one who sends it to

me. I go to church and Sunday school every time I can. I am a member of the Christian Church at Flemingsburg, Ky. I love the Lord and have my daily prayers.

Mrs. Marshall Gilven.
Rt. 2, Flemingsburg, Ky.

Dear Aunt Bettie: Here comes a Tennessee boy to join your happy band. I am about five feet tall, am eleven years old, and have brown hair and eyes. I am in the sixth grade. I go to Sunday school most every Sunday. My daddy teaches my Sunday school class. This is my first letter to *The Herald*. I enjoy reading page ten very much. I hope to see this in print because I want to surprise my mother and father. I must close before Mr. W. B. comes in for lunch. Love to Aunt Bettie and all the cousins.

Charles Hugh Smith.
Mt. Joliet, Tenn.

Dear Aunt Bettie: Will you let a little East Alton girl join your happy band of girls and boys? My grandpa takes *The Herald*. I go to the Baptist Church. The pastor is Rev. L. Spark. Eleanor M. Mosher, I guess your middle name to be May. If so, write me a card. I weigh 48 pounds. I have light hair, blue eyes and fair complexion. I am in the fourth grade at school. I am eight years old. My Sunday school teacher is Ethel B. Rawlson. My birthday is March 10. Have I a twin? This is my first letter to *The Herald*. My middle name begins with E and ends with A, and has three letters in it.

Myrtle E. Punner.
249 Ohio, East Alton, Ill.

Dear Aunt Bettie: Will you spare a little corner in the 10th page and let a Mississippi girl join your band of boys and girls? I hope you will so I can see this in print. I will be eleven years old the 27th of this month. Who is my twin? I am four feet, three inches high, weigh 79 pounds, have blond hair and blue eyes. My talent is working in Sunday school and church. My mother takes *The Herald* and I am certainly proud of it. We did not know anything of this paper until Mr. and Mrs. Wilbur H. Fry, of Asbury College, came down here and held a meeting. They certainly did do lots of good for this little place. There were eighteen saved. I am a member of the M. E. Church. I am interested in all boys and girls who like church and Sunday school, so all of you write to me and I'll answer all letters received. Everyone try to guess my middle name; it starts with E and ends with S.

Katherine E. Swales.
Edinburg, Miss.

Dear Aunt Bettie: It has been quite a while since I wrote to *The Herald*. When I wrote before I lived at Mt. Nebo. Every one from Mt. Nebo that sees my letter in print please write me. I don't see any letters from West Virginia. Come on, boys and girls, let's don't let the other states beat us. We don't see many letters from boys. You boys should keep up with us girls. Who can guess my middle name? It begins with L and ends with H. It is a Bible name. Anyone that guesses it write me and I'll send you some scenery pictures of West Virginia. I am seventeen years old, have light brown hair and weigh 111 pounds. Martha Haselton, I lost your address. If you see this letter in print please write me. Carlett Burris, you write me if you see this in print. Well, I will sign off before Mr. W. B. comes.
Mary Hughes.
Rt. 1, Box 132, Huntington, W. Va.

Dear Aunt Bettie: Will you let a little Kansas girl join your happy band of boys and girls? As this is my first letter I would like to see it in print. My neighbor takes *The Herald* and I read it every week. I want all the cousins to write to me. I go to Sunday school every Sunday with my mother and father. I will go to school and be in the fifth grade next year. My teacher is Miss Hem-

mie. I am ten years of age. I have auburn curls, blue eyes, am four feet tall and weigh 46 pounds. I will answer all letters I receive. Love to Aunt Bettie and cousins.

Lillian Windish.
Elk City, Kan.

Dear Aunt Bettie: Will you let a girl from Alabama join your happy band of boys and girls? My mother takes *The Herald* and enjoys reading it very much. My mother and father belong to the church of God. I will be twelve years old August 27. I have gray eyes and dark hair. I am in the seventh grade. Have I a twin? Annie V. Cronise, I guess your middle name to be Virginia. If I am correct, write to me. Gertrude Mercer, I guess your name to be Bernice. Who can guess my second name? It begins with M and ends with T, and has eight letters.

Mary M. Bosarge.
P. O. Box 111, Bayou La Batre, Ala.

Dear Aunt Bettie: Will you let a ten-year-old boy join your happy band of boys and girls? I will be ten years old August 31. Have I a twin? I have brown eyes and brown hair. I passed for the fourth grade at school. I would like to receive many letters. Love to Aunt Bettie and the cousins.

Walter E. Bosarge.
P. O. Box 111, Bayou LaBatre, Ala.

Dear Aunt Bettie: Would you let an Ohio girl join your happy band of boys and girls? I want you all to pray for me. I am a girl that's been crippled ever since I was a little child. You *Herald* cousins pray that God will heal me. This is my first letter to *The Herald*. Please print this so my mother and sister and brothers can read it. I am a Christian. Pray for all those in my home that they may be saved before it's too late. God bless all the cousins and Aunt Bettie. I want all the cousins to write to me. I will answer all letters I get.

Pauline Harner.
Rt. 3, Celina, Ohio.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am a girl of thirteen, blue eyes, brown hair and fair complexion. I go to the M. E. Church every Sunday possible. Our pastor is Mr. Heber Berg. I also belong to the League. My mother takes *The Herald*, and I sure do enjoy reading page ten. Can any of you cousins guess my middle name? It begins with E and ends with N. It has five letters in it. My birthday is June 2. Have I a twin? If so, please write. I will try to answer all I receive. Well I must close.

Eileen E. Newcomb.
Box 21, Richview, Ill.

Dear Aunt Bettie: Will you move over and let a little Illinois girl join your happy band of boys and girls? My mother takes *The Herald* and I enjoy the letters on page ten. I don't see many letters from Illinois so I hope Mr. W. B. doesn't get this one. I was ten years old June 22. I will be in the fifth grade in school. I go to the Methodist Sunday school. My teacher is Mrs. Ella Carter. I want this letter to be a surprise to my twin brother and sister, Harold and Helen. With love to Aunt Bettie and the cousins,
Myra Mescher.
Cypress, Ill.

Dear Aunt Bettie: Will you please let a little Missouri girl join your happy band of boys and girls? My grandmother takes *The Herald* and loves to read it very much. I also like to read page ten most of all. I have dark hair, brown eyes, fair complexion, am five feet, three inches in height, weigh about ninety-three pounds, and will be fifteen years old Nov. 12. I live on a farm and sure like farm life. We live a little over two miles from church. I have a brother seventeen and a sister six. This is my first letter to *The Herald* and I hope to see it in print. I will answer all letters received. With love to Aunt Bettie and the cousins.

Blanche Begeman.
Rt. 2, Box 86, Bellflower, Mo.

Dear Aunt Bettie: I would like to join your band of boys and girls. I am a subscriber to *The Herald* and like to read page ten. I am thirty-one years old. I have two sweet children, a girl and a boy. I don't see very

Gospel Tents

Smith Manufacturing Company
DALTON, GA.
33 Years in Business

many letters from Illinois. Father died May 14. He loved to read *The Pentecostal Herald*. I subscribed for the paper so he could read it. He is gone to the great beyond. No one that has ever given up a dear father knows the heartaches we children have to bear. I read letters where they say their father is dead and they have my sympathy. He lived a dear Christian and by the grace of God I expect to live so as to meet him some day. We don't get to go to church much as we have just moved here. We came from Kentucky here. I love to read the book of Sam Jones. I wish we had some more preachers like him.

Mrs. Elva Dunn.
Rt. 2, Normal, Ill.

Dear Aunt Bettie: May I join your band of cousins? I am a Christian and love to serve the Lord. He indeed is my fortress and deliverer. I think the Christian life is the only life worth living. The other only brings sadness and sorrow and in the end, death. I certainly enjoy reading the letters in *The Herald*, also the other articles. I have long, dark brown hair and hazel eyes. I am enclosing a poem which I wish you would put in with this letter.

Trust.

Trust in me I am thy Savior,
Says this man of Calvary,
I'll be with thee, ne'er forsake thee,
From all sin I'll set you free.
Oh, 'tis then will come the sunshine
Of his love and peace and rest,
When we trust his precious promise,
We'll forever more be blest.
Then we need not be discouraged,
When we know the Lord is near.
He will always bless and cheer us,
And our pathway make more clear.

Marie Evelyn Yarnall.
Rt. 1, Box 114, Ashland, Pa.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am a little Virginia girl, have brown hair, dark brown eyes and am sixty-three inches tall. I am thirteen years old and weigh 104½ pounds. My birthday is Feb. 20. I go to high school this year. My mother is with Jesus but I have a stepmother. I also have a father, one brother and three sisters. I go to the M. E. Church where I am a member. I have been a Christian for five years but I was often blue and unhappy. A few days ago I was sanctified and since then all has been sunshine in my soul. H. Paul Knowles, I guess your first name to be Harold. Am I right? If so, please write to me. My middle name begins with A and ends with S, and has five letters. Anyone who guesses it write to me. I will answer all letters received. Well as this is my first letter to *The Herald* I will close hoping to see this in print.

Josephine A. Embrey.
Rt. 1, Hamilton, Va.

Dear Aunt Bettie: I enjoy your interesting letters very much. *The Herald* is a wonderful paper. It has been a help to me, as we don't hear holiness sermons around York. I was sanctified last October, and God healed me in December. I am writing this as a witness to this wonderful gift, as I promised I would if I was healed. It was something wonderful to experience. Many people don't believe in divine healing. Jesus healed so many people when he was here on earth, and since his suffering and death on the cross I am sure he is more able. He is the same yesterday, today and for ever. Oh that we may all forget the things of the world, and follow after truth and righteousness. If all our church members were Christians this world would be so different. We must all be judged by one King, believe and obey his holy word. It behooves each one to accept and obey these great truths. Life is too short to let the pleasures of this world lead us away from God and spend eternity in torment.

Mary E. Frantz.

FALLEN ASLEEP

PHILLIPS.

John Maxwell Phillips was born November 20, 1848, died September 4, 1930. His funeral services were conducted by the pastor, Rev. Howell, and Rev. J. J. Smith, at Hurricane Church. He was laid to rest in the Hurricane cemetery. He leaves a wife, two sons, one daughter, with many relatives and hundreds of friends to mourn his loss. He was received into the Methodist Church at Hurricane in 1883, by Rev. R. Y. Thomas. He has been a faithful, devoted member all these years. He took an active part in the first camp meeting held by the Rev. S. K. Breeding, assisted by Rev. J. J. Smith, in 1890, and the devoted men and women of Crittenden county. He was a firm believer in the doctrine of Entire Sanctification as preached by the Rev. John Wesley and his faithful followers. He subscribed for The Pentecostal Herald in its beginning. Though he had been blind for 32 years his kind family would read The Herald for him and he would enjoy its wonderful messages. He had great love for Jesus and his kingdom. He loved to go to the camp meetings and his testimonies were always listened to with much interest and were highly appreciated by his brethren. His long suffering and much patience was an evidence of God's saving grace and keeping power. His weakness of body gradually brought him down to where he could not overcome his weakness. He knew the end was near. He wanted to see Bro. Smith. His good son Hurbert came on Monday, Aug. 25, and in two hours we had made the distance of fifty miles and was by his bedside to his delight and comfort. He enjoyed the singing, talking, and praying. He lingered until September 4 and then he went to sleep in Jesus; passed away without a struggle. We had a house full of devoted friends and kindred dear at his funeral. We expect to meet him in the home prepared for all who love our blessed Savior. J. J. Smith.

TO THE MEMBERS OF THE 85TH
SESSION LOUISVILLE ANNUAL
CONFERENCE IN SESSION
AT BOWLING GREEN, KY.,
OCT. 4, 1930.

We your Commission on the Spiritual Life beg to submit the following:

First, we very greatly appreciate and are in hearty accord with our presiding Bishop W. F. McMurry in carrying out the wishes and recommendations of the 1930 General Conference held at Dallas, Texas, last May in not only making Friday but every day of our conference in regular session a time for specific emphasis on the spiritual life of all the members and friends in attendance at Bowling Green; also that we make it a time of self-examination, prayer, and consecration for the coming of a new and vital Pentecost upon the entire Louisville Conference.

We wish to thank Bishop McMurry for bringing to us Bishop Paul B. Kern of Dallas, Texas, who has brought us great, eloquent, searching messages of gospel truth and power on Pentecost. We feel that these sermons of Bishop Kern are carried by the Holy Spirit to the hearts and lives of all who have heard them and will result in a spiritual awakening in our conference that shall bring many sinners in and out of our church to a deep conviction, repentance, and confession of sin and the saving of many who are lost for whose salvation we are responsible.

We request that Bishop McMurry repeat the same procedure at our next annual meeting at Columbia and that he engage Bishop Kern to return to us, or some man from among us of



SCATTER SUNSHINE WITH GREETING CARDS

They Cost Little They Mean Much
Keep them on hand for ready use
Buy Them This Economical Way

81 Beautiful Cards printed in colors, each with a Scripture Message. Total value \$1.50. Packed in a box for 75c, 3 boxes for \$2.00.

You will find almost daily use for these cards. Every day is somebody's birthday.

How often we can lighten the burden for a friend by a personal message written on the back of a Scripture Text Post Card.

You cannot always send flowers to those who are sick, but an APPROPRIATE CARD costs little in time or money.

The Special Assortment Includes

- 12 cards of Christian comfort for the sick\$0.30
- 6 Greeting cards for friends and shut-ins15
- 15 Birthday greeting cards25
- 42 General post cards with Scripture Texts and attractive designs65
- 6 Envelope fillers, tastefully printed with Scripture messages.15

81 cards. Total value\$1.50

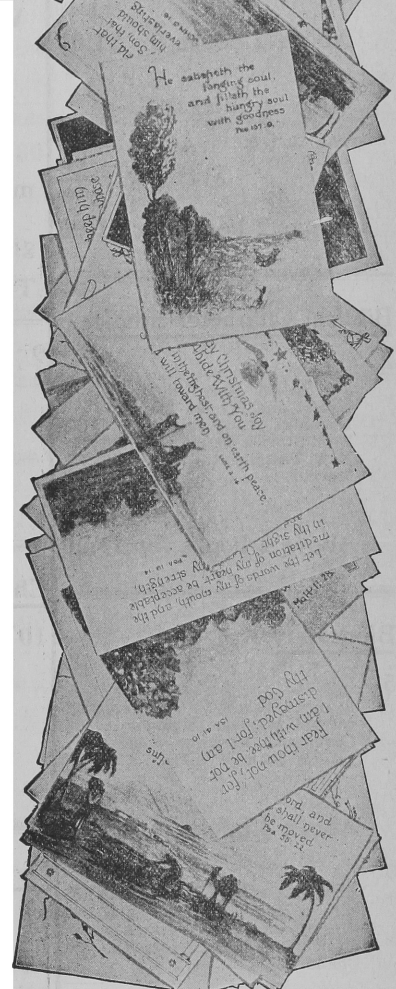
Our Special Price for the Assortment is 75c,
3 boxes for \$2.00.

Pentecostal Publishing Co., Louisville, Ky.

Gentlemen: Enclosed you will find \$. for which send me boxes of 81 Greeting Cards.

Name

Address



like ability to preach along the lines Bishop Kern has done at this conference.

Inasmuch as the Board of Missions has received the identical communication we have from the General Commission on Spiritual Life and have incorporated the most of the same in their report and recommendations, we wish to pledge our hearty and full co-operation with the plan suggested by the General Commission on Spiritual Life.

We wish to emphasize two items of this General Commission:

First, we endorse the suggestions that all of our churches, where at all practical, hold watchnight service the thirty-first of December.

Second, we urge that each pastor hold at least one revival in each one of his congregations this conference year. That the month of January, or the month most convenient be designated as Church Loyalty Month during

which time diligent effort shall be made to enlist in attendance and activity every member of the church, who shall adopt the slogan Make Membership Mean More. That the entire membership and all the organized departments of the church be called to fasting and prayer and confession of sins and seeking God (2 Chron. 5:14) for a mighty outpouring of his Holy Spirit and a pentecostal revival that shall reclaim the back-slidden, save the lost, cleanse, fill and empower the church and the ministry with the power of the Holy Ghost.

We recommend that pastors assist one another in revivals and that we preferably use our own authorized evangelists when practicable to do so.

Signed,
B. F. Atkinson, Chairman.
C. K. Dickey, Secretary.

Only 25c will put The Herald into some home for the next three months.

TOUCHING THE HEM OF HIS GARMENT.

I promised the Lord if he would heal me I would send my testimony to The Herald, so I am sending it hoping it may do some good in encouraging others to trust in Jesus for their healing.

I had been suffering with gall stones and the doctor said there was no help, except through an operation. After having one of the worst attacks I ever had, Brother Firestone anointed me, I trusted the Lord, believing he would surely heal me. But I had another severe attack. My son's pastor and wife came to see me and prayed with me, yet I felt no change, but fully believed the Lord would heal me. It has been many weeks since that day and I have not had a bad attack since. I give God all the glory for his healing power. He is very precious to me.

Mrs. Milton Berry.

Helps for the Bible Student

- 1 Bible Reader's Companion \$0.75
Chronology of the Bible
Philip Mauro.75
Bible Cross Word Puzzle
Book1.00
\$2.50

Above 3 books for \$1.00

- 2 Gates and Keys to Bible
Books. Leonidas Robinson \$3.00
A Devotional Commentary
on Matthew. Robt. F. Hor-
ton.1.00
\$4.00

Above 2 books for \$1.00

- 3 The Christ of the Bible. R.
A. Torrey \$1.50
The God of the Bible. R.
A. Torrey.1.50
\$3.00

Above 2 books for \$1.00

Biblical Character Studies

- 4 Job Moral Hero, Religious
Egoist and Mystic. Jas. Mc-
Kechnie. \$1.50
Life Stories From Old and
New Testament. Jennie B.
Merrill.1.00
\$2.50

Above 2 books for \$1.00

Biography

- 5 Frances Asbury. DuBose. \$0.75
Life of Wesley. Watson. .1.00
Covenant Keeping God—
Life of Bishop Warne50
\$2.25

Above 3 books for \$1.00

- 6 Life of Chaplain McCabe. \$1.50
Life of Hallelujah Jack Linn 1.00
Wesley and His Work; or,
Methodism and Missions.
Chandler75
\$3.25

Above 3 books for \$1.00

Children's Talks and Sermons

- 7 The Expositor's Treasury of
Children's Sermons. Nichols
and Stoddard \$6.00

Above book for \$1.00

- 8 Turn But a Stone. A. Alex-
ander \$1.60
Morning Faces. Hunter . .1.25
\$2.85

Above 2 books for \$1.00

\$1.00 \$1.00**PRE-HOLIDAY
ONE DOLLAR
SALE of BOOKS****\$ \$ \$ \$**Here is your chance to save money on your Christ-
mas shopping.The books are classified as to subject. Order the
groups by number.**THIS OFFER GOOD ONLY UNTIL NOV. 30, 1930.**

- 9 Careful Cullings For Chil-
dren. L. L. Pickett \$1.00
Wandering Stars—Ten Min-
ute Talks. A. Hansen . . .1.25
\$2.25

Above 2 books for \$1.00

Church History

- 10 History of the Christian
Church. Foakes-Jackson. \$2.00
Making of Methodism. Bish-
op Tigert.1.00
\$3.00

Above 2 books for \$1.00

Devotional

- 11 Heart Talks by L. P. Law. \$1.50
Stepping Heavenward.
Prentiss35
Hungers of the Heart . . .1.00
\$2.85

Above 3 books for \$1.00

- 12 Daily Thoughts. Charles
Kingsley. \$0.75
Fruit of the Tree. Bryan. .50
New Vision of Another
Heaven. R. W. Lewis . . .1.25
\$2.50

Above 3 books for \$1.00

- 13 Life in the Heights. J. H.
Jowett. \$1.50
The First Commandment.
Bryan.50
Jesus Christ and the Peo-
ple.50
\$2.50

Above 3 books for \$1.00

Doctrinal

- 14 If I Had Not Come. Things
Taught by Christ Alone.
Hendrix. \$1.00
Doctrinal Standards of
Methodism. Bishop Neely. 2.00
\$3.00

Above 2 books for \$1.00

- 15 The Religion of the Incar-
nation. Hendrix \$1.25
The Fact of God. Emory
Miller50
Our Lord and Master. Jesse
R. Young.50
The Christ and the Creed.
Candler1.25
\$3.00

Above 4 books for \$1.00

Evangelism

- 16 Heralds of a Passion. Chas.
Goodell \$1.25
Pastor and Evangelist.
Goodell.1.25
Short Talks. Moody50
\$3.00

Above 3 books for \$1.00

- 17 Great Revivals and the
Great Republic. Candler. \$1.00
Hebrew Evangelism. Godbey 1.00
Weighed and Wanting.
Moody.50
\$2.50

Above 3 books for \$1.00

- 18 Great Soul Winners. Staley \$1.00
One Hundred Revivals Ser-
mons and Outlines. Barton 1.00
\$2.00

Above 2 books for \$1.00

Evolution

- 19 The Collapse of Evolution.
Townsend \$1.00
The Weakness of Evolution.
Frysinger1.25
\$2.25

Above 2 books for \$1.00

Fallacies

- 20 Modernistic Poison and the
Antidote. Babbs \$1.50
The Case Against Spiritual-
ism. J. T. Stoddard1.00
\$2.50

Above 2 books for \$1.00

Girls

- 21 Christine's Meditations . . \$1.00
Christine's Ivory Palaces .1.25
\$2.25

Above 2 books for \$1.00

Holiness and the Holy Spirit

- 22 The Holy Spirit or Power
From on High. A. B. Simp-
son. \$1.50
The Central Idea of Christi-
anity. Peck.1.50
\$3.00

Above 2 books for \$1.00

- 23 The Book and Its Theme. L.
L. Pickett \$1.50
The Garden of Love. Jack
Linn (paper binding)50
\$2.00

Above 2 books for \$1.00

Home

- 24 Home Folks. Clovis Chap-
pell. \$1.50
Leaves From the Tree of
Life. L. L. Pickett1.50
\$3.00

Above 2 books for \$1.00

Illustrations

- 25 Similes and Figures From
Alexander Maclaren. . . \$1.50
Touching Incidents and Re-
markable Answers to Pray-
er. Shaw.1.25
\$2.75

Above 2 books for \$1.00

Inspirational

- 26 Faith Tonic. L. L. Pickett \$1.00
The Way of Power 1.00
A Message from Bethlehem .50
\$2.50

Above 3 books for \$1.00

- 27 The Simple Life. Wagner \$0.75
Tempest-Tossed on Method-
dist Seas. B. F. Haynes... 1.50
\$2.25

Above 2 books for \$1.00

- 28 Adventures in Evangelism.
Edmund Thickstun \$1.50
The Trusteeship of Life. W.
G. Jordan. 1.25
\$2.75

Above 2 books for \$1.00**Ministers' Helps**

- 29 Preparing to Preach. Da-
vid Breed \$3.00
The Preacher's Ideals and
Inspirations. Wm. J. Hutch-
ins. 1.00
\$4.00

Above 2 books for \$1.00**Purity Books**

- 30 Perfect Boyhood. Shannon \$0.75
Perfect Manhood. Shannon. 1.00
Single Standard Eugenics.
Shannon (paper binding) .. .50
\$2.25

Above 3 books for \$1.00

- 31 Perfect Girlhood. Shannon \$0.75
Perfect Womanhood. Shan-
non. 1.00
How to Tell the Story of
Life. (paper binding)40
\$2.15

Above 3 books for \$1.00**Prophecy**

- 32 The Blessed Hope of His
Glorious Appearing. L. L.
Pickett \$1.50
The Coming Christ. Mrs.
A. L. Haynes 1.00
\$2.50

Above 2 books for \$1.00**Sermon Outlines**

- 33 Pulpit Germs. W. W.
Wythe. \$1.50

Above book for \$1.00**Romanism**

- 34 The Danger Signal. L. L.
Pickett \$1.50
Uncle Sam, or the Pope—
Which? L. L. Pickett 1.50
\$3.00

Above 2 books for \$1.00**Sermons**

- 35 Good News For All Men.
J. W. Ham. \$1.50
Weighed and Wanting. D.
L. Moody.50
\$2.00

Above 2 books for \$1.00

- 36 Sermons and Addresses. J.
A. Broadus. \$1.00
Sermons for the Great Days
of the Year. Russell H.
Conwell. 1.50
\$2.50

Above 2 books for \$1.00

- 37 The Snare of the Fowler.
George Stewart \$1.50
Sermons by Bishop Marvin. 1.00
\$2.50

Above 2 books for \$1.00**Song Books**

- 38 Songs of Gladness and
Praise \$0.25
Revival Gems No. 2.10
Our Choice.25
New Cokesbury Hymnal .. .35
Experience of J. A. William
Gems.15
Tears and Triumphs10
Threw Wide the Gates15
Few Select Songs of Power15
Choice Songs No. 2.15
Choice Songs No. 3.25
\$2.00

**Above 11 collec-
tions for \$1.00****Stories**

- 39 The Dairyman's Daughter.
Richmond \$1.00
Three Times Three. Pansey .50
One Christmas. Hitchcock50
\$2.00

Above 3 books for \$1.00

- 40 Tiny Tots in Story Town. \$0.35
Bible A B C's for Little
Folk15
The Story of Joseph30
The Story of David.30
The Story of Jesus30
Stories From the Old Tes-
tament.25
\$1.65

Above 6 books for \$1.00**Sunday School**

- 41 Sparks From the Superin-
tendent's Anvil. Schauff-
ler \$1.00
Our Boys and Girls. Mrs.
M. G. Kennedy75
The Teacher, the Child and
the Book. Schauffler 1.00
\$2.75

Above 3 books for \$1.00**Women**

- 42 Addresses for Women Work-
ers. Mrs. G. H. Morrison. \$2.00
Christ and the New Woman.
Clovis Chappell. 1.25
\$3.25

Above 2 books for \$1.00**Young People**

- 43 Our Young People. Rivers \$1.00
Twelve Lectures to Young
Men. Beecher. 1.50
\$2.50

Above 2 books for \$1.00**Miscellaneous**

- 44 50 Offering Boxes for a
Special Offering \$2.50

Above 50 boxes for 1.00

- 45 18 Beautiful Wall Mottoes \$2.70

Above 18 mottoes \$1.00

- 46 10 Beautiful Wedding Cer-
tificates printed in colors,
each in an envelope \$2.50

**Above 10 Certifi-
cates \$1.00**

- 47 12 Individual Communion
glasses \$1.50

Above 12 glasses \$1.00

- 8 24 Christian Comfort Cards \$0.50
12 Christian Fellowship
Greeting Cards30
24 Messengers of Christian
Comfort60
12 Birthday Post Cards.... .20
6 Bible Prescriptions15
24 Scripture Text Post
Cards.40
\$2.15

**Above assortment
of Cards \$1.00**

- 49 4 Sunday School Attend-
ance Rolls \$1.00
6 Boxes gummed stars, any
color.60
\$1.60

Above assorted for \$1.00

50

- 2 Water-proof Bible Cases \$1.00
1 Picture of John Wesley,
beautifully printed in colors,
size 21x15 1/4 1.00
\$2.00

Above combination \$1.00

51

- 1 Little Giant Dictionary ..\$0.35
1 Eternal Life Insurance
Policy.10
1 The Vest-Pocket Lawyer .15
12 Celluloid Buttons Illus-
trating Life of Christ in col-
ors.25
200 Sunday School Reward
Tickets30
20 Sunday School Reward
Cards.30
8 Celluloid Book-marks, as-
sorted designs @7c..... .56
\$2.01

Above assortment \$1.00

52

- 5 Let Us Smile \$0.75
5 Phillips Brooks' Selections .75
5 My Dog75
5 Success75
\$3.00

**Above 20 gift books
for \$1.00****Pamphlets and Paper Bound
Books**

53

- Covetousness. L. L. Pickett \$0.15
Holy Day. Pickett15
End of the World. Pickett. .50
God or the Guessers. Pick-
ett.50
Millennium and the Related
Events. Pickett50
Why I Do Not Immerse. .15
Pickett15
Our King Cometh. Pickett .15
\$2.10

Above 7 books for \$1.00

54

- Was It a Mistake; or Why
Did God Create Man Know-
ing That He Would Fall.
Maitland. \$0.35
Alcohol, and the Human
Race. Holson50
The Lost Christ. Gipsy
Smith.35
Baptism; Its Mode, Subjects
and Design. Means50
Our Christmas Tide. By
Cuyler. (Bound in Cloth) .50
\$2.20

Above 5 books for \$1.00**ORDER FORM**Pentecostal Publishing Co.,
Louisville, Ky.Gentlemen:
Enclosed you will find \$.....
for which please send me the groups
of books listed above.

Name

Address

Date

EVANGELISTS' SLATES

ARTHUR, E. J.
(120 S. Cherry St., Kenton, Ohio.)
Open dates after September 15th.

AYCOCK, REV. JARRETTE AND DELL.
(Bethany, Okla.)
Akron, Ohio, October 19-Nov. 2.
Canton, Ohio, Nov. 4-16.

BUSSEY, M. M.
(224 W. Palm Ave., Monrovia, Calif.)
Cucamonga, Calif., Oct. 13-26.

CANADAY, FRED
(Portland, Oregon)
Dillard, Ore., Oct. 26-Nov. 9.

CAREY, A. B.
(76 Prospect St., Beacon, N. Y.)
Fall River, Mass., Oct. 19-Nov. 2.
Bath, Me., Nov. 9-23.
Albany, N. Y., Nov. 25-Dec. 7.

CARNES, B. G.
(Wilmore, Ky.)
Hazel Green, Ky., Oct. 13-27.
Open dates.

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Osborne, Kan., Oct. 26-Nov. 9.
Twin Falls, Ida., Oct. 16-30.
Yakima, Wash., Dec. 7-21.
Granger, Wash., Dec. 28-Jan. 11.
Wapoto, Wash., Jan. 18-Feb. 1.

CRAMMOND, PROF. C. C. AND MARGARET
Lawson, Ky., Oct. 24-Nov. 2.
Tampa, Fla., Nov. 9-23.
Miami, Fla., Nov. 26-30.
Sparr, Fla., Dec. 7-21.

DICKERSON, H. M.
(2608 Newman, Ashland, Ky.)
Harrington, Del., Oct. 14-26.
Marcus Hook, Pa., Oct. 27-Nov. 9.

DUNKUM, W. B. AND WIFE.
(1353 Hemlock St., Louisville, Ky.)
Taubee, Ky., Oct. 12-26.

ELSNER, THEO. AND WIFE.
(789 St. Marks Ave., Brooklyn, N. Y.)
Hammond, Ind., Oct. 19-Nov. 2.
Gary, Ind., Nov. 4-16.
New York City, N. Y., Nov. 21-23.

FLEMING, JOHN.
Fairmont, W. Va., Oct. 17-26.
Brooklyn, N. Y., Oct. 31-Nov. 9.
Ada, Okla., Nov. 13-23.
Topeka, Kan., Nov. 25-Dec. 7.
Tulsa, Okla., Dec. 9-21.

FLEMING, BONA.
(2952 Hockworth, Ashland, Ky.)
New Bedford, Mass., Sept. 29-Oct. 12.
Bloomington, Ind., Oct. 27-Nov. 9.
Winchester, Ind., Nov. 10-23.
Chicago, Ill., Oct. 27-30.
Cincinnati, Ohio, Nov. 28-Dec. 7.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Hazelton, Pa., October 26-Nov. 16.
Perris, Pa., Nov. 20-30.
Open dates after Nov. 30.

FUGETT, C. B.
(4512 Williams Ave., Ashland, Ky.)
Wellsville, O., Oct. 28-Nov. 9.
Reading, Pa., Oct. 12-26.
Blackwell, Okla., Nov. 16-30.
Augusta, Kan., Dec. 1-14.

GADDIS, MOSER EVANGELISTIC PARTY.
(4805 Ravenna St., Cincinnati, Ohio)
Ardrossan, Scotland, Oct. 19-26.
Birkenhead, England, Oct. 28-Nov. 2.
London, England, Nov. 3-8.
Paris, France, Nov. 10-12.
Uddington, Scotland, Nov. 25-Dec. 13.

GLASCOCK, J. L.
Some vacant dates for summer and fall meetings.

GOODMAN, M. L.
(Burnips, Mich.)
Athens, Ohio, Oct. 5-19.
Grand Rapids, Mich., Oct. 30-Nov. 16.

HAMES, J. M.
(Greer, S. C.)
Marion, Ind., Oct. 14-Nov. 2.
Rome, N. Y., Nov. 4-23.
Everett, Mass., Nov. 24-Dec. 7.

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, Ohio)
Troy, N. Y., Oct. 23-Nov. 9.
Fort Wayne, Ind., Nov. 13-30.

HENDRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
New Castle, Ind., Oct. 22-Nov. 9.
East Liverpool, Ohio, Nov. 12-30.
Monroe, Wash., Dec. 7-21.
Pasadena, Calif., Dec. 22-27.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Open dates, fall and winter.

HOOVER, L. S.
Bedford, Ind., Oct. 12-Nov. 2.

HOWARD, FIELDING T.
(198 Timberlake Ave., Erlanger, Ky.)
Richmond, Va., Oct. 6-26.

JOHNSON, HAROLD C.
(401 W. Wash. St., Springfield, Ill.)
Cates, Ind., Oct. 13-26.
McPherson, Kan., Nov. 6-23.
Anthony, Kan., Nov. 24-Dec. 14.

KENDALL, J. B.
(Lexington, Ky.)
Fowler, Kan., Oct. 8-26.
Keys, Okla., Oct. 26-Nov. 9.

KENNEDY, ROBERT J.
(Slanger)
(2315 Madera St., Dallas, Texas)
Barger, Tex., Oct. 4-28.

KINSEY, MR. AND MRS. W. C.
(Gospel Singers, Song Leader, Pianist,
450 So. West 2nd St., Richmond, Ind.)
St. Louis, Mo., Oct. 19-Nov. 2.

KULP, GEORGE B.
(4 Grandview St., Battle Creek, Mich.)
Lockhaven, Pa., Nov. 2-16.

LINCOCOME, F.
(Gary, Ind.)
Greenville, Ill., Oct. 26-Nov. 9.
Johnstown, Pa., Nov. 16-Dec. 7.

LINN, REV. AND MRS. C. H. JACK
(Oregon, Wis.)
Moberly, Mo., Oct. 19-Nov. 2.
Hooker, Okla., Nov. 9-23.
Japan, China, Korea, February, March
and April. (Address care Oriental Mis-
sionary Society, Shanghai, China.)

McBRIDE, J. B.
(1234 North Mentor Ave., Pasadena, Calif.)
Salem, Ore., Nov. 2-16.
Midland, Mich., Nov. 23-Dec. 7.
Colling, Mich., Dec. 8-15.

McKIE, MARK S.
(Holt, Mich.)
Gloversville, N. Y., Oct. 12-26.
Stratford, Ontario, Can., Nov. 2-16.

McNEESE, H. J.
(Evangelist-Bible Teacher, 634 13th Ave.,
Salem, N. Y., New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos and Lilac, Houston, Tex.)
Texas Planes, October 1-30.

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

NEASE, Wm. O.
Norristown, Pa., Oct. 12-26.

OWEN, JOHN F.
(262 East 13th Ave., Columbus, O.)
Chicago, Ill., Oct. 22-Nov. 2.
Tarrant City, Ala., Nov. 5-9.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Lanham, Md., Nov. 17-30.
Fort Covington, N. Y., Oct. 5-26.
Ashton, Md., Oct. 16-30.
Burtonsville, Md., Nov. 3-16.

QUINN, IMOGEN
(909 N. Tuxedo St., Indianapolis, Ind.)
Jerseyville, Ill., Oct. 22-Nov. 9.
Ramsey, Ill., Nov. 10-23.
Open dates.

REED, LAWRENCE.
Wellsville, Ohio, Oct. 26-Nov. 9.
Akron, Ohio, Nov. 16-30.
Butler, Pa., Dec. 7-22.

SHELHAMER, E. ELLSWORTH.
(Boy Evangelist)
Newell, W. Va., Oct. 8-26.

SURBROOK, W. L.
(225 Ferris Ave., Highland Park,
Detroit, Mich.)
Oaktown, Ind., Oct. 15-26.
French Creek, Okla., Nov. 2-16.
Terre Haute, Ind., Nov. 23-Dec. 7.
Mattoon, Ill., Dec. 9-21.

SWEETEN, HOWARD W.
(Ashley, Ill.)
Camden, N. J., Nov. 8-24.
Pontiac, Mich., Nov. 29-Dec. 15.

TARVIN, E. C.
(California, Ky.)
Bloomington, Ill., Nov. 30-Dec. 14.

THOMAS, W. E.
(Westminster Apt., Nashville, Tenn.)
Cerulean Springs, Ky., Oct. 22-31.
Highland Park, Louisville, Ky., Nov.
2-16.

VALE, CLARENCE M.
(Song Evangelist, 130 Potters Ave., Provi-
dence, R. I.)
Open dates.

VANDALL, N. B.
(303 Brittan Road, Akron, Ohio)
Kokomo, Ind., Oct. 21-Nov. 9.

VAYHINGER, M.
(Upland, Ind.)
Veversburg, Ind., Nov. 23-Dec. 14.
Gaston, Ind., Dec. 18-Jan. 7.

WATSON, C. R. AND WIFE.
(1309 Lynn St., Owosso, Mich.)
Steuben, Pa., Sept. 28-Oct. 19.

WHITE, MR. AND MRS. PAUL
(Musicians and Singers, Box 204 Highland
Park, Ind.)
Crisfield, Md., October.
Cecilton, Md., November.
Galena, Md., December.
Napponee, Ind., January.

WILSON, D. E.
(537 State St., Binghamton, N. Y.)
High Point, N. C., Oct. 22-Nov. 2.
Battle Creek, Mich., Nov. 13-30.
Denton, Md., Dec. 7-21.
Binghamton, N. Y., Dec. 22-27.

WILLIAMS, L. E.
(Wilmore, Ky.)
Open dates.

Camp Meeting Calendar.

FLORIDA.
Lakeland, Fla., Feb. 12-22, 1931. Work-
ers: Dr. H. C. Morrison, Dr. C. T. Bab-
cock, Dr. C. W. Butler. Write Rev. H. H.
McAfee, Lakeland, Fla.

REPRESENTATIVES WANTED.

We want a reliable person in every
community to assist us in putting re-
ligious literature into the homes of
the people. Bibles, Books, Mottoes,
Pamphlets. Liberal commission.

\$350,000.00

ASBURY COLLEGE

FIRST AND REFUNDING MORTGAGE SINKING FUND 6% BONDS

Dated July 1, 1930.

Due July, 1950.

Interest payable January 1 and July 1. Coupon bonds of \$1000, \$500, \$100 denomi-
nations, registerable as to principal. Principal and interest payable at the office of the
Fayette National Bank, Lexington, Kentucky. Redeemable in whole or in part at par on
any interest date upon sixty days previous published notice.

TRUSTEE: THE FAYETTE NATIONAL BANK OF LEXINGTON, KENTUCKY.

History and
Description
of College

Asbury College was founded in 1890 by Dr. John Wesley
Hughes an evangelistic minister of the gospel. For fifteen
years, Dr. Henry C. Morrison was president and is today
Chairman of the Board of Trustees and President of the Theo-
logical Seminary.

Asbury is recognized all over the world as deeply spiritual,
aggressively evangelistic, and teaching the doctrine of Sanctification according to the
Bible standards. Here the Bible is the Word of God; Christ is the Head of the School;
and the Holy Spirit is honored in His work and office.

The institution is a standard college maintaining also a preparatory school and a
theological seminary. It is fully accredited by the representative agencies of the nation.

Source of
Students

The college is truly national in scope receiving 70.4 per cent
of its students from outside the State of Kentucky. Students
from thirty-nine states and Canada, China, Japan, Bulgaria
and Persia are on the campus this year. About 68 percent of
the alumni move to other states upon graduation from the college.

Property and
Security of
Bonds

The property of the college consists of forty-six acres of
beautiful blue grass land upon which are erected sixteen
buildings, all of which are relatively new and modern in design
and construction. The college agrees to keep them amply in-
sured against fire.

The bonds are a direct obligation of the college and are se-
cured, in the opinion of counsel, by a first mortgage on 8.2 acres of land and buildings
thereon and by a second mortgage on the other 39.8 acres and buildings thereon subject
to the present first mortgage on this latter plot of \$149,000 outstanding which it is con-
templated to retire by the proceeds of this issue thus making this a first mortgage on
all the land, and buildings appraised at over \$1,250,000. Thus each \$1000 bond of this
issue will be secured by property worth \$2,500.00. After giving effect to this financing
current assets will be over nine times current liabilities.

Source of
Income

Income is derived from tuition, profits from the operation of
the various college stores and restaurants, gifts and endow-
ment. In as much as it does not attempt to make a profit on
its operations it places all charges at cost. The average annual
income for the past four years has been over three times interest and sinking fund re-
quirements on this issue.

Sinking Fund

A sinking fund to become operative in 1936 will be set up
sufficient to retire 75 per cent. of the entire issue by maturity.

We offer these bonds for delivery when, as, and if issued subject to the approval of
the counsel.

PRICE: \$100 AND ACCRUED INTEREST TO YIELD 6%.

Write Asbury College, Wilmore, Kentucky, Department of Bonds.

A Thrilling Story

That will interest and help
young or old. It was written by
Dr. H. C. Morrison. The title is,
"The Confessions of a Back-
slider." Price 25c.

PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky.

Your Friend

One of the best and most appropriate
little books to hand to an unconverted per-
son.
To give hope, comfort, joy and peace,
and to point out the need of Christ and
the way to find Christ. 48 pages, price
15c, or 12 for \$1.20.

Please buy and circulate that they bless.
PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

A Very Essential Need
Of Every Child

In school is a handy Dictionary.
We have just the book you have
been looking for in a 1100-page,
cloth bound volume. It is a con-
venient volume to use in the school
room, or will make a valuable ad-
dition to one's library at home.

In this Dictionary will be found
thousands of new words in avia-
tion, radio, and other fields of
present-day activities that have re-
cently come into use. It contains
synonyms and antonyms, mytho-
logical and classical names, names
of persons and places, terms used
in commerce and law, tables of
weights, measures and money,
Christian names of men and wo-
men, prefixes and suffixes, parts of
speech, forms of address, abbrevia-
tions, shows at a glance how to di-
vide each word into syllables
whether or not a word begins with
a capital letter, and the words are
in the largest, clearest type we
have ever seen in a dictionary.

If you have a child in school,
don't fail to supply yourself with
a copy for home use. You will find
it indispensable. The price is only
\$1.00. This low price is made pos-
sible by printing a 500,000 edition.

Pentecostal Publishing Co.,
Louisville, Ky.

Enclosed \$1.00 for which please send
me the Dictionary described above.

Name

Address

THAT UNPUBLISHED BOOK OF YOURS

We make a specialty of publishing
books, pamphlets, and sermons. We guar-
antee good work at reasonable prices. We
advise how to put your book on the mar-
ket profitably. Write us about it.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

D. D.'s For Ministers.

By William A. Elliott
Under this suggestive title
the author has assembled a
large body of valuable, practi-
cal suggestions for ministers,
the fruit of long experience in
the pastorate and of prolonged
contact with the wisdom of
others. The two D's are "Do"
and "Don't." Whether dealing
with an exhortation or a warn-
ing the author shows the spirit
of comradeship which en-
hances the worth of his most
excellent counsel to his breth-
ren in pastoral service: Cloth,
\$1.50 net.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

Bible Readings

For Christian workers by Dr.
Basil W. Miller. You will find
this the most helpful book you
have found in the study of the
Bible or in getting up Bible
readings for any group of peo-
ple. Price, Cloth \$1.00; Paper
50c.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

Tone up a Community

Spiritually by buying and cir-
culating a few copies of the
"Two Lawyers," by Dr. H. C.
Morrison. It is so interesting
you can't put it down, and every
page laden with the truth.
Cloth binding \$1.50. Paper bind-
ing, 50c.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

Sunday School Class Bible

Attractively bound in black silk cloth,
stamped in gold on back and backbone,
good, clear, readable pearl type, red edges.
Bible paper, size 3 1/4 x 5 1/4 in. thick; our
Special Price, 50c, or \$5.00 per dozen.

"MISSIONARY HEART THROBS"

"Your book 'Missionary Heart Throbs,' is a great gift to God for His mission fields. The book has created much interest. Many read it with tears."

A further statement might be added: "Missionary Heart Throbs," by James V. Reid, contains a challenging appeal to the believers in holiness of the homeland that they awaken to the possibilities of the promotion of holiness teaching and experience in other lands.

The book contains most stirring stories demonstrating the mighty power of a mighty God working in human hearts rescued from idolatry and heathen superstitions.

Young and old alike are reading this book and giving testimony to its heart gripping power.

Price 50 Cents.

PENTECOSTAL PUB. CO.,
Louisville, Ky.

TARRY YE

Compiled by Dr. L. R. Akers
Fourteen Great Sermons

Contents

The Fullness of Redemption.
Henry C. Morrison.
What Jesus Spoke Of
Joseph H. Smith.
The Potency of Pentecost.
Clarence True Wilson.
The Two Baptisms.
George A. McLaughlin.
Filled With the Spirit.
John L. Brasher.
Pentecost and Evangelism.
Arthur J. Moore.
The New Testament Church.
John F. Owen.
Pentecostal Baptism.
Charles F. Wimberly.
Complete Redemption.
Guy L. Wilson.
Christ's Post-Resurrection Message.
Iva Durham Vennard.
Pentecost.
Charles W. Butler.
The Meaning of Pentecost.
Joseph Owen.
The Promise of the Father.
John H. Paul.
The Cost of Pentecost.
Lewis R. Akers.

155 pages. Bound in Cloth
Price \$1.00 postpaid

Pentecostal Publishing Co.
Louisville, Ky.

Enclosed \$1.00 for which send me
copy of above.

Name
Address

EVERY Pastor Should Have This IDEAL Funeral BOOK

214 Pages

BY A. H. DELONG.

A ready aid for pastors of all denominations. Contains Scripture Selection, Topics, Texts and Outlines. Suggestive Themes and Prayers, Quotations, Illustrations, Form of Service, etc. Over fifteen hundred suggestive themes and texts for every possible occasion. This book will enable you to get up an appropriate funeral service for any occasion in fifteen minutes of time.

The sermons and illustrations are good for other occasions also. A limp leather-bound, gilt-edge book, pocket size, for \$1.75.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

REQUESTS FOR PRAYER.

Mrs. E. W. J.: "Please to pray for me, as I have no one to support me."

Mrs. W. R. B.: "Pray that my husband may get work; also for my son who has strayed away from home that he may come back."

Pray for a neighborhood that is steeped in sin that a revival may break out.

Mrs. R. W.: "Pray that my health may be restored, and that my son may get work."

"PRAY WITHOUT CEASING."

(1 Thess. 5:17.)

"A number of ministers were assembled for the discussion of difficult questions, and among others it was asked, How the command 'pray without ceasing' could be complied with. Various suppositions were started, and at length one of the number was appointed to write an essay upon it, to be read at the next meeting, which, being overheard by a female servant, she exclaimed, 'What!' a whole month wanted to tell the meaning of that text! It is one of the easiest and best texts in the Bible!"

"Well, well," said an old minister, "Mary, what can you say about it? Let us know how you understand it. Can you pray all the time?"

"Oh, yes, sir."

"What! When you have so many things to do?"

"Why, sir, the more I have to do the more I can pray."

"Indeed! Well Mary, do let us know how it is, for most people think otherwise."

"Well sir," said the girl, "when I first open my eyes in the morning, I pray, 'Lord, open the eyes of my understanding'; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin work I pray that I may have strength equal to my day; when I begin to kindle up a fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all its impurities; and, while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the word; and as I am busy with the little children, I look up to God as my Father, and pray for the spirit of adoption, that I may be his child; and so on all day. Everything I do furnishes me with a thought for prayer."

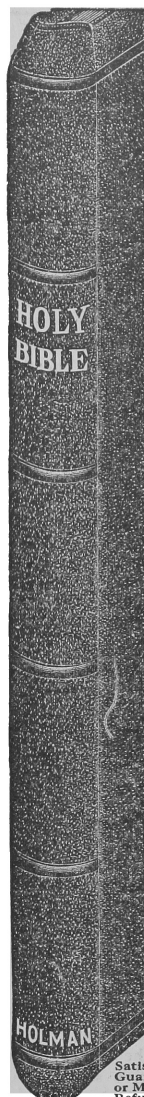
"Enough, enough, cried the old divine. Those things are revealed to babes, and often hid from the wise and prudent. Go on, Mary," said he, "Pray without ceasing; and as for us, my brethren, let us bless the Lord for this exposition, and remember that he has said, 'The meek will he guide in judgment.'"—Psalm 25:9.

VETERANS' HOSPITAL, ATLANTA, GEORGIA.

Dear Herald Readers:

As it has been some time since I reported through these columns, I shall attempt to do so now.

I am in the above hospital where I have been for several weeks. My wife is in the Wesley Memorial Hospital this city. Surely "When it rains



Teacher's BIBLE

REDUCED PRICE

3.75
Postpaid

THIN BIBLE PAPER, 1400 PAGES

The best intrinsic value ever offered in a Bible for Adult Readers, Teachers, Preachers and Students. The durability of materials, mechanical excellence and value of contents are equal to any Bible at double this price.

Holman Edition with Marginal References
Black face type—8 Vo Size 5½ x 8 x 1½ inches
Full Helps to Bible Study mentioned below and including

A BIBLE STUDY COURSE

It is highly desirable to read the Bible through from Genesis to Revelation.

A cumulative knowledge of the Scriptures, so valuable in education, is secured and a true perspective of religious history and truth is obtained.

The portions that consist entirely of names and subject matter, wholly devoid of interest to the average reader, are omitted from the Study Course.

The Course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.

Best Quality Thin Bible PAPER Clear Black Superior PRINTING Durable Flexible BINDING

Specimen of Type
THE LORD is my shepherd
I will not want.
He maketh me to lie down
in green pastures: he leadeth me
the still waters.

THIS COMPLETE
TEACHER'S BIBLE
Also contains the following 400 pages of New
Copyrighted Helps by the
most reliable Authorities.

A Treasury of Biblical Information

The latest compendium of essential things which every reader of the Bible needs to know, such as the Chronology of the Old and New Testaments, Tables of Money, Weights and Measures, Jewish Calendar, Table of Easter Days, etc., etc., all arranged in the most usable and attractive forms.

A New Comparative Concordance

With nearly Fifty Thousand References.

A New Illustrated Bible Dictionary

Self-Pronouncing, with nearly One Hundred and Fifty Pictures, containing more subjects than are given in the bulky Dictionaries.

Four Thousand Questions and Answers

on the Bible A valuable help to all Bible readers.

New Biblical Atlas with Index

MOROCCO GRAINED OVERLAPPING COVERS

USE THIS COUPON

Please send, All Charges Prepaid, THE No. 4408 HOLMAN TEACHER'S BIBLE, which you are offering at a SPECIAL PRICE OF \$3.75. I enclose herewith Money Order for the amount.
(This Bible furnished with Patent Thumb Index, 50 cents extra.)
Name in gold on cover, 35 cents extra.

Name.....
Address.....

Pentecostal Publishing Company, Louisville, Kentucky.

it pours." I am calmly abiding in Jesus looking for him to carry us through. While these are trying times the Lord has shown himself abundantly able to supply all of our needs. Our all is his since we made the consecration for entire sanctification. God stood with us in thousands of battles as we traveled in 38 states, District of Columbia, Canada and Mexico, and has always brought us out more than conqueror through faith in him that loved us. While I have faith for others to be healed I have not been able to exercise faith for myself and wife. Surely God has some purpose in it all.

Before I left the Marine Hospital in Savannah to come to Atlanta, the Major in charge confided in me that the man in the bed to my right was going to die, showing me a telegram he was sending to his mother. I put my arms around the poor boy and asked him if he had ever been saved. He said no. I told him as simply as I could how Jesus was able to save him now. After praying with him, he said Jesus saved him. I told him his mother would be to see him soon and to tell her how Walstein McCord had helped him into the light. Yesterday I read where they had buried Frank Cochran who had died two weeks to the day from the time he found the Lord. Then I thanked God that I was permitted to be in the Marine Hospital.

W. W. McCord.

My Hospital Experience

BY BUD ROBINSON

100,000 sold is sufficient reason why YOU should read it. A great faith-stimulant. You can do great good by circulating a quantity of them.
Price 15c each; 7 for \$1.00;
\$10.00 per 100, postpaid.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

IS A LIE EVER JUSTIFIABLE?

By Rev. M. P. Hunt.

A new book giving a very fine discussion of this important subject.

Price 15c; 12 for \$1.20.

200 Sheets 100 Envelopes

Personal Stationery

High Grade White Bond Paper, size 5½ x 7 inches, with envelopes to match. Every sheet and envelope printed in black type up to 4 lines, with your name, business, and address.

This Stationery also makes an IDEAL GIFT
Shipment within 10 days after receipt of order. ORDER NOW!

Pentecostal Pub. Co.,
Louisville, Ky.

Gentlemen:
Enclose please find \$1.00 for which send me postpaid, a box of your Personal Stationery consisting of 200 sheet of Paper and 100 Envelopes printed as follows:

To avoid errors write or print clearly.

SUNDAY SCHOOL LESSON

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

Lesson V.—November 2, 1930.

Subject.—Simon Peter. Mark 8:27-29; Luke 22:31-34; John 18:25-27; John 21:15-17.

Golden Text.—Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled: and they took knowledge of them, that they had been with Jesus. Acts 4:13.

Time.—Not definitely known, but covering the years of his life after Jesus called him to be an apostle. He must have lived 35 or 40 years after Pentecost.

Place.—Cæsarea-Philippi and Jerusalem.

Introduction.—Nothing is known of Simon Peter prior to his call to follow Jesus, except the fact that he seems to have been a disciple of John the Baptist. Some have supposed that he was a few years younger than the Master; but that is only a guess, and amounts to nothing. By trade he was a fisherman on the sea of Galilee. That may, in some measure, account for the vigorous roughness of his character; or that may have been native with him, and his sea life enhanced it. His rugged honesty was splendid. He was at times led forward somewhat too fast by his vehement impetuosity. But he was good timber, and his contact with the Master during his sojourn on earth, and the cleansing fire of the Holy Ghost on the day of Pentecost, polished and refined him into a marvel of grace. God can do wonders with good lumber; and he can even make good timber out of bad stuff, if wholly surrendered into his hands.

It would help very much if we could get rid of all the glamor that has been woven around Bible characters. In order to make Peter the first pope of Roman Catholicism, much effort has been expended in trying to prove that he once lived in Rome, but without success. The notion rests solely upon tradition, there being no authoritative history to establish it. We know neither where nor how he died; although tradition says that he was crucified, and that by his own request he was nailed to the cross with his feet up and his head down. That may be true, and it may be false, for all we know. Some things we do know concerning him: We know that he promised never to forsake his Master, but did that very thing, lying and swearing that he did not even know Jesus Christ. We know that he repented, was restored, and that he received the baptism with the Holy Ghost on the day of Pentecost. We know further that he dissembled with the Jews at Antioch, and that Paul rebuked him before all the brethren. We know that he became a faithful minister of the Gospel, and that in his latter years he stood like a mighty rock for his Lord. We trust that he is now in glory, and that we shall see him hereafter.

Comments on the Lesson.

Mark 8:27-29. You will find a fuller account of this conversation recorded in the Gospel according to Matthew 16:13-20. Read and compare them. Jesus and his disciples were visiting the towns in the neighborhood of Cæsarea-Philippi, when he took occasion to deliver to them some of the greatest truths of the Word.

He knew what men thought of him, for he knew all things; but he would probe his disciples, and lead them to a confession of his Deity; therefore he put to them the question: "Whom do men say that I am?" Matthew writes, "I, the Son of man." Mark and Matthew both say that they, the disciples, answered: "John the Baptist: but some say, Elias; and others, One of the prophets." The first answer was Herod's; but it is possible that the people had come to believe with him that John had risen from the dead. Elias is the same as Elijah. Matthew adds the name of Jeremiah—Jeremiah. This reply from the disciples reveals the confused state of mind among the people.

The Master's second question was close and personal: "But whom say ye that I am?" He knew what they thought of him; but it was best for them to make a clear-cut confession of their faith in his Deity. There is some fine psychology here. An open confession of one's convictions renders them clearer and stronger. Often in dealing with seekers at an altar, if one can induce them to make an open confession of their faith in Christ, it settles all their doubts. Peter answered the second question in behalf of all the disciples: "Thou art the Christ." Matthew adds: "The Son of the living God." Matthew says that Jesus said to Peter: "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my father who is in heaven." "Jesus Christ honored Simon Peter; but he did not make a pope out of him; nor did he confer upon him authority to forgive sins. That belongs to none but God.

Luke 22:31-34. Jesus Christ believed in the existence of a personal Devil. Some wisecracks in our day tell us there is none; but he knew better. He had had a combat with him during the temptation in the wilderness. He created the Devil and made him an angel of light in heaven; but he fell into sin, and lost his blessed estate. This Devil was plotting the everlasting ruin of Peter; but Jesus said: "I have prayed for thee, that thy faith fail not." Prayer must be powerful, if Jesus saw fit to use it to thwart the Devil. Try it on him: it will work wonders. When thou art converted. —Some have supposed that Peter had not been converted up to this time; but that is not true. Jesus foresaw that he would backslide, and would be restored. The word converted here means simply, when thou art turned back, restored. Strengthen thy brethren.—Read 2 Cor. 1:3-5 for some explanation of this. God would have us use our afflictions for the consolation of our brethren. Peter would backslide, but would come out of it better prepared to help others. I do not mean to say that it is a good thing for one to fall into sin; but if he should do so, let him use his experience for the helping of other tempted souls. Whip the Devil, and then tell others how to do it. That beats whining.

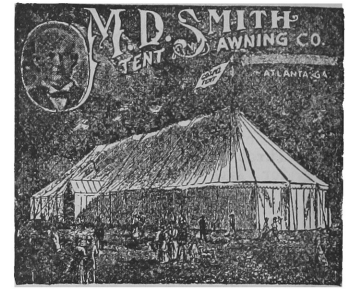
Peter was so much like the rest of us—too self-confident: "Pride goeth before a fall." All the others might deny Jesus, but he never would. Listen to his boasting, and he was sincere: "Lord, I am ready to go with

thee, both into prison, and to death." Poor Peter! The Master knew him better than he knew himself. "Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." If one comes out of the battle victorious, he may be permitted to shout a little bit; but boasting before the battle is not safe.

John 18:25-27. Simon Peter stood and warmed himself.—John made a big mistake when he got the door-keeper to let Peter in. It was cold outside, but safer for him. He was standing among the servants by the fire warming himself, when some of them recognized him. He was in the wrong place, and the Devil was on hand with all his cunning devices. He did not bother Peter, but suggested to some of the servants to put a question to him: "Art not thou one of his disciples?" Caught in the Devil's snare, he tried to get out by lying—he denied his Lord. But Satan was not done. He had struck Peter one blow, and would finish him, if possible. Standing near was a kinsman of Malchus whose ear Peter had cut off in Gethsemane. What a tool for the Devil to use. So he too has a question: "Did not I see thee in the garden with him?" Peter denied again. Matthew says he swore that he did not know Jesus. Just about that time the cock crew, and brought Peter to his senses. Maybe he could have stood it, had not the Master looked at him. That broke his heart, and he went out and wept bitterly. Let us not be too hard on him. He was passing through sorer trials than most of us will ever have to meet.

John 21:15-17. Time sweeps on at a fearful rate. Since the happenings in the last paragraph, Jesus has passed through Pilate's judgment hall with its terrible scourging, has died on the cross of Calvary, has been laid away in Joseph's tomb, and has risen from the dead. The disciples have seen him several times; but now the testing time for Peter has arrived. He with some of the brethren had been fishing all night on the Sea of Galilee (and there was nothing wrong about that, as some have supposed), but they had caught no fish. When day dawned they saw a man standing on the shore cooking breakfast. He asked if they had any fish; and being informed that they had caught nothing, he told them to cast the net on the right side of the ship. They followed directions, and caught all the fish they could get to land—a "hundred and fifty and three." Maybe some of us would have better luck, if we would get the Master to tell us where to cast our gospel nets. When one has been fishing with the same bait in the same hole for ten years, and has caught nothing, it would seem the part of good sense to change the bait, or move to another hole. I have seen a group of people organize themselves into a fishing club, and hire a man, whose credentials said he was an expert fisherman, at a salary of \$5,000 a year. This gentleman appointed several men and women out of the association to assist him; and the work began. Well, they fished for twenty-five years, and spent more than a quarter of a million dollars, but did not catch a thing. The expert fisherman died, and the association hired another at a bigger salary, and kept on fishing in the same lake; but the last time I heard from them, they were still minus fish.

But we are dealing with Simon Peter. Jesus is going to do some close



TAYLOR

Winter term opening Dec. 10, with classes for new students. Great school year is in progress, with record Senior Class.

Cost, per term, with Board and Room, \$126.00.

Address JOHN PAUL, Pres.
Taylor University, Upland, Ind.

probing this morning. In the Greek language there are two words for love: *Agapao*, a powerful word that covers every phase of that mighty passion, and *phileo*, a weaker word that covers ordinary affections. Using the former word, Jesus said: "Simon, son of Jonas, lovest thou me more than these?" Peter evaded, and replied with the weak word: "Yea, Lord, thou knowest that I love thee." Using the big word, Jesus repeated his question; but Peter replied with the little word. Then Jesus dropped to the little word; and Peter was "grieved." He discovered that the Master understood his trickery. But Jesus was kind, and gave Peter his work for life: "Feed my lambs; feed my sheep." Ere long Peter would be in the upper room at Pentecost, and would receive the baptism with the Holy Ghost and fire that would purify him for the great and blessed work to which he was called. He was full of carnality, and we shall not judge him by what went before that glorious hour. That completely transformed him; so that he became one of the mightiest of all men.

NOTICES.

In connection with its 45th anniversary celebration Cote Brillante Presbyterian Church of St. Louis held special meetings from Sept. 21 to Oct. 5, with Guy W. Green, layman of Kansas City, in charge. There were 40 decisions and additions to the church as a result of the meetings. Dr. R. R. Biggar, pastor of the church, has been on the field seven years. In recognition of his faithful service his church recently granted him two months vacation with full pay.

The Sebring Camp Meeting Committee is to meet at Rev. Raymond L. Bush's home, 639 W. Oregon Ave., Sebring, Ohio, on October 29. The afternoon session will be held in the First Friends' Church of Alliance, Ohio. Also the evening will be devoted to evangelistic services, time 7:30. Dr. W. H. McLaughlin, of the Canton District of the Evangelical Church, will be the speaker. There will be special music. All are cordially invited. Come and bring your friends.

Raymond L. Bush, Sec.

PENTECOSTAL HERALD

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

Louisville Ky., Wednesday, Oct. 29, 1930.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vo. 42, No. 44.

IF YOU ARE NOT WILLING TO WORK.

By The Editor.

IF you are not willing to work, to work hard, to meet with stubborn obstacles, contend against them and overcome them, do not undertake anything worth while. Enterprises, anything of value, call for hard work.

* * * *

You have an idea; a worthy objective presents itself to you; there is something in your mind that you desire to put into concrete form. You have a vision that must go into a well fenced farm, a comfortable home, a grassy yard, a fruitful orchard, productive fields, a garden with delicious vegetables and beautiful flowers. You are dreaming—see! Very well, that's a good dream. Now you want your dream to come to pass. Go to work and make it come to pass.

* * * *

Remember, however, that every season will not be successful. There will be drought, frosts, heavy rains washing away the very soil of the fields; winds uprooting some of your choice trees, but if you will work and stick to it you can do what thousands have done before you—bring to pass your dream of a farm well fenced, well stocked, with a home well built, with cattle browsing, lambs skipping about their mothers in playful frolic, hens cackling, roosters crowing, birds singing, flowers blooming, peaches ripening, apples blushing red, a good house, a cool well, a big front porch with a comfortable chair. Yes, it is possible! It has been done times without number. You can do it, but you will have to work.

* * * *

It may be that you are thinking of tall buildings and comfortable income; your own name in large letters on the second story of a skyscraper that may be in your dreams. It can be done. You may be poor, but that can be overcome. Many great buildings have been erected by men who commenced dreaming before they had a dollar, but they determined to make their dream come true, and they went at it. They worked, sacrificed, saved and after while they were collecting the rents. But say, my dear boy, it took work. Are you willing to work?

* * * *

It may be that you have heard a voice within your breast. You may be called to some special service for your fellowbeings. It is possible that in your waking dreams you have looked upon naked, dirty, diseased humanity, and your heart has cried out for them. You have perhaps, seen a neat, comfortable village with your mind's eye, a chapel, a school, a hospital; you have seen, perhaps, heathen sinners saved, their sickness healed, their naked bodies clothed, their jabberings before their idols turn into sweet songs like "Rock of Ages, Cleft for Me." Your dream can come true. All this may become concrete before your eyes, but it will take work. You will meet with obstacles but

We must have a host of independent voters in this republic or political slavery.

No man can be a true patriot and, at the same time, place his political prejudices above the best interests of his fellowbeings. Devotion to country must surpass mere party prejudice.

There is nothing more pitiful, disgusting and dangerous than to see men shouting their frenzied approval and casting their votes for political demagogues who know nothing of patriotism, and care nothing for the fundamental principles that should regulate society, and administer the wise, progressive and economic government of a people.

One of this nation's greatest needs is a sufficient intelligent, independent voters who cannot be dictated to by any party, but will vote for true men, regardless of party prejudice.

H. C. Morrison.

work on. Friends whom you expected to become interested may refuse to listen to you, but don't forget to work. Keep on trusting God, loving the people, and working. Your heart will rejoice in victory.

* * * *

Possibly, you grieve over the ignorance about you. In your dreams you see a campus with an administration building, with dormitories for girls and dormitories for boys. There may rise before you a great school with a swarm of young people that might never have had the advantages of an education if you had not had a dream while wide-awake; if you had not seen visions of translations out of ignorance into intelligence, out of sin into holiness, out of deep darkness into the marvelous light and liberty of the Lord Jesus. Having dreamed the dream and seen the vision, go to work. Stick to it; determine not to be defeated. Give what you have; give yourself. Do not lazy about and expect God to bless your idleness, but give yourself to God. Make the consecration complete and joyful, and then work, wisely, systematically, constantly and, by and by, your dream becomes true, your vision goes into brick and mortar, and there is happy young life all about you marching forward to better and bigger things because you had the vision, dreamed the dream, went to work, and just kept on working with a great end in view, a worthy objective which called for faith and prayer and work. Don't forget to pray, to believe and—to WORK!

The Reason Why.

The reason why the wets are in such a rage against the Eighteenth Amendment and the Volstead Act is very evident. They find that these prohibition laws are having a very depressing influence on the liquor traffic. The nation is becoming sober, and this means the ruin of their business, enriching themselves on the drunkenness and destruction of their fellowbeings; hence their wild cry, as hypocritical as their degraded souls, "Prohibition will not prohibit." It is prohibiting, and that is exactly why they want the prohibition

laws destroyed. Whenever you hear any one say that more liquor is being consumed under prohibition law than before we had prohibition, you may be sure that he is densely ignorant, or a wilful prevaricator. If that were true they would not be so eager to get rid of the law prohibiting the liquor traffic. But it is not true!

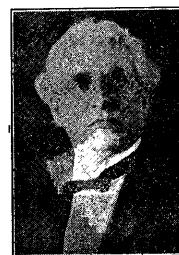
Oh, women folks, women folks, rise up and smite, as never before, the liquor traffic in all of its phases.

M.

Monthly Sermon.

GOD'S CONCERN FOR THE POOR.

Text: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: And thou wilt not deliver him unto the will of his enemies, The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." Psa. 41:1-3.



No one can read the Scriptures thoughtfully without being impressed with the many pleas which God makes in behalf of the poor. One of the most striking references of this character is that scripture, "He that giveth to the poor lendeth to the Lord." There can certainly be no safer investment, or any hope for drawing larger interest. It would seem that all of us with this assurance would be a bit eager to give something to the poor.

Our text is most suggestive. It promises a remarkable number of blessings to those who consider the poor, who think of them, who figure on their needs; who have compassion toward them; who greet them with kindly courtesy, who render them cheerful assistance, who make them to feel that they have a friend in the name of the Lord; that their friendship has a gracious religious flavor, that it comes from one who is rendering it with a sense of duty performed as a privilege.

The text tells us that the Lord will deliver such persons in time of trouble. Trouble is a part of the program of every life. We may all expect trouble. Soon or late it will come to every one of us. It would be a blessed thing to feel that when pressed with untoward circumstances, beset by enemies, or bowed down with sorrow for any cause, that we may feel that God will be our deliverer. We have the promise here that if we are con-

(Continued on page 8)

NOTES ON SPIRITUAL EXPERIENCES.

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



Wesley once wrote: "I have one point in view, to promote, as far as I am able, vital, practical religion and, by the grace of God, to beget, preserve and increase the life of God in the souls of men." The love of God in a believer's heart is likened to a fire. Wesley, when converted, said: "I felt my heart strangely warmed." John said, "He—Jesus—shall baptize you with the Holy Ghost and with fire."

I. We need this fire to burn out the dross of self and sin. Matt. 3:12.

"O fire of God begin in me,
Burn out the dross of self and sin,
Burn off my fetters, set me free,
And make my heart a heaven within."

II. We need this fire to endue and energize with power. Matt. 3:11.

"Baptize with fire this soul of mine,
Endue me with Thy Spirit's might,
And make me by Thy power divine
A burning and a shining light."

III. We need this fire of the Spirit to produce in us the stamp and image of the Master. 2 Cor. 3:18.

"Burn in, O fire of God, burn in,
Till all my soul Christ's image bears,
And every power and pulse within
His holy, heavenly nature wears."

IV. We need this fire to burn out the stubble and dross of the world and fit us for judgment day test. 1 Cor. 3:13.

"Burn on, O fire of God, burn on,
Till all my dross is burned away,
Till earth and sin and self are gone,
And I can stand the testing day."

"Burn on! burn on! O fire of God burn on,
Till all my dross is burned away.
Burn on! burn on!

Prepare me for the testing day."

Life in God: the deeper things of God can only be known by those who know God in the Holy Spirit, and who prove the heights and depths of the prayer life.

"There is a place where thou canst touch the eyes

Of blinded men to instant perfect sight;
There is a place where thou canst say, 'Arise,'
To dying captives bound in chains of might;

"There is a place where thou canst reach the store

Of hoarded gold and free it for the Lord;
There is a place upon some distant shore
Where thou canst send the worker or the Word;

"There is a place where God's resistless power

Responsive moves to thine insistent plea;
There is a place, a simple trysting place,
Where God himself descends and fights for thee.

"Where is that blessed place?

Dost thou ask where?

O soul, it is the secret place of prayer!"

A great deal of religion, so-called, is nothing but empty forms. Wesley wrote once to Dr. Middleton: "Shame these nominal Christians out of that poor superstition which they call Christianity. Reason, rally, laugh them out of their dead empty forms, void of spirit, of faith, and love . . . Press on, push your victories, till you have conquered all that know not God. And then he, whom neither they nor you know now, shall rise

"THE GOD WHO IS ENOUGH"

"And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I AM the Almighty God; walk before me and BE THOU PERFECT." Gen. 17:1.

The words "Almighty God" as above quoted, are El Shaddai in the Hebrew language, from which the Book of Genesis was translated into English. This peculiar title which God here gives Himself means "the God who is enough" for any emergency. He is more than able to defend us against any foe, or hindering cause which may come against us.

El Shaddai—Genesis 17:1.

"The God who is enough." Oh, dost thou know this Friend?
The One who ever lives, and loves thee without end?

"Enough" in hours of pain, when sickness lays thee low;
When anguish fills thy heart and sorrow's tears o'erflow.

"Enough" for every want—He ev'ry need will meet
From out His wondrous store of love, free and complete.

"Enough" when tempted sore by Satan's hosts so dread—
"The God who is enough" o'er all thy foes will tread.

"Enough" in hours of joy to keep thy spirit true;
When many are thy friends, or whether they be few.

"Enough" in lonely hours, when all around is dark;
"Enough" thy God will be thy ever-present ark.

"Enough" in life's fair morn, "enough" at close of day,
"Enough" in life and death, "enough" thy God always.

—Exchange.

and gird himself with strength, and go forth in his almighty love, and sweetly conquer you altogether."

We have in these days an attempt to prove Christianity by intellectual processes. They tried it in Wesley's days and he wrote: "I have sometimes been almost inclined to believe," he says, "that the wisdom of God has, in most later ages, permitted the external evidence of Christianity to be more or less clogged and encumbered for this very end, that men (of reflection especially) might not altogether rest there, but be constrained to look into themselves also, and attend to the light shining in their hearts. Nay, it seems (if it may be allowed to us to pry so far into the reasons of the divine dispensations) that, particularly in this age, God suffers all kinds of objections to be raised against the traditional evidence of Christianity, that men of understanding, though unwilling to give it up, yet, at the same time they defend this evidence, may not rest the whole strength of their cause thereon, but may seek a deeper and a firmer support for it. Without this I cannot but doubt whether they will long maintain their cause."

When I taught Christian Evidences in college I enjoyed immensely the subject, but I always insisted upon the fact that the greatest evidence, the most satisfactory evidence concerning Christianity is not by way of the intellect, but by the heart. A real deep, true religious experience furnishes the most indisputable evidence that the Bible is true, that Christianity is Divine and that the Gospel is the power of God unto salvation.

When in India I made a study of the life and career of Ramabai, that noted Christian woman and saint. She lived with an intellectual conversion for eleven years. Her intellect was perfectly satisfied that Christianity was divine; but one day she became converted through the Holy Spirit; then her soul leaped into new life and joy and victory.

"The heart has reasons the intellect knows not of."

"You would have a philosophical religion," wrote William Law to John Wesley; "but

there can be no such thing. Religion is the most plain, simple thing in the world. This only; 'We love him because he first loved us.'"

SENTENCE SERMONS.

The old method used to be *fast and pray*; the new is *feast and survey*.

The Church used to be considered the rightful place to hold Conferences on Kingdom matters; now it must be the big hotel, big eats, big men, and God spelled with a little "g."

The people came out to hear the new preacher; he gave them for their first meal—a dish of intellectual sawdust.

Two words lost in our modern program—simplicity and sincerity.

Why press on others the duty of self-sacrifice and demand big salaries for kingdom work and play golf just like the world.

Americans ought to grumble less about their taxes and more about their sins and selfishness.

The Bishop who preaches fundamentalism, but passes all the best pulpits on to the Modernists is not acting consistently.

The woman who professes godliness, but attires herself after the fashion of the flapper and the woman of the world is nothing short of being a bundle of inconsistencies.

The Life of a Christian Mother

lives in the life of her children long after she has gone to heaven. This fact is brought out very clearly in our new book, "Eyes in the Dark." The three motherless children who are left have had instilled in them the loftiest Christian ideals. With all their childish curiosity and adventure, they have felt the need of religious training in their community and have set apart to establish a Sunday school, on strictly a Biblical and religious basis. They stood loyal to Christ and to each other during the most trying experiences, and won the victory by seeing the most questionable characters in their mountain community saved, also their father.

This book will arouse zeal in any one who reads it. Our own Dr. Morrison sat down to look it over, and said he could not lay it aside until he had finished reading it. Here is a book you will enjoy every page of. We just wish we had words to convey to you how thrillingly interesting and helpful it is—thoroughly scriptural, but not a dull paragraph in it. Buy it and read it, and then pass it on to some boy or girl for Christmas. You will get your money's worth twice. The price is \$1.50, and may be had of The Pentecostal Publishing Company. After having read it you will possibly want to give several for Christmas.

The First 10,000 Years in Hell,

With Introduction by Rev. H. C. Morrison, is a book of five stirring sermons, "Ten Thousand Years in Hell," "The Fate of an Unfaithful Shepherd," "A Pastor's Vision of a Lost Soul," and two others. This is a book that is calculated to make one stop and think, and there never was a time when it was more needed. 25c a copy, or \$2.00 per dozen. Place a dozen or more where they are needed.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

CHAPTER I.

DEACON UPRIGHT.

DEACON Upright was in a "brown study" as he held in his hand a letter which he had just received, the substance of which had aroused in him an emotion which might, in the case of the ordinary individual, be designated as "greed," but in his case was only a legitimate desire to relieve the strain of a fellowbeing with a handsome profit to himself.

He was seated in his library, in his elegant home on the fashionable residence street in the city of Churchville, surrounded with all the modern conveniences and comforts that wealth could provide. He was a man of, perhaps forty years, well preserved, of commanding presence, and an air of confidence in his ability to make the most out of the present life. There was one characteristic which dominated his life up to the opening of this story—he was always careful to observe the "letter of the law," while continually violating its spirit. He had inherited quite a sum of money upon the death of his parents, and had added thereto from time to time by shrewd investments and clever deals.

Some of the things which he did may appear—well, "queer" to the average reader, but the deacon could always find a way to remove all doubt in reference to his motive.

A friend of his, a fellow member of the First Church of Churchville, through family sickness, and severe losses through failure to collect monies due him, had been compelled to place a mortgage on his business, and his home, which he had failed to lift, and the foreclosure of the mortgage was threatened. Deacon Upright spent some time in an effort to get some one to take up the mortgage and advance a little money that the man might be enabled to begin anew the struggle against adversity. Failing in this, he bought the friend's business himself, paying, however but a trifle over the amount of the mortgage. Family illness compelled the man to seek a more congenial climate, and he settled in southern California, but was unable to engage in any business other than manual labor.

The business which Deacon Upright bought—general hardware—by judicious management, netted the deacon several thousand dollars. Some were unkind enough to accuse the deacon of taking advantage of the necessities of a fellowbeing, in that he did not pay nearly what the business was really worth. But the deacon wept "briny tears" as he told how earnestly he had endeavored to help the unfortunate, and how loathe he was to undertake the relief by taking over the business himself.

Another transaction of his subjected him to further criticism. He was elected Street Commissioner, and during a season of great financial depression, when hundreds of men were idle, he hired men at about half what they should have been paid, and did a vast amount of repairing and improvement in the city. Many were unkind enough to say that the deacon should have paid better wages, that the men were compelled to have work, or their families would starve, or become city charges. But the deacon replied that he had saved the families whose heads had been employed, from absolute want, and that it was a Christian duty to aid the destitute! But the fact came to light eventually that the deacon had charged the city full wages, quietly pocketing the difference himself. Later, however, this was among the cases where an awakened conscience compelled the deacon to make restitution.

He had secretly gone into partnership with a wholesale liquor firm, though ostensively

"loaning" them ten thousand dollars—not even his wife being aware of the true situation.

At the age of twenty-five, he had married the daughter of Hon. James Duncan, banker and Mayor of the city, a prominent member of the First Church of Churchville. He had been, for several months, paying marked attention to Milly Forsythe, and it was generally believed that there existed a strong attachment between them. But suddenly the deacon dropped Miss Forsythe and turned to Miss Susie Duncan, the banker-mayor's daughter. When some of his friends expressed their surprise at this sudden change in the deacon's matrimonial affairs, they were informed that he had been influenced solely by the scriptural admonition, "Be ye not unequally yoked together with unbelievers." Miss Duncan was a member of the church, while Miss Forsythe, though an amiable gentle woman was not connected with any religious body.

Whatever may have been Miss Forsythe's feeling in the matter, the marriage of the deacon did not cause her any sleepless nights nor days of sad repining. In less than a year from the time the deacon married Miss Duncan, she was led to the altar herself by John Queerman, a rising young mechanic in the employ of the _____ Railway Company. Just previous to her marriage she had made a public profession of faith in Christ, and had been admitted to fellowship in the First Church. Her husband had quickly responded to her leading, and they began their married life by pledging themselves to mutual helpfulness in the religious life.

We shall take the liberty of reading into this history the letter which had attracted the deacon's attention at the opening of this chapter.

Glenview, March 8, 18—.

Dear Brother:

I write you in reference to a fine residence property which is to be sold under mortgage the 21st of this month, unless the present owner can find a purchaser willing to pay off the mortgage and give him something with which to begin business on a smaller scale.

As you know, Glenview is a city of over one hundred thousand inhabitants, and is noted for its large manufacturing concerns, as well as for its fine residences. The property is cheap at ten thousand dollars, and is only mortgaged for three thousand. Owing to the panicky conditions prevailing, it is impossible for the owner to borrow any more money on the place, so the foreclosure of the mortgage will be made on the day mentioned, unless you care to make a deal with the owner.

I should like the man to sell, and save a sum sufficient to allow him to engage in some other line of business. I regard him as an honorable man whom misfortune has brought to such desperate straits.

As I know that you have been thinking of making a change, in the near future, I hope you may think favorably of this opportunity to acquire a valuable property at half its real value, and at the same time help a deserving man to get on his feet again.

Hoping to hear from you favorably, or better still to see you at no distant day,

I am your brother,

JOHN UPRIGHT.

Deacon Upright pondered long and deeply over the matter, and then, as the sound of carriage wheels on the driveway announced the return of his wife from her afternoon drive, he rose and stood in the doorway of the library to invite her to a conference on the subject matter of the letter.

She came in with a smiling countenance, pleased with her afternoon experiences, and the fair fortune that had given her a home of such luxury and elegance.

"Step in here, Susie, I want you to read a letter I have just received, and give me your opinion on the matter involved."

Mrs. Upright read the letter through without comment, and then said eagerly, "Oh, what a splendid opportunity!"

"But," said the deacon, "do you think that I ought to give him a thousand dollars more than the amount of mortgage?"

"Well, that does seem like too much liberality, but then you know there is a chance that it would bring more than that at auction, and too, some one else might step in and snap up the bargain."

"I had thought of that, and decided that no time was to be lost in securing the property."

Acting on this conclusion the deacon wrote his brother to begin negotiations with the owner, and secure the property at the lowest possible figure without unnecessary delay.

In due time the transfer was made and Deacon Upright became the owner of a beautiful home in the most desirable residence portion of the city of Glenview. Painters and decorators, under the direction of the deacon added freshness and beauty to the buildings within and without. In a few weeks the family of the deacon arrived, and the work of furnishing and settling in the new home was carried on vigorously until the last touch had been given and the home complete.

The house stood on the southeast corner of the block, with a fine lawn in front, and was elevated perhaps three feet above the level of the street, a solid wall of white stone laid in mortar serving as a base within which the grounds had been graded with a gradual slope from the house down to the wall on all sides. The building was of the newest style of architecture, possessing every convenience which money and skill could provide. Beautiful evergreen trees stood here and there, the well kept lawn was traversed by nicely gravelled walks on either side of which iron posts 18 inches high supported iron rods which served notice upon the careless promenade to "keep off the grass." A broad driveway swept around to the barn and carriage house in the rear, forming a horseshoe in which stood the residence.

(Continued)

Would You Like to Tactfully Suggest

a line of Christian work for your son or daughter, or some young person? If so, we have a book that is written so interestingly that a young person can hardly lay it down without realizing the Christian possibilities of every boy or girl, even in a community where it would seem nothing could be done. After having read this book a young person will feel urged to undertake something worthwhile. The title is "Eyes in the Dark," and price is \$1.50. May be had of Pentecostal Publishing Company.

I have recently prepared a pamphlet showing the startling conditions which exist among some of the older and younger ministers in the various Protestant denominations. This pamphlet contains an excellent picture of a large group of Asbury College students who are preparing for the ministry. I believe it contains information that every devout and serious Christian man and woman should be acquainted with. I will be glad to send it free to any one desiring a copy. Write to me at once, get and read the startling information it contains.

H. C. MORRISON.

THE GOSPEL OF THE CHURCH HOUSE.

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

IN these roaring days of materialism the claims of many worthwhile things are being discounted, and even lost in the jargon of our boasted civilization. Arising as a voice crying in the wilderness, is a message which proposes a panacea of human ills, but it is vague and indistinct. We shall not here undertake to defend an institution which has been its own defense through the centuries; but we do wish to announce with all possible emphasis, that the hour has come for a renewed interest and a new application of the message which deals with divine and eternal things. We do not mean the message of Protestantism, but of all creeds. A system of truth which can raise the moral standard of any sect or creed, and will reflect a wholesome influence of all.

We have an institution scattered through all lands, which numbers its followers by the millions, and notwithstanding it is broken into over six hundred phases of belief, has weathered the storms of controversy—and still lives. But what is the meaning of all this? What is the source of authority of a message that not only seeks a hearing, but demands absolute obedience to its teachings and commands? Such demands on intelligent beings are audacious and extraordinary; and if the credentials for the claims it makes cannot be sustained in the court of reason and judgment, it deserves to be swept into the archives as a pious curio, along with all the mythologies of the world. We repeat—from whence all this, and the source of authority?

Nearly two thousand years ago a group of unsophisticated men gathered themselves around a strange, silent Leader; a Leader who stepped out from the most obscure place in the known world. The little village of his nativity was called the wash-pot of the little country; but this character has occupied the center of the stage, and before him universal mankind has continued to pass and repass. This extraordinary Man commissioned this little group of men to carry forth a specific message. The little group obeyed this commission, and without backing, without social influence, without salaries, without even the moral culture of the times, tramped from village to village—faced mobs, suffered imprisonment, persecution unto death; but with it all, carried the message of hope and cheer—and even salvation. The world at the time was cruel, heartless, cynical, and war-mad; it was ignorant and superstitious. Social and political life was obsessed with selfish ambition and moral putrefaction. Into the heart of such a world, these men carried the message of what we have today—the Gospel of the Church House.

Let us now examine the credentials of the message. Civilization was tottering; imperial Rome was rotten to the core with social degeneracy and treason in high places; Greece was only a shadow of her former self. This group of men penetrated into the very heart of the world, order as they found it. Their Master told them that they were the "salt of the earth," and with the impact of this supposition they went forth; never even in the face of death, did they compromise or lower the standard; and we today are the beneficiaries of the foundation they laid: our homes, society, religious liberty, protection of life and property, are ours because of what they wrought. The most valuable assets of our civilization are the heritage of what was wrought by this group of pioneers. If we should close up the Church House, with all the shortcomings of its followers, the agencies of hell would be unleashed; in the moral slump of such a condition women would be publicly outraged, and men would be damned, and real estate could not be given away. The Church House is doing moral

picket duty for every boy and girl in the land. He who ignores or neglects her message, helps in the degradation of the community. This Gospel is a fortune, greater than Rothchilds, Vanderbilts, or Fords; but even fortunes beyond the wildest dreams of avarice, may be neglected and squandered. In like manner we may neglect and squander the unspeakable inheritance left us by the Galilean and his followers. The message of the Church House was what its Author said it was—"the salt of the earth."

The next credential of the Gospel of Church House is the emancipation of womanhood. Paganism may build their Josh houses in America, and multiply their shrines to their deities; but where this message has not gone with its healing balm, woman is a chattel, a beast of burden, a tool for the lusts of men; her life is on a plain below the man's horse and dog. Every woman with gospel privileges ought to read "Mother India," if they are inclined to be indifferent to its claims, and get a vision of woman's degradation. Little girls five years of age sold into matrimony, and often forced into motherhood at nine and ten. To the sacred relationships of home, such as we have, she is an absolute stranger. That which obtains in India is true of every other pagan land in some measure. Our women are honored, loved, protected above that of man; she is the greatest beneficiary of this Gospel. It is a shame for any man to fail in giving his support and influence to this cause; but for a woman to be indifferent, disloyal, and untrue, is the basest of ingratitude. She is like the dog that will bite the hand that feeds it.

The next credential of this Gospel is, that it brought us the supposed ideal form of government—Democracy. For the spirit of this principle, a thousand battles have been fought; but back of the battle-axe, the clanging sword, and the roar of batteries, there has risen the consciousness of innate privileges—the passion for freedom. The germ is found in these words: "If the Son make you free, ye shall be free indeed." With this spiritual awakening came the love of liberty and self-government. We may give credit to the Magna Charter, the Declaration of Independence, the Constitution, and the doings of parliaments; but the passion that made possible these great documents was the Gospel of the Church House which struck from the bodies and souls of men the shackles that bound them. All the by-products of our democracy—trial by jury, freedom of speech and press, public education, and the sovereign rights of the ballot are indeed the by-products of this Gospel.

Just here we wish to pause. We have indicated the source of our democracy, the greatest system of government known to man. Over against this proposition we wish to say with all the emphasis to which the truth is entitled that, unless democracy is supported by a religious intelligence—it is the most dangerous form of government in the world; tenfold more preferable is the absolute monarchy, than a democracy where every man is a law unto himself. We shouted from the house-tops: "Make the world safe for democracy," but it is going to require the same message that brought democracy into being, if it is to be a safeguard to our civilization. Democracy cannot be saved by battleships, standing armies, or institutions of higher learning with their multiplied millions of endowment; it cannot be saved with gigantic corporations, and towering skyscrapers; but it can only be sustained for the tomorrows when it is backed up by a public conscience vitalized by the Gospel of the Church House. Unless this obtains democracy is fertile soil for the torch of the night-rider lighting up the midnight heavens, the bomb of Bolshev-

ism, and a reign of terror. In the heart of America's three million jobless men are smoldering the fire of revolution.

Still another credential which is a by-product of this Gospel, we may call the reign of mercy, and humanitarianism. This Galilean Leader told a little story to his hearers. It was about a man who traveled from Jerusalem to Jericho, and was caught by thieves and robbers, and left by the roadside to die. There passed him in his misery and suffering the ecclesiasticism of the day, but gave him no relief. A representative of an alien people passed by who looked upon the unfortunate man and had compassion on him; relieved his afflictions with first aid treatment, carried him to an inn, watched over him during the night, and then paid the bill. In that little story we have the germ of every door of mercy in this and every other land. Our hospitals, almshouses, asylums of all kinds, rescue homes, and every manner of eleemosynary institution. That little story has been the means of turning millions into channels of human mercy; the reign of humanitarianism finds its source here. There are no lazar houses in the lands where the spirit of the Good Samaritan is unknown.

Then, again, we find that the Gospel of the Church House has brought the only stable institutions of our civilization. Creeds and philosophies have come and gone. The Socrates, the Platos, and the Aristotles, as well as the philosophers of modern times, have proclaimed to the world their panaceas and solutions of human problems. Kingdoms, dynasties, and even republics have flourished and faded out of the picture. Movements, big with promise, have flared up and gone out. Organizations have been saying, lo here, and lo there. Labor has banded together for protection and self-preservation. Revolutions have swept away governments, while parliaments have screamed themselves hoarse to save the day; but the pustules on the body politic continue to exude decomposed tissues. The Gospel of the Church House alone has withstood the ravages of time, notwithstanding destructive agencies without and within.

Tides of infidelity and doubt have beaten against it continually; traitors within have ridiculed her most sacred tenets. Many who sit at the table of the church daily, eating her bread, have denied her supernatural origin, and their name is legion. All such are like a man taking a free passage on a ship, then in the darkness of the night goes down into the hull and scuttles the vessel. Yet, in spite of all this the Church lives on, and many of her disciples are sounding the same message as was given in the long ago. Yes, it lives on often standing before the world as a pauper and beggar, getting only the left-overs of time and money. Any other institution would have gone into the hands of receivers long ago, if forced to get on with such humiliation as often obtains. This could not be except the great living Head still lives.

"He lives, He lives who once was dead;

He lives my everlasting Head,"

sings the poet, and there we have the explanation of it all.

We mention still another credential, which is the crowning achievement of all: the Gospel of the Church House has been the means of causing man to discover himself. Oh, he has always been conscious of his superior powers; a mighty being capable of doing great things. Every age has had its Demosthenes, Hannibals, Cæsars, Napoleons, and Bismarcks; in the realm of the fine arts, there have been the Praxiteles, Phidias, Sir Christopher Wrens, and Michael Angelos. Man has been producing immortal harmonies in color and tone; he has builded the Parthenons, the leaning towers, and cathe-

drals; he has been building Brooklyn bridges, Panama Canals, and Leviathans; but only as he knows and appropriates the message of the Church House, will he discover himself to himself in true values. Schools, science, libraries, and travel will widen his horizon, and move out his sky-line; but it required the visitation of the Perfect Man to reveal the content of his true worth. From the Perfect Man we have the lesson of eternal values. This was expressed in his own words: "If you should gain the whole world and lose your own soul, it profiteth you nothing." That is the crux of the whole matter as to man's value.

Then, lastly, for all who will accept and appropriate the Gospel of the Church House, it becomes a spiritual mother. What is the meaning of "mother," according to the flesh? Who could enjoy physical comforts, such as food, raiment, and pleasures, knowing at the same time that our mothers were suffering and in want? Any one who could allow a mother to go neglected and in want, if it were possible to succor them, is unworthy of the name of a man or a woman. Who would not die in the defense of mother against slander or reproach? Many have been made to bite the dust because of some slanderous remark about a mother. The institution which we believe to be the Church of God is our spiritual mother. We should, therefore, love her, protect her, honor her, and support her with the same zeal and with the same devotion that we would care for the beloved mother who brought us into being. The Church is our spiritual mother.

We wish to repeat, that our boasted civilization will go into oblivion; our mighty superstructures will become the habitation of bats and owls; the red flag of anarchy will bring us to the dust, unless there is a nationwide revival to the support and co-operation of the Gospel of the Church House. There is no other rift in the lowering clouds.

Bud Robinson's Monthly Letter.

To the Readers of The Pentecostal Herald:

WE greet you this week from beautiful Des Moines, Iowa. At one time Des Moines, Ia., was the headquarters of the great National Association for the Promotion of Holiness.

We reached Des Moines the last of May, 1903, from California. In our party was Dr. C. J. Fowler and wife, J. M. and M. J. Harris, Will Huff and myself. We held a great camp meeting here and there were a great many people saved. We also made this same trip from California in 1904. In those days we had such men as C. J. Fowler, M. L. Haney, Brother Isaiah Reid, Brother Cochran, Brother Danner, Brother Elder and Brother and Sister Edgington, and in those days Mrs. M. J. Tyler of Sioux City was the President of the Woodbury Co. Holiness Association.

I remember one experience that I had the day I left California: an old couple handed me a \$5.00 gold piece, and I put that gold piece in a little side pocket in my pocket-book for a keepsake. When I reached Des Moines I used up what money I had to pay my bills; I only kept money for my laundry and my \$5.00 gold piece as a beautiful keepsake. That night I knelt by my cot to pray, and while in prayer I saw a little widow woman that had journeyed two hundred miles to camp with just money enough to get to the camp, but when she left home she lacked \$5.00 of having her house rent. While I prayed, or rather tried to, I saw this widow woman and my \$5.00 gold piece. I said, "Now, Lord, I am a stranger here. I have never seen this widow woman until this afternoon, and if I go to giving her this gold piece it might hurt my good name."

He said, "I thought you had been telling

the people you did not have any reputation."

"Well, I do not think I have, but I do not want to get into trouble."

I dismissed it and went to sleep but early next morning when I awoke I praised the Lord that I was still alive, and knelt by my cot to pray. Again, I saw the little widow woman and my \$5.00 gold piece. I tried to pray it off, but before the breakfast bell rang, I said, "Lord, if you will let me have an opportunity today to give the widow woman this money I will give it to her." I felt easy and got blessed and went up to breakfast. Dr. Fowler notified me that I was to preach that morning. I preached and the Lord blessed in a very remarkable way. I made an altar call and a great drove was at the altar. I shall never forget the shouts and praises that were going on around the altar. Dr. Fowler, Brother Huff and Father Haney were running the altar services while Sister Margaret Harris was singing: "There's room at the fountain for thee."

I sat down on the platform to rest a little bit, and to my surprise there was no one on the platform but this little widow woman and myself, sitting right close to me. I looked at her and said, "Do you need any money?" She looked at me and began to cry. She said, "Brother Bud, when I left home I lacked \$5.00 of having money enough to pay my house rent and get me to the camp meeting, and the Lord said to me, 'You go to the camp meeting, I have got \$5.00 for you up there waiting for you to arrive to collect it.'"

I shall never forget it. I felt sheepish taking out my pocketbook, opening up the little back side and taking out the new \$5.00 gold piece that I had brought all the way from California for a widow woman to collect as soon as I arrived. The Lord showed me the money never did belong to me; that the rich old couple in California had only sent this \$5.00 by me from Los Angeles to pay the widow woman's house rent. Most peculiar experience I ever did have.

I never spoke with greater joy and peace in my heart than on that occasion. I heard of this little widow woman telling that story in a number of meetings she held. She would tell how God sent her two hundred miles to camp meeting and told her that he had \$5.00 there waiting for her to collect when she got there. She did not know who was to give it or where it was to come from, but she obeyed God. I remember how she shouted when she testified during that camp. Those were wonderful days, but God is still on the throne and the government is still on his shoulder, and of the increase of his government and peace there shall be no end.

THE HERALD readers will remember that in my last letter I talked to you on a number of beautiful scriptures; one was in Titus 1:2, that "God cannot lie," also John 10:35, "The Scriptures cannot be broken." Again in 2 Tim. 3:16, "All scripture is given by inspiration of God." Again, John 5:39, "Search the Scriptures for in them ye think ye have eternal life: and they are they which testify of me."

I am so thankful today to know that I have tested every one of these scriptures and proven every one to be true. It is a fact, beloved, God cannot lie; and also another fact that the Scriptures cannot be broken. If the Scriptures could have been broken, the preachers themselves would have wrecked the Bible long ago. The latest news I have heard from the new modernistic schools is, —*Man has made God in his own image.* I suppose that means that man has led God to the back door of creation and bowed him out of existence. A man that is not crazy and has enough sense to reason on any subject would be at a loss to know what a preacher of that faith would have to offer to a dying world.

To my way of thinking it is the most pitiful thing in the world for a man to preach and have nothing to preach, and a man to represent God and have no God to represent;

and to offer a salvation to a hungry world and no salvation to offer them. It reminds me of an incident that took place in one of my camp meetings in the State of New Jersey a few years ago, where a preacher came to the camp meeting from another town one hundred and fifty miles away and was asked to preach one afternoon. There were 1800 people there of his denomination. There were 50 preachers belonging to the same denomination that he belonged to. This gentleman stood up in the presence of that multitude and made this remark—it almost made my blood freeze in my veins. He looked the great congregation over and said: "The church of which I am a member has taken the fire out of hell; there is no place of torment any longer. The church of which I am a member has taken the gold out of heaven; there are no more golden streets there now, for my church has taken them out. The church of which I am a member has taken the blood out of the atonement; the death of Christ, his bloody sweat and dying groans was only a joke. The church of which I am a member has taken the inspiration out of the Bible; it is no longer an inspired Book; it is hardly equal to Shakespeare. The church of which I am a member has taken God out of Christ; he is no more the divine Son of God. As to the deity and eternal sonship that is only believed by weak-minded people, old-fogies and back numbers."

Supposing this brother had preached a message like some of his gospel brethren of the ministry were preaching, would the backslider be won back to Jesus? Would the sinner have found pardon? Would the justified believer have found the beautiful experience of entire sanctification? Would the saints have shouted for joy? The reader will have to say no, Brother Bud. The message from this other man would have fallen like the leaves in the cold bleak days of November. But, thank God, there are a few people living yet that believe in a whole Bible for the whole world and a salvation from all sin for all men provided through the atoning blood of Jesus.

Just here, I want to testify that I have not changed my faith nor my theology in a little over fifty years. I still believe in the divine Creator and a divine creation; that man was made in the image of God, and that God breathed into his nostrils the breath of life, and man became a living soul. We still believe that man by his transgression fell and brought death, wreck and ruin to his posterity and was lost, eternally lost, but that God the Father so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. We still believe that when a man repents of his sins and confesses his sins and believes on the Lord Jesus Christ, that he will then and there be scripturally regenerated, born of the Spirit and translated out of the kingdom of darkness into the kingdom of the Lord Jesus Christ. He then and there becomes a son or daughter of the Almighty. We believe then as a regenerated child of God he or she can consecrate themselves soul, spirit and body to the Almighty God, that he will accept the offering they bring and will cleanse and purify their hearts by the baptism of the Holy Ghost and fire, and sanctify that man or woman wholly. We believe at that time the old man is crucified and the body of sin destroyed. We believe in *expressing* and not *suppressing*. We believe the old man must die. We do not believe there is any such gift of Christ in the known world that can keep man sweet in his soul as long as the carnal mind dwells in that same heart. We believe the only way in the world to be a happy man is to be wholly sanctified; and we do not believe that any man can hold himself down and keep him down very long.

We are so glad to tell the readers of THE

(Continued on page 9)

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

PENTECOST—WHAT WAS IT?

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

PART I.



WE find the record of it in the second chapter of the Acts of the Apostles. Fifty days prior to that time Jesus had suffered death upon a Roman cross outside the gate of Jerusalem, had been laid in Joseph's tomb, but had risen from the dead on the third day after his crucifixion. He had commanded his disciples to tarry at Jerusalem until they were endued with power from on high. Out of more than five hundred only one hundred and twenty obeyed the command. After Pentecost we hear nothing further concerning the three hundred and eighty odd who refused to tarry for the blessing. The one hundred and twenty had been assembling daily in an upper room in expectation of this promised endowment of power. It is hardly possible that they had any intelligent notion of what was coming to them. On the morning of the tenth day, about nine o'clock, it came upon them suddenly. It did not originate in them, but came from heaven with a sound "as of a rushing mighty wind." Luke says this sound "filled all the house where they were sitting."

We would expect so marvellous an event to have some place in the foregoing prophecies of the Word of God; nor are we disappointed. Joel (chap. 2:28-32) had told in definite words of this outpouring of the Holy Ghost. Malachi (chap. 3:1-3) had prophesied concerning it; though not in such clear terms as we find in Joel. John the Baptist (Matt. 3:11) had declared: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." John combined the two prophecies of Joel and Malachi, and forged them into a new prophecy; or rather, gave the prophecy a new form.

Turning to our Lord, we find him speaking of this coming of the Holy Spirit. In Luke 11:13 he says: "If ye then being evil, know how to give good things unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" In John 7:37-39, we have these words: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." Note the explanation given in parenthesis: "(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because Jesus was not yet glorified)." In that wonderful fourteenth chapter of John the Master makes special promise concerning the gift of the Spirit, but qualifies his statement by saying: "Whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him." Then follow those enigmatic words: "For he dwelleth with you, and shall be in you." What did he mean? Paul says (Romans 8:9), "If any man have not the Spirit of Christ, he is none of his." This does not refer to the mind of Christ, but to the Holy Spirit. In the former case we would find in the Greek either the noun *phronema*, or the verb *phroneo*; but in this quotation we have the noun *pneuma*, the reference being to the Holy Spirit. This comes to every soul in the moment of conversion: it may take a life-time to cultivate the mind of Christ. The disciples were Christians, and therefore had the Holy Spirit. Jesus says, "with them"; but at Pentecost he would be poured out upon them, and would be "in" them. The language sounds mysterious; but we shall find the meaning in the fact, that they were to receive the Spirit in

his baptismal office. In this office he would be our Lord's coronation gift, not to the world (it cannot so receive him), but to the Church. We shall endeavor to make this clearer in a succeeding article.

In John 16:7-11, the Master makes another clear promise of the gift of the Spirit to the Church, and in connection therewith gives some unanswerable teaching concerning revivals of religion that result in the conversion of sinners. Let us quote the passage: "Nevertheless I tell you the truth: It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." That is fundamental in his teaching. Men may put all the "pep" and "whoopie" they can muster into meetings; but there can never be a genuine revival until the Holy Spirit comes upon the Church. All else is sham, and will soon pass away like the morning mist. If we did less singing and preaching, and more praying, our meetings would accomplish more, and results would be more lasting. There would not be so much falling away.

We lay down this statement concerning what happened at Pentecost: Either the one hundred and twenty had never been converted before that time, and that was their conversion; or they had been converted before that time, and that was something else. That is a fair proposition; and we proceed to its investigation.

Many times during recent years has this writer heard it stated from the pulpit that none of the hundred and twenty had ever been really converted prior to that outpouring of the Spirit upon them. Let it be assumed for the sake of the argument that such teaching is correct, and that there was not a regenerated soul in that upper room group. We may find ourselves a bit tangled in the argument; but we shall proceed.

Turn to the tenth chapter of Matthew, and read the account there given of the ordination of the twelve apostles; and note that they were given authority to heal the sick, to cleanse lepers, to cast out demons and to raise the dead to life. That ordination was performed by the Master himself; and it was tremendous. It does not seem quite consistent when we remember that not one of those twelve men had ever been converted. Would one be justified in saying that God does not commonly deal thus with unregenerated sinners? But let us proceed further with our investigation. It will pay to be thorough.

Read carefully the tenth chapter of Luke. There we find an account of the calling together and the ordaining of seventy other preachers. The record says that these seventy were likewise given authority to heal the sick, to cleanse lepers, to cast out demons and to raise the dead back to life; and they went out two by two, and did those very things. On returning to the Master, they reported that they had been casting out demons in his name. Jesus made the strangest reply to them that ever fell upon the ears of a set of unregenerate sinners: "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Did the world ever hear of such a group of unconverted men? If so, where is the record of it?

Some one says Peter was backslidden, and Pentecost restored him. But Mary Magdalene was one of the one hundred and twenty, and she received the same sort of blessing that came to Peter. Surely she was not backslidden. But if she was, what are we to say about the apostle John? Was he backslidden too? There certainly is no shadow of evi-

HERE IT IS!

Just what you have longed for—a small Bible with large clear type.

The binding is an extra fine genuine Levant Morocco, leather lined to edge, silk sewed. A beautiful small grain, stamped in gold, overlapping edges. It is exceedingly flexible.

The paper is a very white, opaque, thin India which makes the Bible thin and light; at the same time, it is very durable.

The type is a large, clear special self-pronouncing that reads like long primer. The names of the books are printed on the corner of the pages, making it easy to turn to them; the chapter numbers are in figures.

The helps are 40,000 center column references with dates at the head of each column, one of the most comprehensive and complete concordances of 160 pages, 80 pages of other valuable helps, including maps in colors.

It is red under gold edges, has the silk headband and marker, thickness is 1 inch, size is 5x7, weight is 22 ozs.

We have been selling Bibles for 30 years and this comes nearer being the most ideal than anything we have offered to our customers. The binding is handsome and durable, and the most pleasing thing about the book is that it lies perfectly flat in the hand anywhere it is opened. This is a book you will fall in love with.

The regular net price of it is \$8.50. We have tried for years to have manufactured the finest and most attractive Bible that could be made, and at the same time sell it at the low price of \$5.00. We have just been successful in doing this and you can get one of them. On account of the close margin at which we are selling them, we ask you to send 10c extra to pay the postage. If you are not doubly pleased, you may return the Bible in good condition within 10 days and we will refund your money promptly.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

dence that such was the case. But suppose we dismiss him, and take up Mary the mother of our Lord. Who will dare to call her an unregenerate sinner? But she received the same sort of blessing that came to Peter and to the others of that highly favored group. Our assumption seems to be carrying us too far for safety.

We read in the high priestly prayer of Jesus as recorded in the seventeenth chapter of John, that he told the Father that he was not praying for the world, but for those whom the Father had given him out of the world. We are beginning to be ashamed of our assumption. Again he said in that same prayer: "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition," referring, we suppose, to Judas Iscariot who betrayed him. Were these men unconverted sinners? If so, what did Jesus mean when he said: "They are not of the world, even as I am not of the world?" Our assumption is falling to pieces.

In the last few verses of the Gospel according to St. Luke we have an account of the ascension of our Lord to heaven forty days after his resurrection from the dead. Luke says the disciples "worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." This is strange conduct for unconverted sinners. They do not so act in the present time. Something must have changed.

Our assumption is false. We give it up. Such a statement would never have been made, had not its authors been tight-run for an argument against entire sanctification as a second work of grace. The hundred and twenty were converted people—the best that God had in the world. Pentecost was not the new birth, but something else. In our next chapter we shall undertake a diagnosis of the case of these men and women, in order to find out what happened to them on that glorious morning nineteen hundred years ago. Our prayer is, that the blessed Spirit may direct and bless our study of the Word.

Twenty-five cents will put THE HERALD into some home for the next three months.

GLEANINGS FROM THE EVANGELISTIC FIELD

CHIMULPO, KOREA.

Dear Friends of The Herald Family:

Looking westward from our window we are faced with a blaze of color; crimson, shading gradually into delicate pink, burnished gold and finally faded blue. Smooth, round mountains stand out from a glassy sea in purple relief. On a nearby promontory stands an old castle, silhouetted in dark forbidding contrast against the brilliance of the sunset.

In the lowlands between us and the sea little straw-roofed mud huts are grouped in friendly clusters. Here our Korean neighbors carry on the endless chain of affairs which they call life. Here they work, eat, and sleep, sometimes dividing the same shelter with their cats, dogs and chickens. Here the diminutive matron of six or seven years learns to carry her baby brother on her back as she trudges about the house in long skirts, performing her womanly tasks. Here this same little brother at the age of nine or ten thrusts his slender shoulders into the straps of a jiggy (frame for bearing burdens on the back) and staggers down the street with a load of vegetables or rice. Here we sometimes see the father sit treading the crude machine, which converts the straw he feeds it into cheap rope, from four in the morning to ten at night. Here the women sit on the floor with their ironing before them on a flat stone, beating, beating, beating with round clubs in steady rhythm, sometimes for twelve hours on a single garment. Here the old men sit discussing the glories of bygone days as they smoke little iron pipes with three-foot stems. Here the old woman who has borne many sons keenly watches her daughter-in-law, who must obey her slightest wish and never talk back for fear of being banished from her home. Here the pain-wracked, soul-starved toiler thrusts hot needles into his quivering flesh or gives his last yen (fifty cents) to a witch doctor to placate devils or drive away evil spirits. And so the treadmill of life goes on in Chimulpo as in hundreds of other Korean cities and villages, busy, quarrelsome, crowded, monotonous.

Last week we wrote of the first few days of our tent meeting at Seoul. The crowds continued to increase until the surrounding grounds, as well as the tent, were literally packed. Hundreds of these knew nothing whatsoever about Christianity, and hundreds of others were in no sense of the word Christian. For two hours each night those who could not get under the canvas would stand, and for the most part eagerly listen to every word. Thus we had the privilege of preaching the gospel to thousands of non-Christians.

Greatest difficulty was encountered in caring for those who came at every altar call. For the first few nights we reserved no altar space because of crowded conditions. When we asked those in front to move if they did not desire to pray, so as to make room for the seekers, everyone sat still. They all wanted to pray. Then we roped off the front but those who had been sitting in the first rows pressed forward until they broke through the ropes, making the altar space inadequate. After what space we could reserve and the platform were full of seekers, personal workers would find and pray with many throughout the congregation. Hundreds of believers sought entire sanctification and many non-Christians found Christ. Two leading pastors of the city who had become discouraged because of reverses of a serious nature, were filled with the Holy Ghost and took up their work with renewed determination and faith. All denominations co-operated in a splendid way. "Holiness Unto the Lord," was the principal theme of our message and found little opposition. Korean Christians seem anxious to press forward into all the light.

We praise God for a most gracious revival.

Yours in Him,
Asbury Foreign Missionary Team.
Kirkpatrick, Crouse, Erny.

UNION REVIVAL AT LUCAS, KANSAS.

The Evangelical, Methodist and Baptist churches of this place pitched a big tent in the center of town and called us for a union campaign beginning the first Sunday in September. It was their first attempt at such an effort but everything worked out beautifully. At the first heavy rains interfered with the work but in a little while the clouds lifted and the crowds came. Brother C. P. Gossett was our co-laborer and did fine work with the assistance of a big choir and splendid orchestra. Rev. Kaiser, of the Evangelical Church, sponsored this move with Rev. Heimbarger, of the Methodist Church. The Baptists were for the instance without a pastor. It was wonderful how the Christians of these churches worked together. At the altar and in personal work you could not tell the one from the other. From the neighboring communities and towns the United Brethren, Presbyterian, Lutheran and other Evangelical, Methodist and Baptist people and ministers attended in goodly numbers. The altar was filled a number of times and besides there was a general awakening among those of the church who were already in.

One of the special features of the meeting was the renewed faith and courage of a number of good saints who had held on at some odds contending for the faith and praying for just such a revival. The meeting proved food and drink to their yearning hearts. Shouts went up as the blessings came down. On the closing night Mr. Wilcox, sponsor for the

Baptist Church in the campaign said, "This meeting is a success from every standpoint."

We found that the people generally were hungry for the whole gospel. It was a delight to see them drink it in. And it was further demonstrated that where a faithful few remain constant and pray God will finally reward and give a revival.

We found a goodly number who were taking The Pentecostal Herald and we also secured other new subscribers. It goes without saying that wherever you find readers of The Herald you will find believers in genuine revivals.

We are now in Ravenna, Ky., in the Methodist Church with Rev. W. A. Wells, an Asburian. Goodly numbers are being converted and reclaimed in the evening services, while in the day meetings folks are getting sanctified in the old time way. Besides these services we have spoken in five schools and civic organizations. Each day at eleven forty-five we hold a fifteen-minute service in some store or public building. Mr. H. L. Cochran, of Sherman, Texas, is singing and co-laboring with us. He is spiritual, efficient and industrious. No truer and better can be found in his place.

O. H. Callis.

EIGHTY SOULS SAVED.

The days of revivals are not a thing of the past, unless the change has been made since last Sunday when in the town of Columbia, Ky., there was witnessed a wonderful display of divine power in the salvation of many souls. Never in the history of the little city of Columbia has there been such conviction, such praying and such shouting as we had in our recent revival.

We had a difficult time getting into Columbia, for we had moved our tent to Burkesville, where we found two meetings already in progress, thus necessitating our going elsewhere, and finally decided to go to Columbia. We had opposition, but all denominations rallied to our help and the Lord stood by us and the result was a great time of salvation. Drunkards began to fall at the altar, church members began to ask God to have mercy, sinners came in droves to the altar and as many as eighteen were converted in a single service.

Rev. A. E. Minnick, of Glasgow, and his singer, Brother McPherson, joined us and we had a wonderful manifestation of the Lord's presence. The people stood around the tents by the hundreds. As we preached on holiness the saints shouted and many asked for prayer that they might be cleansed from all sin. The city was stirred and old and young sought the Lord and were saved from sin.

The different denominations and citizens of Columbia invited us to return next year and give them an entire month. We praise God and take courage. The old world is starving to death for some one to lift them up to Jesus.

A. S. Beck.

JACK LINN REPORTS.

It is a source of much joy to know that in this day of unbelief and the onslaught of modernism is on every hand, that God still owns the old-fashioned gospel. We have much to praise him for. Deaths, calamities, earthquakes, floods and other catastrophes do not seem to lead people to God, but the precious Word is still the sword of the Spirit, and when folk hear it they get under conviction, and many yield to God and are saved.

We are now engaged in a meeting in the Wesleyan Methodist Church in Baraboo, Wis., and the Lord is blessing. Definite results are being recorded and the end is not yet.

The Lord has opened the way for me to take a world missionary trip. In the latter part of January I expect to sail for the Orient. There I shall visit and preach in China, Korea and Japan, with the Oriental Missionary Society and such other stations that open doors. Then I shall go to India and Egypt and the Holy Lands and back through Europe. This is not a vacation or sight-seeing trip, but truly a missionary journey. Please, dear saints, remember to pray for me sometimes.

Jack Linn.

REPORT OF BROTHER KIM—PUKANG, KOREA.

On the 6th and 7th of this month Brother Kim held special meetings for unbelievers and invited several preachers from neighboring churches to come and help push the battle for the Lord and souls. The days were spent in house-to-house visiting, preaching the gospel, distributing tracts and inviting the people to come to the church services. Good crowds came both nights, the attention was good and thirty-six precious souls bowed at the feet of the Saviour seeking pardon. A young man for whom there has been much prayer was reclaimed at this time. He had once been a devoted follower of Christ but had gone back to the beggarly elements of the world and hardened his heart. However, the Lord called him back: like the prodigal son, he returned to his Father's house. There was great rejoicing among the Christians when he bowed at the place of prayer, and as they prayed together they sang that beautiful old hymn, "The Ninety and Nine." It was a time of blessed rejoicing. Praise God!

The Chuk Chun Li Branch Church has been undergoing some difficulties so that Brother Kim was tempted to discouragement concerning it but he praises God this month for a real victory. He held special meetings in this place for two days and preached the Gospel in all its fullness and power. The Holy Spirit worked mightily and forty precious souls

came to the Saviour, seeking the pardon of their sins.

For a whole year the little group of believers at Sei Tong Li have experienced difficulties because of having no definite place to meet together for worship. Sometimes they would open their meetings in the guest room of one of the homes; sometimes it would be in a vacant house and sometimes in the court yard of one of the homes. But this month they built a small, tin-roofed church up on the hillside, and it was therefore with great joy that the dedication ceremony was held on the 11th of the month. Brother Kim believes that the Lord gratefully accepted this offering of his children. Special meetings were held for two days and a goodly number of unbelievers heard the precious name of Jesus proclaimed. Thirteen believers have been accepted as members on probation, and we would ask you to pray especially for these babes in Christ. The believers are praying that God will give them a regular worker as Brother Kim cannot give much of his time to this place. There are a number of small villages near which need the gospel and from some of them Brother Kim has had invitations to come and preach, but his time is so full that he has not found time to go. He says that the harvest is indeed ripe, but the laborers are few. He is praying that God will send forth a laborer to this needy field. We trust you will pray for this also.

During the month Brother Kim has held special meetings in six different places and has seen about 250 souls seeking Christ. Hallelujah! Please pray for these.

The Oriental Missionary Society, Shanghai, China.

OPENING REVIVAL AT OLIVET COLLEGE.

It has always been our custom at Olivet College to have an opening revival for the school at the first of the new year. This year Rev. I. N. Tool was the evangelist. Brother Tool is one of those old-time holiness preachers. No foolishness—plain Bible preaching—put up in a good logical way, with his whole heart back of his message, ever pushing the truth home with his spirit which is afire for God. Brother Tool has a great spirit, he preaches with the Holy Ghost sent down from heaven, and when he is through speaking, something has been said.

We had a good meeting. I was there the last Sunday and they had the long altar full of seekers both morning and evening. Such praying and digging those young people did, but they got some place. God's Spirit was there and we had salvation. Personally, I am of the opinion that the most outstanding thing about a holiness school is the religious atmosphere that they have continually. To get our young people established in the doctrines and graces of our church is a great and useful work. Nothing can do this better than an old-fashioned revival. That is our first great job.

President Willingham, Pastor Hertenstein, Dr. and Mrs. Heslop and our faculty and community are ever pressing the work of salvation along with our educational activities. God bless them.

E. O. Chalfant.

GREAT REVIVAL AT SUMMERDALE, ALABAMA.

The greatest revival in the history of the Methodist Church in Summerdale came to a close Sunday night, October 12th. Rev. R. J. Haskew, General Evangelist of the Alabama Conference, did the preaching. Inclement weather interfered two or three nights of the ten-days' meeting, but most of the time overflow crowds heard the stirring messages of this man of God. The messages delivered were logical, convincing and convicting. The sinfulness of sin was rightly pictured and the beauty of the Christian life was emphasized. Brother Haskew is not afraid of holiness nor the word sanctification. He preaches the doctrine with such positive clearness and so beautifully that folk rather like than dislike it.

For nine days it seemed that the sky would remain brazen and that God had forgotten to hear. But folk kept praying and the evangelist never allowed his ardour to cool. He kept sweet and worked hard. But folk would not move until we came to the last service. At the last service personal workers went out into the congregation in earnest. In a little while we had forty-six seeking pardon for sin and church membership in some church. Twenty-three of this number came into the Methodist Church, about twenty on profession of faith. Six family altars were set up and thirty agreed to tithe.

The last day of the services the Sunday schools felt the effect of the meeting. The Baptist reported a 30 per cent increase in attendance and the Methodist a 60 per cent increase. The whole town and community felt the power of God. I am glad to commend Brother Haskew to the brethren. His address is 930 North 19th Ave., Pensacola, Fla.

C. C. Beverly, Pastor.

P. S. Brother Haskew leads his own singing and does the preaching, and does both mighty well.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

Six Months in Advance\$0.75
One Year in Advance 1.50
Foreign Countries 2.00

Subscription Discontinued When Time Is Out.

In ordering address changed give both Old and New address. Write all names plainly with pen and ink or typewriter.

Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers, sample copies will be sent free on application.

Remit by Registered Letter, New York Exchange, Express, or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY
523 South First St. Louisville, Ky.

OUR CONTRIBUTORS

Rev. L. R. Akers, D.D., LL.D. Rev. O. G. Minglehoff, D.D.
Rev. Percy F. Asher. Rev. Henry Ostrom, D.D.
Commander Brengle Rev. Paul S. Rees.
Rev. W. K. Chapman, Ph.D. Rev. G. W. Ridout, D.D.
D. D. Rev. C. W. Ruth
Rev. John B. Culpepper, D.D. Rev. Joseph H. Smith.
Rev. C. M. Griffith. Rev. B. E. Shelhamer.
Rev. I. M. Hargett, D.D. Rev. Geo. Whitefield Simon-
son, D.D.
Rev. Andrew Johnson, D.D. Rev. C. F. Wimberly, D.D.
Rev. John F. Knapp, D.D. Rev. A. H. M. Zahniser
Rev. Richard W. Lewis, D.D.

(Continued from page 1)

siderate of his poor, he may be counted on in our time of trouble. It certainly would be the part of wisdom to make sure of the benefits of this promise.

Notice: "The Lord will preserve him, and keep him alive." That is a gracious promise. We certainly need in this life so intricate, so fraught with accidents, diseases, so abounding with robberies, slanderers, murderers, and all sorts of tricksters and shrewd, designing enemies of mankind, some one to watch over and keep us. We have the promise here that, under certain conditions, the Lord himself will preserve and keep us alive. The condition is based upon our attitude toward the poor. Let's secure the gracious benefit of this promise.

We have the assurance that such a person "shall be blessed upon the earth." And we are promised also, that God will not deliver such a person to their enemies; and then, we come to a beautiful climax; in the end, we may all expect the bed of languishing. Sickness is a part of the program of most every life. Here is the promise that those who consider the poor shall be strengthened upon the bed of languishing, that our God will make our bed in time of sickness.

Could anything surpass a promise like this? Could we possibly have greater assurance of blessing in life, of the divine presence and mercy as we approach the end? Think of the hand that scooped the ocean bed and lifted the mountain peaks into the clouds, smoothing out the bed upon which we lie as the sun of life is going down! Here is the promise of wonderful nursing at the end of the way, that lends beautiful charm to the thought of sickness and the death-bed, that our God should be an invisible attendant, giving us strength in the hours of languishing, smoothing the wrinkles out of the sheet, and kindly adjusting the covering. Oh, this is very wonderful! Let us be sure that we get the benefit of these wonderful promises by cultivating constantly the attitude of kindly consideration and ready helpfulness to our fellowbeings about us who have not been so fortunate as we may have been.

It is quite proper to contribute to the building of the church, to the erection of the place of worship, and the support of the ministry. We cannot neglect the cause of education. We should be ashamed to refuse to

make what contribution we can to the community chest. All these things are necessary; we must be always ready to send the gospel to the neglected masses, but somehow, this "poor business" looms up in the Bible. The call is clear and oft repeated, and the promise is comprehensive and detailed.

This blessing is by no means shut up to the rich and affluent; to those who are able to do large things. As a pastor, I have known devout, warm-hearted Christians of very limited means who were deeply concerned and beautifully active in their charity toward those who were more needy than themselves. I once knew a godly woman in a log hut who seemed to be very poor; but it appeared that in her deep concern for the sick and suffering about her, she forgot her own straightened circumstances. She was going here and there where there was sickness and want. A few well selected potatoes to be baked for a poor sick woman; a little quince jelly spread on some well buttered slices of light bread. Of course, in such cases the outlay was small, but the love was large; the joyful service was a foretaste of the good world to come; the visitations were as if an angel had come into the hut of poverty and suffering.

Those who would minister to the poor may no doubt do much by proxy, through well regulated charitable organizations, but to get the very cream off of the milk of human kindness there must be personal touch; the right hand perform some deeds of which the left hand knows nothing. There must be a fellowship between the helper and the helped. There must be a sympathetic touch of kindness that is worth more to the soul of the sufferer than the ministration to the physical needs.

I am sending out this sermon, not so much with the hope that some help may come to those in dire need, as the hope that those who can render help may secure the gracious blessing that is vouchsafed to them who consider the poor.

It would seem that anything like a true Christian experience is impossible without the practice of self-denial. Some curtailing of one's self interests in order to bring help to others, is the true spirit of the Christianity of Christ.

No one of my readers will think for a moment that I am suggesting that we can buy salvation with old clothes, a few potatoes, or a few dollars. Salvation comes by faith; but this faith must bring us into a state of fellowship with Christ that produces the works of love. The love of God must so come into us that we love our fellowbeings, and that love must often express itself in the most practical way. It must seek opportunity to help, to bless, to lift up, to visit, to comfort, to feed, to clothe, to bind up wounds, to bring the love and mercy of God through the hearts of his people down into the bruised and aching hearts of suffering humanity.

This sermon is rather short. I could write at length, but I shall let the reader lengthen it out in meditation and in active service. Unselfish, to be sure, but remembering with comfort, the wonderful promises vouchsafed in the text: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: And thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness."

The Mayo Brothers' Message.

"That holy money, as we call it, had to go back into the service of the humanity that paid it to us," said Dr. William Mayo, speaking for himself and his famous brother, Dr. Charles Mayo, in an interview at New Orleans, April 21.

Dr. Mayo had just told the reporter that he and his brother had placed themselves

upon a reasonable salary, that all money received in excess of their salaries had been set apart as holy money, and that they had dedicated it, now approximately \$13,000,000, to the service of humanity through the Mayo Foundation for Medical Education and Research affiliated with the University of Minnesota.

Continuing Dr. Mayo said:

"We try to take up the medical and surgical education of selected and promising men where the state leaves off. If we can train 500 pairs of hands, we have helped hand on the torch, and we have the hands to train, nearly 300 of them now, and a waiting list of 1,400. They are the ones who will carry on."

"From 1894 onward we have never used more than half of our incomes on ourselves and our families; latterly, much less. My brother and I have both put ourselves on salaries. We live within them."—*Michigan Christian Advocate.*

AN OPPORTUNE MESSAGE.

MRS. H. C. MORRISON.



AMONG the many good things that were heard at our late General Conference which convened in Dallas, Texas, were the talks from our various episcopal leaders, always on some vital theme that concerns the members of our church and others, as well.

Bishop W. A. Candler is our senior Bishop, but he does not spend his time in leisure, but is constantly giving the rich fruitage of his fertile brain to our church periodicals, and you may depend upon him to sound the right note in whatever he discusses.

Bishop Candler is one of the old-timers, when it comes to contending for the faith once delivered to the saints. He has no sympathy with modernistic twaddles, but calls upon the people to "ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

What we are passing on to our readers was given by request on the last day of our General Conference, and is entitled

PUTTING FIRST THINGS FIRST.

The Bishop says:

"It would not be proper for me to exhort you, but I hope you will suffer me to say a few things. Our Lord is our High Priest. That is the great theme of the epistle to the Hebrews. St. John gives us an illustration of his high priestly function executed the night before he died, when he prayed, 'If it be possible,' and among other things prayed, saying to the Father, 'As thou hast sent me into the world, so send thou them into the world.' We represent him. The world sees him in us, or it does not see him at all. It behooves us, therefore, to live in such a fashion that we shall worthily express him. And then he tells us what he came for, tells us twice. When he blessed the little children, they asked him who was the greatest and he said: 'The Son of Man is come to seek the lost.' Near the end of his life, passing through Jericho, he saw poor outcast publicans, ostracized by the people, but eager to see the Lord. Out from the tree he called the publican and declared: 'The Son of Man has come to seek and to save the lost.'"

"If we represent him in the world, if we are sent by him as the Father sent him, our chief business is seeking and saving the lost. Many other things are important. We may build our houses of worship and extend our lines of movement and do a thousand things, but it will not be approved if they substitute the seeking and saving the lost. We can do without houses of worship. In our gospel as recorded in Acts, we read of no collection to build a church. Methodism was rather unhoused when it started. If we will save

souls, the good Lord will put a house over them. Let us be mindful that our Savior sought the lost in one person.

"I hear brethren says: 'Let us think in continents.' I understand what they mean, but if they mean by that not to seek individual souls, I am against it. I do not think of my children as a family only. I think of them one by one. Our Savior gave us three good parables. When there was a great number of publicans and sinners coming to him, he broke out with the parable of the lost sheep and the shepherd going to the mountain after them, and of the parable of the lost coins, and the shamefaced woman seeking them, and then the parable of the lost boy with the father longing for him and waiting for him on the lookout when he came. He saw him afar and ran and kissed him and fell on his neck. We want to seek the individual soul.

"I am here not to censure the Church, but am bound to say that the Church is not as happy as it used to be, and the reason is found in that parable of the prodigal son. When he got home the Father was bound to rejoice. We need not be afraid of emotion. If we will only have conversions of individual souls, the Church will be happy. It is the one event, so far as the Scriptures teach, that gets reported in heaven. They do not report battles and congresses; but there is rejoicing in heaven over one sinner that repents. If one little boy kneeling at the altar here this morning could find God, it would augment the joy of God and the gladness of the angels.

"I will make a little confession. I was a young preacher. Not having been born of a clerical family, I did not know much about the work. But I rejoice today in the fact that I had conversions. I have been going about your orders representing the interests of the Church, but I have not had as many conversions in these years as when I was a boy. It breaks my heart. Let us go forth this year and put first things first, and this is the first thing. Let us go forth weeping, bearing precious seed. O that we may come rejoicing at the end of the period before us, bringing our sheaves with us! O that with the angels and the archangels we may rejoice over the abundant harvest and crown him Lord of all!"

If You Are Wise

you will take advantage of the wonderful reduction in price of our books advertised in last week's HERALD on pages 12 and 13. I am surprised and delighted that you are given this opportunity to get books which are sound, scriptural and strictly orthodox for the small sum at which they are quoted. No matter who may be the members of your household, boy, girl, father, mother, grandfather, grandmother, or perchance a visitor, you will find something in this list that will suit their taste and meet their needs. Select a number of these choice books for your pastor while you can get two or three or four for the small sum of \$1.00. In my opinion, this is the best display of worthwhile books that we have offered our readers at any time, and I trust they may avail themselves of this bargain of bargains in deciding what their Christmas gift shall be. It would be wise to select them at once that your order may be filled promptly and without having to substitute.

MRS. H. C. MORRISON.

Sailing.

Rev. G. W. Ridout and Mrs. Ridout sailed for Central America October 17th. They begin their work with the Friends Mission, Chiquimula, Guatemala, Central America, and will work on into Ecuador, Peru, Bolivia, Chili, Argentina, Brazil, and then across over to South America. They will be gone till June, 1932. Dr. Ridout will write up his Journeys in THE PENTECOSTAL HERALD as he did when in Asia. Remember to pray for them.

ALL FOR TWENTY-FIVE CENTS.

A sixteen-page, full salvation weekly paper may be had from now until February, 1931, for only 25 cents. Who can estimate the value of such a paper to your home, your church, your life! Who can measure the harvest reaped from the seeds of truth poured into the garner of your neighbor's heart each week through the splendid articles contained in this full salvation paper.

There is no better way to promote purity of heart and holiness of life than by circulation of a good full salvation paper. Let it be remembered that the "Russellites," and "Eddy-ites" and many kinds of "ites" are pressing the work of circulating their pernicious literature, so let us offset them, so far as possible, by filling the land with literature that will point the people to the Lord Jesus for full salvation.

Have you faith to believe that The Herald's messages would help your neighbor to a higher plane of Christian living? Then bring the message and the friend together by sending them The Herald till February, 1931. Send only 25 cents and their names, which will bring to you the sweet assurance of having "Done what you could." The Keeper of accounts will see to the reward. The time is short! Get busy now!

H. C. MORRISON.

Attention!

To the Friends of Asbury College:

Many of the finest students who have graduated from Asbury College are those who have had to work part of their way through school.

One of the greatest handicaps we have had is our inability to offer employment to the many young people who apply to us for assistance in their effort to secure a college education. The installation of a mattress factory at Asbury College will be of real advantage toward meeting this need, and if we can keep it running to full capacity it will assist a number of students to reach their coveted educational goal.

We believe that the friends of Asbury College are deeply interested in the success of this institution, and, in the purchase of mattresses which are built with great care and which are second to none in their construction and in materials used. We believe that our friends can greatly contribute to the noble work of assisting worthy young people to the largest development of the four-fold life.

I have purchased one of the inner spring mattresses for my own use and find it the most satisfactory aid to sleeping I have ever known. I can heartily recommend to all the friends of the institution the purchase of an Asbury mattress for your own sleeping comfort and also for the promotion of the work which will pay dividends here and hereafter.

Respectfully yours,

L. R. AKERS, President.

Folders telling all about the mattress factory will be sent to any one addressing a request for same to Mr. Harold R. Barnes, Sales Manager, Asbury College Mattress Factory, Wilmore, Ky.

BUD ROBINSON'S LETTER.

(Continued from page 5)

PENTECOSTAL HERALD that we have made a discovery, and yet our discovery was nothing short of the divine revelation from God to us. We thought we had discovered it when God showed us that he had revealed it to us, and then we found out that salvation was a revelation and not a discovery. We remember hearing Brother Seth Rees say once that

regeneration was a revolution that turned a man upside down, while sanctification was a revolution that turned a man inside out. We say "amen" to that theology. Beloved, we must have a work of grace that brings pardon to the guilty soul; we must have another work of grace that brings cleansing to the regenerated believer. Therefore, we have been for over fifty years preaching a gospel of regeneration, but over forty years preaching a gospel of entire sanctification. We do not believe that the new birth is sanctification, nor do we believe that sanctification is the new birth. We believe the sinner must be pardoned, and we believe the believer must be cleansed and purified. To us, the two works of grace is plain. Maybe the reader might see it in this light: In the new birth we are *cleaned up*, and in the baptism of the Holy Ghost we are *cleaned out*. In the new birth we *put on the new man*; in sanctification we *put off the old man*. In the new birth we become *babes in Christ*, when we are sanctified wholly we become *soldiers of the cross*. We believe the reader will be able to see this clearly; if you do, in my next letter I will try and tell you a few more things of the goodness and love and mercy of God.

In love,

BUD ROBINSON.

Turn Your Spare Time

Into cash, and at the same time do good by putting some of our religious literature into the hands and homes of the people.

Write today for our offer.

PENTECOSTAL PUBLISHING COMPANY,

"I know not where His islands lift
Their fronded palms in air.

I only know I cannot drift
Beyond His love and care."

A Very Essential Need of Every Child

In school is a handy Dictionary. We have just the book you have been looking for in a 1100 page, cloth bound volume. It is a convenient volume to use in the school room, or will make a valuable addition to one's library at home.

In this Dictionary will be found thousands of new words in aviation, radio, and other fields of present-day activities that have recently come into use. It contains synonyms and antonyms, mythological and classical names, names of persons and places, terms used in commerce and law, tables of weights, measures and money, Christian names of men and women, prefixes and suffixes, parts of speech, forms of address, abbreviations, shows at a glance how to divide each word into syllables, whether or not a word begins with a capital letter, and the words are in the largest, clearest type we have ever seen in a dictionary.

If you haven't a child in school, don't fail to supply yourself with a copy for home use. You will find it indispensable. The price is only \$1.00. This low price is made possible by printing a 500,000 edition.

Pentecostal Pub. Co.,
Louisville, Ky.

Enclosed find \$1.00 for which please send me the Dictionary described above.

Name

Address

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and of all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due Thanksgiving Day. I will join all who are helping in this good work in prayer for the blessing of the Lord Jesus to rest upon it.

NAME

ADDRESS

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

THE LITTLE MISSIONARY.

Little Mary listened intently while the missionary from Africa told about the boys and girls of that far-off land. It interested her very much. The next day her mother took her to the church to hear another missionary tell about China. This was interesting also. The following day mother was surprised to see Mary arrange her dolls in a row and repeat to them what she could remember of the missionaries' talks.

"Suppose those were African or Chinese children," mother said to her, "what would you tell them?"

This had Mary puzzled. If those were African and Chinese children, then she would be a missionary.

"What do the missionaries tell the children?" she asked her mother.

Then mother had to sit down and explain why the missionaries went to the far-off lands, and the message which they carried with them.

"They know how these people need the gospel of Jesus Christ, and someone must carry the gospel to them," her mother concluded.

"I would like to be a missionary," Mary declared, "but I'm too little."

That afternoon she called on Aunt Bowers, a near neighbor. Aunt was a splendid Christian woman who always kept plenty of Christian literature on hand. Mary, of course, could find but one thing to talk about. Her mind was completely taken up with missionaries.

"Do you think I can ever be a missionary?" she asked aunt.

"I think you can be one now," aunt replied.

"But I'm too little, and mother wouldn't let me go away," Mary explained.

"Just suppose you didn't have to go away," aunt said. "Perhaps you can be a missionary on your own street. I know some folks there that never go to church. I have some tracts here on 'Why We Should Attend Church,' and also many other tracts. How would you like to take some of them and leave them at the homes on your street? Then you would be carrying the gospel just like the big missionaries away from home."

That was just what Mary wanted. With a handful of tracts she started out, stopping at each house to leave her written message.

"I'm a little missionary, and I've brought a message to you," she informed those to whom she handed the tracts. From tiny, willing hands like those the tracts could not be refused. Older folks simply had to accept them. That was how Mary gained the name of the "Little Missionary."—L. L. Wightman, in "Sunshine for Little People."

Dear Aunt Bettie: My grandmother is writing this for me. She reads me your nice letters in *The Herald*. I am learning to love Jesus also, and want you to know that though only a little girl I am trying to be good so I can see him some day. Please write me, some of you. May I see this in print, please?

Patricia June Pitsch.

1712 Albion Ave., R. Park, Chicago, Illinois.

Dear Aunt Bettie: It's been a long, long time since I've written, but here I am again. How are you all? As for me I'm enjoying my vacation tremendously. I live up in the hills of Kentucky where you can get all the fresh air you want. I'm five feet, four inches tall, light brown hair, blue eyes, a coat of tan; am nearly fourteen years old. I go to school at Mt. Carmel, "Baby Asbury." Sure like it. I'm in the eighth grade. My favorite games are basket-ball and pillow fighting. Bro. Don Morris from Asbury, is holding a revival here. The Lord is speaking to souls and I praise him for it. Eighteen were at the altar one night. I'm praising God for full and free salvation and for definite answer to prayer. I think it would be a good thing if boys and girls would give their tes-

timonies in their letters. My main goal is to be a missionary to China. I know Jesus definitely has called me there. Eleanor Mosher, I guess your middle name to be May. Paul Knowles, I guess your first name to be Howard. All those who guess my middle name I will be glad to write to you. It begins with H and ends with N, and has five letters in it. May the Lord bless you all.

Mary H. Henry.
Index, Ky.

Dear Aunt Bettie: Will you let a little girl from Virginia join your happy band of boys and girls? I am nine years old. I am in the fourth grade at school. I go to the Wesleyan Methodist Sunday school every Sunday I can. Please to print this letter, Aunt Bettie, for I want to surprise mother and daddy. I am the oldest child of four. If this is printed I will come again.

Carlie S. Frye.
Rt. 3, Roanoke, Va.

Dear Aunt Bettie: May I join the happy band of boys and girls? I live in Keokuk, Iowa. I am nine years old. My birthday is Nov. 17. I attend the Second Presbyterian Church. I am in the fifth grade at the Lincoln School. My teacher is Mrs. Veith. Who can guess my middle name? It begins with M and ends with E, and has five letters. Have I a twin? If I have write to me. I hope Mr. W. B. is out raking the yard when my letter arrives. I would like to see this in print for it is my first letter.

Vera Glasgow.
Keokuk, Iowa.

Dear Aunt Bettie: Father has been taking *The Pentecostal Herald* for quite a while. I enjoy the letters from your little band. Would you let me become one of you? I have a medium complexion, with hazel eyes and blonde hair. I am seventeen years old. I am glad to know that so many of the cousins are Christians. It is a wonderful experience. I would like to correspond with boys and girls of my age. Oceans of love to you, Aunt Bettie, and the cousins.

V. Alice McIntyre.
Huston, Idaho.

Dear Aunt Bettie: Will you and the cousins let a Georgia girl join your band? This is my first letter to *The Herald* and I hope to see it in print. My father takes *The Herald* and I enjoy reading page ten. My hair is a shoulder bob, dark brown. My eyes are brown. I am five feet, four inches tall and weigh 122 pounds. Christine Smith, I guess your first name to be Willie. Rachel Avery, I guess your name to be Inez. If I am right each of you write to me. I wonder if I have a twin? I am fourteen years old. My birthday is November 26.

Lora Belle Smith.
Rt. 4, Wrightsville, Ga.

Dear Aunt Bettie: Hello there, all you boys and girls! I have just been reading five pages of *Our Boys and Girls* and found only two letters from Missouri, so hurry up, Missouri boys and girls and let's show Aunt Bettie and all our cousins how we can write letters. I am a Missouri girl, fifteen years old, have brown hair and eyes, and am five feet, one inch tall, and a Junior in Kearney High School. I live in a very historical town, "the home of Jessie James." His old home is about three miles out of town. You have to pay 50 cents for admission. My father is the Methodist preacher. We have been taking *The Pentecostal Herald* as long as I can remember and I enjoy reading page ten very much. Have I any more twins? My birthday is November 25th. I found one twin in Alabama. I am surely glad that Bro. Morrison's health is improving. Mama told me I heard him preach when I was about three years old in Illinois. H. Paul Knowles, I guess your name to be Howard. Please let me know if I am right or wrong. Aunt Bettie, or some of you

The Best Bible That Can Be Made



Regular List
Price \$11.85

Now Offered

At \$7.85

Post
Paid

No. 1875XCS

**HOLMAN
INDIA PAPER**
EXTRA LARGE PRINT
Self-Pronouncing
**Reference Bible
With Concordance**

Contains Authorized Version Old and New Testaments. Complete Column References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding. Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5 1/4 x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

NĒB-U-CHĀD-NĒZ'ZAR the king, "unto all people, nations, and languages, that dwell in all the

B. C. 570.

a. ch. 3. 4; 6. 25.

Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.

**Pentecostal Publishing Company,
Louisville, Kentucky.**

cousins, will you please tell or write me who Mr. W. B. is. I read about him in nearly every letter and I have an impression that whoever it is an undesirable person. I hope to see my letter in print as it is the first and I want to see others letters from Missouri. Don't be ashamed to write the name of our state. To whoever writes to me I will send them a surprise. Hurry up, let's get going.

Mary Catherine Hallam.
Box 4, Kearney, Mo.

Dear Aunt Bettie: Will you open the door and let me in? I am a little Kentucky girl staying with grandmother and she takes *The Herald* and I enjoy reading page ten. When I read page ten I can read the letters of other boys and girls from other states. My grandmother has been taking the paper for years and enjoys reading it. This is my first letter to *The Herald* and hope to see it in print. Well, I will close in fear Mr. W. B. will walk in on me. Will answer every letter received from the cousins.

Dorothy Jean May.
Maysville, Ky.

Dear Aunt Bettie: I am eight years old. This is my first letter in *The Herald*. I am a boy in the third grade. I go to Sunday school every Sunday. I hope to see this in print. I will close with a riddle. Big at the bottom and little at the top, something in the middle that goes floppy flop. Old-fashioned churn.

Wayne Harden.
Shumway, Ill.

Dear Aunt Bettie: May I join your band of boys and girls? I am a girl ten years of age and in the fifth grade. I go to church every Sunday. I like to go. Lula Ware, what is the matter with you? I wish you would write. I hope to see this in print as this is my first letter to *The Herald*. I would like to hear from *The Herald* cousins. I will close with a riddle. The man that made it didn't use it; the man that bought it didn't need it; the man that used it didn't know it. A casket. Have I a twin?

Bessie Tarrant.
Shumway, Ill.

Dear Aunt Bettie: Have just finished reading page ten in *The Herald*, and decided that I, too, would like to join. I have always found *The Herald* a great help to me. The sermons are wonderful and I certainly do enjoy reading them. I am trying my best to live a Christian life. My one ambition in life is to help bring lost souls to Christ. I hope some day to be a real worker for him. I, too, believe in prayer. I have only been living a

Christian life a short time but I realize that it is the only life worth while. I belong to the Earline Ave., M. P. Church. My pastor is Rev. Edw. P. Lamb. He is one of God's best servants. I always go to church and Sunday school. I also go to every prayer meeting I can. I am glad that so many of the cousins are Christians. My prayer is that we may all hold on to God's unchanging hand and go with him to the end. I certainly enjoyed LeRoy Elwood's letter. He certainly is right. We need more prayer and daily Bible reading. Eva R. Carter, your middle name is Ruth. Bessie L. Longmire, yours is Louise. If these are right rush me a letter. I am seventeen years old. I am five feet, seven inches tall, and weigh 127 pounds. My birthday is December 27. Have I a twin? If so send me a picture. I want all the cousins to write to me. I promise I will answer all received.

Eva Belle Purvis.

Dear Aunt Bettie: I have written to *The Herald* before but my letter has not been seen in print. I guess Mr. W. B. got it. I was eleven years old August 5. I am in the sixth grade at school. I have one sister and two brothers. My parents are Christians. Pray for me that I might live a Christian life. Eva R. Carter, I guess your middle name to be Ruth. I hope Mr. W. B. is looking the other way when this letter arrives. I want all the cousins to write to me.

Frances Iola Russell.
Gladbrook, Ia.

Dear Aunt Bettie: It has been some time since I have written to page ten, so I thought I would write again. I guess the cousins are in school. I go to church every Sunday. I belong to the Methodist Protestant Church. I belong to the Christian Endeavor Society, and we girls are going to piece quilt squares and see how many names we can get and how much money we can raise on each square for the Society. We can't put a name on for less than 10 cents, but you can give as much as you wish and it will be appreciated, so if any of the cousins or Aunt Bettie feel like helping me out any I will be glad and will sure put your name in the quilt. Hoping to hear from lots of the cousins soon.

Lois Hogue.
Rt. 1, Stephens, Ark.

Dear Aunt Bettie: Will you let an Illinois girl join your happy band or boys and girls? I am fourteen years old and in the first year of high school. I enjoy reading page ten and I would like to hear from some of the boys and girls.

Ruby Renfro.
Strasburg, Ill.

Dear Aunt Bettie: It has been a long time since I have written to the dear old Herald. I have taken it for thirty years. I have a lot of dear friends that take The Herald. Bro. Irvin Manley, of Houston, Tex., said he wanted to hear from the ones that had family prayer. Well we started when we first married and we are so thankful we did. It is the only way to bring up a family. We have three children; they have not given us any trouble about being worldly. I enjoy page ten. I am glad Aunt Bettie is letting older people write. Dear boys and girls, keep close to the Lord. He is our best friend in time of need. I think that a whole lot of people have ceased to praise the Lord for his goodness. The dear old Bible is full of love and praise. Here in South Texas is a wonderful place for missionary work among the Mexican people. They are on my heart and I am praying for them.

I am glad to see Bro. Morrison's letters in The Herald again. The good Lord is sparing him for some great work. I am reading his book "The Man and His Ministry." I wish I had all of his books for my neighbors and children. I do not believe in wasting good papers; when I finish reading them I send them to others. Dear readers, write to me, we must help bear one another's burdens. It was through the preaching of Bro. Harney that I had my awakening about thirty years ago at the Lake Arthur Camp in Louisiana. God bless Bro. Harney. Pray for dear husband, children, and me. Your sister saved through the blood of Christ.

Mrs. George Shafer.
George West, Texas.

FALLEN ASLEEP

WELCH.

J. W. Welch, of Monterey, Tenn., departed this life Sept. 20, 1930, age 71 years. His death was caused by heart trouble. He was an honorable, upright man. He was kind-hearted, charitable and sympathetic. He was a friend of the poor and the needy. He was an active and devoted member of the Nazarene Church at Monterey, of which congregation his son, Rev. A. P. Welch, has served as pastor for about twenty-five years. Until his recent illness he was wonderfully well preserved and appeared to be much younger than he really was. He greatly desired to recover, but he approached death with Christian resignation; his last audible words, as he was passing away were, "Thy will be done."

Funeral services were conducted by Rev. W. F. Collier and Rev. E. T. Cox, of Nashville, Tenn., in the church of the Nazarene. The church was crowded to its capacity and many were unable to get into the building. The remains were laid to rest in the Monterey Cemetery. The deceased is survived by his wife and following children: Geo. N. Welch, Rev. A. P. Welch, Charlie Welch, Mrs. F. L. Gill, and Mrs. Robert A. McClain.

SKILES.

Mrs. Vonnice Peters Skiles, wife of J. Ham Skiles, died Aug. 27, 1930, at her home near Rich Pond, Ky., following a several days' illness with paralysis. Mrs. Skiles was 66 years of age. She was born and reared in Warren Co., and was a daughter of the late Rev. Timothy C. Peters a Methodist minister of the Louisville Conference, and Mrs. Rebecca Frogge Peters. In addition to her husband she is survived by four children, who are: Garland H. Skiles, of Rich Pond; C. T. Skiles, of Brownwood, Texas; Mrs. Carl C. Hinkle, of Centerville, Tenn., and Mrs. Buron Elrod, of Bowling Green; also one sister, Mrs. Debbie R. Mossbarger, of Anchorage, and one brother, T. E. Peters, of Denton, Texas. The following article was written by Mrs. Skiles after the death of her father, Rev. T. C. Peters:

My Christian Home.

What has religion done for me? First of all it gave me a Christian home which I have always esteemed a boon of priceless value. My father being a Methodist minister our home was the preacher's home and frequent visits of cultured Christian men and women to our humble dwelling place awakened in me at an early age a desire to be like them.

At the age of twelve years I gave my heart to God and united with the Methodist Church. I have never doubted my conversion.

This Christian home also furnished me with religious reading matter that was beneficial to my Christian life. How important for parents to keep religious literature before their children. In this Christian home there was no mansion with servants, and many gay and giddy guests, but God and love were there, and many of God's messengers came and went leaving a blessing on our humble home. I shall ever thank God for this Christian home.

This happy childhood, Christian home has diminished. On the second day of October, 1914, the angel of death came to this home and took from us the dear father we loved so well. How we miss him, his smiling face, and cheerful greetings we see no more on this earth, but by the grace of God we have a sweet hope of seeing him beyond the grave.

I shall ever cherish in memory this childhood Christian home, and try as near as I can to emulate this home in my home. Dear reader, the Christian life is worth while. Yes, a thousand times yes. Let us all establish a Christian home.

Mrs. J. H. Skiles.

REQUESTS FOR PRAYER.

Mrs. E. M. McC.: "Please to pray for my sister-in-law who is very sick, that she may be healed if it is God's will."

Pray for a man who was a superintendent of a Sunday school, but is now trying to tear up the church and Sunday school by tattling.

F. T.: "Please to pray for my faith to be strengthened that I may be of service for the Master. I know I should be filled with the Spirit if I am to work for the Lord."



SCATTER SUNSHINE

WITH GREETING CARDS

They Cost Little

They Mean Much

Keep them on hand for ready use

Buy Them This Economical Way

81 Beautiful Cards printed in colors, each with a Scripture Message. Total value \$1.50. Packed in a box for 75c, 3 boxes for \$2.00.

You will find almost daily use for these cards. Every day is somebody's birthday.

How often we can lighten the burden for a friend by a personal message written on the back of a Scripture Text Post Card.

You cannot always send flowers to those who are sick, but an APPROPRIATE CARD costs little in time or money.

The Special Assortment Includes

12 cards of Christian comfort for the sick	.....\$0.30
6 Greeting cards for friends and shut-ins	..... .15
15 Birthday greeting cards	..... .25
42 General post cards with Scripture Texts and attractive designs	..... .65
6 Envelope fillers, tastefully printed with Scripture messages	..... .15

81 cards. Total value\$1.50

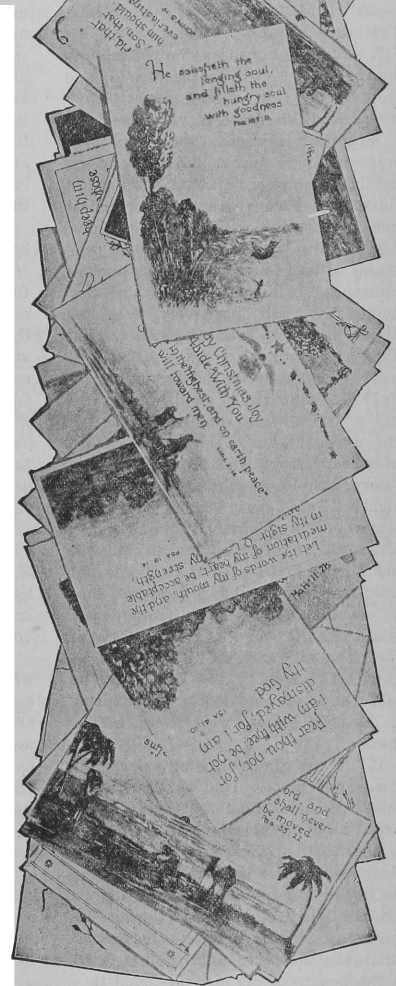
Our Special Price for the Assortment is 75c,
3 boxes for \$2.00.

Pentecostal Publishing Co., Louisville, Ky.

Gentlemen: Enclosed you will find \$..... for which send me boxes of 81 Greeting Cards.

Name

Address



200 Sheets 100 Envelopes

Personal Stationery

High Grade White Bond Paper, size 5 1/2 x 7 inches, with envelopes to match. Every sheet and envelope printed in black type up to 4 lines, with your name, business, and address.

\$1.00

This Stationery also makes an IDEAL GIFT
Shipment within 10 days after receipt of order. ORDER NOW!

Pentecostal Pub. Co.,
Louisville, Ky.

Gentlemen:

Enclose please find \$1.00 for which send me postpaid, a box of your Personal Stationery consisting of 200 sheet of Paper and 100 Envelopes printed as follows:
To avoid errors write or print clearly.

SUNDAY SCHOOL LESSON

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

Lesson VI.—November 9, 1930.

Subject.—Thomas. John 11:14-16; 14:5-8; 20:24-29; 21:1, 2.

Golden Text.—Thomas answered and said unto him, my Lord and my God. John 20:28.

Time.—A. D. 28 to A. D. 30.

Places.—Perea, Jerusalem and Galilee.

Introduction.—All that we know about Thomas can be written in a very small space. The fifteen verses of our lesson include the entire story, except that Matthew, Mark and Luke mention him as one of the chosen apostles, but they tell us nothing further about him. The story of his life would have been a complete blank had not John come to the rescue; and he does not tell us very much. However, what we have is very precious.

Tradition says that he went as a missionary to India, and that he established churches in that country. I have read somewhere that during recent years missionaries in India have found quite a number of people who claim to be remnants of those ancient churches. Albeit, I know of no history that will positively establish these claims. Take them for what they are worth.

Comments on the Lesson.

11:14. **Lazarus is dead.**—Jesus and his apostles were somewhere east of the Jordan when a message reached him from Mary and Martha, saying, "Lord, behold, he whom thou lovest is sick." But Jesus tarried two days longer before leaving for Bethany; although he informed his disciples of his illness, and stated that it was not unto death, meaning, I suppose, that he would call him back from death. His sickness was "for the glory of God, that the Son of God might be glorified thereby." Two days later he told them of the death of Lazarus. A blessed lesson was lying before them.

15. **I am glad for your sakes that I was not there.**—Had he been there before Lazarus died the grief of the two sisters would have induced him to heal their stricken brother; and the disciples would have missed the miracle of raising him from the dead. I, too, am glad he was not there. To the intent ye may believe.—Jesus was constantly laboring to establish faith in the hearts of his disciples, and this would afford a rare opportunity. The journey to Bethany would take some two days on foot, and Lazarus would be in his grave, but that was all the better. The greater the miracle, the greater would be the stimulus to faith.

16. **Then said Thomas.**—Here we shall meet our first words from his lips. He must have been a silent man; but he was real gold. Called **Didymus**.—The twin—there is one other mention of this interesting fact. The real man comes to view in the words that follow. Turning to his fellow disciples, he said: "Let us also go, that we may die with him." The expression is somewhat enigmatic. Was it his intense love for Jesus or for Lazarus that called it forth? Some say it was the latter, while others contend for the former. I am inclined to think that he was somewhat shocked by the sudden news of the death of their friend, and that he was speaking out of a heart that was full of love for both him and

the Master. To wish to die with Lazarus could do no good; but it did show a deep devotion.

John 14:5. **Thomas saith unto him.**—Once more he breaks the silence. Jesus on the last night before he went to the cross was trying to comfort his grief-stricken disciples by telling them that, although he was going away, he would come again and receive them unto himself that they might be with him. He intimated that they knew whither he was going; but Thomas did not understand, and interrupted the Master with a statement and a question: "Lord, we know not whither thou goest; and how can we know the way?" The patience of Jesus with this slow learner is beautiful. His reply puts the Gospel in a few words: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." Surely Thomas would understand now; but the Master comments a bit further.

7. **If ye had known me, ye should have known my Father also.**—Jesus came to show us the Father, no less than to die for us. If he had not come, men could never have known God. **From henceforth ye know him, and have seen him.** Note that Jesus uses know and see as synonyms, and such is their New Testament import. But there was another dull student present. "Philip saith unto him, Lord, shew us the Father, and it sufficeth us." That beats all. But the Master's tender, patient reply to this same dull disciple can never be forgotten as long as we ourselves are so slow to learn. "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father."

John 20:24. **Thomas . . . was not with them when Jesus came.**—We are now on this side of the resurrection of our Lord. On that first day of the week (our present Sabbath) the Lord had risen from the dead, and had been seen by some of his followers. That evening the disciples had gathered themselves together in some private room, and had shut the door for fear of the Jews, when suddenly Jesus appeared in their midst. Closed doors and solid walls were no barrier to the entrance of his resurrection body. But Thomas, for some reason, was absent. I am amazed that John tells us so little about that wonderful night. If he had not been inspired of the Holy Ghost to write what God wished him to say, he would have spun out some chapters on such a subject. Luke says some delightful things concerning this glorious occasion, but limits himself to only a few verses.

25. **Except I shall see in his hands the print of the nails.**—This was our doubting Thomas. The other disciples told him of the appearance of Jesus in their midst; but he would not believe unless he could examine him with his own hands and eyes. He was demanding indisputable evidence, and the Master would show great patience in dealing with him; although his doubts were no credit to him, as we shall see a little later.

26. **After eight days.**—Counting the day on which the risen Lord appeared to them in the closed room as the first, eight days would be the evening of the next first day of the week. As far as we can learn from

the history of the Church, this first day of the week, the day on which our Lord rose from the dead, has always been the Sabbath day of orthodox Christians. His disciples were within.—In their private place of worship. **Thomas with them.**—He was more fortunate this time. **Then came Jesus, the doors being shut.**—I am glad John was careful to make that statement clear. **Peace be unto you.**—What words of comfort those were in such an hour. All Jerusalem was in a stir of excitement, and the disciples were dodging here and there for fear of the Jews. For a week they had not seen the risen Lord; and, maybe, they were wondering if they would ever see him again, when suddenly he stands in their midst, and comforts their hearts with his gracious words.

27. **Then saith he to Thomas.**—Ah, he knew all about that doubting soul, knew the very words that had fallen from his lips. "Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." That was a kind rebuke; but it was a bit severe. Thomas had learned his lesson, and threw his doubts to the winds.

29. **Blessed are they that have not seen, and yet have believed.**—One hears much said in favor of honest doubt. Such a thing is scarcely thinkable on the part of any one, except an idiot or an ignoramus; for the evidence is so clear and unanswerable, that "the wayfaring man, though a fool, need not err therein."

John 21:1, 2. Here we shall have to part company with Thomas, except in the little matter of tradition to which I have already referred. You will note that nothing is said of him in this section of the lesson, except that he was a member of the fishing party, and that again he is called Didymus.

The lessons for us in the study of Thomas can be written in a few words; but they are worth while. Doubt concerning Jesus Christ as God's Son and our Savior is always wrong and disreputable; while faith in his Deity and in the efficacy of his atoning blood is always good and glorious. Amen!

NOTICES!

Rev. L. E. Williams, Wilmore, Ky., has some open dates after his meeting with Rev. A. S. Watkins, of Lima, Ohio. He asks only for a freewill offering and expenses. Brother Williams has held some splendid meetings the past summer and is usually busy in the Master's vineyard.

Rev. Andrew J. Jones, of Falkville, Ala., is open for calls to hold meetings anywhere the Lord may lead. He has had considerable experience and is a singer as well as preacher. He desires to labor with holiness people who may need help in places where the word is not often preached.

Rev. J. W. Slaton, 672 Castro St., San Francisco, Cal., has some open dates that he desires to give any holiness church or pastor who may be in need of a helper for revival work. He is connected with the Nazarene Church but will be glad to work with any denomination, provided they want the full gospel preached.

J. W. Peterson: "I want to thank you for your plans in sending out evangelists with the tent to hold gospel meetings. Miss Merion Hotchkiss,



TAYLOR

Winter term opening Dec. 10, with classes for new students. Great school year is in progress, with record Senior Class. Cost, per term, with Board and Room, \$126.00.

Address JOHN PAUL, Pres. Taylor University, Upland, Ind.

POST CARDS. Choice poems, scripture sentiment, Thanksgiving, Christmas and all special days. Choice cards with a message. 50 samples 25c. Golden Rule Book Shop, Albion, Mich.

a student of Asbury College, held a two weeks' meeting on our charge at Dickens, Ia., and she proved a great blessing to the church people of this town. She preached perfect love in the spirit of Jesus and God blessed her messages to the hearts of the people. Holiness seed have been planted that will bring forth fruit by and by."

The Church of the Nazarene of Lancaster, Ohio, will begin a revival campaign on Sunday, November 2nd, and will continue until Nov. 23rd. Our new pastor, Rev. W. W. Loveless, will act as evangelist, and Joseph Swartz and wife of Omega, Ohio, are engaged as special singers. Our church is located on the corner of West Wheeling and George streets on the street car line and can be easily found. The many holiness people in Lancaster, and surrounding cities and towns are cordially invited to come and help us in this revival campaign.

Rev. T. J. Adams: "I recently closed a good meeting in Drumright, Okla., in the First M. E. Church. It was a time of victory, although a hard-fought battle. Deep conviction was upon the people from the beginning of the meeting. I am taking a little rest before beginning my winter campaign of revivals. I have a few open dates for winter meetings."

I wish to commend a little book by Mark Guy Pearse, entitled "Jesus Christ and The People." It is composed of a series of short, pithy addresses that will be very helpful to a host of our readers. The book is on sale by The Pentecostal Publishing Co., of Louisville, Ky. Price 50c.

O. G. Mingledorff.

WANTED—Place in refined home as housekeeper or companion to elderly lady, where careful training, experience, responsibility and dependability mean so much to the lady of the house. Best of references. Address Miss Rebecca Ricketts, 1787 W. Lee St., Louisville, Ky.

There's a Rainbow Shining Somewhere.



While "There's a Rainbow Shining Somewhere" is an entirely new 1930 publication, its inspiring words and memorable melody are already indelibly impressed upon the song-consciousness of millions of sacred music lovers throughout the United States by reason of its introduction over the radio by MR. HOMER RODEHEAVER, known the world over as the foremost interpreter of gospel songs. Soloists everywhere have reported most favorable responses from their audiences when they use this inspiring song, because it brings a genuine heart message of comfort and cheer which people want to hear. Suitable for all types of services. Send for your copy now and give your audiences the benefit of this helpful song message. Per copy, postpaid, 40c. PENTECOSTAL PUBLISHING COMPANY, Louisville, Kentucky.

THE WORKS OF CHARLES G. FINNEY FINNEYS Autobiography Revival Lectures Each, cloth, \$2.00.

The Two Volumes for \$3.00 Postpaid. Nothing more awakening and inspiring in religious literature—is the estimate of all who read these perennial books.

Exploring The Bible.

By Frank E. Gaebelein
An unusually rich and fascinating work that answers innumerable questions that are constantly rising in Bible Study. "I like the sanity and restraint of it—not overdone—positive but not dogmatic."—Charles G. Trumbull.
Price \$1.50.

Your Friend

One of the best and most appropriate little books to hand to an unconverted person.
To give hope, comfort, joy and peace, and to point out the need of Christ and the way to find Christ. 48 pages, price 15c, or 12 for \$1.20.
Please buy and circulate that they bless.

OUR SIX NEW BOOKS.

Pentecost, by Rev. C. E. Hardy\$1.00
Tarry Ye, by Dr. L. R. Akers 1.00
Mills of the Gods, by Wimberly 1.50
Nativity of the Holy Spirit, by O'Rear 1.50
The Master's Twelve, by Wyand 1.50
Ten Reasons Why I Know the Bible is the Word of God, by Biederwolf... 1.25

NATIONAL CONVENTIONS.

The following conventions are booked:

Houghton, N. Y., Nov. 4 to 9, Wesleyan Methodist College and Church.
Watervliet, N. Y., Nov. 11 to 16, M. E. Church.

Struthers, Ohio, December 2 to 7, Mission.

Lincoln, Neb., Dec. 30 to Jan. 8.

Other calls in with dates not yet settled:

Elkton, Mich., Evangelical Church.

Alta Vista, Va., Wesleyan Methodist Church.

Kokomo, Indiana.

Omaha, Nebraska.

Seattle, Washington.

Tacoma, Washington.

St. Louis, Missouri.

Hannibal, Missouri.

Pittsburgh, Pa., together with the Orlando, Florida, camp meeting in February. There are good prospects of reaching all of the places named with some other calls in that we may yet be able to arrange for.

C. W. Butler.

CHILDHOOD.

Myron Luther Eaton.

The joy of beholding the smile and the beauty

Of children when busy at play;
We see here a luster upon their bright faces,

That cheers us along on our way.

We older ones lose much of gladness and sunshine,

By thinking of things that are sad;
While little folk always are thinking of pleasure,

And something that makes them quite glad.

The friendship of children is always so precious,

There's joy which we ne'er can express;

They're always so busy with plotting and planning,

Their next move we only can guess.
But oft in their play they are laying foundations

For what they will be by and by,
And so let us guide their heroic ambitions

And teach the young pinions to fly.
There's work of importance for us to consider,

'Tis helpfulness that we may give;
And may our examples be such as to win them

And teach them the way they should live.

Their bright eyes will thank us for all our endeavour,

For they will reciprocate love,
And with their reception they all will be thankful,

And thankfulness comes from above.

REPRESENTATIVES WANTED.

We want a reliable person in every community to assist us in putting religious literature into the homes of the people. Bibles, Books, Mottoes, Pamphlets. Liberal commission.

GOODWILL INDUSTRIES HELPS LOUISVILLE'S NEEDY.

C. E. Beeman, Supt.

More than \$100,800 has been salvaged from the waste material through the Goodwill Industries of Louisville since its organization four years ago, and turned into self-respecting wages to people who needed a job, many of them seriously handicapped and unable to secure employment in the regular lines of trade.

Not only has this amount been paid in wages to the less fortunate but many of them have been taught trades and are now able to earn larger wages through the knowledge gained at Goodwill.

According to an announcement by W. C. Hatfield, Treas., 69,858 hours of Opportunity labor have been given to 258 different handicapped people since January 1, 1930.

A steady stream of handicapped folk, some blind, lame, old, many of them with large families of little children, are applying at Goodwill Industries for a job.

You can play a part in this work. 10,000 new contributors, who will send their discarded things to Goodwill will enable that organization to pay in wages, to less fortunate people thousands of dollars during the next few months.

Workmen, many of them physically handicapped, are waiting to take your discarded materials and start them through a course of mending and repairing so that your gifts will

FOOD FOR COCKROACHES

The children of Porto Rico, American children under our own Flag, are resorting to paste and mucilage to satisfy the gnawing pangs of hunger. They go to school without breakfast, save for a cup of black coffee, have nothing for lunch and go home to an almost empty larder. The United States contributed more than a hundred million for the Near East orphans, almost three billion for Europe's children, many millions for Russia's starving and absolutely forgot the wisps of humanity in Porto Rico, our very own. Five cents buys a child a meal in Porto Rico. One dollar feeds a child for almost a week. Porto Rico is nearer New York than Denver, yet in our minds it has been so far away that we almost think of it as foreign. Send your donation to The Pentecostal Herald for the Porto Rico child and it will be put into immediate service.

Will You Be One Of Them?

Sowing Beside All Waters

There is a tremendous obligation resting upon those who know the truth to pass it on to their fellow-beings. It is our duty to let the whole world know that in Jesus Christ we have an all-sufficient Saviour. Some one is waiting for you to tell them. Will you fail when it costs only 25 cents to send a full salvation weekly until February 1, 1931?

Many will get a heart hungering for righteousness, and others will see their privilege and claim their inheritance. We earnestly beg you, dear reader, to assist us in this great work by inducing your neighbor to subscribe, or, by using some of your tithe to make the Lord's saving power known to some who may be perishing for the Bread of Life.

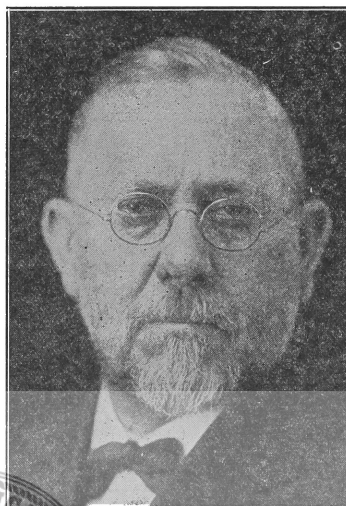
Only think that \$5.00 would send THE HERALD into twenty homes for the next three months! Who can foretell what may be accomplished in that time by its weekly visits. A sermon every week from some one of our strong preachers, and other good things in proportion. We are counting on YOU to see to it that THE HERALD goes into a number of new homes with its message to help and bless. Send in your names with a prayer that God may bless the seed thus sown with an abundant harvest of souls.

Yours for the spread of a Full Gospel,
H. C. MORRISON.

MY LIFE'S STORY

NEW EDITION—JUST ISSUED.

The Autobiography of Bud Robinson



This is the book for which thousands have been waiting. It is years since "Uncle Buddy" has written a book dealing with his life and experiences. Now we have this volume, his autobiography, giving an intimate recital of his experiences from early childhood to the present time. Pathos, humor, optimism, scathing rebuke, with an amazing memory of detail unite to give this volume the peculiar charm that characterizes all of Bud Robinson's writings. Just as there is only one Bud Robinson so this is the only volume giving the complete story of his life up to the present.

217 pages; full page portrait of author; attractive cloth binding. Price, \$1.00.

Pentecostal Publishing Company, Louisville, Kentucky.

not only mean employment to the jobless but will help to keep thousands warm this winter and to furnish hundreds of homes where furnishings are scant. They will bring happiness, self-respect and comfort to those who are so needy.

Call City 122 and the Goodwill truck will come for your gifts. Your discarded things, sent now, means more jobs; more jobs means more sales and more sales means more wages to the needy men and women of Louisville.

EVANGELISTS' SLATES

ARTHUR, E. J.
(120 S. Cherry St., Kenton, Ohio.)
Open dates after September 15th.

AYCOCK, REV. JARRETTE AND DELL.
(Bethany, Okla.)
Akron, Ohio, October 19-Nov. 2.
Canton, Ohio, Nov. 4-18.

BULLMORE, REV. C. W.
(Gospel Singer, Morrowville, Kan.)

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Sparta, N. J., Nov. 2-18.
Clinton, N. J., Nov. 17-30.
Corning, Kan., Dec. 7-21.

CANADAY, FRED
(Portland, Oregon)
Dillard, Ore., Oct. 26-Nov. 9.

CAREY, A. B.
(70 Prospect St., Beacon, N. Y.)
Fall River, Mass., Oct. 19-Nov. 2.
Bath, Me., Nov. 9-23.
Albany, N. Y., Nov. 25-Dec. 7.

CARNES, B. G.
Open dates. (Wilmore, Ky.)

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Osborne, Kan., Oct. 28-Nov. 9.
Twin Falls, Ida., Nov. 16-30.
Yakima, Wash., Dec. 7-21.
Granger, Wash., Dec. 28-Jan. 11.
Wapato, Wash., Jan. 18-Feb. 1.

CRAMMOND, PROF. C. C. AND MARGARET.
Lawson, Ky., Oct. 24-Nov. 2.
Tampa, Fla., Nov. 9-23.
Miami, Fla., Nov. 26-30.
Sparr, Fla., Dec. 7-21.

DAVIDSON, OTTO AND WIFE.
(Bladensburg, O.)
New Philadelphia, O., Oct. 19-Nov. 2.

DICKERSON, H. M.
(2608 Newman, Ashland, Ky.)
Marcus Hook, Pa., Oct. 27-Nov. 9.

ELSNER, THEO. AND WIFE.
(789 St. Marks Ave., Brooklyn, N. Y.)
Hammond, Ind., Oct. 19-Nov. 2.
Gary, Ind., Nov. 4-18.
New York City, N. Y., Nov. 21-23.

FAGAN, HARRY L.
(Blind Gospel Singer and Pianist. Shelby, Ohio.)
Oil City, Pa., Nov. 2-16.
Wainsburg, Pa., Nov. 30-Dec. 21.

FIGG, S. C.
(Evangelist. 2506 W. Oak St., Louisville, Kentucky)
Ogilville, Ind., Oct. 26-Nov. 17.

FLEMING, JOHN.
Brooklyn, N. Y., Oct. 31-Nov. 9.
Ada, Okla., Nov. 13-23.
Topeka, Kan., Nov. 25-Dec. 7.
Tulsa, Okla., Dec. 9-21.

FLEMING, BONA.
(2932 Lockworth, Ashland, Ky.)
Bloomington, Ind., Oct. 27-Nov. 9.
Winchester, Ind., Nov. 10-23.
Chicago, Ill., Oct. 17-26.
Cincinnati, Ohio, Nov. 28-Dec. 7.

FRYE, H. A.
(1328 Hurd Ave., Findlay, Ohio)
Hazleton, Pa., October 26-Nov. 16.
Perkasie, Pa., Nov. 20-30.
Open dates after Nov. 30.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Wellsville, O., Oct. 28-Nov. 9.
Reading, Pa., Oct. 12-26.
Blackwell, Okla., Nov. 14-30.
Augusta, Kan., Dec. 1-14.

GADDIS, MOSER EVANGELISTIC PARTY.
(4805 Ravenna St., Cincinnati, Ohio.)
Birkenhead, England, Oct. 28-Nov. 2.
London, England, Nov. 3-8.
Paris, France, Nov. 10-22.
Uddingston, Scotland, Nov. 25-Dec. 13.
Hamilton, Scotland, Dec. 14-27.
Glasgow, Scotland, Jan. 1-2.
Jerusalem, Palestine, Jan. 17-Feb. 22.

GLASCOCK, J. L.
Some vacant dates for summer and fall

GOODMAN, M. L.
(Burnips, Mich.)
Grand Rapids, Mich., Oct. 30-Nov. 16.
Eaton Rapids, Mich., Nov. 23-Dec. 7.
Springfield, O., Jan. 4-18.

HAMES, J. M.
(Greer, S. C.)
Marion, Ind., Oct. 14-Nov. 2.
Rome, N. Y., Nov. 4-23.
Everett, Mass., Nov. 24-Dec. 7.

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, Ohio)
Troy, N. Y., Oct. 23-Nov. 9.
Fort Wayne, Ind., Nov. 13-30.

HENDRICKS, A. C.
(1436 E. Washington St., Pasadena, Calif.)
New Castle, Ind., Oct. 22-Nov. 9.
East Liverpool, Ohio, Nov. 12-30.
Monroe, Wash., Dec. 7-21.
Pasadena, Calif., Dec. 22-27.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Open dates, fall and winter.

HOOVER, L. S.
Bedford, Ind., Oct. 12-Nov. 2.

HOWARD, FIELDING T.
(198 Timberlake Ave., Erlanger, Ky.)
Richmond, Va., Oct. 6-26.

JOHNSON, HAROLD C.
(401 W. Wash. St., Springfield, Ill.)
McPherson, Kan., Nov. 6-23.

KENDALL, J. B.
(Lexington, Ky.)
Keys, Okla., Oct. 26-Nov. 9.
Anthony, Kan., Nov. 24-Dec. 14.

KENNEDY, ROBERT J. (Singer)
(2315 Madera St., Dallas, Texas)
Barger, Tex., Oct. 4-28.

KINSEY, MR. AND MRS. W. C.
(Gospel Singers, Song Leader, Pianist,
450 So. West 2nd St., Richmond, Ind.)
St. Louis, Mo., Oct. 19-Nov. 2.

KULP, GEORGE B.
(4 Grandview Ct., Battle Creek, Mich.)
Lockhaven, Pa., Nov. 2-18.

LINCOCOME, F.
(Gary, Ind.)
Greenville, Ill., Oct. 26-Nov. 9.
Johnstown, Pa., Nov. 18-Dec. 7.

LINN, REV. AND MRS. C. H. JACK
(Oregon, Wis.)
Moberly, Mo., Oct. 19-Nov. 2.
Hooker, Okla., Nov. 9-23.

Japan, China, Korea, February, March and April. (Address care Oriental Missionary Society, Shanghai, China.)

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Windom, Kan., Oct. 21-Nov. 2.
Woodbine, Kan., Nov. 3-16.
Caney, Kan., Dec. 3-21.

McBRIDE, J. B.
(1234 North Mentor Ave., Pasadena, Calif.)
Salem, Ore., Nov. 2-16.
Midland, Mich., Nov. 23-Dec. 7.
Colling, Mich., Dec. 8-15.

McKIE, MARK S.
(Holt, Mich.)
Stratford, Ontario, Can., Nov. 2-16.
St. Thomas, Ont., Nov. 17-30.
Eaton Rapids, Mich., Dec. 1-14.

McNEESE, H. J.
(Evangelist-Bible Teacher, 634 13th Ave., New Brighton, Pa.)

MANLY, IRVIN B.
(401 Cosmos and Lilac, Houston, Tex.)
Texas Planes, October 1-30.

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

OWEN, JOHN F.
(262 East 13th Ave., Columbus, O.)
Chicago, Ill., Oct. 22-Nov. 2.
Tarrant City, Ala., Nov. 5-9.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Lanham, Md., Nov. 17-30.
Fort Covington, N. Y., Oct. 5-26.
Ashton, Md., Oct. 27-Nov. 9.
Burtonsville, Md., Nov. 3-16.

QUINN, IMOGEN
(509 N. Tuxedo St., Indianapolis, Ind.)
Jerseyville, Ill., Oct. 26-Nov. 9.
Ramsey, Ill., Nov. 10-23.
Open dates.

REED, LAWRENCE.
Wellsville, Ohio, Oct. 26-Nov. 9.
Akron, Ohio, Nov. 16-30.
Butler, Pa., Dec. 7-22.

ROOD, PERRY
(Box 268, Chesapeake, Ohio)
Bellflower, Ill., Oct. 2-24.
Indianapolis, Ind., Nov. 9-21.

SURBROOK, W. L.
(225 Ferris Ave., Highland Park, Detroit, Mich.)
French Lick, Ind., Nov. 2-16.
Terre Haute, Ind., Nov. 23-Dec. 7.
Mattoon, Ill., Dec. 9-21.

SWEETEN, HOWARD W.
(Ashley, Ill.)
Camden, N. J., Nov. 8-24.
Pontiac, Mich., Nov. 29-Dec. 15.

TARVIN, E. C.
(California, Ky.)
Bloomington, Ill., Nov. 30-Dec. 14.

THOMAS, W. E.
(Westminster Apt., Nashville, Tenn.)
Cerulean Springs, Ky., Oct. 22-31.
Highland Park, Louisville, Ky., Nov. 2-16.

VALE, CLARENCE M.
(Song Evangelist, 130 Potters Ave., Providence, R. I.)
Open dates.

VANDALL, N. B.
(303 Brittan Road, Akron, Ohio)
Kokomo, Ind., Oct. 21-Nov. 9.

VATHINGER, M.
(Upland, Ind.)
Veederburg, Ind., Nov. 23-Dec. 14.
Gaston, Ind., Dec. 18-Jan. 7.

WHITE, MR. AND MRS. PAUL
(Musicians and Singers, Box 204 Highland Park, Ill.)
Crisfield, Md., October.
Cecilton, Md., November.
Galena, Md., December.
Nappanee, Ind., January.

WILLIAMS, L. E.
(Wilmore, Ky.)
Lima, Ohio, Nov. 9-23.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
High Point, N. C., Oct. 22-Nov. 2.
Battle Creek, Mich., Nov. 13-30.
Denton, Md., Dec. 7-21.
Binghamton, N. Y., Dec. 22-27.

Camp Meeting Calendar.

FLORIDA.
Lakeland, Fla., Nov. 12-22, 1931. Workers: Dr. H. C. Morrison, Dr. C. T. Babcock, Dr. C. W. Butler. Write Rev. H. H. McAfee, Lakeland, Fla.

BONDS OF ASBURY COLLEGE

FIRST AND REFUNDING MORTGAGE SINKING FUND 6% BONDS

Dated July 1, 1930.

Due July, 1950.

Interest payable January 1 and July 1. Coupon bonds of \$1000, \$500, \$100 denominations, registerable as to principal. Principal and interest payable at the office of the Fayette National Bank, Lexington, Kentucky. Redeemable in whole or in part at par on any interest date upon sixty days previous published notice.

TRUSTEE: THE FAYETTE NATIONAL BANK OF LEXINGTON, KENTUCKY.

History and Description of College

Asbury College was founded in 1890 by Dr. John Wesley Hughes an evangelistic minister of the gospel. For fifteen years, Dr. Henry C. Morrison was president and is today Chairman of the Board of Trustees and President of the Theological Seminary.

Asbury is recognized all over the world as deeply spiritual, aggressively evangelistic, and teaching the doctrine of Sanctification according to the Bible standards. Here the Bible is the Word of God; Christ is the Head of the School; and the Holy Spirit is honored in His work and office.

The institution is a standard college maintaining also a preparatory school and a theological seminary. It is fully accredited by the representative agencies of the nation.

Source of Students

The college is truly national in scope receiving 70.4 per cent of its students from outside the State of Kentucky. Students from thirty-nine states and Canada, China, Japan, Bulgaria and Persia are on the campus this year. About 69 per cent of the alumni move to other states upon graduation from the college.

Property and Security of Bonds

The property of the college consists of forty-six acres of beautiful blue grass land upon which are erected sixteen buildings, all of which are relatively new and modern in design and construction. The college agrees to keep them amply insured against fire.

The bonds are a direct obligation of the college and are secured, in the opinion of counsel, by a first mortgage on 8.2 acres of land and buildings thereon and by a second mortgage on the other 38.8 acres and buildings thereon subject to the present first mortgage on this latter plot of \$149,000 outstanding which it is contemplated to retire by the proceeds of this issue thus making this a first mortgage on all the land and buildings appraised at over \$1,250,000. Thus each \$1000 bond of this issue will be secured by property worth \$2,500.00. After giving effect to this financing current assets will be over nine times current liabilities.

Source of Income

Income is derived from tuition, profits from the operation of the various college stores and restaurants, gifts and endowment. In as much as it does not attempt to make a profit on its operations it places all charges at cost. The average annual income for the past four years has been over three times interest and sinking fund requirements on this issue.

Sinking Fund

A sinking fund to become operative in 1936 will be set up sufficient to retire 75 per cent of the entire issue by maturity. We offer these bonds for delivery when, as, and if issued subject to the approval of the counsel.

PRICE: \$100 AND ACCRUED INTEREST TO YIELD 6%.

Write Asbury College, Wilmore, Kentucky, Department of Bonds.

Gospel Tents

Smith Manufacturing Company
DALTON, GA.
33 Years in Business

A Thrilling Story

That will interest and help young or old. It was written by Dr. H. C. Morrison. The title is, "The Confessions of a Backslider." Price 25c.

PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky.

A Very Essential Need Of Every Child

In school is a handy Dictionary. We have just the book you have been looking for in a 1100-page cloth bound volume. It is a convenient volume to use in the school room, or will make a valuable addition to one's library at home.

In this Dictionary will be found thousands of new words in aviation, radio, and other fields of present-day activities that have recently come into use. It contains synonyms and antonyms, mythological and classical names, names of persons and places, terms used in commerce and law, tables of weights, measures and money, Christian names of men and women, prefixes and suffixes, parts of speech, forms of address, abbreviations, shows at a glance how to divide each word into syllables, whether or not a word begins with a capital letter, and the words are in the largest, clearest type we have ever seen in a dictionary.

If you haven't a child in school, don't fail to supply yourself with a copy for home use. You will find it indispensable. The price is only \$1.00. This low price is made possible by printing a 500,000 edition.

Pentecostal Publishing Co.,
Louisville, Ky.

Enclosed find \$1.00 for which please send me the Dictionary described above.

Name

Address

THAT UNPUBLISHED BOOK OF YOURS

We make a specialty of publishing books, pamphlets, and sermons. We guarantee good work at reasonable prices. We will advise how to put your book on the market profitably. Write us about it.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

D. D.'s For Ministers.

By William A. Elliott

Under this suggestive title the author has assembled a large body of valuable, practical suggestions for ministers, the fruit of long experience in the pastorate and of prolonged contact with the wisdom of others. The two D's are "Do" and "Don't." Whether dealing with an exhortation or a warning the author shows the spirit of comradeship which enhances the worth of his most excellent counsel to his brethren in pastoral service. Cloth, \$1.50 net.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

Bible Readings

For Christian workers by Dr. Basil W. Miller. You will find this the most helpful book you have found in the study of the Bible or in getting up Bible readings for any group of people. Price, Cloth \$1.00; Paper 50c.

PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky.

Tone up a Community

Spiritually by buying and circulating a few copies of the "Two Lawyers," by Dr. H. C. Morrison. It is so interesting you can't put it down, and every page laden with the truth. Cloth binding \$1.50. Paper binding, 50c.

PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky.

Sunday School Class Bible

Attractively bound in black silk cloth, stamped in gold on back and backbone, good clear, readable pearl type, red edges, Bible paper, size 3 1/2 x 5 1/4 in. thick; our Special Price, 50c, or \$5.00 per dozen.

"MISSIONARY HEART THROBS"

"Your book 'Missionary Heart Throbs,' is a great gift to God for His mission fields. The book has created much interest. Many read it with tears."

A further statement might be added: "Missionary Heart Throbs," by James V. Reid, contains a challenging appeal to the believers in holiness of the homeland that they awaken to the possibilities of the promotion of holiness teaching and experience in other lands.

The book contains most stirring stories demonstrating the mighty power of a mighty God working in human hearts rescued from idolatry and heathen superstitions.

Young and old alike are reading this book and giving testimony to its heart gripping power.

Price 50 Cents.
PENTECOSTAL PUB. CO.,
Louisville, Ky.

TARRY YE

Compiled by Dr. L. R. Akers
Fourteen Great Sermons
Contents

The Fulness of Redemption.
Henry C. Morrison.
What Jesus Spoke Of
Joseph H. Smith.
The Potency of Pentecost.
Clarence True Wilson.
The Two Baptisms.
George A. McLaughlin.
Filled With the Spirit.
John L. Brasher.
Pentecost and Evangelism.
Arthur J. Moore.
The New Testament Church.
John F. Owen.
Pentecostal Baptism.
Charles F. Wimberly.
Complete Redemption.
Guy L. Wilson.
Christ's Post-Resurrection Message.
Iva Durham Vennard.
Pentecost.
Charles W. Butler.
The Meaning of Pentecost.
Joseph Owen.
The Promise of the Father.
John H. Paul.
The Cost of Pentecost.
Lewis R. Akers.

155 pages. Bound in Cloth
Price \$1.00 postpaid
Pentecostal Publishing Co.
Louisville, Ky.
Enclosed \$1.00 for which send me
copy of above.

Name
Address

EVERY Pastor Should Have This IDEAL Funeral BOOK

214 Pages

BY A. H. DELONG.

A ready aid for pastors of all denominations. Contains Scripture Selection, Topics, Texts and Outlines, Suggestive Themes and Prayers, Quotations, Illustrations, Form of Service, etc. Over fifteen hundred suggestive themes and texts for every possible occasion. This book will enable you to get up an appropriate funeral service for any occasion in fifteen minutes of time.

The sermons and illustrations are good for other occasions also. A limp leather-bound, gilt-edge book, pocket size, for \$1.75.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

REPORT OF THE COMMITTEE ON TEMPERANCE AND SO- CIAL SERVICE.

We heartily lend our support to the World Peace Movement that has for its objective, spreading peace over the earth. All Christendom are united in this undertaking harmoniously and positively. "War must cease," says all religions, and men of world-wide fame of every nation are leaders in this movement.

We approve the Briand-Kellogg Peace Pact, proclaimed by President Hoover. Fifty-four nations have ratified this Pact to put both moral and political force under the Peace Movement.

Believing that God has made of all nations one blood, and endowed all with the common fundamental principles of life, all problems arising among them, such as matters of racial conflict, immigration, tariff, commerce, and control of natural resources can be solved according to the principles of Christ.

This movement says: "We hold that World Peace can be maintained only by peaceful means, such as arbitration, conciliation, mediation, committees of inquiry, judicial settlements."

Secretary Kellogg said: "The most certain insurance against war is the training of the thoughts of men in the way of peace." We deplore the Federal expenditure of a vast sum for military training in high school, colleges, and summer camps.

We believe that the conflict between capital and labor can be rightly and amicably settled on the principles of the Golden Rule. In this age of progress, machines have displaced men in labor and have helped to increase the great host of men in unemployment, that is estimated between three and five millions. We urge both capital and labor to abide by the Golden Rule and the Sermon on the Mount.

We reaffirm our action against all forms of evil such as gambling on sports, race tracks, card tables, dice and stock markets and raffles; gambling in any form is unsound in principle and demoralizing in character, and men and women are degraded and their finer qualities are weakened and destroyed. We deplore questionable sex literature that lowers the ideals of youth and implants in their mind false standards of ethics.

Prohibition and Law Enforcement.

The Federal Government in exercising its sovereignty in accord with expressed demand of its citizens has written into its Constitution the principle of Prohibition and has enacted laws for the enforcement of said principle to abolish the demoralizing effect of intoxicating liquor. The sinister organizations that have for their ultimate goal the repeal of the Eighteenth Amendment, and thereby increase the liquor traffic, have clearly stated and brazenly asserted their last objective. They have vast sums of money to spread their iniquitous propaganda, and are seeking to control politics, in their rebellion against the Constitution of the United States.

The liquor traffic is demoralizing, degrading, and sinful, though it be legalized, and the license be high and revenue large, and reputable men dispense it. Prohibition at its worst is vastly better than the liquor traffic at its best.

We affirm our affixed purpose and determination to fight for the retention of the Eighteenth Amendment and all laws enacted and will be en-

Scripture Text Calendar For 1931



This handsome calendar practically sells itself once you display it! Combining inspiration, usefulness, and beauty, it fills a definite need, it has a definite place in every home. Thirteen masterpieces of famous painters have been reproduced in rich, full color. Fourteen pages—9 1/4 x 15 3/4 in. in size.

NOTICE THESE IMPORTANT FEATURES

Thirteen full-color religious paintings suitable for framing
Brief stories of the pictures
Preceding and Following Month Pads
Phases of the Moon
Flower and Birthstone of the Month
A scripture verse for every day.
Golden Texts for Sunday School Lessons

SELL SCRIPTURE TEXT CALENDARS

Special Prices to Churches and Agents

Quantity	Cost	Sell For	Profit
100 Calendars.....	\$17.00	\$30.00	\$13.00
200 Calendars.....	32.00	60.00	28.00
250 Calendars.....	40.00	75.00	35.00
300 Calendars.....	45.00	90.00	45.00

Single copies, 30c; 4, \$1.00; 12, \$3.00; 25, \$5.75; 50, \$9.00.
All prices slightly higher in Canada.

What could be a more appropriate, a more lasting expression of thoughtfulness at Christmas time than a Scripture Text Calendar that remains interesting and useful for a full year—a daily pleasure.

Pentecostal Publishing Company

523 South First Street
Louisville, Kentucky

acted by constitutional authority for the strict enforcement of same. That we demand of those candidates who seek a place in our national and state governments to state their attitude toward the Eighteenth Amendment.

We have a real fight on our hands, but we are able to cope with all enemies of Christ for he strengthens us. To this end, therefore, the membership of our Church may assert by precept and example in being law-abiding Christian citizens.

That we insist upon the activity of the Federal, State, and Municipal officers charged with the solemn duty of the enforcement of the Prohibition laws, and express our appreciation for the service rendered by faithful officers, and pledge them our co-operation.

"It was by a Christian crusade that the legalized liquor traffic was first outlawed. It will require another such crusade if the outlawry of that traffic is to be permanently established.

"To the end, therefore, that the membership of our churches may squarely face their obligations as Christian citizens in the elections of November 4, we join, herewith, to set aside Sunday, November 2, as Christian Citizenship Sunday. We urge that on that day, pastors and people consider together their electoral obligations, that in so far as is possible they pledge themselves to vote, and,

finally, that they re-dedicate themselves to a continuance of the Church's war against liquor until its menace is finally destroyed."

Resolved, that we express our appreciation for the splendid service rendered by the Anti-Saloon League and the Woman's Christian Temperance Union, and pledge our co-operation to same.

We nominate Trustees of the Anti-Saloon of Kentucky: J. H. Dickey, W. T. Baker, J. C. Rawlings, J. W. Weldon, J. H. Nicholson.

J. M. Perryman, President.
B. F. Copas, Secretary.

The Teacher, the Child and the Book.

By A. F. Schaffner with a foreword by D. L. Moody. In this volume, the author endeavors to give to the teacher some methods of work which have been found practical and helpful by others. Mr. Moody's foreword is well worth the price of the book. It is substantially bound, contains 283 pages, and is regularly listed at \$1.50. Our Clearance Sale price is only 50c postpaid.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

My Hospital Experience

BY BUD ROBINSON

100,000 sold is sufficient reason why YOU should read it. A great faith-stimulant. You can do great good by circulating a quantity of them.

Price 15c each; 7 for \$1.00;
\$10.00 per 100, postpaid.
PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

Quality Scripture-Text Cards



Christmas Scripture-Text Box No. 30

Christian people everywhere are accepting the Scripture-Text card as the real, true reminder of the Savior and therefore the most appropriate means of celebrating the birth of Christ.

19 Beautiful Cards with Lined Envelops in a Bright, Cheery Gift Box for \$1.00

\$1.45 VALUE FOR ONLY \$1.00

It is real economy to buy Box Assortment No. 30. You get more for your money and a satisfying assortment of designs. REMEMBER—a choice Scripture-text on each card and a richly lined individual envelop. Nineteen cards and envelops in a 10c gift box—all for \$1.00.
5 boxes—\$4.75; 12 boxes—\$10.00.

IDEAL FOR CHURCHES, SUNDAY SCHOOLS, Ladies' Aid, Missionary and Young People's Societies as well as individuals. Box No. 30 offers a real opportunity to you. Begin now to sell before your friends buy the ordinary cards with no reminder of the Savior's birth.

These boxes sell on sight. Order today if interested in this dignified way of raising funds.

Special Prices to Churches,
Organizations, and Agents

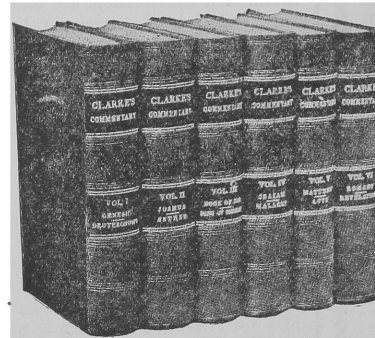
Fifty Boxes—\$35.00

One Hundred Boxes—\$60.00

The above illustration can give but a faint idea as to the quality of these artistic cards. The harmonizing colors and richly lined envelops will surprise you with their beauty. The choice Bible texts portray the genuine meaning of Christmas, while the friendly holiday greetings will cheer your friends.

**Pentecostal Publishing Company
Louisville, Kentucky.**

Adam Clarke---Great Commentary



Dr. Clarke was one of a long succession of men who, in every age of the Christian Church, have applied the best energies of their intellect and heart to the study and interpretation of the Scriptures. The seven gifts which, according to Augustine, the true expositor of Scripture must possess—reverence, piety, science, fortitude, prudence, cleanness of heart, and heavenly wisdom—were his portions.

The studies of his earlier years always had a bearing on this great work. From the beginning he felt the

need of being taught by God to understand his own word. Referring to this, he says: "No man ever taught me the doctrine I embrace; I received it singly by reading the Bible."

Sufficiently critical to aid the inquiries of the more serious student, and yet sufficiently popular to serve the purpose of general edification. He gives a lucid view of the several books of Scripture, as to their dates and authors, their scope and connection; he expounds the original text in a manner adapted to the deficiencies of the reader; he elucidates difficulties in chronology, history, and oriental manners; he develops the grand doctrines of revelation, and applies the whole to the great concerns of human salvation and duty.

One leading feature in its character is independence in thinking. While he availed himself of the labors of others, the great number of his expositions are emphatically his own.

DR. ADAM CLARKE'S COMMENTARY ON THE BIBLE

is one of the noblest works of the class in the entire domain of sacred literature. It is a thesaurus of general learning.

Its luminous expositions of the Law and the Gospel; its earnest and forceful appeals to the conscience of the sinner and the unbeliever; its rich counsels for the well-understood wants of the Christian's inner life; its endless exhibitions of general knowledge; and its valuable aids to the students of those holy tongues in which revelation took its first recorded forms—all will render this book the companion and the counselor of multitudes as long as the English language may endure. The man who accomplished it achieved immortality, his name having become identified with an indestructible monument of learning and religion.

We commend it as the most spiritual commentary published. Six large volumes, good paper, good binding, new type.

Special Net Price, \$14.90, Postpaid

Pentecostal Publishing Co., Louisville, Kentucky

BENNARD'S MELODIES—SOLOS AND DUETS

Just published. By Rev. Geo. Bennard, (author of "The Old Rugged Cross") a 96-page book, 7x10. Artistically bound. It is just filled with beautiful songs that can be used on all occasions and the range is suited to being, low and medium voices. They are high sold all over the country and in Canada. Some singers think it is the "cream" of all the books of special songs. Price 50c per copy. Order from The Pentecostal Pub. Co., Louisville, Ky.

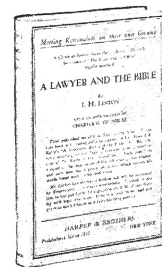
"FRAGRANCE, SWEETNESS AND POWER"

Is a new book just off the press. This is Evangelist J. M. Hames' very best book. It contains some of the rich cream of the best things in Christian experience. It will enlighten, enrich, enlarge, mellow and bless your soul. Price 25c each or five for \$1.00. Order several at once from The Pentecostal Publishing Co., Louisville, Ky.

A LAWYER AND THE BIBLE

By I. H. Linton, a Christian lawyer who writes with authority and a style that carries his words home with appealing forcefulness. He puts forth arguments for Biblical infallibility with legal precision. Here is a book valuable both to preachers and laymen.

Price \$1.50 postpaid

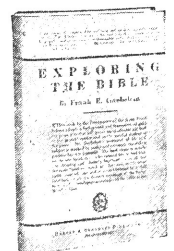


EXPLORING THE BIBLE

By Frank E. Gaebelein. This book affords a background and framework of guiding principles that will prove an invaluable aid both to the general reader and to the careful student of Scripture. Mr. Gaebelein's treatment of his vital subject is marked by sanity and restraint; the style is positive but not dogmatic. The book ought to satisfy, on the one hand, those who demand brains and fearless thinking and scholarly familiarity with all that the most "modern" mind can offer; and, on the other hand, those who demand reverent Christian faith, full familiarity with the deepest meanings of the Scriptures, and an intelligent acceptance of the Bible as the Word of God.

Price \$1.50 postpaid

**PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.**



How much do you know of the Bible?

Test Yourself and Others

Go Till You Guess 400 sections

each dealing with Bible facts, scenes, persons and places

Know Your Bible? 1500 questions

covering the most important facts of the Bible

By Amos R. Wells—author of "Peloubet's Select Notes" and one of America's foremost Bible students

**PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky**